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■ OPINION

*Embracing a 'third way' response to Christchurch tragedy*

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MAY 2019

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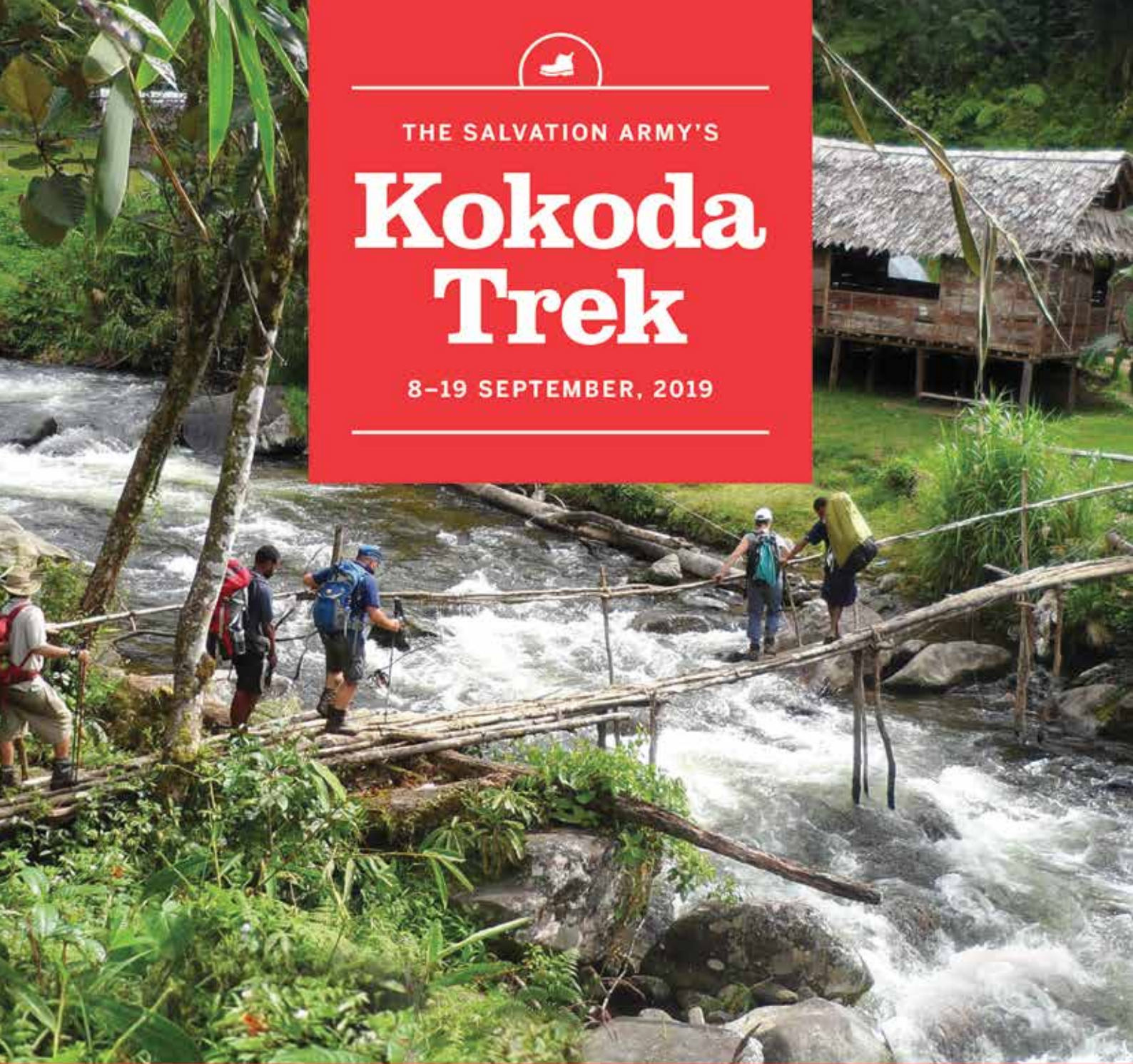




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## Seeing all tragedies through God's eyes.

WORDS SCOTT SIMPSON

WE EXIST IN A CULTURE THAT THRIVES ON a 24-hour news cycle. It should have come as no surprise then, in the wake of the horrific massacre in Christchurch, that every politician, journalist, cleric, etc., seemed to want to voice either their sympathy or outrage, or explain their solution to the world.

The most notorious response was perhaps the statement from Queensland senator Fraser Anning, which included, "As we read in Matthew 26:52, '... all they that take to the sword, shall perish by the sword' and those who follow a violent religion that calls on them to murder us, cannot be too surprised when someone takes them at their word and responds in kind."

His disgraceful comments rightly drew international condemnation, but what I also found stunning was his outrageous misuse of scripture in attempting to justify his response. Jesus is not preaching revenge, but quite the opposite. A correct understanding of this passage of scripture sees Jesus telling Peter that violently resisting his arrest was not going to help and in fact would just provoke more violence.

Senator Anning's behaviour, however, wasn't the only response that left me scratching my head. What also struck me about the coverage of Christchurch is just how 'selective' we in the West at least, have become about our tragedies.

Yes, there are many, varied and understandable reasons why in Australia we would give extensive coverage, and respond with an outpouring of compassion, to a mass murder of such horrific proportions in New Zealand. It is right to do so, and it is not my intention here to suggest anything that would diminish either the scale of the tragedy nor the response to it.

What I do question, however, is why we can respond in such a passionate way to Christchurch, and yet have such a casual attitude to tragedies of similar or even greater scale that occur almost on a weekly basis in other parts of our world, the majority of which are perpetrated on our fellow Christians?

The Pew Research Centre, which analyses religious freedom in 198 countries and territories, reveals that a shocking 11 Christians every hour – 100,000 a year – are being murdered for their faith. In Nigeria alone, estimates suggest that as many as 10,000 Christians have been murdered in the past four years. That equates to about 50 people – a slaughter of Christchurch scale – every week! Can anyone explain why these massacres are not headline news?

It also begs the question, why aren't we as Christians doing more – far more – to stand alongside our brothers and sisters who are facing persecution on an unimaginable scale. To find out more, check out organisations such as Pew Research Centre, Open Doors and Christian Solidarity Worldwide.

Unlike Senator Anning, we know – or at least we should – the truth of how God wants us to respond. As a good friend of mine, David Robertson, wrote in his own article about Christchurch, we are not to use the weapons of this world (2 Corinthians 10:4); we are to love our enemies (Matthew 5:43); we weep with those who weep (Romans 12:15); we seek to persuade others to be reconciled to God and to one another (2 Corinthians 5:11); and we point to the only One who is good (Mark 10:18). •

Scott Simpson is the Assistant Editor-in-Chief.





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Mike Frost, in an uncompromising article in this month's issue of *Others*, says it's time to bury for good the myths we have been taught about the original inhabitants of Australia and start telling the truth. Artwork: Joseph Lycett, c1820.



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ADAM HOLLINGWORTH

General  
BRIAN PEDDLE

Territorial Commander  
COMMISSIONER FLOYD TIDD

Secretary for  
Communications  
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LIEUT-COLONEL  
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SCOTT SIMPSON

Sub-Editor  
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International Editor  
and Staff Writer  
SIMONE WORTHING

Online Editor and  
Staff Writer  
ANNE HALLIDAY

Social Media Coordinator  
and Staff Writer  
LAUREN MARTIN

Staff Writer  
JESSICA MORRIS

Contributors  
BILL SIMPSON  
MARK HADLEY

Graphic Designer  
CRISTINA BARON

Subscriptions enquiries  
SUE ALLENSBY

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Level 1 Building 2, Brandon Office Park, 530 Springvale Rd,  
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**NATIONAL  
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STATEMENT**

Wherever there is hardship or injustice,  
Salvos will live, love and fight,  
alongside others,  
to transform Australia one life at a time  
with the love of Jesus.

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"Great stories of lives being transformed and new ministry opportunities with a missional purpose."

f Tracey Tidd

"The Army must again live up to its call to be a mission-focused Army!"

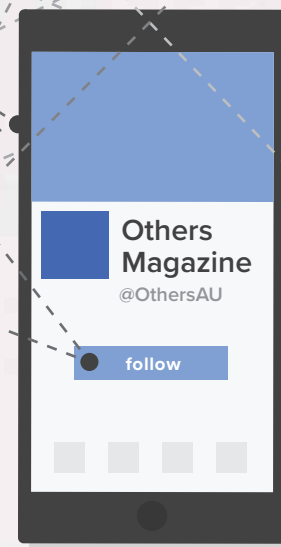
t Brian Peddle

"Brilliant! Love the good news from around Australia."

f Peter Hobbs

"Awesome. God is doing a new thing in the hearts of people. Keep transforming lives in Jesus' Name." #livelovefight

o Belinda Spicer



## Living a life full of promise.

*Scepticism fades in light of God's faithfulness*

WORDS COMMISSIONER FLOYD TIDD

PROMISES ABOUND IN THESE WEEKS. FROM every media source we hear daily the promises of politicians as we approach Election Day 2019 later this month. Many will listen to the promise-filled speeches with a good dose of scepticism based on experiences of the past. Sadly, that scepticism isn't limited to election season and the promises of political candidates.

Based on past and even present experiences, some will hear a promise, with a cautious 'let's wait and see' approach. This happens within family life, work settings, and within our Salvation Army contexts. It extends back throughout the pages of history and Scripture as well, as people have struggled to embrace the promise offered.

Where people have failed to deliver on their promise, lack of confidence in future promises sets in. When timing for the fulfilment of the promise does not match one's expectation, trust erodes that future promises will deliver. When the actual fulfilled promise does not result in an outcome, anticipated confidence in future promises becomes a challenge.

When the disciple Thomas declared what it would take for him to believe, he articulated the heart of countless people through the centuries before and after him. Jesus had promised his disciples that he would rise from the dead. Even after some had seen the risen Jesus and told Thomas, he would not believe the promise until he experienced a real encounter with Jesus himself. Jesus met him where he was that he might believe, not just for this promise but all God had promised.

God's word is filled with promises for all who will believe and embrace life living out his promises. The resurrection of Jesus from

the dead, just as he promised, validates every promise God has made.

Because Jesus rose from the dead, just as he promised, the early followers of Jesus would wait in Jerusalem as Jesus had instructed them to do so when he ascended back to heaven following his resurrection. They would wait for his promise of the Holy Spirit, God's continued presence with them. Again, they saw the power of the promise of God fulfilled when the Holy Spirit came upon the followers of Jesus at Pentecost. They knew that they could take God at his word. They could live life based on the certainty of the promises of God.

For followers of Jesus today, that certainty remains. God is faithful to his promises. The Psalmist writes, "Lord, your promises have proved to be true. I love them" (Psalm 119:140 *NIRV*). Easter and Pentecost are the reminders that God is faithful to his promises. Where scepticism may have crept into our faith journey, see again the faithfulness of God. Look again with an open and honest heart as Thomas did, to the risen Jesus. He still meets people where they are and leads them to deeper belief in him and his promises.

Those who have met the risen Jesus, live, love and fight alongside others, as people of the promise, transforming Australia one life at a time, with the love of Jesus. Let us step boldly into the day with confidence in the promise of God who can and will do more than we could ever ask or imagine. ●

Commissioner Floyd Tidd is Territorial Commander of The Salvation Army Australia Territory.





## Aussie officers around the world - Indonesia Territory.

In Global Focus this year, *Others* is profiling the work of Australian officers and personnel serving around the world. This month, we look at the Indonesia Territory, where Commissioners Jennifer and Peter Walker have served as territorial leaders for the past four years. They will conclude their service there in July and take up appointments in Western Australia as the Corps Officers at Perth Fortress Corps. Here, Commissioner Jennifer Walker reflects on their time in Indonesia.

Living and working in Indonesia has been a unique experience. Indonesia is the fourth-largest country in the world by population, with 260 million people, and the world's largest Muslim majority nation, so we had to adapt to a very different culture, which included unfamiliar food, overcrowded roads and a foreign language.

Also, because of the geographical vastness of the country (Indonesia is the world's largest archipelago consisting of approximately 17,000 islands), we flew hundreds of thousands of kilometres during our time here. Some of the flights were memorable to say the least, especially when flying through a tropical storm. I will always remember the flights that had the passengers screaming in fear!

Indonesia is one of the largest Salvation Army territories in the world, with nearly 40,000 soldiers and about 700



Commissioners Jennifer and Peter Walker attend a cultural ceremony in Indonesia, where they have been the territorial leaders for the past four years.

officers. It's also a very active, youthful and vibrant Army. We are impressed by the dedication of the Salvationists, especially the great number of youth and young adults who are passionate about their faith and readily want to become soldiers.

Salvationists here have an immense capacity for prayer. They pray early every morning, they pray often and expect God to answer their prayers. Without doubt, we will miss the good friendships and the many acquaintances we've made. The Indonesian Salvationists are very friendly and hospitable, and although many live modestly, they are always generous with what they have.

