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# on fire

*mission and ministry*

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***inside:*** TAKING A POSITIVE VIEW • ORGANIC CHURCH • WARCRY'S MISSION • GENERAL CHANGE



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"Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus." 1-Thessalonians 5:16-18

**W**hether you're the CEO of a company, a politician, the editor of a magazine, a corps officer or the General of The Salvation Army, all good leaders take periodic time out to reflect on their progress. Reflection considers their main objective or the success of their product and usually looks back over time to consider what has been effective, what has not and what changes need to be made.

Every two to three years editors of our magazines consider these very things and make appropriate changes to what appears on their pages. Every page has its own brief and this month we share why we do what we do in *Warcry* and the brief of pages such as 'My Story'.

We live in exciting times as the leaders of our Army meet to honour our past in Adelaide and to discuss the direction of our future. But knowing what direction to take, regardless of the organisation or business, requires examining the foundational brief. Is this brief still pertinent? Over time has there been position drift? Is the main game still the main game? Has it changed? Should it change to maximise the end product?

The business of The Salvation Army is salvation and deepening the relationship between people and the Lord. This is our brief. Booth's motto of soup, soap and salvation gave direction as to how we might achieve that, but as he said, 'I must assert in the most unqualified way that it is primarily and mainly for the sake of saving the soul that I seek the salvation of the body. But what is the use of preaching the Gospel to men whose whole attention is concentrated upon a mad, desperate struggle to keep themselves alive?'

If, however, we offer only soup and soap, but not salvation, have we met our brief?

What an incredible opportunity we have personally as well as corporately to examine what we are doing to fulfil the brief of The Salvation Army. Would different ways be more effective?—what was excellent 30 years ago may not be as appropriate today. However, perhaps there are ways and means that have stood the test of time and are still effective.

Understanding the times, people, culture and the brief helps us discover the most effective way forward. Objective critiquing enables us to maximise our focus and energy on fruitful production and pruning where necessary.°



*June Knop*

Captain June Knop  
Editor

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## Early Adopters

Amazing opportunities present themselves for our nation as the two Australian territories have commenced the journey to be a united force for God. The Gospel of Christ is a clear message that we will proclaim with even greater clarity via a single voice and single approach.

**W**hat is certain is that while the Gospel remains a constant, other aspects of how we mobilise ourselves will change. Why would we simply adopt what we are accustomed to when God demands our creative best for the Kingdom? There is a great sense of optimism about what our Army can be as we consider the possibilities. At the same time, there is also the recognition that we will be challenged in the midst of change and must be reliant on God's empowering grace throughout the journey.

I recently found myself among other Army leaders striving to embrace a change to one of our systems. Understandably there was apprehension when grappling with the unknown and it would have been far easier to cling to what was familiar, safe and predictable. When confronted with possibilities and outcomes far exceeding what we were accustomed to, it wasn't surprising that our eagerness to embrace change was quickly fuelled.

Striving to consider new possibilities from an outcomes perspective is something I am discipling myself to aim for. Thankfully, several great leaders work alongside me who challenge and push me to lead more effectively. I love it when colleagues appropriately 'lead up' and we achieve enhanced results through a collaborative approach. I need other people who challenge my logic and practice if I am to develop in my own leadership.

Why do I share this with you? If we are to make Kingdom outcomes the measuring stick for how we move forward, we will need to be constantly open to change for the sake of our mission. Our response may see us feeling uncomfortable at times—I crave an Army that will push through feelings with eyes fixed on the amazing Kingdom outcomes achievable.

I want to be an 'early adopter' when change will see us more effective in our mission. Of course, that's always easier when we see great things happening, and I have found the '100 Days of Ceaseless Prayer' a great reminder of what God is already doing. Nothing inspires us more than seeing a life changed and mission-minded people serving and sharing Christ.

The Apostle Paul said he would do whatever it took to connect with people. So too we will need to be open to new approaches as we holistically share Christ throughout our nation.°

Bruce Stevens  
Lieut-Colonel  
Secretary for Business Administration



## Three ways Jesus modelled a love of learning

**T**he well-worn saying 'Leaders are readers' rings true for many a great leader. But it is broader than just reading, for the essence of this statement is about a commitment to continuous learning, which as we know can occur in many different formats. If you investigate leaders of renown, you will notice they all share a thirst for more knowledge, understanding and wisdom.

In Luke 2, Jesus is found teaching Scripture in the temple. After a few insightful comments from his crowd—and mother—the passage concludes with, 'And Jesus grew in wisdom and in stature, and in favour with God and men' (Luke 2:52). I find this such an inviting truth to reflect on: 'Jesus grew in wisdom'. Being God, Jesus knew all things, but in his humanity he had to learn. Did he ever stop growing in wisdom? Did he ever stop learning?

Scripture shows three traits of Jesus as a learner that might shed some light on this for us,

### Jesus did not outgrow wonder

Jesus fuelled his curiosity by always being on the lookout for God's movement and what his Father was up to on any given day, 'My Father is always at his work' (John 5:17). There are also times when his excitement and wonder was recorded. For example, in Luke 7:9 he was amazed when learning about the centurion's faith. Conversely, it is also noted he was baffled on learning of people's lack of faith (Mark 6:6).

### Jesus took time to read

In a heavily-dominated oral society, and even though he knew Scripture better than anyone, Jesus still took the time to learn how to read and read to others, 'unroll the scroll and find the place where it was written' (Luke 4:17).

### Jesus encouraged all people to learn

Despite age, gender, ethnicity or background, Jesus encouraged all people to learn about God:

- 'Let the little children come to me, and do not hinder them' (Matthew 19:14).
- 'Mary has chosen what is better' (Luke 10:42).
- 'Jesus answered the Samaritan woman, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water"' (John 4:10).
- 'He has gone to be the guest of a sinner' (Luke 19:7).

So I encourage you to fuel an attitude that embraces lifelong learning. 'The Holy Spirit, whom the Father will send in my name, will teach you all things' (John 14:26).°

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Christopher Trodden  
Resource Production Manager  
Australia Southern Territory





# Take a *positive* view

**A** once popular song had the line, ‘You’ve got to accentuate the positive, eliminate the negative’, and that would seem to represent more wisdom than is expressed in many numbers which reach the charts. What Norman Vincent Peale described as ‘the power of positive thinking’ is immense and we had better believe it.

But the power of negative thinking is also considerable. It can get us down and help to put us out. It can undermine our health and drive away our friends. What is more, negative thinking is contagious and can assume epidemic proportions. It is said that a single grain of indigo could colour a ton of water which, according to author Hugh Redwood, is science’s way of warning how infectious the blues can be!

Positive thinking must be the favoured option. It is an antidote to depression and an aid to health. Taking a positive view of people and their motives will be almost certain to enhance our relationships.

Some people are locked into themselves and find it hard to open up to others. They are friendless because they appear unfriendly. They are unwilling to risk taking people on trust and cannot believe that strangers may be friends they have not met before. Of course, we will sometimes encounter ‘con’ artists and need to be prudent, but better to be taken in once in a while than to lose the benefits of reaching out to others.

Taking a positive view of circumstances will also make a world of difference. Novelist Lloyd C. Douglas told of visiting an old philosopher who had fallen on hard times and was living in a musty attic at the top of some rickety stairs. Lloyd Douglas greeted him with the question, ‘What’s the good news today?’ In reply, the old man went to a gong in the corner of the room, struck it and said, ‘That’s “A”’. It was “A” yesterday. It will be “A” tomorrow. It will be “A” in a thousand years. The noise from the street is awful. The piano downstairs is out of tune. But that’s “A” and that’s the good news!’ In a changing world, it is good to recognise some good things which don’t change.

In the Nazi concentration camp at Auschwitz, a Jewish prisoner scrawled the following words on a wall, ‘I believe in the sun even when it’s not shining. I believe in love even when I cannot feel it. I believe in God even when he is silent.’

That is the kind of positive thinking which can sustain the human spirit even in the direst of circumstances. In Psalm 46—one of my favourites—the writer expressed some very positive thoughts which we are free to borrow. He may have been at the end of his tether but he knew that God was at the other end and so he wrote, ‘God is our refuge and our strength, an ever present help in trouble. Therefore we will not fear though the earth give way...’<sup>o</sup>

*Commissioner Wesley Harris*

“  
**He may  
have been  
at the end  
of his tether  
but he knew  
that God  
was at the  
other end.”**



## Adelaide's special place in Army history

Adelaide, although dwarfed in size and substance by the bigger cities of Sydney and Melbourne, has enhanced its significance in Salvation Army history by hosting the installation of the first national leaders in almost a century.

“

**Gore and Saunders stood on the back of a greengrocer's cart in the Botanic Park and told Adelaide about God and the Army.”**

**W**henever Salvation Army history in Australia is spoken of, it is the South Australian capital city which first comes to mind. It was in Adelaide where arguably the most memorable event in The Salvation Army's Australian history took place. Although not the 'official' start of The Salvation Army in Australia, historians generally recognise an event which occurred in Adelaide's Botanic Park on 5 September 1880, as highly significant.

It was so significant that The Salvation Army held substantial celebrations in 1980 to mark its centenary. A plaque is placed in the park to commemorate the 1880 event. Interestingly, the Adelaide Botanic Park website describes it as 'the first successful' Salvation Army meeting in Australia.

Salvation Army archivist Lindsay Cox says it's

pretty well documented in Army circles that a few people proclaiming Army connections met earlier in Brisbane and Melbourne, but those events, while interesting, do not attract any official recognition. Adelaide 1880 does.

Both Salvation Army record-keepers and historians generally accept that two converts of William Booth's Christian Mission (later The Salvation Army) who emigrated from England—builder Edward Saunders and railway worker John Gore—somehow came together in Adelaide and agreed to hold public meetings. The most prominent of those meetings was the one held in the Botanic Park. Saunders and Gore, with several like-minded people, stood on the back of a greengrocer's cart in the Botanic Park and told Adelaide about God and the Army.

It was, according to the Botanic Park website, a

time, in Adelaide, of 'economic depression, with nothing but charity and government rations for the large number of unemployed to rely on'. True to William Booth's Salvation Army intention, Gore, the Botanic Park record shows, is reputed to have said, 'If there's a man here who hasn't had a square meal today, let him come home to tea with me.' It's unknown if he had any takers.

The Botanic Park account indicates that Saunders and Gore had attempted to preach in a city square before the park event, but 'had been met with derision from the attending crowd'. It was an interesting reception, given that South Australia was officially proclaimed a province on 28 December 1836, as 'a centre of civilisation for free immigrants, promising civil liberties and religious tolerance'.

Adelaide was also to become well known as the city of churches. South Australians, by the way, proudly boast that, unlike NSW and Victoria, their state was the first established as a free settlement rather than a convict settlement.

Anyway, it seems that the success of the 1880 Botanic Park meeting and subsequent public interest inspired Salvation Army founder and first general William Booth—back in London—to officially establish the Army in Australia. General Booth dispatched Captain Thomas Sutherland and Mrs Adelaide (interesting!) Sutherland to Australia and The Salvation Army officially opened its work in Adelaide on 17 February 1881, when the Sutherlands arrived. Another Salvation Army first for Adelaide!

