

# others

CONNECTING SALVOS IN MISSION

■ **FEATURE**

*Pandemic reveals society's fragile grip on inner peace*

■ **OPINION**

*Xuyen Pho on diagnosing an often-undetected disease*

■ **SALVATION STORY**

*How God made Aster's dream become a reality*

## 'HEALED AND SAVED FOR A PURPOSE'

God guides Sue through intergenerational trauma



July  
2020

—  
Issue 07  
Volume 04  
Price \$2

“

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

”

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VISION STATEMENT



## WORDS

COMMISSIONER JANINE DONALDSON

## Bringing true comfort through compassion

We are called to reach out to a hurting world

I WAS JUST 30, SERVING IN ZAMBIA AND FACING a crisis, when I really fully comprehended that compassion is expressed in gentleness. As I reflected on those who had influenced me in my spiritual journey, I realised they were people who were gentle. They were gentle because they had honestly faced their struggles and learned lessons the hard way. Their care was gentle because self was no longer a priority. There was nothing in it for them. They were vulnerable yet had learned through it all to love selflessly.

I understood clearly then, that for Jesus, compassion was not just a feeling, a gesture or a word spoken; it was a commitment to get involved with hurting people. Real compassion is more than a feeling. Real compassion moves from feeling to action.

### COMPASSION BEHAVIOURS

Henri Nouwen writes, “Compassion asks us to go where it hurts, to enter into the places of pain, to share in brokenness, fear, confusion and anguish. Compassion challenges us to cry out with those in misery, to mourn with those who are lonely, to weep with those in tears. Compassion requires us to be weak with the weak, vulnerable with the vulnerable and powerless with the powerless. Compassion means full immersion in the condition of being human.”

As I contemplated this quote, I appreciated again that as part of my witness I have the privilege of devoting my life to discipleship and evangelism. Surely compassion needs to be included with discipleship and evangelism. Nothing convinces people more about Jesus than living like he lived. Christians must take the opportunity to be compassionate. For The Salvation Army Australia Territory, compassion

is one of our ‘values’: “We walk alongside others with honesty, caring and sensitivity. We show both empathy and appreciation. We serve people without discrimination.”

In 2 Corinthians 1:3-5 (*ESV*), we read, “Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too.”

God comforts so that the comforted may comfort others. A compassionate Christian is one who has been comforted so that they may be able to bring comfort to others. This is the call to all who follow Jesus. We are called to be compassionate because we are chosen, loved and holy (Colossians 3:12).

We have been given a new heart. We have been comforted when we have been in trouble. Now, we are called to follow Christ and take action.

How do you and I change the world? I believe we do it one heart at a time, one life at a time, with the love of Jesus. Compassion that isn't personal, isn't compassion. May God help us to be people of compassion, to reach out and touch a hurting world in Jesus' name.\*

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



## 22

The generosity and tireless work of a group of Australian Salvos has created a new hope and a future for hundreds of schoolchildren in Sierra Leone. Read this amazing story on pages 22-25.



Issue 07  
July 2020  
Cover photo: Carolyn Hide

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*Others* is a monthly publication of The Salvation Army in Australia. *Others* is printed by Focus Print Group, 25 Arctic Court, Keysborough, Vic 3173, Australia. Print post approved PP236902/00023. Note: *Others* magazine is not available as a print version while COVID-19 restrictions are in place. Available in online format only until further notice.

Member, Australasian Religious Press Association.  
Bible references: *New International Version* unless stated.

#### Subscriptions

Annual: \$24 (includes GST). Available from:  
[subscriptionsothers@salvationarmy.org.au](mailto:subscriptionsothers@salvationarmy.org.au), phone  
(03) 8541 4562 or post to The Salvation Army, National Editorial  
Department, PO Box 479, Blackburn Vic. 3310

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# AUSSIE OFFICERS AROUND THE WORLD - UNITED KINGDOM WITH THE REPUBLIC OF IRELAND TERRITORY

In Global Focus this year, *Others* is profiling the work of Australian officers and personnel serving around the world. This month, we look at the United Kingdom Territory with the Republic of Ireland, where Majors Mal and Tracey Davies have been serving respectively in communications and officer development since January 2020. Mal and Tracey share their journey so far.



## MAL

Tracey and I moved to London in January 2020 to take up new appointments. Both the location and the nature of the appointments are very different from our previous roles as corps officers at South Barwon Corps in Geelong, Victoria.

I'm based at Territorial Headquarters, and the United Kingdom with the Republic of Ireland Territory covers England, Wales, Scotland, Northern Ireland and Ireland. While the territory is not geographically big, we have 630 corps as well as social programs, so it's a big Army to manage and coordinate.

My appointment has three parts to it: as Editor-in-Chief I look after the magazine publishing, as Publishing Secretary I guide our book publishing, and as Assistant Secretary for Communications (internal) I assist the Secretary for Communications, Lieutenant-Colonel Dean Pallant, with how we communicate across the territory to officers, employees and volunteers.

Part of my remit is to oversight the development of a new website similar to

➤ Majors Mal and Tracey Davies, Australian officers based in London, say they are 'doing what they have been called to do'.

others.org.au where we can have articles, resources and video clips for Salvationists. At the moment, we only have the territorial website, which is aimed more at the general public.

For 10 years, I worked in Army magazine and book publishing in Australia, including six years as editor-in-chief, so a large part of this appointment is very much in my comfort zone. Having said that, we produce three weekly magazines here (*Salvationist*, *War Cry*, *Kids Alive!*), which amounts to 56 pages of content every week, so it's a bit busier than what I've known previously.

I'm enjoying my role and we love London, having holidayed here previously. While The Salvation Army is, in many ways, more traditional here than in Australia, so is the culture generally! I hope I can do my part to help the mission here.

Please pray especially for our evangelistic magazines, *War Cry* and *Kids Alive!*, that they will continue to introduce people to Christ. Pray also for our family – Hannah and Ben and his fiancée Ashlea continue to soldier at South Barwon – as we keep in touch online.

**TRACEY**

As Mal said, we arrived in January and found ourselves in a freezing winter having flown in from an Australian summer! Luckily our house is nice and warm, although the walk to the train station each morning was sometimes a challenge. I'm based at William Booth College in Denmark Hill and work as part of the SISTAD team (School for

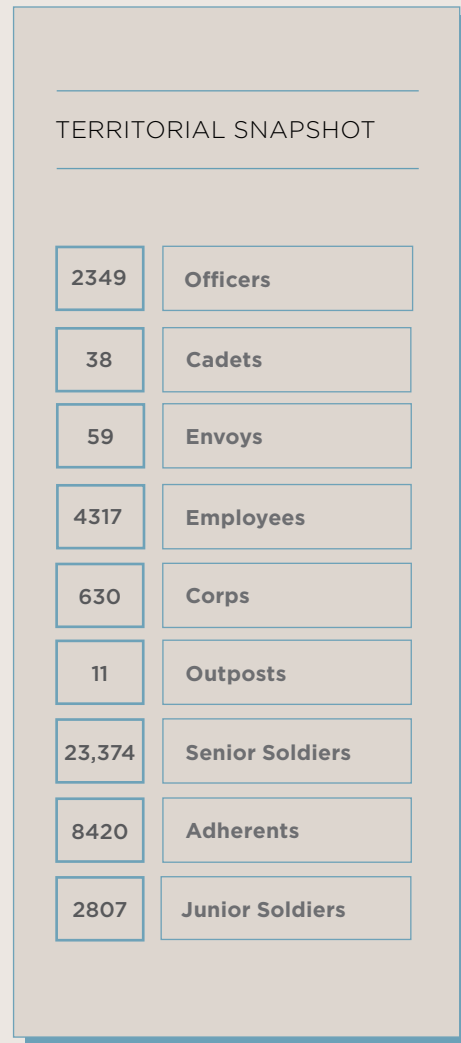
In-Service Training and Development). My appointment is Learning and Development Officer for Officer Programs, which is supporting and helping officers on their ministry journey. I support the personnel department in doing Officer Development Reviews.

While I've had a lot to learn about systems and procedures and protocols here, officers are officers all around the world and many are feeling overworked or stressed or just plain tired. It's a privilege to be able to support and encourage them in all aspects of their growth, which includes caring for themselves and strengthening their relationship with God.

Just as I was settling in and getting my head around the key parts of my role, the COVID-19 pandemic came along and everything changed. Normally, part of my role is assisting officers to complete their VDPs (Vocational Development Pathway), which involves a 360-degree profile report and a three-day retreat/workshop, where they go to reflect on their feedback and what their development will look like for the next part of their journey. Suddenly, all events were cancelled and we were housebound, so the VDP program had to be modified to retain its essence and be accessible virtually.

Even one-on-one chats changed to Zoom calls online! This can bring technical problems, but the key element of sharing is still there, and the sessions have still worked well.

It's good to still be able to talk to officers



because the pandemic brought with it a whole list of logistical and ministry problems. I'm glad I can support them in the challenges they face and how they engage with ministry. It is really encouraging to hear about how they are going to use this situation as a jumping-off point to new things and new ways of engaging with people.

So Mal and I each do what we've been called to do at this time. We're blessed to have meaningful appointments, a comfortable house, good health and a strong internet connection that allows us to talk to our family regularly. Please pray for me as I share in intimate and deeply spiritual moments with many officers and seek to support them as best I can. \*

**Been thinking?** We bring you a selection of opinion, critical thought and topical writing to get you engaging with the world around you. To read more go to: [others.org.au/viewpoint](https://others.org.au/viewpoint)

## WORDS

CATRIONA MURRAY

## Diplomacy and doves

Winning the hearts of a hostile world

WERE THE GREAT REFORMER JOHN KNOX alive today, I don't think the Protestant church would be wise to choose him as a spokesperson. He had a somewhat unfortunate way with words, and a bit of an uncompromising manner, particularly when it came to ladies in government. It's not that he was sexist, just that he believed female rulers were an abomination and ought to stay at home having babies.

And, like an awful lot of people – to be fair not all of them men – once Knox had said a thing, that was it. He was not a fan of taking back ill-chosen words, nor of admitting when he'd been a bit of an insensitive twit.

He even managed to contradict his fellow reformer, John Calvin, who had used biblical examples, such as Deborah, to demonstrate God's willingness to raise up female leaders. Knox wasn't having any of it, though, and maintained that women ruling was a breach of the God-given order.

The worrying thing for me is that I'm not entirely persuaded that my church *would* keep Knox away from the microphone. I can almost hear the arguments in his

favour: "Oh, but he's so godly"; "Oh, but his theology is sound"; "Oh, but he's not afraid to speak the truth". Knox would undoubtedly possess the courage and the drive to speak for the Church: but are those the only qualifications?

Let me circumvent any misunderstanding. I'm not referring to 'the Church' in terms of an institution, or as a specific denomination. What I'm speaking about is Christianity, the cause of Christ. There are many people who love the Lord and who wish to see some restoration of truth to public life. But if we're ever going to get there, we need a wee bit of the 's' word: strategy. Strategy backed up by prayer and trusting God, absolutely, but still, a strategy.

First up on my planner, therefore, is 'silence all the would-be Knoxes'. Knox was all kinds of things: courageous, straight-talking and a champion of Christ. We have people like that, though obviously not of his stature, today. And sometimes, I'm afraid that when they speak, I cringe.

It isn't that I usually disagree with the fundamentals of their message. Nor do I belong to the camp that feels that Christians need to water down the challenge of the Gospel. God *is* love, indeed, but we also have to preach about sin and hell and judgment, and the danger of not accepting his free offer of salvation.

No, it's about presentation. It's about the fact that there is no use in battering unsaved sinners over the head with the fact of their sin. I cannot show them their sin and neither can you. Why? Because we're sinners ourselves. They need the mirror of God's perfection to see themselves in that light.

So, when Christians speak on moral issues, we do not need a John Knox to remonstrate with people for their sin.