When we arrived in Indonesia one of our prayers was, "Lord, please help us to make a difference during our stay here." The Lord has answered that prayer in amazing ways beyond all that we could ask or imagine. Some of the achievements he has helped us make include:

**Officers' quarters:** During some of our visits around the territory we were saddened at the living conditions of some of our officers. For example, the rudimentary buildings, some with no windows, doors or ceilings; others with gaping holes in the walls and dirt floors. We have since secured ongoing project funding to build a number of officers' homes.

**Children's homes:** After conducting a feasibility study of the 18 children's homes in the territory, we have made major changes to the way we operate these institutions – introducing many new policies, improving buildings and even closing down three homes. We have entered into a partnership with the Australia Territory, which will provide Indonesia with a substantial amount of money over the next five years to employ social workers and assist in the reintegration of children with their families.

**Foster care:** The Salvation Army operates a babies and toddlers home for abandoned

children. We have recently secured funding from the United States to establish a foster care program in the territory, so that these children can spend their developmental years with loving families.

### NATURAL DISASTERS

The past seven months have been a trying time in the Indonesia Territory. Last September saw a triple tragedy on the island of Sulawesi – a 7.5-magnitude earthquake, tsunami and liquefaction. This is an area of Indonesia that has the greatest proportion of Salvationists.

The earthquake caused extensive damage to more than 100 Salvation Army properties, including 37 corps buildings, 12 schools and six quarters that were destroyed. Having recently visited this area, we saw that many people are still living in tents and some of our schools are operating under tents. We were also saddened to hear of Salvationists who lost their lives in this disaster, including the children of an officer and soldier who were at a Christian Bible camp with 100 other young people.

We have also heard some amazing stories of people whose lives were saved and we praise God for preserving them. Many Salvationists also lost their homes. Some whole villages have been ordered by the Government to relocate, because it is too unsafe to rebuild where they were.

Teams from The Salvation Army International Emergency Services are assisting with the recovery and emergency relief throughout the region. Our project officers are overloaded at the moment as they administer the funds that have come into the territory. We are very grateful for the monetary assistance that has come from territories around the world to assist in the rebuild – including that from every territory in the South Pacific and East Asia Zone (of which Australia is part).

There are many things we are looking forward to about our return to Australia. The main thing will be spending time

### SNAPSHOT OF THE INDONESIA TERRITORY

The Salvation Army commenced in Indonesia (Java) in 1894. The work there today includes an extended network of educational, medical and social services.

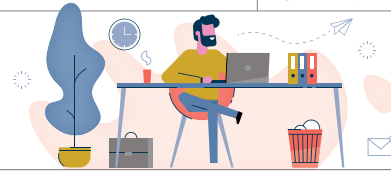
696	Officers
30	Auxiliary captains
2067	Employees
37,855	Senior soldiers
7699	Junior soldiers
13,550	Adherents
282	Corps
106	Outposts



with family. The four years spent overseas have been difficult in the sense that we have both lost family members including my brother (Major Geoff Freind) who was murdered in Malawi, Africa, in 2016. Our time overseas has also been a sacrifice for our family, who at times would have loved having us close by.●

## Viewpoint.

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### The third way.

#### *A 'shocking' response to tragedy*

WORDS MARK HADLEY

A FEW WEEKS AGO, ARGUABLY THE most despised man in New Zealand appeared in court. He stands accused of perpetrating what Prime Minister Jacinda Ardern has labelled as “one of the darkest days” in her nation’s history – the deadly attack on two mosques in Christchurch. The 50 fatalities and numerous serious injuries that followed have resulted in a variety of responses over the past months. Yet broadly speaking they fall into just two categories, both of which have proved equally ineffective as long-term solutions to the problem of pain. So, is it time we give serious consideration to an unlikely ‘third way’?

Sympathy is our first appropriate and understandable response. It’s not just the tragedy of the circumstances, or the scale of the killings, or even the Western world’s shocking unfamiliarity with violent death. It is the point of connection. Among 50 victims, it’s not hard to locate one that mirrors some part of your own life. Reporting the death of three-year-old Mucad Ibrahim literally brought New Zealand newsreader and father Patrick Gower to tears. Our hearts break because we can too easily see ourselves in this tragedy. But the truth is even this heartfelt sympathy evaporates over time.

It’s not just because the news cycle replaces horror with horror at a relentless rate. In 2009, the international aid agency World Vision instructed media workers to specifically avoid showing the faces of starving children, even though they

were dealing with a crisis in Uganda, because doing so was proving counter-productive. The phenomenon has been referred to as ‘donor fatigue’. Opening ourselves to one problem makes us aware of another, and another ... and the world contains a bottomless pit of sadness and need. But there is only so much of it the human heart can absorb before it grows a self-protecting callus. More massacres and famines, floods and fires follow, and many quietly conclude that these tragedies are unhappy facts of life. They are to be grieved, certainly, but ultimately to be borne and accepted.

However, as Christians, we need to admit with great shame that sometimes even the worst disasters fail to elicit our sympathy. This, again, is a heart problem. We feel the pity associated with a Christchurch-style incident in a detached way because our responses too often flow along sectarian lines. Our hearts ache at the idea of Coptic Christians killed for their faith, but Islamic worshippers...? “Aren’t they playing for the opposite team?” a quiet, internal voice asks. But Jesus steadfastly rejected the idea that an extraordinary tragedy somehow signified extraordinary guilt. When he was asked about the Galileans Pontius Pilate had murdered alongside their sacrifices, he responded: “Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you, no! But unless you repent, you too will all perish” (Luke 13:2-3).

In times of tragedy, Jesus doesn’t suggest hunting for simplistic explanations that settle on ‘guilt’, but instead he urges us to ensure our own house is in order.

For some, though, sympathy leads to a second response. The path of activism. In Christchurch, the cries of agony quickly transformed into calls for action. News services trumpeted Ms Ardern’s quick

response in announcing a ban on all military-style semi-automatics and assault rifles in New Zealand.

Other bulletins reported New Zealand’s overwhelming mood for change. A meeting in Christchurch led to the Human Rights Foundation creating a website to report incidents of ‘Islamaphobia’. Across the Tasman, calls emerged for reviews of Australia’s gun control and anti-discrimination laws. In the United Kingdom, Muslims began campaigning for greater protection following five attacks on Birmingham mosques. These attempts to rework society to avoid tragedy are both logical and laudable. Sadly, though, they run up against the same limitation as the sympathy that inspired them: the human heart.

The motivation behind such calls to action is the conviction that we are capable of making a better world. However, gun control has only ever succeeded in limiting such tragedies, not eliminating them, because ultimately it’s not the guns that are at fault. Evil does not spring from circumstances, but the cavities of the human heart. Consequently, even the best planned attempts for restraining its outbreak are undermined by our own natures. In the wake of Christchurch, the very politicians responsible for implementing protective legislation are now being accused of profiteering from the tragedy that inspired it.

There is a third response, though, that embraces sympathy and acknowledges the need for action, but does not rest its hope in either. At a time of immense persecution and government-sponsored terror, Jesus called on his beleaguered countrymen to try something no one had thought of before: “You have heard that it was said, ‘Love your neighbour and hate your enemy’. But I tell you, love your



WORTH QUOTING.

“Anybody can do their best, but we are helped by the Spirit of God to do better than our best.”  
- Catherine Bramwell-Booth

enemies and pray for those who persecute you ...” (Matthew 5:43-44).

It was a shocking thing to say then, and it remains so today. The idea of loving the man responsible for the Christchurch murders, and offering prayers on his behalf, sounds like utter madness. Yet Jesus’ words carry the seeds of three essential truths.

Firstly, any response to evil must include an acceptance that at some level we *all* carry part of the problem within us. We are all in need of overwhelming, transforming love, not just our enemies. Secondly, we need to *ask* for help. The 2000 years of history between now and when Jesus spoke is evidence enough our world is no closer to finding a solution to suffering. Thirdly, the solution is *beyond* humanity. The purpose of such a response, Jesus concluded, was that it would lead us to change not just our society, but our very identity: “... that you may be children of your Father in heaven” (Matthew 5:45).

We don’t just need hearts that feel the pain of those around us. Nor do we just need a reformed social contract. Prayers for those who have hurt us arise from hearts that feel their own faults. We need an identity-transforming relationship – every single one of us. That relationship has to be with the only One who can truly claim to be our father, the One who gave us every good thing. What humans have brought about in Christchurch and 10,000 other places is a result of the fundamental breakdown of that relationship. We can and should do much to prevent another ‘Christchurch’, but to find a permanent solution, we need to listen to Christ. ●

.....  
Mark Hadley is a contributing writer for Others.  
.....

### Avoiding the ‘heritage’ trap.

#### *Nostalgia can hinder God’s newness*

WORDS CHRISTINA TYSON

I WAS INTRIGUED BY A RECENT RADIO interview\* with Jeremy Salmond, recipient of the 2018 New Zealand Institute of Architects Gold Medal in recognition of an outstanding career in heritage architecture.

Jeremy has worked on virtually every type of historical building in New Zealand, from art galleries to marae (sacred Maori buildings) and churches. While acknowledging the strong emotion around what happens to heritage buildings, he sees no contradiction in introducing new buildings into heritage settings “where they replace unsympathetic existing buildings”. For some people, I suppose these words are tantamount to heresy – the idea that old and new can merge, yet still be thought of as ‘heritage’.

*“Unless a faith community builds well on its pioneering heritage, it can deliver no lasting legacy for the future.”*

But any building must be able to be *used*, Jeremy argues. There has to be “a sense of obligation to later generations”. In fact, in architecture, the whole reason for *looking back* is to *look forward*.

This turned my thoughts to The Salvation Army’s history, the denomination that has been my home for more than 50 years (excluding a very brief Baptist sojourn in

the late 1980s). In 2015, I was privileged to attend Boundless, The Salvation Army international congress celebrating 150 years since the Army was founded in the poorest parts of London’s East End. I own books dating back to 1889, authored by our movement’s founders. I follow Facebook pages that highlight historic Salvation Army figures, events and memorabilia.

And yet, as I listened to the interview with Jeremy, I could sense the Holy Spirit impressing on me that my fascination with Salvation Army history must always support a focus on ‘legacy’, not ‘heritage’. I mustn’t get so hung up on nostalgia that I neglect God’s newness.

One of the older titles on my many well-stuffed bookshelves is Howard A. Snyder’s *New Wineskins: Changing the Man-made Structures of the Church* (1977). Howard, an American, wrote this book after six years of missionary service in Brazil, where being engaged in a church from another culture prompted “a fundamental rethinking of the mission and structure of the Church in today’s world”.

I read this book as a teenager, and one of the passages that struck a chord, even deserving my highlighter pen, was this: “Wineskins are not eternal. As time passes they must be replaced – not because the Gospel changes, because the Gospel itself demands and produces change! New wine must be put into new wineskins – not once-for-all, but repeatedly, periodically.” Howard concluded with a challenge that I still say “amen” to in 2019: “These are not the days for the Church to turn inward, curl up in a corner and passively await the end.”

The world has yet to see what the Spirit can do through the Church to establish God’s kingdom on Earth. God’s ‘new thing’ may have a greater beginning in ▶





**WORTH QUOTING.**

“But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve ... But as for me and my household, we will serve the Lord.” – **The Bible (Joshua 24:15)**



**The truth about heaven.**

*Scripture is clear, but what is your position?*

WORDS CEC WOODWARD

“I BELIEVE IN HEAVEN!” THIS IS NOT a statement from the official beliefs (doctrines) of The Salvation Army, but it has been accepted Christian teaching since the New Testament writers began to record the life and teaching of Jesus. It is a position whose foundation is based solidly on the resurrection of Jesus. But despite its history and traditions, the obvious question for today about any statement of belief is, “Why should I accept this position?”

The serious-thinking follower of Jesus looks to various sources to answer that question. They examine what the Bible says, what Christian leaders through the centuries have understood, and what believers both past and present have experienced in their own life.

There are many theories and explanations about the continuation of ‘life’ after a doctor pronounces that one is dead. There are those who say that such an idea is nothing more than wishful thinking – there is nothing beyond. Others talk of a cycle of transitions from one plane to another in various forms or states of existence.

Most Christians would agree with the two propositions in the Army’s doctrine statement: “We believe in the immortality of the soul ... and the resurrection of the body.” These declare that there is life after death and that life is not some nebulous spiritual existence but

contains elements of individual personality and recognisability.

Paul’s explanation in 1 Corinthians 15 uses the metaphor of the seed and the plant it produces. This helps us understand that we enter a different state of being but retain our individuality and recognisability. He further makes the point in 2 Corinthians 5:3 that “we will put on heavenly bodies; we will not be spirits without bodies”.

A Google search of ‘near-death experiences’ will produce over 13 million results and in every main-street bookshop there can be found a selection of titles that, in total or in part, refer to an existence which continues beyond death. Some of these are quite fanciful and offer speculations based on ‘special insights’.

