

on fire

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Porn again Christians



inside: JOURNEY TO INDEPENDENCE • CREATIVE OPPORTUNITIES • NEXTLEVEL LEADERSHIP

2016 Men's Retreat

Still Fighting

KEY NOTE SPEAKER

COMM **FLOYD TIDD**

NATIONAL COMMANDER



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The statistics in our feature this month, Porn again Christians, are staggering and eye-opening. As I read the article, three quotes came to me:

'The chief danger that confronts the coming century will be religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God, heaven without hell,' (*The War Cry*, 2/3/1907 p.4, William Booth).

'You should know this, Timothy, that in the last days there will be very difficult times...[people] will act religious, but they will reject the power that could make them godly...' (2 Timothy 3:1-5).

'...the sin of the Old Testament was the rejection of God the Father, the sin of the New Testament was rejection of God the Son and the sin of today is the rejection of God the Holy Spirit' (*The Times to Come* by David White: quote by unnamed preacher).

Society today reflects the age that the disciples lived in, more closely than any other time in history. Christianity is on the margins, alternative faiths including paganism, the occult and new age are embraced by many, various lifestyle choices are common and accepted and, on the whole, society is consumer-driven and self-focused.

Basic human nature presents itself in the cycles of history and is displayed in whatever is openly available in society at that time. Today we have access to helpful and harmful information at the touch of a button.

True conversion encompasses full repentance and regeneration. However, without the subsequent (and ongoing) work of the Holy Spirit, it is impossible to live a purified and empowered life—we will succumb to our basic human nature.

It is the Holy Spirit within us who enables us to make godly choices and pursue holiness. Just as the disciples needed empowerment after conversion, so do we. The disciples already had the power to preach the Gospel, heal the sick, cast out demons and do miracles. Afterwards, at Pentecost, the baptism of the Spirit delivered them 'from unbelief, from spiritual dullness, worldly ambition...we cannot escape the necessity of a post-conversion work of the spirit...from self-seeking...' (*Power for Witness*, August 1883, p3).

Catherine Booth challenges us, 'Has your day of Pentecost fully come?... Putting behind all that hinders, [say] "I will give all up, and now Lord ... baptise me with the Holy Ghost"'.



June Knop

Captain June Knop
Editor

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Word for Word

Commissioner
Floyd Tidd

Did you know that one million selfies are taken every day? There are in fact almost 35 million photos containing the hashtag #selfie on Instagram alone. Taking selfies is most popular in Australia, closely followed by Canada and the United States. It has also been identified that 14% of selfies are digitally enhanced, with 34% of men saying they retouch selfies, whereas only 13% of women admit to it.

For many millennials, whose ages range from 18 to 34, taking at least one selfie with their mobile phones on a daily basis is as much a part of their normal routine as brushing their teeth or putting their shoes on. Based on this estimated frequency of taking pictures each week, a millennial could eventually take up to an average of 25,676 selfies during their lifetime.

As we move together toward Australia One, it is important that we step into the future with our eyes wide open. But what are we looking at?

There is a risk that in our reviews, studies, discussions and planning we look inward with glances in other directions. The move to Australia One is not about a merger of two territories. Australia One is a move after God's heart and mission. Therefore, our looking cannot be of a 'selfie-nature'.

The invitation throughout Scripture is for God's people to look to him, and to others.

God has promised, 'You will seek me and find me when you seek me with all your heart. I will be found by you' (Jeremiah 29:13–14).

As we look forward we must keep our eyes fixed on the author and finisher of our faith. In our looking, we will look to God. The first national initiative of Australia One commenced on 1 June 2016, as we began the journey of '100 Days of Unceasing Prayer', with the intention of focusing our eyes upon the One who has a hope and a future for Australia and a role for The Salvation Army.

Looking to God leads our gaze to that which he looks upon. People. Others! From its earliest days The Salvation Army captured the heart of God, expressed in keeping our view upon others. We are a saved people, seeking to lead others into the discovery of the hope, freedom and life abundant found in Jesus. The single-word message sent round the world by William Booth, 'Others', directs our careful observation as we move toward Australia One.

The Salvation Army does not exist for itself. The Salvation Army in Australia is a vessel raised up by God for his mission in the world. The Salvation Army in Australia will remain focused on others.

Let's join in the prayer, 'Open the eyes of our heart, Lord' as we step together into the new chapter for The Salvation Army in Australia.°

The power of invitation

A lady attends playgroup with her two children and is invited to worship on Sunday. She attends and is moved by the presence of the Holy Spirit, becomes a regular worship attendee at the corps and decides to become a follower of Jesus.

A man is required to undertake the Positive Lifestyle Training course with a court chaplain. He is invited to connect to the local corps thrift shop as a volunteer and, over time, begins to form relationships with others from the corps and is now on a journey of faith in Christ.

A couple seek assistance from a Doorways centre and are invited to attend Messy Church. As a result of these relationships, they attend Alpha and become Christ-followers. Now they assist in leadership.

A teenager with serious personal concerns connects to a small discussion group on matters of life and faith where meaningful relationships are formed. She is invited to a divisional youth camp where she becomes a Christ-disciple, experiences transformation and healing—now she is growing in her faith and understanding of God's purposes for her life.

In conjunction with a social program for those at risk of homelessness, a corps provides a weekly breakfast. A number of people attend regularly, finding not only good, wholesome food but helpful connections with others. Corps members invite them to corps events including worship. Today a few regularly attend worship, claiming The Salvation Army as the place where they belong.

An asylum seeker receives assistance from a Doorways centre but also wants to find a way to contribute, using his skills and to learn English. He begins to volunteer at the corps and attend conversation classes. He invites his friends and now a group of them are an integral part of the life of the corps, discovering who Jesus is and exploring the Christian faith.

These are real-life stories replicated around the territory through our corps and social centres. There are two commonalities to every one of these stories—the power of a simple invitation and the power of authentic Christian community to impact a life into the Kingdom of God.

It's simple, yet profound, amazing and humbling. What might we see God doing among us if increasingly we became invitational followers of Christ alongside accepting, welcoming communities of faith? °



Winsome Merrett
Lieut-Colonel

“
As we look forward we must keep our eyes fixed on the author and finisher of our faith.”

Only Lost

“The Bible tells us that the shepherd goes looking for even one lost sheep, and when he finds it he calls his neighbours and friends to share his joy.”
(Luke 15:1-7)



Once I read in our local community newspaper the sad tale of a family whose little dog ‘Aussie’ went missing. He was a loved family

member so you can imagine how distressed they were as they searched the neighbourhood for him, but sadly he was nowhere to be seen. After much effort to find him, they decided to go to the dog pound to see if someone had perhaps found him and handed him in. That turned out to be the case but, to the family’s horror, little Aussie had been euthanised 10 minutes before they arrived. The family was heartbroken. Their mother said, ‘Maybe if he was abandoned or abused I could understand it. But Aussie was registered and loved, he was only lost.’

‘He was registered and loved, he was only lost.’ Those words touched my heart. I began to think of God’s children—we who make up his family. I began to think of all those who once claimed Jesus as their Saviour but who have wandered away at some point in their lives. I’m sure we all know people like that. People who gave their hearts to Jesus as children, as teenagers or even later in life, then somewhere along the way something happened that took them away from the Lord. Hurts that were never healed, dreams that were never fulfilled, hard times that never got easier, or joy that faded away. It wasn’t intentional, it wasn’t supposed to turn out that way—it just did.

These people once gave their hearts to Jesus, their names were once ‘registered’ in the Book of

Life (Revelation 21:27), they were and are loved—they are now lost.

I wonder if we are looking for them as earnestly as Aussie’s family looked for him. I wonder if we are trying our hardest to get them home again. The Bible tells us that the shepherd goes looking for even one lost sheep, and when he finds it he calls his neighbours and friends to share his joy (Luke 15:1-7).

It’s so easy for people to drift away without others noticing. We go to church each Sunday and think everyone’s with us, then one day we notice that someone’s missing, and we realise that we haven’t seen them for a while. When exactly did they stop meeting with us? Who knows—we get caught up in our own lives and quite unintentionally stop looking out for others. We presume they are with us, but on closer investigation we find that’s not the case.

How about we take time to look around and see who is missing from our church family? Who has wandered away? Who is struggling in their walk with Jesus? Then, instead of condemning them, or being indifferent to their needs, let’s do what Aussie’s family did—go out in earnest and find them. Let’s look in every place we think they might be. Let’s get our friends and neighbours together and leave no stone unturned until we find them. We must find them before it is too late.

Please go. Please look. And please remember that, like Aussie, they were registered and loved, they are only lost.°

Shirley Templeman Twells



Journey towards independence

The Salvation Army (TSA) Crisis Services have provided youth refuge accommodation in St Kilda for close to 35 years. Unfortunately the experiences of homeless young people over this period have not changed significantly. Young people continue to experience crisis and homelessness due to family breakdown and violence in the home, coupled with a high incidence of co-existing mental health and problematic substance use issues—often associated with traumatic experiences in early life.



An emerging issue is the high number of people seeking support who have no access to an income, compounding the experience of exclusion and isolation and necessitating the support of TSA services for every imaginable cost in a young person's life, often for many months.

Crisis Services Youth Refuge epitomises the work and values of TSA in its care and nurture of the most vulnerable young people. For many, the engagement and support of TSA services provides the only positive link to adults to both guide and 'be with' them during this important period of their young lives.

Crisis Accommodation Program (CAP) works intensively and therapeutically, demonstrating a high level of success in assisting young people to transition to safe and sustainable housing options. Young people continually remind us that safe sustainable housing is vitally important but often meaningless without a

vibrant caring community. This has guided us at Crisis Services to ensure that community is at the forefront of our program design, much of which revolves around our commitment to beautiful and abundant edible food gardens, creative opportunities for education and learning and hospitality derived from sharing in healthy life-giving food. Our staff and young people learn and grow together in their understanding of sustainability and permaculture and genuinely embrace the most basic of permaculture principles in our care for the Earth, care for each other and the sharing of our surplus, principles comfortably aligned with broader Salvation Army values.

CAP is a purpose-built facility (built in 2010/11) consisting of 13 self-contained units in a range of configurations to allow work with young singles, couples and families, providing emergency accommodation for close to 300 young people and children each year. The physical spaces have proven to be a critical

component to our successful work. A range of communal and private spaces, situated on over an acre of gardens, promote this active and vibrant community.

A notable benefit in maintaining a beautiful physical environment has been a total lack of incidences of violence or property damage, which is unique when accommodating young people with such complexities and disadvantage. Most young people seeking refuge accommodation present with a range of issues including mental health, problematic drug and alcohol use, horrific experiences of trauma and loss and family violence. These issues are exacerbated and complicated for young people by experiences of the out of home care system.

Gone are the days where the main function of youth refuge is only to provide a safe bed, accommodation at CAP has proven to be an ideal setting to work towards addressing issues that contribute to a young person's unique experience of crisis, homelessness and broader exclusion from the community.

The program model is outcomes-focused in its design with creative opportunities for young people to develop transferable and measurable skills in a therapeutic and healing environment. The model works with young people to develop a plan to assist in the development of the necessary skills and experiences to move beyond the homeless service system to feel confident to maintain long-term sustainable housing. We ask that all residents actively engage in our 'Journey Towards Independence' program model; for many it is a rare opportunity to have the support, encouragement and expectation that they can achieve self-directed goals in a live-in environment.

'Journey Towards Independence' is an 8–12 week intensive residential program where young people actively engage in activities designed to achieve measurable and transferable skill development to assist towards successfully transitioning to independent living.

'Journey Towards Independence' program assists young people in five structured domains:

1. Intensive life and living skills—developing independence. Assisting young people to develop measurable and transferable skills to live independently.
2. Health and wellbeing—healthy mind/healthy body. Assisting young people to actively address health issues impacting on their lives with a focus on problematic substance use and mental health issues.
3. Youth participation—inclusion/resilience/mastery. Presenting a broad range of activities with a focus on social inclusion, resilience and developing mastery.

4. Education pathways and engagement—learning for life. Supporting young people to re-engage in an education and training pathway.

5. Long-term sustainable housing—building a home. Ensuring that young people have the necessary skills to maintain safe, secure and sustainable housing.

Developing a program that places emphasis on understanding young people in the context of their life and experience is fundamental to the success of achieving sustainable outcomes. The model is characterised by a commitment from all staff to understanding the particular issues of young people who have experienced traumatic, chaotic and abusive childhoods and how these experiences might manifest themselves in our accommodation and support environments. This commitment ensures that the dignity and positive attributes of all young people are embraced and celebrated.

CAP enthusiastically welcomes young people whose problematic behaviours have often resulted in being exited from programs and supports, without having had the opportunity to realise personal and case-plan goals. This targeted approach has led to a significant reduction in young people exiting the program, allowing for a continuity of support, utilising the refuge environment as a safe, supportive platform to address the causal issues of their homelessness in relation to health, housing, managing relationships, and valuable life and living skills. Young people are allowed to make mistakes and are encouraged to learn and grow, in a community of people who care about each other. CAP model fosters the innate worth and dignity of each individual, working with them to move forward in a goal-directed way, despite the problems they may face along that path. This commitment reflects especially on the broader Salvation Army principles of compassion. In a world where justice, care, and family support have too often failed the young people we work with, the necessity and value of the gift of compassion speaks loudly to our staff.