We need those who are gifted with diplomacy and, yes, the wisdom of serpents, tempered with the gentility of doves. Every man or woman who professes faith is not destined to champion it effectively in the public arena, and we have to find ways to channel gifts prudently.

I would like to see, for example, more female Christians being encouraged to speak on issues like abortion. It sits uneasily with me when the pro-life lobby is represented by men. Yes, they have as much concern and as much right to a view; but that's not the point.

Knox, no doubt, would be very willing to speak about protecting the unborn child – but that doesn't mean he would be the best person for the job. Whether we like it or not, perception is important, and we do nothing to win over the hearts of a hostile world by playing up to the stereotypes.

Don't get me wrong, though, I'm not actually talking about gender. This is not me saying, "Shut up, men, and let the girls talk." What I'm trying to say is that we need to get better at representing our cause, by equipping our people to speak. There has got to be love, grace, intelligence and common sense. And, yes, there has got to be strategy.

The Church needs people who walk with God, who pursue a holy life, and who are chiefly concerned with glorifying him. However, the world needs a Church that can speak comfortably to it, in ways and words it will understand.

We are not going to win souls with another rough wooing. \*

Catriona Murray blogs at [posttenebraslux.co.uk](https://posttenebraslux.co.uk)



## Bible Words

**At your wit's end** – The earliest reference to 'being at your wit's end' in English dates back to the late 14th century. The phrase comes from Psalm 107:23-27.

## WORDS

XUYEN PHO

# Racism unrecognised

Diagnosing an often  
undetected disease

LAST YEAR, I ATTENDED A WORKSHOP organised by people who are involved in dealing with complaints about advertising, especially in multicultural communities. We were presented with an example of an advertising statement on the window of a butcher shop, which read: 'non-halal certified'. A complainant had felt that it was a racist statement, and the workshop presenter sought our views. Would we agree with the complainant?

I realised that there must be something wrong with the statement for it to be used as an example, but I was unable to put my finger on what the problem was. So, I decided to side with those who would approve the statement. To me, the purpose of the message was simply to alert customers not to purchase meat here if you had halal requirements. It was an open and honest warning that could avoid unnecessary embarrassment or even conflict. A storm in a teacup, I thought. "Get over it!"

The presenter then revealed her adjudication on the complaint. The statement could not stand, because there is no such thing as 'non-halal' certification. There is only halal certification. The way the sign was worded could cause a sentiment of feeling unwelcome, and thus have a

racist connotation for some people. The recommendation to the butcher shop was simple: just change the word 'non' to 'not'. 'Not halal certified' then became a statement of fact.

As I reflected on the exercise, I wondered why I'd failed to see the point that the complainant had raised. I was also annoyed and alarmed at the over-confidence of my judgment on the issue. I realised that the reason was likely to have been simple – I am not a halal consumer. Because of this, and my lack of concern over whether or not meat is halal, I disregarded the feelings of the people who do. Simply put, I was not able to feel what they do.

The recent death of an unarmed African-American man, George Floyd, in the United States sparked worldwide protests. Some were peaceful but, sadly, many were violent. Four police officers have been charged in relation to the incident, one of them with second-degree murder and manslaughter.

People have vented their frustration and anger at such blatant racism. As Christians, we should be appalled by such abhorrent violence against any person, let alone with racist intent.

The Salvation Army denounces racism in all forms. We want to welcome and treat all people with respect and dignity. Sometimes racism or other prejudicial treatment is overt and intentional, but often it is not.

There is such a thing as racism unrecognised. Its subtlety is often hidden and undetected. Many would even deny its existence. It works stealthily. In the butcher shop example I mentioned earlier, the 'racism' was unrecognised by me. I was ignorant of the feelings of those who believed their dignity had been violated; I had dismissed their complaint as trivial.



Ironically, coming from a Chinese-Vietnamese background, I have had similar experiences living in a Western country. My culture, language, tradition and food were not readily received. I was 'encouraged' to assimilate; to 'become one of us', so to speak. Things have improved over the years, albeit very slowly. Exclusion is often practised.

The Salvation Army, in its decision-making processes, must capture and understand the feelings of those in our congregations and also those we minister to. Anything less and our multicultural ministry will be diminished, having only a supplementary status to our core mission. It is also necessary to admit the shortcomings of mission planning over the years, acknowledging that, at times, progress has been stymied because of the presence of unrecognised racism.

We can do better. God helping us, we will.\*

**Lieut-Colonel Xuyen Pho**  
is The Salvation Army  
Australia Territory Officer  
for Multicultural Community  
– Victoria.

## Bible Words

**Feet of clay** – The phrase has been used in English since the 19th century to refer to a fundamental weakness that has the potential to lead to the downfall of something (or someone) otherwise great and powerful. It comes from the Book of Daniel (2:31-45).

## WORDS

JEFF FOUNTAIN

## Examining our hearts

No place for latent racism in the Church

### GLOBAL OUTRAGE AGAINST RACISM

triggered by the public death of George Floyd in the US reveals a broad and deep-seated frustration concerning systemic injustice. Protests in Australia and New Zealand, Britain and France, the Netherlands and Germany, Italy and Ireland, Canada and Brazil, not only expressed solidarity with Black America but highlighted tensions in their own multicultural societies.

Few of us stop to examine our own assumptions concerning racial equality or wonder why we should be upset with those who believe in white supremacy, for example, given that we are supposed to be products of a process guaranteeing the survival of the fittest. Why should we complain about one race getting the upper hand over another?

Perhaps this seemingly universal outcry reflects 'common grace' – where the Spirit of God is at work in society outside of church walls. Or yet another example of how the instincts of societies increasingly doubtful of Christianity's claims remain irredeemably Christian, as Tom Holland unfolds in his eye-opening volume, *Dominion*, on how Christianity shaped the Western mind.

For where does our sense of injustice come from? Where do small children get their finely tuned intuition of fairness from, prompting the cry, "But that's not fair!"? Paul's answer, written to the Romans, is that God has given each of us a moral compass, a conscience, which leaves us without excuse when we make wrong choices. This collective moral compass, a common sense of justice, is demanding that things change in society.

Maybe it has been an expression of suppressed emotions after months of lockdown, the chance to mingle with crowds again. Or a response to the heightened xenophobia and toxic nationalism the COVID-19 crisis has unleashed as Chinese, other Asians and foreigners in general have been attacked verbally and physically, scapegoats for something for which they as individuals were not responsible.

However, it's one thing to know what to protest against. It's another to know what vision for society, for our nation, for the world, to champion. This week I happened to be reading a book about the need for theology to recover its role in promoting a positive vision of life, when I came across the following prescient passage: "The corruption and injustice of our world demand a more theological response. The urgency of these issues – *from the mounting deaths of black Americans at the hands of police officers* [emphasis mine], to the throngs of dislocated and yet unwelcome migrants, to the plight of those labouring in sweatshops under the oppressive hand of unscrupulous profit-seekers, to the ever-widening gap between rich and poor – highlights the need for a theology able to articulate visions of truly flourishing life that will intellectually fund transformative political engagement."

Miroslav Volf and Matthew Croasmun, of the Yale Centre for Faith and Culture, are

arguing in a recent book, *For the Life of the World*, that theologians need to reorientate their work towards helping people discover how to live flourishing lives with others in this world. Theology has largely strayed from being about what matters most – the true life in the presence of God, the reign of God, the kingdom of God. They call for a thorough reflection on the direction of theology.

For all of us, theologians or not, this is a season calling us to a thorough examination of our own heart attitudes, life direction and vision for society.


George Floyd's death calls us to examine our hearts for latent racism. This is not an exclusive American problem. Of all people, Christians should be conscious of the Church's destination to become multicultural – all people, all nations, all tribes, all tongues! So, what, for example, is our reaction when our daughter or son introduces us to someone from another ethnicity as their prospective life partner? The corona crisis is forcing us all in the Church globally to ask what the Church, society and missions should look like in a post-corona world.


Jason Mandryk, author of *Operation World*, has done us all a huge favour by compiling a free e-book ([covid-19.operationworld.org/global-transmission-global-mission](https://covid-19.operationworld.org/global-transmission-global-mission)) on the impact and implications of the COVID-19 pandemic for the Church, world missions and society in general. This is a resource to study as we come to grips with the reality that 2020 is the year when everything changed!


Let us examine our hearts.\*

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

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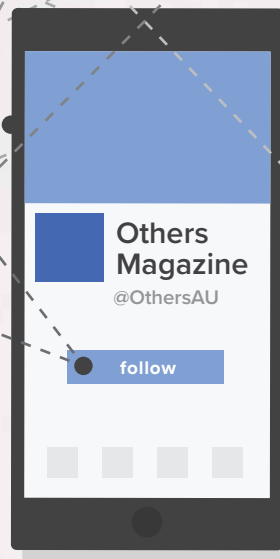
Join the conversation

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

 Tracey Tidd

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

 Belinda Spicer



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

 Brian Peddle

“Brilliant! Love the good news from around Australia.”

 Peter Hobbs

# COLLABORATION TO END HOMELESSNESS

Working together to achieve ‘audacious’ goal

WORDS NICKY GANGEMI

**T**he Homelessness Stream of The Salvation Army Australia Territory has an audacious goal – to eradicate rough sleeping and street sleeping across the nation.

“It can be eliminated!” exclaims Livia Carusi, the Army’s General Manager for Homelessness. “We have examples of this internationally, but there are a number of things that have to go in to make it happen here in Australia. There has to be a strong political will, a collective desire to end street sleeping, a drive to building the necessary societal structures, and stimulating the economy in a way that allows for affordable housing.”

Transitioning The Salvation Army to a national structure over the past few years has been the right move, according to Livia. “We now have one organisation, working towards one mission, and one vision and in the spirit of a distinct set of values,” she says.

“In response to the change in the national structure, we have been able to build a new shared mission across our stream. Our framework shows the shared set of values and shared vision we are aspiring to achieve. This framework will continue to evolve and grow with the

circumstances we face. “Also, there are a myriad of examples of collaboration between our team and other mission expressions and we have great working relationships with many departments who help us achieve our goal!”

Over the past year, the Homelessness Stream has been involved with many other mission expressions across the Army – Human Resources, Salvos Housing, the Finance Department and Contracts – as they drafted and designed their national agenda. There is a real intentionality to integrate as much as possible.

“In a tangible and meaningful way we want to bring departments and other mission expressions across the board to the table and to have people really engaged with the process,” says Livia. “We have also created working groups in all the states that have representation from different parts of the organisation. The chair of most of these groups is the divisional commander. It’s excellent to have them involved and it helps to make sure what we create doesn’t just become another document sitting on a shelf, that we really work towards action.”

The Homelessness Stream has developed

or is in the process of developing, agendas which relate to each states’ specific needs for the next three years. They are based on the national agenda, but identify things that are unique to that state and address how they will be tackled. It is customised cohesion. For example, in Victoria there is a focus on involvement with people who are exiting the justice system, as they have been identified as a group in the community that is being left behind and need extra support.

The collaboration doesn’t stop at the designing of the national framework; there are many stories of the Homelessness Stream collaborating with other parts of the Army as well as external partners. In Tasmania, the Homelessness Team has partnered with Hobart City Mission to create a Safe Night Space.

“This initiative is to directly combat the large number of people sleeping in parks, gardens, in the domain, on the beach, or on the street,” says Dr Jed Donoghue, State (Tasmania) Manager for Housing and Homelessness. “We have had over 158 clients in the first three months of operation!”

For an initiative like this to work, Jed and his team have been partnering with



## Advocacy

- In June, The Salvation Army continued to work closely with government around the policy response to COVID-19 including making a submission to the Senate inquiry.
- A major focus for recovery has been working with the government around the future of JobSeeker (formerly Newstart) as the Coronavirus Supplement ends.
- The Salvation Army has also made submissions on homelessness and family violence and how policy can be improved to address these issues.

external organisations, but they also have a crucial partnership with Hobart Corps. The corps has been providing meals, engagement with clients and material assistance. Due to the success of the model and the increasing pressures people have been put under with the COVID-19 crisis, the Safe Night Space has been opened 24 hours a day, seven days a week. It has been rebranded as Safe Space and is being expanded into Launceston and Burnie.