*“Often life priorities change after ... someone ‘discovers’ that the death of the body is not the end of consciousness and life.”*

Medically, we know that there is a time-lapse between when the heart stops and the brain ceases to function. It is quite feasible that some reports of near-death experiences could be a function of the brain still working during this period before complete shutdown. As with dreams, it is possible that what later might be remembered as over an extended period of time has actually been compressed into a few seconds of real time.

However, not all such experiences can be explained this way and easily dismissed. I do not propose to investigate and delve into the mountain of reports on these ▶

*human history today* [author’s emphasis] than we have thought possible.”

Most churches cobble their future together from bits of old and bits of new, partnering human perspiration with (hopefully!) divine inspiration. And just as beautiful old buildings can evolve, retaining their character yet adapting in everything from finishings to fire protection, so any faith community must always be ready to adapt, replacing what is no longer serving or sympathetic to God’s mission.

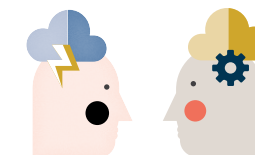
Unless a faith community builds well on its pioneering heritage, it can deliver no lasting legacy for the future. Instead, it will stagnate as an outmoded curiosity, a mere historic artefact. ●

\*(radionz.co.nz/national/programmes/saturday/audio/2018670643/jeremy-salmond-another-honour-for-top-heritage-architect)

Major Christina Tyson is a New Zealand Salvation Army officer and former editor of *War Cry* magazine in the New Zealand, Fiji, Tonga and Samoa Territory.

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If you’ve read something in Viewpoint or elsewhere in this issue of *Others* that you would like to comment on, then please get in touch. Email your letter of about 250 words to: [others@aus.salvationarmy.org](mailto:others@aus.salvationarmy.org)



experiences, but one can’t avoid the absolute certainty with which some people subsequently affirm that Heaven is for real. And often life priorities change after such an experience as someone ‘discovers’ that the death of the body is not the end of consciousness and life.

Despite various beliefs and experiences that people offer, the personal challenge is, ‘What do I believe is Christian truth about Heaven?’ The messages about life after death and Heaven may have been somewhat veiled in Old Testament writings, but after the resurrection of Jesus any uncertainty is completely removed. As Paul emphasises, “If Christ has not been raised, then all our preaching is *useless*, and your faith is *useless*” [emphasis mine] (1 Corinthians 15:14).

The preaching, and life, is not useless but full of hope for now and for eternity.

“See how very much our Father loves us, for he calls us his children ... But he has not yet shown us what we will be like when Christ appears. But we do know that we will be like him, for we will see him as he really is” (1 John 5:1-3).

Alongside these precious words we have the promise of Jesus: “There is more than enough room in my Father’s home. If this were not so, would I have told you that I am going to prepare a place for you? ... You will always be with me where I am” (John 14:2-3) – with the resurrected Jesus.

Yes, I believe in Heaven, and I look forward to being greeted by my two daughters who are already there. But

our statement of faith also reiterates the message of the Bible that not everyone will enjoy the wonder of entering Heaven; to be welcomed and enjoy its delights. Jesus describes a separation of people. The alternative destination is described by Jesus as a place of “eternal punishment” (Matthew 25:46) and a place of “outer darkness where there will be weeping and gnashing of teeth” (Matthew 25:46). There are choices to be made in the here and now. ●

(All scripture references from *New Living Translation*)

Major Cec Woodward is a retired Salvation Army officer.

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Partner with us to continue God's work and, together, we can give hope where it's needed most long into the future.



**For more information,  
please call 1800 337 082.**

## Election 2019 – what do your candidates stand for?

*Continuing a regular series looking at ways that The Salvation Army is engaging in mission across Australia. This includes initiatives in evangelism and discipleship, advocacy and social policy, community engagement and service provision. The intention is to offer ideas and stimulate action for holistic mission that expresses God's love for the individual, the community and all of creation.*

WORDS JENNIFER KIRKALDY

**T**here is never a bad time to ask politicians what they are doing to address disadvantage in Australia, but no time is quite as good as just before an election. Right now, election candidates are eager to hear about what matters most to their communities, and millions of Australians are deciding what kind of country they want to live in.

As Salvos, we are committed to transforming Australia – and right now is the time. We want to build a country that reflects the Kingdom of God on Earth.

The Salvation Army will never tell people how they should vote. Instead we ask that before you vote, you get in contact with your local candidates. Ask them what they are going to do about disadvantage and inequality in Australia if they are elected. Not only does asking questions help people make up their minds, it also lets our future leaders know that these issues matter – that a fair and just society matters.

The Salvation Army has created a website to help people do just this ([salvationarmy.org.au/election2019](http://salvationarmy.org.au/election2019)). There are five issues on which federal politicians can take immediate action to reduce disadvantage in Australia. We are encouraging everyone to ask their local candidates:

- Is your party committed to an immediate increase to Newstart and the establishment of independent mechanisms to ensure welfare payments are fair?
- Is your party committed to delivering a national housing strategy that will meet Australia's identified shortfall of 500,000 social and affordable rental homes?
- How will your party prioritise prevention, early intervention and advocacy campaigns to change community attitudes and underlying drivers of family violence?
- Is your party committed to delivering

### What can I do?

1. Learn more by going to [salvationarmy.org.au/election2019](http://salvationarmy.org.au/election2019)
2. Contact the candidate in your electorate and let us know how they answer your questions
3. Spread the word by posting the link to our website on your social media accounts and raise awareness

fully funded, evidence-based responses to substance use disorders?

- What commitment is your party making to support job seekers find employment?

The Policy and Advocacy team at The Salvation Army is interested in the response you get. You can let us know by filling in the form at [salvationarmy.org.au/election2019](http://salvationarmy.org.au/election2019). This information will help us to be more strategic in how we advocate for Australia's most vulnerable people.

There are 195 seats (House of Representatives and Senate) being contested in this election. There are more than 30,000 Salvos in Australia. Together, we can let every candidate seeking federal office in 2019 know that they need to take action on the issues that matter most to us as Salvos, as we support those who are experiencing hardship and injustice.●

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**Jennifer Kirkaldy** is the General Manager of Policy and Advocacy, The Salvation Army Policy, Research and Social Justice Department.  
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Photo: Adam Hollingworth

## Keeping it local.

What you need to know about the new Red Shield Appeal initiative

WORDS LAUREN MARTIN

It was one of the most talked about moments from the Still Others conference late last year. General Brian Peddle had just officially launched the new Australia Territory when our national leaders, Commissioners Floyd and Tracey Tidd, approached the lectern together and unexpectedly announced a raft of radical changes to the way The Salvation Army would operate in Australia.

Among the changes was a groundbreaking initiative focusing on the way that income from the Red Shield Appeal weekend (25-26 May this year) would be distributed.

Each corps or centre, the territorial leaders said, would have the opportunity to retain the net funds they collected as long as it was used for community and social service ministries. With the Red Shield Appeal weekend approaching, the finer points of the new arrangement have now been released.

Eighty per cent of money raised in local communities during the overall Red Shield Appeal (between 13 May and 2 June this year) will be allocated back to corps and ministry expressions to fund social work in their local area. The other 20 per cent will help cover

Red Shield Appeal marketing and resource expenses, with any remainder allocated to social services.

“In real terms, we anticipate up to about \$4.5 million being released directly to corps and local mission expressions to drive local mission in local communities,” said Lieutenant-Colonel Neil Venables, Secretary for Communications. “The strategic focus of the Australia Territory is about community engagement and we need to make sure that our corps social and mission expressions have the resources that will enable them to deliver on services in a much more intentional way.”

Red Shield Appeal preparations are well underway across the country, with a national target of \$79 million across the whole campaign and a weekend target of \$8 million. The confirmation that the majority of weekend fundraising will stay local is expected to increase local ownership of the campaign. “I think Salvationists and our community supporters will be more motivated because they will have a sense of direct ownership and see some result for their efforts,” added Lieut-Colonel Venables.

### MEETING THE CRITERIA

Donations will be processed as usual throughout the ▶



“  
*This is about our faith communities being active in mission in our local communities.*  
 ”



◊ **Left:** The ‘tap’ machines have been a successful addition to the way donations are processed. **Below:** The ‘old fashioned’ way of tipping a few dollars into a bucket is still popular with the general public.

appeal, with the money raised between 13 May and 2 June being redirected back to corps within the first quarter of the new financial year. Corps and ministry expressions can access these funds by applying through their Area Officer. Local community services/activities that apply will need to ensure they are compliant to the organisation’s Deductible Gift Recipient requirements with the Australian Taxation Office, and consistent with The Salvation Army’s vision, values and mission.

“Some corps, for example, hold community lunches for people experiencing homelessness – that’s something that would meet the criteria,” said Lieut-Colonel Venables. “Or they might have some kind of street program at night in the local shopping centres where local Salvos get a team together and they have an outreach to local youth.

“We’ve tried not to be too prescriptive about it but provide some parameters ... and as long as corps and mission expressions meet those parameters, we are looking for local initiatives to drive the mission of The Salvation Army to fulfil the vision: ‘Wherever there is hardship or injustice, Salvos will live, love and fight, alongside others, to transform Australia one life at a time with the love of Jesus.’”

Salvation Army services and centres that rely on Red Shield Appeal funding will remain supported through campaigns that are run outside the doorknock appeal, like direct-mail campaigns, regular givers, major donors, online and digital marketing campaigns.

Lieut-Colonel Venables said he expected some corps (that currently don’t have a social or mission expression) to be challenged by the changes. “This is about our faith communities being active in mission in our local communities,” he said.

For more information about the Red Shield Appeal, go to: [salvationarmy.org.au/redshieldappeal](http://salvationarmy.org.au/redshieldappeal) •

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 Lauren Martin is a staff writer for *Others*  
 .....



## Embracing the appeal.

With the introduction of new income incentives, *Others* looks at just a couple of corps that already have strong Red Shield Appeal engagement with their community

WORDS SIMONE WORTHING AND JESSICA MORRIS

**C**ollecting for the Red Shield Appeal in Atherton, a small town in Far North Queensland, is definitely a community affair. Family Store volunteers collect in their streets as well as in the store, and corps and community members assist at static collection points. The two supermarkets in town are also very supportive and provide collection areas as well as other forms of assistance.

“We have a great rapport with the community here, and in the regional areas, and people want to help,” said Atherton Corps Leader, Miriam Newton-Gentle. “For example, last year in the little town of Ravenshoe, 50km south of Atherton, the local bakery wanted to help The Salvation Army, more than just letting us sit outside collecting for two days. So now they supply all the bread for our community activities, food care packages and other needs as they come up.”

In Herberton, south-west of Atherton, Family Store volunteers collect in the town of approximately 850 people, while the annual Field Day at Mareeba, 35km north of Atherton, held just after the Red Shield Appeal, is also a popular collection site.

“We work hard and although we don’t raise a huge amount of money the goodwill and deeper community connections and support that come from it is worth so much more,” said Miriam. “It’s definitely more than the finances that go into the collecting bucket; it’s those community connections.”

On the Bellarine Peninsula, south-west of Melbourne, school students are being encouraged to engage with the Red Shield Appeal through a pioneering program initiated by The Salvation Army. Under the guidance of Captains Peter and Diane Hobbs, students at three schools are involved in a 10-week leadership development program that operates in conjunction with the Red Shield Appeal, called



◊ Captain Peter Hobbs with some of the students on the Bellarine Peninsula who are involved in the Youth Ambassador Program.

the Salvo Youth Ambassador Program. The program raises awareness about social issues affecting Australians and educates the young people about The Salvation Army’s work in the area.

The AFLW’s Renee Garing, of the Geelong Cats, has joined the Salvos as a patron for the Youth Ambassador Program, and will lead the students in a leadership development day. She will also doorknock with other youth ambassadors on Red Shield Appeal weekend.

These connections, says Captain Peter Hobbs, help strengthen the bond between the corps, schools, sporting clubs and corporate partners in the area. •

### RSA video series

In the lead-up to the Red Shield Appeal weekend, Salvation Army corps across Australia will be showing a video series that tells the ‘story behind the story’ of this year’s Red Shield Appeal television commercials. The TV campaign is based on the real stories of people who have been helped by The Salvation Army.

The three-part video series will also be shown at [others.org.au](http://others.org.au) and at the [Others\\_au](https://www.facebook.com/Others_au) Facebook page.



## Burying 'Brown People' myths for good.

The theme for National Reconciliation Week this year is 'Grounded in Truth'. It's an appropriate time for 'truth-telling' about the original inhabitants of the nation of Australia

WORDS MIKE FROST

When I was in school in the 1960s we were all made to read a book entitled *The Dreamtime: Australian Aboriginal Myths in Paintings* (1965). That book was dedicated: "To the Brown People, who handed down these Dreamtime Myths". Those 'Brown People' – the original inhabitants of the nation of Australia – were presented to us as a simple, primitive, childlike people. Their stories were quaint. Their children were cute. They lived aesthetic lives as hunter-gatherers in the wild interior of our country.

