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He is risen

inside: GENERAL'S EASTER MESSAGE • SUFFERING SERVANT • COST OF PERSPECTIVES

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Creative Arts
DEPARTMENT

Often, when we contemplate Easter, our minds turn to Jesus as the one who came to serve and to give his life as a ransom for us (Mark 10:45). We can't help but read this passage with our understanding of the word *servant*. We tend to think of a servant as one who comes and goes at the beck and call of others—someone with little or no status or consequence.

In some ways it's unfortunate that the word servant is used at all. The King James version of the Bible comes a little closer to conveying a truer picture when it uses the word *minister* instead. But even that doesn't capture the full meaning of the word here.

The Greek word for servant is *diakonos* and it carries a far weightier concept. The *diakonos* is a particular servant with a specific purpose. One who has been given authority, and is particularly commissioned, to carry and deliver a message from the one who sends—the master.

When Jesus says, 'I did not come to be served but to serve' (*diakonesai*), he is actually saying, 'I have not come to receive a message, but I have a message for you'.

In verse 43, he tells his disciples that anyone who wants to be the greatest of all must be servant to all, or, in this new light, that the greatest of all are those who carry and deliver his message to all.

As Jesus' disciples, we are all commissioned to be servants—carriers and deliverers of his message. Just as God the father authorised Jesus, we are now empowered to convey and share the significance of the life and death of Jesus—the consequential message.^o



June Knop

Captain June Knop
Editor

In last month's issue Captain Sarah Eldridge was credited with the joint authorship of 'More than this', instead of Lieutenant Sarah Mackertich. On Fire sincerely apologises for this error.

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International Headquarters:
101 Queen Victoria St, London EC4P 4EP,
André Cox, General

Australia Southern Territory (NT, SA, Tas., WA,
Vic.): 95–99 Railway Rd, Blackburn, Vic.
Floyd J. Tidd, commissioner, territorial
commander

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EDITORIAL

National editor-in-chief Dr Bruce Redman
Editor Captain June Knop
Editorial assistants Captain Bron Williams
Journalist Jessica Morris
Proofreader Dawn Volz
Designer Esther Cho

Advertising Jan Magor,
jan.magor@aus.salvationarmy.org

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sue.allensby@aus.salvationarmy.org

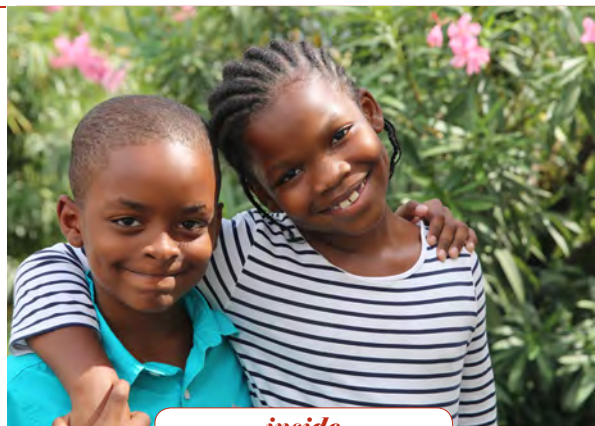
All correspondence should be addressed to
the Editor, *On Fire*, at the below addresses.
Phone: (03) 8878 2303; Fax: (03) 8878 4816;
Mail: *On Fire*, PO Box 479, Blackburn, Vic. 3130;
email: onfire@aus.salvationarmy.org

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Word for Word

Commissioner
Floyd Tidd

I have in my hand a copy of the 2015 edition of *The Song Book of The Salvation Army*. In turning the pages I note the blending of a sung theology and experience. Great hymns like 'Holy, Holy, Holy', together with more recent additions to the repertoire of Christian anthems such as 'In Christ Alone'.

Paul, in his letter to the Philippians, includes a great hymn to Christ as he writes:

'Who, being in very nature God,
did not consider equality with God something to be used
to his own advantage;
rather, he made himself nothing
by taking the very nature of a servant,
being made in human likeness.
And being found in appearance as a man,
he humbled himself
by becoming obedient to death—
even death on a cross!
Therefore God exalted him to the highest place
and gave him the name that is above every name,
that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
and every tongue acknowledge that Jesus Christ is Lord,
to the glory of God the Father.'

Paul introduces this hymn with these words, 'Your attitude should be like that of Jesus Christ.' We see here an attitude that is willing to submit to God our Father, that is prepared to serve and ultimately to sacrifice.

In this season, in which we celebrate the death and resurrection of Jesus, we must not miss the call of the one who carried his cross to Calvary—a call to submit to the Father, serve and sacrifice by taking up our cross and following him.

John Stott wrote, 'The place of suffering in service and of passion in mission is hardly ever taught today. But the greatest secret of evangelistic or missionary effectiveness is the willingness to suffer and die. It may be death to popularity (by faithfully preaching the unpopular biblical Gospel), or to pride (by the use of modest methods in reliance on the Holy Spirit), or to racial and national prejudice (by identification with another culture), or to material comfort (by adopting a simpler lifestyle). But the servant must suffer to bring light to the nations and the seed must die if it is to multiply.'

As we celebrate Easter and worship the risen Christ, the words of Paul lay before us an appropriate response. 'Therefore, I urge you brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship' (Romans 12:1).^o

We must not miss the call of the one who carried his cross to Calvary..."

Love and patience

Some years ago I had the privilege of visiting the house in Washington, DC, where President Abraham Lincoln died in 1865, after being shot by an assassin in the Ford Theatre across the road.

I was very aware of physically being where Edwin Stanton had stood beside the dying president in the hours following the assassination. Edwin Stanton was a powerful American politician who was a strong critic of Lincoln and constantly ridiculed him—he once suggested that explorers who went to Africa looking for gorillas were fools, since they only needed to visit Lincoln's home in Springfield, Illinois, to find one.

Abraham Lincoln never responded to Stanton's criticisms. In fact, in 1862, during the American Civil War, he appointed Edwin Stanton as his secretary of war. When friends asked why he promoted such an unkind critic to that exalted position, Lincoln simply responded, 'Because he is the best man for the job.' Lincoln's advisers protested, 'Don't you understand that this man is your enemy, Mr President?' To which Lincoln replied, 'Do I not destroy my enemies when I make them my friends?'

When Lincoln died, Stanton looked down upon the face of the man he once bitterly resented and was moved to tears, uttering the words, 'There lies the greatest ruler of men the world has ever seen.'

Lincoln's patient love had conquered. What a lesson in leadership! As Christians, we want to show such love and patience in our own leadership.

As the Easter season again approaches, we see the supreme example of love and patience in Jesus Christ, who prayed when he was crucified on the cross, 'Father, forgive them, for they do not know what they are doing.' Little wonder that, when Jesus died, the centurion at the foot of the cross said, 'Truly this man was the Son of God.'

The Apostle Paul later wrote to the Church in Rome, 'But God demonstrates his own love for us in this: while we were still sinners, Christ died for us.'

Let us be encouraged, through His Holy Spirit, to always demonstrate the love and patience of Christ in our own examples of leadership.^o



Lieut-Colonel Graeme Rigley
Chief secretary

Breaking the Power of Sin

Around the world on Easter morning, many Christians will gather for a sunrise service in which the proclamation will be made: **'HE IS RISEN!'**

What a glorious celebration Easter Sunday represents for each one of us! God, in raising Christ, has broken the power of sin and set us free. God, in raising Christ, has established a sure eternal future for each one of us.

The chorus of Robin and Bill Wolaver's song 'Make His Praise Glorious' says, 'Shout with joy to God all the earth, sing glory to his name. Tell aloud his marvellous worth, his righteousness proclaim. Glory and honour and blessing and power be unto the Lord! Come and let us make his praise glorious.'

As we celebrate the reality and the glory of the risen Christ, our hearts are filled with praise and worship as we gain new insight and understanding of God's eternal purposes and his plan of salvation for the world.

For many people, religion is nothing more than an intellectual philosophy—something that we do only on special occasions or in a specific context which, sadly, has no bearing on the way we live.

Too easily we can miss the point, for the whole message of Easter tells about life-changing power. It is not about philosophy or religion—it is about a personal relationship with God, made possible through the sacrifice of Jesus on the cross!

In writing to the Colossians, Paul says, 'Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory' (3:1–3 NIV).

Our relationship with Christ and his life within us enables us to look at things from a different perspective. Christ has become the centre of focus for our lives, which is far more than going through the motions, observing rituals and spiritual disciplines.

Things of this world are viewed with a different perspective and this profoundly changes the way we think and act. Here, Paul deals with the very practical matter of how men and women who have been reconciled with God should live.

It is as our spiritual eyes are opened that we gain a greater understanding of God's eternal purposes and, through faith, we truly begin to experience triumph over darkness and despair.

Through the eyes of faith we have a greater understanding of God's redemptive plan for the world as we find it in the Gospel message: 'For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son' (John 3:16–18).

In this world we do experience times of sorrow, loss of faith and despair. That, however, should not be the Christian norm! Sometimes we, like Mary, can look in the wrong place, 'Why do you look for the living among the dead?' (Luke 24:5).

At times, do we seek the Lord in places where he is not? We have all known what it is like to be burdened, weighed down with worry and care, not always realising that Jesus is actually with us.

We are people with a resurrection gospel to proclaim. We are resurrection people who have experienced life-giving transformation in a personal encounter with the risen Christ—people experiencing the power and presence of the risen Christ in our lives! We are on the winning team. Do you believe it?

We are destined to be people of victory, not despair. Christ's death on the cross and his resurrection on that first Easter morning broke, once and for all, the power and domination of sin. Christ's resurrection broke the chains of death and darkness. That remains true today, no matter what we may see and experience in this world.

We are called to experience for ourselves the power and victory of the resurrection in our everyday lives. Let us lift up our heads and live as people who daily experience the victory that was won for us at Calvary!

“
it is about a personal relationship with God, made possible through the sacrifice of Jesus on the cross!”



André Cox,
General

The human cost of our 'permission-giving' beliefs

As we approach International Women's Day on 8 March, Nikki Capp, Leader of the Salvos Brothel Outreach Teams, provides some helpful insights from a recent presentation at Camberwell Salvation Army. Below are some highlights from Nikki's talk in which she asks us to consider the human cost of our, often subconscious, assumptions, attitudes and beliefs which impact any realisation of gender equality.

We contribute to suffering, discrimination and marginalisation of people because we passively accept things which are unjust and, if we actually thought about them, we would recognise that they don't line up with Kingdom values and Kingdom order.

God wants to challenge us about the things we are tolerating, or ignoring, and should be acting on. Let's consider the lenses, or perspectives, through which we each view our world.

We have grown up in a society, and church, which is patriarchal.

“God wants to challenge us about the things we are tolerating, or ignoring, and should be acting on.”

