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on fire

mission and ministry

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Theology and Science



inside: INTERNATIONAL VOLUNTEER DAY • WALK FOR JUSTICE • KEEPING CHILDREN SAFE • ISJC



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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

This month, Commissioner Floyd Tidd speaks about The Salvation Army's commitment to keeping children safe and introduces our Child Safe statement. We are responsible corporately for the people who are part of our congregations, those who come to us for help, and our policies and our procedures, but we have personal responsibility for many things as well, including child safety.

In the news or in legal cases, I often note people trying to place blame and fault on others. Even in our Christian lives we can tend to sit back, or give over, and let others take the lead in areas that really are our personal responsibility. For instance if we hope to receive all of the 'food' for our Christian development at a single weekly service, we will become undernourished in a spiritual sense. A child is spoon fed but maturity brings the ability to regularly choose and provide nutritious meals. It's essential we feed ourselves spiritually with the Word, taking time to study the deeper meanings in passages and ponder on their ramifications without distraction. Chris Trodden continues this thought in Soul Kitchen.

Something as important as our faith and relationship with God shouldn't be left in the hands of others. Building and deepening a strong personal relationship with the Lord can only be done by spending 'alone time' together. Personal prayer—daily conversions with God—are essential. Reading the article by chemist Andrew Davison also brought home to me the importance of knowing why we believe what we do. A firm faith foundation requires personal exploration and sitting with difficult issues and parts of the Bible.

William Booth, as always, is thought-provoking and this month he encourages Salvationists to seek the supernatural gifts, but at the same time use the natural abilities that everyone possesses to spread the Gospel.

I hope you enjoy the 'smorgasbord' in the pages ahead.°



June Knop

Captain June Knop
Editor

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Word for Word

Commissioner
Floyd Tidd

The well-remembered challenge laid out in the opening scene of each *Mission Impossible* episode assumes clarity of mission and choice of acceptance. 'Your mission, should you choose to accept it...' Each time Ethan Hunt is approached, the mission is clearly identified unique to each engagement and the choice to accept it is presented.

God in his sovereign love has set his mission upon bringing the sinful world of his fallen creation into the reality of the redeemed world of his new creation. Christopher Wright in *The Mission of God's People* notes that the mission of God is what bridges the gap between the curse on the Earth of Genesis chapter three, and the end of the curse in the new creation of Revelation 22. It is into this overarching mission that God invites his people to participate. In that invitation, God raises up individuals and groups of people with specific mandates, missions or purposes in the fulfilment of his mission.

In these foundational months of the Australia One journey, as currently existing Salvation Army territories consider what the creation of a new single national body can mean, we must consider firstly the mission of God and the purpose he has in mind for The Salvation Army to play in this next chapter of the unfolding story of his mission. Understanding who we are and what we are here for in light of the Mission of God is critical to respond to the invitation—your mission should you choose to accept it.

Having a clearly stated and specific mission understanding is biblical. Throughout Scripture, we see God inviting individuals and groups of people to specific expressions of his mission. The awareness of the mission God calls us to as a people, as his Army of salvation, will serve to ensure we keep the main thing, the main thing. It further provides a measuring tool for policy and operational decisions, making possible the effective difference the movement has been raised by God to accomplish. The understanding and ownership of mission expressed through the articulation of a mission statement provides a reference point for building consensus as God's people come together.

In recent weeks a project has been undertaken in partnership between the two Australian territories to understand and articulate a fresh statement of mission for The Salvation Army in Australia. Later this month we will launch the new National Mission Statement for The Salvation Army in Australia. The question will lie before us all, at every level and expression of The Salvation Army: What will it mean to accept the mission God has for The Salvation Army in Australia today? ^o



...who we are and what we are here for in light of the Mission of God is critical to respond to the invitation."

Take up the ring

In the first instalment of *The Lord of the Rings* there is a crucial scene upon which hinges the fate of the created world. A gathering of wise and learned individuals has degenerated into heated argument over who will lead a quest to destroy the one ring of power which is a threat to them all. As many significant people continue to argue, we see the least important, least knowledgeable and most unprepared of the group, the hobbit Frodo, rise and respond to the commotion: 'I will take the ring to Mordor; though I do not know the way.'

In many ways Frodo had no idea of the implications of what he was saying but, driven by a sense of the needs of the world, he decided to act. Naïve and ignorant words, or was it in a sense a response to a call to make difference? Frodo saw great need and decided he must do something about it. Many others would choose to run the other way!

When confronted with great need, do we do nothing? Do we run the other way? Or are we, like Frodo, prepared to put ourselves in the centre of the action to make a difference? This world with all its complex spiritual and practical issues needs people who are prepared to make a difference—even when they are unsure what that means or where it may take them.

What is God challenging you to do in your local community? It is time to step up and get involved.

In a broader sense, as The Salvation Army faces the uncharted waters of Australia One, will you be a spectator, or—worse—a critic, when what is needed is for you commit your energies to the mission God is calling us to?

And when God calls us to some specific mission, maybe even officership, will we hide in the background and fail to respond? God needs individuals, flawed and ill-prepared as we are, to get involved and act upon the call he places on our lives. Do it today!

As Paul reminds us in 1 Corinthians 1:26–27: 'Brothers and sisters, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong.' ^o

Gregory Morgan
Major

Training principal, School for Officer Training
Catherine Booth College





Chemist finds a formula

With doctorates in natural sciences and theology, scientist/priest the Rev. Dr Andrew Davison is the Starbridge Lecturer in Theology and Natural Sciences at the University of Cambridge. He talks to Nigel Bovey about these overlapping worlds.

Dr Davison, how did you get into science?

As a child I was fascinated by chemistry and would buy discarded chemistry sets from my school friends. I read Chemistry at Oxford. I followed that with a doctorate in biochemistry, where I was looking at the metabolism of molecules that make up the fatty membranes of cells, with particular reference to lymphoma in the liver.

Where did the interest in theology come from?

While I was working on lymphoma, I started as a ward volunteer in a hospice. It struck me that—despite it being emotionally demanding—spending time with patients was the most rewarding thing that I did. Sometimes, we talked. At other times, it was simply sitting with someone.

It required everything I had—intellect, social skills, memory, interests and willingness to be present. That was part of the route to training for the ministry and studying theology.

The other thing that changed my direction was noticing that I wasn't lying awake thinking about biochemistry any more, I was lying awake thinking about theology, philosophy or ethics. I started won-

dering if, rather than being a bench scientist, I should be going in a more pastoral direction.

I also had a crisis of faith. As a teenager I had joined a conservative house church. I believed that the world had been made in six days and was 6,000 years old. At university, I soon found substantial evidence that said this isn't the case. Working out what that meant for my faith was difficult, even painful, but it was part of what got me thinking about theology, and that's never left me.

Would it not have been more worthwhile continuing to search for a cure for cancer rather than learning how better to sit with someone as they die?

We have to be realistic about our hopes and aspiration for curing diseases. The idea of a 'cure for cancer' is an easier phrase to say than to achieve. Cancer is a broad range of diseases and the prospect of a blanket cure is something we may never deliver.

If we define medical success as always to cure, then we are setting ourselves up to fail. But if we say that an equally important function of medicine is to care, then that can be a spectacular success even though life ultimately ends in death.

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The fact that so much is invested in the pursuit of scientific knowledge can give the false impression that this science provides all there is to know. But science, as wonderful as it is, is not the whole story.