This story highlights the need to be focused more on the preventative side of homelessness. “We need to divert people away from needing support in the homelessness system and focus more on early intervention and resolving housing issues that people are faced with before they become homeless,” says Livia. “This is what will break the cycle of homelessness. We need to think about the provision of long-term support to housing, including social housing, and have less of a push towards crisis and emergency accommodation as the solution.” \*

**Nicky Gangemi** is a resource writer with the Territorial Mission Support Team.



## HOMELESSNESS WEEK

Homelessness Week runs from 2-8 August. It is about raising awareness of the 116,000 Australians who are suffering homelessness on any given night. Here are some ways to be involved this year:

- The Salvos are partnering with The Council to Homeless Persons. This year's focus is around veterans and homelessness. In light of this, the Homelessness Stream has sponsored an edition of *Parity* magazine ([chp.org.au/parity](http://chp.org.au/parity)). You can take out a membership to support the work being done and receive the magazine.
- Remain engaged and informed on issues around homelessness.
- Advocate to your local, state and federal MPs about affordable housing and funding.
- If you pass someone who is on the street and homeless, say hello and give them a smile. If you feel comfortable you can strike up a conversation and link them with a service that can support them.



Sue Hodges says her role with The Salvation Army allows her to be a 'servant of God, a giver, and someone who connects others with Jesus'.  
Photos: Carolyn Hide

## ‘HEALED AND SAVED FOR A PURPOSE’

Jesus guides Sue through intergenerational trauma

WORDS SIMONE WORTHING

*NAIDOC Week is traditionally held every year from the first Sunday of July. It is an occasion to celebrate the history, culture and achievements of Aboriginal and Torres Strait Islander peoples. The COVID-19 pandemic has forced the postponement of NAIDOC Week until later this year. Others magazine, however, in continuing the tradition of celebration, brings you the transformational story of Sue Hodges.*

**S**ue Hodges, from the Wiradjuri people of NSW, is the Aboriginal and Torres Strait Islander Engagement Coordinator for The Salvation Army NSW and ACT Division. She is dedicated to walking with Jesus every day of her life and bringing others, particularly fellow Indigenous brothers and sisters, to him.

“I believe the ‘plans and hope for a future’ that the Bible talks about in Jeremiah 29:11 are for me,” she says. “God has led me to love serving others. I have been healed and saved for a purpose. I wouldn’t be here if it wasn’t for Jesus.”

Sue is proud to be a Wiradjuri woman. “I grew up learning about the history and culture of my people and I feel sad for those who were robbed of this,” she says. “This is part of the intergenerational trauma so many of us have lived with and still experience today.”

It doesn’t take long for Sue to speak about trauma, although she is equally quick to share about her happy childhood on the Nanima Mission in Wellington, on the Great Western Plains of NSW, and the many good memories she has.

“We were part of a mission environment – our family, my aunts, uncles and cousins,” she says. “I would play with cousins though, who would be there one day and gone the →

next. I later learned that ‘welfare’ came and took them away. Despite knowing some of what was going on, I was able to live in a fantasy land, skipping through pumpkin patches and chasing beetles. Maybe that’s how I became so resilient.” What she didn’t know, until just two years ago, was that her mum, who died when Sue was only 20, had been part of the Stolen Generations. “I always wondered why we couldn’t find Mum’s history for our family tree,” says Sue. “As a young teenager, she just seemed to suddenly be working as a nanny for white property owners. I just thought this was a legitimate job.

“I do remember my mother though, God rest her soul, saying that she was a ward of the state and couldn’t go home until she was 21, but only recently did I learn what that really meant. Mum and her siblings were taken and put into care after Mum’s mum, Nan, was hit by a car. I was in shock when I discovered this but it explained a lot too. Putting the pieces of this family puzzle together helped me to see what our people had been through and why they were struggling.” At the age of seven, Sue and her family, including cousins and extended community, were part of the Aboriginal Inland Mission, otherwise known as the ‘old AIM church’. “All our mob would come around to our place,” says Sue. “We were Christians and had church there quite often.”

Sue also remembers being segregated from the rest of the town unless they had exemption certificates. “Certificates meant you could move off the mission and live in the mainstream, send your kids to mainstream schools and gain employment in mainstream work,” she explains.

“I remember the racism that came with this, too. Me and my brothers were enrolled in the local public school but weren’t allowed to speak Wiradjuri, hunt traditional food, attend cultural performances or corroborees. Our families told us not to talk about our culture at school – they were worried we would be taken away. We lived in a white world at school, just to survive, but an Aboriginal world at home.”

### **TURNING POINT**

Sue’s dad and mum passed away in 1981 and 1983, respectively. She also lost her three brothers, each in tragic circumstances, between 1989 and 2009. By then, she had married Michael and they had two sons – Brian and Michael. She was also active in Kairos Prison Ministry as a volunteer, a passion which continues today.



☞ Sue and her husband Michael. The couple started their journey with The Salvation Army at Bonnells Bay Corps in NSW.

“I was a lost soul after my last brother died,” says Sue. “Alcohol took over for a while. I felt like I’d let my parents down. Different Christians were part of my life’s fabric though, and I didn’t want to lose that.”

In 2009, Sue went to a Kairos weekend and gave her heart to Jesus. Soon after, she began attending a local Uniting Church. There she met a cousin, Jason, who was regularly going to The Salvation Army at nearby Bonnells Bay in the Lake Macquarie area of NSW. “Jason was like a brother to me,” she says. “As I got to know him better it was like unpeeling an onion. I saw the damage done over the years and the impact of intergenerational trauma.”

When Jason was leaving the area, he invited Sue to come to his last Sunday meeting at Bonnells Bay Corps. Sue came, loved it immediately and started attending regularly. “That was 2015, where we [Michael and I] started our journey with The Salvation Army.”

Not long afterwards, Sue went to chapel at The Salvation Army Dooralong Transformation Centre (Recovery Services) on the NSW Central Coast. “As I watched the graduations at chapel, I was overwhelmed with emotion,” she says. “These



## MAKING THE WORLD A BETTER PLACE

words Sue Hodges

Seeing images on my television of the death of George Floyd on 25 May, brought back horrific images and memories of my own story, with my brothers and their treatment while in prison.

The images of burying one of my brothers with the police and another brother in handcuffs at the back of a paddy wagon was all too much. The urgency to go to a protest for social justice and human rights was overwhelming. I needed to stand against this pandemic of racism, regardless of putting my own life at risk with COVID-19.

All lives matter, we all bleed red. Right now, God is shining a light on some of the darkest corners of our world and showing us that not all lives get treated the same. In fact, those of colour get treated disgracefully.

Right now, we are seeing answers to why there's a 10-year gap in the life expectancy of indigenous and non-indigenous communities, why our unemployment rates are five times higher, why our suicide rate is six times greater, why the youth incarceration rates are up to 53 times higher.

Are my people really that bad? There are other contributing factors, of course, but we all need to pull together and take responsibility for our attitudes and actions and make the world a better place.

One of my favourite Bible verses is Psalm 34:18-19: "The Lord is close to the broken-hearted and saves those who are crushed in spirit. The righteous person may have many troubles, but the Lord delivers him from them all."



“

It's amazing what God can do you in your life ... I'm a different person, a new person, and I love being the person God has made me.

”



Sue is proud of her Indigenous heritage and passionate about the process of reconciliation, working towards healing for her people.

people's lives had been transformed. If only I had known about this place, and my brothers did, they might still be alive. My whole life changed that night."

Sue became involved with Bonnells Bay Corps, Bible study, the café Connect, kids church and Indigenous ministry. She applied for her current role in 2017 and has been serving with the Salvos ever since.

"It's amazing what God can do you in your life," she says. "I'm a different person, a new person, and I love being the person God has made me. God gives us free will to do what we want to do, but gives us the strength to follow him. I am prone to depression, loneliness and negativity, but having a friend in Jesus means I don't have to resort to getting a bottle of plonk. If I'm feeling down or want to cry, I can go to the Scriptures, pray about what's troubling me, and get out of that space."

"I choose to follow Jesus. Now I'm praying my kids and grandkids will be saved. I pray they will see Jesus through me. Why wouldn't I want to honour God and see others have what I have?"

### MAKING A DIFFERENCE

Sue now sees herself as a servant of God, a giver, and someone who connects others with Jesus. She is passionate about reconciliation between indigenous and non-indigenous peoples and seeing healing for her people, particularly those in prison, where Aboriginal and Torres Strait Islander peoples make up 28 per cent of those incarcerated, despite being only three per cent of the general population.

"If we introduce them to Jesus and then to an inclusive and caring church, they are more likely to connect with the Christian life and be saved," she says. "And if all Salvo services are on board – our addiction services, domestic violence and homelessness services, family stores, EPlus, corps – if they are all aware of intergenerational trauma, we can work together to make a difference."

"Like Jesus gave me, I want to help bring happiness and new life to others through him and show them how to live a full life the way God intended."\*

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



# WHEN THE WAR IS OVER

Pandemic reveals society's fragile grip on inner peace

WORDS MARK HADLEY

**O**ne of the familiar stories we tell ourselves when reflecting on hard times is that “they changed us”. I’m not so sure. Having passed through the heart of the coronavirus crisis, I’d suggest it is more accurate to say, “they revealed us”. There’s no doubt that COVID-19 changed the practical nature of our lives, much like 9/11 or the Great Depression for a previous generation. Yet whether it reached our souls is an altogether different question. What will remain in our hearts post-pandemic is more likely to be what was growing there all along.

On the list of life changes great and small, my first realisation that the world was shifting around me hit around 5pm one Thursday afternoon. It suddenly occurred to me that my telephone was strangely silent for that time of day. In fact, it had been so all week. Where was the fusillade of telemarketing calls that I had become so used to dodging, I wondered? Why wasn’t someone ringing me to ask if I, “... wanted to take full advantage of the government’s new taxation laws?” Or alert me to, “... a virus that required immediate attention!” The realisation sparked a game between my wife and I that went on for almost a month

Once social isolation came into full force, and schools and businesses closed across the country, we found ourselves taking long walks in the last hours of the day. I said to her: “I don’t want COVID to end because I don’t want to go back to answering telemarketers.” She replied: “I don’t want COVID to end because I don’t want to go back to getting three kids to three different schools every morning.” And so the conversation went,

each of us trading the same sentence back and forth as we watched our kids pedal bikes that had been boring to them only a week before. The death toll was climbing steadily. The world’s news services were in a state of panic over the social, economic and political ramifications of corona. Certainly, we had felt the impact of each. My elderly parents were isolated on the NSW South Coast without a computer. We’d lost several clients and months of work as projects struggled for financing. And the tensions between state and federal governments meant no one could be quite sure if you were going to be arrested for putting the bins out.

Yet at a micro-level, a hush had descended on our suburb, and in the soft light of autumn it did feel very much like internet sensation Kitty O’Meara’s poetic prediction would come true: “And the people stayed home. And read books, and listened, and rested, and exercised, and made art, and played games, and learned new ways of being, and were still ... and the people healed.”

True, it was an Australian bubble of calm, even a middle-class one. But I don’t think we were alone.

## EMPATHY ON THE RISE

Inside our little house there were definitely changes for the better. The most obvious was family time. Subtract the daily commutes and the host of after-school activities. Halve the amount of shopping time. The result was hours of non-electronic FaceTime. That translated into games that didn’t have controllers and the Lego →

Renaissance. Conversations took place that weren't based around requests. We ate meals together. And as Christians we rediscovered that long-lost Holy Grail ... the family Bible study.