Our work at Salvation Army Crisis Services allows us to witness the magnificent strength and resilience of these young people. Our staff are guided by the hope of a brighter future for all the young people we work with. Our daily commitment is to ensure that our services provide a healing physical space, creating opportunities to utilise this critical period of time and support to be transformative—facilitating each young person's unique journey towards independence.

Rob Ellis

*Manager Youth & Family Services
The Salvation Army Crisis Services*



It is a rare opportunity to have the support, encouragement and expectation that they can achieve self-directed goals in a live in environment.”

Porn again Christians

David Parker explores the challenges presented by Internet pornography and how the church can respond effectively to those struggling with it.



Experts are calling pornography the most underrated health issue of our time, comparing it to other addictions such as alcohol, drugs, food and gambling, with devastating consequences for the mental and social wellbeing of future generations. Digital porn is available at anyone's fingertips with perceived anonymity. Industry analysts estimate that at least 30 per cent of all data transferred across the internet is porn, with the average age of first exposure being eleven. The Salvation Army recently called on the Australian Government to act on the explosion of porn accessibility and the resulting social and health concerns (*On Fire* May 2016).

Society has a real crisis, but according to key prophetic voices, so does the Church! Pastor and author Chuck Swindoll calls it the biggest cancer in the Church today. Dr James Dobson, a Christian psychologist, warns that facing the challenge of pornography within the Church will encounter some resistance because Church leaders caught in its grip are burdened with shame and the fear of being discovered.

Josh McDowell believes that young people in the Church are less receptive to biblical living because 'the easy access to pornography is distorting their views of morality and the Christian faith.' This concern prompted the Josh McDowell Ministry to commission a targeted study among committed Christians to fully understand the extent of the crisis and help equip the Church to respond.

The full report by the respected Barna Research Group titled 'The Porn Phenomenon' was released in April this year. It highlighted a new study based on 3,000 respondents who self-identified as practising Christians including Church pastors, youth pastors, teenagers and young adults. The definition for a practising Christian was someone who declared their faith was very important in their life and they had attended Church worship in the last month. Although this is USA research, the accumulated evidence across the world suggests it would be indicative for countries like Australia. After all, internet pornography can be accessed anywhere.

Some of the key findings for the purpose of this

discussion are:

- The biggest increase of people who regularly access pornography is teenagers and young adults, (including females). This is both in the general population and Church attenders. The younger generation believe that viewing porn is far less morally wrong than not recycling!
- Of practising Christians, 13% reported seeking porn at least once a month compared to 42% of all others. However, the Christian respondents indicated significantly higher levels of shame and guilt.
- About 12% of youth pastors and 5% of pastors currently describe themselves as addicted to porn and a majority of these agree that it negatively affects their ministry. Interestingly, only 8% of pastors believe a pastor should resign if using porn, with most suggesting it should be dealt with through counselling and accountability support instead. In contrast, 41% of adult Christians think a pastor should relinquish their ministry position if they are found to be using porn.

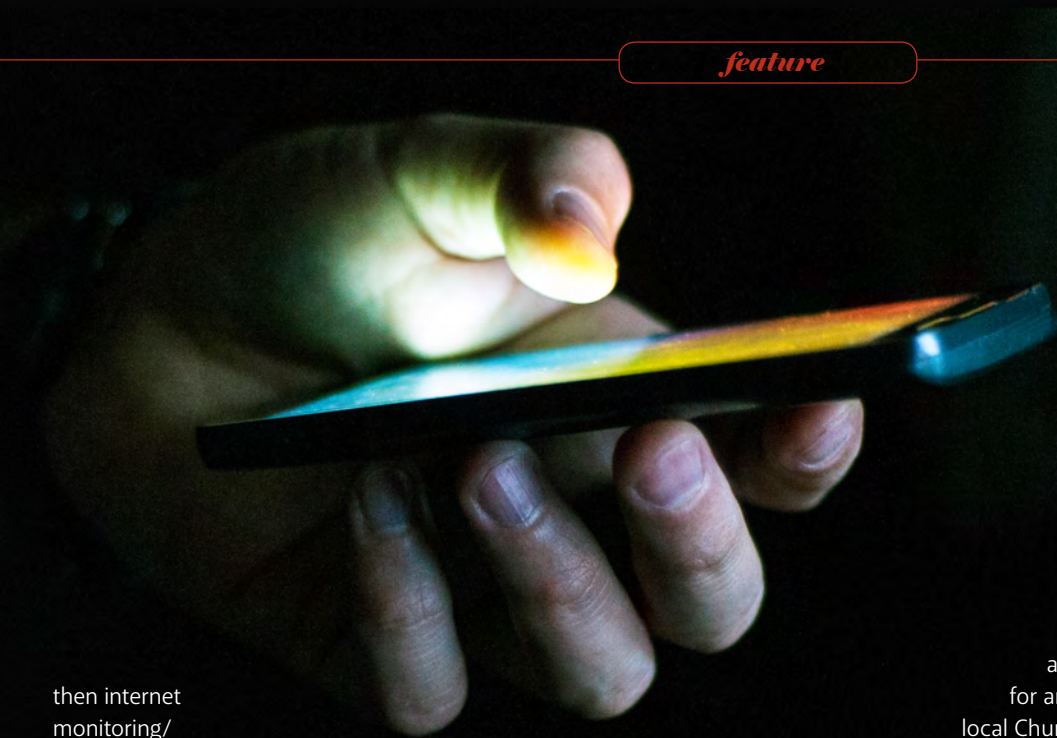
Overall, the vast majority of Church-goers believe pornography is a bigger problem in the Church today than it was two decades ago. More than half of the youth pastors report that a teenager sought their help in dealing with porn in the previous year. But most people do not readily seek help or disclose if they have a problem. The 'XXX-Church', an internet outreach ministry for those seeking help with pornography or sex addiction, says that 'even though Church is becoming a safer place for people to admit their weaknesses and failings, the majority of Church-goers who are struggling with porn keep secret about it.'

So how can the Church respond to this challenge—both within our faith communities and for the world that we are called to engage with? The Barna report highlights some trends and opportunities to consider with what currently happens and what more could be done, or done differently.

The resources recommended by senior pastors in the US include personal counselling at the top (71%),

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The vast majority of church-goers believe pornography is a bigger problem in the church today than it was two decades ago.”



then internet monitoring/filtering, accountability groups, mentors, with the least recommended topic being specific Bible study (24%). Although three-quarters of these pastors felt well-equipped to help people struggling with porn, most Christian adults were sceptical about their leaders' abilities in this area, or they would prefer avenues further removed from the Church. Therefore, making information and literature available about how to access help in the community or even on the internet seems a good starting point.

In contrast, the most effective strategy favoured by youth pastors for dealing with teenage porn use was to set up an appropriate mentor for the young person. One major underlying reason why someone turns to porn is a relational issue. Everyone needs to feel connected. If handled sensitively, a teenager or young adult may respond effectively to the positive support of a trusted mentor, or even an accountability group where they find a sense of belonging.

The tidal wave of pornography reaches all countries, cultures, religions, ages and socio-economic groups. But in today's world, it is teenagers and young adults who are more likely than older adults to use smart-phone technologies and apps to view, receive, share and actually create sexually explicit content. Parents, schools and police have been overwhelmed with the 'sexting' behaviour of young people. Barna found that 27% of millennials (aged 25–30 years) said they began viewing porn before puberty. This highlights the urgency for Church youth and children's ministries to capture the hearts and minds of the next generation amidst the competing pressures of their peer group and culture.

A vital approach for any local Church is to encourage an open climate of recognition that

sexual sin, including the use of pornography, can claim anybody—even Christians. Shaming and judging will only drive someone away from the very people who should provide emotional and spiritual support. Churches must treat pornography use just as we would treat any other sin—with grace. Sexual sin does not disqualify anybody from the grace and forgiveness of God.

At a broader level, the Barna report challenges the Church to reject the morality of self-fulfilment and self-centredness that has saturated our contemporary culture and drives the unrestrained appetite for sexual pleasure, including indulgent pornography use. As David Kinnaman and Gabe Lyons write in *Good Faith*, 'Nearly everything about the broader culture is expertly marketed to appeal to our comfort, wellbeing, safety, and satisfaction. A delicious meal. Your dream holiday. The perfect house. Great sex. What will fulfil you? But then there is the way of Jesus.'

The pulpit may not be an appropriate place to address pornography use by Christians, but Church leaders should seek to put it on the conversation agenda in the life of their congregations. Small groups, retreats, discipleship classes, accountability and mentoring programs may provide occasional forums to raise the issues in a supportive and non-judgmental way.

Roxanne Stone, editor-in-chief at the Barna Group, concludes, 'We require a new model of social engagement, one marked by joy, grace, and hope. The porn phenomenon is not a time for apocalyptic and hysterical rhetoric, but an opportunity to advance the life-giving messages of the Gospel.'^o

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Churches must treat pornography use just as we would treat any other sin—with grace.”

For more detailed information about this research, or to order the published monograph of 'The Porn Phenomenon', visit the website: Barna.org

An opportunity for creative business

Creative Opportunities in Brunswick (Vic.), the only Australian disabilities enterprise run by The Salvation Army, is a great example of truly integrated ministry and mission, writes Bron Williams.



Well over a decade ago, Major David Eldridge (now retired), then corps officer at Brunswick, found that many of the people who were coming to Brunswick Corps and Community Centre were a similar cohort to those currently employed at Creative Opportunities. While the Army had been working with people who had disabilities, it was mostly in the areas of providing psycho-social support, accommodation or welfare.

As the Army developed employment programs, such as Employment Plus, a variety of other training programs also came into being. Creative Opportunities began, not so much as a disability program but rather as an employment program, focused on people with disabilities as well as long-term unemployed and youth.

The mission of Creative Opportunities is to secure meaningful employment and training opportunities for people with disabilities through the development of a viable and sustainable community business. To that end, it manufactures a variety of timber products including furniture components and specialised timber packaging.

While there are a number of private Australian disability enterprises, most are directly linked to disability-specific organisations which work with a defined group of people, such as those with intel-

lectual disabilities, para- and quadriplegics, sensory disabilities such as being deaf or blind and those suffering psychiatric illness.

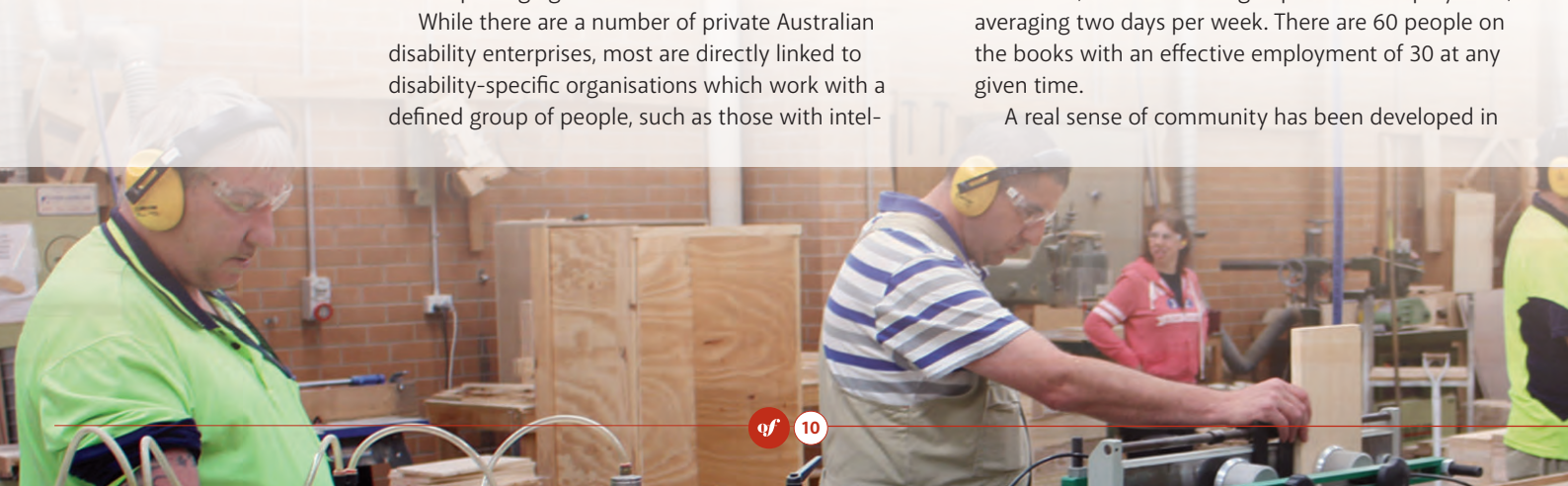
As with any good business, Creative Opportunities has competitive pricing, is committed to meeting service deadlines and by providing fast, efficient and reliable service, has become a popular choice for a wide variety of products and processes.