The argument that science has all the answers is one promoted by new atheists. To what extent have they hijacked science?

In the mid-20th century, the idea became popular that the one method for investigating everything was a scientific one—logical positivism. This is the idea that the only things that can be investigated are those things that can either be observed or logically derived from that observation. In time, it collapsed under its own logic—the very concept of logical positivism does not obey its own rule. Logical positivism then re-emerged in the late 20th century in a less philosophically sophisticated way in the form of new atheism. My concerns about new atheism are as much about the restrictive way it sets up the questions as they are about the answers it gives, as if all questions are scientific questions. There are plenty of other topics, including metaphysics, to think about.

Science and religion are often posed as being in conflict. If science should answer only scientific questions, shouldn't theology be similarly confined?

Meaning the study of God and all things that relate to God, theology has something to say about all areas of life, because everything in life, science included, relates to God.

There are a number of models for the relationship between science and theology, including independence, conflict and dialogue. For instance, since the Middle Ages, people of faith have been engaged in the search for knowledge that we know today as science.

Some parts of the Church resist abortion and stem-cell research. If it is unfair for science to answer all the questions, is it right that some religionists influence policymakers and practitioners to resist such medical procedures and explorations?

The Church is not anti-medicine; it's already deeply involved. Globally, the Church provides a huge amount of medical care. In hospitals and universities, religious figures are a valued part of the ethics committees that make important decisions.

I question the idea that it is a case of religion versus neutrality. Individually and in legislative deliberations, people address such questions in terms

of their vision of reality—what morality looks like, where value lies: we all have that kind of fundamental vision. No-one's perspective should be ruled out because it is informed by religious views.

The discussions you mention are not instances of religion acting outside of its realm because such medical procedures connect what it is to be human and the nature of responsibility. As such, they relate directly to one's perspective on religious questions.

The Bible does not give an explicit ruling on every ethical question. Part of the scriptural inheritance is to think that the world is God's good and ordered creation. This has fostered the tradition of natural law—that we can take ethical bearings for what makes sense of, fulfils and goes with the grain of what we find in the world. Christians do well not to trade Bible verses but rather argue from their vision of what makes a flourishing human life and a flourishing community.

Many people of faith have difficulty reconciling the theory of evolution and the creation accounts of the Bible. Are these narratives in conflict or are they complementary?

I find John Calvin's insight helpful. He points to the profound gap between the divine intellect and our own, and that we need to take seriously the Bible as God's communication and God as the perfect communicator. Calvin says that God 'accommodates' his revelation to our capacities.

So in Genesis, God doesn't speak by giving us equations of electro-magnetic radiation or general relativity. Rather he speaks to an ancient culture in a way in which they can receive and understand it.

Taking the Bible seriously involves recognising that it contains different literary genres—including poetry, law codes and history. It is not a science book.

Just as we rely on the discernment of the early Church to have drawn up the list of what's in the Bible, traditionally the way the early Church read the Bible has been an important guide for today. Augustine, for example, did not read the creation accounts in Genesis as implying a literal six times 24-hour period.

If they are not scientific accounts, what is the purpose of creation accounts in Genesis 1 and 2?

It's possible to get so concerned about the mention of timeframe that we miss the radical message. For example, the sun and moon, which some cultures worshipped as gods, are described in Genesis as

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products of divine creation that do God's bidding.

The idea that God made everything, including matter, was contrary to classical Greek ideas.

Platonism promoted the idea of eternally existing matter and that matter is irrational and associated with evil. Genesis, however, says that there was a beginning, that God made the world out of nothing and that he judged what he had made as good, including matter.

For Aristotle, God is the 'unmoved mover', blissfully unconcerned with the world. This is far removed from the image in Genesis of God walking in the garden in the company of his creation.

The fact that humankind is made in God's image, and has God-given stewardship of the planet, are further radical contributions the Bible offers.

To tie Genesis to a narrow cosmological narrative or to dismiss it entirely are tragedies.

To what extent can God's existence be scientifically proved?

The question of whether or not there is a God is not a scientific question; it is a metaphysical question—why is there something rather than nothing?

The language of proof is not appropriate. Most of the things that really matter to us, such as love, cannot be proved as if they were mathematical exercises. We need to think in terms of giving reasons, evidence and pointers.

Does this mean that science cannot disprove God, as new atheists attempt when they maintain that evolution does away with the need for a creator?

With evolution, the role of suffering and death—in the way in which the world has come to be as it is—sits awkwardly with theology. However, a Church that had been born among martyrdom and had come through the Black Death was not unaccustomed to thinking about the place of evil and suffering. It's in theology's favour that it does find evil and suffering to be such a problem. That's more realistic than some evolution-is-everything attempt to 'explain' why it 'all makes sense'. Evolution doesn't answer the ultimate question of why there is something rather than nothing.

The multiverse theory says that the finely tuned conditions that allowed for life on Earth could have resulted in other universes, with different tunings. To what extent is it a scientific attempt to rule out

the possibility of a divine Designer?

The theological question is: Why is there anything? If there is only one universe or an ensemble of universes, the question does not go away. However many universes there are, the personal challenge is to perceive the world as a gift, which is at the heart of why I believe in—and worship—the Giver.

Thanks to the Hubble Space Telescope, scientists have identified thousands of other Earth-like planets. In the event that intelligent beings were found there, or elsewhere, would they need a saviour?

Theologians have differed over the cosmic nature of sin and fallenness. The broader Western perspective, which has been interested in angels and so not seen humankind as the only intelligent creature, has tended to see the Fall as having a cosmic nature. C.S. Lewis, though, did not see sin as being universal.

The supreme example of God being involved in his creation is the incarnation, where God took on not only human language but, in the form of Jesus Christ, also human body language. The bottom line is that if creatures need redeeming, God will redeem them.

The defining event of the Christian narrative is the Resurrection. If Jesus was not raised, the whole of Christianity is false. What convinces you of the Resurrection?

I do not regard the Resurrection as metaphorical. In my own life and in the lives of others, I see the resurrection principle at work. I believe in the resurrection of 33 AD because I see the life of God breaking into people's lives in 2016.

I like to think about the Resurrection alongside creation and forgiveness, because they are all instances of God giving us what we don't deserve. The Resurrection followed the epitome of horrendous of human actions—the crucifixion of Jesus. God then turns that horror into the means of our salvation. When I come across forgiveness given and received, I recognise something of God's initial gift of creation and the re-creation that came through the Resurrection.

People being able to forgive one another is, for me, witness to the Resurrection. Grace is the eruption of the newness of God in the world. The Resurrection says that nobody is beyond the grace of God and the possibility of redemption.◊

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Most of the things that really matter to us cannot be proved other.”

What is a Church? Part Two

I distinctly remember standing up in front of my denomination's annual gathering giving a report on our church planting efforts. We didn't plant a single church that year, so I was already uncomfortable. What I could positively report is that we, as a volunteer church planting board, had finally agreed on what a church is.

As I mentioned in my previous post, typically a list of ingredients from the New Testament (NT) used to define a church would include.

A group of believers who gather together regularly to worship:

1. ...who hear the biblical preaching of God's word
2. ...who consider themselves a church
3. ...who have qualified elders
4. ...who practise baptism, communion and (some include) church discipline
5. ...who have an agreed upon doctrinal foundation
6. ...and have an evangelistic purpose.