Patriarchy literally means 'the rule of the fathers'. A patriarchal society is one where power is concentrated in the hands of men. Almost every human society today and in history is, or was, patriarchal.

Our society assumes and accepts a world view which tells us that women:

- are of less value than men (pay rates for women lag behind those for men)
- can be objectified and owned by men (observe the red carpet ritual of women as accessories at Brownlow or Oscars events and the sorts of questions they are asked)
- solicit/entice/entrap men into lust and sin and are deserving of judgment and condemnation (note how often the media blames women or girls for being victims of assault or crime, based on what they wear or where they go).

Alarmingly, recent Australian research shows that more than one in four young people hold attitudes that put them at risk of perpetrating or tolerating violence against women, or of blaming themselves if they experience it.

I want to suggest that many women and girls have subconsciously accepted this type of world view. We need to challenge ourselves about how often we buy into social expectations or assumptions about the place or role of women.

There is a fantastic TEDx.Talk www.youtube.com/watch?v=KTvSfeCRxe8 in which Jackson Katz highlights the notion that privilege is invisible to those who have it. He argues entitlement is an attitude often assumed by the privileged and that our language and narratives serve to keep our attention off the dominant group—men.

Consider the evolution of language in the sequence below, which progressively serves to negate the identity of Mary and distract from the real subject of this interaction, John:

John beat Mary. Mary was beaten by John.

Mary was beaten. Mary was battered.

Mary is a battered woman.

Katz argues our cognitive structure is set up to blame victims. 'Asking questions about Mary is not going to get us anywhere in dealing with domestic violence—we have to bring the focus back on to John.'

How often are we guilty of not examining the language we use? Our language serves to keep our attention off the dominant group—men.

I wonder if we've considered the lens through which writers of Scripture viewed the world—social norms and attitudes impacting the assumptions and language of the Bible? Three Bible passages on the next page can reasonably be considered through more than one lens. Read down the left column for the story/language as each is told in Scripture. Read the right column for the story told from another perspective.



| 1 Kings 11: 1-3 The story as it's told | Through another lens |
|---|--|
| Now King Solomon loved many foreign women. Besides Pharaoh's daughter, he married women from Moab, Ammon, Edom, Sidon, and from among the Hittites. | Solomon was the most powerful man alive. He married and 'owned' all the most beautiful, desirable royal women from other nations and his own. Plus he acquired the young, beautiful daughters of anyone he chose to take them from. Solomon chose women from across the nations to have sex with, and they could not refuse. |
| The Lord clearly instructed the people of Israel, 'You must not marry them, because they will turn your hearts to their gods.' | Solomon was the king and he disobeyed God—his attention and heart turned to other gods. God's instruction was to all the Israelites. Most men at that time had one or a few wives to distract them—Solomon had 1,000. |
| Yet Solomon insisted on loving them anyway. | Solomon pursued his sexual appetite and had sex with 1,000 women and girls. |
| He had 700 wives of royal birth and 300 concubines and, in fact, they did turn his heart away from the Lord. | Solomon pursued his sexual appetite and the women are blamed for causing him to turn away from God. |

The story from Ezekiel cited below, is a story of two sisters prostituted from childhood and used to help us understand what God was saying about the wickedness of the people of Israel and Judah. Examine how the story is told and the way the language expresses a world view.

| Ezekiel 23: | Through another lens |
|--|---|
| They became prostitutes in Egypt...even as young girls. | The story is about sexually abused children who grow up and continue to be prostituted. |
| One sister...lusted after other lovers instead of me and she gave her love to the Assyrian officers. They were all attractive young men, captains and commanders dressed in handsome blue, charioteers driving their horses... the most desirable men of Assyria | Women were chattels, viewed as spoils of war. Then and today, conquering armies use rape as a weapon of war. Having been abused since childhood and thus viewed as sinful and shameful, these women were used by many men because they had no social status, no protection and no means of support. |
| She prostituted herself...defiling herself...she was still as lewd as in her youth. | No mention of the multiple men who use her for sex—she is the lewd one, defiling herself. |
| She followed in her sister's footsteps, but she was even more depraved, abandoning herself to her lust and prostitution...then she carried her prostitution even further. | Also a victim of childhood sexual abuse and a life of sexual exploitation, the sister, having witnessed her sister raped and killed, finds herself being more violently exploited by conquering armies |

| John 8: 1-11 | Through another lens |
|---|---|
| The teachers of religious law and the Pharisees brought a woman who had been caught in the act of adultery. | These religious men have caught a couple, not married to each other, having sex. They have presumably physically manhandled the woman to the temple where Jesus is, because they want to use her as bait to trap him. |
| 'This woman was caught in the act of adultery.' | Was she doing it alone? Was he not caught engaged in the same act? Where is he to be judged, and where is any indication that anyone other than this woman is sinning? |

“
...we bring voice to, through a different lens.”

John shows us a woman objectified—her voice is nothing, she is a commodity, a pawn in the political power struggle of religious men trying to outmanoeuvre Jesus. It is actually what is left out of this story that tells us the reality of the power structure and worldview from which that society was operating. Yet in this and other stories in Scripture, we see Jesus refuse to collude with patriarchal assumptions and attitudes of his day, treating women with respect and humanity.

Perhaps it's reasonable to think that the Church should be the place, above any other, where inequality and patriarchal attitudes are recognised, confronted and rejected. If we profess to be followers of Jesus then surely, as we grow in the mind of Christ, we need to be living out of a different lens, part of a new 'Kingdom order' where there is no male or female, where sons and daughters will prophesy, where the Spirit is poured out on all people—both men and women (Acts 2:17-18).

Many Christians fail to recognise that most of the social justice issues with which the Church engages are rooted in issues of gender inequality. Jesus models for us a different way. We can choose to view our world, our society and the issues we bring voice to, through a different lens.^o

Nikki Capp

In our June edition Nikki will explain how this notion of society's unequal view of women is played out in our acceptance of legalised prostitution in Australia. www.theline.org.au/facts-about-violence



So who is he? And so...?

Millions of Christians around the world will celebrate Easter once again this year. Following Good Friday observances they will come together on the third day and gather around the central symbol of Christianity—the cross.

There were so many crosses along the hillside outside of Jerusalem; crosses upon which soldiers had carried out death sentences given to criminals.

Two rough boards nailed together and planted into the earth. Yet Christians identify with a cross as central to their life and faith. So why has this cross attracted so many onlookers and followers over the past 2000 years and still today? It must be because of the one who hung there.

When Jesus hung on the cross, the sign above him read, 'Jesus of Nazareth, the King of the Jews'. It is vital we know and understand who Jesus is today, as how we follow him depends on our understanding of the one we are following.

As we read the accounts of the life of Jesus in the Gospels of Matthew, Mark, Luke and John, we quickly note how many times Jesus asked questions of those following him: the curious, the faithful and the doubters. In an intimate setting with those who were closest to him, his disciples, Jesus invited them to consider 'who he is'. In Mark's Gospel we read: 'Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, "Who do people say I am?"' (Mark 8:27).

They responded, 'Some say John the Baptist, others say Elijah; and still others one of the prophets' (Mark 8:28).

The influence of John the Baptist had been so widespread and powerful that, to many people, it seemed that Jesus was simply a reincarnation of his predecessor. The disciples had observed the difference between Jesus and John. John the Baptist was a forerunner, but Jesus constantly spoke for himself. Jesus' ministry was filled with miracles, but that was not so with John the Baptist, who acknowledged Jesus' superiority as he pointed his disciples to him.

The disciples also responded that there were those who suggested Jesus was one of the great prophets, perhaps Elijah or Jeremiah. People could sense there was something of God about this Jesus of Nazareth. There were some similarities to the prophets, but the disciples knew that Jesus was more than an ancient prophet returned. He referred to God as father. He was consistent in his ministry. He brought a message of hope.

The closer we are to him, the more time we spend with him reading his word and listening to him, the clearer it becomes that he is not like anyone else. The preliminary question: 'Who do men say that I am?' did not call for an immediate commitment. Jesus was asking them what they heard others say of him.

It is always easier to answer in the third person, especially about the deep questions of life.

But Jesus moved the conversation away from what others thought, to those around him—those following him. This is where it can get a bit uncomfortable, even for those who follow Jesus today. Allowing the questions Jesus asks to become personal can be challenging and confronting.

It can be described as transferring theology from an armchair discussion to an uncomfortable dialogue between us and God.

Jesus asked them, 'But who do you say that I am?' In other words, 'Who do you understand me to be? Who am I to you?'

This invitation to respond to 'Who do you say that I am?' would force their thinking to deepen—to make a serious evaluation of what they had experienced, seen, heard and felt. This question is more than an attempt to solicit information.



Tracey Tidd
Commissioner



Who do you understand me to be? Who am I to you?"

This encounter—'up, close and personal'—is in fact an invitation to take more than a position. It was an invitation to make a profession of faith.

The disciple Peter responded that Jesus was in fact 'the Christ—the Messiah'—the one sent from God to rescue his people. Peter accepted the invitation. He did more than take a position on who Jesus was, he professed it.

To declare Jesus of Nazareth as the Christ—the messiah who God had promised throughout the centuries, Immanuel, God with us—as the response to the question, is to make a profession. Jesus immediately moved the conversation from the question of his identity to the cross that he knew lay ahead of him. He knew it was important that his disciples understood who he was, as he would hang upon that cross.

Why is this personal profession so critical as we approach the cross once again this Easter? It is of eternal significance that we understand who has died upon the cross.

Our very salvation depends on an understanding that Jesus of Nazareth is the Son of God, the messiah prophesied through the centuries. The one whom the prophet Isaiah described as:

*'Despised and rejected by men;
a man of sorrows, and acquainted with grief...
Surely he has borne our griefs
and carried our sorrows...
He was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us
Peace, and with his wounds we are healed'
(Isaiah 53:3–5 ESV).*

C.S. Lewis describes the significance of Jesus being the Son of God, addressing our need for a saviour:

'But supposing God became a man—suppose our human nature which can suffer and die was amalgamated with God's nature in one person—then that person could help us. He could surrender his will and suffer and die, because he was man; and he could do it perfectly because he was God. You and I can go through this process only if God does it in us; but God can only do it if he becomes man. Our attempts at this dying will succeed only if we men share in God's dying, just as our thinking can succeed only because it is a drop out of the ocean of his intelligence: but we cannot share God's dying unless God dies; and he cannot die except by being a man. That is the sense in which he pays our debt and suffers for us what he himself need not suffer at all. (*Mere Christianity*)

To admit a truth is not to commit oneself to it. Jesus clarified for Peter and the disciples that if anyone wants to follow him then there must be a personal profession that leads to a personal commitment of taking up the cross and following him daily.