As a labour service to a range of industries, Creative Opportunities aims to increase the work skills of people with disabilities through individual training programs, to promote active participation within the general workforce and wider community and to ensure ongoing business from satisfied customers.

Its work environment is one in which employees find enjoyment and fulfilment in their work and receive acceptance and respect. The opinions and thoughts of employees are valued and their contribution to the future of Creative Opportunities is fully recognised.

A large majority of employees have psychological disabilities, with most being in part-time employment, averaging two days per week. There are 60 people on the books with an effective employment of 30 at any given time.

A real sense of community has been developed in



I've made lots of new friends and learnt new skills. If I didn't have this job to keep me busy, I don't know what I'd be doing. Getting paid helps me keep a roof over my head.

this workplace through the introduction of a variety of social activities. Each morning at the 7.30 am briefing, there is opportunity for employees to tell personal stories, bring in food to share and relate examples of random acts of kindness they've performed, such as giving up their seat on the tram or helping someone in the supermarket.

Each prospective employee goes through the normal application process, which includes an interview. An assessment is then done to ensure that this type of employment is a good fit for the individual. All employees must comply with the usual workplace processes and procedures, including OH&S, being punctual and wearing appropriate clothing and safety gear. Performance criteria are also put in place that give regular structure to the workplace environment.

One person who has benefited from employment at Creative Opportunities is Craig, who faces issues related to psychiatric health and acquired brain injuries. Beginning work there in 2012 after completing a job readiness course with specialist employment agency Northstar, this was his first step into real employment.

'I love working at Creative Opportunities,' he says. 'I've made lots of new friends and learnt new skills. If I didn't have this job to keep me busy, I don't know

what I'd be doing. Getting paid helps me keep a roof over my head,' he adds.

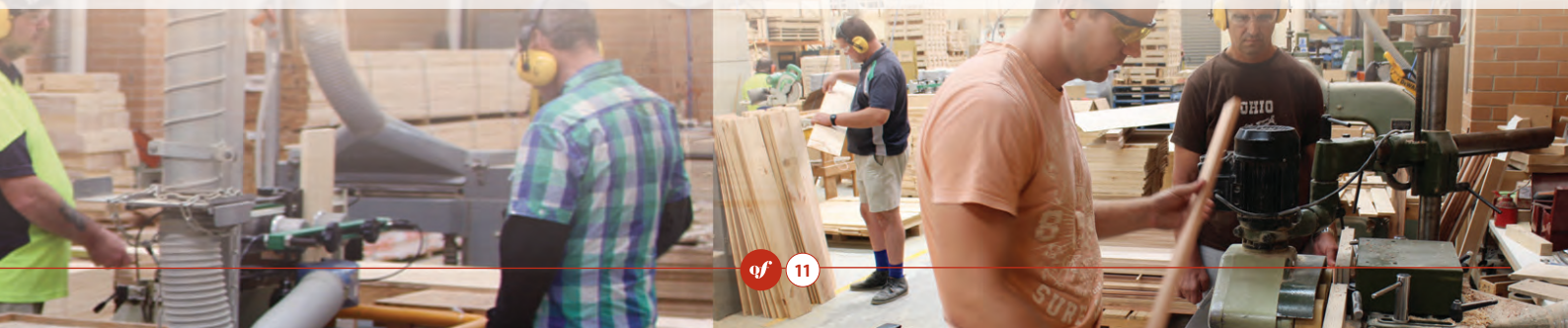
Since beginning work, Craig has increased his hours and now works three days a week. His self-confidence and motivation to take on responsibilities have flourished—he is now an active member of both the employee representative and the occupation health and safety committees.

More than 40% of Creative Opportunities income is from the sale of products and processes. From July this year, the National Disability Insurance Scheme (NDIS) began to be rolled out which changed the way disability service providers accessed government funds. In the past, the government made block grants to service providers. Under the NDIS, individuals apply to the National Disability Insurance Agency (NDIA) to have a plan developed which will meet their support needs. Once a comprehensive plan is made, the individual can then choose which service to access for their required needs.

Creative Opportunities has worked hard to ensure that it is ready for this change by registering to be an NDIS service provider, by reviewing its information technology systems to ensure that it meets the NDIS reporting requirements and by training current employees on the process of applying for the NDIS plan of support.^o

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The opinions and thoughts of employees are valued and their contribution to the future of Creative Opportunities is fully recognised.”



On the frontline of ministry

After 40 years of service in The Salvation Army, Commissioner Aylene Finger's retirement service was held at Ringwood Corps on 31 July. She tells Jessica Morris about her life and why ministry will always be her calling.



“I have loved it all, every appointment different, every appointment filled with challenges, but it has always been about people and it has always been for God.”

When I met with Commissioner Aylene Finger, she had just come from a prolonged prayer meeting. I expected her to be feeling rushed or even stressed—after all, her retirement was only weeks away. Yet she was radiant and full of life, with that infectious, welcoming smile that makes anyone feel immediately at home in her presence.

She spoke warmly about those early days when she was introduced to The Salvation Army at the age of 17 and invited by a friend to a meeting in Adelaide.

Aylene's first impression of the Salvos adds to the nuances of her story, which all began in the small country town of Meekatharra, 756 km north-east of Perth. Born into an Italian family during gold mining times, her roots are still in Western Australia.

'I'm a country girl at heart,' she tells me.

She spoke of her conversion and the challenge that came to her from a man who randomly asked if she had been 'reborn' or experienced a 'personal relationship with Jesus', which was followed by, 'You know, if Jesus came tonight you would go to hell.'

Through her upbringing in the Catholic Church, she always believed herself to be a good Christian, but it was the question about her knowing Jesus that really led to her eventual conversion.

During a working holiday in New Zealand some time later, Aylene felt a strong call to become a Salvation Army officer. Returning to her home in Perth, she made application for training and was subsequently accepted. At the age of 20 she entered the Soldiers of the Cross session in 1972.

It was while she was in training that she met her husband-to-be, the then Lieutenant Raymond Finger, who was a member of the College staff. She says affectionately, 'He is one of God's greatest gifts to me and I can't imagine life without him.'

As she reflects, Aylene says, 'I've been an

officer for 40 years. I just love the fact that we had so many different appointment opportunities that deepened my faith, increased my knowledge, improved my skills and gave me some extraordinary insights. I'm humbled by the confidence Salvation Army leadership placed in us through the variety of roles and responsibilities we were given.

'I have loved it all, every appointment different, every appointment filled with challenges, but it has always been about people and it has always been for God.'

A life of ministry does come with sacrifices though. For Aylene, this has been the distance from her family in Perth and, at times, her children.

Aylene spoke about her appointment in the Victorian Social Services when she worked at the St Kilda Crisis Centre in Grey Street. This to her was probably the most challenging and life-impacting appointment of her service. At the centre she worked with people from the streets, homeless, addicted, abused and often those who were unpredictable and violent, the majority of whom were victims of their social circumstances.

'The most profound lesson I learnt was from their transparency—what you saw was what you got.

'I think the thousands of people I have worked with and served over the years have done more for me than I have ever done for them. I have come to better understand the life and love of Jesus through the lives and faces of others.'

Aylene speaks of her passion for ministry among women. This passion was served well with her appointments to corps, then as divisional women's ministries secretary, divisional director of women's ministries, territorial secretary for women's ministries and then territorial president of women's ministries.

Aylene has used her appointments in ministry to women as a platform to encourage the independence, education and development of women. She has championed the cause of developing women in and for leadership. This was evidenced when, as a territorial leader, for

the first time in this territory a married female officer was appointed as territorial secretary for personnel and another as a divisional commander.

She speaks strongly about the abuse of women and the sexualisation of women and children. She called for new initiatives to be undertaken and the need for The Salvation Army to engage with the community to do more with prevention and support programs.

Aylene instituted a new fundraising model called 'Making it Happen,' to build a child care centre in Tijuana, Mexico to help prevent the human trafficking and exploitation of innocent children.

In her role as a territorial leader, she travelled extensively, including as a delegate to two High Councils that saw the election of General Linda Bond and more recently General André Cox.

Along with her husband they went to Mexico City where they were guest speakers at that territory's Executive Leaders Conference. Later they went to Kinshasa, Democratic Republic of Congo, where they were guest leaders at the 75th Anniversary Congress.

Her influence in working alongside Commissioner Raymond in the development of the territory's strategic business plan cannot be understated. Neither can her influence and input as a member of the territory's senior decision-making boards and councils.

Commissioner Aylene Finger is a strong, determined spiritual leader who knows how to get things done. She is a strategic and hands-on leader who knows the heart of those she seeks to serve. No matter what the task, the project, the issues or the problems, she has always sought the mind of God, knowing that the work she is doing belongs to him and not to her.

To say that the future is full of possibilities for Aylene is not a cliché—on meeting the commissioner, her passion for ministering to people is insatiable and retirement is simply the next step in the journey.

'Whatever I am doing, I want to be at the frontline of mission.'

The retirement service took place at the Ringwood Corps in Melbourne on Sunday 31 July, conducted by the Chief Secretary in Charge, Colonel Graeme Rigley and Colonel Karyn Rigley.

Colonel Peter Rigley, the father of the Chief Secretary, was the corps officer of the Maylands Corps in Perth, who enrolled Commissioner Aylene as a senior soldier over 40 years ago.

Beyond her retirement the Commissioner has been asked to continue her chaplaincy ministry at Salvo Stores throughout Victoria and Tasmania.°

Appointments

- Jan.'76: CO Lalor/Reservoir, MCD
- July '76: CO Altona, MCD
- Aug. '77: CO Burnley, MCD
- Jan. '80: CO Bunbury, WAD
- Jan. '81: CO Swan View, WAD
- Jan. '83: CO Subiaco, WAD
- Jan. '85: Training Officer, Training College
- Jan. '89: Sec. Social Youth Services, Vic.
- Jan. '91: Assoc. CO Box Hill, EVD
- Jan. '97: Terr. League of Mercy Sec. THQ
- Feb. '98: Assist. Officer, Personnel Dept. THQ
- Dec. '98: Div. Community Care Ministries Sec. WAD
- Jan. '01: Director of Volunteers, WAD
- Feb. '02: Div. Women's Ministries Sec. WAD
- Jan. '04: Div. Director of Women's Ministries, WAD
- Jan. '04: Div. Sec. Officer Personnel, WAD
- June '06: Terr. Partners in Mission Coordinator, THQ
- June '06: THQ Chaplain
- June '06: Terr. Sec. for Fellowship of The Silver Star, THQ
- Dec. '07: Terr. Sec. for Women's Ministries, THQ
- July '10: Terr. President of Women's Ministries, THQ
- June '13: Chaplain to Retired Officers, Personnel Dept. THQ
- Mar. '14: Chaplain, Victoria, Salvo Stores
- Jan. '16: Salvo Stores Chaplain-Vic./Tas. (title change)



NextLEVEL Leadership

Growing Godly Character
Developing Leadership
Competencies
Inspiring Christian
Confidence

What would you identify as being the most difficult challenge faced by corps in Australia today? Our research tells us that a lack of leadership personnel is the biggest barrier to advancing God's mission in our communities. In many instances it is not necessarily a lack of desire among people to serve, but rather a sense that the competencies required or their confidence to do so is limited.

“There was a great synergy in the group and it was evident that God was doing a powerful work within us.”

In response to this dilemma the Territorial Women's Ministries Department stepped out in faith and embarked on an innovative and courageous endeavour to bring NextLEVEL Leadership from Canada to Australia and Papua New Guinea. Commissioner Tracey Tidd, having experienced the benefits of NextLEVEL Leadership among colleagues in Canada and the USA, initiated a pilot program to make this training available to develop lay leaders, staff and officers in our territory. NextLEVEL Leadership is renowned for its focus on growing godly character, developing leadership competencies and inspiring Christian confidence.

The task of identifying delegates for the pilot program was an arduous one as the budget allowed for just 20 delegates across AUE, AUS and PNG. As our research revealed a gap in the leadership demographic at corps level in the under-45 age group we wanted to ensure that NextLEVEL Leadership would be relevant and beneficial for people within this demographic. The program required a two-year commitment from the participants, therefore it was determined that, for this reason, officers and employees would be invited based on their appointments having the scope to accommodate this commitment. Officers in their first five years of service were exempt due to their existing study responsibilities. It was also recognised that this would be a fantastic personal development opportunity for people of every age and that feedback from a broad spectrum would be beneficial to the pilot project so the demographic was extended to achieve this. An endeavour such as this takes enormous investment and there was a need to ensure that the initiative would be sustainable, therefore it is viewed that potential facilitators will be recruited

from the pilot group.

The recruitment opportunity gained strong interest and divisional leaders identified many more than the quota of 20 delegates. Recognising the benefit of such an opportunity, a further 15 women were invited as a result of divisional or corps financial support.