Many of the things we include, (as mentioned in part 1) are not actually core to NT understanding of church as we once thought. In this article I want to look at something even more alarming and that is what we failed to put on such a list. Here are three things not mentioned:

- **The 'one anothers'**

There are close to 60 commands in the NT for Christ-followers that contain the words 'one another'. Not a single one made the list. Commands such as: love one another, give preference to one another, pray for one another, confess your sins one to another, teach one another and bear one another's burdens, are throughout the entirety of the New Testament, but not in our definition of church. More alarming is that very few of these important commands can be obeyed at a typical Sunday worship service, yet we all assume that is what church is.

Why are we so quick to include the preaching of a sermon in our definition of church and forgo all the activities that we are supposed to do to one with another? No wonder the church today appears more like an audience of consumers rather than agents of change in the world. So much responsibility is placed on the shoulders of qualified elders and preachers and so little on the shoulders of God's people.

- **Godly character qualities**

There are numerous lists of character qualities that Christians are expected to follow in the NT such as the beatitudes (Matthew 5:1-10), the description of love (1 Corinthians 13:1-13), the fruit of the Spirit (Galatians 5:22-23), qualities to dwell on (Philippians 4:8-9),

qualities of an elder/deacon (1 Timothy 3:1-13; Titus 1:5-9), but none make the list of ingredients necessary to be a church. Wouldn't church be more attractive to the world if we did include such lists as a part of what we are supposed to be when we are together? The only inclination toward these godly characteristics in the definition of church is the description of 'qualified elders', which again means the leaders do all the heavy lifting, even when it comes to being Christ-like.

- **Jesus**

By far the most grievous oversight is that Jesus didn't make the list! Some have commented Jesus is assumed, because wherever believers are gathered there he is in their midst. Why do you simply assume Jesus' presence but spell out the need for elders? Which is more important, Jesus or elders?

Is it really important that we include Jesus in our definition of church? Yes, I believe it should not just be one of the ingredients, but the most important element. Is that a biblical presupposition? Yes, I think so.

In Acts chapter one we find all the previous ingredients present in the upper room. Church didn't start, however, until Acts 2. What was the added ingredient? The indwelling presence of the Spirit of Christ! Church was born when Christ indwelt us. His presence is the only thing that makes church any different from another organisation in this world. The ingredients listed previously, that supposedly make up a NT church, can also be used to describe the Kiwanis Club.

Some would like to distinguish Jesus from the church, but I'm not sure that is wise or biblical. You might as well try to sever your head from your body. Jesus clearly said, 'Abide in me and I in you...for apart from me you can do nothing.'

Jesus only mentioned church twice in the Gospels. In both cases his presence was the key ingredient. In Matthew 16 it is Jesus building his church, not us. In Matthew 18, he is present wherever we gather, even in groups of only two or three.

In the book of Revelation, Jesus actually addresses seven churches. Some were healthy, some were not. He warns the Ephesian church that if they do not repent he will remove them from his presence (represented by removing their lampstand)—in essence they would cease to be. It is being in the presence of Christ that makes us a church and being removed from his presence that determines our demise as a church.

It is his presence that makes us anything good. Why are we so quick to make church about us and not about him? Is it any wonder the world is just not interested

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in church? Heck, even Christians are not so interested in church these days.

Imagine for a moment that these three omissions are actually how we defined church. What if the way we loved one another and the godliness that comes from the indwelling Spirit of Christ was church? I think we would see a lot more people wanting to be a part of that!

Now read that list of seven ingredients again that defines church and ask yourself if your neighbours would like to come to that. Imagine you made a glossy flyer with those ingredients featured as the attraction and went door-to-door inviting people to come. Who do you think that would interest? Why would anyone who is not a Christian want to go to a place full of Christians to have someone collect money, hear someone preach at them and sing a bunch of unfamiliar songs in public?

This is our strategy to reach the world? Seriously? And we have somehow convinced ourselves that this was God's plan? Really?

Jesus didn't say, 'By this will all men know that you are my disciples, by the preaching of sound doctrines by qualified elders in a weekly worship service followed by eating crackers and a thimble of grape juice.' No. It is by our love for one another that we demonstrate we are his disciples.

If you can define church without Jesus you can do church without Jesus. Therein is our greatest shame. Church has become something we do, not what we are because of Christ living within us. I want to be a part of something that only Jesus can do. How about you?

Paul wrote, 'Christ in you is the hope of glory.' Oh that we would allow that to be our glory rather than all the other stuff we do.

Francis Chan has used an analogy to shake up our view of church. He says, 'Imagine you were alone on a desert island and had no experience at all with Christianity, and a Bible washed up on shore so you read it cover to cover. If you then decided you would do church, do you think you would do church the way we do it?' The obvious answer is, of course not.

What this tells us is that much of the way we do church is more wrapped up in historical church tradition than in what the Bible says.

The Greek word for church is *ecclesia*, which means 'called out ones' and is used to describe a gathering or assembly. The word morphs into greater significance as the NT progresses— Paul giving a far more detailed and elevated view of it. In Acts, the word is used to describe an angry, confused and divided mob of pagans declaring allegiance to a false god (Acts 19:32). I've been to that church.

The Bible does not define the church. Instead it is described with helpful pictures—a flock, a field, a family, a body, a bride, a branch, a building made of living stones. Definitions are helpful, but descriptions can catch the heart and vision of people and are far more memorable and

spreadable. People don't usually spread definitions around but they do spread simple and visible ideas that capture one's imagination. I firmly believe that the NT intends for the church to be spread like a viral movement.

If you were to try to describe today's church as we know it using pictures I believe we would have an entirely different list of descriptors. In fact, do a Google search of the term church and look at the images that pop up... all buildings. The church we have all experienced looks more like one of these: a building with an address, a concert with a motivational speaker, a public meeting with religious practices, a business that provides spiritual goods and services, an organisation with bylaws and business meetings, a school teaching people about the Bible and its author, or a hospital for the sick and broken. Contrast those two lists. We have replaced an organic and life-producing view with an institutional one that does not produce life but at best simply tries to preserve and contain it. Our common way of seeing the church today contains, conforms and controls God's people. The biblical pictures of the NT are all about releasing and reproducing the life of the church, not managing and controlling financial interests. Inorganic things can produce, but not reproduce. As Christian Schwartz points out so eloquently, 'A coffee maker can make coffee (praise God), but it cannot make more coffee makers.' Jesus intends for his bride and body to be fertile and for his branches to bear fruit.

Jesus didn't use images of an institution, nor should we.

With much study, research, experience and time spent seeking wisdom from smarter men than us, we have come to understand church by this simple yet profound description: The church is the presence of Jesus among his people, called out as a spiritual family, to pursue his mission on this planet. While the Bible uses a number of metaphors to describe the nature of the church, these metaphors have one very striking thing in common: they all imply that the church is a living thing. What about the building, you might ask? Remember, it's built with living stones and is a dwelling place for the Living God.

The church is alive and the indwelling Spirit of Jesus is her life. What is a body without a head? A corpse. What is a bride without a groom? A widow. What is a branch without a vine? Firewood. What is a building without a foundation? Rubble. What is a flock without a shepherd? Wolf-chow.

Every New Testament picture of the church points to the living connection with Jesus as the most essential element of its being. If you can define church without Jesus then you can do church without Jesus.