We cannot understand Christ until we understand his cross. We cannot accept Christ until we accept the cross. We cannot follow Christ until we take up our cross. Christ calls out to us all—to those who are following him, to the curious, to the observer from a distance, to you and I, along the journey to Calvary again this Easter season, 'Who do you say I am?' Let us hear this as an invitation to not simply take a position, but to make a profession and live this out.

*'When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride...
Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.'*^o



June Knop
Editor

One of my pleasures working in the Editorial Department has been having access to material written by the Booths. This year we have added a new historical feature, Basically Booth, which will cover articles by various members of the Booth family on topics pertaining to spirituality and their views on spiritual gifts. I hope you enjoy their insights as much as I have.

The Salvation Army and physical healing— General William Booth, 1910

The subject of Faith Healing, or Divine Healing as it is sometimes called, has of late obtained some prominence and certain views have been put forward with regard to it which are contrary to our Orders and Regulations and opposed to the teaching of scripture, and which, if received amongst us, would be calculated to create controversy, and thereby interfere with the peace, power, and progress of the Army.

The following are the main propositions contained in our *Orders and Regulations for Field Officers* on the subject. (Part 1. Chap. 4. Sec. 2.):

PART TWO

If all this had not been our experience as an Army, if we did not believe in the power of prayer, and see the proofs of it, how could we say that we are in the line of the Apostles? How could we believe that we are true followers of Jesus Christ? How could we have claimed to have received the Holy Spirit? Blessed be God, it is true, and we are of those who can affirm, in the face of an unbelieving world and a doubting church, that our God is the hearer and the answerer of prayer.

And here let me remark in passing that I strongly desire that these instances of divine interposition should greatly increase and multiply amongst us. The first, the main object, for which the Army exists is the bringing of lost sinners to God, training them in holiness of heart and life, teaching them to fight for him and leading them onward in the great conflict with earth and hell, until they are called to join in the host

of the redeemed.

That, I say, is the object for which the Army exists, but alas, the world, absolved with its vain pleasures and pursuits, cares for none of these things and the performance of such miracles of faith as those to which I have referred is a powerful means of arresting attention to the claims of Jehovah and the realities of religion.

Men and women who have been the subjects of these remarkable manifestations of divine power are sometimes spoken of by us as 'Trophies of Grace.' They are to be found, as I have said, in almost every corps throughout the world, where they not only command the attention of the multitudes who are without God, but compel a measure of faith in him and in eternal things.

Therefore, oh my comrades, I want you to labour mightily for their multiplication. To this end, I beg of you to urge upon each other the duty of Believing Prayer, the danger of this age lies in the direction of scepticism rather than fanaticism, terrible as the latter folly and deplorable as are the consequences suffered by the community where it holds its frenzied

sway. Believing too little, rather than too much, is the evil we have most cause to dread. Oh, Lord, increase our faith! See to it then, my comrades, that you consider the necessity for more faith, and strive night and day, both in public and in private, to cast yourselves more fully on God than you have ever done before in all the exercises of your Salvation work; indeed, in all you think, and speak and do for a richer supply of this urgent need:

A. Bring more faith into your praying. Do not be content with merely telling God about your wants or expressing your desires, or even in reminding yourself of his ability and willingness to supply your needs, but take hold of his word, and believe that he does, there and then, if it be his blessed will, give you the things for which you ask.

B. Bring more faith into your singing. Follow the rule I have given you for prayer. Oh, what a help our precious songs ought to be to the exercise of faith. Sound the chorus over and over again; not for the mere pleasurable excitement caused by the repetition

but because it helps you to forget all the impossibilities of unbelief and assist you in the task of climbing up into the exercise of all-conquering faith.

C. Bring more faith into your testimonies. Hunt up the miracles wrought in your life, past and present, describe the confidence you are reposing in God for the future and tell all out for the glory of God and the encouragement of your comrades.

D. Bring more faith into your talking. Describe the miracles of the Bible in everyday language; search for the miracles of yesterday and the day before, wrought amongst you; show what God has done, and what he is doing, which none but God can do for just such people, in just such circumstances, and with just such temptations and discouragements, as those who hear you. Glory in the God of power and pity, who has promised to save them with the same great salvation if they will trust him. From the platform and in the open-air, push men and women soldiers, saints and sinners up to faith in God.

WE BELIEVE:

- That God hears and answers his people's Believing Prayer.
- That in answer to prayer he does for them what is beyond the power of human skill. He pardons sins, changes hearts, delivers from trouble and temptation and heals disease.
- That at times, especially when help is beyond all human skill or means, he works these wonders for his people and by no other means save prayer and faith.
- That where he has promised, in his word, to bestow the blessing we desire, we must believe without further evidence than that word affords.
- That though by his death Christ did not procure for man healing of the body in the same way that he obtained Salvation for the soul, yet he did die to bring him into relations with the Father that all the true needs of obedient and believing saints will be supplied.
- That we ought to take all our sick-

nesses to God and pray in faith for their removal, but always with perfect submission to the divine will.

- That when the sick have the conviction wrought in their hearts by the Spirit that God is willing to heal them, they are justified in believing that the work will be done for them. When that conviction is wrought in God's people, on behalf of others who are sick, faith in him for their healing is both justified and commanded.
- That this conviction may, when it is not opposed to the will of God, be attained by fasting and prayer. He will teach us what to ask for. As the Apostle says, 'We know not what we should pray for as we ought; but ... He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for Saints according to the will of God.'
- That where the gift of healing the sick may have been imparted, it should be exercised to the glory of God, and not to the exalting of man, and in entire subordination to the more important work of healing and sanctifying the soul.
- That we ought always to sympathise with the sick, pray in faith for their recovery and, at the same time, use all available and lawful means to check disease, relieve suffering, and prolong life.
- That, in cases where God is not pleased to answer the prayer of faith, and to restore the sick person for whom intercession has been made, without the use of means, there ought to be a return to the use of the means that, in the providence of God, are usual and convenient in such sickness.
- That we ought to strive to look through the means thus used to God, recognising that if there be any virtue in a medicine, it is by the power of God and, if there be any skill in a surgeon, it is given him by God, to be employed for others. 'For of him, and through him, and to him are all things, to whom be glory for ever.'
- That when sickness, suffering, affliction, or death seems to be in the order of God's providence for us, or for those



THE GENERAL OVERLOOKED; THE HEAD OF THE SALVATION ARMY PHOTOGRAPHED THROUGH HIS STUDY WINDOW.

we love and, when having besought the Lord in submission and faith that these visitations may pass away, he is not pleased to remove them or spare us from them, we ought to be resigned to his will, prove that his grace is sufficient for us, and thus, whether we live or die, glorify God.

- That none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord and, whether we die, we die unto the Lord. Whether we live therefore, or die, we are the Lord's.°

As published over several 1902 editions of The War Cry

SURRENDER:16

SURRENDER conference is a gathering of Christians from across Australia to share ideas, stories and hope on the issues of justice, discipleship and mission. At its core is relationship with, and involvement of, Indigenous Australians.

Running from 18–20 March at Belgrave Heights Convention Centre, SURRENDER:16 features sessions on:

- Living to see things made right in our world and our neighbourhoods
- Moving out into our communities and seeing the upside-down Kingdom emerge
- Forming deep, healthy and transformational communities
- Biblical reflections on justice and discipleship
- Inviting your church on the missional journey
- Rhythms of contemplative spirituality and prayer
- Discovering what it means to be loving and just global neighbours
- Using art and beauty to stir up change and experience healing
- Gender and our journey towards wholeness and discipleship
- Understanding and engaging with and across cultures
- Exploring what it means to bring redemptive love to economic practices and systems

Three themes underscore this year's conference: Love God, love neighbour, love enemy.

God is love. To truly learn the way of love, we must encounter the divine and all-transforming love of God. As we discover what it means to love God, we can learn to love others and ourselves.

Ideology and dialogue come to nothing if we cannot simply and authentically live a life shaped by Christ's call to love our neighbour. This can be done through faithful presence and just practice with our neighbours, whether they are across the street or across the globe.

Christ's extraordinary call to love our enemies is the prime example of the countercultural nature of his upside-down Kingdom. As we rediscover the practice of radical non-violence toward the other and the enemy, we are able to see the Kingdom vision of wholeness and reconciliation emerge in our church and our world.

Just Salvos is one of many hosting partners—CBM, Churches of Christ, Tear Australia, Baptist Union of Victoria, Concern Australia, Cornerstone Community, Jisas Wantaim, Urban Neighbours of Hope and Urban Seed.°

MOVIE

Risen (M) ★★★★★

With the approach of 'Gladiator meets CSI', Joseph Fiennes was attracted to this retelling of the Easter story because it is 'an incredible noir detective tale'.



Roman tribune, Clavius (Fiennes), is charged with finding the body of the crucified Nazarene, Jeshua (Cliff Curtis). Seen from the perspective of a non-believer, Fiennes is well-supported by a world-weary and cynical Pilate (Peter Firth) and an intensely ambitious aide, Lucius (Tom Felton, of Harry Potter fame).

The Jewish leaders, led by Caiaphas (Stephen Greif), were intent on forestalling any plot by Jeshua's disciples to steal the body from the tomb, so Clavius oversaw the sealing of the tomb, imprinting his ring mark in the wax.

However, come the morning after the Sabbath, the body is gone and the man (or body) hunt is on. Clavius and Lucius leave no stone—or grave—turned. An informant is paid for knowledge of the whereabouts of Jeshua's disciples. Mary Magdalene and Bartholomew are interviewed and released and the other disciples are tracked down to an upper room.

Clavius comes face to face with the man he saw dead on the cross—and he is alive, smiling at him from across the room.

One of the strengths of *Risen* is that it's not necessary to be a person of faith to engage positively with this film. Producer Rich Peluso says that 'those who do not regularly attend church...don't feel preached to. But, they are intrigued...by the birth of Christianity and the fact that the infrastructure of Judea, both the Jewish leadership and the Roman leadership, were all about crushing the man and crushing his followers.'

For people of faith, this unsentimental presentation of the Easter story takes us back to the roots of our faith, allowing us to see Jesus with fresh eyes and determined to keep on following him.°

Bron Williams

 MARK 15:1–20

The defenceless Jesus

The Jewish leaders decide to hand a defenceless Jesus over to Pilate—known historically for his barbaric cruelty. During the trial, the Jewish leaders incite the crowd, forcing Pilate to hand Jesus over.

Perhaps Pilate is concerned at the charge against Jesus—a claim to kingship would make Jesus a potential ‘rival’ for Caesar. Yet Pilate is also mocking, amazed that the man before him is facing such a charge. As he moves toward acquittal, Pilate hesitates, invoking his ‘custom’ of releasing a prisoner at the feast, so he could encourage Jesus’ release. The alternative is Barabbas, whose name could mean ‘son of the father’. We know Jesus as Son of the Father; thus we see the ironic exchange of one ‘son of the father’ for another.