Socially, empathy was on the rise. My wife and I became much more aware of the kids' schooling. Neighbours we struggled to talk to over the fence were rediscovered in the park. Add to this a growing sense of the effect of our choices on this community around this. Washing your hands, covering your mouth, and queueing patiently were just a few of the ways we learned to serve each other. A whole class of 'vulnerable people' came into sharper focus that included previously neglected friends and family members. Church became more precious despite moving online, because it was our last link to the body of Christ. In fact, because no one was watching, worship became a heart choice. The same could be said for witnessing. We had to decide whether we truly believed Jesus was the way, the truth and the life. So, paradoxically, at a time when contact became increasingly difficult, we found ourselves praying earnestly over messages, calls and screen chats, hoping God would do something big with the little we had. But while COVID returned some things, it revealed others. Smarter minds can quantify the weaknesses in our economy, education system, logistical infrastructure and rule of law the previous months have highlighted. Let me return to the personal ...

The first and clearest revelation had to do with relationships. Since the internet began, people have speculated wildly about the potential technology held for human relationships. Facebook was built on the promise of new and meaningful communities for people who might never meet in the flesh. As the pandemic progressed, though, we discovered the tangible difference between virtual and actual friendships. In those early lockdown days, video calling seemed an elegant solution to keeping work teams together, while maintaining fractured social relationships. Soon the computer desk became the destination for work meetings, social catch-ups, craft clubs, exercise sessions, church services, Bible study groups ... the list goes on. Yet it was all the same destination, and sitting in front of that screen became a wearying prospect. Enter the term 'Zoom fatigue'.

### **THAT HELPLESS FEELING**

According to Andrew Franklin, a professor of cyberpsychology at Norfolk State University, video calling is the computer equivalent of communicating through a keyhole. The human brain is used to relying on multiple verbal and visual cues but "... a typical video call



impairs these ingrained abilities and requires sustained and intense attention to words instead". Talking to multiple people at once only magnifies the strain on our brains. Exhaustion sets in. People start switching off even when they're switched on. And so together we discovered that 'online relationship' is an oxymoron. We can't hold people at a virtual distance and pretend we're relating meaningfully. At a time when we'd never been so connected, we never felt so alone.

In fact, the COVID-19 crisis revealed just how fragile our grip on inner peace was. In the month of March, research released by Omnipoll revealed 44 per cent of Australians felt afraid of the future, with 47 per cent feeling helpless. Data released roughly four weeks into the national lockdown revealed that Australians were drinking more and had concerns about their alcohol use and the drinking of others in their household. The Foundation for Alcohol Research and Education reported: "20 per cent of Australians purchased more alcohol

and 70 per cent of them are drinking more alcohol than normal, with one third (33 per cent) now using alcohol daily.”

Early stories of neighbours helping each other out with offers of assistance and gifts of toilet paper gave way to tales of theft, profiteering and to public steps to prevent hoarding. My Chinese friends began to share stories of increasing racism in the office as fellow workers talked loudly about, “Whose fault this is!” On the national stage, countries were playing their own blame game and, for once, no one seemed to be questioning the increasingly nationalistic approach to foreign policy. The rate of infection in other countries and the rising death tolls were only spikes of anxiety on the evening news even as we congratulated ourselves that Australia was ‘crushing the curve’.

The long-term outcomes of the pandemic are likely to be just as revealing. The coronavirus has provided us with a ready-made excuse to live for ourselves. Politically, we’ll probably look very differently on overseas engagement and migration, especially where Asian countries are concerned. International travel will take on a different feel, and the concept of the gap year overseas is likely to be lost for some time. COVID-19 will affect the questions we ask our schools, and the amount of food in the cupboard that we’ll consider ‘sufficient’. Work will undoubtedly change. We are a nation that learned it can work at home and some will undoubtedly want to continue that. Among them will be unscrupulous employers who’ve realised that keeping their workforce at home is a way of curtailing costs.



Doubtless, some jobs, hours and privileges lost in the face of the crisis will never return as companies use it as a ploy to restructure.

Where we end up will, in truth, depend very much on what our hearts already treasured. We’ll only show more love if love is what we value every time we have to make a choice. The same could be said for charity and generosity. It’s the same in the life of the Church. We were only going to find more fellowship in this crisis if we valued that above living for ourselves. Likewise, we could only hope to become better witnesses to the world around us if we already felt that witnessing was important. It all comes down to what we treasure, because treasures come first.

Jesus wasn’t ignorant of this. He warned that we live in a world where nothing can be counted on. Everything is gradually or suddenly being taken away from us: “Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also” (Matthew 6:19-21).

Society’s meanness emerged during this pandemic because it resided in the hearts of ordinary, decent folks who in the end actually believed there was nothing more than this world to be had. As those who believe in a world far more permanent than this one, we owe it to the One who guarantees our place there to live as though we were never in danger of losing anything. \*

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





➤ Ron and Janette Smart (at back), Nabieu Wallace and Frank Briggs with schoolchildren outside the renovated auditorium.

## ‘A BEACON OF EDUCATION FOR SIERRA LEONE’

Australia-2-Africa project builds hope and a future for schoolchildren

WORDS BILL SIMPSON

**A**s they reached the crest of a hill on an old, dusty, pot-holed road in civil war-ravaged Sierra Leone, this entrepreneurial Australian Salvationist couple were overcome with emotion. What Ron and Janette Smart had come to see in this struggling West African nation was now, for the first time, in clear view before them.

They had seen drawings and photos, talked about it and worked towards it for almost 10 years. They had travelled for 40 hours from Sydney by plane and ferry to get there. And, now, here it was in front of them. The tears flowed.

It was a school for 1000 students, constructed from funds and support provided, in various ways, by fellow Salvationists and friends back home in Australia – major donors, families, couples, individuals, children pledging a few dollars a week, people who attended two significant band concerts in Sydney and Melbourne. They provided almost half a million Australian dollars. It was a huge – sometimes frustrating and debilitating – effort. But here it was, finished. To see it and know what it meant to Sierra Leone, well, says Ron, it was overwhelming at that moment for him and his wife. “Both of us cried. We couldn’t hold back the tears.”

Ron, as project committee chairman, and Janette, as fundraising coordinator, along with project manager Frank Briggs and Nabieu Wallace as liaison officer, were in the village of Jui, a 45-minute, at times dangerous, drive from the capital Freetown, for the official

opening. As Ron and Janette arrived for the opening ceremony, 1000 or so children in school uniform, parents, teachers and town officials waving bright colour banners lined the road into the school. The Sierra Leone Police Band marched ahead of the official party, which included government members, playing them into the main auditorium – named The Australia Hall.

The naming was an act of appreciation, for the committee had called their project Australia-2-Africa. Originally, it was Auburn-2-Africa. Auburn Salvation Army is a strongly multicultural corps in Sydney’s west. African asylum seekers and refugees are prominent among the congregation.

### FOCUS ON EDUCATION

The Auburn corps officers at the time – Captains Nesan and Cheryl Kistan – heard the cries of their Sierra Leone worshippers for assistance to help improve life for families in their homeland, devastated by a long, cruel and bloody civil war. Nesan and Cheryl consulted with Ron and Janette, then soldiers of Hurstville Corps and now at Wollongong Corps. A small committee was formed. It agreed that education was the best way to help Sierra Leone in the circumstances.

As the committee proceeded, membership altered and its area of expertise expanded. In addition to Ron, Janette, Frank (Hurstville Corps) and Nabieu (firstly Auburn but now Dandenong Corps in Victoria), Nesan (now Tustin Ranch, USA) and Peter Lucas (Ryde →

Corps but now living in London) made up the existing decision-makers.

Nabieu was an asylum seeker from Sierra Leone, who became a Salvation Army soldier through connections with Auburn Corps. He was the committee's 'man on the ground', making occasional visits to Freetown and Jui to ensure that project plans were progressing and sorting out local issues. His emotions on opening day were mixed. He had seen the school redevelopment progress. "But now," he says of the opening, "I was looking at what had been a dilapidated school for 30 years with no desks for the children or tables for the teachers transformed into something wonderful. Imagine, the children now had benches and the teachers had tables and chairs and cupboards. There was running water to flush the toilets. Before, the children had to run into the bush to go to the toilet."

For Frank, it was more a sense of satisfaction that such an establishment had been provided for school-children. "I had seen plans and lots of photos over a long period," he says. "The buildings I was seeing finished were what I had expected. This was a beacon of education for Sierra Leone. The most positive thing for me was the number of children whose lives would be changed because of this project. It will do incredible things for their education."

A Sydney Rotarian, Ron engaged the assistance of Rotary Australia World Community, which has expertise in overseas education projects, to manage the funds. Local tradespeople were engaged for the construction. They rebuilt, refurbished, refurnished and expanded a ragtag block of buildings into one of Sierra Leone's finest education establishments.

## Australia-2-Africa Boosts Education At Jui



The front page of Sierra Leone's main newspaper showing Ron and Janette Smart at the official opening of the refurbished school.



Electricity was supplied to the school for the first time. Water connection provided the first-ever flush toilets. An old well destroyed in the civil war was restored to provide drinking water. A school clinic will not only aid students, but will also be open to the treat the public.

The massive auditorium will be available for community use, raising extra funds for the school, and a substantial security wall is being constructed to keep thieves out. Classrooms have been built to accommodate nursery, infants and primary students.

"Now," says Janette, "teachers in Sierra Leone are lining up to teach at the school. Previously, about 300 kids turned up occasionally for classes. Now, more than 1000 kids are enrolled and they love their school."

### TO GOD BE THE GLORY

The Sierra Leone Government has taken responsibility for the school's operation now that it is complete. At the school on official opening day, the Australian flag flew alongside the Sierra Leone flag. The Sierra Leone Police





Band played ‘Advance Australia Fair’, as well as the Sierra Leone national anthem. “I was very proud to be an Australian,” Ron says.

There was an inspection of every classroom, where students in each room sang their own versions of welcome songs to the Australian visitors. Everybody wanted to say thank you.

In the main auditorium – the biggest school hall in all of Sierra Leone – the children and adults sang, clapped and cheered their way through hours of celebration in stifling heat. The opening made the front page of Sierra Leone’s main newspaper.

“I think I was in tears for most of the day,” Ron says. “It was a very emotional experience. Seeing the faces of 1000 little children was, well, I can still see the faces. I don’t think I will ever forget the faces.” For Janette, the opening was the realisation of a dream. “When we first started talking about this project it was with Captains Nesan and Cheryl Kistan at Auburn. They have been the motivators, the encouragers. At the end of our early committee meetings, we would pray for

**Before:** The middle two photos (above) show dilapidated and rundown facilities with only a few children attending school. **After:** Children are now proud of their school, with attendances soaring (above left), and new facilities, including a toilet block and auditorium (above right), which have had a huge impact on the school community.

the people in Sierra Leone. While we were praying for them, they were praying in Sierra Leone for somebody to come to help them. God answered their prayer: we came.

“And, now, here we were, in Sierra Leone, seeing the result of our prayers. For me, there is contentment now that the school is in safe hands with wonderful teachers and learning facilities. Who knows the future of these children? There might be a future president or school principal among them. The children now have a future that would never have been available to them before.”

At the conclusion of her opening ceremony speech, a Sierra Leone government minister surprised the Australian Salvationists by asking if she could lead a song. She began to sing, “To God be the glory, great things he has done ...” The Sierra Leone Police Band began to play. The children began to sing.

It was, says Ron, the perfect benediction to the Australia-2-Africa school project.\*

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



➤ Auxiliary-Lieutenant David Bruford serves as Adults Ministry Secretary and Inclusion Engagement Coordinator for the Tasmania Division.

# BECAUSE OF COMPASSION

## God ‘experience’ puts David on path to officership

WORDS BILL SIMPSON

**D**avid Bruford was 14 when his mother died. Just a boy, he had watched anxiously for years as his mother’s health deteriorated. She died of kidney failure.