Christ's presence is not only a necessary part of the definition of church, it is the most essential one. I am convinced that the world would love to come and experience Jesus. They are not so interested in experiencing us.

Neil Cole

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The church is the presence of Jesus among his people, called out as a spiritual family, to pursue his mission on this planet.”

The spirit of service and volunteerism has been at the very foundation of The Salvation Army right from its beginnings. In fact, volunteers make up the largest part of our workforce. They are the concerned face on the street late at night in our cities, the open hand that offers material aid through our community services, the listening ear in our Salvos Caring program for the elderly, the front foot in maintaining Salvation Army sites and community gardens and the heart in caring for children in foster care.

Monday 5 December is International Volunteers Day. It is an annual celebration which provides organisations like ours to raise awareness of the contribution volunteers make to society.

More than 35,000 volunteers currently work diligently alongside Salvation Army officers and employees on the front-line and behind the scenes in over 500 distinct volunteer roles.

From the top end of Australia where volunteers run The Waterhole—a drop-in centre in Alice Springs, to the bottom where our volunteer teams take to the streets of Hobart at night looking out for vulnerable people and providing practical care.

Our volunteers are especially vital during the annual Red Shield Appeal in May. This year numbers swelled to include an extra 65,000 who raised more than \$6 million collected from generous individuals and community groups across Australia. It was volunteers who gave up hours of their time to collect these donations. Such significant support for our mission makes us optimistic that our communities share our concern for those doing it tough.

Each year we receive thousands of enquiries from people wanting to volunteer—from the young

through to the retired and elderly. Each has varying educational, economic and cultural backgrounds. In fact, we're in a position where the interest to support us in a voluntary capacity is greater than our ability to make use of their contribution. This is a wonderful position to be in and provides an opportunity for future programs and services to be better supported and new ones to be birthed.

To our volunteers, we say your contribution helps oil the wheel, lighten the load, increases the output and brings significant value to the teams you support. We express a heartfelt thank you for being a part of The Salvation Army and for choosing to give of your time, skills and experience. Collectively we do make a difference to those who need help most.

Penny Aquino

Territorial Volunteer Resources Director

International

Without an army of volunteers behind us, The Salvation Army would only be able to offer a small portion of the support services we do.



Linda, Bellarine Salvation Army Thrift Shop

Linda first came in contact with The Salvation Army when her son came home from school one day and asked, 'Mum, can I hang out with Peter after school?' Deciding that she better find out who Peter was, she picked up her son from school the following day and met Peter Hobbs, The Salvation Army Bellarine Peninsula corps officer. At the time, they were running an after-school program for children, with games and food.

Soon Linda became involved in the after-school program, even running it while Peter and his wife Diane went on holidays. When plans came about to open a new Salvation Army thrift shop in the area, Peter asked Linda if she'd consider volunteering.

'And that's how it started,' says Linda. 'When they opened the store there I was a carer for my father who had Parkinson's. I started working there two days a week, opening and closing, and loving it. It actually became a healing centre. That's how I look at it. It's a great way of getting out throughout the day and meeting people.'

'I just love it. Every day is different. You meet people from all walks of life. You can tell if someone is really struggling. You can see them toying with two items—like which one can they afford. And you get naughty sometimes and you give them one on us. They're just so thankful.'

**Monday 5
December is
International
Volunteers
Day.”**

Volunteer Day



Meet some of our volunteers



Jill, Soup Run Perth Fortress

Even days a week, 365 days a year, you'll find volunteers in a Salvation Army van serving breakfast of soup, sandwiches, pies and coffee around Perth's CBD to people who otherwise might not have a substantial breakfast. Some have clearly been sleeping rough for a long time, others live in nearby public housing and others live independently but struggle to make ends meet.

Jill volunteers on the soup van once a week and says she still gets a 'buzz' each time.

Four volunteers gather at 7 am to load the van, which stops at different locations in the city. Around 40 people are waiting at each location every morning.

Jill likes to 'jazz up' the soup and says it's always really appreciated. 'I add things like coconut milk or different spices and everyone loves it. I'd like to do it every morning if I could. It gives me [such] a good feeling. I enjoy talking and getting to know them all—lots of our regular people get to know us and get a bit of a kick when you remember their order.'

The van also goes out at night, packed with hot food like lasagne or tuna bake. It doesn't stop anywhere in particular, but volunteers deliberately go to hidden laneways or places where they know people are sleeping rough.



The Salvation Army partners with people who come from all walks of life in our shared mission, and most are volunteers.

December 5th is International Volunteer Day and while on this day we think of you, we recognise that you have been thinking of others all year.

Last December as uncertainty heightened in the Democratic Republic of Congo, you distributed food parcels to more than 3,000 internally displaced people.

Simultaneously in the UK, the US, Canada and Australia you took to the streets with kettles to help raise the essential funds that make our work possible. You wrapped gifts, served meals, sat with clients, and shared hope over Christmas.

Earlier this year when widespread devastating flooding cut off a small Malaysian village and people were in desperate need of supplies, still you were there.

It was you who supported arriving immigrants in Greece, and brought the Red Shield Neighbourhood Appeal to fruition.

It was you who are out at all hours of the night as part of our street pastor teams to ensure people get home safely.

It was you who have offered your professional expertise to enable us to host 'legal will days'.

You are the reason our thrift shops are able to operate. You... are a crucial part of our Army. Today, and always, we thank you.

General André Cox



You are the reason our thrift shops are able to operate."



International Volunteer Day





World change is how we roll

'World change' is a buzzword for millennials but, far from being a whimsical ideal, young Salvationists in Australia have grasped it with both hands.

When they spend a year interning at The Salvation Army International Social Justice Commission (ISJC) in New York City, they have a front seat to the inner workings of the United Nations, international advocacy and long-term solutions to international crises.

Jessica Morris spoke to Amanda Merrett and Caitlin Hallett, who interned with the ISJC in 2011 and 2015 respectively, and found out what the life-changing experience taught them.

Why did you apply to intern at the ISJC?

Caitlin: I became a soldier of Ringwood Corps and was reading through the story of Jesus' disciple Peter in Matthew 14. I was challenged to rely and trust in God as I follow his plan for my life and therefore applied to become an intern at the ISJC.

Amanda: I had just finished my undergraduate degree in psychology and was working as a PA for a Baptist minister. I was talking to Mum, explaining that I was thinking of resigning, and she offhandedly said, 'Well, you can always apply for the social justice internship in New York City.' So, I did!

What were your main tasks as an intern?

Caitlin: I was required to represent and participate in meetings at the United Nations and with other committees, complete a research project for the purposes of educating the wider Salvation Army and actively serve in ministry at a corps in the Greater New York Division. The research project I completed was entitled, 'Combating food insecurity and hunger: the growth and effectiveness of Salvation Army food banks'.

Amanda: I represented The Salvation Army on several NGO groups and conducted research on the role of women's ministries in alleviating poverty. The interns were considered part of working team at the ISJC, so we attended staff meetings and strategic planning meetings.

How did your view of God and his passion for justice develop during your internship?

Caitlin: I gained a greater understanding of the inter-relationship between social justice, holiness and worship. A Christian understanding of social justice comes from the recognition of God's Kingdom and character and the God-given dignity and worth of every human being.

Amanda: It expanded my view of the world and the churches' calling to the world. I was able to see how the Church operates outside the four walls. It also opened my eyes to the incredible pain felt by people around the world. I spent a lot of time wrestling with what I was observing, and seeking God in that.