More recently, I've discovered that so much of what I was taught about the original inhabitants of this great land was based on misinformation or racism. Here are a series of myths you were probably also taught. It's time to bury them for good.

### THERE IS ONLY ONE ABORIGINAL CULTURE

That book I mentioned earlier, *The Dreamtime*, is a collection of origin stories written by anthropologist Charles Mountford and illustrated with the surrealist paintings of artist Ainslie Roberts. But neither Mountford nor Roberts were Aboriginal people. In fact, Roberts was British. And they retold the Aboriginal myths as over-simplified, popularised and radically contracted versions of the original stories. Mountford stripped the stories of all cultural

specificities, presenting a kind of uniform pan-Aboriginal culture. This reflected the belief of the time that Aboriginal storytelling was a primitive way of understanding the world that existed at "... the very dawn of time, when all men were of one race". As a kid I read these stories and looked at Ainslie Roberts' paintings, and assumed Aboriginal people belonged to one big, primitive nation. But the reality is that before the arrival of British colonisers in 1788, Australia was inhabited by over 500 different clan groups or 'nations' around the continent, many with distinctive cultures, beliefs and languages.

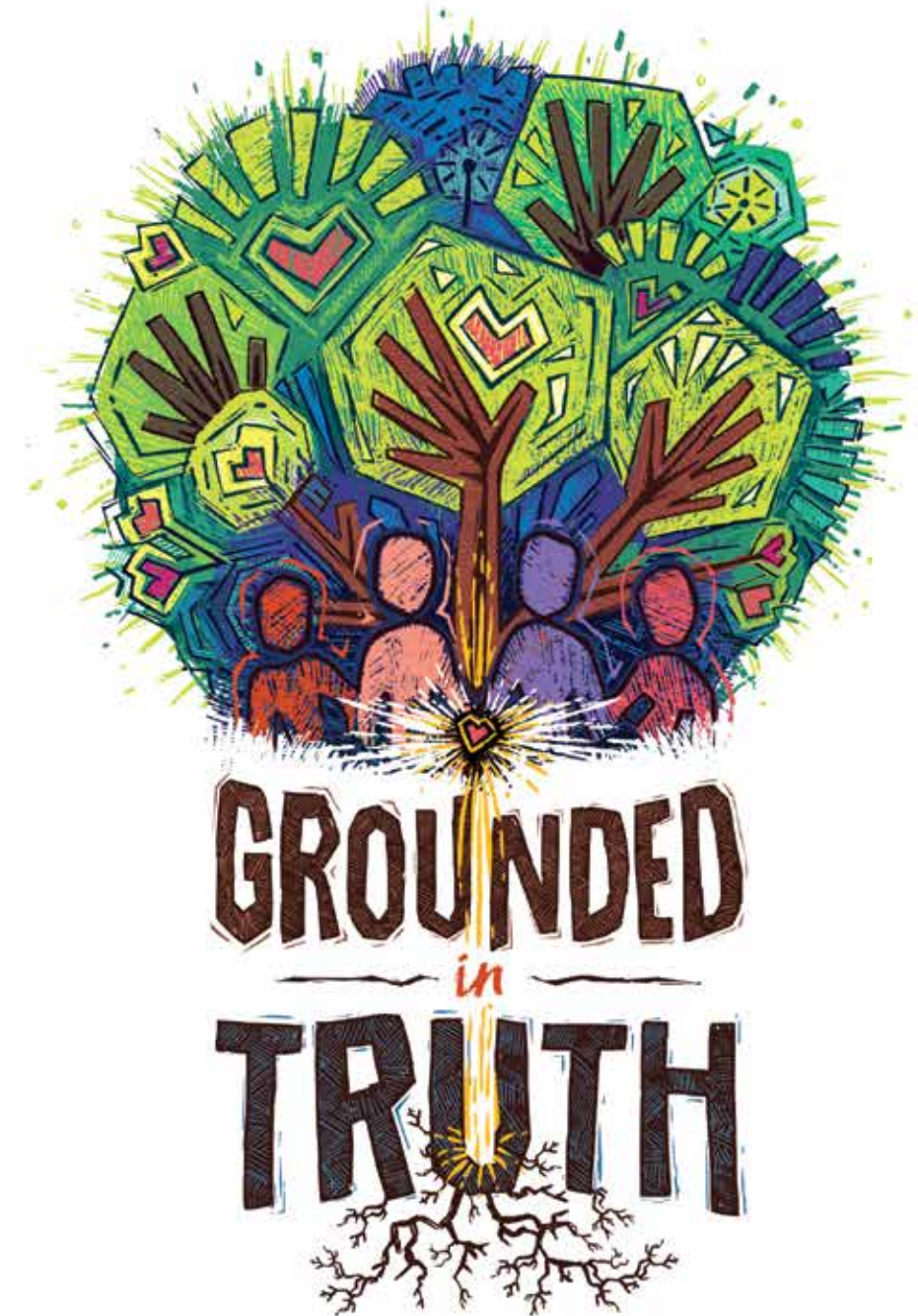
So it follows that Aboriginal peoples will hold a variety of views on things like the date of Australia Day, or a treaty, or acknowledgement in the constitution, or monuments to white colonisers. To speak of them as some monolithic group as if they're all the same as each other is to reduce them to the 'Brown People' I learned about in school.

### ABORIGINAL PEOPLE ARE INHERENTLY PASSIVE AND LAZY

The broader narrative has been that Aboriginal people in general were as James Cook had described them: "weak, timid, cowardly and incurious". And that narrative has been so dominant it has affected the Australian understanding of First Nations ▶

NATIONAL RECONCILIATION WEEK 2019

27 MAY - 3 JUNE



WALK TOGETHER WITH COURAGE

To foster positive race relations, the relationship between Aboriginal and Torres Strait Islander peoples and the broader community must be grounded in truth. Whether you're engaging in challenging conversations or unlearning and relearning what you know, this journey requires all of us to walk together with courage.

Learn more at  
reconciliation.org.au  
#NRW2019







‘Aborigines using fire to hunt kangaroos’, by convict artist Joseph Lycett, c1820, depicts a cultivated landscape and an ordered process of hunting.

peoples more than anything. It led to the wholesale and continuous denial of the Frontier Wars (1788–1834), to the patronising and evil policy of forcibly removing infants from their families of origin, to the more recent Northern Territory Intervention.

You hear that narrative played out in the refrain by many white Australians that Aboriginal peoples are lazy, that they are all given free houses and cars, and that they live comfortably on generous social security benefits. None of this is true. In her article, “Here’s the truth about the ‘free ride’ that some Australians think Indigenous peoples get”, Bronwyn Carlson, Associate Professor of Indigenous Studies at Wollongong University, busts these myths: “Characterisation of Indigenous Australians as recipients of a ‘free ride’ and who are seen to be motivated to roort the public purse has its roots in an ignorance of Indigenous experiences of dispossession, colonisation and ongoing colonial violence.”

#### ABORIGINAL PEOPLES WERE JUST HUNTER-GATHERERS

When I was young, one of the common phrases used by teachers if you were late to class was, “Did you decide to go walkabout?” Even when you were caught daydreaming in class you were accused of going ‘walkabout’.

Walkabout is in fact a male rite of passage during which Aboriginal adolescents undergo a journey that involves living in the bush for a period as long as six months. They are making the spiritual and traditional transition into manhood. But in my school it was used to describe tardiness or a lack of attention.

The assumption was that Aboriginal peoples had some in-built nomadic predisposition to wander aimlessly; that they were instinctively transient. I suppose this came from the myth that deep down ‘Brown People’ were all nomads and drifters. After all, they were originally just hunter-gatherers, eking out an existence in the wild deserts of central Australia, weren’t they?

This myth is incredibly pervasive. It also bled into this ‘primitive culture’ myth, and was used to justify the lie of terra nullius – that the continent was empty, uninhabited, unworked. As Professor Megan Davis, Pro Vice-Chancellor Indigenous at UNSW, has explained, the early colonisers took the view that they could claim any land for settlement because “... the land is desert and uncultivated and it is inhabited by backward people”.

But in a fascinating new book, *Dark Emu*, Aboriginal historian Bruce Pascoe shows that even before colonisation Aboriginal peoples lived in villages with

permanent buildings made of clay-coated wood. They baked bread, created art galleries and maintained cemeteries. Pascoe writes: “If we look at the evidence presented to us by the explorers and explain to our children that Aboriginal people did build houses, did build dams, did sow, irrigate and till the land, did alter the course of rivers, did sew their clothes, and did construct a system of pan-continental government that generated peace and prosperity, then it is likely we will admire and love our land all the more.”

Pascoe goes on to show that after the Frontier Wars, which included the burning of villages by white settlers, there was little left to show of this pre-colonised culture after 1860.

#### AUSTRALIA WAS AN UNTAMED WILDERNESS BEFORE SETTLEMENT

Far from living in untamed wasteland, Aboriginal peoples established a sophisticated form of land management, carefully tended irrigation and extensive farming and fish-trapping practices. In his book, *The Biggest Estate on Earth: How Aborigines Made Australia*, Bill Gammage reveals that early explorers and settlers were astonished to discover the cultivated nature of the Australian landscape.

The original inhabitants used fire to tend and improve the terrain. They made conscious decisions on when to burn and what not to burn, when, and how often, in order to regulate plants and animals. They cleared undergrowth, and put grass on good soil, clearings in dense and open forest, and tree or scrub clumps in grassland. Their land management was so expert that the first European visitors believed they had stumbled on a ‘gentleman’s estate’ of gardens and farms.

I remember being flabbergasted when I read Gammage’s book. I had no idea that Aboriginal peoples had been so good at cultivation and land management. I can’t look at the Australian landscape the same way any more. The fact is that the primitive ‘Brown People’ I learned about in school don’t resemble the sophistication and complexity of the Indigenous peoples of this vast continent. We need to relinquish the old tropes and narratives, abandon the racist assumptions of the past, and learn anew what remarkable peoples we now share these islands with.●

Mike Frost is the Director of Mission Studies at Morling College. He blogs at [mikefrost.net](http://mikefrost.net)

#### Reconciliation Week.

National Reconciliation Week started in 1993 as the Week of Prayer for Reconciliation, and was supported by Australia’s major faith communities. Three years later, the Council for Aboriginal Reconciliation launched Australia’s first National Reconciliation Week, and in 2000, Reconciliation Australia was established to continue to provide national leadership on reconciliation.

Today, National Reconciliation Week is celebrated by businesses, schools and early learning services, organisations and individuals across the country, and is a time for all Australians to learn about our shared histories, cultures and achievements, and to explore how each of us can contribute to achieving reconciliation in Australia. The dates for National Reconciliation Week remain the same each year – 27 May to 3 June. These dates commemorate two significant milestones in the reconciliation journey – the successful 1967 referendum, and the High Court Mabo decision, respectively. The theme this year is ‘Grounded in Truth’.

“At the heart of reconciliation is the relationship between the broader Australian community and Aboriginal and Torres Strait Islander peoples,” says a statement on the National Reconciliation Week website. “To foster positive race relations, that relationship must be grounded in a foundation of truth.”

“Aboriginal and Torres Strait Islander peoples have long called for a comprehensive process of truth-telling about Australia’s colonial history. Our nation’s past is reflected in the present, and will continue to play out in future unless we heal historical wounds.”

“Today, 80 per cent of Australians believe it is important to undertake formal truth-telling processes, according to the 2018 Australian Reconciliation Barometer. Australians are ready to come to terms with our history as a crucial step towards a unified future, in which we understand, value and respect each other.”

“Whether you’re engaging in challenging conversations or unlearning and relearning what you know, this journey requires all of us to walk together with courage. This National Reconciliation Week, we invite Australians from all backgrounds to contribute to our national movement towards a unified future.”

To find out more, go to [reconciliation.org.au](http://reconciliation.org.au)





Adrian Appo has brought his significant entrepreneurial skills to The Salvation Army as a member of the territorial Governance Board.

## Inspired by injustice.

Adrian proves detractors wrong with stellar career

WORDS BILL SIMPSON

When Adrian Appo applied for an electrician apprenticeship after school he was told he wasn't suitable because he was Aboriginal. Aboriginal people, he was told by a government apprenticeship board, lacked skills to "deal with conceptual ideas". It was the early 1980s.

He knew it wasn't true. Adrian was a bright and popular boy. His academic and sporting achievements proved it. He figured other Aboriginal and Torres Strait Islander kids like him must be smart, too. They should be encouraged to achieve.

Adrian used the early injustice against him to inspire him to not only prove his personal detractors wrong, but also to ensure that other Aboriginal and Torres Strait Islanders, especially the young, had opportunities to achieve anything. Forty years later, aged 55, Adrian has achieved more than most Australians – black or white.

He has been awarded the Order of Australia Medal, Defence Service Medal, Centenary Medal and University of Technology Sydney Alumni Award. And there are other awards. His qualifications include Bachelor of Teaching (University of Technology Sydney), Strategic Perspectives Non-Profit Leadership (Harvard Business School), Murra Master Class (Melbourne Business School), technical officer and electrical fitter and mechanic.