David, his father and two older sisters tried hard to cope with the loss. They were living in Perth (WA) at the time. The family had come to Australia from Grimsby, in England, when David was three years old. They came for “a better life”.

After the loss of his wife, David’s father remarried. His new wife brought two more children into the family. As a child, David was “happy, loud and loved to talk”. He was baptised as a baby in the Church of England, but the family didn’t attend church.

After his mother died, his school chaplain – a Salvation Army member – kept a close watch on how David coped with losing a parent. He invited David to attend a Salvation Army youth camp. It was 2004.

It was at the camp that David “experienced” God for the first time. “I had some amazing spiritual conversations with the leaders on the camp,” he says. “This led me to attend my first Easter camp, where I accepted Christ, and to Swan View Corps [Perth].” David became a Salvation Army soldier the following year.

### JOURNEY OF LOVE

Today, now 31, David is an Army auxiliary-lieutenant in Tasmania. “Full officership” is in his planning. “I believe that God’s plan is officership for me and I will

continue on this pathway that he is calling me to,” David says. “His plans are going to be better than any of my plans.”

While it was God, he says, who called him to The Salvation Army, it was love that called him from his home in Western Australia to Tasmania, where he currently serves as Adults Ministry Secretary and Inclusion Engagement Coordinator for the Tasmania Division.

“I worked in retail for 12 years with Woolworths supermarkets. I would work after school and weekends to get some pocket money. When I finished school, my then girlfriend and now wife [Lydia], well, her parents, who are officers, were moved from Swan View in Perth to Moonah Corps in Tasmania.

“I followed her – yes, love – and I transferred with Woolworths to Tasmania. After a while, I felt that God was telling me to work for the Salvos. Actually, I didn’t listen the first time, but then the same job came up a year later doing administration at The Salvation Army’s Barrington Lodge Aged Care Centre.

“I had been having a real struggle and spiritual battle and I knew I needed to trust God. So, in June 2015, I handed in my notice in full-time management at Woolworths to commence at Barrington Lodge in administration, doing human resources-related admin. Then I became the chaplain at Barrington Lodge and studied for a Diploma of Chaplaincy.

“I had felt a call to ministry within The Salvation Army →



**Below:** A young David with his late mother, who died when he was only 14. **Bottom:** David and his wife Lydia, who married in 2011. **Opposite page:** Tasmania Divisional Commander Kim Haworth presents David with his certificate as an auxiliary-lieutenant.



even while I was still working at Woolworths [in Tasmania]. But I didn't think I had the time and felt that I knew best about what I was doing career wise. I thought, 'Nah God, I got this'.

"I would then experience a sense of God telling me to trust him. During prayer, I asked him for discernment, and this is how I started my chaplaincy diploma. I never thought in my wildest dreams when I was growing up that I would be a chaplain, let alone a chaplain for an aged care centre. "This statement [following] is what I felt and when I reflect, I think I had no doubt when I started in this role; the thing I remember most is that God kept reminding me, 'This is my command – be strong and courageous. Do not be afraid or discouraged, for the Lord your God is with you wherever you go' (Joshua 1:9 *NLT*). He kept reminding me to simply trust him.

"I was incredibly blessed in my role as the chaplain, living alongside others and having end-of-life conversations, and witnessing God in that space. It was both challenging and rewarding. He taught me a lot of things during this time and I believe that he was preparing me for what he had called me to in the future. This time was a true testament of when we think we have what we want or need in life and actually what God has planned for us is better than what we could ever dream or imagine." Even while working as a chaplain, David still thought there was more to his calling to ministry.

"I felt God telling me that I hadn't given him 100 per cent of me. It was then that I felt the call to officership. In conversations with officer recruitment, I found the pathways to engage in this calling that God had placed on my heart through the auxiliary-lieutenant process."

### INCLUSIVE CULTURE

David and Lydia married in 2011. Lydia works at Woolworths. David has been in his Tasmania divisional roles since November last year. He is the first – and, currently, only – male serving as a divisional adults ministry secretary, although Major Graeme Craig was appointed National Adults Ministry Secretary this year. The role comes within the Mission Support Department.

It is to support front-line mission by promoting and resourcing for adult faith development and overall well-being, recognising the diversity of ages and cultures. Adults Ministry supports the five generational adult life stages – Builders, Boomers, Busters and Bridgers. As an inclusion engagement coordinator, his role is to enable inclusive culture and practice across all Salvation



“

I believe that God’s plan is officership for me and I will continue on this pathway that he is calling me to.

”

Army mission expressions, which includes training and resourcing those expressions. “We believe a truly inclusive Salvation Army is where everyone belongs, develops and has opportunity to contribute to the mission,” David says.

“Our primary function is to promote mission inclusion opportunities for those experiencing hardship and injustice on various grounds, support front-line mission expressions to build an inclusive culture in ministry and facilitate diversity and inclusion competency of the Salvos through training and resources. Practically, this is supporting, resourcing and training for mission expressions in building an inclusive culture where everyone has the opportunity to contribute to the mission.”

And it all started when a Salvationist school chaplain showed compassion for a 14-year-old boy who had lost his mum.\*

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

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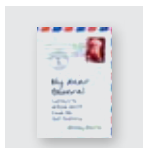


**International  
Development**  
AUSTRALIA

## Read

WESLEY HARRIS

## MY DEAR GENERAL



While not a 'new release', *My Dear General: Letters to William Booth From the 21st Century* is a timely read as we approach another Founders' Day (2 July).

What would William Booth think of The Salvation Army in the 21st century? A century after the Founder of The Salvation Army was promoted to glory, this intriguing question was addressed by Commissioner Wesley Harris in a series of hypothetical letters he penned to 'My dear General'.

With unique insights into the Founder's life and work – George Jolliffe, a former private secretary to the General, was a mentor to the young Wesley Harris – the letters celebrate Booth's legacy while at the same time addressing momentous issues facing The Salvation Army today.

Wesley takes a look at the Founder's early life and the stirring of his evangelistic passion, followed by his marriage to Catherine and their life and ministry together. He corresponds with the General about the God-inspired underpinnings of Salvationism and service to others, the expansion of The Salvation Army around the world, the high honours and promotion to glory of the warrior leader, and the enduring heritage of his faith-filled life.

Chapters are preceded by historical photographs, including a stunning depiction of more than a million people who packed the streets of London for William Booth's funeral procession.

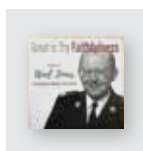
At the end of each letter, questions for discussion and reflection are included,

as well as a Bible verse, making the book suitable for small groups as well as individual readers. First published in 2012, the message of *My Dear General* is just as pertinent today. Celebrate Founders' Day on 2 July by purchasing this provocative, challenging and thought-provoking ebook at [amazon.com.au/My-Deard-General-Letters-William-ebook/dp/B008FEP7SS](https://www.amazon.com.au/My-Deard-General-Letters-William-ebook/dp/B008FEP7SS)

– Dawn Volz

## Listen

RINGWOOD CITADEL BAND

GREAT IS THY FAITHFULNESS  
– THE MUSIC OF NOEL JONES

It is only right that Ringwood Citadel Band records an album featuring the music of Noel Jones. It is a special way that the band can honour Noel, a member for almost 45 years, who has been a major influence on its ministry and music-making over this time.

The music featured is some of Noel's most popular compositions; popular because they have brought much blessing to listeners and performers around The Salvation Army world. Noel has the gift of not over-complicating his compositions, so the message is not lost in the music. You'll find it very hard not to sing along with the band as you listen to 'No One Ever Cared for me Like Jesus' and 'Great is thy Faithfulness', and the hymn medleys 'The Name of Jesus' and 'Praise Him'.

And let's not forget plenty of toe-tapping as the band rollicks through Noel's stylistic trademark march 'He Lives'. For many, the highlight of the recording will be 'Abide With Me', which features Noel as pianoforte soloist.

While you listen to this recording there

is a good chance that you be very aware of God's presence. In the busyness of life, this will help you to find some time to stop, listen and be blessed. Available at Melbourne Salvation Army Supplies (1800 100 018) or [commerce.salvationarmy.org.au](https://commerce.salvationarmy.org.au)

– Darren Waterworth

## Read

DAVID J. MILLER

## FROM THE ARCHIVES



Published by The Salvation Army Historical and Philatelic Association (S.A.H.P.A.) and touted to be "a fascinating collection of Salvation Army historical pieces ..." the 160-page *From the Archives – Historical Salvation Army anecdotes from the archives of the S.A.H.P.A.* is indeed a fascinating pot-pourri of 21 attention-grabbing stories by as many authors.

David Miller has assembled stories as disparate as 'The Brides of Christ' and 'The Salvation Army and Corporal William Clamp VC' to 'Dublin's Hallelujah Lasses' and 'The Lost Tribe?' There are also stories of Salvation Army struggles and victories at individual, corps and organisational levels.

This is a good read, marred a little for me by its lack of Antipodean content. The S.A.H.P.A. holds a wealth of knowledge in its archives and in the collective knowledge of its some 2200 members scattered around the world. The association was launched in July 2005, with the merger of the Christian Mission Historical Society and The Salvation Army Philatelic Circle. *From the Archives – Historical Salvation Army anecdotes from the archives of the S.A.H.P.A.* is available at Melbourne Salvation Army Supplies (1800 100 018) or [commerce.salvationarmy.org.au](https://commerce.salvationarmy.org.au)

– Lindsay Cox

# Army's iconic magazine to roll off the

THE SALVATION ARMY *WARCRY* MAGAZINE – under a new name – will resume printing at the end of July. The magazine will be supported by a new and interactive website designed to direct people to Salvation Army services and faith-based articles, as well as provide information and support.

The much-loved *Kidzone* magazine will also begin printing in July, while continuing to support the printed publication with online resources.

The magazines have not been available in hard-copy format since early April due to the impact of COVID-19. Since then, however, *Warcry* content has been shared via the *Others* website through the 'Stories to share' collection. *Kidzone* magazine, with additional resources and features, has continued to be available on its website.

If the resumption of printing and distribution is not disrupted due to further COVID-19 delays, corps and centres should receive the publications by 25 July.

## Warcry name relevance

The *War Cry* (originally two words) was started in 1879 by General William Booth, the Founder of The Salvation Army. He wrote the first article on the first page of the first issue of *War Cry*, published on 27 December 1879 in London.

In Australia, The Salvation Army *Warcry* magazine turned 137 years old on 16 June. For many years it was Australia's most popular weekly magazine on issues relating to faith and culture. Throughout its history, Salvationists have distributed the magazine in pubs, prisons, social centres, Salvos Stores and through a wide range of local ministries.

For several years, though, it has grown increasingly apparent that the name *Warcry* is no longer relevant to new generations of Australians and the diverse, multicultural society in which we live. The number of older Australians who recognise the name, and identify with it, is also largely limited to those who already have some connection with, and knowledge of, The Salvation Army.



While The Salvation Army endeavours to produce a magazine that its members and friends enjoy reading and sharing, *Warcry* is not aimed primarily at a Salvation Army or Christian audience. Rather, it is a tool for Salvationists to use to help challenge, inform and encourage non-Christian or interested readers to consider the claims of Jesus and the Christian Church and develop a relationship with our Saviour.

The magazine is also a source of news

about The Salvation Army and its work in our local communities, and how people in need can access the services and assistance it offers.

## Change research

In preparation for a possible name change, The Salvation Army commissioned McCrindle, an Australian-based social research, demographics and data analytics agency, to develop a comprehensive review



# presses with new name on print return



◀ **Left:** Salvation Army Australia Museum Manager Lindsay Cox with some of the early *War Cry* front pages. **Above:** An Australian Christmas *War Cry* from 1897; the very first *War Cry* front page from 1879; An Australian *War Cry* coverage of the Cyclone Tracy disaster of 1974. **Below left:** Recent *Warcry* and *Kidzone* magazines.

of the magazine's content and readership.