The Salvation Army Australia Southern Territory home page advises, 'It is Adelaide that owns the right to claim the first official Salvation Army corps in Australia.' It goes on, 'The new officers arrived wearing the first Salvation Army uniforms seen in Australia. Thomas wore a scarlet jacket [ex-British Army],



Above: Colonels Julie and Mark Campbell with Commissioners Floyd and Tracey Tidd in Adelaide Botanic Park.

navy blue trousers and spike-topped white helmet. Adelaide [Sutherland] wore a princess robe-style dress with a small bonnet. They brought with them 12 uniforms and were met by 68 converts and Army followers.'

Within three years, according to the Southern Territory home page, 32 officers were commissioned and 12 corps formed. The Salvation Army had also started in Sydney and Melbourne by then. But neither of the two more substantial metropolises can claim Salvation Army history like Adelaide.

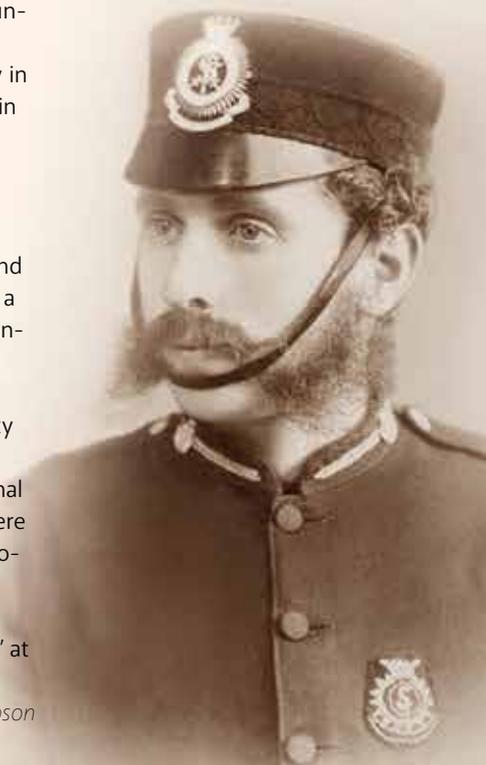
In 1880, Adelaide was pretty much a large country town. South Australia's entire population was little more than 275,000. There was no electricity in the capital—but telephone communication was in its infancy.

Today, Adelaide is Australia's fifth largest city in terms of population, with more than 1.3 million people. The *Lonely Planet* international tour guide describes Adelaide as, '... sophisticated, cultured and neat casual'. A *Sydney Morning Herald* travel writer a few years ago said of Adelaide, '... [it] really has managed to capture the cultural high ground.'

The Salvation Army, too, has modernised. Adelaide Congress Hall has recently been renamed City Salvos and hosted installation of the first national Salvation Army leaders in Australia since the original Australasian (Australia-New Zealand) territories were split into the Australia Eastern and Southern territories in 1921. Another first for Adelaide!

And, as in the days of Saunders and Gore, the homeless and hungry can still 'come home for tea' at The Salvation Army in Adelaide.°

Bill Simpson



# 'A once-in-a-lifetime opportunity': General

World leader charges Tidds with 'total mobilisation' of Army in Australia

**C**ommissioners Floyd and Tracey Tidd were officially installed as national leaders of The Salvation Army in Australia by General André Cox in Adelaide on 17 September. Their installation at City Salvos (Adelaide Congress Hall) coincided with the official launch of Australia One, under which Australia's Southern and Eastern territories will be united as one national territory for the first time since 1921. Commissioner Floyd Tidd was installed as National Commander and Commissioner Tracey Tidd as National President of Women's Ministries.

Australia was originally part of the Australasia Territory, which included New Zealand, established in 1886. New Zealand became its own territory in 1912, leaving Australia as a stand-alone territory until the formation of the separate Southern and Eastern territories nine years later.

Commissioners Floyd and Tracey Tidd were appointed Southern Territory leaders three years ago, after serving in their homeland Canada and Bermuda Territory. They will lead a team in bringing together the current operations of the Australia Southern and Eastern territories until the new national territory officially begins on 1 January 2019.

Several other new national appointments have already been announced, including the appointment of current Eastern Territory Chief Secretary-in-Charge, Colonel Mark Campbell, as National Chief Secretary, and Colonel Julie Campbell as National Secretary for Women's Ministries. They will officially begin their national appointments on 1 January 2017. The national headquarters is currently operating from Canberra. A decision on a permanent national headquarters will be announced later, along with other national appointments.

The installation and launch ceremony was supported by Melbourne Staff Band and Sydney Staff Songsters. Aboriginal elder Uncle Frank Wanganeen provided a Welcome to Country, recognising that Adelaide—like the rest of Australia—was originally Indigenous land. Federal Senator David Fawcett read a message from Prime Minister Malcolm Turnbull,

and Senator Alex Gallacher represented Opposition Leader Bill Shorten. Adelaide Lord Mayor Martin Haese, who earlier in the day hosted a civic reception, also spoke at the installation and launch. Other political and church leaders also attended the event.

Recently retired former Australia Eastern Territory Commander, Commissioner James Condon, introduced General Cox and Commissioner Silvia Cox. The General told the Adelaide audience, which was boosted by people throughout Australia and other parts of the world via live-streaming, that there were many reasons for the choice to move towards a unified territory. 'I am pleased that the decision was based on the right reasons' he said. 'This is not a reflection of decline or lack of financial resources. The decision is a good one and makes perfect sense. It enables us to speak with one voice to government and other national partners. It enhances mission opportunities while reducing the cost of administration. It is anticipated that savings that will accrue will enable us to establish a Mission Support Endowment to benefit the work of the Army on the field.'

The General said the formation of one territory was a once-in-a-lifetime opportunity for Australia to experience the renewal of God's spirit and refocus on his mission. 'Don't miss it,' he said. 'God is not calling us to gather in halls and places of worship. God is calling the Army to total mobilisation. We are not an Army serving in peacetime. We are an Army that is called to war against sin and evil, against injustice and against suffering and deprivation that is a damning indictment of our generation.'

'God is calling us to be more than a worshipping community and much more [to be] a serving community. We need to see more of our uniforms out on the streets of our cities. We need Salvationists to be mobilised in serving soup on the streets, meeting the homeless, visiting the elderly and bringing light and hope into the lives of people without hope.'

Next year, he said, The Salvation Army around the world would be involved in 'total mobilisation'. 'We cannot sit and enjoy the relative comfort and



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**God is not calling us to gather in halls and places of worship. God is calling the Army to total mobilisation.”**

security of our places of worship while people are literally dying, despairing and lost,' he said.

Responding to the General's comments, Commissioner Tracey Tidd said, 'It's not about how many people come to our worship services. It's about how many people we serve.' She appealed to Australian Salvationists to 'take necessary risks'; to look at the formation of one territory from God's perspective.

Commissioner Floyd Tidd supported his wife's comments, suggesting that while the merger of two territories was history, it was also 'his [God's] story'. 'This is God's story that he has been unpacking for years,' he said. It wasn't really a merger or a unification, he said. 'It's a creation— God's creation.' God was doing something new in The Salvation Army in Australia. 'And he doesn't want you to miss out.'

Commissioner Tidd appealed to Salvationists not to live in the past or even the present, but to have vision. 'If your vision isn't enough to scare you,' he said, 'it's probably insulting to God.'

*Bill Simpson*

*photos Dr Bruce Redman*

## Prayer Summit Report

The National Prayer Summit, held on 10–11 September, brought together wider cabinet in both territories, local South Australian Salvationists and 30 official divisional delegates; across the country, Salvationists were united in prayer, seeking first the Kingdom of God for our nation and neighbourhood.

The weekend kicked off with a meeting at the Adelaide Botanic Park, the birthplace of The Salvation Army in Australia. Those in attendance shared in prayer, praising God for his faithfulness to The Salvation Army, and asking that God would be the centre of all our ministries. Commissioner Tracey Tidd shared a reflection, reminding us, 'prayer transforms lives and the communities in which we live'.

Delegates then returned to City Salvos Adelaide for prayer workshops on hearing God's voice (led by Commissioner Lyn Pearce), prayer as social action (led by Major Belinda Spicer and creative prayer (led by Major David Mundy).

The highlight of the Prayer Summit was the evening service. About 130 people joined delegates at City Salvos, while more than 110 people and at least 50 Corps joined in online. The service reflected on 2 Chronicles 7:14 and took the form of three movements; Humble Ourselves, Heal Our Land, Hear Your Voice. At the end of each movement was an opportunity to reflect and respond in prayer. Those in attendance and those online broke into prayer stations for half an hour, during which people engaged in creative and tactile forms of prayer.

The Prayer Summit concluded on Sunday morning with a prayer walk around Adelaide City. Delegates joined City Salvos Adelaide for their morning service, during which Captain Matt Reeve preached, reminding the congregation to be aware of and responsive to the work of the Holy Spirit.<sup>9</sup>

*Amanda Merrett*

# In the face of poverty

“  
**We know  
 the Kingdom  
 of God is  
 inclusive; we  
 know that the  
 Kingdom is  
 for everyone.”**

**A** few months ago, a social experiment by UNICEF (United Nations International Children’s Emergency Fund) went viral. In this campaign a young girl, Anano, is dressed in two sets of clothing and placed in different scenarios—a food court and standing on the side of the road. In each situation she is alone. The two sets of clothing are a clear indicator of the different social statuses she is portraying. The results are, unfortunately, somewhat predictable. In the first scenario when Anano is standing on the side of road by herself, passers-by stop to check that she is okay, clearly concerned that the six-year-old is either lost or without a parent. When Anano changes into a dishevelled outfit, she is simply ignored.

In the second scenario Anano walks into a food court wearing a pink jacket and jeans, with her hair pulled into a neat bun. People invite her to eat with them, they talk with her and even give her kisses on the cheek. When Anano’s appearance is changed, people in the food court automatically become suspicious of her. Women move their handbags closer to them, Anano is shooed away from tables, and eventually asked to leave. UNICEF ended the social experiment early because Anano was too upset.

Visit [www.youtube.com/watch?v=MQcN5DtMT-0](http://www.youtube.com/watch?v=MQcN5DtMT-0) to view the video of Anano.

This is a clear yet heartbreaking illustration of how

we treat people who we perceive are poor; somehow, people experiencing poverty are less deserving of our love. Yet Jesus consistently invites all people to experience the Kingdom of God. We know the Kingdom of God is inclusive; we know that the Kingdom is for everyone.

In John chapter nine we read of Jesus and his disciples encountering a blind man. ‘His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” “Neither this man nor his parents sinned,” said Jesus, “but this happened so that the works of God might be displayed in him.”’ The disciples understood what they saw at that time through the traditional Jewish lens, that suffering was always connected to sin—this man was blind because of his sin or the sin of his parents. His suffering was the consequence of his own actions or the actions of those closest to him.

