

# others

CONNECTING SALVOS IN MISSION

■ FEATURE

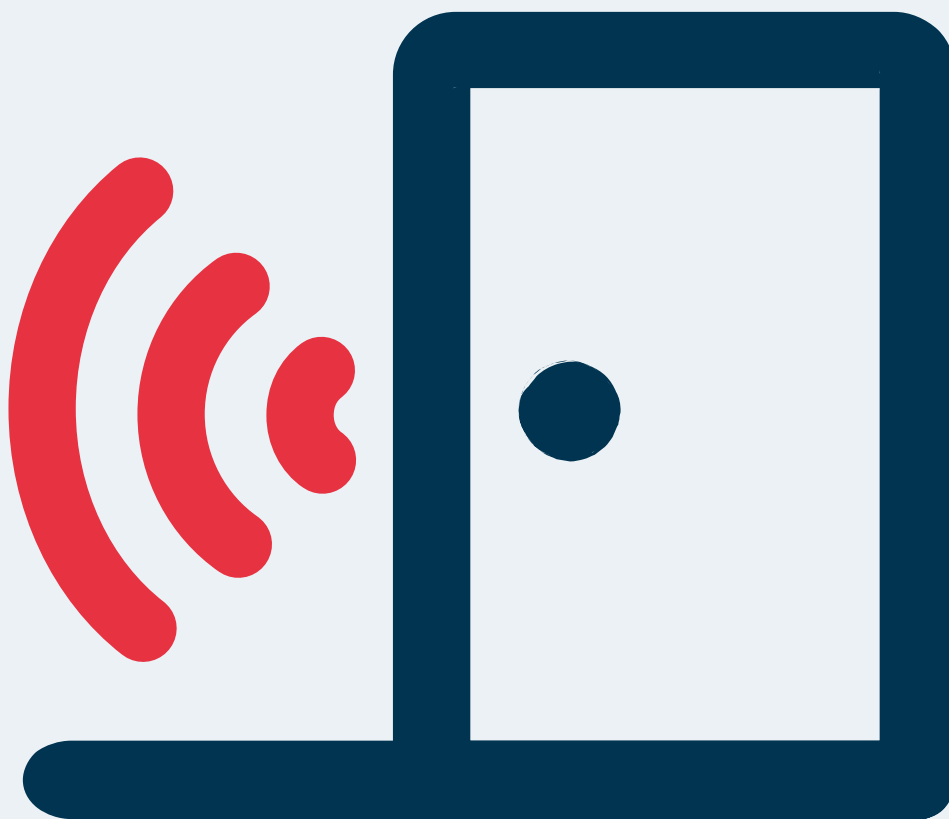
*The flame of Pentecost  
still burns bright*

■ OPINION

*Will COVID-19 open  
our eyes to true freedom?*

■ SALVATION STORY

*God's 'miracle man'  
Robert Proctor*



## The digital **doork**knock

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Red Shield Appeal adopts online strategy

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May  
2020

—  
Issue 05  
Volume 04  
Price \$2

Recognising that God is already at work  
in the world, we value:

- Integrity
- Compassion
- Respect
- Diversity
- Collaboration

We commit ourselves in prayer and  
practice to this land of Australia and  
its people, seeking reconciliation,  
unity and equity.

VALUES STATEMENT



WORDS  
COMMISSIONERS JANINE AND ROBERT DONALDSON

## ‘Paint the web red’

Let’s make the digital doorknock a huge success



**ATTENTION ALL SALVOS ... WE NEED YOUR HELP!**

Levels of hardship in Australia have increased.  
Demand for assistance has increased.  
Cost of delivery has increased.  
Income has decreased.

Therefore, this year’s Red Shield Appeal is more critical than ever to our care of people.

For the first time in our history, due to the increased risk related to COVID-19, the Red Shield Appeal will not include the iconic doorknock and other traditional face-to face fundraising activities. We can’t do what we have always done. It is time to capture all the creativity we have experienced since COVID-19 began and apply it to the Red Shield Appeal.

Increasing numbers of Australians are becoming vulnerable and marginalised. People who have never turned to the Salvos for help are seeking our support. As you know, to help us support so many in the community, The Salvation Army relies on our key fundraising campaign – the Red Shield Appeal. The funds raised through this appeal support more than 237,000 marginalised and disadvantaged people across Australia, providing care and support more than 1.2 million times every year.

For the past 50 years we have engaged with the Community Doorknock campaign, and this has been the key element to our Red Shield Appeal, which usually takes place in May. Last year, 80 per cent of the funds raised during this period went back to the

local community to fund local initiatives through the appeal. These funds support our essential services, addressing issues such as homelessness, family and domestic violence, financial hardship, disaster and emergency relief, addiction and community support.

We seek your active support for the Red Shield Appeal, especially in the following two ways:

- We ask you to help us ‘paint the web red’ through a digital doorknock – **digitaldoorknock.salvationarmy.org.au**
- We ask you to be creative in developing community fundraising ideas.

During this demanding and challenging time, we remain humbled and grateful for the way officers, employees, Salvationists and volunteers are adapting and evolving our services, and delivering mission with empathy and creativity.

We know this is not an easy journey and we do not know when it will change, but we have the utmost confidence in your ability to meet these challenges and to continue to walk alongside those who are vulnerable and experiencing hardship.

Thanks for your dedication and enthusiasm for this year’s Red Shield Appeal. God bless you. \*

**Commissioners Janine and Robert Donaldson** are Territorial Leaders, Australia Territory.



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Aged in his early 60s and with his life in turmoil, Uncle Peter Hyde discovered what it means to be reconciled to God, land and one another, through The Salvation Army. Read our National Reconciliation Week feature package on pages 24-29.



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# AUSSIE OFFICERS AROUND THE WORLD – INTERNATIONAL EMERGENCY SERVICES

*Others* continues to profile the work of some of the Australian officers and personnel serving around the world. This month, we take a look at The Salvation Army International Emergency Services (IES) where Major Drew Ruthven, based both in Melbourne and at International Headquarters in London, serves in the IES Program Office – Strategic, Security and Field Support.

As the world responds to the COVID-19 pandemic, the IES team of five people, usually based at The Salvation Army International Headquarters, is now working from home. They are continuing their work of monitoring world events, particularly through their Salvation Army connections, in preparation to respond to natural disasters.

When major disasters occur around the world, there is often a need to support impacted territories or mount Salvation Army responses by deploying international emergency teams. IES relies on the generous support of many territories and is grateful to have personnel who are well trained, experienced and available to deploy.

“When there is a natural disaster in a territory, the team contacts that territory to see whether they require any assistance in their emergency response, and to let them know of the team’s availability,” explains Drew.

“We only get involved if we are invited and if the event goes beyond the territory’s capacity to respond. We are in a unique position in the international NGO (non-government organisation) world,

in that The Salvation Army is already in many of the countries where disaster strikes, has local contacts and is trusted, and can mobilise resources quite quickly.

“We also regularly get offers of financial assistance from different territories when disasters happen around the world, which is just wonderful and a story that we don’t often tell.”

## STRICT TRAINING

Training personnel around the world is another essential role for the IES team. Territories and commands nominate people to undergo the training and so build capacity to improve local response. This also adds to the international database of trained personnel able to be deployed fairly quickly when disasters occur.

“We are looking for generalists, not specialists,” says Drew. “We do use specialists, but not immediately after a disaster, and we try to find local specialists first. In the early stages of response, we need people who are able to respond in many different ways and are flexible, adaptable and can work in demanding, and changing, environments. “For example, in Haiti after the 2010



earthquake, our team was running a camp for 20,000 people. For nearly 12 months, everyone was basically living on a football oval. Not everyone can do this.”

Trained personnel are usually deployed to an area for two to three months. Salvation Army officers make up the majority of those deployed as it’s usually easier to release them from their appointments quicker than it is for employees to apply for and get time off work.

In the past five years, IES has deployed 62 people from 15 different territories to respond to the Ebola epidemic, a cyclone in Vanuatu, earthquakes in Nepal, the refugee crisis in Europe, cyclones in Mozambique, hurricanes in Haiti and the Bahamas, a Ugandan refugee response and an earthquake and tsunami in Indonesia.

The natural disaster scene is, of course, always unknown, so it’s often difficult to plan for the long term. “Disaster work is a priority around the world and The Salvation Army in Australia has been part of that for more than 20 years,” says Drew. “We have a network of trained people around the world with large international resources going into this work.”



Local disaster responses are smaller and in Australia are managed by Salvation Army Emergency Services teams.

## MISSIONAL GROWTH

“Emergency response and helping others without imposing conditions is clear throughout Scripture and we strongly hold on to that,” says Drew. “That’s part of why I love this role – I get to see local communities responding in faith and the Army at its best.

“The Salvation Army around the world has gained a reputation for being leaders in the localised emergency response field, our exposure in communities around the world has grown and nearly everywhere we’ve responded strongly the Church has grown too.

“The central corps in Haiti’s capital, Port-au-Prince, had around 500 attending. After our emergency work in the community there, the numbers rose to 1500. I recently heard that this number has reduced a little but the growth in the early days after the earthquake was remarkable.

“In Japan, after The Salvation Army’s response to the 2011 earthquake and tsunami, the government offered us land to build a corps. The Salvation Army could open in Kuwait because IES teams working in Iraq were based in Kuwait. The mission wins every time.” The IES teams provide assistance to all, without any discrimination. The goal is to keep people alive and to help them regain dignity in life.



**Top left:** Majors Drew and Leanne Ruthven served together in Romania, part of the Eastern Europe Territory; **Far left:** Drew taking a moment for refreshment during the 2011 response to the earthquake and tsunami in Japan; **Left:** Drew spent time in Japan working with local colleagues as well as the international IES team; **Above right:** Drew was in Pakistan after the 2010 floods, for emergency assessments and response.



## GLOBAL TEAMWORK

As part of his role, Drew travels to London – under non-COVID-19 circumstances – twice a year. He is part of a European security forum where NGOs discuss how they’re working with security issues around the world. This information feeds into decisions around whether The Salvation Army will go into certain places, or not, and the best way of approaching the issues involved. The basic principle is usually that they will go, unless there are strong reasons not to.

“Jet lag is part of my life,” Drew laughs. “I am away a lot. My wife Leanne [Major Leanne Ruthven] doesn’t mind having the house to herself. She knows I love this work and recognises the value of what I do. We do, though, both get tired of the separation from time to time.”

Drew’s background in emergency response began at a local level in Melbourne. After the Indian Ocean earthquake and tsunami in December 2004, he received intensive training and was deployed to the Andaman Islands for three months.

Drew has also worked in “something like 35-40 countries”, including Brazil, Haiti, Indonesia, Iraq, Japan, Malawi, Papua New Guinea, Philippines, Romania and Uganda.\*

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## WORDS

CATHERINE PHILPOT

## Taking one step at a time

Walking through the valley with God's guidance

I DON'T THINK I'M ALONE IN FEELING like I've wandered onto the set of a Hollywood pandemic drama. The world keeps turning and yet each revolution brings new and alarming information of sickness, restrictions and deaths. Ironically, a phrase that by definition should not become a cliché, has become one: "We are living in unprecedented times." Yet the truth is, though there may be differences in the context of our crises, humanity has faced numerous threats throughout history and across cultures.

King David, who lived through political oppression, life as a refugee, war and the death of his infant son from illness, wrote words that are still quoted at funerals across the world: "Though I walk through the valley of the shadow of death I will fear no evil, for you are with me, your rod and staff they comfort me" (Psalm 23). In this we find seeds of the hope that psychologists still draw on today to help people find strength when they are fearful.

"Though I walk through the valley of the shadow of death" is a reminder that we are not stuck in our crisis, but only walking through. Try to be still and observe the changes that are occurring, from the breath that fills our lungs, to the wind in the trees. This practice of mindful

awareness can be profoundly helpful when we feel overwhelmed.

As any mountain climber will tell you, it can be helpful to focus simply on taking the next step. In the same way, psychologists speak of separating time into segments that feel manageable. If you feel overwhelmed by what the coming months hold, shift your focus from the whole journey to just the next step. What can you do in the next five minutes, hour or day?

In Psalm 23, David deliberately shifts his focus from the shadows that threaten, to the things that bring him comfort. Our biological response to threat actually narrows our focus, fixing attention on potential danger and making it harder to reason and see the bigger picture. We can learn from this and deliberately limit the attention we give to negative information, so that we can increase our ability to switch focus.