The research, which took place in 2015–16, aimed to provide an overarching picture of the strengths and challenges affecting *Warcry* magazine, as well as key opportunities for change to broaden the publication's readership in print and digital formats.

Key research questions explored throughout this study included:

- Identification of core target markets to gain maximum readership
- Effectiveness and relevance of the content and current format of *Warcry*
- Effectiveness of the name *Warcry* and possible alternative names for readership attraction
- Engagement of readers across printed and digital formats
- New opportunities for distribution.

The outcomes of that research have led to ongoing changes in format and content of the magazine, developments across a range of digital platforms, distribution of the magazines through Salvos Stores, and a stronger identification of our target market to include adults from a range of backgrounds open to Christian content and making changes in their lives.

## Title change

The research showed that there was some support from both internal and external readers regarding the name *Warcry*, with its history and association with The Salvation Army. There was also an acknowledgment that changing the name would be challenging on a range of fronts.

However, as McCrindle reported, “The overall sentiment towards the name *Warcry* was that it is no longer an appropriate name for a magazine, especially if it hopes to reach people outside The Salvation Army.”

The reasons behind this include:

- There is no clear link between the name of the publication and its content.
- The name can come across as too militaristic, aggressive or violent. This has many connotations for the various people who now share and call Australia home, as well as those born here.
- The name is outdated in our diverse and multicultural society.
- The name is only effective for older people who have seen and connected with The Salvation Army for many years.
- It is irrelevant for a new generation and a ‘strange’ name for a family magazine.

## Salvos Magazine

Interestingly, McCrindle reported that 80 per cent of people who read the magazine do so because it's published by the Army. “This indicates that, with the content of the magazine, the information about The Salvation Army and details about their services are important, as their association is a key reason why it is being read.”

People know, and trust, The Salvation Army – the Salvos, as the movement is affectionately and respectfully called by the broader community, and the Red Shield is a widely recognised and trusted symbol across the country.

Based on the McCrindle report, as well as ongoing informal research, *Warcry* magazine will this month be changing its name to *Salvos Magazine*. The word ‘Salvos’ will be prominent on the front cover, with ‘Magazine’ appearing underneath.

“Having ‘Salvos’ in the masthead, along with the Red Shield, instantly tells all stakeholders who the publisher is, what content to expect, and keeps the trust factor,” said Lieutenant-Colonel Laurie Robertson, Editor-in-Chief.

It is a decision that has not been made lightly, or quickly. Rather, the change has been made based on prayer, research and broad discussions over many years, with the goal of reaching more people with the good news of the Gospel.

“The content, with its focus on news, inspiring personal stories of transformation, thought-provoking articles on faith, and the work and services of The Salvation Army will continue,” Laurie said. “Our goal is to make our content even more relevant in our communities as we continue to offer stories of practical help, hope and encouragement in a time of uncertainty and anxiety around our nation.

“The Gospel of Jesus and its message of transformation and hope forms the basis of all we do. We pray that Salvationists will join us in helping to get this message out to the people of Australia.”

– **Simone Worthing**

## Kids can now wheel themselves into surgery

THE ROAD TO SURGERY CAN BE quite scary for children, but a delightful donation by the Sew Beautiful Craft Group from Whittlesea City Salvos means it's a ride they can now enjoy.

The group recently donated a mini car to the paediatrics ward at The Northern Hospital in Epping, Victoria, to help young inpatients reach the operating theatre in style. The car, a miniature Range Rover, is fitted at the rear with 'Whittlesea City Salvos' number plates.

Anaesthetist Dr Jenny Coulson drove the idea of donating a mini car, which would enable children to steer their way to theatre rather than be pushed in a cart – an idea already being used by hospitals



Young patient Kaleb and Dr Jenny Coulson of The Northern Hospital in Melbourne love the new mini car, donated by Whittlesea Salvos Sew Beautiful Craft Group. (Photos courtesy Northern Health nh.org.au)

throughout Asia.

"As a group, we wanted to avoid kids getting stressed when they come into theatre and we thought the use of the car would make the kids happier when coming here," Jenny said.

"I reached out and spoke to Josie Verga [Northern Health Fundraising Manager] and she knew exactly

the community group who would consider this opportunity. One call to the Whittlesea Sew Beautiful Craft Group and the deal was done. Hopefully, we will have a fleet one day!"

Over the past three years, the group – consisting of about 40 avid sewers, crocheters and crafters – has donated 2500 handmade items to local community projects. What they

don't donate they sell, paving the way for \$6000 worth of monetary donations, including oncology equipment, overseas projects involving water, sanitation and AIDS treatment, and now the mini car.

"It is such an honour and a blessing to be able to lead these women," said group coordinator Joan Matthews.

– **Jessica Morris**

## Aged care nurses recognised for outstanding service

THE SALVATION ARMY AGED Care (TSAAC) has acknowledged two of its staff with an award for outstanding service.

Omar Al-Safadi and Srijana Paudel were presented with service recognitions as part of TSAAC's Year of the Nurse Award. The introduction of the award came as the World Health Organisation commemorates its Year of the Nurse and Midwife in 2020.

Vicki Aguilar, TSAAC's Clinical Learning and



Oma Al-Safadi, a community care nurse at Weeroona Aged Care Centre, with one of his clients.

Development Manager, said the call for nominations went

out in January this year. She said it soon became clear that many high-calibre nurses were being nominated from within the TSAAC's services across the country and that one award was not going to be enough, so it was decided to award two: one to a community care nurse (Omar) and the other to a residential care nurse (Srijana).

"They [the nominees] were all so amazing that we even decided that, after selecting the winners, we would give a

certificate to some of the other nominees," Vicki said.

Four nurses presented with a Certificate of Recognition: Andrea Sy (Woodport Aged Care Centre, Gosford, and Pacific Lodge Aged Care Centre, Collaroy), Sunita Shah (Elizabeth Jenkins Place Aged Care Centre, Collaroy), Matt Arasteh (Weeroona Aged Care Centre, Bass Hill) and Deborah Stone (Barrington Lodge Aged Care Centre, Hobart).

– **Darryl Whitecross**

# Proclaiming freedom to the captives at Beechworth

WHILE SOME OF US HAVE MORE time to read the Bible during isolation, not everyone enjoys the same luxury. One group in this category are prisoners.

The demand for Bibles at the Beechworth Correctional Centre in North East Victoria has increased during the COVID-19 crisis, but inmates have struggled to get their hands on one.

That's where Beechworth Corps Officer Captain Pauline Middleton has been able to help.

Pauline originally left some Bibles on a desk at the correctional centre and soon heard some heartwarming news – there's a greater thirst for God's Word in the prison than ever before.

"We have lots of Bibles now going out. They're wanting more Bibles more than ever [due to COVID]," she said.

"It works really well because we have community welfare involved with the church. It's amazing what the COVID-19 pandemic has allowed us to



▶ Captain Pauline Middleton (right) accepts a donation of blankets from Beechworth and District Community Bank representatives.

do considering everything has shut down."

Having served in the area for the past decade, Pauline's longstanding prison ministry has continued, with social-distancing measures in place.

With some access to the prisoners to support their recovery and wellbeing, she was given an avenue to literally bring hope to the captives, to borrow a phrase from the Bible.

"Beechworth was primarily

a prison town and a mental health town for many years prior to being a popular tourist town – it's open to all sorts of people. Sometimes people get out of jail and they come here, so there's lots of compassion," she said.

COVID-19 restrictions have come straight after a long, arduous summer of bushfires in the area. The town was evacuated during the first weekend of January due to the Corryong

fires, and Pauline continues to act as a first responder to residents still suffering in the aftermath.

Yet, despite the hardship being experienced by many locals, their generosity has not only enabled Pauline to continue her prison ministry but also set up a new thrift store.

Located next to the corps building, the previous owner refused higher offers on the sale, adamant it would be used for the Salvos' ministry.

The thrift store opened last month and was fully stocked thanks to an abundance of donations from the Beechworth community.

It just shows that you reap what you sow – and who knows how that will blossom in this town now that God's Word is being digested by some of their most vulnerable.

"This is a God story," said Pauline. "People are on board with supporting the whosoever of the world, and it is exciting."

– Jessica Morris



▶ Major Brendan Nottle (left) accepts personal clothing items including suits from Eddie McGuire and his son Joe.

## Eddie suits up Salvos with stylish donation

IN A WELL-SUITED DONATION, MEDIA personality Eddie McGuire and his son Joe have dropped by The Salvation Army Melbourne Project 614 to donate 15 boxes of clothing.

The items include suits, shoes and other pieces of clothing, all taken from the personal wardrobes of the McGuire family.

Eddie, who is also the Collingwood Football Club president, is a long-time supporter of The Salvation Army.

Collingwood has a long history of

helping the Salvos accommodate homeless people through the Magpie Nest program at 614, while 614 Corps Officer Major Brendan Nottle is the club's chaplain.

Many of the people who make up the 614 community have, on occasion, the need to dress professionally, for a job interview or similar. The donation from the McGuire family will expand the wardrobe from which community members can borrow clothing.

– Barry Gittins

## Australian officers returning to Netherlands

LIEUTENANT-COLONELS DONNA and Stuart Evans have been appointed to the Netherlands, Czech Republic and Slovakia Territory, effective 1 July. The Evanses are currently on furlough and, COVID-19 travel restrictions allowing, plan to arrive in the Netherlands, where they will be based from 25 July.

Donna has been appointed as Chief Secretary and Stuart as Secretary for Spiritual Life Development and Assistant Chief Secretary, overseeing Czech Republic and Slovakia.

“We have spoken with leadership in the Netherlands and they indicate that we will work together with the territorial commander there as part of the executive leadership team,” Donna said.

As well as overseeing the Czech Republic and Slovakia, Stuart will further develop the



◀ Lieutenant-Colonels Donna and Stuart Evans will take up their new roles in the Netherlands this month.

relatively new role of spiritual life development within the territory. Donna said she would be involved in a number of boards as well as overseeing education and training, personnel and literary services as part of her role as chief secretary. The couple previously served in the Netherlands, in 2015-16.

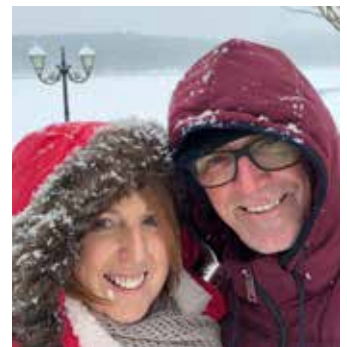
Another Australian officer couple, Colonels Cheralynne and Kelvin Pethybridge, have been appointed as leaders in

the Eastern Europe Territory (EET), effective 1 July.

Kelvin will serve as Territorial Commander and Cheralynne as Territorial President of Women's Ministries.

“Since arriving in Eastern Europe [in April 2018] we have constantly prayed that God will give us patience, wisdom, insight and strength,” Kelvin said. “As we move to the leadership of the territory, we will continue to pray this prayer.”

– **Simone Worthing**



◀ Colonels Kelvin and Cheralynne Pethybridge – the new EET territorial leaders.

## New MASIC leaders to help guide a ‘thinking’ Army

THE SALVATION ARMY MORAL and Social Issues Council (MASIC) has announced a new leadership team for the Australia Territory.

Amanda Merrett, who formerly served as MASIC's Deputy Chair, is now the Chair.

Casey O'Brien Machado, Policy and Social Justice

Advisor for The Salvation Army Policy, Research and Social Justice Department, is the Deputy Chair.

Amanda replaces Lieutenant-Colonel Donna Evans, who has been appointed to serve in the Netherlands, Czech Republic and Slovakia Territory.

MASIC is responsible for providing guidance on complex

moral, social and ethical issues within The Salvation Army and offering a Christian perspective on those issues.

“As part of my role as Chair, I lead our meetings, set work plans and MASIC's annual agenda,” Amanda said. “I am privileged to lead an exceptional group of Salvationists in this role.”