Why is the work of the ISJC so important?

Amanda: The ISJC is important for Salvationists because it provides a global perspective on social justice and it is strategically placed to be a voice for justice. It highlights the connectedness of our world and the ways we can partner with a multitude of organisations, Salvation Army centres and faith communities to bring justice.

What surprised you about your internship?

Caitlin: This was my first time living abroad, independently and away from my family. I was able to become more dependent on God and felt the reality that God's family exists all over the world. The quality of the friendships I formed was a wonderful surprise, as I did not know anyone before I arrived.

What's your favourite memory from your time at ISJC?

Caitlin: I was able to minister to the beneficiaries at the Adult Rehabilitation Centre and run Bible study every week for about five months. This was a tangible way that I could live out the principles of social justice in my life, make disciples and invest in others.

Amanda: I was able to sit in the United Nations Security Council, as world leaders literally argued over how to best handle the tensions arising in Syria. I was reminded that I have a responsibility to use what power I have in a way that honours people and brings the Kingdom.

“
It provides
a global
perspective
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justice.”



(Dr) Kathy Crombie working with Caitlin Hallett at the ISJC.
Photo: International Social Justice Commission

How has your internship impacted your work in Australia?

Caitlin: I am able to advocate more effectively with and for clients at the SalvoCare Eastern Bridge Program, navigate complex social and political systems and empower others.

Amanda: My time at the ISJC reinforced the understanding that in order for me to speak alongside people living in poverty, I must first be in relationship with people living in poverty.°

Are you interested in interning at the ISJC?

Visit www.salvationarmy.org/isjc for more information



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

 www.facebook.com/TSA100Days

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Protect your heart by protecting your ears



The other day, I jumped into my car and turned on the radio. What came on wasn't uplifting, motivating or encouraging at all. Now, I could have put up with it and just listened to whatever was being pumped into my ears, or I could simply choose to tune into another station—I chose the latter.

Lately, I have been struck by the fact that what we listen to has an enormous effect on our mental and emotion state. What we listen to can literally change how we feel.

Have you ever noticed that when some people speak, they leave you feeling full of life, hope and positivity? Then there are others where the opposite is true: their voices and way of thinking fill the air with negativity, cynicism and defeat.

Proverbs 4:23 says, 'Above all else, guard your heart, for out of it flow the issues of life...'

Who we listen to and what we take in has a huge impact on our state of wellbeing. If we feed ourselves with life-affirming Scriptures, we will grow and strengthen our faith. But if we feed our minds and souls with toxic thoughts and worldviews, we will feel apathetic towards the things of God and his mission.

The health of our emotional and mental state is our responsibility. If we negate or abdicate this responsibility we fail to steward one of the most important resources God gives us: ourselves.

We get to choose who we listen to and what voices we empower in our lives.

If you find yourself listening to people who leave you feeling defeated, tune into another station, you don't need to empower negativity in your life. If you find yourself listening to people who fill you with life, hope and optimism—turn up the volume! We do ourselves a disservice when we listen to people who rob us of hope.

It's up to us to protect our heart by protecting our ears.

A good question to ask ourselves from time to time is, who am I listening to lately? Do they fill me with life or are they pouring negativity into my soul and filling me with defeat? Do I need to tune out of some conversations I'm a part of and tune into more positive ones?°

Twitter @ChrisTrodden2
Christopher Trodden
Resource Production Manager
Australia Southern Territory





Just Chocolate

In 2016, it is estimated that 45.8 million people in 197 countries are in some form of modern slavery with an astounding 58% of those millions living in just five countries: India, China, Pakistan, Bangladesh and Uzbekistan. That's more people than any other time in our history.

Several of these countries provide the low-cost labour that produces consumer goods for markets in Western Europe, Japan, North America and Australia. Forced to work in unsafe conditions, millions of people are living a life of imprisonment, making the items we use every day. Things like your cotton T-shirt that is a wardrobe staple, the shoes

you just had to have, the coffee in your mug to start the day and that block of chocolate you may be reaching for right now.

Feeling depressed yet? It's OK—all hope is not lost! There are simple steps we can all take to help change the plight of people living in modern-day slavery. One very simple step is to try to buy products that do not involve slavery in their supply chain. *Just Chocolate* is a brand-new game developed by Just Salvos, which has been created to encourage people to consider their purchases in a fun environment.

Just Chocolate is primarily a resource intended to raise awareness of human trafficking and modern slavery, but it is also fun. It is a light strategy game that the whole family can enjoy, with the aim of the game being to make your own chocolate. You use ingredients from ethical and unknown sources to try to make blocks of chocolate and score points.

Using ethical ingredients to make chocolate blocks earns a player more points. The person with the most points wins the game.

The game will be available for \$25 and is great for children, youth, anyone interested in anti-human trafficking advocacy, or even for your next family games night. Just Salvos will be launching *Just Chocolate* at the Festival of Mission in December this year. Pre-orders will be available prior to the official launch date and there will be information packs which will include posters, resources and information about ethical certification and human trafficking, both internationally and domestically.

Australians spent more than \$3 billion on chocolate last Easter and yet most of us don't know where the ingredients for our favourite TV snack came from. *Just Chocolate* might be the easiest and most fun educational experience you have ever had.°

Alexis Mapleback

Fire Another Folly
A humorous look at the Army

By Lindsay Cox and Gordon Main

RRP \$7.00

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Fire Another Folly

Another humorous look at our Army in cartoon and witty verse

By Lindsay Cox and Gordon Main

Great as a stocking stuffer!
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Fire a Folly and Fire another Folly
2 for \$10
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give a gift that
keeps on

giving

JUST
gifts



Any day is a great day to give a JUSTgift —birthdays, Christmas, that special celebration or just to say 'I care'. Not only will your JUSTgift provide food, shelter, support and assistance to people struggling around the world, but you'll also give hope, justice and a sense of dignity month after month.

We all have friends who can be difficult to shop for. Why not this year purchase a JUSTgift and make a difference in the world where it is needed most. For each gift you will receive a gift card to forward to your loved one or friend. They will be delighted to know how they have helped change the world.



PROJECTS FOR 2017



MICRO FINANCE LOANS

Micro Finance Loans are required for income generation for women who support orphans and disabled children. They will receive beading materials to make handbags, bangles, necklaces and key holders for sale at the markets.

A SENIORS' FEEDING PROGRAM

Many seniors care for their grandchildren whose parents have died of HIV/Aids. A Seniors' Feeding Program will offer seniors a much-needed meal and companionship.

MILKING COWS AND GOATS

Milking cows and goats are always in high demand and will be provided to special schools for nourishment as well as to generate income.

TEACHER SALARIES

In many parts of the world parents can barely pay for their children's school fees and often teachers go unpaid. Teacher salaries will be provided allowing teacher-upskilling and help facilitate ongoing education for the students.

THESE ARE JUST SOME OF THE NEEDS IN OUR WORLD TODAY.

If you would like to raise funds for a specific project or would like copies of our JUSTgifts 2016 report please contact the team on 03 8878 4543 or email justgifts@aus.salvationarmy.org

COMMUNITY HEALTHCARE KIT

A Community Healthcare Kit will provide hope to an entire community. Depending on the need the kit may bring dental care or 'jiggers' prevention to entire schools or sunscreen and protective clothing for children with albinism, or mosquito nets for a children's home and vitamins for those with limited food resources.