Pilate’s custom may arise from his understanding of ancient Roman carnival—given the nature of Barabbas’ crime, releasing the prisoner was not to pardon him. Instead, it may have involved releasing the captive to the crowd for ‘sport’, where abuse of the defenceless prisoner was likely and death a possible result. If the prisoner survived, he could still be taken back into custody.

The Jewish leaders cannot afford Jesus’ release to the

crowd. His popularity might overcome possible abuse and he might ‘slip through their net’. They avoid this risk by ensuring that Jesus remains in custody—Barabbas is a more palatable alternative. Pilate fails in his attempts to release Jesus. He is weak, although no less culpable. Knowing that Jesus is probably innocent, he authorises his execution and prescribes a whipping too.

All the soldiers gather for ‘sport’ at Jesus’ expense. They use various substitutes for regal attire, such as a purple robe, a crown of thorns, a reed, and kneeling in mock homage. They are ironic in their mock coronation of Jesus but fail to realise Jesus’ true kingship. Later, some of these soldiers will lead Jesus out to crucify him, stripping him naked, and gambling for his clothes.

Mark portrays a defenceless Jesus, who faces mockery and crucifixion for us.^o

Major Dr Geoff Webb is the Western Victoria divisional commander and Vice-Chair of the Army’s International Theological Council.



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OPPORTUNITY IN CANADA

Vice President Academic and Dean

Booth University College is a growing undergraduate Christian institution built on 30 years of excellence, offering a range of academic programs. Centrally located in Winnipeg, Manitoba, Canada, Booth University College reflects The Salvation Army’s deep involvement in service to the community and is committed to “Education for a Better World”. As described in its mission statement, the University College educates students to understand the complexities of our world, to develop the knowledge and skills necessary to be active contributors to society, and to know how Christian faith compels them to bring hope, social justice and mercy into our world.

The Vice President Academic and Dean is the Chief Academic Officer and the most senior member of the leadership team after the President. This position offers a unique opportunity for the right individual to provide essential leadership during a time of planned change and growth. Our strategic plan “**Vision 2020: The Road to Booth University**” was launched in 2014 and builds on the strengths of our academic programs, growing student body, and exceptional faculty and staff. The Vice President Academic and Dean will work with the President and the University College Cabinet to implement the strategic goals.

For details on the position responsibilities, interested candidates are invited to review the full job posting at <https://www.boothuc.ca/about/careers/>

Qualifications and skills

- A PhD degree
- At least 5 years of senior leadership experience
- Proven ability to manage complex and sensitive situations
- An active Christian faith and commitment to the integration of faith and learning in a Christian university-level setting
- Working knowledge of the evangelical church in Canada, including The Salvation Army.

Anticipated starting date for the position is July 1, 2016.

Application materials should include: cover letter, curriculum vitae, statement of faith and how your faith commitment would contribute to fulfilling the mission of Booth UC, names and contact information for three references, and may be submitted in confidence to Marilyn Coupland, Human Resources Coordinator; email: boothuc_careers@boothuc.ca. Applications will be reviewed as received, until the position is filled.



Booth University College 447 Webb Place, Winnipeg, Manitoba, R3B 2P2
www.boothuc.ca
 Visit our website for information on our other current employment opportunities

Project 614 hosts Prime Minister Malcolm Turnbull

The Salvation Army's Project 614 hosted Prime Minister Malcolm Turnbull on 2 February for the launch of the ASK IZZY free mobile site and app. Stated to be the first A-Z guide for homeless people in Australia, ASK IZZY gives people access to more than 350,000 services, connecting them with resources for meals, housing, clothing and medical needs. Meeting with Melbourne 614 staff and clients at their site on Bourke Street, Melbourne, Prime Minister Turnbull said, 'There is nothing lonelier than being homeless...sense of connection is a critical thing. [This app] is a means for people to find a connection.'



◁ The Prime Minister speaks at the launch of ASK IZZY

The Salvos stand for sanctuary

The Salvation Army Australia took a stand for human rights when they called for the sanctuary of 267 men, women and children to be deported to Nauru. Joining the non-denominational movement #LetThemStay, calling for the humane treatment of asylum seekers, the Salvos pledged to support the families who have previously been settled in our communities. Local corps and churches around the country showed their support, writing 'sanctuary' on their buildings.

In an official statement, The Salvation Army said, 'We will continue to work with the government to provide a solution to the issue of large numbers of people seeking asylum'.



◁ The Salvation Army Torquay corps pledges sanctuary

The General visits India's South Western Territory Games

General André Cox and Commissioner Silvia Cox visited India's South Western Territory earlier this month, spending five days ministering to Salvationists, friends and guests in the region.

In a united holiness meeting outside The Salvation Army's secondary school in Kowdiar, Kerala, more than 7,000 people gathered to hear the General's message on servitude.

The visit also included a woman's rally led by Comm. Silvia and a march of witness through Thiruvananthapura. The visit capped off the region's '365 days—Territory on Its Knees' prayer initiative.◦



◁ General André Cox blessing a child during the procession at Kowdiar

Matt Davis

The new CEO of Salvos Stores is uniting mission with business, writes Jessica Morris.

Anything can happen in retail—just ask new Salvos Stores CEO Matt Davis. After taking on the coveted position in January, he has already become acquainted with the breadth of the job. '[I] was only nine days into my role at Salvos Stores when we had a fire at one of our stores,' he shares. 'Fortunately no-one was hurt and the team did a great job. I guess my experience has taught me to be prepared for anything and to keep focused on the goal!'

Crises aside, Matt has already experienced more than most CEOs. Starting out as an accountant in Brisbane, 'way back when you used to pick up your paper tax pack from the post office,' his passion for people motivated him to work for grocery chain ALDI. Learning the ropes of how to combine corporate business with a people-first mentality took him all over Australia and the USA. For the last five years, Matt has worked with global non-profit World Vision in public engagement. His plethora of experiences has led him to Salvos Stores and he is more the ready for the challenge.

'I think that God prepares us in all sorts of different ways. I feel like I've had to experience both "success" and "failure" at work and also in life generally. But one thing you learn working in retail is that anything can happen—and I mean, anything,' Matt says.

'This year at Salvos Stores I really want to listen and get to know things. This part of the Salvos ministry has grown to be quite significant, with 220 stores and over 5,000 staff and volunteers. But I can say that I am passionate about growing our impact.'

Implementing the mission of the Salvos in a corporate setting can be a tough gig, but it is one that Matt relishes.

'Virtually everyone who knows something about running Salvos Stores has said to me, "Congratulations, it's a great role, but it's very challenging." So I guess it's fair to say I am being realistic about how tough things might get from time to time,' he shares openly.

'We definitely need to invest into leaders of the future, exceed our customers' expectations and really connect the "business" with the mission of The Salvation Army. These are some fairly big-ticket items, but I'm a person who loves to work and I feel like I've really found a home joining the Salvos Stores team.'

Behind the scenes, Matt is a family man with love for adventure and passion for the Hawthorn Football Club. Living in Melbourne with his young family, he thrives as he takes on new tasks.

'Trying new things is something we like to do as a family and 2016 will see my wife and I start French language lessons as well as teaching the kids how to sail a small dinghy out on the bay,' he says.

With a love for God and his church, Matt is a regular attendee of his corps' Just Brass program. 'As a keen musician, I love that the program offers primary school-aged kids an opportunity to learn music, irrespective of their background or circumstances.'

Along with this, when it comes to sharing the message of the Gospel, he won't shy away from the heartbeat of what the Salvos are all about. 'In the future, I would love to see us working more closely together on things like our annual Red Shield Appeal, sharing stories of the wider impact The Salvation Army is having around social issues such as violence against women, homelessness and mental health. From my perspective as a Salvationist, there is a fantastic opportunity to rediscover what it means to be One Army, One Mission, One Message.'

As he heads up the booming business of Salvos Stores, Matt knows that, in order to make an impact, his passion must be guided by God's plans. In this, the heartbeat of a ministry motivated by justice and mercy will be realised.

'My challenge to anyone out there is that it actually doesn't matter what your personal skills and abilities happen to be, but rather that you are willing to use them to serve great goods in great ways.'



From my perspective, as a Salvationist, there is a fantastic opportunity to rediscover what it means to be One Army, One Mission, One Message."



Employment Plus was established in 1998 by The Salvation Army to fulfil our aim of helping people find work to support their well-being.

From the Army's earliest days, various social programs grew up alongside the spiritual ministry—including labour exchange services which placed thousands of unemployed in jobs.

An extensive social service network continues today in over 120 countries, with Employment Plus the contemporary expression of The Salvation Army's original labour exchange.



Employment Plus now largest not-for-profit provider following government win

Employment Plus' contribution to The Salvation Army's mission has recently been further strengthened following the organisation becoming the largest not-for-profit provider to deliver employment services under the Australian Federal Government's new jobactive program from July 2015.

The Government's tender process saw Employment Plus successfully competing against many other for-profit and not-for-profit employment service providers, to become one of only three to win business in more than 10 of the geographic 'employment regions'.

'We are thrilled that the government has clearly been impressed with our achievements to date and put their trust in us to deliver their employment services into the future,' said Employment Plus' Managing Director, Greg Moulit.

'As we rely entirely on government funding, the tender result means that we can continue to assist even more people, improve their quality of life and help businesses grow.

'The outcome has meant that Employment Plus has once again emerged as a major player in the market. However, as is the nature of these tenders, some regions were lost and unfortunately resulted in site closures, while others were newly-won.'

Having been awarded an active caseload of more than 40,000 job seekers, key sites across Australia were revamped with innovative

new layouts and modern fit-outs to respond to the increased demand for services and new service delivery model.

'We have moved into the competitive, results-driven jobactive contract with a new service delivery model and new site layouts that we are really proud of,' said Greg.

'The sites have a great feel to them—they are spacious and open-plan, with 85% of the site fit-outs being sourced from, and made by, Australian businesses.

'Improvements in online resources and access to enhanced IT infrastructure will also provide job seekers with the technology to dramatically improve their job search journey.'

Along with site improvements, the Employment Plus brand has been refreshed, reflecting the organisation's contemporary and professional outlook.

Enhanced training for new and existing staff has also been a priority, setting the organisation up for success.

'We have placed significant resources into ensuring that we have one of the best-trained and skilled teams to deliver employment services in Australia', said Greg.

'We are looking forward to driving exceptional results for employers, job seekers and The Salvation Army under the jobactive program.'



A history of empowering growth and opportunity...

The impact of unemployment goes far beyond the financial. It can cause people to lose their self-confidence and their sense of self-worth. Unemployment impacts on individuals and families and can cause lives to spiral out of control.

The Salvation Army Employment Plus' mission as an organisation is to provide quality employment services to those most affected by unemployment. The organisation partners with individuals, businesses, industry groups, governments and community organisations to empower growth and opportunity for all.