Delegates from around Australia and Papua New Guinea along with facilitators from Canada met at Geelong Conference Centre for one week in May over two years to complete the four modules of Integrated Leadership. The group consisted of officers and employees engaged in a wide range of ministries including corps leadership, chaplaincy, community programs and social programs as well as divisional and territorial leadership. There was a great synergy in the group and it was evident that God was doing a powerful work within us. There was also valuable time spent in reflection and worship as various women ministered through devotions and testimony. Discussions were engaging and challenging and it was exciting to see such a depth of passion for ministry and a desire to bring about change in order to 'grow stronger teams for a stronger Army for greater impact'.

Each delegate went away equipped with valuable practical tools to increase their competencies in order to enlarge their leadership capacity and effectiveness. They were empowered to share their learnings with their families, colleagues and ministry teams.

NextLEVEL Leadership Australia sits under the umbrella of The Salvation Army Australia Southern Territory and is licensed to reach every state and territory of Australia and Papua New Guinea. With the pilot program completed there is a commitment to make the training available to anyone in The Salvation Army from 2017.



While the curriculum was initially designed for women in cultures where leadership opportunities for women were limited, NextLEVEL Leadership Australia will be available to men and women—volunteers, lay leaders, staff and officers.

The curriculum covers many facets of leadership, from team-building and communication skills to planning for change, growing in confidence and dealing productively with people of different personalities. The training and tools provide delegates with new skills, a better understanding of gifts, deepened faith and heightened passion to pursue calling or vocation. Each of the modules can be held in two days of intensive interactive learning in a small group setting or broken down into two three-hour workshops over a number of days/weeks.

Committed to integrating spiritual and leadership development principles, NextLEVEL Leadership uses relational learning, recognising that we often learn better from someone we know, trust and can relate to. It is interactive and incorporates a variety of teaching styles to connect with different personality types. NextLEVEL Leadership uses 'strengths-based' models of leadership development designed to build on existing skills and competencies and take them to the 'next level'. The Integrative Leadership Program is the backbone of NextLEVEL Leadership and consists of:

- Module 1: Landmarks of Leadership
- Module 2: Communication Strategy
- Module 3: Life Balance
- Module 4: Systems Thinking

If you're interested in knowing more about NextLEVEL Leadership contact your Divisional Women's Ministries Department. Alternatively you can contact Captain Anne Jeffrey (Territorial NextLEVEL Leadership Coordinator/Lead Facilitator) at Central Victoria Divisional Headquarters or email anne.jeffrey@aus.salvationarmy.org

Anne Jeffrey

Additional Information:

NextLEVEL Leadership was started in Canada in 2001 to help Christian women find their voice and transform the community around them. Since then, they have expanded their training to include men and women in Germany, Ghana, Paraguay, United States, Colombia and now Australia and Papua New Guinea.

The Vision of NextLEVEL Leadership is to see Christian leaders equipped to find their voice and transform nations.

The Mission of NextLEVEL Leadership is building leadership confidence by integrating leadership development and Christ-centred spirituality.

Ellen Duffield – Director of The Leadership Studio at Muskoka Woods and of NextLEVEL Leadership

Catherine MacKeil – Consultant

Colonel Karyn Rigley – Lead Facilitator and NextLEVEL Leadership Australia Director

Captain Anne Jeffrey – Lead Facilitator and Territorial NextLEVEL Leadership Coordinator



A life touched

Alan Peterson's faith journey has been anything but dull.

I believe this was God's way of blessing me out of my troubles and cleansing me. I see it as a spiritual transaction, initiated by God."

My first God-consciousness was when I was about 10. My home wasn't a Christian one, but I believe my mother had a simple faith.

On the night my mother told me to go outside and 'don't come back in until all the lights are out and the house is quiet,—this was the night my mother told my father not to come home again, because he had been unfaithful to her.

I climbed a tree in the backyard and I looked up at the stars. I thought there was a wall up there and all these little lights would shine through the wall.

I wondered, 'What's on the other side of the wall?' and thought, 'Well, God must be up there somewhere.' So I prayed, 'God, if you're up there, I want you to be my father.'

With money I earned from delivering newspapers, I bought a little King James Bible. I came across the book of Proverbs—a letter from a father to a son—and decided, 'This will be my book'.

I took myself to Sunday School and, at 17, was preparing to be confirmed in the Anglican Church. A couple of months before the confirmation, I felt very restless and disturbed and couldn't figure out why.

After church, I came home and went into my room at about 1 pm, closed the door and knelt down beside my bed. I cried out to God and before I knew it, it was about 4 pm. As my bedroom faced east and the windows were covered by a jacaranda tree, my room was dark.

I felt something strange happening, opened my eyes and looked up. On the ceiling, in the

corner of my room, a light like a whirlwind was spinning and flicking beautiful colours.

The light spun around and when it came down on me, I felt weightless. The light lifted me and I began speaking a language I didn't know—it was quite involuntary.

I felt like I was a spectator. As I pulled myself back in my mind, I felt my weight come back onto the floor and the swirling myriad of lights just faded and stopped. I felt quite at peace.

I believe this was God's way of blessing me out of my troubles and cleansing me. I see it as a spiritual transaction, initiated by God.

At 19, I injured my back roller skating and crushed the disc in my lower back. I couldn't even stand up straight the next day, but a chiropractor helped me get some movement back.

I started studying nursing, but couldn't finish the course because my back gave out on me—some nights I'd sleep on the floor and just weep with the pain.

I married my sweetheart Jenny and we moved to Campsie (NSW). We usually went to an Anglican Church, but one Sunday the doors of the Anglican Church were closed, so our friends suggested we go across the road to The Salvation Army.

I didn't particularly want to go to the Army, but we went and found that we had to sit right down the front. People spontaneously shared their faith, the music was lively, and everyone enjoyed the worship, which was so different to where we had been worshipping before.

We wanted to know what God wanted for us, so we prayed and came to the conclusion that God wanted us to stay in The Salvation

by God

Army. Our lives changed quite dramatically and we went to The Salvation Army training college in 1974–75 to become Salvo officers.

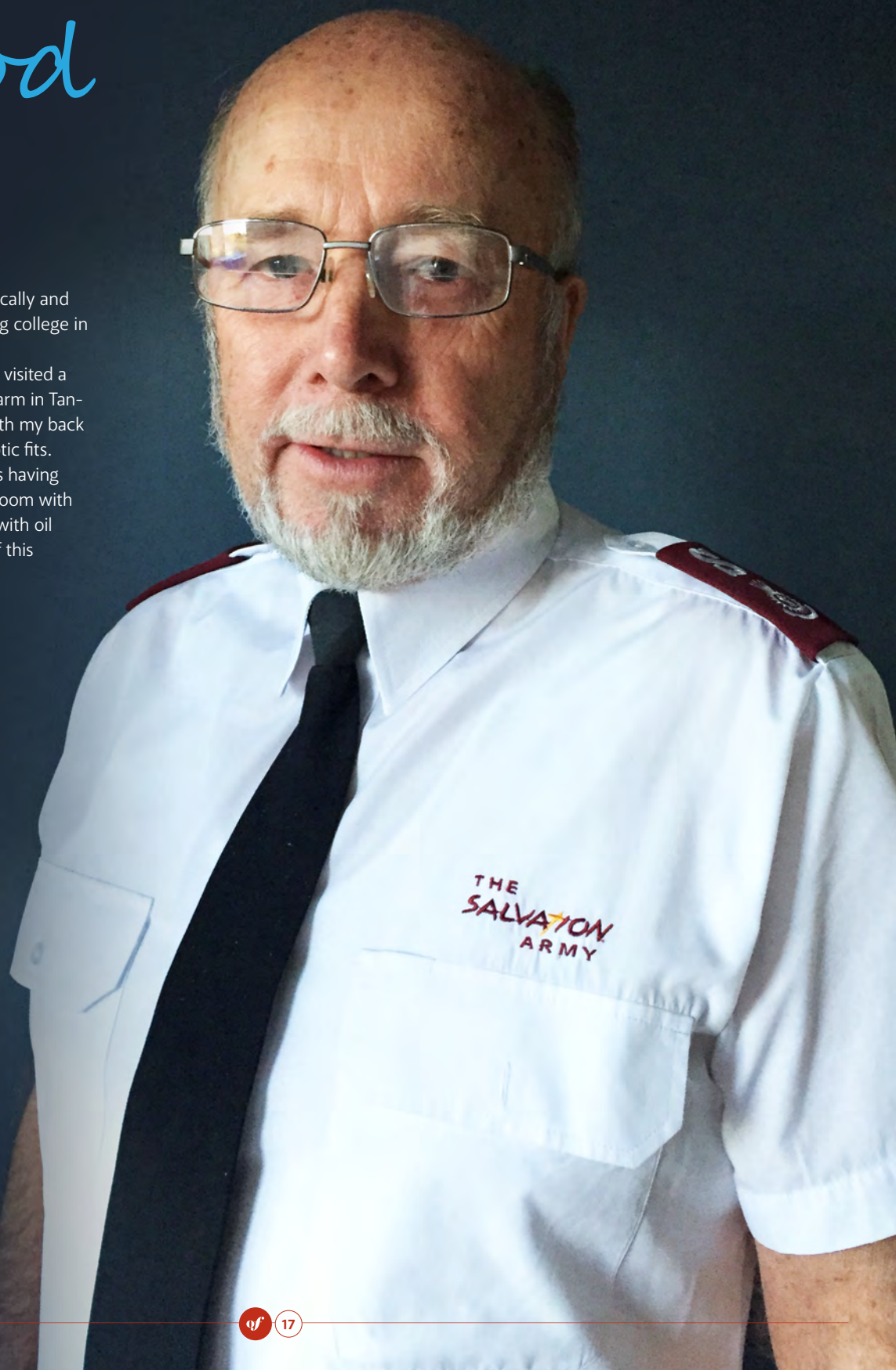
In our first appointment, Jenny and I visited a family who lived out in the bush on a farm in Tansley (Qld). I was still having problems with my back and their son had begun to have epileptic fits.

Even on his medication, the boy was having three fits a week. I knelt in the lounge room with the boy and his parents, anointed him with oil and prayed that God would heal him of this epilepsy.

As I anointed him with oil, a burning sensation started in the top of my head. This feeling went down my spine, all the energy drained out of me and I crashed in a heap on the floor. I couldn't talk for about five minutes and when I could I picked myself up and collapsed into the chair behind me.

After having one epileptic fit six months after this prayer, the boy had no more. At the same time, my back was healed and I have no pain today and have had none for many years.

It's been a beautiful life, journeying with people and listening to their stories. I love seeing how God has worked in people's lives.º



A new vision

Lieut-Colonel Winsome Merrett, the new Secretary for Programme, tells Jessica Morris about her vision for The Salvation Army in this Territory.



When Winsome Merrett became a Salvation Army officer, she knew better than most what the position would entail. As the third child to Majors Hilton and Wilga Morris, her early years were spent relocating across Australia as her parents ministered.

'My parents opened the work of The Salvation Army in Alice Springs where we lived for six and a half years before they were transferred to Darwin where they lived for 10 years. My father was the Flying Padre and my mother commenced a Christian bookshop for The Salvation Army at that time,' she says. 'My grandparents on both sides were solid Salvationists and committed local officers;

While it seems natural that Winsome was drawn to officership, this was not the case. She once had dreams of becoming a speech pathologist and went to university while her siblings attended Training College.

'I thought I would be the support person for my three siblings, perhaps being able to support them in ways that you are unable to do when you are an officer. Subsequently, I may have been slow or reluctant to hear clearly God's calling upon my life to become a Salvation Army officer,' she tells me.

'The words from Isaiah 6 where God said, "Who will go for us, who shall we send?" are critical in my call to officership,' says Winsome. 'In a paraphrase of Oswald Chambers, the devotional writer, "It's like I happened to be in the environment, the place where I overheard God saying, "Who will go for us, who shall we send?" and there was no other response ultimately that I could make, other than "Here am I, send me." So after a two-year period and God's patient confirmation time and time again that this is where he wanted me, I applied to enter the Training College.'

Winsome entered as part of the 1985 Proclaimers of the Gospel session and became reacquainted with her future husband Kelvin. She and Kelvin were married in 1987. Appointments in Kaniva, Morwell and Floreat Park followed, when their children were born. After a stint as community care ministries secretary for the Eastern Victoria Division, Winsome returned to her roots when she and Kelvin were appointed to Darwin for six years. In this time, she was a corps officer and the regional youth and children's officer. She also assisted Kelvin in his role as regional officer.

'These years were very fulfilling for us—lots of hard work but a fruitful ministry and a time of significant personal growth,' She says.

After this period, Winsome left the humidity of Darwin behind when she and Kelvin returned to Victoria for appointments at THQ. She held a variety of roles over four years, including assistant corps programme secretary and corps mission consultant, before moving into the role of territorial corps program secretary.

She spent two years in the Western Victoria Division as the divisional director of women's ministries, before she and Kelvin moved to Eastern Victoria Division where she was the divisional commander.

'It was always encouraging to see corps and social programs effectively deliver the mission of The Salvation Army, so that lives were transformed and people had an opportunity to develop faith in Jesus,' she says, reflecting on her time in the role—five and a half years in all.