Amanda explained that keeping God at the centre of all their deliberations was paramount.

Casey, who is also a member of the International Moral and Social Issues Council, said that “MASIC exists to assist Salvationists to engage thoughtfully and practically with moral and social issues”.

# Yarning circles underpin direction for RAP

“THE YARNING CIRCLE IS A sacred space, used by Aboriginal and Torres Strait Islander peoples for generations. This is a place where all voices are equally respected and heard. There is no authority in the circle. Everyone takes turns; it’s an open place to share. This is the magic behind the yarning circle.”

These are the words of Lucy Davis, Reconciliation Action Plan (RAP) Project Development Coordinator for The Salvation Army, who is leading the formulation of the Army’s first national RAP.

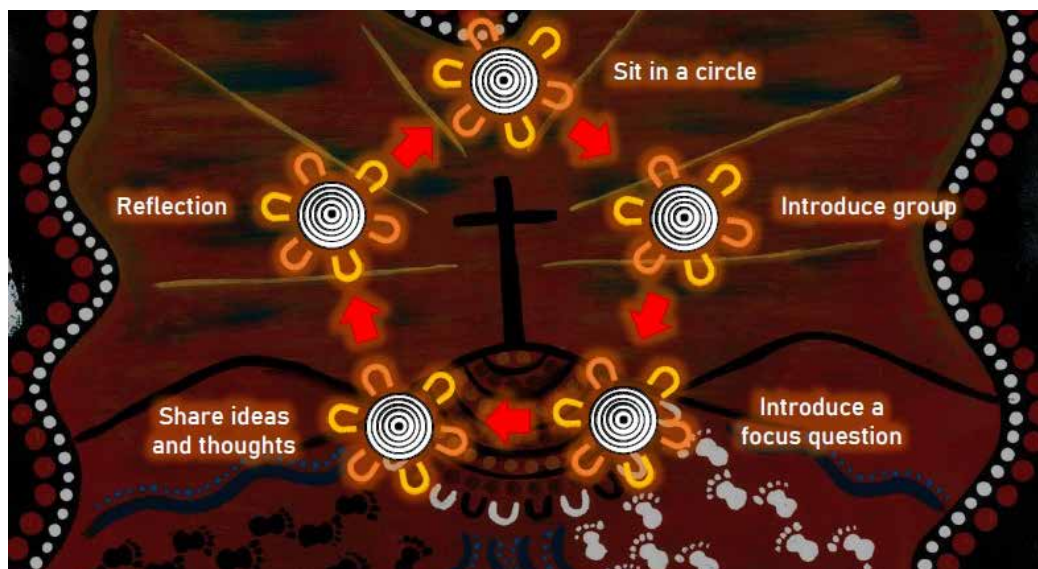
Commissioners Janine and Robert Donaldson, Territorial Leaders, launched the RAP via a territorial video.

Through a series of virtual yarning circles around Australia from 15 May until the end of July, Lucy will connect with mission expressions to hear the diverse voices of First Nation peoples, leaders, corps and others connected with The Salvation Army, to help provide a framework for supporting national reconciliation.

“This includes plans for how we’ll continue to develop respectful relationships, create meaningful opportunities, and make our spaces culturally safe for Aboriginal and Torres Strait Islander peoples,” she said.

“We’re in this together and we want to hear everyone’s contribution to this yarn and the journey of reconciliation. Through this, our collective voice really will be the foundation for our national Reconciliation Action Plan.”

Ideas for moving the reconciliation process forward,



Yarning circles, open to all, are giving mission expressions around the country the opportunity to contribute to the Australia Territory’s first Reconciliation Action Plan (RAP).



Lucy Davis is the national RAP coordinator.

shared during the first yarning circle, included connecting personally with Aboriginal and Torres Strait Islander peoples to further understand their pain and frustration, valuing everyone equally, celebrating important occasions and inviting people to share

and cook traditional meals, connecting Scripture with First Nation peoples, and increasing cultural competency training.

“The RAP document is a framework for us as an Army to use to be intentional about reconciliation,” said Shirli Congoo, General Manager, Aboriginal and Torres Strait Islander Ministry.

“The journey to developing the RAP document is the most important ingredient, as this is where we come together as one to listen, to share and to hear the diverse voice of the Army to sow the seeds of being in this together.”

Lucy added: “We expect the RAP to put forward a number of different goals for making The Salvation Army not just a safe place culturally, but a place where Aboriginal and Torres Strait Islander peoples feel comfortable, accepted, engaged and able to access services.”

Lucy emphasised that reconciliation is all about truth-telling and understanding shared history, as was seen in the themes of Reconciliation and NAIDOC Weeks last year.

“God is committed to shining light on the truth about our shared history and bringing it out into the open,” said Janine. “This is essential in any healing process for individuals, families and nations.”

In the video, Robert also speaks about reconciliation reflecting the heart of God for all people and it being at the very heart of God’s mission in the world. “Please join us in offering support for this project as we commit ourselves in prayer and practice to this land of Australia and its people,” he said.

For inquiries about the yarning circles, email [rapcircles@salvationarmy.org.au](mailto:rapcircles@salvationarmy.org.au) – Simone Worthing

## Refugees not forgotten in pandemic response

REFUGEES, ASYLUM SEEKERS and forcibly-displaced migrants are among the most vulnerable groups affected by COVID-19.

The United Nations Refugee Agency (UNHCR) reports that there are currently 71 million displaced people around the world, and 134 refugee-hosting countries have reported local transmission of coronavirus.

It is in this context that The Salvation Army is stepping in where possible to provide additional support for these people who have already suffered enormous hardship.

The Middle East is one area where the Army is at work, with migrant populations receiving food parcels and grocery vouchers. Many labourers from throughout Asia and Africa are brought into the region to work in the field of construction, domestic work or cleaning



◆ The Salvation Army's response in the United Arab Emirates has included delivering food parcels to refugee camps in Bahrain.

services. During the pandemic many of them have gone either unpaid or on a partial salary, and are a segment of the population that is constantly being overlooked.

In Kuwait, The Salvation Army is working with national embassies and consulates, as well as Kuwait City's International Community Centre. Gift-card distribution

is being coordinated by The Salvation Army to give migrant families access to essential food and hygiene supplies for 30 days at a time.

Similar voucher schemes in Bahrain and the United Arab Emirates also seek to ensure that migrants have a reliable source of food while economic turmoil means their livelihoods are on hold.

## Officers return to nursing professions



WITH MEDICAL STAFF being so crucial in tackling the pandemic, some Salvation Army officers have felt called to temporarily return to previous work in that sector.

In the UK, Lieutenant Daniel Holland (above left) is using his skills as a registered nurse to care for patients in the country's health service.

In Sweden, Captain Veronica Wahlström (above right) is working for four days a week as an auxiliary nurse in the COVID-19 intensive care unit at her local hospital.



◆ Lieut-Colonels Abe and Louise Johnson with their Order of the Founder award.

## Pioneering officers receive Order of the Founder

THE ARMY'S HIGHEST HONOUR, THE Order of the Founder, was awarded last month to Lieut-Colonels Abe and Louise Johnson, of the USA Eastern Territory.

Approved back in October 2019, the award was due to be presented by General Brian Peddle at a territorial congress in June, but for the global pandemic. Instead, General Peddle congratulated the Johnsons from International Headquarters.

"Lieut-Colonels Johnson are pioneering officers, with a long, effective, and distinguished service for God and His Kingdom,"

wrote General Peddle. "They were the first African American officers to be promoted to the rank of lieutenant-colonel, built a brand-new corps building in Harlem, NYC, the largest in the world at that time, and were actively engaged in the front-line post-9/11 service.

"This unique couple have been instrumental in raising awareness and sensitivity to issues of race equality and inclusion," the General added, and stated that they were "promoters and models of diversity, empowerment, education and reconciliation".

# General calls on Salvationists to denounce racism

GENERAL BRIAN PEDDLE HAS reminded all Salvationists of the Army's existing International Positional Statement on racism in the wake of events surrounding the death of George Floyd in the United States on 25 May.

The following is the wording of a post The Salvation Army's world leader made on his Facebook account:

"Racism is a negative force in our world and yet a reality for many as we victimise others and, in turn, ourselves by applying value and respect

based on a person's identity, which is associated with colour, ethnicity or origins.

"As the leader of the international Salvation Army serving in 131 countries, I am acquainted with injustice, inequity, gender inequality and a lengthy list of societal challenges that lead to people saying, 'I can't breathe'.

"While this statement is linked to the United States, if you listen carefully you can hear it coming from the Rohingya people, migrants, refugees and asylum seekers. You can hear it

from the victims of COVID-19 where ventilators are not available and breathing is impossible. Life is hardly fair for everyone.

"As the General of The Salvation Army. I am asking all Salvationists to read again our International Positional Statement on Racism. Though given as a guide, I propose to you that the biblical principles noted are not up for debate. 'In His Image' is equally applicable to all humanity. Let me be clear ... The Salvation Army denounces racism in all its

forms. I choose not to be passive on this matter and, adapting the words from my predecessor [Founder William Booth]: 'I will fight (racism) I will fight to the very end (of racism).'

"In this Facebook post, I am asking Salvationists to join me in denouncing racism and to commit to reading our positional statement. If repentance is appropriate, then repent. If we can rise up together and be light in the darkness, then rise up! Perpetuating His love is the only option!"

Click [here](#) for statement.

## Offering prayer on the streets of Minneapolis

AS UNREST SPREAD ACROSS THE United States after the death of George Floyd, The Salvation Army continued to advance the message: hope is greater than fear.

In Minneapolis, Minnesota, The Salvation Army offered water, sandwiches, music and prayer to passers-by. A prayer walk took place, with participants praying for peace, justice and community restoration.

Representatives were also distributing water and snacks in downtown Sacramento, California, and Denver, Colorado, as volunteers helped clean up the streets.

Lieutenant Melissa Jones, Corps Officer at Santa Clarita Valley, Southern California, joined others at a protest after the sheriff's department asked



● The Salvation Army has been a calming presence on the streets of Minneapolis, offering water, sandwiches, music and prayer.

local clergy to come and help keep the peace.

Melissa shared from her own life experience in a recent Salvation Army *Caring Magazine* article in which she

wrote, "... If we fail to recognise the precious image of God that is imprinted on all of us, we have failed to love as God has called us to. We have failed to live as Christ lived ..."

## Relief after cyclone in the Solomons

IN THE AFTERMATH OF Cyclone Harold, The Salvation Army in the Solomon Islands has delivered vital supplies to farmers who had run out of food and could not make an income.

Cyclone Harold tore across the Solomon Islands, Vanuatu, Fiji and Tonga in April, causing widespread destruction.

Australian Major Robert Evans, Solomon Islands District Officer, said Cyclone Harold had a larger impact on the island nation of Vanuatu, but coastal and river mouth communities of Honiara, capital of the Solomon Islands, were also affected, with crops and livelihoods destroyed.

**ROSS LEWIS**



**MAJOR ROSS LEWIS** WAS promoted to glory on 28 May, aged 89.

Ross began his official ministry as an envoy

working at the men's home Whitmore Square in Adelaide, in January 1969. Later that year, Ross became an auxiliary-captain and was appointed to the Anchorage Men's Home in Victoria. He moved into officer training with the Victorious session of cadets, while Doris, his wife, was appointed to Richmond Corps.

After commissioning, Ross and Doris moved to Western Australia where they held corps officer appointments at Geraldton, Medina, Rivervale and Albany. They took a couple of years out of ministry before being reaccepted as territorial envoys in 1979, Ross taking up an appointment as manager of Barrington Children's Home in Tasmania. During this time their rank of lieutenant was reinstated.

In 1981, Ross and Doris took up a corps officer appointment at Colonel Light Gardens, followed by Stawell. In 1985, they headed overseas for two years where Ross served as superintendent of the Ipoh Boys Home in the Singapore/Malaysia Command.