There are two points from this story that I think are important for Christians to draw on. Firstly, the identification of poverty, exclusion, pain and suffering is an opportunity to display the grace, love and compassion of God. Jesus doesn’t judge the man or place blame for his blindness. In fact, he doesn’t really answer the disciples’ question of ‘who sinned’. Instead, he demonstrates love and the power and grace of God.

A quote from Thomas Merton sums it up: ‘Our job is to love others without stopping to inquire whether or not they are worthy. That is not our business and, in fact, it is nobody’s business. What we are asked





to do is to love, and this love itself will render both ourselves and our neighbours worthy.'

Secondly, Jesus goes on to heal the man of his blindness—restoring his ability to effectively engage in society. This man had been pushed to the margins of society because of perceived sin. With his 'sickness' healed, he would have been able to participate in his culture again.

At the beginning of the year I travelled to Pakistan, where I spent a month engaging with The Salvation Army in Lahore and visiting various programs that seek to assist people experiencing poverty. I spent a lot of time with their community development team, and they shared the story of two women they had assisted. The team was doing a site visit of the programs The Salvation Army runs, on the border of Pakistan and India, a remote and very poor area. They came across two young Hindu women. Hinduism is a minority religion in Pakistan and as a result many Hindus experience persecution, resulting in a lack of rights and extreme poverty.

The two women had been abandoned at birth and as a result hadn't been registered and had no official documentation. The people who raised them named them Shampoo and Conditioner. These women—people—were named after things we use to wash ourselves. The Salvation Army assisted the women by organising official paperwork—they were given real names and voting cards. Through this action their humanity was restored and they were

able to participate in a society that had once pushed them to the margins. Jesus did the same when he healed the blind man; he brought him from the fringes of society into the centre.

All Christians are called to care for those who society has marginalised. We are to challenge the structural injustices that keep people on the margins. In *Jesus and Justice*, the International Social Justice Commission states, 'We know that personal injustice is often the consequence of structural injustice and that every social issue has a human face.' When we ignore someone experiencing poverty, we ignore a person—a person created in the image of God and a person created to reflect God's glory.

Many people experiencing poverty are excluded and ignored—they are pushed to the fringes of society. Anano was ignored because people perceived that she was poor, the blind man was disregarded because people correlated sin with his blindness, and the women in Pakistan experienced extreme deprivation because they didn't have someone to care for them at birth.

The Kingdom is a place where there are no edges, where everyone is included. Jesus asks us to walk with people who have been pushed to the edges of society and excluded, seeking to bring them to the centre. Jesus asks us to love people without judging them.<sup>o</sup>

*Amanda Merrett*

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**All Christians are called to care for those who society has marginalised.”**





# Why we do

**U**p until the end of the 1990s, *Warcry* was the publication that The Salvation Army used to communicate with both Salvationist and non-Christian audiences. After a great deal of thought and discussion it was decided that the distinct readership of the two groups would be better served by two separate publications, and *On Fire* was born on 5 February 2000.

*On Fire's* purpose is to communicate to Salvationists, events, news and the work of The Salvation Army as well as develop spiritual growth through theological, doctrinal, historical and scriptural exploration in articles.

You can liken *Warcry's* purpose to the missionary heading overseas to communicate with those with no—or little—prior knowledge of Jesus and Christian faith, and do not speak the same language as the missionary. Therefore, it's the missionary's responsibility to find a way to communicate that information—in lay terms.

The Engles Scale (developed by Billy Graham proponent James Engles) is a scale of spiritual development, with 0 representing someone who has come to conversion and seven representing someone with no awareness of Christianity. *Warcry* targets those in category seven, and those who may have a little basic knowledge of Christianity, and purposes to move readers to level five—i.e. a basic level of Jesus and the Gospel story.

However, *Warcry* was never designed to do this alone. It has always been produced as a tool to be given out and to help open up a dialogue. It's through these 'conversations' (see them as channels to faith) that a relationship with the reader can develop.

Interacting effectively with someone from another culture always requires a rethinking of one's communication tools. And so it follows that *Warcry* adopts the language and culture of its readers.

Paul's visit to Athens (Acts 17:16–34) helps us understand how to go about this. Paul had spent days walking around Athens and was incredibly dismayed at the extent of idol and pagan worship, but when it

came to talking to the city's leaders, he didn't begin his conversation by arguing how they should be living and the changes they needed to make to be saved, but rather said, 'People of Athens, I see that in every way you are very religious.'

'For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: "To an unknown god".'

He didn't condemn their lifestyle and choices (to do so would simply turn them against him), but found something akin from which he could launch his conversation. He looked at the negatives and brought out a positive from within that situation. He began where they were.

Paul also went on to say, 'Even though I am a free man with no master, I have become a slave to all people to bring many to Christ. When I was with the Jews, I lived like a Jew to bring the Jews to Christ.'

'When I was with those who follow the Jewish law, I too lived under that law. Even though I am not subject to the law, I did this so I could bring to Christ those who are under the law. When I am with the Gentiles who do not follow the Jewish law, I too live apart from that law so I can bring them to Christ. But I do not ignore the law of God; I obey the law of Christ. When I am with those who are weak, I share their weakness, for I want to bring the weak to Christ. Yes, I try to find common ground with everyone, doing everything I can to save some. I do everything to spread the Good News and share in its blessings' (1 Corinthians 9:19–23).

*Warcry's* aim, too, is to introduce as many people to Jesus as possible. We are deliberate about not writing in 'Christianese' and we think carefully about what will get the average non-Christian Australian to pick up our magazine.

Studies such as Deloitte's Media Consumer Survey 2015 and our own surveys in 2011 and 2015 consistently point to the fact that Australians spend a great deal of time watching TV, movies and enjoy sport; therefore the liberal use of well-known celebrities on our covers (our first choice is always well-known Christians, but this list is quickly exhausted).

Let's not forget The Salvation Army is an organisation known for its humanitarian and social work. Within the broader community this is our brand, and so it isn't out of order to write a profile on a celeb-

“  
Interacting  
effectively  
with someone  
from another  
culture always  
requires a  
rethinking of  
one's comm-  
unication  
tools.”

# what we do

ity, for instance, who has done humanitarian work or is currently involved in something that is ethically newsworthy, and whose reach is substantial, such as actor Joanna Lumley who, in addition to acting, is a renowned philanthropist and charity worker. (Keep in mind that we don't condone or sanction everything about that person's life or their past choices, but let's also remember that it's not just non-Christians that stray from the righteous path).

As for movie reviews, the purpose is not just to point people to appropriate films, but to flag ones that are not. And while the reviews, and the columns, such as Couch Potato and G-Day Sport and Lifestyle, aren't overtly biblical, others such as the Welcome, My Story, Inner Life and possibly Five Minutes With are pages in which we take every opportunity to share the Christian faith.

My Story has a set brief. It must be a non-Christian who has found faith, has come to The Salvation Army, and had a conversion experience. It will cover a difficult past, the point that things changed, how they changed and then talk about how life is better for them from that point and why.

It's one page that's not negotiable.

The purpose of this is to speak directly to people who are having difficulties and at present cannot see a way out of their circumstances. Reading a story about someone who was in a similar state, who has found Jesus and because of that been able to make changes gives the reader hope—if this person's life improved, theirs can too. There is a way out and beyond—and it's through Jesus.

Every *Warcry* has a coupon to encourage readers to contact us. We get many letters requesting material about the Jesus, the Bible and The Salvation Army. We receive regular requests for prayer which are passed on to appropriate people for prayer coverage.

The most common letters and requests come from prisoners. Often we then contact the prison chaplain in their area and arrange a personal visit to the writer, knowing that it is through personal contact that a relationship with Jesus is formed. These letters are always a delight to read and give great affirmation about the magazine. When we read these we know that we have successfully communicated with the very people we are aiming at.°

*Bruce Redman, June Knop, Jen Vuk*

# Organic Church

**T**he *Southern Territory* has benefited from Neil Coles' influence for many years but this year he was invited to lead Organic Church Greenhouse training retreats under the banner of Emerging Faith Communities.

Neil Cole is a church planter as well as the founder and executive director of Church Multiplication Associates and CMAResources, which has helped start thousands of churches in 50 American states and at least 40 countries. He is seen by many to be one of the key founders of what is known as the organic church movement. He is also the author of multiple books including *Organic Church*, *Church Transfusion*, *Journeys To Significance*, *Church 3.0*, *Organic Leadership*, *Search & Rescue (Ordinary Hero)*.

In this two part series Neil will look at 'What is Church'.

## Missional is not a model but a mindset among God's People

Let me just say upfront that I do not think that the model of church is the issue...mega, micro or anything in between. The issue is not how we herd people into meetings (small or large), or even what we do at the meetings, but how we release healthy disciples into the world empowered by the Kingdom of God. That, in fact, is something meetings can never truly accomplish. It doesn't matter if there is a steeple or a chimney on the roof when we do meet, what matters is what's inside the people when they disperse into the world.

Organic church is not a model but a mindset. It is a way to relate to God, one another and the world with love. We call this the DNA of the body of Christ and we are convinced that it is a universal truth absolutely necessary for life in any church and all churches. The DNA is made up of Divine Truth (connecting with God), Nurturing Relationships (connecting with one another) and Apostolic Mission (connecting with those in the world). In essence, we believe that every church is organic or it is not a church, because all churches are living entities. All organic churches must share in the DNA to have any health and hope to reproduce naturally.

In essence, your church is only as good as its disciples. The DNA is not something that can be planted with a sermon series, a curriculum or a program. The DNA is carried in the seed of God's voice and must come from within the disciples.

*Neil Cole*

# What is Church? Part One

**S**everal years ago I hosted a retreat for pastors to address a single question: What is a church? You would think this would be an easy question for pastors to answer, like a convention of bakers gathering to define bread. Nevertheless, we all left the retreat without an adequate answer...and that should make us all a little nervous.

It turns out that defining church is not as easy as you would think.

While in seminary, I was given a list of elements from the New Testament to define a church. Lists can vary, but they are all very similar. Here is a typical list:

1. A group of believers who gather together regularly to worship who:
2. hear the biblical preaching of God's word
3. consider themselves a church
4. have qualified elders
5. practise baptism, communion and church discipline
6. have an agreed upon doctrinal foundation, and
7. have an evangelistic purpose.

Such a list interests me for two reasons: One: what is included and, especially, two: what is not included. Our church traditions have biases that come out in our theological definitions of church. In many cases, we choose to accept our tradition as biblical and then go back to the New Testament to prove it, rather than letting the Bible do the defining. It is all too common for preachers to include the preaching of a sermon on the list of what makes up a New Testament church. It is extremely difficult to find a biblical justification for this inclusion. In fact, the sermon has been made into a sacrament at the core of what church is and functionally is treated more as a sacrament than baptism or communion. Even in baptistic circles where the elements in communion and baptism are taken to be merely symbolic acts to picture a sacred truth, the sermon alone is considered a means of actually receiving life-changing grace of God (which is truly what it means to be sacramental).