He has served as an adviser to government ministers on seven occasions, including catchment

management, infrastructure spending, Indigenous issues and funding of projects. He has founded, managed and served with more than a dozen companies and organisations – including the Australian Air Force as a telecommunications technician – excelling in conceptual ideas! And he has taken his place on many company and organisation boards of substance and significance.

Much of his entrepreneurial work since the Air Force has been among Indigenous people and communities, always with the intention of improving their lives – because he has never forgotten what he was told as a young man looking for his place in the world. He has helped thousands train for and find jobs, and fund their own businesses. Many of those he trained have graduated from university and have careers with large companies.

### HIGHLY RESPECTED

For Indigenous people, there would be few stories more inspiring than Adrian's. He is a leader, an inspirer, a visionary, a social entrepreneur, a role model – and much more. "I am not a do-nothing person," he says. And, now, he has brought his talents to The Salvation Army.

Although Adrian is not a member, The Salvation Army respects him and his abilities enormously. Late last year when the new Australia Territory was looking for people to take a place on the first 11-member Board of Governance, they approached Adrian. The board is charged with ensuring that ▶



Adrian Appo (third from right) with members of the Australia Territory Governance Board.

The Salvation Army in Australia operates in accordance with Australian law and Salvation Army International Headquarters orders and regulations. It also has responsibility to strategically position the Australia Territory to ensure The Salvation Army has a sustainable and major influence on Australian society.

The territorial commander chairs the board, which consists of five other officers and five independent people, some, like Adrian, outside The Salvation Army. Adrian was chosen, says Territorial Commander Commissioner Floyd Tidd, because of his “wisdom and insights” – not bad for a boy who was told he couldn’t perceive “conceptual ideas”.

“Adrian’s perspective is a powerful contribution to the board,” says Commissioner Tidd. “His competence in business and his kingdom perspective provide stimulating consideration for the board. Of particular note is the added understanding that Adrian brings to the board of the history, culture and current experience of Aboriginal and Torres Strait Islander peoples.”

Although he already had enough to do, Adrian says he accepted the invitation because he respects The Salvation Army. For a start, he says, he was impressed to find that committee meetings in The Salvation Army started and ended in prayer. That is important to him. “There are not many organisations – even churches – that start and end meetings in prayer,” he says. “I often go into [company and organisation] meetings saying, ‘God, it’s you and me!’”

**FULLY COMMITTED**

Adrian testifies to a personal relationship with his Lord.

That relationship, he says, influences everything in his life. He doesn’t want people to be surprised when they discover that he is a Christian. He wants his Christianity to be obvious.

Born into a big Catholic family in Bundaberg (Queensland) – which makes him a Gooreng Gooreng man in the Aboriginal community – he drifted away from church as a teenager but not his faith and relationship with God. After marriage and two children, he was living in Penrith (western Sydney) and attending a Pentecostal church when he began to “grow in God”. He was involved in children’s ministry, youth leadership and lay pastorship.

When the family moved again – this time to Shepparton (Victoria) – they again found a sound Pentecostal church and the leadership involvement continued. “I am a fully committed, fully engaged person,” Adrian says. “When I stand before God and he asks me what I did with the gifts and talents he gave me, I want to tell him that I used every one of them.

“When I was 25, the life expectancy for an Aboriginal man was 50. I’m five years past my use-by date. God still wants me here. So, I want to keep using the gifts and talents he gave me. For me, it’s a responsibility I have with God’s gifts.”

Adrian and his wife of 34 years, Robyn, have two married daughters and seven grandchildren under seven. ●

Bill Simpson is a contributing writer for *Others*

## Welcome or Acknowledgement – what’s the difference?

Who pays respect is important, but it’s the heart that really counts

WORDS ADRIAN APPO

I grew up on the coast in country Queensland. One of the values that Dad and Mum instilled in me was respect. It was respect for others and what they stood for; it was respect for what they owned; and it was respect for ourselves. For if we could not give respect, how could we gain respect?

If we overlay the concepts of showing and giving respect, then much of the confusion and disquiet that has arisen around welcomes and acknowledgements are taken away. ‘Welcome to Country’ is not new; it has been a part of Aboriginal culture for thousands of years. The land management practices of Aboriginal people meant that for our very existence, groups had to cross into each other’s lands for the sharing of resources and foods. The welcome was extended to visitors, granting permission for them to travel in peace and safety.

As it was back then, the Welcome to Country is performed by the traditional custodian of the land on where an event or meeting takes place. It might be a simple speech taking a few moments or a combination taking in a smoking ceremony, didgeridoo playing, a song or traditional dance performed over days. It is probably worth noting here that Aboriginal people refer to themselves as custodians of the land, for the land cares and provides for us as much as we care for it. ‘Acknowledgement of Country’ came more into practice in the late 1990s. The Acknowledgement of Country can be done by anyone and from any cultural heritage.

The importance to Aboriginal and Torres Strait Islander peoples of both protocols is that they pay respect to the fact that we stand on Aboriginal land. It was *only* 33 years ago that the High Court recognised that Aboriginal and Torres Strait Islander peoples did have ties to the land, therefore debugging the concept of terra nullius (land that is legally deemed to be unoccupied or uninhabited). Even in this past decade, as a nation we have struggled with the notion of recognising



Commissioner Floyd Tidd thanks Uncle Norm Terrick, who gave the Welcome to Country at last year’s Still Others event, accompanied by Salvationist Uncle Vince Ross.

Aboriginal and Torres Strait Islander peoples in our constitution.

Welcome to Country and Acknowledgement of Country have met with criticism. Where they have been legislated, the function can become more process rather than real intent. Many Aboriginal leaders, myself included, would prefer that if there is not genuine gesture, it not be performed at all.

While both practices recognise Aboriginal and Torres Strait Islander peoples, I think it has a far more practical application. When you go to someone’s house, you knock on the door and wait to be invited in. When you enter, you enter as a guest, a friend.

I recall speaking to other Aboriginal leaders and reflected that, when growing up, family and friends would only ever come to our back door. At the same time we all laugh and say, “because only police and strangers come to the front door”. Those who came to the back door had already been welcomed to our home and family. So, show respect, be genuine and be welcomed in as family. ●

Adrian Appo is a proud Gooreng Gooreng man from Bundaberg, Queensland.





• Lindsay Cox, manager of The Salvation Army Australia Museum, displays an old print of the Army's Founder, William Booth.

## Breathing new life into our history.

Army's revitalised Australia Museum a 'mission field'

WORDS JESSICA MORRIS

**S**oup, Soap, and Salvation! – the catchcry of William Booth's mandate when he founded The Salvation Army – still lives on in front-line ministry today. And while we often envisage it as the provision of emergency housing, a simple cup of coffee, or a vibrant youth group activity, it takes on an entirely different form for the team at The Salvation Army Australia Museum.

A visit to the Australia Territory's two museums, in Melbourne and Sydney, reveals much more than dusty pieces of history. The team members, led by Museum Manager Lindsay Cox, see their roles as front-line mission, namely through their interaction with visitors – from tourists to researchers and Salvationists, as they peruse realms of Army history most people never knew existed.

Major Donna Bryan, the Assistant Museum Manager in Melbourne, puts it this way: "Most of the people coming here aren't Salvos and we are given free rein to say who we are, what we do, and why."

Previously known as The Salvation Army Heritage Centres, the new Australia Territory has united the two museums under the one banner and named it The Salvation Army Australia Museum, giving Lindsay the opportunity to share Army history with more people than ever before – a task he relishes. "We open people's eyes to the Army that there's a lot more than the emergency services," he says. "It's an

anchor point. It can be a reminder of our beginnings and our mission. The museum helps older Salvos feel all their work over the years hasn't been forgotten. It can be an inspiration to current Salvos, and the other part is it's great PR for the Army!"

And considering more than 1000 people per year walk through the museum doors, and 80 per cent are non-Salvationists, the mission field has never been more plentiful. "A lot of Salvos think, 'What will you have? An old bonnet, a cornet? What's there to see?' And a lot of the general public think the same thing," says Lindsay. "But then they come in and see things like [our presentation on] the flying padre, The Salvation Army [Limelight] studio ... even banding."

### HIDDEN GEM

The Melbourne location of The Salvation Army Museum is a hidden gem among the city's throng of cultural artefacts. Residing on the fourth floor of 69 Bourke Street – a historic building which, Lindsay informs, most of our Generals, including William Booth, have preached from – it houses thousands of artefacts, beginning with the very deed poll brought to Australia by the Army's first officers in 1881, signed by General Booth and legitimising the Army's work here.

Strolling through the exhibits, a visitor is taken through the Army's fascinating, and at times heart-wrenching, history. Lindsay introduces me to the ▶



band of the 2/22nd Battalion, which included 23 Salvationists who tragically drowned in a prisoner-of-war ship during World War Two; shows me the Bible of Adjutant Harold Hosier, who chose to become a prisoner of war for four years and was appointed by the German camp commandant to be the Australian prisoners' chaplain; and tells me about the elderly visitor to the museum who donated a gramophone arm to the Kokoda display after saying a Salvo had literally saved his life during that arduous World War Two campaign.

It is evident that these artefacts are far more than static items of history; they are open doors to the message of the Gospel that Salvos have lived out for more than 150 years. And they remind guests of the important work the Salvos still do today.

Now, with the Sydney branch of The Salvation Army Museum having recently reopened at Bexley North (9am to 2pm six days a week) under Assistant Museum Manager Don Callaghan, the rich history of the Salvos is available to even more people than before. "We don't charge admission, and we don't have an obvious box for collection. If people want to donate they do. Especially groups who come through; if they've had a good time they often take up a collection of their own. We probably get more that way!" says Lindsay.

**FRONT-LINE MISSION**

The biggest drawcard at the Melbourne location is the historic attic photographic studio. It now houses the Limelight Museum and tells the story of the Army's Limelight Department and its pioneer filmmaking between 1896 and 1909. Tourists, students and film aficionados come to see the display of original glass lantern slides and equipment, and view digital copies of the slides from the early production *Soldiers of the Cross*.

Visitors are often awed by the story of William Booth and the Army's initiatives. "You point out some of the Army's other firsts – in fair trade with Hamodava Tea, by creating an employment bureau, and in talking about safety matches," says Major Bryan. "They say, 'How come we don't know about these things?'"

The museum's advertising is mainly organic. Word of mouth draws many locals and tourists, with glowing reviews at online site TripAdvisor. Aside from this, Lindsay also gives more than 20 presentations a year outside the museum,



“  
*Most of the people coming here aren't Salvos and we are given free rein to say who we are, what we do, and why.*  
 ”

The Salvation Army Australia Museum, located in Melbourne and Sydney, houses an impressive collection of memorabilia covering more than 150 years of Army history. **Opposite page:** Among the collection are artefacts and re-creations from the world wars and from early Salvation Army meetings. **Above:** The Founder, William Booth, is depicted in many items on display, while the collection of banding history also catches the eye. Photos: Jessica Morris

illuminating Army history and drawing in groups from an array of educational, cultural and religious traditions.

For Major Bryan, her appointment at the museum came as a delight and surprise when she realised the importance of ministry in the role. "I'm a few years from my retirement and it was time for a change. It was unbelievable for me, because it would have been my dream appointment, but I never thought that an officer would be appointed to this position. After six months I sent an email to Commissioner Floyd Tidd and thanked him for the appointment because I was back on front-line mission," she says.

It's fair to say you can spend hours studying the treasures in The Salvation Army museums in Melbourne and Sydney. And if you keep an open ear, you'll hear the sounds of the team telling a visitor about the tireless work of Salvationists past and present. It's a timely reminder that we stand on the shoulders of giants, and that celebrating our history is an integral part of walking into our future.

Find out more about The Salvation Army Australia Museum by calling (03) 9653 3270 (Melbourne), (02) 9502 0424 (Sydney) or visit The Salvation Army Australia Museum on Facebook. ●

Jessica Morris is a staff writer for Others





Words Mark Hadley

## CHRISTIANS LIKE US

Channel: SBS On Demand  
Rating: M

“CHRISTIANITY IN AUSTRALIA IS IN crisis ... rocked by sex scandals ... dogged by internal battles ... struggling against the tide of public opinion ... and battling to get bums on seats.” The hype is

undeniable, the cynicism palpable – and both tell you the first thing you really need to know about *Christians Like Us*.

Despite the title, this two-part documentary series is produced by a mainstream media company working from a secular viewpoint. The question is, despite its slanted framework, has it captured a fair picture of Jesus’ Australian followers?

*Christians Like Us* employs a tried-and-tested formula. Ten people from various Christian standpoints are asked to spend a week living together in close quarters, confronting their sharp differences in opinion. As the narrator summarises, “They all believe in God, but that might be the only thing they agree on.” As strong views clash, passionate claims surface and emotions boil over, we the audience are asked to judge whether there’s any validity in the faith they hold.