**"Research shows that people of faith generally experience lower levels of anxiety than those who don't have faith."**

David talks about being comforted by a rod, used by a shepherd to protect his sheep from predators. What are the sources of protection we have available to us? Spending time being grateful in a journal or writing thank-you letters to our essential workers, can be a way of opening our minds to see a fuller picture.

He also talks about being comforted by a staff, used by shepherds to lean on as they walked, but with a crook that could gently redirect wandering sheep. It represents direction, and is a reminder that many of our heroes have not made a difference because of the absence of hardship, but

because of it. People like Nelson Mandela and Martin Luther King are heroes to us, not because their lives were problem-free, but because they continued to pursue the things they believed in despite the obstacles. We can also draw strength from knowing what direction is important to us in life. What are our values? What can we do to live out our values? Knowing what you are living for, psychologists have found, is a source of strength, enabling endurance through hardship.

The middle stanza of the poem reads, "I will fear no evil for you are with me." Neuroscientists note that time spent in relationships helps relieve the biological markers of distress and improve reasoning and resilience. Social distancing will bring distress, but we can still have relationships. Now is a good time to be creative and explore new ways of connecting.

David, however, is not talking about the 'you' that is other people. Rather, he is talking about finding comfort in the 'you' that is God's presence. If you have faith in a God who loves us and is with us through our trials, it is hard not to be comforted. Research shows that people of faith generally experience lower levels of anxiety than those who don't have faith. It's not that they aren't afraid, but that they are able to find comfort, direction and protection in their fear.

Christians, though, don't have a monopoly on God. If you're not yet a person of faith, this time of social isolation might be the opportunity to find for yourself the God who is beside you in all your troubles.\*

**Auxiliary-Lieutenant Dr Catherine Philpot is a psychologist and Mission Leader at Centenary Corps in Queensland.**

## Bible Words

**Labour of love** – work undertaken for the pleasure of it or for the benefit of a loved one. Found in 1 Thessalonians 1:3 and in Hebrews 6:10.

## WORDS

JEFF FOUNTAIN

## Is the party over?

'Corona-year' could be a turning point

BELSHAZZAR'S FEAST (DANIEL 5) WAS a great display of wealth, power and hedonism with his wives and concubines entertaining a thousand guests using the golden and silver utensils from the temple in Jerusalem. Suddenly the fingers of a human hand appeared and wrote on the wall. Summoned to explain the riddle of the writing on the wall, MENE, MENE, TEKEL, UPHARSIN, Daniel speaks out the judgment to the Babylonian king: "You have been weighed in the balances and found wanting." That very night, we read in the Bible, Belshazzar was slain and the forces of the Medes and the Persians entered the city. The party was over.

In Rembrandt's painting of 1635, the fear is palpable on the face of Belshazzar and his guests. The artist dressed the king luxuriously as an extravagantly rich Amsterdam merchant at the height of the Golden Age, when exploration, trade – and slavery – had made the fledgling Netherlands the richest and most powerful state on earth. Was Rembrandt warning his fellow Dutchmen about the transience of wealth, power and pleasure?

For Belshazzar, the end came overnight. For the Netherlands, the *Rampjaar* – the year of disaster – came a generation after this painting in 1672, when the republic was ravaged by the armies of England, France and the bishopric of Munster and Cologne. For 17 months, banks, schools, shops, courts and concert halls were

closed. Many bankruptcies followed. Recovery took decades.

Will future historians look back on this 'corona-year' as the 'end of the party', a *'rampjaar'*? Suddenly we have been jolted out of 'normal life' and plunged into an uncertain, indefinite period of isolation and disrupted routine. Physical health, economic health, mental health, political health, family health, social health – all are at stake.

Creative responses, humour, goodwill and collective applause for our medical heroes working to minimise disaster have helped us weather the first month after awakening to the rude realities. But what if it becomes two months, six months, or, God forbid, the 17 months of the *Rampjaar*? Do our societies today share sufficient common values to prevent social unrest from erupting?

Even before the corona crisis, many had expressed alarm about what British Lord Jonathan Sacks calls the 'cultural climate change' we are living through. Titles like *The Strange Death of Europe*, *The Suicide of the West*, *The Decadent Society*, *How Democracies Die* and *The Fate of the West* talk of Western culture as "demoralised, decadent, deflating, demographically challenged, divided, disintegrating, dysfunctional and declining".

Sacks, in his recently published *Morality*, explains that market economies and liberal democracies cannot themselves guarantee us freedom. Morality is the missing dimension, essential to freedom, he writes, quoting John Locke who contrasted liberty, the freedom to do what we ought, with licence, the freedom to do what we want. Markets and economics are competitive. Morality is cooperative. Morality is the conscience of society, the commitment to the common good, which governs our pursuit of private

gain. Society is constituted by a shared morality, and creates trust.

The truth that free society is a moral achievement has been forgotten, ignored or denied since the moral revolution of the 1960s, says Sacks. Since then, he argues, a single underlying shift in the ethos of the West has produced identity groups, collective victimhood, loneliness, vulnerability, depression, drug usage, merciless markets, polarised politics, growing economic inequality and intolerance for free speech on university campuses. These are the long-term consequences of the move from 'we' to 'I'. Social isolation has replaced community.

Prior to the watershed of the 1960s, Western open societies had been pluralistic, built on values of freedom, equality, democracy, rule of law and human rights. It was a limited 'we' pluralism that has been replaced by a far more radical 'I' pluralism divorced from the historic Judeo-Christian consensus. The human being was simply a sovereign will, an autonomous individual, an arbitrary centre of volition, free to make of oneself and the world whatever one chose. Sacks quotes research showing the use of 'I' has increased over the past half a century while 'we' has decreased.

But the unprecedented challenge of the corona crisis also presents an opportunity. Suddenly we have all realised our common vulnerability. Never in human history has our common fate been shown to be so interlinked – all 7.8 billion people on this planet. Our dependence on each other and the systems of society – local, national and global – have become obvious. Could self-isolation lead to a renewal of the 'we'? Will 'we' prevail?\*

**Jeff Fountain is director of the Schuman Centre for European Studies. He blogs at [weeklyword.eu](https://weeklyword.eu)**



**Bible Words**

**Sign of the times** – something that shows the kinds of things that are happening, popular, important, etc., in a culture at a particular period in history. Found in Matthew 16:3.

**WORDS**

CATRIONA MURRAY

## Exile from the world

Opening our eyes to true freedom

I'M A BIT CONCERNED FOR MY MINISTER'S ego since this live-streaming business started. He stands, uninterrupted, and preaches with nary a cough nor an infant howl to hamper his flow. At intervals of a few seconds, the screen in front of him is filled with floating hearts, bestowed by his remote audience. The worry is that he may expect us to replicate this experience when 'normality' is restored. Will I have to stand on the balcony and shower confetti and balloons down? Will ushers be placed at strategic points throughout the church, ready to silence any sound from the congregation?

It is only one of many questions we have about 'afterwards'. We are trying, I think, in that very human way, to be stalwart and optimistic, yet not think too much about that great, unnamed date when we can breathe easily and move freely once more. We are – all of us – trying to make sense of this situation. What is God speaking to us in the midst of lockdown? To me, anyway, he is reinforcing one of the great truths of the Christian life: you are captive if you do not have Christ.

In the privileged West, we have an illusion of freedom. Until COVID-19 happened, we could travel internationally,

move freely within our own country, shop for unlimited food and supplies, 24 hours a day and seven days a week in many cases. No one would challenge you, as long as you kept the laws of the land. Parks were teeming with people, roads and retail outlets chock-a-block. Oh, how things have changed. I don't say this out of any kind of schadenfreude, but in hope that it finally reveals the illusion we were under.

Freedom of movement, freedom to work and travel and purchase ... these are not the real freedoms we should be seeking after. Look how easily they are taken from us; watch how readily we sacrifice them when life is at stake.

**“Are we really just intent on keeping well so that we can return to a life of work and travel and retail, and going out with our friends for coffee?”**

When life is at stake. Think about what that means to you. Are we really just intent on keeping well so that we can return to a life of work and travel and retail, and going out with our friends for coffee? Or are we interested now in having life more abundantly? Christ promises us a rich life in him – not, as the atheists would tell you, a vague promise of something better when you die, but a full life beginning the moment you accept him as Lord.

What does that mean in this situation? I can't speak for other Christians, but I can tell you what it means for me. This pandemic doesn't remove my freedom in the least because what I value most is my life in Jesus.

I live alone, but I can truthfully say that I am not lonely. Jesus is my constant companion, and the channel between us is always open. He will never be too busy, too weary or too preoccupied with himself to hear our concerns.

This is an unprecedented time that he has already blessed to me. All those many things and people that normally fill my hours, they have been laid aside. It reminds me powerfully of that time, five years ago, after my husband died. I was signed off work and had a lot of time alone in the house then too. My relationship with the Lord grew in strength, because nothing else could intrude: not work, not worry, not wrong priorities.

Once again, he has imposed complete rest upon me so that I might rest in him. And he has taken away our false freedom, so that we might all see the chains that hold us, as well as the glorious means to break them forever.

What a wonderful outcome, then, if this time of exile from the world would be the means to open our eyes. Already, I know that online church services are attracting the unchurched, that many whose Sunday habit does not include God, are coming to worship. No one constrains them to do this; they attend of their own free will.

What if, even as our bodies are imprisoned, countless souls are set at liberty to float freely like those love hearts for the Word of God? Truly, then, we could say that our bondage was worth it, for the preservation of life.\*

**Catriona Murray** blogs at [posttenebrasluxweb.com](http://posttenebrasluxweb.com)

# others

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Join the conversation

“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



# RECONCILIATION MEANS WE ARE 'IN THIS TOGETHER'

Reflecting the heart of God for all people

WORDS ROD YULE

**R**econciliation means Christianity with our sleeves rolled up. This is the heart of reconciliation, according to Uncle Vince Ross, a national elder with the Salvos – a Madi-Madi man and convenor of the Aboriginal and Torres Strait Islander Advisory Group. Vince came to faith through the practical demonstration of Christ's love by Salvos in the 1940s.

“Reconciliation means building real relationships with Aboriginal and Torres Strait Islander people,” he says. “We have a lot of Aboriginal and Torres Strait Islander people that come to the Salvos through our different mission expressions – our corps, Salvos Stores, Doorways, and AOD (alcohol and other drugs) services. We need to listen and get to know them.”

The Salvation Army is committed to the process of reconciliation and engagement in National Reconciliation Week. All mission expressions are encouraged to acknowledge the week and commit to God's heart for reconciliation in practical ways. In our Australian context for First Nations people, Vince sees that this is made up of three key elements.

Firstly, reconciliation needs a commitment to telling the truth about Australia – understanding ‘the good, the bad and the ugly’ of our shared history. God is committed to shining the light on the truth and bringing it out into the open. This is essential in any healing process for individuals, families and nations.

Secondly, reconciliation requires building relationships of trust and mutual respect

between Indigenous and non-Indigenous people. This comes from spending time together, listening to one another, and sharing stories. Over time, sharing meals and having a laugh and a cry together. It is the living out of our Christian call to see all people made in the image of God and to love one another as Christ has loved us.

Finally, when we have built trust and confidence in our relationships, then we can act in healthy ways. As we discover the truth together, listen to each other and build healthy relationships, then we can put this into action across Australia. We can work collaboratively together as

## ADVOCACY APPROACH

The Salvation Army continues to be active in advocacy with a focus on community resilience in the face of COVID-19. The Salvation Army has worked with governments formally and informally to advocate for better and more widespread services, strengthening the welfare safety net and encouraging protections for people at risk of missing rent, credit card or utility payments.

The Salvation Army has also made formal submissions in relation to homelessness in Australia, state and federal responses to the 2019-20 bushfire season and Australia's international approach to human trafficking.

partners in our local communities.