The usage of the Greek word *kerygma*, translated 'to preach', is overwhelmingly used in regard to sharing the good news with an as yet unconvinced audience, not delivering a sermon to the saved. There are very few examples of sermons delivered to Christians in the New Testament. Those we find hardly constitute a model for weekly sermonising; and the longest sermon we can find is about 15 minutes in length. There is nothing at all wrong with the practice—I'm in favour of it in many cases—but to make it a core ingredient to define church

has more basis in church tradition than the New Testament.

There isn't any biblical support for the notion that believers have to consider themselves a church to be a church. Are we simply trying to separate parachurch\* from local church? There isn't any biblical support for the idea of parachurch either. A reactionary theological statement that has no grounds in Scripture will come to haunt us later if that is how we define a church. If you ask me, when Jesus thinks you are in his church, it really doesn't matter what others think, including yourself.

There are examples of churches without elders in the New Testament. On Paul's first missionary journey, he started churches with Barnabas and then left them without elders. Later, he returned to those churches in order to appoint people as elders. You would be very hard pressed to say biblically that they are not churches prior to the second visit. While these are not a great example of churches (Galatians), they were churches nonetheless.

Why is it that we so often insist that elders [the spiritually mature] are present in order to be a New Testament church but so rarely include deacons [local officer equivalent]? The New Testament is equally as strong on both roles. I think this is because those determining such things are elders, and those considered to be deacons are usually not in the meetings that define theological limits. I'm in favour of having elders and deacons in church, but let's not make their presence or absence the defining ingredient of a church.

While I am a staunch proponent of baptism and communion—and becoming more so with each passing year—I am not willing to make the statement that those who do not practise them are not a church. My Quaker brothers and sisters as well as my Salvation Army friends would take issue. This sort of thinking actually promotes the idea of parachurch as well. If a group of Christians who fellowship, worship and do evangelism and discipleship together simply avoid baptism and communion, they avoid being a church and are therefore not a threat of competition to the local church and can raise their funds. Sorry, but I don't buy it.

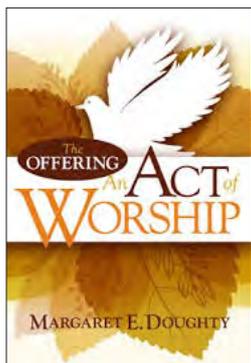
I believe that it is this incomplete and inadequate definition of church that has given rise to the idea of parachurch, or at least has given it a theological justification.

In the next post I will look at what failed to make the list to define a New Testament church.<sup>9</sup>

Neil Cole

“  
There isn't any biblical support for the notion that believers have to consider

*\*Parachurch organisations are Christian faith-based organisations that work outside and across denominations to engage in social welfare and evangelism, usually independent of church oversight. These bodies can be businesses, non-profit corporations or private associations.*



Book

### The Offering: An Act of Worship ★★★★★

Margaret E. Doughty

In her role as corps treasurer at St Petersburg Salvation Army, Florida (USA), Margaret Doughty has a fine appreciation of the importance of tithes and offerings as an intentional component of worship.

Combining Doughty's own reflection on biblical principles with the experiences and thoughts of others, this collection of Bible verses and insights is designed for use as part of the weekly worship service.

More than 100 readings are presented, including special days such as Mother's and Father's Days, Palm Sunday and Easter, Advent and Christmas.

While some thoughts are applicable only to the US—Rally Day and Thanksgiving—others such as Memorial Day are transferable to times such as Anzac and Remembrance Days.

Bron Williams

Available at <http://salvationarmy.christianbook.com/> \$14.99 (USD)



DVD

### In Bob We Trust ★★★★★

The Reverend Father Robert John Thomas Maguire, lovingly known as 'Father Bob', pastored the South Melbourne Parish of St Peter and Paul for 39 years.

A likable larrikin and social justice advocate with his own brand of street-wise philosophy, Bob was often a thorn in the flesh for the hierarchy of the Catholic Church. This wonderful documentary was commissioned for the Melbourne Film Festival after Catholic leadership 'invited' Bob to resign just before his 75th birthday.

Filed over three years, Bob's raw battle—both with the Vatican and with a senior cleric to whom he defends 'why I'm spending money on the poor' of South Melbourne—is featured. Bob deems the need for such a defence as religiously and spiritually offensive.

This is a story of triumph and hope which cuts to the heart of Father Bob's call to the ministry of Jesus.

A must-see for anyone prepared to confront the demons of power present within the church.

Sonia Jeffrey

Available at <https://ghost-pictures.squarespace.com/> \$24.95



## The Salvation Army International Staff Songsters

## AUSTRALASIAN TOUR

### CONCERT DATES

Save the Date  
– Further details to follow

Monday 3 April	Perth
Wednesday 5 April	Brisbane
Friday 7 April	Auckland, NZ
Saturday 8 April	Wellington, NZ
Monday 10 April	Sydney
Tuesday 11 April	Canberra
Wednesday 12 April	Hobart
Saturday 15 April	Melbourne

# Faith, depression and finding hope

Author of a brave and beautiful new book, *When Hope Speaks*, Jessica Morris tells Dawn Volz how faith, hope and love sustained her through dark times.

*When did you first get the inspiration to write 'When Hope Speaks'?*

I think in one sense I've been writing the book for quite a few years now because I regularly write just for myself and I often write for my website, so I've had quite a few pieces filed away. I've always wanted to write a book that could help and inspire others, and earlier this year I thought maybe I could make something out of what I've written instead of trying to start all over again.

*When Hope Speaks is a compelling account of your journey with depression. Can you tell us when the symptoms first began?*

I was diagnosed with severe depression when I was 13—severe means I was suicidal—and I had completely shut down as well. I showed symptoms before that and definitely had anxiety even as a kid when I went through a bit of bullying. I couldn't tell you what triggered it; I think everything came to a head and I stopped feeling, I stopped caring, and I felt like a living shell. My parents knew the signs of depression and realised how bad I was. My mum took me to a GP who made the diagnosis and I was referred to a psychologist named Frank, who is mentioned in the book, and who helped me to overcome a lot of my fears over the years.

*What was your educational journey and what tertiary studies did you undertake?*

Technically I went to high school the whole time, even though I missed so much because of my depression. I had amazing teachers who were really understanding, and a lot of them went to the church I attended. At 18 I enrolled at Deakin University, majoring in journalism, media and communications. Midway through my second year I met fellow students who were American missionaries, and that's when I really found friends and became interested in travel.

*How has your faith in God impacted your experiences with depression?*

My faith gave me a reason to live. When things were really bad I could have taken my life. Though I was doing everything I could to get better—I still had a great relationship with my family, I still had good friends—the only thing that pulled me through was the comforting presence of God and his words in Isaiah 43: 'When you walk through the fire I will be with you.' When I thought about giving up I knew that God had a purpose for me, so I made a promise to him: 'I won't go until you've finished your work in me.' Even though counselling was the most difficult thing I'd ever done in my life, God gave me hope to hold on and believe that there was something beyond my depression and something to fight for as well. Then I realised my journey actually had purpose and meaning.

*Are there specific people in your life who have been especially inspirational to you?*

I could never speak highly enough of my parents, who were so patient and never once doubted my ability to overcome this. We went to counselling as a family. My twin sister Rachel and I are very similar in many ways. Rachel is the visionary and I am a details person; she sees the person I could be and believes in that. I've been really blessed with an incredible family and incredible friends. I've also found friendship at quite a few different churches and met many inspirational people on my travels.

*You have a Salvation Army background—can you tell us about that?*

My parents, Duncan and Colleen, are former Salvation Army officers, and my grandparents on both sides—Dad's parents, Hilton and Wilga Morris, and Mum's parents, Reg and Trish Skelton—devoted their lives to officership. What I love about my parents and grandparents is their dedication to actually helping people, their hunger for social justice and how getting their hands dirty was part and parcel of their faith.

*You have made quite a few solo trips overseas—how has that travel impacted your life?*

My first trip to the US, in 2011 when I was 21, was to visit friends I met at university and it was the first time I was really stepping out on my own. I went back in 2012, and my third trip was for an internship with To Write Love on Her Arms (a non-profit dedicated to helping those with depression). That was hugely formative because it taught me how to communicate with people who had different beliefs and different values from me and I learnt more about mental illness. I've made a couple of other trips and I feel God has called me to live and work in the US.

*Journalist, social media director, graphic designer, copy editor and web designer—what is it that impels you to communicate?*

I enjoy writing for *Warcry* and *On Fire* and also *RELEVANT* magazine, *JesusWired* and *Forte* magazine, and frequently work as a music journalist. I always loved writing, always loved words, but in terms of journalism I feel there is such huge potential to reach people with a positive view so have pursued this as a vocation.

*What gives you joy?*

I think because I fought so long to be happy I find joy now in little things—friends, watching my favourite TV show, sunshine on my face, hearing my favourite song on the radio and being with my family.

*What are your hopes for When Hope Speaks?*

I hope the book resonates with readers. Writing moves me and brings me closer to God and when I'm at my lowest it gives me a reason to stay alive. I really want my words to mean something. Whether people enjoy reading my book or whether they have been through depression like me, I would just love my story to find a home in those who read it. <sup>o</sup>

“

**God gave me hope to hold on and believe that there was something beyond my depression.”**

Available from Salvationist Supplies, phone 1800 100 018, or online at [www.salvationarmy.org.au/supplies](http://www.salvationarmy.org.au/supplies).

## AUSTRALIA SOUTHERN TERRITORY 2017 TERRITORIAL CHANGES OF APPOINTMENT EFFECTIVE 11 JANUARY 2017

The territorial commander has approved the following appointments:

**TERRITORIAL HEADQUARTERS****Major**

**Jenny Pratt**, divisional secretary for officer personnel, WVD

**Captain**

**Katie Parker**, regional secretary for officer personnel; regional mission resources secretary, NTR

**OFFICE OF THE CHIEF SECRETARY****CATHERINE BOOTH COLLEGE****Majors**

**Priya Morgan**, assistant training principal—operations; **Howard Smartt**, co-ordinator planning and administration; director of the School for Learning and Development

**Captains**

**Adam Couchman**, assistant training principal—administration; co-ordinator Mission and Ministry Formation; **Megan Couchman**, co-ordinator Mission and Ministry Formation; **Genevieve Peterson**, co-ordinator CALD Training (second appointment); **Clare Reeve**, co-ordinator First Five Years Program; associate territorial candidates secretary; **Matthew Reeve**, territorial candidates secretary; associate co-ordinator First Five Years Program; **Andrew Walton**, training officer; **Malkanthi Walton**, external training officer

**EMPLOYMENT PLUS****Major**

**Geneen Wright**, chaplain, National Service Centre, SAD (additional appointment).

**Captains**

**Nari McGifford**, chaplain, Alice Springs (additional appointment); **Stuart McGifford**, chaplain, Alice Springs (additional appointment)  
**Cadets** [to be Lieutenant on

commissioning]

**Shannon Watson**, chaplain, Geraldton (additional appointment); **Tracy Watson**, chaplain, Geraldton (additional appointment).