BRILLE EQUIPMENT

Braille paper is expensive and costs a school \$4,500 for a year's supply. Purchase Braille equipment and you will support visually-impaired children in the continuation of their education.

WATER TANKS

Access to clean water is one of the greatest needs in our world today. Millions of people walk for miles every day to collect it. Desperately-needed water tanks are going to be provided to many disadvantaged schools and communities.



Get creative and give a gift that keeps on giving

FRIENDS UNITE

You might like to get together with your church group, school, work-place or friends to raise some much needed funds to support the international work of The Salvation Army overseas.



FUNDRAISING IDEAS:

- Hold a fundraising morning tea.
- Host a dinner party and ask your friends to pay what they would normally pay to go out for dinner.
- Look around the house and find some things that you don't need any more and sell them on eBay or have a car boot sale.
- Hold a sausage sizzle.
- Hold a trivia night.
- Ask your friends to give a donation rather than a Christmas or birthday gift.
- Hold a bake sale.

The opportunities are endless and your creativity is appreciated. We would love to share in your creativity #JUSTgifts2017.



IMPACT OF 2016 GIFTS

Disabled group being trained on dairy farming



Distribution of sewing machines in Pakistan



Distribution of chickens in Kenya West



School and toiletry kits, Joyland Girls Home

Madidi Corps receiving goats



'Eshising' disabled group learning how to care for goats in Kenya

Bikes delivered to Shalom Child Development Centre in Sri Lanka



Kenya West Leadership with goats at THQ before distribution





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100% of your gift is sent overseas



DESCRIPTION	\$ EACH	QTY
COMMUNITY DEVELOPMENT		
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Community feeding program	\$30	
Seniors Support Network	\$50	
Micro Finance Loan	\$60	
Human Trafficking Rehabilitation	\$100	
Sewing Startup Kit	\$120	
RESOURCING EDUCATION		
-Transforming Lives - Hope		
School books	\$15	
School uniforms	\$25	
Toys	\$30	
School fees	\$60	
Teachers Salary	\$80	
Braille Equipment	\$250	
SUSTAINABLE FARMING		
-Caring for people - Human Dignity		
Chicken	\$10	
Two Rabbits	\$25	
Agriculture Pack	\$40	
Goat	\$50	
Pig	\$65	
Cow	\$100	
WATER SANITATION AND HYGIENE		
-Caring for People - Compassion		
Healthcare Kit	\$30	
Toilet	\$100	
Mobility Aids	\$100	
Community Healthcare	\$175	
Water Tank	\$250	
OTHER		
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AUSTRALIA SOUTHERN TERRITORY

THANK YOU - gifts of \$2 and over are tax deductible ♥

Walk for justice

Federation Square is a hive for tourists and Melbourne locals, but on 25 November it will become much more. At the starting line for the annual Walk Against Family Violence, hundreds of people will gather to 'break the silence' of this nationwide epidemic.



One in three women in Australia is affected by family violence, and Captain Michelle Davies-Kildea has encountered many of them. A chaplain at The Salvation Army

Violence Crisis Services in St Kilda, she works with women, children and men to protect, educate and assist society's most vulnerable.

'Family violence can happen to anyone,' she explains. 'It is mainly committed by men against women, children and vulnerable people.'

'The effects of family violence upon women and children have huge impacts on their physical, psychological and emotional wellbeing.'

'Family violence affects the entire community regardless of location, socioeconomic and health status, age, culture, sexual identity, ability, ethnicity or religion.'

The Walk Against Family Violence began in 2009 in collaboration between the St Kilda Crisis Centre and a variety of family violence services, the local council and Victoria Police.

This year's walk coincides with the United Nation's International Day for the Elimination of Violence Against Women. It also marks the first of 16 days of Activism Against Gender-Based Violence in Victoria.

'The purpose of the walk is to break the silence on family violence. We hope that, as the walk builds, the public is encouraged to stand up against family violence and speak out,' says Captain Davies-Kildea.

'Family violence is a problem for all of society and we all have a responsibility to make changes within our own families, workplaces, schools and communities, to be accountable and to no longer ignore the effect of violence against our mothers, sisters and daughters.'

Family violence is broad in definition, and includes sexual, domestic, physical, psychological and economic abuse, as well as coercion, isolation, domination and harm of or fear for self or people or things you love.

Captain Davies-Kildea sees examples of this daily through the programs conducted at the St Kilda Crisis Centre. An integrated service for the Bayside Peninsula area, it includes family violence outreach programs, case

management, advocacy, various support groups and an Integrated Family Violence Response Task Force. In this, her work is both practical and spiritual.

'The redemption of suffering is at the heart of Christianity, so I want to be about that business of redemption—whether that's about helping someone who's been a victim/survivor of family violence, someone who's found themselves without a home, or someone who's lonely and isolated in our community,' she says.

Statistics tell us that, on average, more than one woman a week lost their life in Australia in 2015 due to family violence.

While family violence affects both males and females, women in Australia are three times more likely than men to experience violence at the hands of a partner.

In fact, one in six women experienced physical or sexual abuse at the hands of a current or previous partner—and 61% of women experiencing family violence had children in their care.

'These are shocking statistics. Violence against women is a human rights violation and is a consequence of discrimination against women—in law and also in practice—and of persisting inequalities between men and women. This is not the type of community Jesus regularly spoke of while on Earth,' reflects the Captain.

'While it's imperative that women and children are safe, we need to start by not asking what victims can do to leave, but focusing on how we can stop men being violent towards women and children.'

Join the Walk Against Family Violence and make a stand on Friday 25 November 1 pm at Federation Square. 'We'd love to see as many Salvationists and non-Salvationists come together to draw a line in the sand and stand up for those who are victims of violence in relationships,' says Captain Davies-Kildea.

'Wear a Salvo uniform, a Salvo shield or come as you are and join us.'

If you are experiencing family violence, call the Police on 000 or call Safe Steps on 1800 015 188. ^o

Jessica Morris



... more than one woman a week lost their life in Australia due to family violence in 2015."



TALEGATE



November 2016

MESSAGE FROM THE CEO

Did you know that Salvos Stores around Australia are visited by more than 200,000 customers per week? Between our two territories, we have in excess of 320 stores plus around 200 thrift and family stores. That's an incredible amount of connection with communities, and more than \$35 million in contributions to a broad range of Salvation Army programs every year.

Every day 8,000 staff and volunteers are meeting a variety of needs; being a friend to someone struggling with isolation, connecting people with social services, inspiring sustainable living and

of course, styling up our customers in a new outfit for a bargain. Our passion to make a difference is alive and well among customers and team members and will continue to evolve as Australians find new ways to experience meaning and purpose in their lives.

Under the banner of Australia One, Salvos Stores has an unprecedented opportunity to be the 'other front door'. As we continue to build a culture that is centred on people, one where we all seek to give more than we expect in return, new pathways will emerge both online and in new experiences and

products we offer. Stores, corps and programs can grow closer to one another and in doing so open up possibilities for everyday Australians to experience the Gospel in action. We would love to hear your ideas about the future and welcome your involvement in any way. Want to chat? Drop us a note at Salvos Stores Facebook Page.

Blessings,
Matt Davis



CHAPLAINS CORNER

A few years ago on television, there was an advertisement from Big Kev. His catchphrase was 'I'm excited'.