As Winsome settles into her new appointment as territorial programme secretary, she is eager to facilitate the effective delivery of mission through corps and social programs.

'From my perspective, the end user (our corps and centres) are the most important part of the organisation. They need to continually be the focus of my work and my responsibilities, always keeping their needs and challenges in delivering the mission effectively in mind,' she says.

'I am excited about the opportunities that The Salvation Army has as we work towards becoming a national command. I am excited about "new" ministries that are emerging which are connecting with people who come from other cultures and new emerging ministries connecting with youth and young people.' Winsome's vision for her role is bold as she steps into the days ahead, she expects to see great things happen in the Army, for our nation and for God.

I see an army where our corps are reaching people who are currently without an understanding of the hope that is available in Jesus Christ. I see our social centres increasingly meeting human need in the name of Jesus. I see an organisation which is focused on the effective delivery of the mission at every level, seeing that mission happen at our corps and centres, but also seeing it happen within our DHQs and THQs as God's people seek to be authentic representations of Christ in the world in which they live and interact.

'I see the Army as an organisation having a voice for those who are marginalised and who are disadvantaged—people who perhaps don't have a voice themselves. The Salvation Army is advocating on their behalf and helping them to have a voice which speaks for justice and equity.'

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There was no other response that I could make, other than "Here am I, send me."

PROGRAM DIRECTOR

- National change project
- Help lead the merger of The Salvation Army Australia into one unified organisation



The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by love for God. Its mission is to preach the Gospel of Jesus Christ and meet human needs in his name without discrimination.

The Salvation Army in Australia operates out of two distinct territories. In March this year it was announced that the two major territories in Australia will merge into one territory under the leadership of the National Commander, Floyd Tidd. This will deliver a unified organisation with an aligned vision, united voice, stronger partnerships, better stewardship, and ability to make an even greater impact on the many people who depend upon their services.

With the objective of completing the merger by 1 January 2019, the Program Director will work closely with the National Commander, Steering Committee and Strategy Consultants advising the Salvation Army, to oversee the delivery of all projects and tasks required to bring about the vision. You will develop a robust strategy which includes being active in the tendering of projects to consultants, overseeing

projects and delivery of all objectives on time, on budget and in keeping with TSA values.

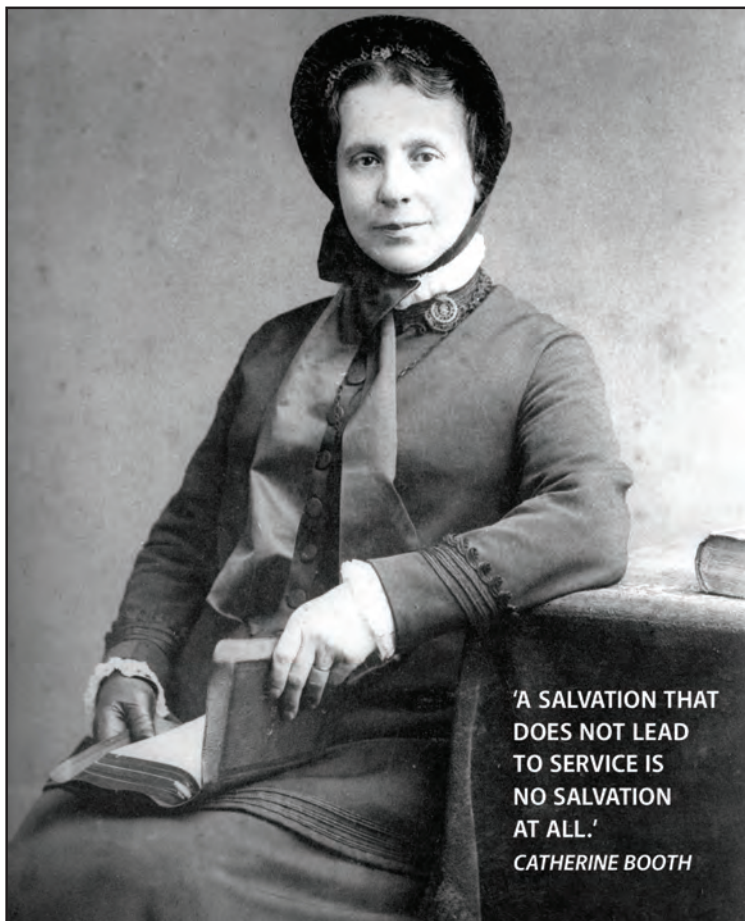
Working out of Melbourne, Sydney and Canberra as required, the location for the position will be fluid. You will build up a team with the key focus on Communications and Public Relations; Change Management and HR; and Project Management, including Finance and IT systems.

For this pivotal role you will need to be a seasoned executive with first-hand experience of leading organisational change in a corporate structure with diverse geographic operations, a high level of conceptual ability and the communication skills to achieve successful engagement from staff, volunteers and Corps members across the country. You will have demonstrated strong skills in HR and financial management. You will require patience and resilience and the rigour to adhere to project timelines.

For more information about this unique opportunity please apply to cv@dakinmayers.com.au or call Philip Mayers on 1800 241 243 for more information.

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DOES NOT LEAD
TO SERVICE IS
NO SALVATION
AT ALL.'
CATHERINE BOOTH



Kyabram Corps 125th Anniversary 24th-25th September 2016

Featuring Warragul Corps band & songsters
Venue: Kyabram Plaza Theatre

Saturday 7pm
celebration concert
Sunday worship 10am

Sunday afternoon event at
Fauna Park 12:30pm
(food stalls available at park)

For further information
contact Gayelene & John: 0408 322 691

By Bramwell Booth,
from *Echoes and
Memories* chapter
seven—a famous
classic reprinted for
the 1978 International
Congress of
Salvationists

Signs and Wonders: part one

'And as he journeyed, he came near Damascus and suddenly there shined round about him a light from heaven and he fell to the earth, and heard a voice saying unto him, "Saul, Saul, why persecutes thou me"... And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink' (Acts 9:3,4,8 and 9).

'I knew a man in Christ above 14 years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth): such as one caught up to the third heaven. And I knew such a man (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); how he was caught up into paradise; and heard unspeakable words, which is not lawful for a man to utter' (2 Corinthians 12:2-4).

All my life I have been interested in what are sometimes spoken of as bodily manifestations, though I have had a considerable degree of misgiving. From my earliest years of responsible work for God, I have approached all such manifestations, if not with a hostile mind, certainly with a mind deliberately cautious. I have always felt that anything claiming to be supernatural must have credentials which placed its genuineness beyond cavil. Nevertheless, I have this feeling also—and with regard to the Army I have it particularly—that there is a place for these outward demonstrations which have undoubtedly been witnessed by us and the like of which are recorded in various periods of religious history.

The first instances of manifestations to which I was introduced were seen in the extraordinary breaking down of ungodly persons in the presence of the Spirit of God. I have seen men in our meetings, who were raving and blaspheming when the service began, suddenly broken down as though some physical power had laid them prostrate on the floor and after a time of silence, weeping and penitence, they were confessing their sins and imploring the mercy of God. In many such cases the whole of their subsequent lives was changed, and no question could arise in the minds of any of those who knew them as to the reality of the experience.

One of the earliest instances of this which I met with was not in connexion with Army work at all. As a young lad I visited Cardiff from time to time and stayed with our friends Mr and Mrs Billups. During one of these visits Robert Aitken, vicar of Pendeen, in Cornwall, and father of Canon Hay Aitken, was con-

ducting a mission in St. Johns Church there.

The mission was very successful. Night after night the churches were crowded, and many scores of persons crowded together at the communion rail and were afterwards met in the schoolroom by Mr Aitken, who exhorted them as penitents.

Lad as I was, I was detailed by Mr Aitken, who had known my father, to look after some lads of my own age and I became somewhat intimate with the inner work of the mission. It was there also that I became acquainted with one of the most delightful men who ever crossed my path. This was Mr (later Canon) Howells, a Welshman, one of the saints of God, so intimate with spiritual things and so gentle and lovable in his whole personality as to be a brother of all the church of Christ.

In the course of this mission some opposition and ridicule developed in the town and Mr Aitkens was specially attacked for certain remarks he had made in a sermon on retribution, and it was indeed a tremendous sermon. I was walking up the street one day when I saw Mr Aitken approaching. A number of young men, on seeing him, flocked to the door of a public-house and jeered at him as he passed, one of them offering a pot of liquor. Mr Aitkens turned sharply round on this poor fellow and said to him in his deep voice, but with extreme tenderness, 'Oh my lammie, how will you bear the fires of hell?' At those words the man instantly dropped on the pavement. He fell like a piece of wood, apparently losing all consciousness for the moment. One or two people assisted him, Mr Aitken looking on, and presently there on the sidewalk he came to himself and sought

One of my pleasures working in the editorial department has been access to material written by the Booths.

This year we have added a new historical feature, *Basically Booth*, which covers articles by various members of the Booth family on topics pertaining to spirituality and their views on spiritual gifts. I hope you enjoy their insight as much as I have.



June Knop
Editor

the mercy of God, afterwards, as I learned, becoming an earnest Christian man.

Later on, in meetings in the Army, we had far more wonderful scenes of this nature. During an 'All-Night of Prayer', for example, there would be a certain movement apparent among the people, and sometimes when prayer was being offered, and at other times during the singing or the address of a particular speaker, here and there among the audience people would be observed to fall to the ground. At times they appeared to fall with great violence, yet I have never known of anyone being really hurt. On some occasions, there would be perhaps in a meeting of hundreds of people only half a dozen such manifestations, although I have known as many as fifty or sixty in one gathering. Sometimes the younger people were in the majority, but at other times those thus influenced were mainly from the older portions of the audience.

One case is recorded in my journal of January 16, 1878, of a meeting following our half-yearly Council of War at Whitechapel, when nearly all our evangelists were present:

At night Corbridge led a hallelujah meeting, till 10 o'clock. Then we commenced an All-Night of Prayer. Two hundred and fifty people were present till 1 am; two hundred or so after. A tremendous time. From the very first Jehovah was passing by, searching, softening, and subduing every heart. The power of the Holy Ghost fell on Robinson (Robinson was a North Country pitman of specially powerful build, who had lately entered the service of the mission) and prostrated him. He nearly fainted twice. The brother of the Blandys (two evangelists of ours) entered into full liberty, and then he shouted, wept, clapped his hands, danced amid the scene of the most glorious and heavenly enthusiasm. Others meanwhile were lying prostrate on the floor, some of them groaning aloud for perfect deliverance. I spoke twice in the course of the night; so did Corbridge. He did well... It was a blessed night.

In many cases these manifestations occurred among those who had resisted the light breaking in on their lives. In some cases they had resisted the call to surrender themselves to some particular service or self-denial, or to abandon some doubtful thing. Not infrequently persons who seemed most unlikely to be the subjects of these special influences—some of whom had openly said, 'I will take care that nothing of this kind ever happens to me'—had been overcome. Others, again, would be sincere seekers after higher things; perhaps in some of these last cases there was a predisposition to yield easily to the influence of the hour. I always look upon such—although it seems almost contradictory to say

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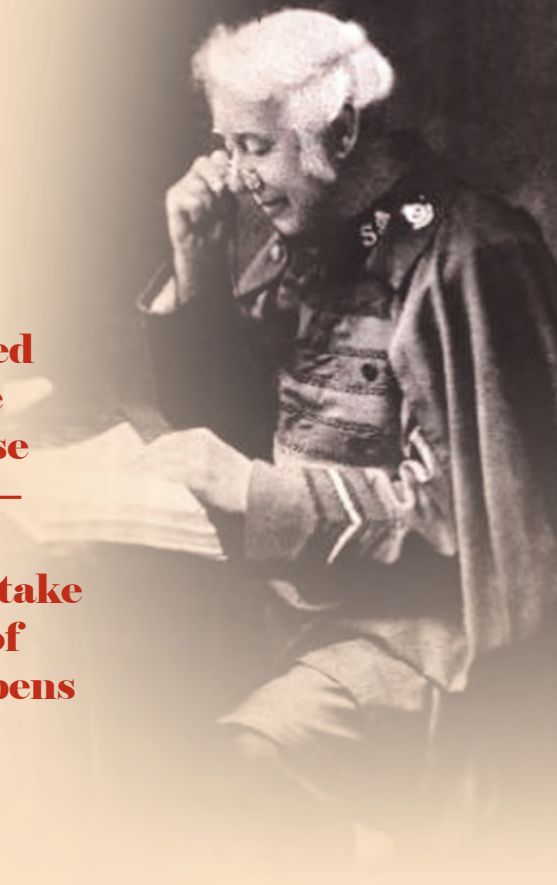
Not infrequently persons who seemed most unlikely to be the subjects of these special influences—some of whom had openly said, 'I will take care that nothing of this kind ever happens to me'—had been overcome.”

so—as the least satisfactory. All the same, judged by their subsequent experience, they often proved to have been most graciously and wonderfully blessed.