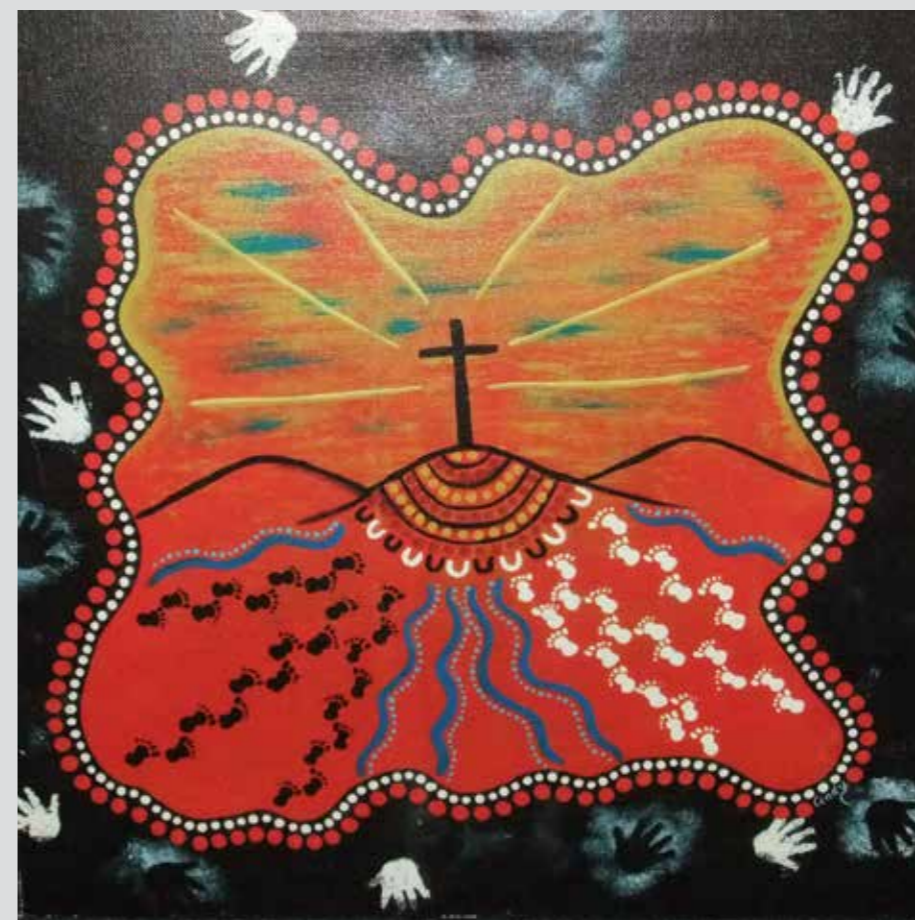
In February, members of Tasmania's Indigenous community took part in launching The Salvation Army Reconciliation Action Plan for the division. The plan, developed over 18 months, affirms the Army's commitment to walk alongside the Indigenous peoples of this land. The key steps in the plan are for the Salvos community to:

- build relationships with Indigenous people, listening to their voice and input;
- cultivate actions that relate to cultural understanding and recognition;
- recognise the historic mistreatment of Tasmania's Indigenous peoples;
- enact opportunities around employment outcomes, governance; and supplier diversity.

Shirli Congoo, General Manager of The Salvation Army Aboriginal and Torres Strait Islander team, calls on the Salvos to actively listen. “We need to be courageous, we need strong champions within to drive it and also be open to the advice and influences of strong Aboriginal and Torres Strait Islander community people – people who can sit at the table with us to share challenges and give us valuable insights that give us an opportunity to grow and to also sit with us to share our successes.”

The theme for National Reconciliation Week this year (27 May–3 June) is ‘In This Together’. COVID-19 has shown us globally that we are all ‘in this together’. We are not islands, but interconnected and intended for healthy relationships

Uncle Vince Ross says reconciliation means building real relationships with Aboriginal and Torres Strait Islander peoples. Photo: Shairon Paterson



## EXPRESSING THE JOURNEY CREATIVELY

Cindy Alsop, an Aboriginal Yamatji artist, painted the artwork (pictured below) for The Salvation Army. It reminds us that the promise of reconciliation begins with the journey of First Nations people and the broader Australian community approaching the cross of Christ. We look to honour one another as made in the image of God.

Here, we sit together sharing our stories and speaking the truth in love, that we will grow to become in every respect the mature body of Christ. It is through these stories that we acknowledge the pain and trauma of our shared history and the ongoing impact this has on future generations.

Our hope is that the impact of truth-telling and working for justice will flow like life-giving streams throughout this land as we reach out to each other. United in purpose, we walk on as partners, committed to working towards reconciliation.

The ochre brown represents mother earth; the semi-circle comprised of the letter ‘U’ represents the people sitting together; the black and white hands represent us reaching out to one another; the footprints represent the journey of Indigenous and non-Indigenous people to the cross of Christ; the blue lines and dots represent the people moving away as partners reconciled.

based on the truth. Reconciliation reflects the heart of God for all people and is at the very heart of God's mission in the world. \*

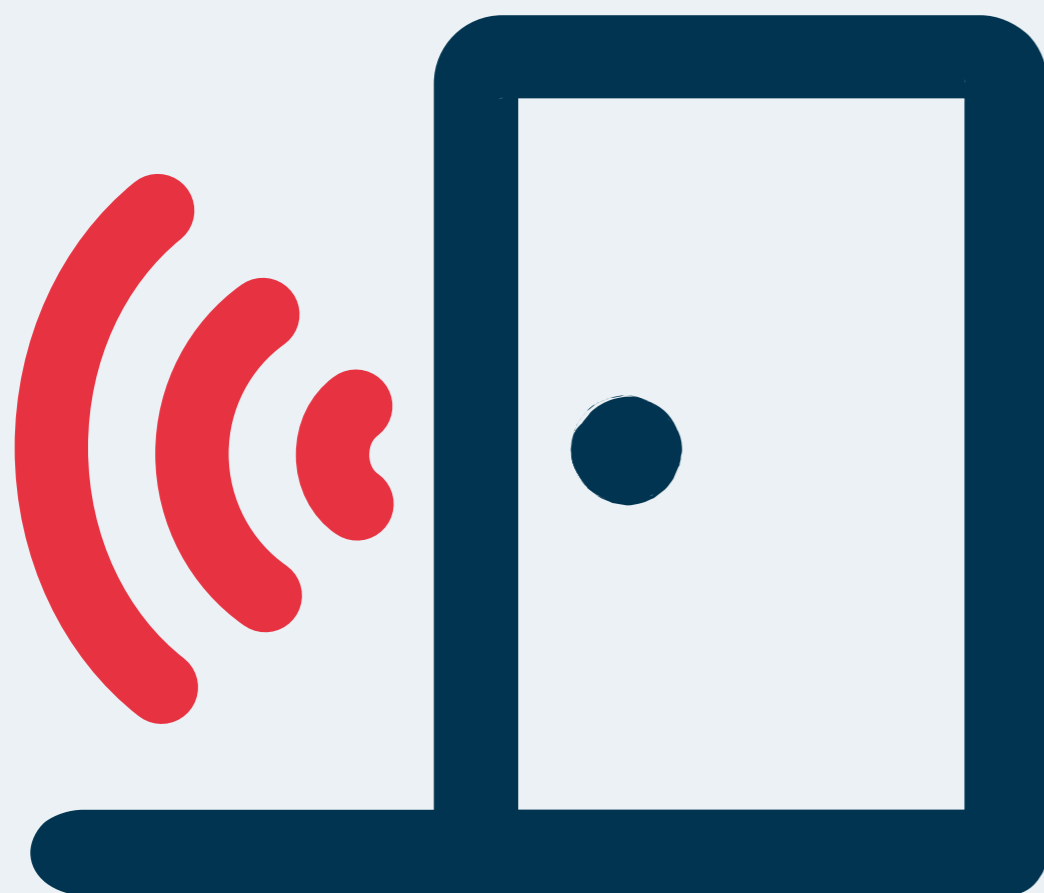
**Rod Yule** is General Manager, Local Mission Delivery and Resource, Mission Department.



## THE DIGITAL DOORKNOCK

Red Shield Appeal promotes 'agile and creative' engagement

WORDS BILL SIMPSON



**T**he national Red Shield Appeal residential collection will be an entirely digital event this year. To comply with health and safety regulations caused by COVID-19, The Salvation Army Australia Territory has had to forgo face-to-face connections with local communities in the raising of Red Shield Appeal funds.

Red Shield Appeal national spokesman Major Bruce Harmer says this means there will be no doorknock, static (e.g. shopping centre) or intersection and other event collections. Instead, collectors will be encouraged to go online during May to seek donations from family, friends and wider contacts. Fundraising dinners among the business and commercial community will also be replaced by digital events.

Bruce says 2020 will be the first time in 50 years of the Red Shield Appeal in Australia that The Salvation Army will not be connecting face-to-face with local communities in the collection of donations to fund the Army's social services.

"This year, we will need to be agile and creative in our engagement with our local and wider communities in support of what we are calling the Red Shield Appeal Digital Doorknock," he says. "We anticipate the Red Shield Appeal Digital Doorknock will be very successful. With the full support of our officers, soldiers, adherents, young people and friends of the Army, the digital doorknock will provide each mission expression in the Australia Territory with an opportunity to reach out widely to friends and associates in support of their local mission expression."

Corps and centres will be eligible to use funds raised locally to fund local projects, as happened last year for the first time. See stories on pages 16-19 for how corps and centres used their funds last year.

"As we have done in previous years, there will be training materials provided to support mission expressions as they prepare to be involved in the Red Shield Appeal Digital Doorknock," Bruce says. "Already, we have seen a wonderful response through our online Self Denial Appeal this year and the uptake of worship services and small groups. It's these types of initiatives and online channels that will see us deliver a revitalised Red Shield Appeal 2020."

Corps and centres will not be restricted by local geographical boundaries in the 2020 digital collection. Geographical boundaries will be replaced by relational boundaries.

"In other words," Bruce says, "this year collectors will be trained and equipped to ask as many of their relational contacts as possible to consider doing two things to support our Red Shield Appeal Digital Doorknock. Firstly, to donate online, which is very safe. Most people are all right with online donating these days. Secondly, to consider sending on the request for donations to their contacts."

Bruce says there was a wonderful opportunity for older Salvationists to take part this year. "The digital Red Shield Appeal will suit them perfectly," he says. "Our older Salvationists have always been great supporters of the Red Shield Appeal residential collection. The digital appeal will give them a perfect opportunity to still play an active part, while remaining in the comfort and safety of their own homes. "Here is a rule of thumb – if you can send an email or connect with friends through Facebook, then you are skilled enough to be fully involved in this year's Red Shield Appeal Digital Doorknock."\*

For more information, go to [digitaldoorknock.salvationarmy.org.au](https://digitaldoorknock.salvationarmy.org.au)





Salvation Army corps and centres around Australia have been able to invest Red Shield Appeal funds raised in their areas to further their missional reach into local communities.

## LOCAL FUNDS FOR LOCAL MISSION

Red Shield ‘revolution’ to build on last year’s success

WORDS BILL SIMPSON

Salvation Army corps and centres will again be given the opportunity to decide how 2020 Red Shield Appeal funds they collect are spent in their area. Australia Territory leaders say introduction of the Community Initiative program last year was so successful, they are keen to see it continue as part of local mission this year, despite restrictions imposed by the coronavirus pandemic. To meet health and safety regulations, this year’s residential collection will move away from doorknock and static events to an entirely digital fundraiser.

Major Bruce Harmer, speaking as national Public Relations spokesman, says response from all expressions of Salvation Army mission in 2019 was “tremendous, with rich and strong engagement across the Australia Territory”. About 94 per cent of corps participated in the 2019 program, receiving just under \$4.8 million from residential collections to use on missional work in their area. “A territorial corps engagement of 94 per cent is amazing and speaks to the genuine missional intent of faith communities across Australia,” says Bruce. “Add to this the other missional expressions that took part in 2019 and you get some understanding of just how well the engagement with this initiative has been.

“The impact of these local funds on supporting local missional opportunities has been a resounding success across the Australia Territory. We are very pleased to say that our Red Shield Appeal Community Initiative will be happening again in 2020.”

Bruce says examples of how various faith communities had used their 2019 funds would be shared with all corps, centres and other relevant expressions. “As we share the broad impact of this local community mission initiative, we are confident that Salvation Army expressions across Australia will be enthused by these earthy and effective missional stories and be compelled to develop further their local missional expressions. We want missional expressions to see the Red Shield Appeal Community Initiative in 2020 as an opportunity to engage with local community in new and exciting ways.

“Raising local funds for local mission in support of local communities is the way that most mission expressions are seeing this opportunity and we are very pleased with the missional intent of our people. This initiative is allowing mission expressions to realise the potential of local missional engagement and is revolutionising mission across the territory. Most importantly, this revolution is taking place at local community level, which is key to its success.”