*Christians Like Us* is the creation of Australian production house CJZ, and

the follow-up to the similarly structured *Muslims Like Us*. CJZ’s Head of Factual is Andrew Farrell, whose credits include *Big Brother* and *My Restaurant Rules*, and not surprisingly, the show’s structure has much in common with reality TV. *Christians Like Us* is edited for maximum contrast. Video crews constantly probe into personal moments, the participants make personal ‘confessions’ to camera, and the narration consistently divides the cast into two groups emotively described as ‘Conservatives’ and ‘Progressives’. Conflict is the show’s guiding light.

The producers haven’t attempted to represent the balance of Christianity in Australia today, so much as the variety of positions it apparently embraces. The house is stocked with polar opposites: a pastor who believes in the Bible’s teaching on sexuality, and an openly gay man; a female priest, and young woman who embraces male leadership; a Catholic teacher who encourages guilt-free sex, and a Coptic Orthodox man saving himself for marriage. The decision to

include a man abused by an Anglican priest does give rise to deeply sympathetic scenes, but it’s also symptomatic of CJZ’s attempt to mine the show for emotional pay-offs instead of serious discussion. Religious consultants were involved, however, this hasn’t prevented the show from making some glaring errors concerning Christian beliefs, including the basis for their salvation: “For most Christians, entry to heaven is the ultimate reward for a virtuous life on Earth.”

The cross, it seems, is merely a decoration, and the Jesus who died on it to save people rarely gets a mention. Instead, *Christians Like Us* focuses its attention on his earthly representatives, summarised under the catch-all phrase ‘the Church’. And it’s at this point the show lands its most accurate blows.

All of the participants agree that Jesus’ followers could have done much better displaying his love to its members and the marginalised. Chris, the gay man, says he still ‘loves Jesus’ but believes the treatment Christians have meted out to the homosexual community make persecution claims ring hollow. Steve, the man abused as a child, believes the Church is largely reaping what it has sown: “This is where the church has failed for 40, 50, 60, 70 years ... Because they cover this stuff up and refuse to accept the consequence of it. And they’ve destroyed themselves in the process.”

These are only two of the things that *Christians Like Us* rightly calls believers to repent of. The list expands to include using the Bible as a cudgel, passing off scare tactics as evangelism, and probably most sadly, failing to speak the truth in love. Evangelist Steve Chong, also a housemate, admits most believers fail to combine Jesus’ confronting message with his undeniable compassion: “We’ve lost the art of being able to disagree and do so while being entirely loving.” Yet, the greatest failure of communication probably rests in the show’s title. For *Christians Like Us*, the term ‘Christian’ is an extremely loose term. It stretches



• The cast of SBS’s two-part documentary series, *Christians Like Us*.

to cover those who trust in the sacrifice of Jesus, to those who say they can’t believe in God. “I do think it’s a little hypocritical for anyone to put a label on what Christianity looks like,” says Mormon, Hanna, “because every Christian faith is different”.

In *Christians Like Us*, that faith includes those who see the Bible as God’s roadmap to salvation and those who see it as emotional stories not meant to be taken literally. “I don’t believe in Hell,” explains Chris. “The idea that people die and sizzle forever in a frying pan is just not biblical to me.” Most of all, a Christian is not constrained by a set of teachings, but is primarily responsible to the calling of their heart. “People can believe whatever they want to believe,” says Anglican priest Tiffany, “but those beliefs can’t impact negatively on other people.”

Is it any wonder, then, with such confusion in the ranks, that the producer’s working definition for Christian seems to be, ‘Anyone who wants to call themselves one’? No doubt that sits well with an audience who believe that even definitions as fundamental as ethnicity and gender

are subject to whatever you feel to be true. But can a follower of Jesus really be so personally defined? What, in fact, would Jesus say?

“Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me” (Luke 9:23).

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven” (Matthew 7:21).

“I am the way, the truth and the life. No one comes to the Father except by me” (John 14:6).

His definitions aren’t hard to find, and I don’t doubt they’d provide all the conflict the producers require – just none of the comfort. Yet, they would supply the warning, challenge and certainty we so desperately need. •

.....  
Mark Hadley is the culture writer for *Others* and is one of Australia’s leading Christian communicators.  
.....



LYNDALL BYWATER

## FAITH IN THE MAKING

Review: Jessica Morris



When it comes to faith, we all know that praying about it, talking about it and living it out can be completely different things. In her latest book-cum-devotional, *Faith In The*

*Making*, British Salvationist Lyndall Bywater effortlessly connects these three facets of faith, going through the 'Heroes of the Faith' from Hebrews 11 to see what we can learn about these everyday people who lived extraordinary lives.

Ranging from a study on Cain and Abel through to Daniel, the 12 studies are easily digestible in personal or corporate devotional time, but that doesn't mean they lack spiritual depth. As Lyndall dives into the nuances of each hero, referring back to their original stories and unpacking their flaws and victories, you come out with a fuller understanding of God's relationship with humanity and his love for you.

The reason this study is so relatable is because Lyndall includes just enough of her own story and reflection of these heroes to make each challenge legitimate. Most notably, when she discerns the promises of God in relation to the Promised Land, she invites us into her struggle with infertility. Action points are also included within each chapter, showing us how to talk, live and pray out a heroic faith that God calls us to. With a foreword by Danielle Strickland, this is an excellent devotional.

BIRMINGHAM CITADEL BAND

## SALVATION SAXOPHONE

Review: David Woodbury



On receiving this CD I anticipated a saxophone ensemble similar to the 1950s sound of Billy Vaughan's *Golden Saxophones*, one of the first and favourite LPs in my collection. Reading the notes, I soon realised that this was something different – the Birmingham Citadel Band with an added saxophone section.

The sound was more like that of a 'big band' and the selection of tracks with modern sounds and rhythm suited the combination, with the saxophone ensemble being prominent and giving a richness and variety to the usual brass band sound.

The tracks are well chosen to highlight the presence of reeds in a brass band, with some classics such as Ian Robinson's 'Morning Star', well suited to the combination. Saxophones feature prominently in Sam Creamer's 'Any Time' that has almost a Dixieland feel to it. The addition of saxophones to Barrie Gott's 'Light-walk' gave a Glenn Miller feel to what is now a classic Salvation Army composition.

Despite my initial expectations, I thoroughly enjoyed the CD and it now lives in my car. I suspect that not only the brass band enthusiast but also many others who enjoy the big band sound of modern music will enjoy *Salvation Saxophone*.

JONATHAN ROBERTS

## ON THE ALTAR

Review: Mal Davies



If someone says the word 'sacrifice' to you, in a Christian context, what comes to mind? Maybe it's the crucifixion; maybe it's an image of Abraham placing his son Isaac on an altar; maybe it's the notion of doing something sacrificially for others.

English officer Lieutenant-Colonel Jonathan Roberts has penned this helpful book that explores 'sacrifice' as it's presented in the Bible and as it should have application today. He covers Old Testament forms of sacrifice, moves on to what Jesus and Paul taught about sacrifice, and then he outlines how an element of sacrifice can be evident in our Christian living today. At the core of his teaching is Romans 12:1-2, which speaks of the 'living sacrifice' each believer offers to God and of the need to fulfil God's will in our lives. This book makes me think of a jigsaw piece – for many people who struggle with the notion of sacrifice and its meaning in the 21st century Church, *On The Altar* will possibly help complete their picture of what a God-honouring life looks like.

With eight thoughtful reflections by Lieutenant-Colonel Jayne Roberts included and also available for Kindle, this is an instructive and insightful book.

The above books and CD are available from Salvationist Supplies in Sydney (1800 634 209) and Salvation Army Supplies in Melbourne (1800 100 018).

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## Tidds appointed to lead Canada and Bermuda Territory

THE SALVATION ARMY International Headquarters (IHQ) has announced that Commissioners Floyd and Tracey Tidd will return home to assume leadership of the Canada and Bermuda Territory.

Commissioner Floyd Tidd has been appointed as Territorial Commander, replacing Commissioner Susan McMillan, while Commissioner Tracey Tidd will take up the role of Territorial President of Women's Ministries. They begin their new roles on 1 October.

They have been waiting on confirmation of their new appointments since IHQ announced in early March that they would be concluding their time in Australia, with Commissioners Robert and Janine Donaldson to take on leadership of the new Australia Territory.

"We are grateful for the years that we have been privileged to serve in Australia and see God accomplish more than we could ever ask or have imagined," said the Tidds.

"We look forward to the opportunity to serve in our home territory and anticipate all that God has in mind to



◆ Commissioners Floyd and Tracey Tidd will return to their home territory after six years in Australia.

do in and through us in the new appointment. We are also looking forward to being closer to our family once again after our six years in Australia."

Commissioners Floyd and Tracey Tidd arrived in Melbourne from Canada in June 2013, to lead the then-Australia Southern Territory; Floyd as Territorial Commander and Tracey as President of Women's Ministries.

After almost three years as Southern Territory leaders, the Tidds were appointed as

national leaders to oversee the merger of the Australia Eastern and Australia Southern territories into one Australia Territory. That process came to its climax in December last year when the new Australia Territory was officially launched, with the Tidds becoming its first territorial leaders.

"While there's obviously a personal delight to be returning home to Canada, it is tempered by a sadness we feel at having to leave Australia and the many, many friends we have

made here," said the Tidds.

"Our time here has far exceeded any of our expectations, and we will continue to take a keen interest in the development of the new Australia Territory as Salvos live, love and fight, alongside others, to transform Australia one life at a time, with the love of Jesus."

Others will feature an interview with the Tidds in the June issue of the magazine. The interview will also be filmed and made available to watch online. **— Scott Simpson**

## Federal Budget a 'missed opportunity' to help vulnerable Aussies

THE SALVATION ARMY HAS described the Federal Budget handed down in early April as a "missed opportunity" to help struggling Australians.

The Salvation Army Head of Government Relations, Major

Brad Halse, said the failure to increase Newstart and the Youth Allowance, for example, did nothing to lift the burden of poverty for many people.

"This budget represents a missed opportunity for

Australia's most vulnerable," he said. "Enough time has passed for a government of any persuasion to rectify this issue, which impacts more than 600,000 Australians at any one time."

Major Halse added that there

was very little in the budget in terms of new funding in relation to the various social and community services provided by the Army, particularly the omission of any new funds for financial counsellors.

## Coffee providing grounds for employment in Hobart

MANY PEOPLE WILL TELL YOU that a cup of coffee is the best way to start the day. For residents of a Salvation Army Housing centre in Hobart, a cup of coffee is actually kick-starting their lives.

An employment program in the Tasmanian capital, called Coffee Ground, is giving people from The Salvation Army Housing centre in Campbell Street training opportunities to prepare them for paid employment.

Hobart Lord Mayor Anna Reynolds and legendary cricketer David Boon launched the

Coffee Ground initiative in March at the Campbell Street centre in the city centre.

It is a much-needed gateway to employment for residents. Seventy per cent of them are on a disability support pension, and many have been unable to find sustainable work for years.

"These are people that have been shelved by employment agencies and employers, but we are helping them back into the workplace," said Anthony Fagan, program manager at Campbell Street.

The Coffee Ground program is a collaborative initiative



◆ Hobart Lord Mayor Anna Reynolds, former Test cricketer David Boon and The Salvation Army Housing Centre Campbell Street program manager Anthony Fagan at the Coffee Ground launch.

between The Salvation Army, CVGT Disability Employment Services, TAFE and Hobart City Council. It provides workplace and hospitality training and a TAFE accreditation in

preparation for paid employment. Many participants will also go on to be employed at The Salvation Army's Campbell Street centre coffee cart. **— Jessica Morris**

## Turning the sod on a new era at Box Hill Corps

A 'TURNING OF THE SOD' ceremony has marked the official start of construction on the new site of Box Hill Corps in Melbourne.

About 50 people attended the ceremony at 1000 Whitehorse Road, Box Hill, including the Whitehorse Mayor, Councillor Bill Bennett, State Member for Box Hill Paul Hamer, other dignitaries, plus staff and members of Box Hill Corps.

Box Hill Corps Officer Major Alwyn Robinson, Epworth Eastern Hospital's Louise O'Connor, Trevor Lloyd of construction company Lloyd Group and Cr Bennett shared the official 'sod-turning' duties.

The new purpose-built facility will include a conference-like building, housing a worship centre, rooms for various services and a café. It



◆ Officiating at the ceremony were (front, from left) Trevor Lloyd of Lloyd Group, Corps Officer Major Alwyn Robinson, Epworth Eastern Hospital's Louise O'Connor and Whitehorse Mayor Bill Bennett.

is estimated that the corps will move from their current premises at Nelson Road to the new building in 2020.

The site, which is next to Box Hill Town Hall, became available in a 'land-swap' agreement

with Epworth Eastern Hospital and Box Hill Institute.

The Box Hill Corps has been active in the Melbourne suburb for 128 years, and its move to Whitehorse Road allows it to virtually return to its original

location (where the corps was established in 1891).

The corps has moved several times over the past century, and has been at its current site in Nelson Road since 1987.