My own course, and the course adopted by most of our leaders in the presence of these influences, was, while never opposing or deprecating them, to take care to have the subjects of them immediately, or at any rate as soon as it was possible, removed from the public gathering. They were usually taken to adjoining rooms, the men separate from the women, and quietly laid down. Wherever possible, especially in the early days when we were less accustomed to what afterwards became more ordinary, we had a doctor within call lest some ill effects should follow these experiences; perhaps also sometimes with a view to confirming genuineness.

This rapid removal from the open meeting was a wise thing. It effectually prevented any vain or neurotic persons from drawing attention to themselves. But it is important to remember that we very seldom had any cases that were not entirely sincere. Although we had various doctors in attendance at different times and in different localities, the number of cases in which it was the medical opinion that there was something 'put on' was exceedingly small, in fact, as to be almost negligible.^o

To be continued.



Soul Kitchen

Father's food

There is an old saying 'You are what you eat'.

The nutritional value of what we eat has a direct effect on the health and shape of our bodies. What we feed on is key to maintaining a healthy life.

If we eat bad food, we end up with all sorts of ailments and issues. On the other hand, if we eat good foods that are fresh, rich in nutrients and vitamins, we end up with better vitality and increased energy.

It is the same spiritually. In order to stay spiritually strong, we need to feed our soul and spirit—our inner being, with good heavenly food. Jesus once said to his disciples, 'I have food you know not of...' (John 4:32).

So where is such food to be found?

At the beginning of John 4, Jesus arrives in a town called Samaria. It had been a considerable journey, which left him feeling thirsty, hungry and probably in need of a rest. His disciples had gone into town to buy food and had left Jesus by a watering hole. While waiting there, Jesus met a woman and engaged in an incredible conversation with her, which afterwards resulted in the woman telling her whole village about Jesus.

When the disciples returned, they offered Jesus some food, but he responded by saying: 'I have food to eat that you know not of...my food is to do the will of the Father' (John 4:32–34).

The heavenly food Jesus was referring to was saying and doing all his Father had commissioned him to do. It is the same for us.

We have been called to practically share our faith, help others, and be the hands and feet of Jesus. But we dare not do this in our own strength, for if we do, we shall surely grow weary and tired.

We need to eat from the same 'heavenly pantry' as Jesus. So how do we do this?

When we investigate Jesus' life, we notice two things:

1. He only said what he heard God say (John 5:19) and
2. He only did what he saw God do (John 8:28)

Or to put it another way: Jesus cultivated a rhythm of intimacy with God—a life of hearing and obeying.

Jesus had constant access to heavenly food because he nurtured a habit of being with God. In doing so, he was able to fulfil God's will—both in his life and in the life of others.

Are you hungry for more of God? Are you hungry to see his Kingdom expand?

Do you seek to be a blessing in the lives of others? Do you seek to be sent as an answer to someone else's prayer?

Do you seek to be a person God can trust to bring comfort in times of need, peace in times of hardship, healing in times of pain?

Let me encourage you to stop by heaven's kitchen and grab some fresh food.

Spend time praying and listening to God's voice. Let your source of strength be found in fellowship with God. True spiritual sustenance flows out of a life lived close to God.

What are you feeding on? °



Chris Trodden

ESTHER LORRAINE BRIMBLECOMBE

Esther (Essie) Lorraine Martin was born at Alfred Street, Parkside on 27 December 1918.

Esther was the second child of Albert Ernest Martin and Eliza Anne (Vale), with siblings Iris, Max and Audrey. The Martin family were heavily involved in The Salvation Army corps at Parkside and later at Unley, where members of the family are still involved in ministry.



Esther married Alva Richard Brimblecombe in June 1940 at the Parkside Methodist Church. Essie transferred from Unley Corps to Prospect after her marriage, where she worked in the Sunday school and was in the songster brigade. Esther was particularly interested in supporting the young people's work, both with encouragement for the young people and their workers, and in practical ways by donating equipment and resources to extend the outreach.

Esther shared her Martin family's love of music and was a very good soloist, taking part in Sunday meetings and in songster programs around the state. Later, as she was unable to actively participate, she was an encourager and would compliment the bandmaster and songster leader, as well as individual folk when their chosen contributions lifted her spirit and touched her soul.

After her love of family, Esther's great love was the garden. Esther worked with Alva in their gardens, from which they provided and arranged flowers for many weddings and at the Army each Sunday. Sunday school anniversaries and harvest festivals were spectacularly done to feature the theme. Essie would grow a particular type and colour of flower for people's weddings and special events.

When the corps moved from Prospect to Ingle Farm, Essie and Alva established the corps garden in readiness for the opening. Alva and Essie played a major role in the establishment of the new corps—everything had to be as perfect as possible and Essie was often seen with a broom in her hand. She didn't seem to mind getting her hands dirty. Attention to detail in all areas was an important and valued part of her ministry.

Alva and Essie maintained the gardens at Ingle Farm and did minor maintenance of the corps buildings until they were no longer required. They then volunteered their time at Parklyn Aged Care at Linden Park, working there diligently for a number of years.

Two years after Alva's death in 2004, Esther moved to the Masonic Village in Ridgehaven. Esther lived quite happily there until a fall, and loss of mobility, forced a move to Highercombe Aged Care, Hope Valley, in July 2014. During this time she was unable to attend Sunday meetings and Companion Club which she really missed.

Esther (Essie) Lorraine Brimblecombe, the number one soldier of Ingle Farm Corps, was promoted to Glory on 18 April.

Essie's thanksgiving service was held 22 April, conducted by Major Laurie Venables, a long-time family friend, at Butler's Chapel, Klemzig (SA).

LESLIE ROYSTON ALEXANDER GRIGSBY

Leslie, the son of Royston and Elizabeth Grigsbey, was born in Maryborough on 19 February 1919.

At seven years of age, he made the significant decision, at the Mercy Seat, to take Jesus as his Saviour and was enrolled as a junior soldier. Leslie became a senior soldier at Maryborough Corps in 1934 and was a devoted and committed Salvationist, faithfully proclaiming the Gospel message and mission of The Salvation Army.

Together with his mother and sister Audrey, Leslie lived with his grandmother Granny Smart. His mother's ailing health was a concern, and Leslie was 15 when she died.

In 1933, Leslie commenced an apprenticeship in turning and fitting in Maryborough. After five years he moved to Melbourne and continued his trade as a qualified toolmaker at the Government Ammunition Factory in Footscray. During WWII he was drafted to remain at the ammunition factory and was enlisted in the Australian Defence Force Band.

Leslie met the love of his life, Mavis de la Coeur, at a Moreland corps picnic. They were married on 9 January 1943, at Moonee Ponds Corps. Leslie and Mavis had four children, Kevin, Yvonne, Margaret and Wendy.

Leslie applied himself to improve his position at work and finished his working life as a highly respected senior technical officer in the quality assurance field of the Department of Productivity after 41 years of valued and faithful service.

Following retirement, Leslie was commissioned as a hospital chaplain for The Salvation Army at the Royal Melbourne Hospital and two years later at the Essendon District Hospital. He retired from that position nine years later. He was always a valued and willing volunteer for The Salvation Army, particularly his time at Inala Village aged care facility.

Always an enthusiastic brass musician, Leslie began playing at seven years of age. He purchased a new euphonium at 17 and played it until he was 90 years of age. He became the bandmaster at Maryborough at 17 and, after moving to Moonee Ponds, became the bandmaster there in 1946, where he led the band for 19 years. Leslie was also a competent tenor singer in the songster brigade and male voice party at Moonee Ponds and later the Inala Village Fellowship Choir. Leslie joined the Melbourne Veterans Band in 1982 as a foundation member and contributed 20 years of service.

Leslie held a number of local officer commissions at Moonee Ponds. One appointment he enjoyed significantly for 23 years was the role of welcome sergeant. Leslie was a godly man of integrity, truthfulness, reliability and uprightness. His testimony exhibited the attributes the early Church sought in seven laymen to serve the church: 'Well respected and full of the Spirit and wisdom,' (Acts 6:3).

Leslie Royston Alexander Grigsbey was promoted to Glory on 10 May, aged 97 years. A thanksgiving service was held at the Inala Chapel on 19 May, conducted by Major Tim Lynn.



EVE REDDISH

Eve was born in Gladstone (Qld) on 17 December 1937 and was raised and educated in Rockhampton. She was heavily involved in community theatre, dance and vocal groups. She later became a Cub Scout leader, trained as a nurse and left home to join the Anglican Sisters of Mercy convent in Brisbane.

After a year as a novice, her wandering spirit convinced her that the closed convent life was not for her and she joined the Women's Air Force, WRAAF, and while attending a course at Ballarat met her future husband Geoff. They subsequently married and had three sons, Timothy, Mark and Simon.

Commitments to the RAAF saw them travelling Australia and Malaya—moving every three years for the next 30 years. Eve enjoyed all the postings they shared but particularly loved Tasmania. Favourite holidays included the UK and Paris in 2013.

When Geoff resigned, they bought a farm in Gippsland but then moved to Tasmania in 1984 where Eve established dance and junior gymnastic classes and a naturopathic business. During this period she was appointed as a lay reader in the local Anglican Church and acquired a theology degree and studied toward ordination.

In the early 1990s, Eve and Geoff met the then Scottsdale Salvation Army corps officers, Leonie and Sean Webb, and later became soldiers. Over time they became heavily involved in children's ministry, music, welfare distribution and hospital ministry. Eve would often lead the meetings during the officers' furlough.

In 2000, with the introduction of the lieutenant program, they were accepted for the first course in Australia and served as corps officers at Newnham and Georgetown. Due to ill health, however, they were unable to continue in this role and Eve took on the voluntary position of courts and prisons chaplain, eventually retiring in her mid-70s.

Eve's favourite place was Beauty Point (Tas.). Eve and Geoff bought a holiday house there, which they had owned for only a week when sadly Eve suffered and succumbed to a massive heart attack. She had advised the cardiac nurse that she did not wish to be resuscitated, as she was prepared to go and meet her Lord.

Eve Reddish was promoted to Glory on 12 May 2016, aged 78, at her retirement holiday house, holding the hand of the man she loved.

Our love, sympathy and prayers are with her husband Geoff, Timothy, Mark and Linda, Simon and grandson Adrian, the extended family and friends.

A funeral service was held at Kings Meadows on 20 May, conducted by Father John O'Connor MSC and attended by those who held her dear.



MAJOR CHRISTINE JOY WATSON

Christine Joy Millar was born on 27 July 1950 to Ronald and Jean Millar in Unley Park, Adelaide and was the eldest of six children.

From an early age Chris had natural leadership skills and enjoyed the challenge of school leadership roles including deputy head prefect in her final year.

After finishing school, she worked as a primary school teacher and taught in schools in Whyalla and Adelaide. In December 1970, Chris married Alan Steven and they had two sons, Terry and Peter.

In 1974, Chris and Alan entered The Salvation Army Training College as Soldiers of the Cross session. As commissioned officers they undertook corps appointments at Kaniva (Vic.), Alice Springs and Darwin (NT), Noarlunga (SA) and South Barwon (Vic.). Due to personal circumstances, Christine left officership and worked as a rehabilitation worker with psychiatrically ill clients and then as a youth worker with the Aboriginal Family Support Services.

In July 2001, Christine married Major David Watson and returned to officership, joining him at the Hamilton Corps (Vic.). In 2004, Christine and David were appointed as reinforcement officers in the Tanzania Command. Christine was appointed as the principal of the Shukrani International College, which offered training in job skills for post-secondary school students where 90% of the diploma in office management graduates found employment within six months. Whilst working in Africa, she also completed her Masters of Education. Returning to Australia in 2010, Chris undertook her final appointment as the divisional social programme secretary in South Australia and then joined David in the ranks of the retired officers with an early retirement in 2013.

Christine was a great preacher and teacher, a wonderful communicator, a person who made life long friends wherever she went, and a woman with a deep Christian experience who had a boundless love for others and for her Lord.

In retirement, she loved the challenge of teaching English as a second language to new immigrants and found opportunities to witness to them and teach them Christian values.

Major Christine Joy Watson was promoted to Glory from Daw Park Hospice (SA) on 21 May, at the age of 65 years.

Our love, sympathy and prayers are with her husband David, Terry and Julie, Peter and Rachelle, her siblings John, Carol (and Dennis), Robert (and Margaret), Wendy (deceased) and Stephen (and Ngaire), the extended family and friends.

The Millar, Steven and Watson families thank everyone for their messages of encouragement and assurance of prayerful support and sympathy. 'Those who live in the shelter of the Most High will find rest in the shadow of the Almighty. This I declare about the Lord; He alone is my refuge, my place of safety; he is my God, and I trust him,' (Psalm 91:1-2).

A funeral service was held at Centennial Park Cemetery, Pasadena (SA) on 26 May, conducted by Major Laurie Venables.



GRAEME ERIC READER

Graeme Eric Reader was born in Tasmania on 29 September 1935 to officer parents, Edgar and Beatrice Reader—the eldest of four children, Miriam, Merle and May. The family later returned to Victoria due to Edgar's ill health.