With funds returned to corps from their 2019 local Red Shield Appeal collections, corps are financing Christmas community lunches, hampers and toys; creating community supermarkets; paying crisis accommodation costs for the homeless; vouchers for prison, court and rural chaplains to assist their clients; assisting other corps; yoga classes; school breakfast and lunch clubs; community gardens; and employing community workers. →

“The Red Shield Appeal money has certainly helped us to serve our local community more extensively, which is good because it helps build relationships.

— CAPTAIN PETE BROOKSHAW  
(CRAIGIEBURN CORPS OFFICER)



**LOCAL IMPACTS**

How some corps around Australia have used local proceeds from 2019 Red Shield Appeal collections:

**CAIRNS CORPS**, in Far North Queensland, has employed a full-time community addictions case worker, introduced a coffee van, increased Christmas food assistance to the needy, support-funded Christmas aid through Innisfail and Atherton Corps and begun work on a transitional housing project. It is also looking at funding a community services case worker at Innisfail.

Corps Officer Major Ben Johnson says The Salvation Army's offer to return money to corps from the Red Shield Appeal has inspired not only corps people, but also community leaders who give their time to support the Army's work. "The offer has had amazing results for us," he says.

The full-time community addictions case worker is already having an impact. The worker is involved in one-on-one sessions with community members who have addiction issues. Her work leads to affected community members gaining placement with the Army's Townsville Recovery Services for rehabilitation. "The corps is partnering with Townsville Recovery Services for this project," Ben says. When people are ready to return to the community from the recovery program, the case worker assists as a resource to finding appropriate



support services. The case worker also supports prisoners struggling with addiction issues, at a local correctional centre.

**CALOUNDRA CORPS**, on Queensland's Sunshine Coast, has used its proceeds to help fund a full-time case worker in local schools. The case worker assists children and their families with a variety of personal issues. "It's more than emergency relief," says Corps Officer Auxiliary-Lieutenant Tim Clark. "It goes much deeper."

Six primary schools are part of the program. Students and families are referred to the case worker by the schools. Up to 30 families are benefiting. The program was previously funded by the Family Store. That funding can now be diverted to other projects.

**BLACKTOWN CORPS**, in Sydney's disadvantaged outer western suburbs, spent its proceeds on providing major Christmas celebrations for the city's elderly people and children. "We wanted to do something to show our appreciation and support, especially for Blacktown's older citizens, and the kids; to show them Jesus at Christmas," says former Blacktown Corps Officer Major Glenn Price. "Many of these people don't have money to spend on themselves at Christmas."

The corps booked a local club to provide lunch, entertainment and a gift for senior citizens. They had a big turnout. A Christmas party was also organised for children from the corps' Kids at Play group, which



meets weekly at the corps complex. It provides activities for children aged from nought to five, and their families. "It's a group that started two years ago with nine people. Now there are 65 people attending regularly," Glenn says. "At Christmas, we gave the kids and their families a fantastic lunch and a gift, and a message about Jesus." Blacktown Corps also used some of its Red Shield Appeal funding to assist community members with food and toys for Christmas.

**BALLARAT/DELACOMBE CORPS**, in Victoria, is spending its money on help programs for schoolchildren and their families. Sixty children are receiving school lunch packs three days a week and families are being given a backpack full of food one weekend a month. Up to 18 children are receiving up to \$300 each to pay for the cost of sports registration, uniforms, etc. Disadvantaged children are being funded to attend Salvation Army camps and carnivals.

**CRAIGIEBURN CORPS**, in Victoria, is using its funds to finance three community projects. Corps Officer Captain Pete Brookshaw says the corps promotes its funding program as 'Local Funds for Local Mission'. The corps is now operating three school breakfast programs at local secondary and primary schools, each one day a week, with corps volunteers. "We have funds to start a fourth school breakfast if we had the volunteers," says Pete.

Craigieburn has also started Tuesday community lunches, catering for up to 50 people each week. Last

Christmas, the corps was able to use its Red Shield Appeal funds to provide food hampers to more than 100 community members. "The Red Shield Appeal money has certainly helped us to serve our local community more extensively, which is good because it helps build relationships," Pete says.

**NORWOOD CORPS**, in Adelaide, has been partnering with Norwood Salvos Stores to provide a weekly community meal called Tucker Tuesday. Salvos Stores, which adjoins the corps building, started the initiative among its clients last year, with staff initially financing the project. But the Red Shield Appeal funds raised through Norwood Corps have confirmed Tucker Tuesday as a regular and ongoing community service.

Corps Officer Major June Purdy says Tucker Tuesday has become a valuable add-on to its Doorways assistance program. Community members are invited to share in a meal, tea, coffee, cold drinks, music and fellowship from late morning to early afternoon. June says up to 40 people now use the service each week. Valuable community relationships are being formed.

"We are an older corps with members in their 80s and 90s, so partnering with Salvos Stores has provided us with great opportunities to do something new in the way of community service," she says. The corps and shop are hopeful of receiving further funding from this year's appeal.\*

**Bill Simpson** is a contributing writer for *Others*.



**Above left:** Cairns Corps has been able to employ a full-time community addictions case worker; **Right:** Blacktown Corps spent its proceeds on providing Christmas gifts for the elderly and children; **Above right:** The catering crew of Craigieburn Corps at one of their community outreach meals that they've been able to invest in.





## THE ETERNAL FLAME

What God initiated at Pentecost is still at work today

WORDS ALAN HARLEY

*12 April 1906 is an important date in the history of Christianity. It's the day the flame of Pentecostalism began to burn brightly in what became known as the Azusa Street Revival in Los Angeles. Many became suspicious of 'the Pentecostals'. Some still are, mainly because of their spiritual exuberance and beliefs about the Holy Spirit. But the rise of the Pentecostal Church beckons our attention. In this Pentecost feature (Pentecost Sunday this year is 31 May), Major Dr Alan Harley looks at the experience of Pentecost in the New Testament and subsequent spiritual awakenings. The fact is, he says, that Pentecost is for us all.*

**J**ust over 100 years ago, Pentecostalism was born. Now the fastest-growing branch of Christianity, it was initially viewed with great suspicion and encountered considerable opposition.

At a time when much of the Church had little to say about the person and work of the Holy Spirit, this movement, with its faith and life based on the Spirit's empowering and gifts, emerged as a challenge to other denominations. It saw the events in Acts chapter two as normative and taught that every believer should be

baptised with the Holy Spirit in the same manner as at Pentecost recorded in the New Testament book. Early Salvationists and Wesleyans also made much of what they called "the blessing of Pentecost". For them, the evidence of being filled or baptised with the Spirit was not any of the spiritual gifts, but a cleansed life (see Acts 15:8, 9). Pentecost was, they taught, designed "to burn up every trace of sin" (Song 336, *The Song Book of The Salvation Army*).

Samuel Brengle was their spokesman. He stated: "We each and all need the Blessing of Pentecost, not simply for service, but for holy, worthy living." For him, the Christian life was described by Paul when speaking of the fruit of the Spirit (Galatians 5:22, 23) and he taught that "only the Pentecostal Blessing can produce this fruit unto perfection in our lives".

### PENTECOSTAL BLESSING

But Pentecostal blessing is not simply the coming of the Spirit into the lives of individual Christians. When the Spirit came in power at the first Pentecost, says Luke, "they were *all* filled".

As the young Church spread beyond the confines of Judea and into Gentile territory, the same thing continued to happen. They "were all filled with the Spirit" when the Church was born in Samaria (Acts 8), in Caesarea (Acts 10) and in Ephesus (Acts 19). No distinction was made between 'ordinary' churches and 'Spirit-filled' churches as is sometimes the case today.→



Every church was a Spirit-filled church. Any other kind of church was viewed as incomplete and not a true church (Acts 19:1-7). This infilling made possible the carrying out of the Church's mission (Acts 1:8). It made it possible for Christians to "worship in spirit and in truth" (John 4:23, 24; Ephesians 5:18). It enabled them to understand God's revelation (1 Corinthians 2:6-16).

The implications are clear. Without the provisions of Pentecost, the Church cannot perform its task, worship its Lord, or understand his truth. On the other hand a Spirit-filled local congregation knows what it is to be God's living witness, please him in worship and comprehend divine truth.

Pentecost speaks of completeness. Before its association with the coming of the Holy Spirit, it was a Jewish feast with two purposes. First, it was to acknowledge God's dominion over their country and their labours by offering to him the first fruits of all their harvests. Second, it was to commemorate and give thanks to God for the law given from Mount Sinai on the 50th day after their escape from Egypt. It fell seven Sabbaths after the celebration of Passover, when God spared the lives of many thousands of Jewish children in Egypt.

Today, what was true for the Jewish calendar is true for us. The Holy Spirit came 50 days after Calvary, and the work of Christ was complete. Christ came not only to save sinners but to raise up a Spirit-filled people – his Church – to admit us into life in the Spirit, a life marked by holiness and power, a full salvation.

#### A PRESENT EXPERIENCE

"We want another Pentecost," wrote our founder, William Booth. The theological purist may argue that it is no more possible to have another Pentecost than to have another Calvary. Happily the story of the Church is a story of outpourings of the Spirit so akin to Pentecost that Booth's song makes sense. We have come to call these events 'revival'.

One of the greatest of these was in the 18th century. It began seven months after John Wesley was converted. On New Year's Eve, 1738, Wesley and about 60 others met to hold a 'watchnight' service – an all-night prayer meeting to greet the new year. His journal entry for 1 January 1739 gives a clear description of what happened: "About three in the morning, as we continued instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we recovered a little from the awe and amazement at the presence of



“Without the provisions of Pentecost, the Church cannot perform its task, worship its Lord or understand his truth.”

His Majesty, we broke out with a loud voice, 'We praise Thee, O God, we acknowledge Thee to be the Lord.'

Following this 'upper room' experience, revival spread across Britain and beyond. Its impact was felt in the life of William Booth a century later. The movement he founded in 1865 and which spread rapidly around the world was motivated and empowered by the same revival blessing known by Wesley and his workers. For these leaders, Pentecost was not an event in the distant past. It was a present experience.

We need Pentecost – God's continual work of reviving – today. We need it in our personal lives if we are going to be effective, power-filled, Christ-like disciples. We need it in our congregations if we are going to make a significant impact upon our communities. We need it in our movement, if we are to be a vital, life-changing force throughout the world. Revival is God's answer to the cry of his people: "We need another Pentecost – send the fire today." It raises the Church to the level of New Testament Christianity. It produces Christ-like Christians. It creates praying, worshipping, witnessing congregations. It replaces discouragement and

frustration with holy and joyful optimism. It sees the community changed by the power of the Gospel.

#### A 21ST CENTURY PENTECOST?

Despite antagonists' claims that the Church is in its death throes, there are many signs of renewal. Certainly, some older churches are closing. But all over Australia Christians are meeting in school halls and private homes to worship, study and encourage one another. And some of those older churches are being revived. New ways of being the Body of Christ are emerging.

Across the land, within the denominations, we are witnessing a movement of God led by young Christians with a passion for the things of God. They may not be too concerned about choirs, liturgy, brass bands and other older ways of worship and witness. But they *are* concerned to be true people of God in the power of the Holy Spirit. This may or may not be another Pentecost, but it is certainly evidence that what God initiated at Pentecost is still at work. Let's rejoice in the evidences of new life.

Let's not allow ourselves to get left behind if God is doing a new thing. Let's remain open to the Holy Spirit – to all he wants to do in our lives, in our congregations, in our movement, and in our nation. It may mean opening up our lives and our congregations to new ways of worship and witness. Or it may mean seeing the Holy Spirit giving a fresh anointing to the things we call 'traditional'.

Whatever the case, one thing is for sure. Pentecost is about *us*. It is about God renewing our spirit, mind and body. It is about God changing us from the inside out. This then enables us to assess our mission and worship methodology with a wisdom not encumbered by too much human baggage. It becomes easier for us to let go and let God. And it allows us to continually shape the dynamism and effectiveness of our methodology. Let's stay open to God. Let's claim by faith all he seeks to give us. Let's resolve always to be "filled with the Spirit" (Ephesians 5:18). Then we'll discover, in our lives and in our congregations, that Pentecost is not just an event of long ago. We will discover that Pentecost, with its empowering, cleansing, renewal and blessing, is for us today. \*

**Major Dr Alan Harley** is a retired Salvation Army officer. He is a former Vice-Principal of Booth College, Sydney, and Australia Eastern Territorial Holiness Teacher.