Assisting people into employment has been a fundamental activity of The Salvation Army since its earliest days in Australia. The Salvation Army embraces the strongly-held biblical principle that 'work' is vital to our sense of value and self-worth as human beings. The Army also believes that work is a very meaningful ingredient to what it is to be human—contributing to society and engaging with others in building community.

...dating back to 1865

A former Methodist minister, William Booth founded The Salvation Army in the slums of London in 1865. Booth's concern for the destitute masses of England was not only spiritual. The more he learned of the plight of the thousands spurned by Britain's industrial revolution, the more determined he was to see lasting social change.

Booth's belief was that work for a man or a woman was just as important as having a meal a day and having somewhere dry and secure to rest at night. He was famous for declaring that:

'Every man should have at least the same conditions as a cabby's horse—a meal a day, shelter at night, a job of work to do, and a helping hand to lift him up when he falls.'

This belief is acknowledged today as the 'Cab Horse Charter' and remains the motivating force that drives The Salvation Army's welfare work. Lieut-Colonel Kelvin Merrett recently referenced General Booth's belief during his address at Sunshine (Vic.) Employment Plus' opening and dedication ceremony in December.

EMPLOYMENT PLUS



Formed in 1998

joint venture of both TSA territories



Has worked with more than 200,000 businesses across Australia



Assisted more than 500,000 people into work



Achieved a 2014/15 turnover of \$61m



Helps more than 40,000 jobseekers every month

Directs any surplus back into The Salvation Army's social programs



550 staff nationally across 91 sites

The Salvation Army and Work for the Dole

The Salvation Army delivers invaluable assistance to Employment Plus job seekers by providing hundreds of placement opportunities for those participating in the Work for the Dole program.

Work for the Dole gives people the opportunity to gain work-like experience and, in many cases, accelerate their journey to becoming 'work ready'.

Since July 2015, 112 Salvos Stores have hosted approximately 1,000 job seekers, while Family Stores and local corps have hosted nearly 30 projects for more than 200 additional job seekers. Tasks have included renovation and restoration work, building and maintaining gardens, assisting with food banks and retail and administration duties, to name a few.

Employment Plus

We get employers

That's why we don't just fill spots—we fulfil needs.

We get budgets

That's why we place people at no cost to employers—and in many cases with generous subsidies.

We get people

That's why over 200,000 businesses get us.

Employment Plus—we get people

employmentplus.com.au

136 123

Southern Territory

Putting the spotlight on recruitment success

Australia's largest fabric, craft/party and home interiors super-store, Spotlight, has teamed up with Employment Plus to ensure their customers receive not only 'bargains galore' but dynamic customer service galore.

Following a review of internal operations, Spotlight's Joondalup store manager, Jason Dack, met with Employment Plus' Kate Hassett to discuss the store's recruitment needs.

'Jason explained how he was working hard on changing the culture and productivity levels in the store,' said Kate.

'What he needed was the right people to meet the company's vision and fresh outlook—and it was those people that we could help him find.'

Employment Plus' Joondalup and Clarkson sites worked together to screen and provide suitable candidates for group interviews.

'Kate and her team assessed the type of employees we needed to fit our business needs and culture, and then went on to screen and short-list them all, free of charge,' said Jason.

From the groups interviewed, 16 job seekers were rostered on a casual basis with two since moving to permanent part-time employment with the store.

'The candidates we have employed are all professional

in their presentation, possess a keen interest in learning about the business and have the right attitudes to inspire our customers,' said Jason.

'Since their appointment, Kate has kept in regular contact with me to monitor their progress and provide post-placement support to the employees.

'I couldn't be happier with the outcome or with Employment Plus' recruitment service.'

The recruitment program has not only been of immense benefit to Spotlight, but has been a positive experience for the job-seekers involved. Stefan Domandzik had been unsuccessful in his six-month search for work outside of mining, but secured a permanent part-time position with Spotlight following his induction.

'From the moment I was introduced to Kate from Employment Plus, I knew I was in good hands,' said Stefan.

'The interview for the Spotlight position was not only a friendly and detailed interview but one that would see me being employed within a week.

'I am truly grateful for the help and the support I received to get a job I love and feel passionate about—with-out it I would have been depressed and felt lost.

'I am now able to hold my head up high and say thank you to the people who have helped make my life better.'

Eastern Territory

Port Stephens council appoints Employment Plus job seeker to Aboriginal Enviro Health Traineeship

A job seeker with The Salvation Army Employment Plus has been the successful applicant of Port Stephens Council's new Aboriginal trainee initiative, in what is a win for both the community and the environment.

With Port Stephens renowned for its natural beauty and diverse social and environmental characteristics, the Aboriginal Trainee Environmental Health Officer role was created to help sustain the environmental health of the local community.

Local Indigenous jobseeker and father of three young children, Robert Richards, had been unemployed for 96 weeks when he came to Employment Plus seeking job assistance.

Assisted by Wahroonga Aboriginal Corporation, the Employment Plus team at Raymond Terrace worked with Robert to help him overcome his obstacles to employment, identify opportunities and equip him for both the interview and the role ahead.

Robert was one of over 100 candidates who applied for the role and was selected in a group of 12 for the first interview round. After an intensive interview process supported by the team at Employment Plus, Robert secured the traineeship.

'The field was very competitive, but Robert really stood out in the way he approached the group and individual interviews. He communicated a genuine motivation for wanting to make a difference and we were delighted

to award the position to him,' explained Marc Goodall, environmental health and compliance coordinator at Port Stephens Council.

'The team at Employment Plus was also fantastic to deal with. They displayed authenticity, friendliness and cultural sensitivity at all times. I'd have no hesitation in asking them for recruitment assistance in the future.'

The initiative is funded as part of NSW Health's Aboriginal Environmental Health Officer Training Program, developed to train and provide study support for Indigenous people across NSW to become environmental health officers.

As part of the role, Robert will complete a bachelor of natural science (environment and health) at the University of Western Sydney. He will also gain practical environmental health officer skills through placement in Port Stephens Council, Hunter New England public health unit and NSW minister of health programs, addressing and managing various environmental health issues.

'Thanks to the initiative, Robert will take a leading role in driving and ensuring the success of a number of public health projects and will develop into a fully qualified environmental health officer,' said Kylie Gayford, Senior Job Coach at Employment Plus.

'We are so very proud of what this young man has been able to achieve for his own career, for his family and for the community, and commend all involved on the initiative.'

SITE LIST

ACT
Belconnen
Canberra (CBD)
Woden

New South Wales
Cessnock
Charlestown
Chatswood
Cooma
Gosford
Goulburn
Hornsby
Jindabyne
Maitland
Muswellbrook
Nelson Bay
Newcastle
Queanbeyan
Raymond Terrace
The Entrance
Toronto
Wyong
Yass
Young
Ryde
Singleton

Northern Territory
Alice Springs
Casuarina
Darwin
Palmerston

Queensland
Beaudesert
Beenleigh
Boonah
Browns Plains
Capalaba
Goodna
Inala
Ipswich
Jimboomba
Laidley
Lowood
Mt Gravatt
Springfield
Woodridge
Woolloongabba
Cleveland
Esk
Moorooka

Tasmania
Burnie
Cape Barren Island
Flinders Island
George Town
King Island
Queenstown
Rosebery
Scottsdale
Smithton
St Helens
Strahan
Bridport
Devonport
Launceston

Victoria
Altona
Bacchus Marsh
Epping
Healesville
Lilydale
Melton
Preston
Ringwood
Rowville
St Albans
Sunshine
Werribee
Whittlesea

Western Australia
Armadale
Bunbury
Busselton
Cannington
Clarkson
Cockburn
Fremantle
Geraldton
Joondalup
Mandurah
Margaret River
Midland
Morley
Osborne Park
Perth
Rockingham
Manjimup
Victoria Park

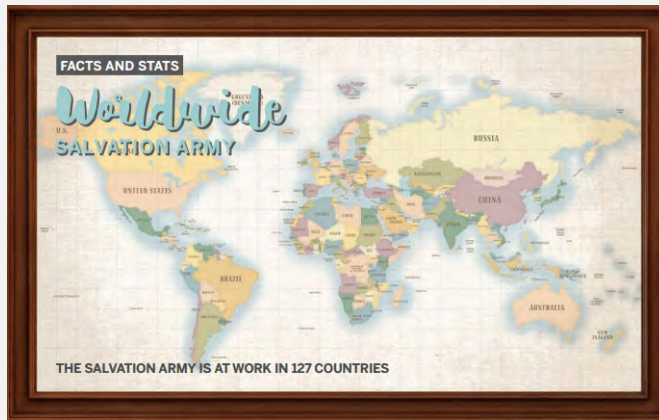
employmentplus.com.au
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Employment Plus

One Family, One Hope

‘While Jesus was still talking to the crowd, his mother and brothers stood outside, wanting to speak to him. Someone told him, “Your mother and brothers are standing outside, wanting to speak to you.” He replied to him, “Who is my mother, and who are my brothers?” Pointing to his disciples, he said, “Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother” (Matthew 12:46–50).



WORLDWIDE, THERE ARE **15,636 corps**

THE SALVATION ARMY OPERATES **39,178** SOCIAL PROGRAMS THAT HELP MORE THAN **20 million people**

GENERAL WILLIAM BOOTH LAUNCHED THE FIRST SELF DENIAL APPEAL IN **1886**

SINCE 1969, SALVATIONISTS HAVE BEEN CHALLENGED TO GIVE **ONE WEEK'S SALARY** TO SUPPORT THE APPEAL

With a global community spanning 127 countries, the 2016 Self Denial Appeal urges us to look beyond facts and figures to the faces of our brothers and sisters in need. We are One Family, united by One Hope.

The challenge remains the same: to give a week's wage in order to support the work of The Salvation Army worldwide. Partnering the dollars in our pockets with the power of prayer, 2016 is a no-holds-barred call for compassion—urging us to step up and out in faith for our church family across the globe.

Running from Sunday 14 February to Sunday 20 March, each week is devoted to the support of a different country. From Jamaica and Myanmar to Moldova and India, the Salvos support more than 20 million people worldwide and Self Denial funds go directly to aiding the pivotal work of corps and services overseas.

Partnered with a weekly video that will be shown in corps across Australia, Fiji, New Zealand and Tonga, a devotional is also available on the Self Denial website, with a special edition for kids, Agents of Truth. To further celebrate this year's appeal, Salvo Studios have worked with Catherine Mackenroth to record the song, 'One Family, One Hope'.

In music, word and prayer, this year's Self Denial Appeal calls us to dig deeper than ever before as we partner with our worldwide family to make a difference.

For those who would like to give one week's salary to the appeal but struggle to achieve that in the six-week intensive campaign, there's an opportunity to set up an ongoing regular plan. Go to www.selfdenial.info for more information. Visit the website for free resources and downloads.