**OFFICE OF THE SECRETARY FOR BUSINESS ADMINISTRATION****Majors**

**Gordon Main**, assistant secretary for business administration—project officer; **Mark Soeters**, assistant secretary for business administration—overseas development secretary

**OFFICE OF THE SECRETARY FOR PERSONNEL****Majors**

**Kirsty McKenzie**, chaplain to retired officers; **Heather Sharp**, overseas personnel officer; **Robyn Smartt**, assistant secretary for personnel

**OFFICE OF THE SECRETARY FOR PROGRAMME****Majors**

**Stephen Black**, territorial planned giving resource officer; **Heather Ellis**, family and early childhood ministries consultant (primary appointment); **Narelle Jacobsen**, territorial growing healthy corps consultant (additional appointment); **Heather Jenkins**, territorial growing healthy corps consultant (additional appointment); **Janette Philp**, Family Tracing Service, territorial director; **Gwyneth Rowe**, territorial planned giving resource officer; **Andrew Walker**, territorial growing healthy corps consultant (additional appointment); **Kelly Walker**, territorial growing healthy corps consultant (additional appointment)

**Captain**

**June Knop**, territorial spiritual life development secretary—evangelism and 24/7 Prayer

**CENTRAL VICTORIA DIVISION****Major**

**Ron Cochrane**, assistant divisional secretary

**Captains**

**Joanne Brookshaw**, divisional social justice co-ordinator (additional appointment); **Rosemary Massey**, Wangaratta, corps officer; **Karyn Wishart**, Shepparton, corps officer

**Lieutenants**

**Allan Cooper**, Brunswick, assistant corps officer; Recovery Church, chaplain; **Megan Dale**, Brunswick, associate corps officer; **Cherry Ip**, Richmond, corps officer; **David Mackertich**, Richmond, associate corps officer; **Sarah Mackertich**, Moonee Valley, corps officer; **Erin Mains**, Neighbourhood Justice Centre, Collingwood, chaplain; Moonee Valley, Recovery Church, associate corps officer

**Cadet** [to be Lieutenant on commissioning]

**Kahlia McIntosh**, Brimbank City, assistant corps officer

**Territorial Envoy**

**Margaret Coombridge**, Brunswick, corps officer and general manager

**EASTERN VICTORIA DIVISION****Majors**

**Gary Grant**, divisional mission resources secretary; **Julie Grant**, associate divisional mission resources secretary; Ferntree Gully, assistant corps officer; **Alan Milkins**, Morwell, associate corps officer; assistant divisional secretary; **Denise Milkins**, Morwell, corps officer

**Captains**

**Claire Emerton**, Dandenong, corps officer; divisional Doorways co-ordinator; **Adam Mackenroth**,

Moe, corps officer; **Catherine Mackenroth**, Moe, corps officer; **Simon Mapleback**, Sale, corps officer; **Catherine Spiller**, Mooroolbark, associate corps officer

**Lieutenants**

**Sharnna Ainsworth**, Ferntree Gully, corps officer; **Amanda Hart**, Warragul, corps officer; **Angela Locke**, Warragul, associate corps officer; **Jane Manusa**, Waverley Temple, assistant corps officer; **Samantha Oldfield**, Bayside Plant, corps planting officer; **Ashley Proctor**, Mooroolbark, corps officer

**Cadets** [to be Lieutenant on commissioning]

**Reak Deng**, Dandenong, associate corps officer; **Elizabeth Kang**, Dandenong, associate corps officer; **Alexis Mapleback**, Sale, corps officer; assistant divisional Doorways co-ordinator; **Laronie Thompson**, Nepean Hub, West-ernport mission centre officer

**NORTHERN TERRITORY****Captains**

**Nari McGifford**, Social Programme Network, Alice Springs, network director; Alice Springs, associate corps officer; **Stuart McGifford**, Alice Springs, corps officer; Social Programme Network, Alice Springs, associate network director; **Isobel Thomas**, Palmerston, corps officer

**SOUTH AUSTRALIA DIVISION****Majors**

**Lesley Grant**, Northern Metropolitan Region, court chaplain; **Cameron Horsburgh**, Mount Gambier/Millicent Circuit, corps officer (title change); **Trudi Horsburgh**, Mount Gambier/Millicent Circuit, corps officer (title change); **Howard Trendell**, Victor Harbor, corps officer; **Christine Waller**, Adelaide

## AUSTRALIA SOUTHERN TERRITORY 2017 TERRITORIAL CHANGES OF APPOINTMENT EFFECTIVE 11 JANUARY 2017

Congress Hall, corps officer; **Jeff Waller**, Adelaide Congress Hall, corps officer; **Geneen Wright**, Tea Tree Gully, corps officer

**Captains**

**Kylie Collinson**, divisional secretary for women's ministries (additional appointment); **David Ebsary**, Copper Coast, corps officer; **Andrew Jarvey**, Golden Grove, corps officer; **Dianne Jarvey**, Golden Grove, corps officer; **Simon Pickens**, divisional youth and candidates secretary; **Elaine Trendell**, Victor Harbor, corps officer

**Lieutenant**

**Amy Jones**, Whyalla, corps officer

**Cadets** [to be Lieutenant on commissioning]

**Dale Allan**, Playford/Smithfield Corps Plant, corps officer; **Fiona Allan**, Playford/Smithfield Corps Plant, corps officer; **Gemma Keogh**, Tea Tree Gully, assistant corps officer

**STATE SOCIAL COMMAND (VIC.)****Majors**

**Andrea Elkington**, Ringwood Court, court chaplain; **Raymond Reeves**, Ararat Prison, prison chaplain (second appointment); **Judith Soeters**, state social command secretary

**Captain**

**Lynn Jones**, social programme secretary (Western Vic.)

**Lieutenants**

**Gail Sweeney**, Glenelg Court Circuit, court chaplain (second appointment); **Peter Sweeney**, Glenelg Court Circuit, court chaplain (second appointment)

**TASMANIA****Major**

**Christine Ellis**, divisional candi-

dates secretary (second appointment)

**Captains**

**Joel Clifford**, divisional youth and children's secretary; divisional social justice co-ordinator (additional appointment); **Johnmark Snead**, Hobart Citadel, corps officer; **Nicole Snead**, Hobart Citadel, corps officer

**Lieutenants**

**Jacqueline Milkins**, Moonah, corps officer; **Jeffrey Milkins**, Moonah, corps officer

**WESTERN AUSTRALIA DIVISION****Majors**

**Denise Ashby**, Gosnells, corps officer; **Brian Corkery**, Department of Fire and Emergency Services, chaplain (title change); **Michelle Gibson**, Narrogin, corps officer; **Charles Watson**, Bentley, corps officer (effective 8 September 2016)

**Captains**

**David Boughton**, Karratha, corps officer; **Lynn Boughton**, Karratha, corps officer; **Sharon Bywaters**, Cockburn City, corps officer; **Allison Footer**, Northam/York Circuit Ministry, corps officer; **Christopher Footer**, Northam/York Circuit Ministry, corps officer; **Dianne Gibbons**, Graceville Women's Centre, chaplain; **Niall Gibson**, Narrogin, corps officer; **Emma McIntyre**, Harry Hunter Rehabilitation Centre, assistant manager

**Lieutenants**

**Amy Stobie**, Baldivis, corps officer; **Ronald Stobie**, Baldivis, corps officer

**Cadet** [to be Lieutenant on commissioning]

**Shannon Watson**, Geraldton,

corps officer; **Tracy Watson**, Geraldton, corps officer

**WESTERN VICTORIA DIVISION****Majors**

**Beverley Beeson**, divisional secretary for women's ministries; associate divisional mission resources secretary; **Paul Beeson**, divisional mission resources secretary; **Belinda Davis**, Mildura, corps officer; **Kaye Reeves**, Stawell/St Arnaud, corps officer; **Raymond Reeves**, Stawell/St Arnaud, corps officer; **Elizabeth Wallis**, Geelong, corps officer; **Stephen Wallis**, Geelong, corps officer; **Karina Wood**, South West Hub, Warrnambool, corps officer (title change); **Peter Wood**, South West Hub team leader, Warrnambool, corps officer (title change)

**Captain**

**David Davis**, Mildura, corps officer

**Lieutenants**

**Kimberley Ashmore**, divisional youth and candidates secretary; **Gail Sweeney**, South West Hub, Portland/Hamilton, corps officer; **Peter Sweeney**, South West Hub, Portland/Hamilton, corps officer

**OVERSEAS & EXCHANGE****OFFICERS****EXCHANGE INTO AUS****Majors**

**Howard Smartt**, from AUE; **Robyn Smartt**, from AUE

**Captains**

**Adam Couchman**, from AUE; **Megan Couchman**, from AUE

**EXCHANGE OUT OF AUS****Captains**

**Andrew Stringer**, to AUE, Tuggeranong Corps, corps officer, ACT; **Kirsty Stringer**, to AUE,

Tuggeranong Corps, corps officer, ACT

**TRANSFER OUT OF AUS****Captain**

**Debbie Wilson**, to New Zealand, Fiji and Tonga Territory

**Envoys**

**Marilyn McRae**, to New Zealand, Fiji and Tonga Territory; **Peter McRae**, to New Zealand, Fiji and Tonga Territory

**RETIREMENTS****Majors**

**Effective 1 January 2017**

**Christine Agnew, Kaye Secombe**

**Effective 11 January 2017**

**Christine Black, Sophia Gibb, Dianne Main, Graham Moyle, Julie Moyle, Cindy Shellenberger, Gail Watson, Ritchie Watson, James Weymouth**

**Effective 1 April 2017**

**Gordon Main**

**Captains**

**Effective 11 January 2017**

**Margaret Colls**

**Effective 1 February 2017**

**Judith Brown**

**Envoy**

**Effective 11 January 2017**

**Graeme Bright**

**TO BE ADVISED****Major**

**Kingsley Cochrane**

**Lieutenant**

**Stefan Cop**

**YET TO BE FILLED**

Wyndham City, assistant corps officer, CVD; Riverland Corps, SAD; Swan Hill Corps, WVD

# Signs and Wonders: part two

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

**W**hat happened afterwards? Well the great majority of those who were unsaved sought the pardon of God and lived new lives, and in fact that their new lives dated from so extraordinary beginning no doubt helped their faith. With regard to those who were already our own people or were Christian people visiting our meetings, the after-effects of course varied. In the majority of cases, an immediate desire was manifest to give themselves wholly to the will of God.

I must have heard hundreds of testimonies to the wonderful help received during or in consequence of these visitations. They were testimonies from people about whose absolute sincerity there could be no reasonable question, and of whose increased devotion in the cause of God there was abundant evidence. The evidence of these prostrations is difficult to frame. May it not be that, so far as the merely physical is concerned, certain divine influences coming upon a crowd of people are specially attracted by those who might be described as spiritual conductors, and that such persons, being over-weighted as it were on the side of the physical, lose their balance and fall down?