Brooke Prentis began her role as CEO of Common Grace in February. She says Common Grace aims to be led by Aboriginal and Torres Strait Islander peoples to achieve friendship and reconciliation in our lifetime. Photo: Jon Redman

## A VOICE FOR JESUS AND JUSTICE

Brooke leads fight for ‘common ground’

WORDS SIMONE WORTHING

**S**alvationist Brooke Prentis, an Aboriginal Christian leader from the Waka Waka peoples, is the first Aboriginal person to become the chief executive officer of a national Christian organisation in Australia that is not specifically Indigenous.

Brooke, who became a Christian through Albion (now Stafford) Corps in Brisbane in 2001, after hearing the story of Catherine and William Booth and the Christian pursuit of justice, was appointed CEO of Common Grace in November last year. She officially began in the role in February.

“Common Grace is an online Australian Christian movement for justice that exists to inspire and organise Australian Christians to think, speak and act like Jesus for a more just world,” says Brooke. “The movement seeks to be a gracious public Christian voice that is both provocative and compassionate, and one that helps to reframe public attitudes toward Christianity. We reach across denominational, theological and political lines to find common ground.”

This diverse community of people campaigns on four key justice areas – Aboriginal and Torres Strait Islander justice, creation and climate justice, refugees and asylum seekers, and domestic and family violence.

“At the centre of what justice means in an Australian context is truth-telling about our history and therefore Aboriginal and Torres Strait Islander Christian leaders are fundamental to all our work,” says Brooke. “This appointment builds upon the other Aboriginal leaders →



who have paved the way for me, and I can pave the way for future leaders. I am passionate about our four areas, but look at them all from the Aboriginal perspective.”

Brooke, who has also served in Salvation Army Indigenous Ministries from 2012, says she was attracted to Common Grace as it enabled her to lead as an Aboriginal person, to advocate for Aboriginal and Torres Strait Islander justice, and to amplify the voices of other Christian leaders in that space.

## RECONCILIATION

In its Aboriginal ministry, Common Grace aims to be led by Aboriginal and Torres Strait Islander people, and to “achieve friendship and reconciliation in our lifetime,” explains Brooke.

“When it comes to the theme of this year’s National Reconciliation Week (27 May-3 June), ‘In this together’, I didn’t like the theme when I first heard it. It felt like so many people weren’t in this together with us and, in some ways, the reconciliation process had gone backwards. I wondered where all those people had gone who supported us 20 years ago in the Walk for Reconciliation across Sydney Harbour Bridge.

“My deepest desire and prayer, though, is that people are together with us in achieving reconciliation. We still need to be engaging in this together.”

The theme for Reconciliation Week 2019 was ‘Grounded in truth: Walk together in courage’. This, combined with the theme for NAIDOC Week 2020 (5-12 July), ‘Always was, always will be’, reminded Brooke that there are so many moments in Aboriginal history to celebrate, truths to still be told and understood and actions to take.

“The voices of Aboriginal people still need to be heard, and we need to invite people into that story and walk it together,” she says. “So, from a Christian point of view, we *are* in this together. We are grounded in the love of Jesus and called to love our neighbours. So we are praying for change, that others will sit with us in our pain, that we will stand together against injustice, and walk together in truth and friendship.

“This is my message in my journey as an Aboriginal Christian leader, and remains my call to Australian Christians, and the nation, today.” Brooke believes that during this time of the COVID-19 pandemic there is much that Aboriginal and Torres Strait Islander peoples can offer the nation.



“As well as the intergenerational trauma that is so often talked about, there is also intergenerational memory – invasion and colonisation, death, disease, dealing with grief and survival,” she says. “We can speak into the current crisis and help lead Australia through this. So far, though, as with the [recent] bushfires, we have been denied a voice.”

Brooke and her small team at Common Grace, reinforced by the organisation’s many supportive volunteers, are focused though on calling people to take action against injustice. “As people find hope and healing in Jesus, our support base is growing,” she says. “Australian Christians from every denomination of the Church in Australia are represented in Common Grace, and that is what it means to be the body of Christ.

“As we hold Jesus and justice together, we can also be an example to non-Christians who are passionate about justice and are curious about Jesus’ fight for justice, so these non-Christians are drawn to Common Grace as they see us taking action against injustice.”

Common Grace also aims to resource its online community in their advocacy. The Salvation Army’s Head of Mission, Lieut-Colonel Lyn Edge, recently contributed to one of the movement’s video series on Lent. “Lieut-Colonel Lyn spoke about Jesus being the light of the world, which really speaks into the COVID-19 situation,” says Brooke. “It was wonderful for me to have a Salvation Army presence in this series.”\*

**Simone Worthing** is the Assistant Editor of *Warcry*.

## TIME TO THROW DOWN OUR SPEARS

‘Truth telling’ leads to grace

WORDS LUCY DAVIS

**I**n 2015, The Salvation Army made a bold move to join the journey of reconciliation and develop a Reconciliation Action Plan, also known as a RAP.

A RAP is a formal statement of commitment to reconciliation. The hope is that organisations will journey through the four stages of the reconciliation framework: reflect, innovate, stretch and elevate.

We have completed the first stage – ‘reflect’ – which involved building cultural capability throughout The Salvation Army. A key learning was recognising that First Nations people sometimes had a fear of faith-based organisations due to past failed government practices. Another key step was demonstrating respect through developing our understanding and deepening our relationships, achieved by acknowledging and celebrating NAIDOC and National Reconciliation weeks. Salvation Army Aboriginal and Torres Strait Islander Ministries have developed resources, materials and activities that can be accessed through [mysalvos.org.au/toolkit](https://mysalvos.org.au/toolkit) for all corps and social programs to use during these weeks.

As the ‘reflect’ stage of the RAP comes to an end, a new journey now begins – the ‘innovate’ stage – developing and piloting creative strategies to empower Aboriginal and Torres Strait Islander peoples.

Embedding ‘cultural competency’ into the Army included officer training cadets experiencing a week of cultural activities

coordinated by our team. As we made our way to The Salvation Army Gold Coast Recovery Services (Fairhaven) to sit on country and share in circle with Elders, we stopped at a little creek. I asked the cadets to join me in ‘my ceremony’ and prayer at the creek’s edge.

I then told them the story of my great-grandmother Lilly Davis from Warra (Cobble Cobble country) and how she would take her gundoos (children) to a similar stream every day. One day as she sat with her gundoos, a group of men appeared and forcibly removed her children. My great-grandmother was left at that creek by herself, never to see her six gundoos again. They were taken from her to be placed at Barambah Mission (now known as Cherbourg), a mission settlement set up and run by The Salvation Army. The orders were to rid all Aboriginal children of any cultural identity.

When I ended my yarn I opened my eyes and I saw tears pouring down the faces of all the cadets. At that moment the Holy Spirit hit me with a gush of warm breath and I came to realise that ‘they’ (whitefellas) don’t know! They simply don’t know the true history of our country. How could I be so angry and frustrated at the ignorance in my country if only half the story is being told, and only told to those who are given the chance to hear? How can I hold such bitterness against whitefellas for not knowing the story of the Stolen Generation – the story of my great-grandmother Lilly Davis? How, as a Christian, can I hold such frustration



Relationships are key to reconciliation, says Lucy Davis.

towards whitefellas when our stories have been silenced? That day changed me forever. The Holy Spirit has given me the greatest gift of all and that is to start again, and the beginning for all of us is ‘truth telling’.

Through my time with The Salvation Army I have learnt a lot. I have had to throw down my spears and accept the things I could not change and turn that into grace. I ask you all to throw down your spears with me and listen to the yarns around our reconciliation journey. Relationships are key to this and we cannot reconcile if we are not in this together.\*

**Lucy Davis** is the RAP Coordinator for The Salvation Army.





**L**ong before Uncle Peter Hyde was a Salvo, he knew that sharing stories led to reconciliation. Uncle Peter is a traditional owner of the of Yidinji tribal land in Far North Queensland, which lies between the Barron River, up to Atherton and the Johnson River and back to Cairns. He is a member of the Gimuy Walubara peoples, and speaks to school students about the origins of the land they walked upon.

“I would teach the kids my language and corroboree,” he says. “I would tell them what my dad told me – how to cook, how to behave myself and how to dance.”

At the age of 62, Uncle Peter hit a rough patch in life and struggled with alcohol. Sent by Centrelink to work at The Salvation Army Red Shield Family Store in Cairns, he poured himself into the job. Unexpectedly, he found common ground with the staff – in particular Alison Geno, the store manager and a soldier at Cairns Salvos.

“I met those people there and we started

## STORIES AT THE HEART OF ACCEPTANCE

Uncle Peter finds a spiritual home at Cairns Corps

WORDS JESSICA MORRIS

talking, so when I went a bit off road [I knew I] had a friend, and they asked about life,” he says. “I told them I was a traditional owner, and we talked a bit of language.”

The conversations led Uncle Peter to become a Christian, but his new friends had more for him. “I met the Lord, and they said, ‘You can now come to church to play guitar!’”

Uncle Peter promised to attend a Sunday service at Cairns Salvos, but when he arrived he realised there was so much more for him to give and receive. Befriending Corps Officer Major Ben Johnson, who he calls ‘Brother Benjamin’, Uncle Peter shared generations of stories with his new family, just as he had done at schools.

Soon, he was journeying with Ben to volunteer in the community, welcoming guests from Papua New Guinea to the corps, and embracing the corps’ diverse peoples with a welcome to country, traditional music and art.

“  
The house of God is for Aboriginal people, Chinese people, white people.  
”

“Reconciliation in the Church is not overtaking the Lord; it’s not getting away from the Lord. It’s really good for the soul,” says Uncle Peter. “Brother Benjamin talks about ‘For God so loved the world ...’ and [I know] the house of God is for Aboriginal people, Chinese people, white people.”

With a renewed heart and mind, Uncle Peter is modelling what it means to be reconciled to God, land and one another, one story at a time. “A traditional owner loves the Lord and he welcomes you – there’s no barrier between him and you and God,” says Uncle Peter. “People of this land [know that]. They are very soft. There’s an appreciation and love for the Lord. That’s what reconciliation means to the Aboriginal people.”

To watch the story of Cairns Corps, featuring narration by Uncle Peter, go to youtube and search for Salvos Stories: Cairns Corps \*

◀  
Uncle Peter Hyde found Jesus at Cairns Corps after connecting with the staff at the Red Shield Family Store in the city.

Jessica Morris is a staff writer for Others



### RECONCILIATION WEEK 2020

National Reconciliation Week 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 the 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.

The theme for National Reconciliation Week 2020 is ‘In This Together’. This year, Reconciliation Australia marks 20 years of shaping Australia’s journey towards a more just, equitable and reconciled nation. Much has happened since the early days of the people’s movement for reconciliation, including greater acknowledgement of Aboriginal and Torres Strait Islander rights to land and sea; understanding of the impact of government policies and frontier conflicts; and an embracing of stories of Indigenous success and contribution.

Reconciliation is a journey for all Australians – as individuals, families, communities, organisations and importantly as a nation. At the heart of this journey are relationships between the broader Australian community and Aboriginal and Torres Strait Islander peoples. We strive towards a more just, equitable nation by championing unity and mutual respect as we come together and connect with one another.

On this journey, Australians are all ‘In This Together’; every one of us has a role to play when it comes to reconciliation, and in playing our part we collectively build relationships and communities that value Aboriginal and Torres Strait Islander peoples, histories and cultures.





01

ONWARD

Rating: PG  
Release date: 23 April



there was magic!” But *Onward’s* potted history reveals that technology ended up taking magic’s place because it was easier.

Ian and Barley’s father passed away while they were very young, leaving them few memories to draw on. Yet on the day of Ian’s 16th birthday, their mother presents them with his final gift: a spell that will allow them one last day in his company. That is, if Ian and Barley are able to secure the final magical ingredient.

Ian is a stand-in for all children who grow up without the sure presence of a father in their lives. His uncertainty about his dad, and so himself, underline a truth observed by Sigmund Freud. So much of our security rests on the certainties laid by our fathers: “I cannot think of any need in childhood as strong as the need for a father’s protection.”