That sums up how I am feeling at the moment. I was fortunate enough to join the team at Salvos Stores just over a month ago and it has been a hectic introduction, to say the least. I can already see that God is using the Salvos Stores team to support and journey with those in our community.

We have a great opportunity through our ministry to touch the lives of thousands of people who wouldn't necessarily see the need or want to attend a church. It is a huge task, but

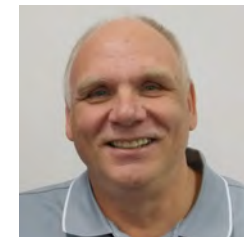
God is already at work preparing us for the future. We are in the early days of a new adventure. We have a new chaplain in WA, Richard Wiltshire, and I know that Richard, Major Jenny Craib (chaplain in SA) and Commissioner Aylene Finger (chaplain in Vic. Tas.), along with myself, are excited as we face the days ahead. I was recently reminded of a couple of verses in Isaiah chapter 43:18-19 that sum up what I am trying to say:

'Do not remember the former things, nor consider the things of old, behold I will do a new thing; now it shall spring forth; shall you not know it? I will even make a road in the wilderness

and rivers in the desert.'

We have a vision, and we are formulating our plans. We want to include our customers, our corps, our communities, our social programs and, most importantly, our God. I ask that you continue to keep Salvos Stores in your prayers and pray for our leadership as we embrace the future.

Graeme Hallett
Chaplain Team
Leader, Salvos
Stores



CONTACT SALVOS STORES

Would you like to contact Salvos Stores? Send us a message on Facebook at facebook.com/salvosstores or drop us an email at ss.marketing@aus.salvationarmy.org



VOLUNTEERING AT SALVOS STORES

Without our volunteers, we simply wouldn't be able to do what we do. Across our network, we have an army of dedicated volunteers who are committed to ensuring we can create the best possible impact on local community. Below we highlight our recent celebrations across the Southern Territory.

>> VIC



Patricia, 84, receives her volunteer recognition award from CEO Matt Davis, Area Manager Suzanne Parkinson and Regional Manager Edwina Morgan.

Patricia has been volunteering at our Camberwell store for 26 years.



One hundred and three years of service among 10 vibrant volunteers and one fantastic morning tea. Above,

COO Frank Staebe presents volunteers Jackie, Roslyn, June, Edna, Andrew, Karen, Ann, Barbara, Rubey and Doris from Williamstown with their volunteer recognition awards.

>> WA

In the words of COO Frank Staebe, Their

heart is always with Salvos'.

At right, Area Manager, Jay Patel presents volunteer Olive with her outstanding 20 years of service award.

>> SA



Pauline Tonkin is presented with her 10 years of service award by Kidman Park store manager Voula and area manager Ryan Steele. Well done Pauline.

SALVOS STREET BOUTIQUE



Our customers are at the heart of Salvos Stores and their continued support enables us to create impact. Therefore, in everything we do, whether big or small, we consider how this creates

value for our customers and improves their experience with Salvos Stores. So what is 'customer value', you may ask.

Simply put, customer value is ensuring that your customer gets more than they give. We've broken this down to eight

key focuses for our teams: convenience, quality, service, price, product function, relationship, a point of difference and identity. This is already being embraced by all, and most recently our Maylands team introduced a new area in their store which had a positive impact on customer value.

Salvos Street Boutique is a concept that originated in Sydney, with Salvos Stores brand ambassador Faye De Lanty. It involves creating a specially curated area in the store showcasing affordable on-trend clothing and accessories at a fraction of the price of major retailers.

'We are feeling very lucky to be the first store that has a totally revamped display and are extremely proud to say that

since launching customers are frequently walking away with items from the Street Boutique,' said store manager Noa. The Salvos Street Boutique is something new and exciting that can't be found in any other op shops around Western Australia, creating a great point of difference for our customers. Feedback from our customers has been incredibly positive, and they appreciate how easy it is to find something they love at a price they can afford.



ALWAYS KEEP A DREAM IN YOUR POCKET

October 10 was World Mental Health. At Salvos Stores, we acknowledge the importance of ensuring we build community resilience and keep people mentally healthy through active interaction and events. Olivia's story highlights just how important our community is.

Olivia's Story

I came to Salvos Stores at a really low time during my life. I had issues with my eyes and back. I suffered from clinical depression, and I was struggling with



my university exams.

Salvos Stores said to me, 'Come back in a month'. So, I took some time

off. Volunteering at Salvos Stores gave me something to look forward to each week, something to hold on to. There was no way I was giving up. I pulled myself together and came back.

When I did muster the strength to return, I was welcomed with warm arms—and the customers are just as amazing. They have so much patience with me. Now, I come to Salvos Stores every Monday, Wednesday and Friday, have a laugh with our regulars and enjoy every minute of my time here. No longer am I in that dark place I once was. I know this is where I belong.

My life motto today is, 'Always keep a dream in your pocket' which to me, really says it all.

Keeping Children Safe -Our commitment

The Royal Commission into Institutional Responses to Child Abuse has clearly highlighted how institutions, including The Salvation Army, have let down the children and young people in their care. I have sat through the Commission hearing and heard personally from individual victims who were abused by Salvation Army officers and workers. These stories were traumatising to tell and painful to hear. Their experiences represent a dark chapter in our history. The impact has been significant and enduring for both themselves and their loved ones.

Months after meeting with a survivor to offer an apology, her words continue to echo within me to this day: 'I hope you would look me in the eye and tell me you will do everything within your power to ensure this never happens again.'

In that moment, when she offered her hope from our interview, I committed not only myself, but everyone who cares in the name of The Salvation Army, that we will.

This is our challenge and our opportunity. It is one that I ask you all to grasp with both hands, to take personal and collective responsibility for. We are compelled not only by the voices of survivors but by God in whose name we care. We must strive to ensure that The Salvation Army is a child-safe organisation for all children and young people engaged in any of our services or programs.

It is with these words in mind that I commend to you the Australia Southern Territory's Keeping Children Safe Policy and Statement of Commitment, which represents our over-arching framework that is The Salvation Army's binding and public commitment to ensuring our practices and processes support and maintain child safety.

The Keeping Children Safe Policy and Statement of Commitment seeks to establish a balance between child safety and child-friendly practice, supporting and nurturing a child's natural instinct for trust and affection within an environment that listens and respects the voices of children and responds swiftly to protect children when issues arise.

I ask you to consider the following analogy to

understand the place of this policy framework as a foundation of the work we do. View this policy as the boundary fences keeping our flock safe against the predation of foxes. We need to be vigilant—making sure the fences are secure; we need to walk the boundary fences on a regular basis—to renew and refresh when we get a little rusty or find gaps; we need to replace and update the structures holding up the fences to ensure they remain strong and sturdy. We are all shepherds and we all have a role in child safety.

For this reason, I'm seeking your commitment to ongoing learning and development so that we can operate as a best practice child-safe organisation as we move into the future. Endorsed by the Australian Southern Territory Cabinet in September 2016, the Keeping Children Safe Policy (including the Keeping Children Safe Statement of Commitment, Code of Conduct and Standards) represents a very intentional focus on and public commitment to child safety.

There are three important principles on which the policy framework is grounded that I wish to draw to your attention:

- Sexual and physical abuse is a crime and will be reported to the police.
- The interests and wellbeing of children will always be placed above the interests of any other individual or the organisation.
- You will always be supported when you act in good faith.