On returning to Australia in 1987, Ross and Doris were appointed briefly to the Eden Park Bridge Program at Mt Barker. Ross was then appointed as manager of the 'sobering up unit' at William Booth Memorial Centre in South Australia. Ross then completed a couple of years in prison chaplaincy before moving to Chelsea Corps in 1992. This was his final appointment until his retirement on 1 January 1997.

Love, sympathy and prayers are with Doris, as well as Caroline, Gary, Wayne, Sheryl, Neville and Deborah, their families, grandchildren and great-grandchildren.

**HILARY MARTEN**



**HILARY ELIZABETH** Marten was promoted to glory on 10 May, aged 74. A funeral service was held on 15 May, conducted by

Major Peter Collins.

Hilary was enrolled as a junior soldier at Sholing Corps (UK) before transferring to Southampton Citadel aged 12, where she became a senior soldier, company guard, singing company leader, corps organist, primary sergeant and a pub boomer.

In March 1981, Hilary moved with her mum to Australia and transferred initially to Kilkenny Corps and then Arndale Corps. She became a corps cadet counsellor, songster and corps pianist. She loved young people and attended the annual divisional music and Easter camps, and continued to provide a scholarship for returning campers. Hilary enjoyed a laugh and would entertain at corps social events with her 'Pam Ayres' style of elocution.

Employment was always in a caring role – working with the deaf in the UK, and at Hampstead Rehabilitation Centre, and Hillcrest and Glenside hospitals in Adelaide. In retirement she volunteered for six years at Salisbury Police Station. She also supported a school for deaf children in Darjeeling, India.

Hilary was a colourful character and a committed Salvationist who loved the Lord to the end.

Les was a third-generation Salvationist, who gave his heart to the Lord at the age of eight. He was always sure of his calling and entered officer training out of Mildura Corps in 1956. Les and his wife, Beth, were both participants in the Sword Bearers session of cadets.

After commissioning, Les and Beth were appointed as corps officers at Sheffield (Tas.) and then Smithton (Tas.). They then returned to Victoria, serving as corps officers at Creswick, Chilwell, Ballarat Central, Mitcham and Canterbury.

In 1973, Les began nine years of service in the Public Relations Department, first at Territorial Headquarters in Melbourne and then in South Australia. Les and Beth were appointed as corps officers at Moreland and then as chancellor for the Melbourne Central Division.

A change of work followed as the State Social Secretary for South Australia for two years, followed by an appointment as Territorial Social Services Secretary. Les's final appointment was as National Secretary in Canberra.

Les and Beth retired on 1 March 1997, but this was not the end of their active service, providing support in short-term appointments at Perth Fortress, the Public Relations Department in South Australia, as well two stints in Tasmania, among others.

In retirement, Les and Beth enjoyed travelling both within and around Australia in their caravan. They were the founding members of the Salvos Caravan Club. Love, sympathy and prayers are with Beth, as well as Jennie, Peter, Stephen and Geoff, their families, grandchildren and great-grandchildren.

**LES WEBB**



**LIEUT-COLONEL LES WEBB** was promoted to glory on 2 June, aged 88. A funeral service was held on 10 June, conducted by Lieut-Colonels Robyn and Ron Clinch.

**GRAHAM WHITE**



**CAPTAIN GRAHAM WHITE** was promoted to glory on 4 June, aged 90. A funeral service was held at Golden Grove Corps.

Graham and his wife, Ruth, were



involved in ministry long before they joined The Salvation Army. From November 1959 until August 1976, they were lay missionaries with the Methodist Overseas Missions, now the Uniting Church, in Arnhem Land. In 1972, Graham established ALPA, the now Arnhem Land Progress Aboriginal Corporation, which today is the largest independent employer of Aboriginal people in Australia.

It was from this background that Graham and Ruth became involved in The Salvation Army in Darwin.

Following Cyclone Tracy in 1974, they held Salvation Army worship meetings in their home, which had survived better than most. They organised relief work and provided shelter for officers and emergency services workers until new buildings could be erected.

In 1976, they became divisional envoys, assisting Darwin Corps particularly with associated welfare work, before becoming territorial envoys and overseeing the building of the Darwin Red Shield Hostel and Community Centre, and taking on the appointment as first manager. This sparked an interest in alcohol rehabilitation work which they researched extensively. This knowledge was implemented in establishing the Bridge Program, homeless men's shelter and thrift industries at the newly built 'Sunrise Centre' in Darwin.

In 1978, they were commissioned as auxiliary-captains and then full captains, before accepting a change of appointment

and travelling to Adelaide to be the superintendents of the William Booth Memorial Centre and Bridge Program.

In 1986, Graham was appointed to commence the Carlton Bridge Program in Tasmania. Following appointments were as manager of the The Open Door Bridge Program and Homeless Persons (Melbourne), and manager of the social centre and hostel in Bendigo. Graham and Ruth's final appointment was assisting at Family Support Services in Adelaide before their retirement on 1 July 1995.

In retirement, Graham pursued his love of the Australian bush and four-wheel driving through the Outback, using opportunities for ministry as chaplain to the 4x4 club. He was an active soldier at Golden Grove Corps until declining health curtailed his activities.

Love, sympathy and prayers are with Ruth, Denis, Robert, Helen and Leonie, their families, grandchildren and great-grandchildren.

Jean Anderson attended Officer Training College in Sydney and was commissioned in 1944 as part of the *Valiant* session of cadets. In her first five years of ministry she had seven corps appointments – at Rozelle, Bankstown, Waterloo, Bexley, Enfield, Botany and Laidley.

In January 1949, Jean married Captain Allan Gittins and over the next two decades they were appointed to corps at Dorrigo, Clermont, North Rockhampton, Murwillumbah, Tamworth, Maitland, Goulburn, Toongabbie, Woonona and Wallsend.

In 1973, Jean and Allan began a new challenge in social work, being appointed to the Brisbane Recovery Services Centre (Moonyah). They stayed there for three years before accepting a change of appointment to Warrina Village followed by Weeroona Village Hostel and finally Newcastle Family Welfare Bureau.

In retirement, Jean enjoyed learning, studying floral arrangements and learned to use a computer. After Allan's death, Jean moved to Toowoomba to support her widowed daughter, Sylvia, and to be nearer to her grandchildren.

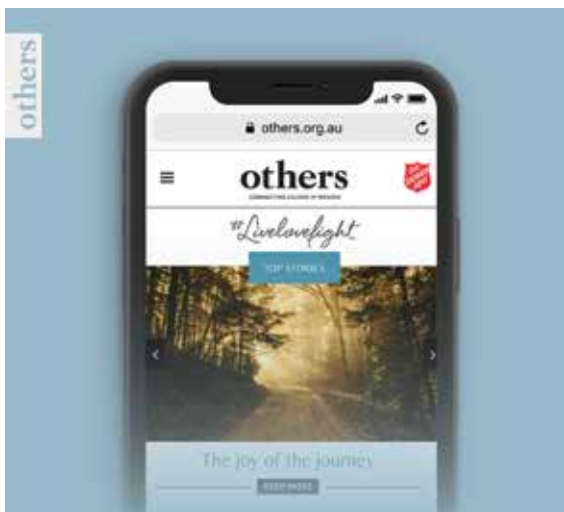
Jean enjoyed being a member of Toowoomba Corps, and was actively involved in the Home League.

Love, sympathy and prayers are with Major Marie Gittins, Susan Gittins, Bernard Gittins, Sylvia Free, their families, grandchildren and great-grandchildren.

## JEAN GITTINS



**MAJOR EADITH MAY 'JEAN'** Gittins was promoted to glory in Toowoomba on 11 June, aged 96. A celebration of her life was held on 15 June, via web-stream.



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## GOD MADE MY DREAM A REALITY

WORDS ASTER JINDOU

MY LATE FATHER HAD DREAMT ABOUT coming to Australia since 1969, when all of his family moved here. As a young girl, growing up in the city of Basra in southern Iraq, living in Australia became my dream too.

My parents moved to Kuwait for work, but I stayed behind. I married Essam and had two children. We moved to Jordan after the Gulf War of 1990-1991. I wanted to pursue my dream of Australia. Essam and I became Christians in Jordan. I had never experienced love and fellowship like this before. I wanted to get closer to God, to worship him, to learn more.

Life was tough in Jordan. We had no job and no money. I kept asking God if this was what he had intended for us or whether there was more. One night, I simply asked him to open the door to Australia if going there would help us to love and serve him more. One week later the United Nations accepted our applications to go to Australia as refugees. I cried.



✦ Aster Jindou is now a caseworker for The Salvation Army in Fairfield West, having arrived in Australia as a refugee from Iraq in 1994. Photo: Russell Brown.

It was 1994. My parents and brothers were in Syria. I called them to say we were going and, once there, would apply for them to join us. My dad cried. In 1995, my parents arrived in Australia and the dream was a reality. A miracle.

We love Australia, but it was very hard for me at first. I didn't speak much English, fell pregnant, and Essam, an engineer, had to study to finish his master's degree. When our youngest, Sarah, started preschool, I began to have more confidence and helped out at the school reading simple books and teaching basic English words to the many children of other refugees in that area. I found work and also learned how to drive. I couldn't have done any of this in Iraq.

Since our arrival in Australia, I had been trying to find an Arabic or Assyrian-speaking church. My cousin told us about The Salvation Army in Fairfield, Sydney, where she attended. I prayed about it and we went to a meeting there. We felt God's love and the love of the corps. It was different culturally, and hard in many

ways, but we were accepted, respected and encouraged. Essam got involved in music, and the kids loved Sunday school. I was so happy. The Salvation Army became our family.

In 2007, the corps officers asked me to help with the increasing number of welfare clients who spoke Arabic or Assyrian. I prayed about it. I began as a volunteer and completed my Certificate 4 in Community Services. After a couple of years, I became a paid employee.

In 2013, when the Doorways program was introduced, I was asked to apply for the caseworker position, on the condition that I completed a Diploma of Community Services. With God's help I did this, and I was so happy. I got the job, finished my studies and am now a caseworker encouraging and helping others as I was helped.

I am so thankful for the Lord's blessing, the support and encouragement from The Salvation Army and all the opportunities in this great land. \*

## ABOUT PEOPLE

### APPOINTMENTS

#### *Effective 1 June*

Aux-Lieut Sam **Higginbottom**, Corps Officer, Katherine, South Australia/Northern Territory Division.

#### *Effective 22 June*

Major Robbin **Moulds**, Project Officer, NSW/ACT Division (pro tem).

#### *Effective 26 June*

Auxiliary-Lieutenant Stephen **Dunn**, Team Member, Shoalhaven, Responsible for Ulladulla Community of Hope, NSW/ACT Division.

#### *Effective 29 June*

Major Drew **Ruthven**, General Manager, Bushfire Recovery Community Engagement Department, Office of the Secretary for Mission (pro tem); Captain Natalie **Steele**, Chaplain, Serenity House Community Engagement Department, Office of the Secretary for Mission (additional appointment rescinded).

#### *Effective 1 July*

Major Bruce **Pratt**, Divisional Finance Support Officer, Queensland Division.

#### *Effective 13 July*

Captains Kate and Matthew **Ryan**, Assistant Corps Officers, Ringwood, Victoria Division (pro tem).

#### *Effective 1 August*

Captains Philip and Rachael **Farthing**, Corps Officers, Tenterfield, NSW/ACT Division.

### PROMOTED TO GLORY

Major Ross **Lewis**, on 28 May; Lieut-Colonel Les **Webb**, on 2 June; Captain Graham **White**, on 4 June; Major Jean **Gittins**, on 11 June; Major Roy **Pilley**, on 19 June.

### RETIREMENTS

Major Doreen **Atfield** and Major Geneen **Polden**, both 31 May. Major Paul **Kinder**, Major Bev **Beeson**, Major Paul **Beeson**, Major Lesley **Grant**, and Major Gloria **Eldridge**, all 30 June.



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