‘Strong’ is the word I think best describes my own father. But the security and certainty he provided in so many areas of my life is so often lacking for children whose fathers have left the picture or are largely absent. Thankfully, *Onward* suggests some healthy substitutes.

The first is the ‘new guy’ in Mum’s life, a centaur policeman called Colt Bronco who clearly cares for the brothers as though they were his own boys. More important for Ian, though, is his brother Barley. The younger elf comes to realise

WITH THE CLOSURE OF CINEMAS worldwide, Pixar’s latest family movie is being delivered straight to the lounge room. Released digitally on a number of platforms, *Onward* is the story of Ian and Barley Lightfoot, two elfen brothers growing up in a society populated with unicorns, pixies and centaurs. Alongside these fantastic creatures are the cars, high schools and fast-food outlets we’re more familiar with, because this is a world that has forgotten its heritage: “Long ago the world was full of wonder. It was adventurous – exciting! And best of all,

TOP TEN FAMILY TV

1. The Incredibles - (Disney+)
2. Fantastic Mr Fox - (Prime Video)
3. Wonder - (Stan)
4. A Series of Unfortunate Events - (Netflix)
5. Babe - (Foxtel)
6. My Neighbour Totoro - (Netflix)
7. The Adventures of Tintin - (Netflix)
8. Matilda - (Netflix)
9. Bluey - (Disney+)
10. The Iron Giant - (Netflix)

he’s always been able to rely on him for the security he needs.

This is the sort of fatherhood we need to rediscover in this time of crisis, though it’s much closer than most suspect. For those yet to find God, Jesus says there is a father whose heart longs for the return of every lost prodigal: “But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him” (Luke 15:20).

And for the Christian, there is a father who is prepared to lovingly push us beyond our limits. The apostle Paul says our Heavenly Father has ‘good deeds’ planned for us that might make us feel weak at the knees. Yet he also offers the resources we’ll need, so we can reflect his family likeness: “If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ” (1 Peter 4:11).



02

1917

Rating: MA15+  
Release date: 23 April



THE EPIC WORLD WAR ONE FILM 1917 is set in northern France, where German and British forces are locked in a struggle over miles of muddy wasteland. Then news arrives that the Germans are retreating, leaving room for a British offensive. However, aerial reconnaissance reveals the withdrawal is a feint, designed to lead the Allies to within range of a deadly series of fortifications known as the Hindenburg Line.

Two soldiers are sent to deliver orders that call off the attack before a massacre

ensues. Lance Corporals William Schofield and Tom Blake are tasked with carrying the message. Blake has the added incentive that his brother is likely to be drawn into the trap. But if they are going to save him and hundreds more, they’ll first have to cross miles of blasted countryside, barbed wire and enemy-held territory.

Writer-director Sam Mendes was inspired by the real World War One Operation Alberich, but based *1917’s* personal side on stories told to him by his grandfather. Alfred Mendes was a veteran of the Belgian Front. Consequently, the film conveys a palpable sense of the brutality and horror associated with this conflict. So, viewers should be warned this is not one for the faint-hearted. Yet, despite its many traumatic scenes, the film has some valuable considerations for competing ideas of heroism.

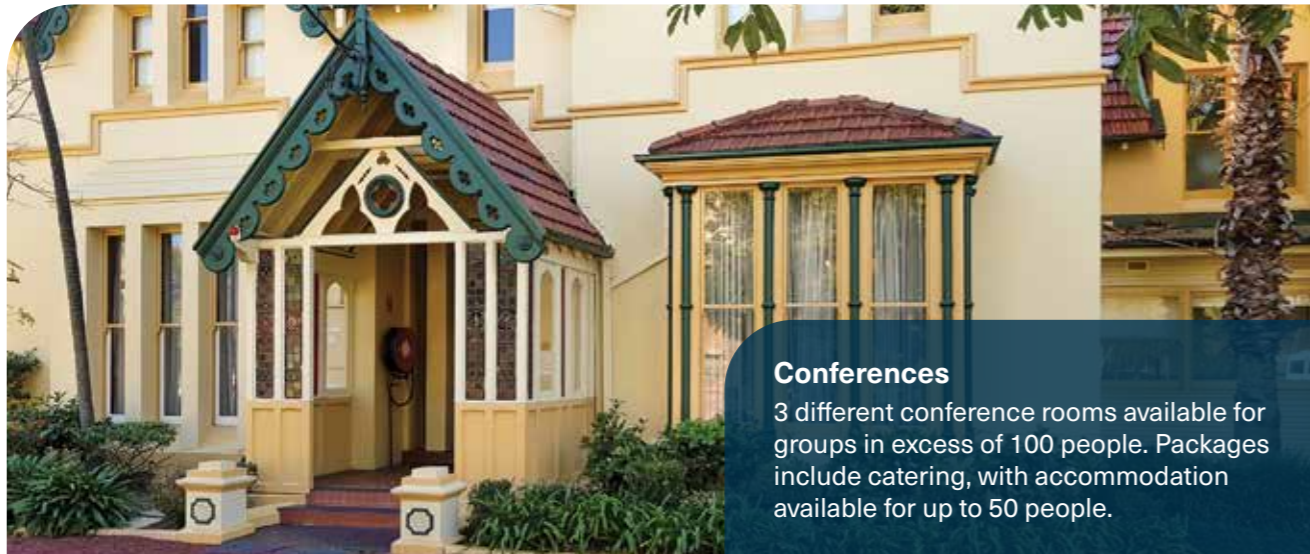
What emerges are two distinctly different views of valour. Blake expresses the first, that there are principles worth risking, even trading your life for. This belief explains why he will risk his own life to save Schofield, even when there is nothing personal in the balance: one soldier does not abandon another. But Schofield holds a contrary view. He believes that real bravery is found in surviving for the sake of his family and his caution even in the face of the urgency of their commission makes that clear.

The real tragedy, though, is the way these ‘braveries’ are pitted against each other. The life of Jesus shows how it’s possible for a person to serve an ideal, and still serve his loved ones. The middle ground is found in realising that holding to our ideals is how we serve them best. Jesus demonstrated that devotion to God was the best thing he could do for those he loved. He did this by living a life of holiness and fulfilling his Father’s plan so that he might save us: “In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather ... he humbled himself by becoming obedient to death – even death on a cross! (Philippians 2:6, 8).

In *1917*, Schofield displayed his greatest bravery when he held to his duty over his personal safety and his family’s peace. But in so doing, he served them by modelling a man they could truly be proud of. In our case, we can serve both our values and our loved ones when we realise we love them best by holding to the life God has called us to. \*

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





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**Read**

STUART PIGGIN AND ROBERT D. LINDER

**ATTENDING TO THE NATIONAL SOUL: EVANGELICAL CHRISTIANS IN AUSTRALIAN HISTORY 1914-2014**



This scholarly work by two esteemed authors follows on from their first book, *The Fountains of Prosperity*, a historical

account of evangelical Christianity prior to World War One. This volume is an in-depth study looking at how the Christian faith interacted with the Australian community between 1914 and 2014. The reality is, given the lack of space, no review could really do justice to the publication. It comes at a time when the traditional churches are in significant decline and the authors are at pains to detail significant statistics and trends over this period.

Far from being all gloom and doom about the future of the evangelical churches, the authors contend that evangelicalism “has rather consistently adapted to each shift in economy and culture because its transcendent dimension has enabled it to be surprisingly flexible about the mundane dimension”.

Worthwhile noting is the impact both world wars had on the Church in Australia, a fact well understood by The Salvation Army. Among other chaplains and workers mentioned, William (‘Fighting Mac’) McKenzie and Rats of Tobruk legend Arthur McIlveen are singled out for special mention. Salvation Army ministry during the Great Depression is also given special mention.

One of the crucial segments is the discussion on the equality and ordination of women in the Christian Church, which the authors assert is an unresolved issue,

with a lengthy section on the influence of General Eva Burrows in this area. The authors conclude the biography of Burrows with this telling, though unrelated quote: “Although so much of the Methodist church in Australia disappeared with the formation of the Uniting Church in 1977, its evangelical spirit of reaching out in Christ’s name, ministering to the disadvantaged and engaging in welfare services lives on in The Salvation Army, along with the pursuit of Scriptural holiness.”

Although the book would hardly be classed as leisure reading, its informative and well-researched material will be invaluable to students of church development and history, as well as modern church leaders looking for a way forward, in what is now a very complex Australian society. Available at Koorong.

– David Woodbury

**Read**

JOHN LARSSON

**THIRTEEN ASTONISHING YEARS THAT SHAPED THE SALVATION ARMY**



The book is highly readable and is supported by General John Larsson’s credibility as a Salvation Army historian. His clearly identified sources

vary in historical rigor, but the sense is that we are indeed reading facts rather than legends. The book is hard to put down, and the popular style makes it accessible to a wide range of readers.

Who should read the book? People new to the Army, as well as those needing a fresh look at our heritage, who will find the stories inspiring. And those seeking a deeper insight will find a starting point

for their search. Larsson emphasises adaptation as key to the DNA, which enabled our dramatic early growth. I felt that expressing this DNA in our vastly different context is tough work. I look forward to discussing the chapters in a small group setting to see how we also can discover our destiny and express our faith. Available at Melbourne Salvation Army Supplies (1800 100 018) or [commerce.salvationarmy.org.au](http://commerce.salvationarmy.org.au), and Sydney Salvationist Supplies (1800 634 209) or [thetrade.salvos.org.au](http://thetrade.salvos.org.au).

– Jim Weymouth

**Read**

ANDREW STONE

**SON OF THE FATHER**



In this compelling fictional story from UK *Warcry* editor Andrew Stone, we dive into the world of Barabbas – the

insurrectionist and murderer pardoned by Pontius Pilate.

While based on a scriptural timeline, this story reads as a more-ish historical drama with a hint of mystery. Liberties are taken to weave elements of the Gospels into the story of Barabbas – his relationship with Jesus and his disciples, his observations of Jesus’ lived-out parables and even his encounters with Zacchaeus are all integral to the plot line. But if you give your imagination permission to roam free, knowing Stone stays true to the truth and character of Christ, then this is thoroughly rewarding. The character of Barabbas will intrigue, disgust and resonate with you – ultimately highlighting that Jesus came for the “least of these” – each of us. Available at Koorong.

– Jessica Morris



## Brewery bottles sanitiser for Salvos

A SALVATION ARMY SUPPORTER on the Bellarine Peninsula has adapted his brewing business to mass-produce hand sanitiser and is supplying it free to Salvo community services.

Tim Page-Walker, the Bellarine and Greater Geelong Salvation Army Red Shield Appeal Chairman, has adapted his business, Bellarine Brewing Company, to produce five-litre bottles of hand sanitiser to meet demand during the COVID-19 pandemic. The sanitiser is a World Health Organisation recommended formula.

"This couldn't have come at a better time," said Captain Peter Hobbs, Bellarine Corps Planting Officer. "Our front-line workers at the Bellarine Salvo outreach van, the Geelong Salvo outreach van and SalvoConnect workers and clients in Barwon are in much



Tim Page-Walker, The Salvation Army Red Shield Appeal Chairman on Victoria's Bellarine Peninsula, has adapted his brewery to produce hand sanitiser for Salvo community services in the region.

need of extra protection.

"Tim was already thinking about adapting his brewery when we spoke to him about being low on sanitiser, so he made the change to meet the needs of local outreach workers and other businesses.

"Although we have really minimised our community connections during this time, we have a list of people who are really struggling, and we are dropping off essential items

to them and keeping in touch from a distance ... I am so grateful for his generosity [that allows us] to continue to serve people safely."

Tim's connection with The Salvation Army was forged when Peter and his wife Diane, newly commissioned Salvation Army officers, were appointed to the Bellarine Peninsula to establish a ministry.

"I have actually known Peter for close to 10 years," Tim said.

"That's what has motivated me to really adopt a passion for The Salvation Army. I've always had a strong faith and connection to God and Jesus ... but got disillusioned with the churches through scandals and behaviours. I started to become more involved with the Salvos because it's not about the physical structures, it's about getting out there and playing my part."

— Lauren Martin and Simone Worthing

## Op shopping goes online as our stores close doors

ALL SALVATION ARMY SALVOS Stores, Family Stores and Thrift Shops across the country are closed until further notice due to the COVID-19 pandemic.

The decision was taken to ensure the safety and wellbeing of customers, donors, volunteers and staff. Stores were closed to trade on Wednesday 1 April.