Jessica Morris



"It's just a wonderful feeling to know that you have been used by God to inspire and encourage and push people ahead and give them hope for the future." —General Eva Burrows

In recognition of the significant impact General Eva Burrows had on the lives of so many across the world, The Salvation Army in Australia has established the General Eva Burrows Scholarship. Through this scholarship, General Eva's passion for developing leaders in both Australia and Africa will live on.

Scholarship awards will be made annually to women working with marginalised people, providing a grant to participate in a leadership development opportunity. A second grant will be awarded annually to support Salvationists in Africa to access education and leadership opportunities.



GENERAL EVA BURROWS

SCHOLARSHIP

EMPOWERING LEADERSHIP ON THE FRONT-LINES



For more information

If you would like more information about the General Eva Burrows Scholarship or would like to make a foundation pledge to the scholarship please contact:

Judi Agnew

03 8878 2430

judi.agnew@aus.salvationarmy.org

Major Paul Hateley

03 8878 2405

paul.hateley@aus.salvationarmy.org

General Eva Burrows' legacy lives on

The legacy of beloved General, Eva Burrows, continues to impact Salvationists around the world and, in a fitting tribute to 'The People's General', on Wednesday 10 February, the Eva Burrows Library was dedicated at Catherine Booth College.

As General Eva was a constant supporter of the College, the Eva Burrows Library is a lasting memorial to her as a past teacher and friend.

A result of General Eva's bequest, the library also includes books from her own collection.

With family and friends of the late General present, principal of Catherine Booth College Major Gregory Morgan opened the service, before Major Christine Faragher led the crowd in the song, 'Lord of Creation'.

Lieut-Colonel Lucille Turfrey gave a beautiful tribute, as the General's friend and a former training principal, capturing the colourful life of General Burrows with her words and emphasising the significance of the library's name.

Returning from their recent trip to India, Commissioners Floyd and Tracey Tidd were present for the dedication. Announcing the General Eva Burrows inaugural Scholarship, Commissioner Floyd Tidd expressed the desire of the Army to continue the General's legacy of empowering leadership at the margins of society.

Recognising the General's work in both Australia and Africa, the annual scholarship will enable a female Salvationist who works with the marginalised in Australia to participate in a leadership development opportunity. The grant will also be awarded to Salvationists in Africa, giving them access to education and leadership opportunities.

Psalm 121 was then read by librarian Susan Clarke, before Commissioner Tracey commented and Commissioner Floyd finalised the event with a prayer of dedication.

To commemorate the dedication

of the library, the General's sister, Mrs Emma Southwell, fellow-officer Commissioner John Clinch and friend and student, Lieutenant Meg Dale, took part in a ribbon-cutting ceremony before guests enjoyed light refreshments.

Prior to the ceremony, family and close friends of the General attended a planting of a *Brachychiton Rupestris* (Queensland Bottle Tree), where they scattered General Eva's ashes. The tree was chosen by the family as a metaphor for the place of meditation and respite it will be for people on campus. Growing to 15 metres, the tree will provide shade to an area soon to be paved. A tree that will grow even on rocky terrain, it reflects the fruitfulness of General Eva's own life.

General Eva is remembered for her warm heart and passion for the marginalised. She was a bold and audacious Salvationist, becoming the youngest-ever General and the second female to be appointed in the position. She represented the Army to faith-based and political leaders across the globe, and continued to work with Melbourne's Project 614 until she was promoted to glory at the age of 82.

The Eva Burrows Library serves as testimony to current and future officers, soldiers, cadets, employees and volunteers, enabling them to grow and develop as leaders who seek to love others as boldly and humbly as General Eva did.°

Jessica Morris





Cadets' children's education support

Every year The Salvation Army around the world receives an intake of men and women who have signed up to become Salvation Army officers. These cadets go to a training college and learn how to become leaders of a church.

In places like Papua New Guinea and Indonesia cadets often arrive with only the shirts on their backs. Many leave their children with family members and pressure is put on extended family to support their children.

A fund has been established to help support cadets' children in these two countries, giving them the opportunity to receive an education by paying school fees. Through extended financial support, the cost of school uniforms, school shoes, school stationery and a school bag could also be covered.

It is not possible for the cadets to pay for these things at present as they receive a meagre weekly allowance (paid fortnightly) and by the end of the fortnight some do not have enough money to buy food.

Cadets in Papua New Guinea and Indonesia need much assistance and are very appreciative of our support.°



If you are able to help support the cadets' children via regular giving of \$35 per month, or through a once-off donation, contact the child sponsorship team:

(03) 8878 4543,
PO Box 479, Blackburn Vic. 3130,
childsponsorship@aus.salvationarmy.org,
www.salvationarmy.org.au/childsponsorship

BOOK

The Definition of Christianity ★★★★★

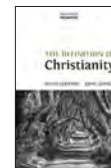
David Gooding and John Lennox

What happens when you take a Queen's University (Belfast) professor emeritus of Old Testament Greek (Gooding) and add an Oxford professor of mathematics (Lennox), mixing historical and biblical lore and contemporary questions of ethics and ideas? You end up with the refreshingly intelligent and intellectually honest 'Myrtlefield Encounters' series.

As it should, this book hinges on the person of Jesus, who 'came not to be served, but to serve and to give his life [as] a ransom for many'. Acknowledging the Church's flaws and contributions—covering aspects of international interconnection, free speech, conflicting world views and religious oppression—the authors contend for one salient point: that the resurrection 'remains the indispensable mark of the true Gospel, and the only basis of true spiritual experience'.

This book reminds me that we cannot overstate the importance—towards the future, relevance and integrity of the Christian Church—of Christians not blandly and blindly following age-old, unexamined assertions.

Available at Koorong, \$20.99



Barry Gittins

book

Release the Power of Jesus ★★★★★

Bill Johnson

The morning after I read this book, I couldn't stop singing the song 'Greater Things'. My prayers came easier and bolder, while my day looked brighter.

With decades of ministry experience and writing from a strong biblical base, Bill Johnson brings a simple, clear and challenging message to Christians—to fire up our faith by remembering and sharing our experience of God's works.

The basis of the book is an expanded view of testimony. Just as the original covenant, or testimony, declared what God was doing for the people of Israel, so our personal testimonies declare the covenant God still has with his people. Such testimony is the 'tool' for living the lifestyle of the Kingdom of God and *Release the Power of Jesus* gives readers the 'how to's' of living the Kingdom lifestyle Jesus calls us to.

Debra Stevens



CD

21st Century Gowans & Larsson ★★★

In 1967, two young British Salvation Army officers produced the first of 10 full-length stage musicals that were to be performed around the world. John Gowans was the lyricist and John Larsson composed the music.

Decades later, this CD features selected songs from the original musicals. General Larsson's son Kevin has reworked each number with modern arrangement styles and accompaniments.

Although there are some fresh musical elements, the overall result is not a huge departure from the original recordings—understandable when you consider the limited appeal of such a 'greatest hits' compilation album to an ever-diminishing audience.

Highlights include a tasteful jazz guitar solo on 'There's Someone Who Knows' and flugel horn interludes on several tracks. The instrumental accompaniments are beautifully written and played by top brass and rhythm players supporting Kevin Larsson's piano. The vocal solo and chorus elements are tuneful and pleasant, but sound more dated in style—almost as if you were sitting back at the original performances. If you loved these musicals and want to reminisce, then this album will please.°

Available at Salvation Army Supplies, \$45.00

David Parker



MAJOR EDITH MAY DUNSHEA

Major Edith May Dunshea was promoted to Glory from Noarlunga Private Hospital, Adelaide on 29 January. She was 86 years old.

As a young girl, Edith Castley was brought up in a strong Christian family living in the Perth suburbs of Leederville and Mount Hawthorn (WA) and gave her heart to Jesus at the age of seven. She attended Mt Hawthorn Primary School and James Street Girls High School, where she counted Hazel Masterson (later to marry Bob Hawke) amongst her friends. Edith achieved her junior certificate and worked as a secretary at divisional headquarters in Perth for four years.

After hearing a missionary officer speaking of work in China, Edith responded to God's call to officership at the age of 12 and was willing to pursue overseas work. She entered The Salvation Army Training College in 1949 from Mount Hawthorn Corps and joined the Peacemakers session. She was commissioned on 9 January, 1950. Edith's first appointments were in country Victoria, at Shepparton and Nhill.

On 6 January, 1951, she married Lieutenant Ronald Dunshea at Perth Fortress Corps and Edith joined Ron at his appointment in Golden Square, Victoria. Further corps appointments were at Broadford, Maryborough, Prahran, Heidelberg, Northam and Bunbury in WA, followed by Kadina, Peterborough, Semaphore, Colonel Light Gardens, Kilkenny, Hindmarsh and Victor Harbour in South Australia. Their four children, Lynette, Brenda, Margaret and Philip, were born during these years.

Upon returning to Victoria, they were corps officers at Springvale Corps and then Edith took on the responsibility of the Seymour Corps while Ron was the Red Shield Representative at nearby Puckapunyal. During this time, Edith led the corps through rapid growth, which was both very exciting and exhausting.

Appointments at Eden Boys Bridge Programme, prison chaplaincy, migrant services and industry welfare management followed. Majors Edith and Ron Dunshea were honourably retired in 1990 and undertook chaplaincy work together at Sunset Lodge until Ron's promotion to Glory in 2000. Edith continued this ministry for several more years.

Edith described herself as quiet, shy with strangers and a loner whose greatest joy in service was home league and working in the young people's corps and corps cadets. She was a very keen timbrellist and shared her skills with many young people. Craft was also a great skill that she enjoyed sharing with others.

Her desire in life was for others to see Jesus through her service as she has 'come alongside' and disciplined many people into the Kingdom of God.

Our love, sympathy and prayers are with her children Lynette, Brenda, Margaret, Philip, her sister Major Margaret Castley and extended family and friends. A funeral service for Major Edith Dunshea was held on 5 February at Noarlunga Corps, 186 Elizabeth Road, Noarlunga (SA) conducted by her nephew Major Clint Castley.



SHIRLEY OSBORNE

Shirley Osborne was promoted to Glory on 13 December 2015. She was 88 years old.

Born 4 October 1927, Shirley Williams lived in Richmond (Vic.) as a young girl and attended Burnley Corps. Her father played the cornet and Shirley would sing at the open air meetings.

Shirley's dad set her a great Christian example from an early age. She attended Northcote Corps as a teenager, where she sang in the women's voices, played the timbrel and taught in Sunday School. She also sang and played in talent quests where she won many prizes. Shirley started piano lessons when she was eight years old and continued until she completed ALCM (Diploma).

During WWII, Shirley took on her first job at a match factory and at 18 she went to work at a shoe factory.