The children learnt to play band instruments at an early age, under the leadership of their father, supplementing the senior band when bandsmen enlisted in WWII. In 2014 Graeme received his 60 years badge for continuous service as a senior bandsman. He held a number of other corps appointments including corps secretary for 15 years at Mordialloc Corps and songster secretary at Malvern for 15 years.

On Australia Day 1952 Graeme met and fell in love with Ruth Forbes. They were married at Malvern Corps in 1958 by Ruth's father, Colonel Wallace Forbes, and were blessed with four children. Graeme was a devoted father to Rodney, June, Kerrilyn, Mark, their partners and families.

Graeme completed his National Service training at Puckapunyal where he assisted Major Drew run the two Red Shield huts—a service he continued for several years due to Major Drew's illness.

He also learnt to drive a truck at a young age, leaving school early to assist his father in the egg delivery business. Later buying his own truck, he carried eggs, milk in cans and cream. Great joy was experienced when a milk tanker was purchased—the first of four. Rodney, Mark, Philip (June's husband) and Kerrilyn all learnt to drive trucks and worked in the business with their dad. He was very well known and respected in the dairying industry and was trusted with the keys to several cream factories, which enabled him to deliver at night.

At 32, Graeme was diagnosed with polycystic kidneys, with a life expectancy of under 40 years. He shared his testimony after receiving the news: 'It was during the playing of Blaenwern, when the words of "Love Divine" spoke to me. I prayed and asked God to allow me to live till my children had completed their education. I made a commitment to do voluntary service apart from the corps work as long as I could. God answered my prayer. After 35 years on headquarters committee for Red Shield, I did voluntary service at The Basin. "Love divine" comes to my mind every time I have surgery.'

Aided by Ruth, Graeme received daily dialysis at home for five years. He received a kidney transplant which he had for 18 years. Our grateful thanks to the family for this generous gift.

Graeme's strong faith in God, his love of family and banding, was with him till God called him home on 20 December 2015, aged 80.

A burial at Bunyip Cemetery, led by Colonel Graeme Rigley (nephew), was later followed by a celebration of his life at Dandenong Corps led by Captain Stuart McGifford.^o



BOOK

Saved, Sanctified and Serving

Denis Mestrustery

This is not necessarily an 'authorised' account of Salvation Army theology, but given the distinguished cast of contributors, including a retired General and a number of well-known Salvationist scholars, it is certainly an authoritative work.

The tone is unapologetically academic, but skilful editing has ensured that each essay is presented in language that is accessible and free of jargon.

General Paul Rader's inspiring call to entire sanctification and James Pedlar's account of Frederick Coutts' understanding of doctrine provide the reader with complementary perspectives on Salvationist experiential theology.

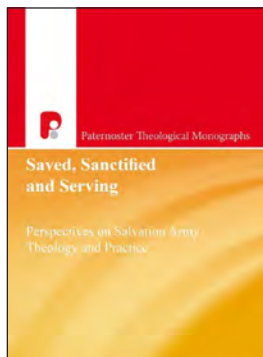
JoAnn Shade brings her own critical insights to the dissonance between the Army's historic theological claims on issues of gender and the movement's practice in her own North American context and in the wider Army world.

This book is not written exclusively by Salvationists for Salvationists. It is about the Army, not for the Army alone and it is all the more valuable for that.

Ian Barr

Review first printed in *The Officer*, May–June 2016

See Salvationist Supplies to order.



BOOK

Captains of the Soul: A history of Australian army chaplains ★★★★★

Michael Gladwin

2015 Australian Christian Book of the Year, *Captains of the Soul* gives an insight into the Australian character through the lens of chaplains in the armed services.

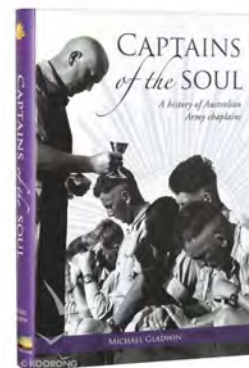
Lecturer in History at Charles Sturt University School of Theology in Canberra, Michael Gladwin assesses the contribution of Australian army chaplains in both conflict and peace-keeping situations, in barracks and among service families.

Although the role of chaplain has changed over time, the task of bringing God's word into the lives and deaths of soldiers remains constant.

Known as 'padres', chaplains have been part of the Australian Army for more than 100 years. Notable army chaplains include Salvo 'Fighting Mac' McKenzie, whose friendships with diggers in the trenches of Gallipoli and France made him a national figure.

Bron Williams

Available at Koorong, \$34.99 hardcover



BOOK

The Heart of Holiness ★★★★★

Bob Hostetler (ed.)

In *The Heart of Holiness*, Bob Hostetler has married two small books by Samuel Logan Brengle, *The Heart of Holiness* (1897) and *The Way of Holiness* (1902) into one volume.

Bob Hostetler, a US Salvation Army officer from 1980–92 before committing himself to his writing career and pastoring a community church, has updated elements of the language and grammar for a modern reader.

Brengle released a book in 1897 that included some fine holiness teaching while using some helpful illustrations. Five years later he released another book and repeated some of his key points and more memorable images.

I'm not sure the 'two-in-one' approach works because of the repetition of phrase and thought it produces.

My other concern is that I don't believe Brengle's language needed updating, in same way Wordsworth, Dickens, Thoreau or Mark Twain would not be edited. I can only assume it was done to make the text more accessible to a younger reader.

While I appreciate the great amount of work Hostetler has done in editing Brengle's classics, I can't help but ask why.

Mal Davies

BOOK

Guiding Gideon ★★

Christopher Basil Brown

Subtitled 'Awakening to life and faith', this tale of spiritual direction comes with the understandable proviso that 'Gideon' is a 'composite figure rather than an individual pilgrim'.

The narrator, director/guide Julian, is 'an expression of the author and his experience as a social worker, an educator, a companion and guide of pilgrims, a spiritual director and a pilgrim who has been guided and inspired by others'.

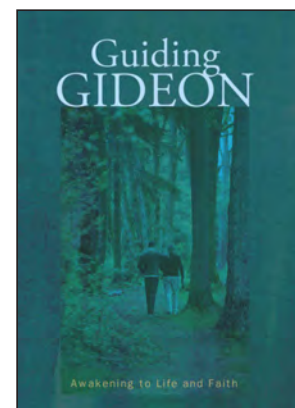
One thing Julian is not is a creative and inspiring communicator, let alone a writer of prose.

The themes are noble, but the writing is abysmal, repetitive, unconvincing, predictable and trite.

Brown comes close to boring people to tears and, while there is much to commend about Gideon's journey, reading this was a hard slog, for this reader at least.

Barry Gittins

Available at Koorong, \$26.99 paperback, \$20.16 ebook



100

days Prayer Summit



I attend Frankston North Salvos, which is a small missional outreach corps, working specifically with at-risk kids and teenagers. As part of my ministry there, I run a Bible study, 'Girls Group', for five teenage girls. I've been walking alongside these girls for about three years and I've been so blessed to see God change their lives, give them hope and equip them to handle some of the unfair circumstances they find themselves in. God consistently teaches me about the Kingdom through their lives.

The other week, we were going through a Corps Cadets session on mercy and I showed them the Salvos Studios video where the famous 'I'll Fight' speech attributed to William Booth is reinterpreted to discuss modern injustices. We watched the video and I threw the conversation to them for feedback. There was a moment of silence and one of the girls responded with, 'It's nice to know that there are people who will fight with us.' I had this, 'Oh!' moment—I had seen such growth in the group that I had forgotten how rough the circumstances could be.

What is beautiful is that, a few weeks later, when I approached them for permission to retell this story, this particular girl responded with, 'Yes, you can use the story, because I want others to know that I believe they'll fight with us, but I will also fight with them.'

This is a microcosm of what happens around The Salvation Army each week. It's tiny—six people meeting every two weeks to share in community, and trusting that God will do something in that space. But this happens all across the country through various expressions of mission—social programs, our corps, or in our offices.

For me, this experience encapsulates much of what the Army does—we meet the immediate needs of people. We fight for their freedom in situations where oppression and discrimination threaten to take over. We walk alongside people, participating with them and God to see the Kingdom restored in their lives, whatever that may look like.

At its core, 100 Days is not just about The Salvation Army, it's about how God is using us to bring the Kingdom into the thousands of communities we are committed to.

Commissioner Floyd Tidd says, 'God does not have a mission for HIS Army; HE has an Army for HIS mission.' What is the role of The Salvation Army, in its various expressions, in revealing the Kingdom of God in our nation?

If you have not already done so, I encourage you to participate in 100 Days of Ceaseless Prayer and fix your eyes on the Kingdom of God.

Prayer Summit

At the culmination of 100 Days is a National Prayer Summit. The Prayer Summit will be held on 10 September in Adelaide, the birthplace of The Salvation Army in Australia. A main focus of the Prayer Summit will be to humble ourselves and seek God's voice (2 Chronicles 7:14).

The event will feature prayer workshops and a central prayer gathering at 7 pm (AEST) and aims to provide people with discipleship and learning opportunities.

The event will also be live streamed across the country via Salvo Studios so that The Salvation Army will be united in prayer for our nation and our neighbourhoods. Imagine every expression of mission in The Salvation Army united in prayer for God's Kingdom in Australia!

The Prayer Summit is an invitation to gather your faith community for a night of seeking God's voice for his Kingdom in your neighbourhood and in Australia. Downloadable prayer resources designed specifically for the Prayer Summit will be available via the 100 Days website (100days.australiaone.info).

Additionally, an aim of the Prayer Summit is to have representation from across the country and to this end there are a limited number of sponsored delegate positions available. Visit the 100 Days website for more information, and to download an expression of interest form.

I firmly believe that in order for The Salvation Army to be the best possible version of itself, it has to look past itself—seeking God's Kingdom above all else. The Prayer Summit is an opportunity for us to hear what is God saying to The Salvation Army and consider how we can faithfully respond.

Installation of National Leaders

The Prayer Summit appropriately launches a significant week for The Salvation Army in Australia as senior leaders from the two current territories gather together to focus on going forward as 'one territory'. An important component of this week will be the presence of emerging young leaders from around Australia who will contribute to the discussion by sharing their vision for the future of The Salvation Army in Australia. This all climaxes at 2 pm on Saturday 17 September at Adelaide Congress Hall, when General André Cox and Commissioner Silvia Cox will officially launch the new Australia Territory, including the installation of Commissioners Floyd and Tracey Tidd as the new national leaders. This is a public event and all are invited to be a part of this historic occasion. If you can't be there, be aware that this is a 'live stream' event (www.salvastudios.com/live).^o

Amanda Merrett

“
100 Days is not just about The Salvation Army, it's about how God is using us to bring the Kingdom into the thousands of communities we are committed to.”



ROSEBUD, VIC.

CAPTAINS CHERYL AND RUSSELL BUTCHER

On 15 May, Doug Faragher was enrolled as a soldier by his brother, Major Graham Faragher. Doug testified to his life being a journey led by God, returning to Rosebud Corps in 2015 after being away from the Army for a number of years. He is now an active part of the band and leads the songster brigade.

On the following Sunday, 22 May, Jonathan Hooper was also enrolled as a senior soldier, having attended Rosebud Corps since 1995. One Tuesday morning some months ago, God spoke to Jonathan very clearly as he entered the Army Hall for the prayer meeting, telling him that it was time to commit fully and become a soldier.

ADELAIDE RED SHIELD BAND RETIREMENT SALUTE

MAJOR HENRY MAY, BANDMASTER HARRY MATEAR

After 29 years of service, a retirement salute concert of the South Australian Red Shield Band was held at Adelaide Congress Hall on Sunday 12 June.



The concert featured band favourites from past years, including marches such as 'Heroes of the Combat' and 'The Red Shield', along with favourites 'Happy Memories' and 'Great and Glorious'. The band chorus sang 'I've Washed My Robes', conducted by leader David Tuit, and deputy bandmaster Cliff Maddigan sang 'You Raise Me Up'.

Originating as the Heritage Band in 1987, the concept was the brainchild of Envoy David Morris, to keep alive traditional Salvation Army music classics, wearing vintage uniforms and using high pitch instruments.

Major Clinton Castley brought snippets from the band's history, including a roll call of past leaders and humorous moments. At the conclusion of the program, Major Henry May presented the band flag to Major Castley for safe keeping at DHQ.



WAD CHILDREN'S MINISTRY

CAPTAINS LEAH AND SCOTT ELLERY

From 13–15 April, 36 children and 10 leaders attended junior soldier camp at Ern Halliday Recreation Camp.

Captain Leah invited campers to try sticking post it notes, sticky tape and masking tape to Major Sharon Watson's black garbage bag dress, but they all peeled off. Captain Leah used the picture of God's love being like gaffer tape, which will always stick.

The second session focused on Jesus as friend and how we should treat others in response to that friendship.

Thursday was a full day at camp. Morning sessions were a 'Kaleidoscope' of mini-sessions based on sharing and exploring life as friends of Jesus and each other. There were sessions on the fruit of the Spirit, 'warm fuzzies' (encouraging each other), and telling our stories.