Salvos Stores National

Director Matt Davis said the closure was an incredibly difficult decision to make.

However, the retail arm of The Salvation Army has not completely 'shut up shop', with some staff members continuing to work behind closed doors and an increased focus on ramping up online sales during the temporary closure.

"We are maintaining our social media presence ([salvos-stores.com.au](http://salvos-stores.com.au)) and we will increase our online sale offering, continuing to provide that unique op shopping experience for our community members," said Matt.

"We are encouraging people to hang on to their donations until our shops are ready to

reopen, and we've already started talking about planning some pretty exciting reopening celebrations to give our people something to look forward to."

Salvos Stores will also use the closure period to increase its focus on how it can collaborate more closely with Family Stores and Thrift Shops and innovate its online shopping space.

## Drive-through generosity at South Barwon

YOU'VE HEARD OF A DRIVE-through takeaway service, but what about a drive-through altar service?

South Barwon Salvos in Victoria took an innovative approach to this year's Self Denial Appeal Altar Sunday on 29 March, inviting church members to drop off their financial gift 'on the go'.

"We have a few people who are not comfortable with online financial giving, so we encouraged them to drive through," said Corps Officer Major Clint Castley. "It was older members of the congregation who took hold of the idea. It was all about connection."

Traditionally, Salvos are asked to bring their Self Denial gift to the Sunday altar service. Due to social-isolation requirements, the drive-through was an ideal compromise for people unsure how to participate in online giving.



Major Clint Castley oversees the South Barwon Salvos drive-through altar service in the car park on Sunday 29 March.

"It was an opportunity to get out and make social connection. We chatted and prayed. The handing over of their gift really was secondary," said Clint.

Clint said more than 20 people participated in the drive-through, allowing him and his wife (Major Karen Castley) to catch up with their congregation, albeit through an open car

window. More than \$5000 was gifted towards the Self Denial Appeal via the drive-through. This will go directly to The Salvation Army's missional and community development work across the world.

The Self Denial Appeal is accepting online gifts until 30 June at [selfdenial.info](http://selfdenial.info).

— Jessica Morris



## Prayer 'pandemic' bringing Salvationists to their knees

WHEN GOD TOLD THE OLD Testament prophet Joel to write that "old men will dream dreams", he may have had retired Salvation Army officer Major Merv Holland in mind.

"I had a dream that the Lord wanted a different form of antidote to the coronavirus and within hours I'd set up a Facebook page – a first for me!" Merv mused.

He has called his page 'Prayer Pandemic' and it has already attracted 520 followers and almost 2000 views.



Major Merv Holland posting on his Facebook site 'Prayer Pandemic'.

"People from around the world are posting prayers of faith, hope, encouragement,

intercession, petition and praise to our amazing Heavenly Father who is in full control," Merv explained.

The description on the Prayer Pandemic page states:

Let prayer spread like a virus. Pray for family, friends and neighbours ...

• People in your fellowship, organisation or club, health care workers and allied essential services.

• All those they care for, the lonely, shut-ins or homeless.

• In fact, anyone the Holy

Spirit prompts you to contact.

• Connect with at least one person per day to let them know you are upholding them before the Throne of Grace.

• Use this forum to encourage one another in these challenging times.

"My 'Prayer Pandemic' is not a new strain of COVID-19 that is maiming and taking lives, but a virus that is doing just the opposite. So, I'd like to encourage Salvos to join the victory team and pray without ceasing," Merv said.



## Walkers retire after four decades of service

AUSTRALIAN SALVATION ARMY officers Commissioners Jennifer and Peter Walker have retired from active service after 38 years.

Their last appointment was at Perth Fortress, where they had served as the corps officers since 1 August 2019.

This came after four years as territorial leaders in Indonesia, where Peter was the territorial commander and Jennifer was territorial president of women's ministries.

Indonesia was their second overseas appointment. They had served in Singapore, Malaysia and Myanmar Territory from January 1992 to January 1994.



Commissioners Jennifer and Peter Walker were territorial leaders of Indonesia.

On their retirement, the Walkers wrote: "We feel incredibly privileged to have been given the opportunity to serve God through our calling to ministry in The Salvation Army. We are grateful for his sustaining grace and for the bonds of friendship forged with

so many in Australia and across international boundaries."

The Walkers entered Officer Training College in Melbourne from their home corps of Morley, Perth, as cadets of the *God's Soldiers* session. They were commissioned as officers on 11 January 1982.

The couple served in appointments predominantly in Victoria, Tasmania and Western Australia.

They will live in Perth in retirement. An official retirement service has been delayed because of COVID-19.

– Bill Simpson

## Fifty of the Army's most popular songs now available online

SONGS AND CHORUSES HAVE been the lifeblood of The Salvation Army since its early days in London's West End – traditionally accompanied by a brass band, a timbrellist or two and an accomplished pianist.

The *Song Book of The Salvation Army* has been the curator of these musical expressions of God's glory for more than 100 years but, as time has gone on, some of our most inspiring works have become inaccessible to dwindling rural corps. Enter Vaughan Duck and his innovative songbook for small corps.



The Multimedia Songbook is a library of worship videos for corps, with accompanying lyrics to encourage participation.

Vaughan began combining Salvation Army music, lyrics and images into videos for his own corps (Castlemaine Corps in northern Victoria), changing

the way the small community worshipped.

When Commissioner Floyd Tidd (then Australia Territorial Commander) announced The Salvation Army Innovation Grant program at the Still Others event in 2018, Vaughan began a mission to share his songbook for small corps with other corps across Australia, one song at a time.

He conducted a survey, asking Salvos across Australia what songs should be included and narrowed down the most popular 50 for his project.

"These are Salvation Army songs – songs written by Salvationists for The Salvation Army. This 'multimedia songbook' celebrates our writers, our musicians and our doctrine," he said.

After three months of hard work, *The Multimedia Songbook* was ready. It then took another six months to secure all the correct copyright, then last month the resource was released on The Salvation Army mySalvos toolkit: [my.salvos.org.au/multimedia-songbook/](http://my.salvos.org.au/multimedia-songbook/) – Jessica Morris

## Thrift Shop says 'I do' to wedding dress project

CHOOSING A WEDDING DRESS is a rite of passage, but not every bride has the luxury of affording one, especially if you're a disadvantaged young woman from northern India.

Warrnambool may be a long way from India, but a forward-thinking resident from the Victorian coastal town is partnering with the local Salvation Army Thrift Shop to source wedding dresses for Indian brides who cannot afford to buy one.

"God called me to Punjab, India, in 2015," said Alicia Nicholls, a volunteer for True Love for Humanity Ministries, which assists brides, widows and disadvantaged people in poorer areas of northern India.

"Towards the end of my first trip, my adopted son – Pastor Moses Karam Singh [who founded True Love for Humanity] – his mother



Left: Hardeep Kaur and Karamjeet Kaur, volunteers for True Love for Humanity ministry, with a package of wedding dresses sourced from the Warrnambool Thrift Shop. Above: Alicia Nicholls with an elderly widow in India.

Hardeep Kaur and his sister Karamjeet Kaur all shared a desire to establish a wedding gown hiring service with me."

Called the Wedding Dress Project, the venture gives the region's predominantly young Christian brides the chance to hire a wedding dress, and funds the True Love ministry.

But where do the wedding

dresses come from? Enter the Salvos Thrift Shop.

"I believe God led me to the Salvos Thrift Shop, in all honesty," said Alicia.

"This partnership is a whole community thing if you think about it," added Thrift Shop manager Leanne Atkinson. "The community donates the wedding dresses to us, hoping

they will go to a good home. When Alicia purchases them [at a discounted rate], the funds go to our community and the dresses themselves go to the community in India. It's like a big circle of care! It's right up there with what the Salvos do. One little act of kindness actually assists so many."

– Jessica Morris



Envoy Des Rundle receives his Certificate of Appreciation and plaque from Major Peter Walker at Ringwood Corps in Melbourne.

## Envoy Des honoured for 88 years of banding

ENVOY DES RUNDLE FROM MELBOURNE'S Ringwood Corps has just retired from brass banding – after 88 years of service. It's not a bad effort for the 96-year-old – not that Des would blow his own trumpet, of course.

"My favourite part of brass banding? All of it!" he says. "I was born into The Salvation Army. My grandfather was an officer and my father was a bandmaster.

"I enjoyed it when I learned from my first bandmaster, Arthur Gullidge [noted Salvation Army composer], when I was young at Brunswick. I've been in Brunswick and Malvern bands, then Ringwood, since 1965. And then I joined the Red Shield Band with Noel Jones as the bandmaster."

Des, who was predominantly a cornet

player, was recognised during a special presentation at his corps on Sunday 9 February when Ringwood Corps Officer Major Peter Walker awarded him a plaque.

In a full-circle moment, the corps band, led by bandmaster Mark Hamilton, played the late bandmaster Arthur Gullidge's 'Divine Communion' prior to the meeting.

"He's a source of inspiration to us," says Peter. "Des models what it means to be a Salvation Army soldier and a disciple of Jesus Christ."

"Des is a real grandfather figure here," added Lieut-Colonel Ian Southwell. "He's been a very faithful Salvationist for many, many years. He enjoys being in the Army."

– Jessica Morris



# Army responds to global pandemic needs

AS COVID-19 CONTINUES ITS impact around the world, The Salvation Army is helping meet the needs of each region's most vulnerable people in a variety of ways.

In many nations throughout Asia, The Salvation Army has been supplying hand sanitiser, food and basic grocery items to the elderly, the isolated, and those who have lost their income.

The Salvation Army in Bangladesh has been working with women in Dhaka who have left prostitution, to mitigate the risk of them returning to a life of exploitation.

In India, the Army has been supporting medical staff, patients, the police, street children and homeless people in New Delhi.

Across North, Central and South America and the Caribbean region, the Army is maintaining services to vulnerable people as well as ramping



◆ Potential patients at The Salvation Army Howard Hospital, Zimbabwe, are triaged before they enter.

up provision to meet the needs of those particularly affected by the pandemic.

This includes installing temporary handwashing stations in schools in Belize, maintaining social assistance programs in Argentina, and serving those who rely on the Army's soup van and food bank in Thunder Bay, Canada.

The Salvation Army has also mobilised throughout Europe.

In the Czech Republic, homeless hostels remain open.

In Germany, the Dresden city council has placed vehicles and drivers at the Army's disposal in order to deliver food to homeless people. The Army's efforts to continue serving vulnerable members of society

in Italy – particularly in Rome and Milan – have been featured on national television.

The Salvation Army is responding in Africa and the Middle East. In the United Arab Emirates, the Army is coordinating with other Christian churches to provide food assistance to struggling individuals and families.

## Cartoonist draws focus to plight of the homeless

A VARIETY OF INITIATIVES ARE being deployed by The Salvation Army in the Netherlands as it seeks to meet homeless people's needs arising from the COVID-19 pandemic.

Across the European country, a key Salvation Army focus is the impact of coronavirus on homeless people. To this end, an awareness-raising campaign has been launched to address how the Dutch government's instructions to stay at home could be applied in the case of people without a home.

The campaign – running across TV, radio, online and in major national newspapers – asks simply "Stay at home? How?"

"The best solution to this problem is to provide homeless



◆ A campaign in the Netherlands, designed to meet the needs of the homeless population, features a cartoon where a slug says to a snail, "Easy for you, but where am I supposed to go?"

people with a permanent place to live ... either on their own, or a safe place to live with help and guidance from an organisation like The Salvation Army," said Menno de Boer, from Leger des Heils Marketing and Communications.

The initiative attracted the attention of popular topical cartoonist Loko, who created a visual representation of the question that is being posed by The Salvation Army. In the

cartoon, a slug asks a snail: "Jij hebt makkelijk praten, maar waar moet ik dan heen...?" ("Easy for you, but where am I supposed to go...?").

Meanwhile, accommodation has been opened by The Salvation Army in a redundant prison in the very south of the Netherlands.

Forty-one former cells in Maastricht have been furnished through the generous support of IKEA.

"Initially, their reaction was a bit wait-and-see, but now the residents are happy," said the Army's facility manager, Joke Wisseborn.

"Some of our clients say: 'I've never had a room of my own.' Others say: 'I used to live here [in the prison], now I am again!'"

"But people are happy with the security this building provides, and particularly the privacy. They have their own shower, for example."