In 1947, Shirley was enrolled as a senior soldier at Northcote Corps. Shirley met Keith Osborne at her 21st birthday party. Shirley and Keith become engaged on 18 June 1949 and were married later that year on 22 October at Northcote Corps.

While on their honeymoon at Healesville, Keith fell ill and upon returning home they learned that Keith had contracted polio. Keith survived with the love and care from Shirley and a six month stay in hospital in an iron lung.

They bought a house in Heidelberg Heights where they lived for 47 years. Shirley and Keith were blessed with three children, Rosalee, Christopher and Malcolm. They loved gardening, including growing vegetables for the family. Once all the children had gone to school, Shirley returned to work in various jobs, including working in local sandwich bars.

Heidelberg Corps became their place of worship and Shirley continued her involvement in The Salvation Army throughout her life. Heidelberg Corps closed and relocated to Macleod where Shirley was home league treasurer for many years.

In 2000 Shirley and Keith moved to Rosebud Retirement Village. Shirley was involved in the community at the village, participating in carpet bowls, craft, exercises and other activities. They both became involved with the Rosebud Corps.

After 60 years of marriage, Keith was promoted to Glory on 15 July 2010. It was a huge loss to Shirley, although she stayed strong during these difficult times and always remained positive.

Shirley loved to knit and sew for the family. She found an interest in all types of crafts and painting and won several awards for her paintings. Shirley was a very caring person. Family was everything to Shirley—she loved her children, four grandchildren and two great-grandchildren. Shirley was a beautiful Christian.

A thanksgiving service for Shirley Osborne was held on 21 December at Rosebud Corps, conducted by Captain Railton Hill. A family tribute was given by daughter Rosalee and grandsons Dale and Brett. ◦





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Box Hill 3128



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Mooroolbark Salvation Army
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Further information mob. 0407 860 085



⊙ **ADELAIDE CONGRESS HALL, SA.**

**CAPTAINS CLARE AND MATT REEVE,
CAPTAIN LAUREL CUMMINS**

On Sunday 6 December 2015, Commissioners Floyd and Tracey Tidd conducted a retirement segment for Lieut-Colonels Rodney and Jennifer Barnard.

Officer and soldier friends from interstate came to Adelaide for the occasion. Rodney and Jenny spoke of their thankfulness to God for blessing them through the years.

In the same service, retiring bandsman John Harrop was presented with a certificate in honour of his 68 years of active service.

That evening, a remembrance service was held to honour relatives and friends who have passed. An honour roll was displayed during a period of silence and then stars with those names were hung on an undecorated Christmas tree.

L-R: Commissioner Tracey Tidd, Gwen Harrop, John Harrop, Commissioner Floyd Tidd

⊙ **BRIMBANK, VIC.**

**MAJOR SIMON DAMEN AND LIEUTENANT KIMBERLEY
ASHMORE**

On Sunday 15 November 2015, Amanda and Johnathan Moore were sworn in as senior soldiers by former COs, Majors Lindsay and Jenni Frost.

Both Amanda and Johnathan testified to the way in which God led them to this point and expressed gratitude for the influence of godly parents and family members.

On 13 December 2015, Ian Stanley, Steve Martin and Dee Wu were enrolled as senior soldiers.

L-R: Major Simon Damen, Ian Berry (Flag), Stephen Martin, Ian Stanley, Dee Wu and Lieutenant Kimberley Ashmore



⊙ **GEORGETOWN, TAS.**

CAPTAINS KAYE AND DEAN HILL

On 20 December 2015, Andrew Parkes was commissioned as CSM. Andrew testified to God's gentle guidance towards acceptance of this commission and was thankful for the people who provided spiritual support, encouragement and nurturing.

L-R: Captain Dean Hill, CSM Andrew Parkes, Captain Kaye Hill



⊙ **COLAC, VIC.**

MAJORS ALAN AND MARILYN JENNER

Bev Newcombe and David and Kim Pringuer were sworn in as senior soldiers on 20 December 2015.



◀ NORTHERN VICTORIA DIVISION MAJORS JOHN AND WENDY FREIND

More than 220 people from across Victoria and beyond came together in Bendigo on Sunday 13 December 2015 to celebrate and recognise the mission and ministry of the Northern Victoria Division.

Junior Soldier Crest Awards were presented to Andrea Steel, Morgan Higginbottom, Olivia Tangey and Erin Allman. Two SAGALA Awards were presented—Jayden Robertson was presented with the Commissioner's Challenge Award and Stephanie Woods was presented with the General's Award.

Major Iain Trainor and Lieut-Colonel Rusty Adams presented their own reflections from their experiences as divisional leaders in Northern Victoria.

Commissioners Floyd and Tracey Tidd recognised the leadership of Majors John and Wendy Freind, and past divisional leaders were presented with commemorative mugs especially made by the famous Bendigo Pottery.

The Maryborough Timbrel Brigade and a trumpet solo by Donald Mayne supported the celebrations.

L-R: Commissioner Tracey Tidd, Jayden Robertson, Stephanie Woods and Captain Bronwyn Wood

Below: Commissioner Floyd Tidd

▼ KANIVA, WVD

LIEUTENANTS CHRISTOPHER AND TRACY SUTTON

On Sunday 13 December 2015, more than 70 people attended the opening of the refurbished hall at Kaniva.

Territorial leaders, Commissioners Floyd and Tracey Tidd, were guest leaders for the weekend, along with divisional leaders Majors Geoff and Kalie Webb.

Geelong Corps Band brought musical support to the event. The band was at the original opening of the hall 50 years ago and two of the original members were part of the band on this occasion.

Commissioner Floyd, along with the corps officers, unveiled the plaque and Commissioner Tracey brought a prayer of dedication. Commissioner Floyd then spoke on Hebrews 10:19–25 with the theme 'From our house to yours', challenging the congregation to come together to worship and then go into the community and bring the gospel to others.

L-R: Major Kalie Webb, Lieutenant Christopher Sutton, Lieutenant Tracy Sutton, Commissioner Tracey Tidd, Commissioner Floyd Tidd, Major Geoff Webb



▲ EAGLEHAWK, VIC.

LIEUTENANT CHRIS MARSH

On 24–25 October 2015, Eaglehawk celebrated its 130th Anniversary. Moreland City Salvation Army Band assisted, beginning with a concert at the Bendigo Agricultural Show attended by 140 people. A street party was held outside the original hall, with Eaglehawk Citizens Brass Band delighting patrons.

That night, the inaugural 'Eaglehawk's Got Talent' quest provided a humorous and emotional event enjoyed by more than 90 people.

One hundred people attended Sunday morning worship and joined together for a corps lunch.



◀ **PRESTON, VIC.**

MAJORS BRETT AND SALLY-ANNE ALLCHIN

On 20 December, Abbas Toopchizadeh, Bita Mahmoudi, Saied Latifi, Neda Bagheri, Mohammad Heydari, Sepideh Banari, Iman Sadeghan, Soraya Arefzadeh, Hermanjit Kaur, Sudesh Kumari, Ameen al-Jamali and Somayeh Janparuar (Lilly) were enrolled as adherents from the intercultural ministries of the Preston Corps.

Abbas came through the English program and started attending the Tuesday evening intercultural Bible study. Saied was a volunteer from Preston community support services who also started coming to the Bible study. Hermanjit Kaur came through mainly music, and the rest of the adherents joined the Bible study through networking.

Most of the new adherents are originally from Iran, with Hermanjit and Sudesh coming from northern India.

Seven of the adherents accepted Christ as their personal Saviour for the first time through the bible study. Five have an Islamic background and two were Hindus. The others accepted Christ in Iran and then escaped to Australia.

◀ **PARAFIELD GARDENS, SA**

CAPTAINS COLIN AND KYLIE PALSTRA

On Sunday 22 November 2015, the service of Parafield Gardens Salvos Caring team was celebrated. The team was thanked for all the hours of caring and visitation they do within the community.



◀ **NORTHAM, WA**

MAJORS KAYE AND RAYMOND REEVES

On 1 November 2015, divisional commander Major Wayne Pittaway presented Corps Sergeant Major Fred Freind OAM with a plaque to honour his many years of service.

CSM Freind's service included regularly visiting those in hospital and nursing homes, mentoring officers and bandsmen, offering a listening ear at pubs and ensuring newcomers to the corps were warmly welcomed.

MARCH 2016

Commissioners Floyd and Tracey Tidd

- 17 ALTC Farewell Dinner
- 18 Surrender Conference
- 19 Box Hill Boys Home BBQ
- 21 THQ Officer Fellowship
- 25 Good Friday meeting, Darwin Corps
- 27 Easter Sunday meeting, Palmerston Corps

Colonel Graeme and Karen Rigley

- 17 ALTC Farewell Dinner
- 18 Spiritual Day Catherine Booth College
- 21 THQ Officer Fellowship

Melbourne Staff Band

- 5 Warrnambool—WWD Bands Festival
- 6 Warrnambool Corps
- 23 Recovery Corps, Moonee Ponds

Melbourne Staff songsters

- 20 Richmond Corps

⊖ KINGS MEADOW, TAS.

LIEUTENANTS GLENN AND KERRY SMITH

On Sunday 27 December 2015, Alexander Johnston and Harrison Johnston were enrolled as senior soldiers. Alexander and Harrison are the first junior soldiers to be enrolled as senior soldiers in 21 years and were supported by their big buds, Ben Jensen and Doug Parker, who will continue to disciple them in their faith journey. In the same meeting, the Kings Meadows Band officially retired and a service of celebration was conducted to honour the service of the band over the last 90 years, both at Kings Meadows and South Launceston Corps.

L-R: Ben Jensen, Alexander Johnston, Harrison Johnston, Douglas Parker.



about people

⊕ GOOD NEWS

From the School for Officer Training, the Joyful Intercessors cadets out-placement appointments are Cadet: Dale Allan, Brunswick Corps with Community Programmes (CVD) and Waverley Corps (EVD); Fiona Allan, Crossroads Youth and Family Services (SSCV) and Waverley Corps (EVD); Reak Deng, Preston Corps (with emphasis on intercultural ministries) (CVD); Elizabeth Kang, Melbourne Magistrates Court—Custody Centre (SSC V) and Preston Corps (with emphasis on intercultural ministries) (CVD); Gemma Keogh, Rockingham Corps (WAD); Alexis Mapleback, Dandenong Corps (EVD); Kahlia McIntosh, McCombe House, Moonah Doorways Programs and Moonah Corps (TAD); Laronie Thompson, Arndale Corps (SAD); Lucy Vandy, Sunshine Corps (CVD); Ram Vandy, Sunshine Corps (CVD); Shannon Watson, SalvoCare Eastern (SSCV) and Kingston Gardens Corps (EVD); Tracy Watson, Moorabbin Justice Centre (SSCV) and Kingston Gardens Corps (EVD).