In a certain number of cases we had remarkable descriptions of visions or revelations occurring during the period of unconsciousness. These were, however, relatively few in number, for though I heard of many who had been conscious of remarkable things, they did not as a rule, seem anxious to say much about them. There was a kind of restraint upon them. The impression they gave was akin to that expressed by the Apostle when he spoke of having been caught up into the third heaven, and being uncertain whether he was in the body or out of the body; being that is, in some rapture or ecstasy which left him afterwards undecided as to where he was—and of hearing unspeakable words not again to be uttered.

Nevertheless, some striking descriptions were given. I cannot say that such recitals, with here and there an exception, impressed me deeply, and for this reason. There was always an element in them which sounded unnatural. Still some of them were truly most

remarkable, and to the ordinary mind most moving, and often produced great effects in the telling.

One of these exceptions just referred to was the case of a woman named Bamford, an officer who came from Nottingham. After a visitation of this kind which came upon her during an All-Night of Prayer, in which she lay for nearly five hours unconscious, and during which her countenance was most evidently brightened, she gave a picture of something she had seen, relating chiefly to the felicity of the redeemed. It made a profound impression upon my heart, and I believe it afterwards helped her to win hundreds of souls for God, for she constantly referred to it in her work as an officer. She died some years later with a glorious record of soul-winning behind her. In some of her corps her name is still as 'ointment poured forth'.

There was also a similar instance of a man. He was undoubtedly an extraordinary person, in the sense that he always seemed to be living on the verge of considerable elation, so that he had to be scrutinized carefully. He had several visitations. In fact, he seemed a favourable 'subject' and when he came back to earth, so to speak, he had something wonderful to relate, not perhaps wonderful in the sense of profundity or originality, but wonderful for the intensity with which it had evidently gripped his own soul. For instance he spoke on one occasion—I think it was at Hammersmith Town Hall—on a picture he had seen of himself at the Final Judgement, and how in this tremendous ordeal he had only barely escaped the censure of the judge because of the negligence of his life and character. I shall never forget how it affected a town-hall audience, three parts of whom were men who did not believe in this sort of thing, and at first regarded the speaker with a certain pitying amusement. Yet he took hold even of those scoffers in a way which gave them to think. He made them feel that at least his eyes had seen the thing described. He was a loveable fellow, became an officer afterwards and killed himself with work for others.

Instances of levitation also took place in our services and well authenticated stories came before

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



me from time to time. Of these, however, I do not write now, except to say that I cannot doubt that everything about them was open and true. Nor can I dwell at any length upon equally well authenticated instances of divine healing. The Army has ever had in its ranks, in various parts of the world, a number of people unquestionably possessed of some kind of gift of healing. If extravagances have gathered round the subject in some quarters, they ought not to be permitted to obscure the central fact, which is that healing of the sick by special immediate divine interposition, in answer to prayer and faith, has undoubtedly occurred.

Surely there is nothing surprising in this. On the contrary, it would have been surprising had it been otherwise. For we have not merely recognized that the healing of the sick by the power of God has from the beginning been associated with the office of prophets, priests, teachers and apostles, but it has always seemed to us in perfect harmony with the views and experience of the Army itself that God should heal the sick after this fashion. Not only has nothing to the contrary ever been taught amongst us, but far and near we have insisted upon the fact that God does raise up the sick in answer to our prayers; and numerous instances, as I have said, of this healing ministry have occurred throughout history.

All these manifestations of the unusual have been experienced also in the work of the Army in other lands. Perhaps one of the least likely countries for such phenomena is Holland; yet there they have occurred, especially in connexion with the work for the thoughtless and unsaved. Men have fallen on their faces as though stricken by some unseen hand, and have cried aloud for the mercy of God. In Switzerland also similar wonders have been witnessed, and in some of the Scandinavian countries, where indeed we have had trouble owing to manifestations called the 'Gift of Tongues'.

We have to be suspicious of any voices or gifts which make men indisposed to bear the cross or to seek the salvation of others; and although some of



**Instances of levitation also took place in our services and well authenticated stories came before me from time to time”**

our own people have received what is spoken of as a gift of tongues, we have almost invariably found that one of the consequences has been a disposition to withdraw from hard work for the blessing of others and from fearless testimony to the Saviour. I recognise the dangers which attend the whole subject, and while I believe that these things, as I have witnessed them, are divine in their origin, I do not forget that in some instances they may have been mixed with what is the very reverse.

In the United States, in the earlier days, we had a record of somewhat similar experiences, except that there they generally took the form of extreme joy. One of the peculiarities of the prostrations and trances and the like in Europe has been the great solemnity which has marked their occurrence, no matter whether they concerned those who were outside or inside, the Army. But in the United States it was rather the other way about. In these demonstrations of the Spirit, the reality of which no one would challenge who knew what had really happened, there was an accompaniment of overpowering joy, exhibited in singing, and sometimes a disposition to dance, or to remain for a long period in a kind of ecstasy. The practical effects however—and it is by their practical effects that all of these things must be judged—were the same as elsewhere.°

### DULCIE CECELIA WILSON (OAM)

Dulcie Wilson was one of five children, born to Spencer and Lorna Rigney on 29 January 1932, at Raukkan Mission on the shores of Lake Alexandrina, home of the Ngarrindjeri.

Although Dulcie only completed primary school, she went on to become a published writer, prolific public speaker, a social justice advocate and an adviser to the South Australian Government on Aboriginal affairs.

In 1950 she married Lindsay Wilson and together they had four children, Lorna, Joy, Bevan and Roger.

Dulcie was very proud of her Indigenous background and would gather with others on the land of Baundig. Her relationship with this part of the country extended to her great-greatgrandmother, Kunduwi. Proud of her Ngarrindjeri birthright and her Irish/English heritage, she was both a traditionalist and a contemporary.

In her early years Dulcie was introduced to The Salvation Army and became a dedicated Salvationist, wearing her uniform with pride. This was a witness to her faith. She was well known for her charitable works, her devout faith and religious life with the Millicent Salvation Army.

In 1965, Dulcie travelled to England for the centenary of The Salvation Army and was asked to address the Queen at Westminster Hall.

She loved her work for God, visiting hospitals, nursing homes, people who were 'shut in' and found it rewarding to serve in a practical way such as preparing meals for families in need.

She was home league secretary for 20 years, led Sunday school for more than 20 years and played euphonium in the corps band for 40 years, with her good friend Iona Pappin on baritone.

When the corps was without officers she became the corps leader and was very well respected. She was asked to preach at many other churches and ladies meetings in the district as well.

In retirement Dulcie and her husband became extensively involved in Aboriginal affairs, and Dulcie was an inaugural member of the Aboriginal and Torres Strait Islander Commission.

Due to her Christlike service to the community, she received the the Order of Australia (OAM), the Australia Day Citizen of the Year Award and the South Australian Community Century Award.

Dulcie Cecelia Wilson was promoted to Glory on 8 July, from Millicent Hospital (SA).

A thanksgiving service was conducted by Major Rintje Taekema, a close family friend, on 5 July, at the Millicent Town Hall, with more than 600 people attending.

Major Henry Greene brought the greeting, and Major Margaret Watson read from Philippians 1:1–21. The family tribute was given by granddaughter Kerrie Reilly and Major Lesley Grant (CO) gave a corps tribute.

Upon her passing, the Millicent town newspaper devoted a full page covering her service to the area. She was also featured in an editorial in *The Australian* newspaper.

In Dulcie's own words, 'Love transcends race and colour. I have been blessed to have been loved.'



### GORDON FREDERICK HOOD

Gordon Frederick Hood was born on 17 July, 1936 at Broken Hill into a Catholic family. After the family moved to Adelaide, he became an altar boy in the local Catholic Church.

He was attracted to The Salvation Army by the lure of sport, playing in the Adelaide Congress Hall Football Club and later basketball. During this time he met Elizabeth Hodge and they married on 11 April 1964 and had three children, Alison, Debra and Jason.

The children were brought up in the ACH junior corps, the girls playing in the junior timbrel brigade and Jason playing in the young people's band. They all sang in the singing company, became junior soldiers and later corps cadets. During these years, Gordon attended the meetings with Elizabeth, but was mainly interested in the corps sporting activities. Elizabeth was active in the songsters and often travelled with him to country SA on his work trips.

After years of resistance, Gordon was sworn in as a uniformed soldier. From this point on there was no turning back and he became an enthusiastic worker for Christ in the corps. He was an encourager and friend to many. He opened his home for a Bible study for many years, providing a luxurious supper and fine hospitality. He also posted newsletters, *Warcrys* and *On Fire* magazines, at his own expense, to people not able to attend meetings. He took part in hotel ministry for many years and his arrival was eagerly anticipated on Friday nights by the regular patrons.

Gordon was the corps and band colour sergeant for a long period, proudly carrying the flag at the head of the regular Sunday evening march of witness through the city centre. He was employed in the corps community support program and later as a volunteer doing any jobs required of him.

He was an icon of the South Australian Division Basketball Association where he played, umpired, scored, coached and influenced many young people. He regularly attended interstate carnivals and was honoured on his 70th birthday as a life member of the association for his service.

He worked as a baker and kept up association with his military national service friends.

Gordon Frederick Hood was promoted to Glory on 2 July, at the age of 79 years after a short illness.

Many of the people associated with the various areas of his life attended his funeral at Adelaide Congress Hall on 11 July. The service was conducted by Major Susan Wallace and ACH Band supported with music.

Tributes were paid by family members and Sharon Brinkley represented the corps in a tribute. A tribute was read from former ACH COs Majors Brian and Evelyn Golding and James Smith represented the basketball association in a tribute. The service concluded with Gordon's favourite song 'O Boundless Salvation'.



## RONALD ERIC HALLETT

Ronald Eric Hallett was born in Box Hill (Vic.) on 9 November 1934, the youngest of four sons to Sydney and Mary Hallett.



Due to the Great Depression the family moved to South Melbourne where they attended the local corps. It was here that Ron made his commitment to follow Christ and took an active role in serving the Lord through corps activities.

Ron was a faithful soldier in The Salvation Army and undertook many leadership roles such as corps treasurer, young people's sergeant major, boys legion leader and youth group leader at various corps—South Melbourne, Canterbury, Ringwood and finally at Waverley Temple.

Ron loved working alongside young people in the corps. He was an A grade umpire for The Salvation Army Victorian Cricket Club and manager of the Salvo Saints football team.

In 1958 Ron married the love of his life, Avril, at South Melbourne Corps, conducted by his uncle, Brigadier Victor Hallett (then captain). They soon started their own family, welcoming Graeme, Glenda, Bruce and Brian.

The family moved from Port Melbourne to the newly built family home in Ringwood. This house also became a safe refuge for many friends and family as the door was always open. Ron was always supportive and actively involved in whatever his children and grandchildren were doing.

In his working life he undertook various roles working on budgets at both the Commonwealth Aircraft Company and for 20 years at Kmart, fleet manager at Coles, AMP, Cadburys, and Salvation Army Court chaplain at Frankston and Dandenong Courts.

After Ron retired he and Avril moved into Balmoral Gardens and enjoyed village life. Ron was a loyal member at his lodge and Probus.

Ron loved to play in his corps bands. He had a real love of music and enjoyed playing later in The Salvation Army Veterans Band under the leadership of Bandmaster Noel Jones (OF).