**— Jessica Morris**



## Eva Burrows College continues legacy

THE LEGACY OF BELOVED General Eva Burrows continues to champion young leaders in The Salvation Army with Ringwood Corps soldier Caitlin Hallett receiving the 2019 Eva Burrows Scholarship.

The scholarship was created in 2017 to provide support for leadership development for women in Australia who serve on the 'front lines' of The Salvation Army as an officer, staff member, volunteer, or Salvationist. This ensures General Burrows' commitment and passion for education and development in leaders lives on.

Major Deborah Robinson, Head of College, presented the scholarship in the presence of Ms Jane Southwell, a niece of General Burrows and a member of the scholarship panel.

"Caitlin has shown herself to be a role model in her community and corps, demonstrating leadership and a commitment to developing others, as well as



◆ Scholarship recipient Caitlin Hallett (left) with Ms Jane Southwell and Head of College Major Deborah Robinson.

her own self-development, akin to General Eva's own example," said Ms Southwell.

The scholarship will contribute to Caitlin's study at Monash University, where she is completing a Masters of Addictive Behaviours. Caitlin said it would also help her goal of becoming an auxiliary

lieutenant or cadet specialist.

"The knowledge and ability gained through the scholarship will help me to live, love and fight alongside those that are experiencing addiction and provide them with the support they need through the help of the Holy Spirit," Caitlin said.

— Jessica Morris

## Theological forum calls for papers

A CALL FOR PAPERS HAS GONE out from the Tri-Territorial Forum for the Thought Matters Conference in August.

The theme of this year's conference is Freedom to Flourish: Vocation, Calling Identity and Faith – with academics and theological aficionados requested to submit abstracts of no more than 200 words by Friday 10 May.

"We're asking people, 'What does it mean for someone to have a calling so we have freedom to flourish?'" said forum committee member Captain Stuart Glover.

People are encouraged to submit papers on a range of themes within this context, such as sexuality, power and social justice. They can carry varying viewpoints, and will be assessed anonymously by the panel. For more information go to: [facebook.com/thoughtmatters/](https://facebook.com/thoughtmatters/)

## Conference explores what it means to be unified

THIRTY SALVATIONISTS FROM across the country joined Christians from other denominations at Surrender in March, a grassroots conference that explores what it means to love people on the margins in the face of great political division and global crisis.

Corps Officer Captain Stuart McGifford travelled from Alice Springs to attend the event, held at Melbourne's Belgrave Heights Convention Centre.

"Surrender is an important gathering for missional practitioners. The Surrender mantra is Jesus on the margins, so as a Salvation Army officer this focus is informative and encouraging," he said.

"Aboriginal Christians continue to wrestle with the spectre and impact of the old colonial mission ways. At Surrender they also dream of ways to enact and establish their own, authentic expression of what it means to be Christian."

Shirli Congoo, General Manager for The Salvation Army Aboriginal and Torres Strait Islander Ministry, has been attending Surrender



◆ Esme Fewquandie (left), Shirli Congoo, Sue Hodges and Anni Cockburn were part of a large contingent of Salvationists at this year's Surrender conference.

for six years, and says it is an opportunity for growth.

"I would encourage both mission expressions and social programs of The Salvation Army [who] participate in this particular gathering to listen, to learn and appreciate the richness of journeying with Aboriginal and Torres Strait Islander peoples," she said.

Salvationists joined members of the Baptist, Anglican,

Churches of Christ and other religious traditions and organisations from across the globe at the conference, which was supported by Common Grace Australia and run by grass roots organisation Surrender Co.

They explored what it means to be 'Interwoven' as the Church when there are different opinions, values and theologies.

The Salvation Army was one of the event's major partners

and has supported the initiative for nine years, having been a hosting partner for six years.

Members from The Salvation Army Indigenous ministries team in Townsville, as well as corps as far-reaching as Alice Springs to Frankston, Moreland City and Box Hill, were represented. Mitcham Corps also helped cater for the event with a pop-up café.

— Jessica Morris

## Corps around Australia get creative to celebrate Harmony Week

MORE THAN NINETY ADULTS and children associated with English Conversation Classes at Wollongong Corps shared dinner to celebrate Harmony Week in March.

The special week (15-21 March) is marked throughout Australia, celebrating Australia's cultural diversity, promoting inclusiveness, respect and a sense of belonging for everyone.

Wollongong Corps has been conducting its weekly English Conversation Classes program for just over two years at the Wollongong and Warrawong



◆ The Harmony Day dinner at Wollongong Corps.

libraries. The classes are attended by people from a dozen or more countries. They

started initially to assist refugees, but have been extended to include university students, workers and their families, and people on longer-stay visas.

The Harmony Week dinner was held at the Wollongong Corps centre as a means of introducing class participants to The Salvation Army.

Meantime, Alice Springs Corps and community services celebrated Harmony Week by inviting locals to create a combined art piece and share in a barbecue meal together.

Around 100 people of

varying nationalities gathered at the local community centre, The Waterhole, for this occasion. The event brought together corps members, volunteers, staff, and clients from the hostel and drop-in centre, and members of the local mental health services.

"We had a great turnout and are encouraged that, despite our diverse backgrounds, we can walk in harmony and unity," said Alice Springs Social Program Network Director Captain Nari McGifford.

— Bill Simpson



## Vanuatu leader makes her first visit to Australia

LILLYROSE GEORGE, LEADER of The Salvation Army work in the South Pacific Island nation of Vanuatu, visited Australia for the first time earlier this month to attend the Queensland Divisional Officers Fellowship.

“Christ certainly gave me this opportunity,” she said from Tweed Heads Corps, where she spent some time after the fellowship.

Lillyrose looks after three Salvation Army outposts in Vanuatu in an unofficial capacity.

“It was wonderful to meet Salvationists and hear about their work. Also, I’ve never been outside Vanuatu, and Australia is really another paradise.”

Lillyrose leads Army work in Port Vila, the capital of Vanuatu, where she runs a prison ministry and chapel services, and cares for a growing number of children from the community.

She also leads ministries on the islands of Aneityum and Erromango. She has made three visits to the isolated and sparsely populated island of Erromango, which involves a trip of almost two hours across the open ocean in a small boat.

“I run junior and senior soldier classes there, and many people come from all over the island for praise and worship on Sunday.”

Major Darren Elsley, Tweed Heads Corps Officer, who officially oversees the Vanuatu operations, visited Erromango last October. He is planning a return visit to enrol the 22 people wanting to become senior soldiers, and 19 junior soldiers.



◆ Above: Lillyrose George (centre) with Tweed Heads Corps Officers Majors Leanne and Darren Elsley during her Australian visit. Photo: Kian Worthing. Left: Lillyrose with the community of believers on the island of Erromango.

“The people there have embraced God through The Salvation Army,” said Lillyrose. “We told them that Christ loves them and wants a good relationship with them, and they listened and responded.”

“Erromango is a big island and the people here face many challenges, but we believe the Lord wants us here and we are here to win souls for Christ.”

Although many people in Vanuatu are familiar with the

Gospel, the interest in The Salvation Army as a Christian movement is growing.

“People saw and heard about The Salvation Army after Cyclone Pam in 2015 when they helped us,” said Lillyrose.

The Queensland Division has already invited Lillyrose to attend their fellowship next year.

“After the fellowship, we are planning to take Lillyrose on a ‘speaking tour’ to share

about all that is happening in Vanuatu,” said Major Elsley.

Before returning to Port Vila, Lillyrose was able to go shopping with Marion Dooley, a senior soldier at Tweed Heads Corps who, with her late husband Ian, was instrumental in The Salvation Army starting its unofficial work in Vanuatu. They bought clothing, school supplies and other items for the children and outposts.

– Simone Worthing

## ‘Indescribable’ celebration gives children a big boost

‘INDESCRIBABLE’ FUN WAS HAD during the annual Salvation Army Boost Day for children in Adelaide on 23 March.

The ‘Indescribable love of God’ was the theme for the event, which was aimed at boosting relationships through fun and engaged worship.

“The intention of this event is evangelistic,” said Renee Pickens, Children’s Ministry Coordinator for South Australia/Northern Territory Division.

“It’s a space where the kids can bring their friends who can hear about Jesus for the first time; an opportunity for corps who have fringe programs like Just Brass or a chaplain in a primary school to invite people; and a place where someone involved in a program can bring a family member along.”

More than 130 children, mostly of primary school age, and 55 leaders, kicked off



◆ Boost Day in Adelaide was a major success with plenty of fun and activities for the children.

the Boost Day event at the Beachouse, an indoor fun fair on the Glenelg foreshore complete with water slides, dodgem cars, mini golf and a carousel. The group then walked around the corner to CityLight Church for fun activities and engaging worship.

“The Boost team had a fun ‘Lab Band’ with their very

own Professor Scientist and (infamous) Dino [an inflatable T-Rex dinosaur] to help take us through the concept of God’s indescribable love reflected through the greatness of God down to the tiny details of God,” Renee explained.

At the end, the children were given an opportunity to accept Jesus into their lives, and 10

first-time decisions were made.

“What a great way to bring together young people – a great investment into our young people and the Kingdom of God!” said Major Dean Clarke, Area Officer for Southern and Central South Australia.

The next Boost event will be a youth camp in October.

– Simone Worthing

## Port Augusta rolls out holistic health program focused on YOU

PHYSICAL, SPIRITUAL AND mental health is the focus of the new YOU project recently launched at the Port Augusta Corps, South Australia.

The project, based on a successful pilot project that ran last October, now runs in line with each school term.

YOU is based on the corps’ mission to “create faith pathways and promote a healthy lifestyle to the people who attend our community centre,” said Tenille French, Community Program Coordinator, who, together with then Corps Officer Captain Elizabeth



◆ The YOU project ‘toolbox’.

Johnson and Doorways Case Manager Sarah Woods, developed the project.

“We had run previous faith-based activities but had struggled to maintain

client engagement, so we felt we needed to reinvent and rebrand this concept to its full potential.”

The YOU project runs over five weeks, with each session focusing on a specific part of the body – such as the head, feet and hands – and incorporating discussion and activities that clients can then use to improve their physical, mental and spiritual wellbeing.

“We want to help group participants to be able to draw on the ‘toolbox’ of skills they develop through YOU at any time when they might be

unwell or in crisis,” said Tenille.

As well as building the participant’s ‘psychological’ toolbox, small prompt cards are developed for each activity that is completed, and during the final session of the project, participants receive an actual toolbox of resources, made up of prompt cards and some other reminders and keepsakes from the program.

“They are able to take this box home with them and can use this as an aid to look at, touch and read in the times they feel the need to,” said Tenille.

– Simone Worthing



# Enrolments

## MILDURA CORPS VIC



MAJOR BELINDA DAVIS, CORPS OFFICER, accepted Casey Bambrick as an adherent and enrolled Casey's daughter, Lana Hubble, as a junior soldier on 31 March. They are pictured with Lana's big bud, Fiona Dowdy.

## WODONGA CORPS VIC



CAPTAIN CHRISTINE ABRAM, CORPS OFFICER, recently enrolled Gail Tuddenham and Nicole Boddinar as senior soldiers, and Matthew Bodinnar, Robyn Down and Dawn Haddow as adherents. Simone Duncombe is the flagbearer.

## RINGWOOD CORPS VIC



LIEUTENANT LISA WYNNE, ASSOCIATE Corps Officer, recently enrolled Matisse Reeve, and Noah and Joel Spinks as junior soldiers. They are pictured (left to right) with their 'Big Buds' Caitlyn Hallett, Jordan Hallett and Paul Smith. Captain Leanne Smith is the Junior Soldiers leader.

## HORNSBY GATEWAY CORPS NSW



LIEUTENANT LLOYD STANIMIROVIC, CORPS Officer, re-enrolled Amanda Ballantyne as a senior soldier on Sunday 7 April. Pictured (left to right) are Lieut Lloyd Stanimirovic, Lieut Sally Stanimirovic, Amanda and flagbearer Edward Polack.

## SHEPPARTON CORPS VIC



CAPTAIN KARYN WISHART ENROLLED Liz Cleary as a senior soldier on Sunday 7 April.

### Send us your enrolment stories.

We want to share your stories. Please send details, including date of enrolment, name of corps or centre, name of enrolling officer(s), soldier(s) and/or adherent(s), and a high-resolution photo to Simone Worthing at [simone.worthing@ae.salvationarmy.org](mailto:simone.worthing@ae.salvationarmy.org)

# Women's leaders visit site of attacks

COMMISSIONER ROSALIE PEDDLE and Commissioner Bronwyn Buckingham, international women's ministries leaders, visited the site of the Christchurch terrorist attack at Masjid Al Noor to pay their respects and pray for those who have been affected by the tragedy of 15 March.

This visit took place during leaders' 'Plunging into Deeper Waters' Women's Ministries tour of the New Zealand, Fiji, Tonga and Samoa Territory in March.