⊕ APPOINTMENTS

Effective 13 January: Office of the Chief Secretary: Lieut-Colonel Ian Callander, secretary for communications; Majors: Michael Coleman, state social commander, SSC(Vic.); Annette Coleman, state social secretary for officer personnel, SSC (Vic.); John Friend, divisional commander (Tas); Wendy Friend, divisional director for women's ministries, (Tas); Neil Venables, divisional commander (WAD); Lisa Venables, divisional director of women's ministries, (WAD); Ritchie Watson, territorial policy development officer;

Christine Wright, divisional commander, (CVD); Michael Wright, divisional mission resources secretary, (CVD). Office of the Secretary for Personnel: Majors: Wayne Pittaway, pastoral care officer—care leavers (Pastoral Care Centre); Gail Watson, territorial SP3 coordinator (Professional Standards Unit); Major Christine Ellis, divisional seniors ministries secretary and divisional social justice coordinator (Tas) (additional appointments).

⊕ BIRTH

Lieutenants Amy and Ronald Stobie (WAD) welcome the birth of their son Ezekiel James MacDonald Stobie on 3 February. Brother to Natalija. | Lieutenant Simon and Cadet Alexis Mapleback (EVD and SFOT) welcome the birth of their son Liam Edward Mapleback on 5 February. Brother for Lillian. Congratulations to grandparents Daryl and Major Sandy Crowden (THQ) and great-grandparents Majors Graeme and Mary Crowden (R). | Majors Alan and Val Laurens (R) welcome great-grandchild Mason Alexander Powell on 11 January. Son to Kelly and Sam Powell.

⊕ INTERNATIONAL COLLEGE FOR OFFICERS

The following officers have been accepted as delegates for 2017, Captains: Claire Emmerton (11 Jan–20 Feb); Rowan Castle (12 April–22 May); Jason Davies-Kildea (12 July–21 Aug); David Collinson (11 Oct–20 Nov).

⊕ RETIREMENTS

Effective 1 March: Major Stuart Hamilton

BETHESDA NURSES CIRCA 1959

Bernice Jean Maddron (nee Valentine in Sydney, formerly Davis in Melbourne) is seeking contact with anyone who did their general nursing training at Bethesda, Richmond (Vic.), or midwifery training at Bethesda Marrickville, Sydney.

Please contact Jan Magor on (03) 8878 2304 or email jan.magor@aus.salvationarmy.org.

A friendly word from the dept. of youth

Did you love Summer Carnival? Did you love the Corps Cadets small group sessions at Summer Carnival? Do you love the idea of doing more Corps Cadets in the future?

If you answered 'yes' to all three questions (or 'yes' to any of them...or none of them because you didn't go to Summer Carnival at all, but you're willing to go along with this anyway) then, boy, do we have good news for you!

> You can be a part of a Corps Cadets small group all year round!

The Corps Cadets program is our resource for small-group-based discipleship. The small group material focuses on spiritual disciplines, mission and a Salvo identity. As the name suggests, Corps Cadets is not just about bookwork, but getting young Salvos involved with their corps and neighbourhoods. A Corps Cadet is something you become as you follow Jesus.

The Corps Cadets program began in Australia in 1898 but this isn't about the past. Our tagline is 'Corps Cadets: young Salvos changing a 21st century world'. Since relaunching in 2012, there are hundreds of minimags being distributed to youth groups every quarter across the territory and beyond.

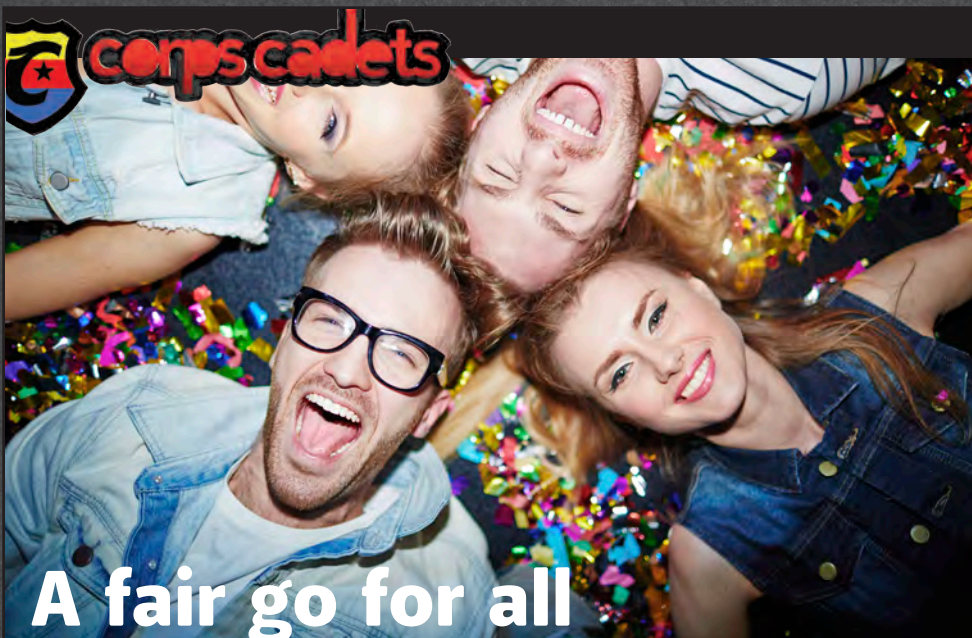
The Department of Youth is currently distributing the Corps Cadets program, so if you'd like to continue the Summer Carnival fun and be a Corps Cadet all year round, then ask your officers and leaders about Corps Cadets!

For more info, contact corps.cadets@aus.salvationarmy.org

Corps Cadets is on Facebook too. Our page is a platform where Salvo Youth and Corps Cadets can connect with each other and get the latest info on upcoming events and program. It also features a prayer network, handy links and lots of goofy stuff, just for fun.

Go 'like' us:

www.facebook.com/corpscadets



Australians often talk about giving people a 'fair go'. The idea that our society should be fair for everyone comes naturally to us. It's not always the reality though, with many suffering injustice here and throughout the world. With the celebration of the World Day of Social Justice on 20 February, 2007, this idea has come up for debate again.

Social justice isn't always an idea that people understand. Sometimes the term is used to represent a cause or a campaign. Sometimes the term is mentioned with an eye-roll, or even offered sarcastically as an insult. For some, social justice is an important value in their lives and for others, it is representative of a cultural attitude that people might not particularly understand or appreciate.

Justice is a concept that can have many meanings as well. There is retributive justice, which is when someone breaks the law and is punished as a result. There is distributive justice, which is about the fair allocation of goods in our society. Social justice, however, is the idea that everyone is equal and should have equal access to the good things in our world. It means that everyone should be able to experience wealth, respect and opportunity, regardless of culture, race or history. Social justice is when everyone gets a fair go.

God loves justice (Isaiah 61:8). Throughout

the Bible, justice is an important part of God's character. God's actions cannot be unjust (Deuteronomy 32:4 Revelation 15:3) and he commanded Israel's authorities to judge fairly and let 'true justice prevail' (Deuteronomy 16:18-20). In Isaiah 1:17, God expressed unhappiness with religious behaviour that did not address the injustices shown to those who are treated unfairly:

Learn to do good. Seek justice. Help the oppressed. Defend the cause of orphans. Fight for the rights of widows

As followers of Jesus, we should also love justice. We need to learn about doing good and seeking justice in our society and throughout the world. We should help those who are powerless and consider the human rights of vulnerable women and children.

While this may seem like a challenge in today's world, there's little room for debate here. As Australians, we believe in the fair go for all. As Christians, we should seek social justice.

For more information on The Salvation Army's social justice campaigns, check out: www.sarmy.org.au/en/Social/JustSalvos/

For small group resources on the topic of social justice, check out the Corps Cadets minimag program:

corps.cadets@aus.salvationarmy.org.



Selfie



SHEKINAH HORSBURGH

< 18 < Mount Gambier (SA)

I've believed in God for as long as I remember. I was born into a Christian family, so I've always been around church.

I find myself really lucky to live my life. I've had some pretty hard times, but God has always been there for me. I remember one day sitting on my bed, worrying. I prayed to God about it and all of a sudden I felt really relaxed. I realised I didn't need to worry. God has also given me an amazing, supportive family. I honestly don't know how I would have coped with anxiety if it wasn't for my family—and I believe God put me in my family because of this.

I was diagnosed with an anxiety disorder when I was around eight years old. Although I have had support from so many people, it hasn't been easy. Sometimes I struggled to go to school and there were long periods of time where I couldn't sleep. Seeing a psychologist, taking anxiety medication and having support from my family has helped me to manage it. I still have really hard days, but I try to remember all the fun I have when I go out of my comfort zone.

Before heading off to Summer Carnival earlier this year, I'd been thinking a lot about love. On the bus to camp, I read Malala Yousafzai's autobiography. Throughout her book, she preaches that love is the only way to make our world a better place. Then I arrived at camp, only to realise the theme was all about love! God has been reminding me that we need to love everyone and that love is the only way to make our world a good, happy place.

To me, being a Christian isn't just about believing in God and Jesus. It's about putting God's love into action and helping others.

It's about looking at what Jesus did while he was on Earth and following his lead.

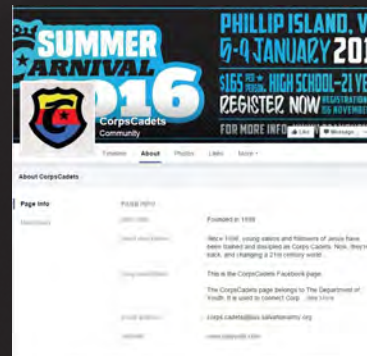
News



Good news, The Department of Youth is available 24/7 and we're right at your fingertips. Check out DOY online and keep up to date with what's going on!

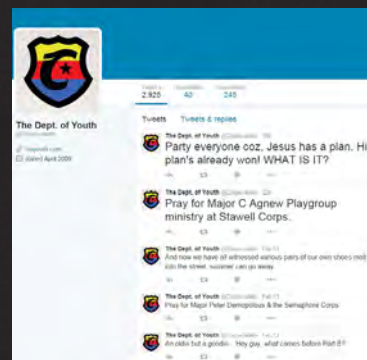
facebook

Are you on Facebook? Of course you are. Make a beeline for the Corps Cadets page by searching CorpsCadets and hit us up with a like! See all the latest pics from Summer Camp and reminisce by watching some videos. The best part is you can join in the conversation and let us know what's on your heart. So let's be facey friend's alright? Deal.



twitter

You're scrolling mindlessly through your Twitter feed, so why not make the whole experience better by heading over to the DOY and following us? It's a win-win for all. You can read about our shenanigans, our witty one-liners, as soon they come up, plus we feel chuffed when you respond. Tweet us at @Corpscadets and say hi today!



>TO COME:
Corps Cadets mini mag.°



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head to saarmy.org.au/cad

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