The afternoon challenged friendships to develop as children worked together in electives. Those who went caving had to encourage and rely on each other as they worked their way through the caves. Those who did archery had to be patient as they waited their turn, but also support those who were shooting arrows.

Adventure games followed (nerf wars, tug of war, sandcastle building) led by Aux.Lieutenant Mitchell and Meagan, or Weird Science led by Jeremy Wheaton.

The camp concert was a highlight, with Captain Chris and Lieutenant Ronald putting everyone at ease with their dance item. Those who took part were encouraged by those watching.

Friday brought the final session which included an opportunity to share some of our camp experiences and thank God for the awesome time we had together growing in our friendship with Jesus and building friendships with each other.



▲ ARNDALE, SA

MAJORS JENNI AND LINDSAY FROST

On Sunday 8 May, Janae Myts was enrolled as a junior soldier by Majors Jenni and Lindsay Frost. Janae is a fourth-generation Salvo, with her grandfather Malcom Steven holding the flag and junior soldier leader Vivien Gillard introducing her to the congregation.

Following this, Lee Fahill was enrolled as a senior soldier. Lee first came to Arndale 18 months ago after responding to an invitation to attend the Sunday meeting. Lee was introduced by Major Margaret Collins, who had led her through recruitment classes and Major Peter Collins held the flag.

God's presence was felt as these two people accepted their promises and made their commitment to God.



◀ RIVERLAND, SA

CAPTAINS ADAM AND CATHERINE MACKENROTH

On Sunday 22 May, Riverland Corps partnered with The Ulysses Club to host a blanket run through the main towns in the Riverland. Starting at Waikerie, travelling through Barmera, Loxton, Paringa, Renmark and finishing in Berri, various riders joined the journey at different stages, with up to 24 bikes on the road.

Riverland Corps manned the BBQ and the Riverland Salvo kids wrote personalised 'thank you' cards to welcome the riders who collected many blankets and sleeping bags to be distributed throughout the community. The riders also collected a total of \$511 for the Red Shield Appeal.

▲ BRUNSWICK FARSI FAITH FELLOWSHIP, VIC.

MAJOR COLIN ELKINGTON

On Sunday 12 June, Farsi Faith Fellowship celebrated its first anniversary. In one year, four soldiers, 12 adherents and two junior soldiers have been enrolled.



◀ MORWELL, VIC.

LIEUTENANT ASHLEY PROCTOR

On Sunday 19 June, Heather Guy became an adherent. Heather has been part of the Morwell Corps for many years and it was great to see her take this step.



◀ NARROGIN, WA

ENVOYS MARILYN AND PETER MCRAE

On Sunday 17 April, Mitch Earnshaw and Malwina Beijer were enrolled as junior soldiers after attending the divisional junior soldier camp the previous weekend.

The children of Narrogin Corps are regularly given the opportunity to lead worship with the singing group and there was a glory march of praise during one of the songs.

AUGUST

Commissioners Floyd and Tracey Tidd

- 19 AUS Victorian men's retreat—keynote speaker
- 19 SPEACO
- 25 SPEACO
- 29 CCOWE/TSA consultation on ministry to Chinese people

Colonels Graeme and Karyn Rigley

- 13 Refresh Conference—Colonel Karyn
- 17 SSC review
- 26 CBC review

Melbourne Staff Band

- 26 Future Brass '16—guests Kevin and Jacqui Larsson, Rutherford Park
- ### Melbourne Staff Songsters
- 20 Concert with Kevin and Jacqui Larsson, Box Hill Corps, 7 pm
 - 21 'Sing it Up' with Kevin and Jacqui Larsson, Warragul Corps, 9.30 am

about people

GOOD NEWS

Congratulations to Captain Craig **Farrell** (TMRD) on his recent engagement to Captain Ellen **Pan** (TAW).

Major Joyleen **Stewart** (SSCV) and Major Neil **Stewart** welcomed the safe arrival of their ninth grandchild, Isla Adriana Jean Heaney, on 4 July 2016 to daughter Carolyn and her husband Aaron. A sister for Jakob.

Congratulations to Majors **Allan** and Glenda **Morrison** (EVD) on the birth of their grandson, Liam Allan, born 13 July to daughter Danielle and son-in-law Kyle Jopson, in Tasmania.

APPOINTMENTS

Major David **Simpkin** was awarded the 25 Years Long Service Order on 23 June.

Effective 20 June: Majors: Annette **Coleman**, support team co-ordinator, SSCV (additional appointment). Alan **Meredith**, assistant secretary for officer personnel, SSCV (title change).

Effective 11 July: Major Gail **Watson**, mission resources officer (TMRD).

Effective 1 August: Captains: Paul **Lorimer**, aide-de-camp to the National Commander, Office of the National Commander; Robyn **Lorimer**, executive assistant, National Leadership, Office of the National Commander.

Effective 25 October: Majors: Judith **Soeters**, assistant State Social Commander (pro-tem) (SSCV); Mark **Soeters**, acting divisional secretary (pro-tem) (CVD).

RETIREMENTS

Effective 1 August: Commissioner Aylene **Finger**

BEREAVED

Major Stephen **Black** (EVD) was bereaved of his brother, Graham **Black**, on 16 June.

Captain Gillian **Anderson** (SSCV) was bereaved of her father, Vernon Humphreys, on 30 June (father-in-law to Captain Russell **Anderson**).

Major Gordon **Inglis** was bereaved of his sister, Winifred McInnes (aunt to Captain Kaye **Barber**) who was promoted to Glory on 2 July.



Joyland Pakistan

Following a financial strategic review of its social institutions, The Salvation Army Pakistan decided to merge Sheikhpura, Lahore, and Joyland Girls Homes. The girls and the centre have been relocated to the new Joyland Girls' Home in Lahore within the Territorial Headquarters compound.

The Salvation Army offers the opportunity for children to have access to a good education, especially for girls who live in villages and do not have a school close to their home. Such girls need accommodation, often in a regional city, to be able to attend school.

Some girls come from poor families, while others are orphaned or only have one parent alive. Others may have a parent with a serious illness or addiction. Whatever the background, the parents cannot afford to provide basic education for their children.

Joyland accommodates 36 girls. Their education is provided at a local school. Accommodation, basic needs, food, medical care, additional tuition, games and loving care are provided by the officers and staff.

As the girls become educated they can become financial supporting members of their families in the future. After completing their studies they often become teachers, Salvation Army officers, nurses etc.

The Salvation Army in Pakistan has requested your prayers for the children as they adjust to the new environment and for the dedicated staff members and officers who look after the girls and equip them with life-transforming skills that will give them a hope and a future.



Contact the child sponsorship team on
(03) 8878 4543
childsponsorship@aus.salvationarmy.org
PO Box 479, Blackburn Vic. 3130

A few words from the Dept of Youth

Summer Carnival 2017 rego forms are going out now!

Summer Carnival is four and a half days of fun, friends, food, teaching, dancing and prayer. The camp is our annual territorial youth councils, with carnival rides, activities and guest speakers. Summer Carnival will be held 9–13 January 2017 at the Phillip Island Adventure Resort. If you are a high school young Salvo then you are invited to the party.

BUT you need to be registered and do the paperwork. It sounds boring, but you have to fill out the form properly so you can be an official camper. You can't just show up on the day and hope we'll let you in. We need to know who is coming to Summer Carnival and have their personal details on file so everyone is safe.

When you're filling out the form, pay attention to the questions. If you have any allergies or dietary requirements, give us the details. If you just write 'allergy' or 'dietary requirements' on the form, then we're not going to know what that means and won't be able to meet your needs. Also, remember to get all the right signatures on the form and leave no box unsigned!

Keep an eye out for the Summer Carnival rego forms and check with your youth leaders and DYS to make sure you've filled yours out properly—and invite your friends!

For more info, email us at summer.carnival@aus.salvationarmy.org.

The Department of Youth



There's no place like home: youth homelessness in Australia

We are often told that 'there's no place like home', but for many people there is no place to call home at all. There are thousands of homeless Australians today and many of these are teenagers and young adults. Homelessness isn't just about people sleeping rough or staying in shelters either. It is not just about houselessness, but also having no safe and stable home in the long-term. Many young people who move from house to house and couch-surf at friends' places are still defined as homeless.

Jesus was homeless

Homelessness is something Jesus knew a bit about. Jesus said that he had no place to rest his head (Matthew 8:20) when referring to the way he travelled from town to town with his disciples. He frequently relied on others for shelter. God also very clearly instructs us to give shelter to the homeless, in Isaiah 58:7.

'Share your food with the hungry, and give shelter to the homeless. Give clothes to those who need them, and do not hide from relatives who need your help.'

Homelessness is not an easy problem to solve. Most of us aren't always in the

position of giving someone our spare room. If we are to give shelter to the homeless, then how can we work together to respond to youth homelessness?

- Get informed and get involved. Check out the resources and initiatives at youthhomelessnessmatters.net. You can also download the August resource pack on justsalvos.com and invite others to get on board.
- Get giving and get active. Consider donating to the Winter Sleepout (wintersleepout.gofundraise.com.au) and participate with your friends before 31 August.
- Get doorknocking. Volunteer with your corps' Red Shield Appeal next year (salvos.org.au/about-us/red-shield-appeal). Your spare change and doorknocking skills can directly benefit services that assist homeless youth.

In our nation, there's still no place like home for many young people, without a safe and stable home. Scripture tells us that we must give shelter to the homeless and as followers of Jesus we must work together to provide a home for all young Australians.

Resources

Homelessness

If you have a friend who is homeless or at risk, contact your state-wide housing service.

TAS. Housing Connect can help with emergency accommodation to long-term accommodation.
Ph: 1800 800 588

WA Homeless Advisory Services Ph: 1800 065 892 (during office hours), Crisis Care.
Ph: 9223 1111 (after hours)

NSW Link2home will assess your situation and refer.
Ph: 1800 152 152

SA Homelessness Gateway.
Ph: 1800 003 308 (free call)

VIC. Opening Doors connects you with a housing and support worker. **Ph: 1800 825 955**

QLD Homeless Persons Information Queensland (HPIQ) provides information about housing, advice and support. **Ph: 1800 47 47 53**

NT Shelter Me provides a directory of homeless services. **www.shelterme.org.au**

ACT First Point is the central intake service for homelessness in the ACT. **Ph: 1800 176 468**

Selfie

HAYLEA
MCPHERSON

> 17 > Frankston North (Vic.)

When did you become a follower of Jesus?

I became a Christian halfway through 2012, but I was on and off. I had seen all the stuff that God could do for you and wanted to see if it was real. I was feeling a lot of pressure and wanted God to help.

When was your turning point?

My turning point was at Rev camp last year. There was a moment where God took away some burdens that I had been carrying for a while. I felt genuine love for the first time.

How has your life changed?

It's changed a lot because I see myself and the things around me differently. I care more about people. Showing people God's love is important even when I don't feel like it.

What has God been teaching you lately?

How to love myself and not depend on others when I have God in my life.

What is your favourite Bible verse?

Romans 12 (all of it)! It tells you what you should and shouldn't be in your life, that's helpful for me. I particularly like the bit about overcoming evil.

Who inspires you?

There are a few local Christian women who have helped me in my journey. I like strong and courageous Christian women who can be a role model for me. Also, my mum!

What would you change about Australia?

I am passionate about ending racism and negative treatment of people because of their skin colour. I would love Australia to be an accepting place for everyone.

What are you passionate about?

I want to help people who are experiencing disadvantage. For example, people who are homeless or experiencing poverty in Australia and throughout the world. I am also passionate about caring for animals and stopping animal cruelty.

What does it mean to be a Christian?

Being a Christian is not doing whatever everyone expects you to do, or what everyone is doing because it's 'the thing to do', but doing what God is saying or wanting through you.





A Festival of Choral Music

Sing! Sing! Sing!

Saturday 20 August 2016, 7.00pm

Featuring

- Box Hill Singing Company
- Preston Youth and Children's Choir
- Box Hill Songsters
- Ringwood Vocal Praise
- Waverley Temple Songsters
- Melbourne Staff Songsters

*Special
Guests*

Kevin & Jacqui
Larsson



Supported by
The Salvo Big Band

VENUE
The Salvation Army Box Hill
17-23 Nelson Road, Box Hill

TICKETS at the Door
\$10 Adults
\$5 Child / Concession

FUTUREBRASS16 weekend

SPECIAL GUESTS

Kevin & Jacqui
Larsson



MUSIC CAMP

Friday 26th - Sunday 28th
August 2016

FINALE CONCERT

Sunday 28th Aug 3.00pm

Moreland City Salvation Army
828 Sydney Road, Coburg, VIC 3058



MELBOURNE STAFF BAND

For Salvationist Musicians
Aged 12-30

CAMP LOCATION

**Rutherford Park
Country Retreat**

290 Kangaroo Hills Road
Blampied, Victoria 3364.

REGISTER NOW

registration forms available from

• salvationarmy.org.au/msb

join us on



facebook.com/TheSalvationArmyMSB