Local women's ministries leaders Commissioner Yvonne Westrupp and Colonel Heather Rodwell, along with Rosy Keane, Territorial Women's Ministries Social Media and Resources Specialist, and Captain Krista Andrews, Carindale (Queensland) Corps Officer also attended.



Commissioner Rosalie Peddle lays flowers at the memorial site with Commissioner Bronwyn Buckingham and other women's ministry leaders and officers.

# 'Unprecedented' disaster in Africa

THE SALVATION ARMY IN THE south-eastern African nations of Mozambique, Malawi and Zimbabwe is continuing its emergency response after winds from Cyclone Idai, reaching up to 200km/hr, caused widespread devastation across a large swathe of these nations in March.

Major Chris Mulryne, of the Army's International Emergency Services team said: "This is an unprecedented disaster for this part of the world. Considering the difficulties faced we are grateful that our teams are on the ground responding effectively to bring relief."

# Army health project fights deadly disease

A LARGE SALVATION ARMY health project is underway in the Democratic Republic of the Congo aimed at preventing the spread of the Ebola virus among the population of Goma.

The project aims to minimise the spread of the virus by promoting rigorous hand-washing, building awareness and knowledge of the condition, and fighting against the stigma associated it.

Damaris Frick, of the Army's International Emergency Services, said: "The Salvation Army in Goma is small but its contribution and work is significant. To date there have been no confirmed cases of Ebola in Goma. Our hope is that our efforts will prevent this deadly virus spreading further."

# General delivers keynote address at IMASIC meeting

GENERAL BRIAN PEDDLE GAVE the keynote address at the March 2019 meeting of The Salvation Army International Moral and Social Issues Council (IMASIC).

He expressed appreciation for the support he receives from IMASIC and The Salvation Army International Social Justice Commission (ISJC), calling IMASIC one of the best-kept 'secrets' of the international Army.

Since the reformation of IMASIC in 2008, 16 International Positional Statements have been written, approved by the General and shared around the world. The



The IMASIC meeting included chairpersons of 24 territorial and command councils that address moral and social issues.

use of positional statements and global issues that need to be addressed were among the matters reviewed and discussed. The meeting also included

new resources – developed by IMASIC, ISJC and the International Theological Council – to encourage conversations on human sexuality.



**JOHN MCGUIGAN**



MAJOR JOHN MCGUIGAN WAS promoted to glory from Greenwich Hospital, Sydney, on 10 March, aged 84. John Leonard McGuigan was

born on 15 December 1934 in Goulburn, NSW, the youngest of seven children to Michael and Alice McGuigan. In February 1949, the McGuigan family suffered the tragic loss of two of John's nieces in a drowning accident. It was during this time of grieving that the family was blessed with love and care from Goulburn Corps. John, along with his mother, sister Joan and sister-in-law Nell, all became soldiers at the corps.

In 1954, during a trip to Rockhampton, Queensland, John met and fell in love with Beryl Clanfield. The couple were married at Rockhampton Temple Corps on 8 June 1957. Both felt called to Salvation Army officership and entered the Sydney Training College as members of the *Courageous* session of cadets in March 1958. Their first appointment was to Clermont Corps, in the north-west of Queensland, where their son Peter was born.

Further corps appointments in Queensland followed throughout the 1960s and early 1970s – to Charters Towers in 1962, where their daughter Joy was born, then Albion (pro-tem), Holland Park, Boonah, Zillmere and Bundamba (all in South East Queensland). In January 1973, John and Beryl took up appointments as divisional youth secretary and divisional guard organiser in the South Queensland Division, then in 1975 a move took them to Sydney Training College where John was senior training officer and Beryl a counsellor to cadets. It was here that they were promoted to the rank of major.

From 1982 to 1989, John and Beryl served successively at Mayfield Corps (Newcastle), Ipswich Corps (Queensland)

and Blacktown City Corps (Sydney) before the focus of their ministry shifted to aged care. They had a growing love for elderly people and began the final 10 years of their officership at Elizabeth Jenkins Place at Collaroy, in Sydney's Northern Beaches area. John was appointed administrator with responsibility for the care of nearly 200 residents.

In 1992, the McGuigans were appointed to Woodport Retirement Village on the NSW Central Coast, then in January 1995 to Canberra, where their brief was to manage the existing Karingal Court Hostel and to build and establish a new Salvation Army aged care centre in the nation's capital. This centre, named Mountain View, was opened in June 1995.

Majors John and Beryl McGuigan retired in January 1999 having completed 38 years of devoted service as officers. In retirement, they continued to serve as active members of Dee Why Corps where, from 2003 to 2006, they served in an official capacity as associate officers. They were also heavily involved in the community, with John serving as chaplain to the Northern Beaches National Servicemen's Association Sub Branch.

John invested heavily in his family during these years, including his children and their partners, five grandchildren and eight great-grandchildren. All are aware of the legacy he has left – a firm foundation of transformation and faith in Jesus Christ, vision to serve suffering humanity, and resilience to rise above life's challenges.

**DOROTHY BEARD**



MAJOR DOROTHY BEARD was promoted to glory on 20 February, aged 97. Her funeral service was conducted by Captain

Martyn Scrimshaw at Leongatha Salvation Army, South Gippsland, Victoria. Dorothy May Beard was born

on 18 October 1921 to Lloyd and Jessie Beard at Outtrim in South Gippsland. She was one of eight children – Selwyn, Gwladys (Joyce), Geoffrey, then Dorothy, Gwendoline, Alan (Bill), David and lastly Douglas. Dorothy was the last surviving sibling.

In her younger years, Dorothy attended the Inverloch Methodist church and Wonthaggi Corps, and accepted the Lord as her saviour when she was aged 10. Dorothy trained as a nurse with certificates in obstetrics and infant welfare. This made her a triple-certificate nursing sister and, therefore, very much sought after. Dorothy's passion was working with children.

Dorothy entered The Salvation Army Training College in 1951 from the Point McLeay Corps (South Australia), joining the *Ambassadors* session. Following Commissioning in January 1952, Dorothy was appointed to Hillcrest Maternity Hospital in Perth. After a brief time of illness in 1955, she was appointed to the Haven Maternity Hospital. In 1957, Dorothy embarked on her first overseas appointment, to Kolanya Hospital in the Zimbabwe Territory and then the Chikankata Leprosarium.

In 1969, on her return to the Australia Southern Territory, Dorothy once again spent time serving at the Hillcrest Hospital before taking up a refresher course at the Royal Women's Hospital. Dorothy spent a couple of months at Bethany Hospital before taking a leave of absence from The Salvation Army and continuing her work with babies and children.

Dorothy came back into appointment in 1972 and moved to Cooina Launceston for six years, before moving to St Anna's hostel, also in Launceston, and then Weeroona (Victoria). It was from here that she retired on 1 November 1981.

Dorothy was passionate about her calling, and her God-given passion for working with missionary children, which she tirelessly pursued.

**ABOUT PEOPLE**

**APPOINTMENTS**

*Effective 10 February*

Major Grant **Kingston-Kerr**, Chaplaincy Team Leader, Social Mission Chaplains (Qld and NSW), Community Engagement (additional appointment).

*Effective 25 March*

Captain Meg **Dale**, Hospital Chaplain, St Vincents Hospital, Sydney Community Engagement.

*Effective 1 April*

Major Angela **Watson**, Chaplaincy Team Leader and Chaplain, McCombe House, Tasmania Community Engagement.

*Effective 1 May*

Captain Carolyn **O'Brien**, Mission and Chaplaincy Manager, Employment Plus, Mission Enterprises.

*Effective 1 July*

Major Kevin **Pitt**, Corps Officer, Armadale Corps, Western Australia Division; Major Pamela **Pitt**, Corps Officer, Armadale Corps, Western Australia Division (Majors Kevin and Pamela **Pitt** are transferring to the Australia Territory from the United Kingdom with the Republic of Ireland Territory); Captain Ben **Hollis**, Corps Officer, Gosnells Corps, Western Australia Division

*Effective Date (to be announced):*

Major Winsome **Mason**, Territorial Secretary for Program, Singapore, Malaysia and Myanmar Territory.

**PROMOTED TO GLORY**

Major Graham **Harris**, on 3 April; Major Gloria **McClintock**, on 15 April

**ENGAGEMENT CALENDAR**

**COMMISSIONERS FLOYD AND TRACEY TIDD (TERRITORIAL LEADERS)**

Sydney Fri 3 May – Red Shield Appeal launch.  
Perth Sat 4-Sun 5 May – Western Australia divisional visit.  
Melbourne Thur 9 May – Red Shield Appeal launch.  
Adelaide Sat 18-Sun 19 May – South Australia/Northern Territory divisional visit.  
Melbourne Wed 29 May-Fri 7 June – International Headquarters conducting Australia Territorial Review.

**COLONELS MARK (CHIEF SECRETARY) AND JULIE CAMPBELL (TSWM/GENDER EQUITY ADVOCATE)**

Sydney Fri 3 May – Red Shield Appeal launch.  
Melbourne Sun 5 May – Brunswick Corps visit.  
Melbourne Thur 9 May – Red Shield Appeal launch.  
Melbourne Wed 29 May-Fri 7 June – International Headquarters conducting Australia Territorial Review.

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## Overwhelmed by a generous God

WORDS LAUREN MARTIN

WHEN MR HAN ARRIVED AT THE SALVATION Army, he had nothing. At the age of 78, he had been living in a garage, had limited access to even a toilet and his health was deteriorating. His only possessions were the clothes he was wearing.

“I felt like I had hit rock-bottom,” he told *Others* through a translator. “I felt very hopeless and I felt like there wasn’t much for me to live for.”

Lieutenant Lydia Hong and her husband, Lieutenant Sean Li, had only recently been appointed to Sydney’s Hurstville Corps as Associate Officers, focusing on Chinese Ministries, when they came across Mr Han. He’d been told that The Salvation Army might be able to help. “He ended up staying in a motel for three weeks,” Lieut Hong said. “After that he was given government housing, but it had nothing in it ... he didn’t even have a mattress or anything.”

The Hurstville Corps rallied around Mr Han, with members sourcing furniture and driving many kilometres to collect and deliver various items to his new home. “We got the word out in the community that he needed certain things because there was nothing in the house to begin with,” Lieut Hong said. “He needed a microwave and a washing machine and things like that. Gradually they all appeared in the house!”

Mr Han, now 83, is from China, where welfare and charity is not prevalent, so it was overwhelming for him to experience strangers caring for him and being so generous. “I feel very touched when I think about it,” he said.



Mr Han received assistance and eternal hope when he met The Salvation Army.

Through his connection with The Salvation Army, Mr Han began attending Hurstville Corps. “Meeting the Salvos has given me a purpose,” he said. “I have come to know the Lord through The Salvation Army. Coming to know the Lord, especially through the love and care expressed by the brothers and sisters [at Hurstville Salvation Army] has changed my internal life.

“*Meeting the Salvos has given me a purpose.*”

“I now understand that there is someone looking after me, and it’s God. I feel the hope and the safety because of that. [Since] coming to faith, the world looks more friendly. I used to think that no one that lived around me cared about anything that was going on with me, but now I know that there are brothers and sisters that care and will provide help

when life becomes difficult. And I know that from the love of God.”

Mr Han continues to struggle to make ends meet, but he has developed a good relationship with staff and volunteers at The Salvation Army and continues to receive assistance from time to time.

“SalvoConnect was able to give him supermarket vouchers every few months to supplement his meagre income,” Lieut Hong said. “He’s very good at saving and tries to get free food from his neighbourhood and other organisations, but our Salvation Army Doorways Program and Moneycare service have been able to assist with advice and help with bills.”

Mr Han said The Salvation Army had given him hope. “Meeting the Salvos has given me a purpose for life, and I know that I have something to look forward to even after this life. I am so thankful.”

*\*Mr Han now attends a church closer to where he is living.*

MELBOURNE STAFF BAND PRESENTS

MSB SALVOS HAVE TALENT

SATURDAY 18 MAY 2019, 7.30PM

FEATURING

JOEL CASSIDY SAXOPHONE

JAIDEN IVERS EUPHONIUM

MATT TODD TRUMPET | FLUGEL HORN

VENUE  
BOX HILL SALVATION ARMY  
17-19 NELSON RD, BOX HILL

TICKETS  
\$15 - ADULTS  
\$10 - CHILD / CONCESSION

TICKETS AVAILABLE FROM MEMBERS OF THE MSB OR PHONE - 0418 327 338

THE SALVATION ARMY Ingle Farm

Let's Celebrate! *Psalm 118:23*

40th Anniversary  
19-21 July 2019

Leaders:  
Colonels Mark & Julie Campbell

Main Events:  
Saturday @ 7.30pm  
Sunday @ 10.00am, 1.30pm, 5.00pm

Corner Bridge & Maxwell Roads

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Come into store on Thursday, show your health care, pension, veterans or seniors card to save 20%.

Student discount day  
Every Wednesday, show your student card to save 20%.

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# THE SALVATION ARMY IN NUMBERS 2019

Statistics from The Salvation Army Year Book 2019