When Ron's 12 grandchildren and two great-grandchildren started to arrive his love went to a whole new level, expanding to include them all. Ron was always a great example to his family and we celebrate the relationship Ron had with his Lord and rest in the promise that he will now spend eternity with him.

Ronald Eric Hallett was promoted to Glory from Melbourne on 14 July.

The thanksgiving service at Waverley Temple was conducted by Major Brad Potter (CO) on 21 July.

More than 300 people attended the service to celebrate Ron's dedicated life for the Lord. Ron and Avril's four children gave a family tribute—Graeme Hallett, Glenda Borg, Bruce and Brian Hallett, as did grandchildren Simon Borg, Tim Hallett, Caitlin Hallett and Sheridan Horskins. A corps tribute was given by Peter Fletcher (cousin). Grandchildren Chris Borg, Bec Nally and Madeline Hallett gave the Bible reading. Members of the Waverley Temple Band provided music. ◦



## Mombasa Children's Home

**T**he Mombasa Children's Home was established in Kenya in 1985. It is situated in the Kizingo area of Mombasa Island. The purpose was to improve the lives of orphaned children found in the streets, hospitals, police stations and government children's departments.

At present there are 60 children (28 boys and 32 girls) residing at the home. Class enrolment is from nursery school to class 8 for children between 5–15 years old. There are also 10 non-residential children connected to the home. These children stay with guardians and the home supports with educational fees and basic needs. All the children attend the school and there are two non-residential children attending university. The home has a library whereby both educational and story books are available for the children to read. There are also two computers for the children to use.

Irene is an active and friendly young lady who enjoys reading and dancing. She is currently in grade three at primary school. When she is older she would like to be a teacher. Irene was being brought up by her mother in a single parent family. Sadly, her mother is not well and struggles to raise her three children. Irene has been taken to the Mombasa Children's Home for care and support.

If you would like to sponsor Irene or make a once-off donation to the Mombasa Children's Home please contact The Salvation Army Child Sponsorship team by email at [childsponsorship@aus.salvationarmy.org](mailto:childsponsorship@aus.salvationarmy.org) or by phone on 03 8878 4543. ◦

Carolyn Hallett  
Director Child Sponsorship



GRASSROOTS

Seniors Ministries



# RECLAIMING 'SENIORS'



New Zealand Conference—Maximising Ministry to Adults

As October is a month when we celebrate the International Day of the Older Person (1 October), International Grandparents Day (30 October) and Seniors Week in Victoria (2–9), Tasmania (10–16), Western Australia in November, and South Australia has a 'Every Generation festival' that runs from 15–28 October (Qld, NSW and ACT have already celebrated their Seniors Week), this supplement, gives you some ideas for impacting the generations that look to you for guidance and strength.

We take this opportunity to thank our 'seniors' across the territory who willingly give their time in prayer, encouragement, mentoring, volunteer service and their money to support individuals and ministry.

To some, the term 'seniors' has become a 'dirty word', signifying getting older and frailer. The word has come to be associated with age, but seniors across Australia are reclaiming that word because it really has nothing to do with age.

If you are in the American college system, you are a 'senior' in your final year. A policeman can be a senior constable from about 27 years of age, a senior sergeant from sometime in their 30s and a senior manager could well be aged 35+. Not really old, but certainly with some experience, knowledge and wisdom to pass on to those who are following in their footsteps.

The current older generations are in a unique position of influence, a situation that has never happened before, a marketers' dream—for they have at least three platforms of influence: the generation above them, their peers, and the generation below them. For some they may have five or six platforms of influence: two generations above, peers and two or three generations below them—and the link may not necessarily be genetic.

Our Salvo Mission Team is one way that members of our corps can pass on skills, knowledge and encouragement. Although many of our older Salvationists are embracing the Senior On Mission philosophy and serve through this ministry opportunity, this team is for all ages. It is intergenerational, for we are better together, combining our energy, skills, passion and love for Christ to build God's Kingdom in our communities and in the hearts and lives of those to whom we minister.

We are God manifest—his eyes, ears, mouth, hands, feet and heart. When folk see us they catch a hint of Jesus, a glimpse of the Kingdom of God.

We read in 2 Corinthians 2:15-16, 'We are to God the aroma of Christ, to those who are being saved and to the perishing. To one we are an aroma that brings death; to the other an aroma that brings life.'

Does your life, service and ministry leave an aroma of life that will point to a loving and gracious God who is worth getting to know better, or does your aroma turn your family and friends away?

Let's work together to be bringers of hope, dispensers of grace, givers of love and people of peace within our sphere of influence.

Be a senior where you are (whatever your age), and pass these blessings on, for these are the most important things we can pass on to others.

**Major Jennifer Cloke**

Territorial Salvos Caring  
and Seniors Ministries  
consultant



# SALVO MISSION TEAM

## CASTLEMAINE—SALVO MISSION TEAM DEVELOPMENT WEEKEND



In July, a small group travelled to Castlemaine Corps to update their kitchen in preparation for the corps recommencing their community lunch program.

Over four days the kitchen was transformed, help was given during the normal Friday corps operation and the Sunday meeting was led, followed by a wonderful time of fellowship over a corps lunch.

Three members of the Castlemaine corps signed up to be a part of the Salvo Mission Team.



Majors Barry (above) and Helen Steer led the meeting and Jeffrey Richardson preached on the theme 'God's grace still amazes me'



Leaders of the kitchen teams, Christine and Leonie, were very happy with their 'new' kitchen.

**Are you interested in one-off or short-term-mission opportunities?**

**Do you love working in a team?**

**Do you have time and skills to share?**

**Are happy to sign the necessary paperwork and undergo police and working with children checks?**

Then the Salvo Mission Team might be the 'right fit' for you.  
Contact Danielle Killian (03) 8878 4771 to have a flyer sent to you or  
Contact Major Jennifer Cloke for more information.

# SAVE THE DATE

## SENIORS RALLY 2017



### Territorial Seniors Rally— Build Your Kingdom Here...

7 March, 11 am 'IN US' and 1:15 pm 'IN ME'  
Crossway Centre, 2 Vision Drive, Burwood

Lunch \$5. Cappuccino etc. available for \$2.  
Basic morning tea provided from 10 am.  
(If you are interested in being a part of the production piece for the day and play guitar, violin, banjo, ukulele or timbrel, or are a part of a line-dancing and or country dancing group, register your interest with Danielle or Karina (03 8878 4771).  
Details on the back page of this supplement.)

### Seniors Ministries/Salvos Caring/Disability Inclusion Conference

Thursday 9 March at Catherine Booth College and Friday  
10 March at THQ

Contact (03) 8878 4767 for more details.



PLUS

Resources, promotion and support material to help boomers and seniors get the most out of the Alpha material will be launched by Alpha—Australia and New Zealand, at Territorial Seniors Rally on Tuesday 7 March



2016 has been a big year for Seniors Ministries with rallies, conferences and training days.

## CENTRAL AND WESTERN VICTORIA SENIORS RALLY 2016



Learning



Christchurch City working party



Caring and sharing

(Full reports in the 2016 Seniors Ministries Annual Report—out November 2016)

TERRITORIAL  
**SENIORS RALLY**



**BUILD  
YOUR KINGDOM**

**Tuesday March 7th, 2017**

**Crossway Centre**  
2 Vision Drive, Burwood East

**Times:**

10:00am Morning Tea

11:00am Morning Rally

12:30pm Lunch

1:15pm Afternoon Rally

Featuring...

The MELBOURNE RED SHIELD BAND

With Lunch for just \$5 (*Groups please pre-order*)

PLUS Expo, Craft Exhibition, Market Place, Live Music & Coffee Cart

For further information please contact the Mission Resources Department:

PHONE: (03) 8878 4771

EMAIL: [mission.resources@aus.salvationarmy.org](mailto:mission.resources@aus.salvationarmy.org)

WEB: [www.sarmy.org.au](http://www.sarmy.org.au)



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GRASSROOTS #65

OCTOBER 2016

SUPPLEMENTS COORDINATOR

JESSICA MORRIS

## Salvo publications win at awards

Several Salvation Army publications won awards at last month's Australasian Religious Press Association (ARPA) Conference, held in Sydney.

*Warcry's* acting editor Jen Vuk won gold for her review of *Mad Max*. The judges noted the 'stand-out' review thoughtfully wove in the moral story beneath the drama, saying the article was 'wonderfully laid out with dramatic imagery' by designer Sienny Yoso.

*On Fire*, received a silver award in the 'most improved hard copy publication'. Its citation noted designer Aaron Mills' 'excellent understanding of best practice typesetting and typographic design', with its 'lovely sense of creative "play" in the details of layouts'.

*Women in Touch* magazine, produced by The Salvation Army Eastern Territory, took gold for the 'best design magazine' category, with the judges describing it as 'a beautifully designed magazine, perfectly tailored to the intended recipients—intelligent women'.

*Pipeline* magazine (Eastern Territory) snared gold for 'Half a century of hope', five articles by four writers about the 50th anniversary of the Red Shield Appeal in the 'best feature, multiple authors' category. Major Grant Sandercock-Brown gained a bronze award in the best editorial or opinion piece in *Pipeline* for 'Erring on the side of compassion: same-sex marriage debate demands grace'.<sup>o</sup>



### ◀ DELACOMBE, VIC.

#### MAJOR DEBBIE AND CAPTAIN ROD SEROJALES

Jamie and Tanya Stephens became adherents recently. They were supported by recruiting sergeant Barbara Tippett and small group leader Barry Tippett.

### ▶ DELACOMBE, VIC.

#### MAJOR DEBBIE AND CAPTAIN ROD SEROJALES

Delacombe Corps recently held a fundraiser high tea to raise money for the 'Making it Happen' project in Nepal. Their guest speaker was Anna McGahan, who has worked on a variety of television series including *House husbands*, *Anzac Girls* and *The Doctor Blake Mysteries*. She believes in the empowerment of women, to distribute counter-cultural love, grace and justice to this world. She is a passionate supporter of The Salvation Army and was proud to be an advocate of the 'Making it Happen' project.

Anna spoke eloquently about her experiences travelling in Nepal. She informed the gathering that it was uplifting to know there was hope for these young women because of the work The Salvation Army was doing to provide quality education and skill training which would help them gain future employment.

Anna also held a Q&A which was informative and amusing as she answered questions about life as an actress, her future 'adventures' and faith journey.

We were so thankful to raise \$1,300 for this worthy cause.



### ◀ TERRITORIAL ARCHIVES LINDSAY COX

Crowds of curious history buffs lined up to discover The Salvation Army's Limelight Attic Studio and museum over the weekend of 30–31 July.

As part of the annual Open House Melbourne Weekend, 69 Bourke Street was opened for tours of the studio and museum. More than 500 Saturday visitors and more than 600 Sunday visitors learned about The Salvation Army, its God-driven mission and its unique place in history where the Australian film industry started in the 1890s.