## Making life-changing connections

THE SALVATION ARMY HAS launched a campaign in France and Belgium encouraging citizens to provide complimentary access to electricity for homeless people and others in need.

During COVID-19, access to charging points in shops, cafes, day centres and other public venues has been curtailed.

"The consequence is that homeless people can't remain in touch with their loved ones, or even make an emergency call," said David Germain, the Army Communications Director for France and Belgium.



Named #FreePlugs – after the #FreeHugs movement – the campaign invites people to make a power cord safely available at the door or window of their home (pictured).

"We can't hug, but we can plug!" said David.

## General calls for worldwide prayer

GENERAL BRIAN PEDDLE, THE international leader of The Salvation Army, has called on Salvationists and supporters around the world to continue to pray about the effects that the coronavirus pandemic is having.

"I believe that things happen when people pray," the General (pictured) said during a video released from IHQ on 19 April.

On this day, the General asked people from Samoa in the South Pacific, around the globe and back to Hawaii, to use sunrise as a time to pray for the worldwide ministry of



The Salvation Army, essential workers, and for the people of the world as they deal with this unprecedented pandemic.

He also asked people to continue to join him on his Facebook page to pray, comment, or leave a request.

## Ship comes in for people in crisis

THE SALVATION ARMY IN THE the Dutch city of Rotterdam has partnered with EasyHotel and the cruise ship *Allegro* (pictured), which is moored in the city's harbour.

The ship – operating at greatly reduced capacity because of the coronavirus crisis – is being made available to homeless people who are susceptible to COVID-19 because of underlying health conditions.

"Having your own space with your own sanitary facilities is good, particularly at this time," said the Army's regional



director Gert Jan Freeke.

Owner Mark Jongedijk is glad that his ship is being put to good use. "This is a great way to still use the ship, and to give people the opportunity to stay overnight with us for whom that is usually not the case."

## Virtual band unites brass players

WHILE BRASS PLAYERS ACROSS the world are missing weekly band practices due to the pandemic, Salvationists in the United Kingdom have come with a novel idea to keep the music playing – a virtual band.

Over the past two months, The Salvation Army Music Index asked brass aficionados around the world to contribute to a mass music movement, where each participant independently recorded their part. Submissions are now being cut together to create a masterpiece.

The first piece created by



the 'Virtual Brass Band' is the iconic march 'Star Lake'. "It's all about community," said Australia's John Collinson, founder of Just Brass.

The Salvation Army Music Index Facebook page has more information.



**JOYCE TOFT**



JOYCE TOFT WAS PROMOTED to glory on 26 January, aged 94, from her home at The Salvation Army Cairns Aged Care Centre at Chapel Hill, Brisbane. A celebration of her life was held at Bundaberg Corps, conducted by Major Lionel Parker.

Major Melissa Millard, Bundaberg Corps Officer, read from the Scriptures, Major Hazel Parker prayed and family tributes were presented by Joyce's grandson Paul Mergard and her great-grandson Emmanuel Mergard. Daughter Lynette Mergard presented the eulogy while a family friend, David Hamilton, sang 'Take my Life and Let it Be'.

Joyce Evelyn Cook was born on 15 November 1925 at Charters Towers to Salvationist parents Herbert and Evelyn Cook. She was their third child and only daughter. Her four brothers – Bert, Henry, Ronald and Don – had all pre-deceased her.

Moving to Bundaberg with her family in 1941, Joyce became a machinist, and it was in this job that she met Colin Toft. They married at Bundaberg Corps on 31 May 1947 and lived on the family sugar cane farm at Avoca. They were blessed with two daughters – Lynette and Jennifer.

Joyce was a devoted wife and mother and assisted Colin in the family business, Toft Brothers, which manufactured sugar cane loaders and harvesters. Joyce and Colin enjoyed travelling for business and leisure. Visitors were always welcome and their New Year's Eve party at their Bargara home was a favourite with corps folk.

A talented pianist, Joyce enjoyed playing at The Salvation Army and only retired from this ministry just before her 90th birthday. She was a member of the Home League for many years and was involved in many other ministries as a timbrellist, songster, Sunday school teacher and also collected at hotels.

Joyce moved into aged care in Brisbane in July 2018 as her health deteriorated. She enjoyed attending chapel and liked to wear her Army uniform. Joyce loved her family and enjoyed her six grandchildren and her 12 great-grandchildren who also adored her.

**IRENE WELCH**



MAJOR IRENE WELCH WAS promoted to glory on 13 February, aged 94, from her home at Weeroona Aged Care Centre in Sydney.

A thanksgiving service was held on 21 February at Rookwood Crematorium, conducted by Major Tony DeTommaso.

Born on 6 November 1925, Irene entered The Salvation Army Training College in Sydney from Ballina Corps in 1945, joining the *Fearless* session of cadets. Her first appointment was to Broken Hill North Corps. From there she was appointed to Portland Corps and then Kandos Corps before leaving full-time ministry for a couple of years.

In 1953, Irene returned to active officership as an assistant officer at Mullumbimby Corps, followed by corps appointments at Gunnedah, Tenterfield, Sandgate, Toowong, Redcliffe, Laidley and Woodburn. In 1967, she was moved into Australia Eastern Territorial Headquarters in Sydney to work in the trade department before working in the finance department and then as postal officer for 17 years. During this time, she was diligent and faithful, and valued for her confidentiality. Irene entered retirement on 1 December 1985 after 36 years of service.

Irene was very creative and excelled in art, cooking and sewing. She used these gifts to bless people in her years of service and continued to do so in her years of retirement. Those who served alongside her enjoyed her cooking. She gave her all to God and faithfully served him in every appointment.

**MARJORIE ROWSELL**



MARJORIE ROWSELL was promoted to glory in Ballarat on New Year's Day, just short of her 90th birthday. Her

funeral service was held in Ballarat on 8 January, conducted by her nephew Arthur Drummond. Anne Stables gave a tribute on behalf of the corps.

Marjorie, or 'Tassie' as she was known to her family, was born on Australia Day 1930, the third child of Violet and Frederick Rowsell. She grew up in Ballarat, the family having a close association with Ballarat West Corps. The activities of this corps were a large part of her life, including attending three times on a Sunday as well as involvement with the Sunday school, songsters and timbrels (a lifetime interest), plus youth, callisthenics and softball groups during the week.

In her early 20s, Marjorie felt the call to officership, and she entered The Salvation Army Training College in Melbourne in 1954, joining the *Shepherds* session of cadets. In January 1955, she was appointed to assist Hazel Drummond at Mordialloc Corps and, in 1956, she moved to assist Phyllis Yensch at South Fitzroy. In 1957, she began two appointments in Western Australia and, in 1959, she returned to Victoria to Creswick Corps. In 1960, she commenced three years on the staff of the training college.

Circumstances led to her returning home, and eventually she was appointed as an envoy in Ballarat. Marjorie had a vision for the future of the Ballarat West Corps, which resulted in a Sunday school at Delacombe kindergarten. This was the genesis of what is now Delacombe Corps. She taught the timbrel and led a women's fellowship group.

In retirement, she volunteered at Wendouree Primary School and received the Catherine King Community Service Award in 2002. In latter years her health made it difficult for her to attend the

corps, but she continued to support the mission of Delacombe in any way she could. Her faith remained strong and she looked forward to hearing the Lord say, "Well done, good and faithful servant."

**ADRIENNE WEBB**



ADRIENNE WEBB WAS promoted to glory on 18 February, aged 76. Her funeral was held on 24 February at Delacombe

Corps, conducted by son-in-law Derek Schmittke. Adrienne had planned the details of her service, which included the Delacombe Choir, of which she was a member, singing 'They Shall Come From the East'. Major Craig Farrell brought a corps tribute.

Adrienne was raised in Maroubra, Sydney, and regularly attended Sunday school at the Anglican church and then the YWCA. She enlisted in the Regular Army as a nurse and married John Anthony in 1967.

Adrienne and her family moved to Townsville where she connected with The Salvation Army. In 1973, she began over 30 years of soldiership at the corps, fully involved in the various activities available.

Family circumstances resulted in Adrienne moving to Melbourne, transferring to Cranbourne Corps and continuing her involvement there. Ten years ago, Adrienne was diagnosed with an

incurable, but manageable, health condition. She continued to make the most of life, including travelling with a Salvation Army group to the London Olympics in 2012.

Three years ago she moved to Ballarat to be nearer family, transferring to Delacombe Corps and volunteering at the Uniting Church charity shop near her home.

Early this year her health deteriorated unexpectedly. On her last Sunday at Delacombe she gave a challenging testimony in which she assured all present that "it is well with my soul".

**DENNIS NATION**



DENNIS NATION WAS promoted to glory in Melbourne on 21 February, aged 73. His funeral service was held at Heritage

Funeral Parlour, Boronia, conducted by Lieut-Colonel Ian Southwell on 4 March.

Dennis Charles Nation was born at Lilydale to Charles and Ivy Nation on 14 September 1946. His first contacts with The Salvation Army were during visits to his aunt and uncle who attended Ashburton Corps in Melbourne.

Dennis left school at age 14, his education seriously limited by periodic asthma attacks. Dennis met Bonnie Gray from Healesville in 1968 and, having built a house in that town, they married at the

local Salvation Army corps in 1971. Dennis became a ranger with Parks Victoria and a member of the Country Fire Authority, for which he was eventually awarded a 25-year long-service badge.

Dennis and Bonnie had three children – Alison, Michelle and David. When Alison was old enough to attend Sunday school, Dennis insisted that she went to The Salvation Army. Bonnie was invited to a Bible study for Sunday school mothers. At one of these gatherings Bonnie made her commitment to Christ. She invited Dennis to come to a subsequent study. At age 31, Dennis was converted.

Dennis became an enthusiastic evangelist, telling his workmates about his decision for Christ and encouraging them to do likewise. He grew in his experience of Christ and joined his wife in becoming a Salvation Army soldier.

Dennis became recruiting sergeant at Healesville Corps, helping many others come to faith in Christ. When ill-health forced the couple to move to Melbourne, they continued their soldiership at Ringwood Corps, attending as frequently as their health situations allowed.

During his many hospitalisations, Dennis always witnessed to the staff about the love of Jesus. The aged care workers who came to his home in the last months of his life also heard the Gospel and at least one made a commitment to Christ. Dennis believed this was why God had kept him alive for as long as he had.

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## I'M GOD'S 'MIRACLE MAN'

WORDS ROBERT PROCTOR

asked if I was okay. I said maybe a good night's rest would make things better.

The next day I woke early and went to work. However, I quickly realised I was not okay. I could hardly type, my writing wasn't legible and my speech was very slurred. My wife picked me up from work and we headed to the hospital. Tests were conducted and it was identified that I had a bleed on the brain. My condition worsened.

After spending a couple of weeks in hospital I was scheduled to have surgery. The first three procedures weren't successful and a more involved operation was planned. On 16 July, my daughter's birthday, I underwent a procedure that lasted more than 14 hours. I spent many weeks in recovery but was unable to eat and could hardly drink. My weight dropped by 24kg. I was moved to a rehabilitation hospital, but things didn't improve.

"My writing wasn't legible and my speech was very slurred. My wife picked me up from work and we headed to the hospital. Tests were conducted and it was identified that I had a bleed on the brain."

During this time I was blessed by so many people who took the time to visit me and support my family. It was a beautiful example of the love of Jesus.

After three months, in and out of hospital, I had a second operation to try and stop my weight loss and fix my constant nausea. This was a success and I was soon able to eat again and hold down fluid. I was finally turning the corner in my recovery.

Rehabilitation was slow and my days soon became a never-ending ritual of therapy and rest. I remember resigning myself



Robert with his wife Vanita.

to life in a wheelchair. Throughout this time I was continually at prayer, for both myself and those around me. I remember waking one morning and saying to myself that it was time to get up. I stood, took a few steps and then I took more and more. I had decided that I would walk. To the astonishment of my therapists, when they arrived at my house later that day I answered the door to them standing.

I continued to grow stronger day by day. I was walking better, speaking more and able to spend increased time with my family. I realised more and more that many people were praying for me and my family. Some of my therapists were calling me their 'miracle man'. I knew that it was God who was responsible for the miracle and was very happy to share my salvation story with them.

My recovery continues. My walking, talking and general wellbeing is in a much better place. The days of miracles are not over and I know that just where God needs me, I will be ready to serve.\*

Robert Proctor attends Perth Fortress Corps in Western Australia.

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