### ▲ RINGWOOD, VIC.

#### MAJORS KAREN AND PETER WALKER

The Ringwood Citadel band hosted its 14th annual fundraising concert for the Cancer Council, Victoria on Saturday 18 June. The event commenced in 2003 under the leadership of the then bandmaster, Paul Smith. Paul's father, Melville, was a much loved and respected member of the Ringwood Citadel Band and also the Melbourne Staff Band when he lost his battle with cancer in 2003.

This year the band hosted one of their most successful concerts, with a capacity crowd of more than 400 people. The evening was compered by Commissioner Raymond Finger and featured the Melbourne Welsh Male Choir. The choir, under the leadership of David Ashton-Smith, presented a varied program of music, including traditional Welsh music and medleys from musicals.

The band featured a number of soloists, including Paul Smith (trombone), Scott Downes (flugel horn) and Neil Roper (cornet), as well as presenting a bracket of Welsh music and also Peter Grahams' 'Shine as the Light'.

It was the band's privilege to present a cheque for \$5,478 to Briony Squibb, for the Cancer Council Victoria.<sup>o</sup>

## Commissioners Floyd and Tracey Tidd

October

- 9 Accepted Candidates Conference (CBC), worship meeting
- 21 Spiritual Day SFOT AUS
- 22 Hobart, Tasmania Congress
- 23 Hobart, opening of DHQ building

## Colonels Graeme and Karyn Rigley

- 17 South Pacific Conference AUE
- 22 Tasmania DHQ opening and Congress

## Melbourne Staff Band

- 22 Concert, Box Hill Corps, 7.30 pm
- 23 Essendon Baptist Church 10 am

## Melbourne Staff Songsters

- 15 Eaglehawk Corps (WVD) Saturday evening concert 7 pm
- 16 Eaglehawk Corps morning meeting 10 am



Shared Scripture

THE NEXT 100 DAYS

Starting 23rd September

100 Days of Shared Scripture is an invitation to hear the voice of God together through his word.

[100days.australiaone.info](http://100days.australiaone.info)

[www.facebook.com/TSA100Days](https://www.facebook.com/TSA100Days)

[@TSA100Days](https://www.instagram.com/TSA100Days)

## about people

## GOOD NEWS

Major **Howard** and Captain **Elaine Trendell** (SAD) welcome the birth of their 7th grandchild, Willow Harpa Dakota Edson, on 16 August to Michelle and David Edson.

## CANDIDATES

The following have been accepted to train in the Messengers of Compassion Session: Aux-Lieutenant **Mitchell** and **Sally Stevens**, Floreat Corps, WAD; **Aaron** and **Keryn Coombes** Arndale Corps, SAD.

## APPOINTMENTS

**Effective 1 November 2016:** Lieut-Colonel **Bruce Stevens**, national secretary for communications, National Office.

**Effective 11 January 2017:** Lieut-Colonel **Debra Stevens**: national prayer coordinator, National Office. Major **Greg Morgan**: national training principal, National Office.

**Effective 1 February:** Major **Stuart Evans**, national secretary for business administration, National Office (with promotion to Lieut-Colonel).

**Effective 10 October:** Lieutenant **Daniel Smith**, Employment Plus, chaplain WAD.

**Effective 11 January 2017:** Major **Winsome Mason**, secretary for business administration.

**Effective 1 January:** Majors: **Brian Pratt**, divisional commander, WVD; **Jenny Pratt** divisional director of women's ministries, WVD; Captains: **Richard Parker**, regional officer, NTR; **Katie Parker**, regional director of women's ministries, NTR.

To be advised: Majors: **Daryl** and **Kaylene Robinson**.

## BEREAVED

Major **Pam Marshall** (NTR) was bereaved of her mother, Betty (Nell) Marshall, in Ararat, Vic. on 18 August.

## AUSTRALIA ONE

**Geoff Rickard** has been appointed as program director of the Australia One Project, commencing early November.

Deloitte and Nous Group have been selected to support the Australia One Project.°

*A friendly word from the Dept. of Youth*

## Summer Carnival—What you need to know

Summer Carnival 2017 is happening. You've got the basic details, yeah? The event will be held 9–13 January 2017 at the Phillip Island Adventure Resort. If you are a high school-aged young Salvo then you are invited. But if you really want to come and have fun, this is what you need to know.

Summer Carnival is a camp so bring camping stuff. This isn't a conference or a holiday at a hotel. You'll be sleeping in dorms and running around outside so don't worry about the impressive outfits and personal devices. Those won't matter as much as hats, sunnies, sneakers, warm clothes (it still gets cold at night), toiletries and your Bible.

Follow the rules and the follow the fun. Summer Carnival is for fun—it's a party that we designed to generate the utmost funniness for all. BUT, you need to do what is asked of you. For instance, you must follow the camp's rules, participate in the camp schedule and you can't leave the campsite. These rules are there to make sure everyone is safe and has a good time. So keep an eye on the rules cos you don't want to get sent home.

Get your rego forms in early. They are out now and there are no late registrations—what we get by 21 November is all we can take. Pay attention to the questions on the form. If you have any allergies or dietary requirements, you need to give us the exact details. Also, remember to get your form signed by your youth leader/corps officers, as well as your divisional youth secretaries.

Summer Carnival is happening. That's what you need to know. If you have any more questions, email us at [summer.carnival@aus.salvationarmy.org](mailto:summer.carnival@aus.salvationarmy.org).

Hope to see you there.

*The Department of Youth*



## Unlucky in the Lucky Country—Poverty in 21st century Australia

'God blesses you who are poor, for the Kingdom of God is yours' (Luke 6:20).

'There should be no poor among you' (Deuteronomy 15:4a).



Australia is sometimes called 'the Lucky Country' and this nickname has been used to describe the success and wealth that this nation enjoys. After all, the majority of Australians are either financially secure or rather wealthy. A 2015 report by Credit Suisse found that 66% of the Australian population could be considered middle-class, so we might think that poverty is something that only happens overseas. However, a 2014 report from the Australian Council of Social Services found that 2.55 million people in this country live below the internationally accepted poverty line, with almost a quarter of that number being children. Australia might be the Lucky Country for the majority, but for many, poverty is a day-to-day reality.

### What is poverty exactly?

Poverty is not only being poor, but also not having adequate food, water, clothing, housing and income. Poverty is also when society denies people dignity and opportunities. People can find themselves in poverty when they are uneducated,

unemployed, have a disability or live on the margins of society due to their race or culture.

### What does God think?

There are approximately 2,000 references in the Bible to the plight of the poor.

God instructs his people to regularly cancel debts and show generosity to the needy (Deuteronomy 15). God is proclaimed as the protector of the needy (Psalm 35:10). God commands us to use our faith to help the hungry, the homeless and the oppressed (Isaiah 58) and condemns those who would refuse justice for the poor (Amos 5:12). Jesus blessed the poor (Luke 6:20) and taught us to meet the needs of the vulnerable (Luke 10:25–37). The Epistles instruct us to remember the poor (Galatians 2:10) and to meet their needs (James 1:27). The references could go on and on, but one thing we can be certain of is that God wants us to provide for the poor and end poverty.



### What can we do about it?

We might feel overwhelmed by the scope of poverty in Australia, but there are some basic ways we can respond:

- Pray about poverty in Australia today and consider giving money and time to next year's Red Shield Appeal.
- Talk to your corps officers about the work of your corps and how you can volunteer with a relief program.
- Advocate for the plight of the poor in your area by contacting your local MP and asking about social welfare policy.

Australia might not feel like the Lucky Country for the 2.55 million people who struggle with poverty today. However, if we all follow God's commands, then we can provide for the poor and work together to end poverty. The poor don't need luck when they're blessed with the Kingdom.

For resources on this issue, check out the following:

- [justsalvos.com](http://justsalvos.com) for this month's resource pack on poverty.
- The ACOSS statement in poverty in Australia: <http://acoss.wpengin.com/poverty-2/>

## News



## Victorian Divisions unite at The Weekend

The worship was loud and enthusiastic, the fun meter turned up to overload and the spirit of God powerfully present at The Weekend Youth Councils on September 2–3.

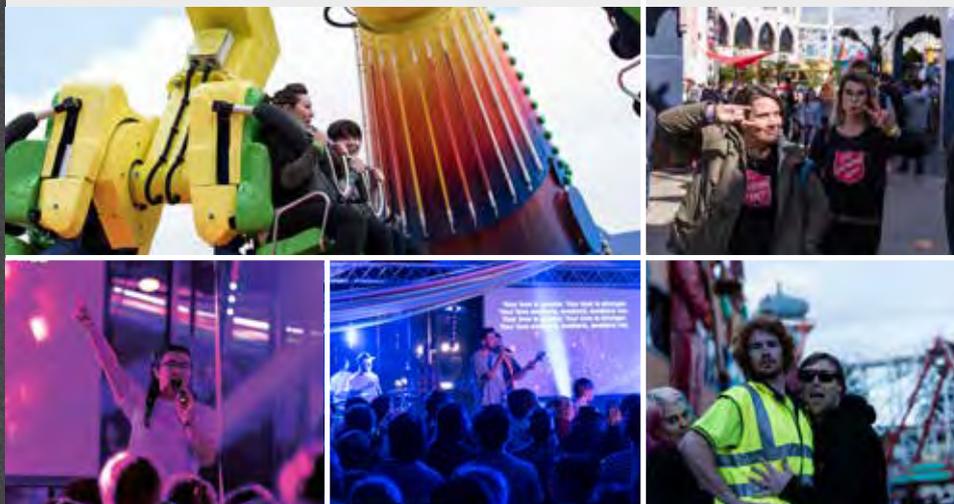
Over 600 youth and young adults from across Victoria converged on Luna Park for the annual event hosted by the Victorian divisional youth departments. This year saw a record number of tickets sold, ensuring another successful event that focused on reaching out to young people who are connected through the many youth ministries across the state.

An amazing worship team utilising musicians and singers from the three divisions led us into God's presence, before we received powerful and relevant preaching from Jason Poutawa from the Eastern Territory. He spoke to the heart of the young

people about the amazing power of Jesus to change our stories and bring about hope and change.

Jason was able to share in depth about his own story which connected with many youth at the event. Over 60 young people stepped forward in commitment, 20 making first-time commitments and many others received prayer ministry during powerful response times.

The Weekend event has become a vital and powerful tool for impacting the current generation with the Gospel of Christ and seeing Christ followers invite their friends to attend and grow further in their own faith. <sup>o</sup>





# OUR CHRISTMAS GIFT

CONCERT SPECTACULAR



FEATURING

SILVIE PALADINO | CAMERON SEMMENS | DEBORAH O'TOOLE | KANE ALEXANDER

## 26 NOVEMBER 2016

3PM & 8PM | MELBOURNE ARTS CENTRE HAMER HALL

TICKETS: \$20 | \$15 (CONCESSION/CHILD) AVAILABLE 17 OCTOBER 2016  
PLEASE NOTE: A TRANSACTION FEE MAY APPLY

BOOK AT: [SALVATIONARMY.ORG.AU/OCG](http://SALVATIONARMY.ORG.AU/OCG) or call 1300 182 183



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