Our work in keeping children safe did not commence with the Royal Commission and will continue



The Keeping Children Safe Policy and Statement of Commitment seeks to establish a balance between child safety and child-friendly practice.”

well beyond its conclusion. Our work in this area provides us with the opportunity to commit to the promise made in the 1924 International Declaration of the Rights of the Child—to give to children the best we have to give.

I ask that you make this policy framework an essential part of your worship, prayer and thinking, all reflected in how we work with children and youth.

Working together we can create safe places in which we operate safe programs led by safe people.

Commissioner Floyd Tidd
National Commander



THE SALVATION ARMY IS COMMITTED TO KEEPING CHILDREN SAFE

The Salvation Army is committed to providing child-safe environments in all its worship and program activities for all children and youth, regardless of and with respect to their culture, ability, gender, language, racial origin, religious belief and/or sexual identity. This commitment is founded on the following five principles:

- zero tolerance of child abuse in any form;
- a child-safe and child-friendly organisational culture;
- recognition of the rights of children;
- child protection and safety as a shared responsibility;
- a structured and responsive risk management approach;
- commitment of leadership within all levels of The Salvation Army to the Keeping Children Safe statement of Commitment, Code of Conduct and Standards.

The Salvation Army makes the following commitment that it:

- places the safety and well being of children and youth as an area of significant concern;
- will not tolerate or condone abuse of any kind within any of its worship or program environments or activities or by any person working for or under the banner of The Salvation Army;
- takes all allegations and/or disclosures of sexual and/or physical abuse seriously, whether they are recent or historical, and will report such allegations to police, and other statutory authorities as required;
- recognises that the safety and wellbeing of children and youth is a shared responsibility between The Salvation Army and all who work for and under its banner, and members of its worshipping community;
- continually works towards fostering a culture of openness that supports and empowers safe disclosure of abuse, and fosters transparency and accessibility between all levels of The Salvation Army and those who access or are engaged in its ministry,

programs and activities;

- is committed to the cultural safety of Aboriginal and Torres Strait Islander children and youth, the safety of children and youth from culturally and /or linguistically diverse backgrounds, and to providing a safe environment for children and youth living with a disability;
- ensures all people working for and engaged with The Salvation Army, whether or not they work with children and youth, are recruited and screened with regard to their suitability for that responsibility as per Salvation Army Orders and Regulations, human resource and volunteer policy and procedure;
- continually works to provide the safest possible worship and program environments for children and youth through identifying and managing risks that may lead to harm;
- has a mandated safety management system (SP3—Safe People, Safe Programs, Safe Places) for the development, operation and review of all ministry programs/activities/events for participants of all ages, especially children and youth;
- is committed to building the capacity of all people working for or under the banner of The Salvation Army to recognise and respond to situations of abuse, and to be aware of their legal and organisational responsibilities and obligations;
- supports a worker performance management approach for all workers, including those specifically engaged in child-related activities;
- undertakes regular review of its policy and procedure to ensure it meets and complies with the above commitments.^o

Colonel Graeme Rigley
Chief Secretary-in-Charge
Australia Southern Territory



We are all shepherds and we all have a role in child safety.”

MARGARET ANNE JACOBS

Margaret, born on 13 November 1921 to Charles and Annie Baudinette, was the third of eight children.

Her Salvation Army contact began when Adjutant Terry visited the family, travelling by horse and jinker, offering to take the children to Sunday school from their home on the outskirts of Warrnambool (Vic.). Her lifelong relationship with Jesus began in that Sunday school, and in a few short years Margaret was teaching primary at the Merivale outpost. At age 15, corps cadet Margaret gave a welcome speech to the newly-arrived Warrnambool officers. Cliff Jacobs, eldest son of the new officers, was very impressed, and a relationship slowly blossomed through activities like the 7.00 am Sunday prayer meeting, attended on bicycles.

Single officer appointments followed separate years at the Training College. Margaret and Cliff were married in December 1946 and appointed to Jamestown, (SA) where son Graeme was born in 1948, after a long period of hospitalised illness for Margaret. That illness required resignation from officership for Margaret and Cliff, but saw a return to many years of faithful service at the Warrnambool Corps, with involvement once again in the Sunday school and songster brigade.

Always active, a call from her brothers Len and Doug Baudinette to assist temporarily with a staff shortage in their Warrnambool business, saw Margaret very happily managing the milk bar and greengrocery department for many years, responding warmly to customers and thoroughly enjoying the experience.

Her culinary skills, especially her cream sponges, became well-known at corps functions and at community fundraising events, particularly after a move to Koroit when Cliff was appointed hospital manager. Those famous sponges raised hundreds of dollars for the hospital auxiliary. They were also favourites at the annual Christmas carolling break-up. Those skills were again put to good use in the Maryborough Corps and community after Cliff's retirement in 1985. The milk bar was replaced with the Army thrift shop, where her warm smile and gentle nature were appreciated by fellow staff and customers alike, enjoying her half day per week up to the age of 92. Her love of the garden continued in Maryborough and the move also allowed more contact with precious grandchildren. Living to enjoy her great-grandchildren was an extra blessing in a life of quiet grace and loving, selfless service to God, family and community.

Margaret's earthly journey of 94 years ended peacefully on 16 August and her life was celebrated at The Salvation Army Maryborough Corps on 23 August. A composite band, led by daughter-in-law Aileen, accompanied hearty singing of some of Margaret's favourite songs, with tributes from husband Cliff, grandchildren Brandon, Kristy and Melissa, and son Graeme. Great-grandchildren Rhys and Eva Costanzo read about old and new bodies from 2 Corinthians. The well-attended service was conducted by Diane (niece) and Colin Corkery and was a wonderful tribute to a life well lived.

Well done good and faithful servant. Enter into the joy of the Lord.



KEVIN ALLEN SMITH

Kevin Allen Smith was born on 6 July 1927 to Ludwig William and Mona Pearl Smith, Salvationists who attended the Albury (NSW) Corps. Kevin, together with his elder brother Milton, lived his formative years in Albury before moving to Melbourne in the 1940s.

The Smith family soldiered at the Preston Corps where Kevin met Ruth Henderson. Ruth and Kevin married in 1950 and had a long and very happy marriage until Ruth's death in 1992. Sadly, Milton also passed away suddenly in 1993.

Kevin and Ruth, together with their daughters Pam and Merry, soldiered at the Preston Corps until they transferred to Box Hill in 1969. Kevin was the company secretary for Borthwicks Meats in Melbourne for many years.

After leaving Borthwicks he ran his own private accounting business. Playing with the Preston Salvation Army Cricket Team was a favourite pastime and he was also a keen supporter of the Essendon Football Club.

Kevin was an accomplished solo trombonist and served faithfully in many roles within the corps including as a bandsman, songster, deputy songster leader and corps secretary.

It was in the corps secretary role that Kevin was able to utilise his exceptional accounting and organisational skills, clearly demonstrated by his role in the shift to and development of the present-day Box Hill Corps building. Kevin's service to The Salvation Army was acknowledged in 1993 when he received the 50 years long service badge.

When Kevin and Ruth moved to Box Hill Corps in 1969, they made friends with Ivy and Alan Wright and family. This friendship remained even after Ivy and Alan moved to Geelong.

After the passing of Kevin's wife Ruth and Ivy's husband Alan, Kevin made contact with Ivy in 1993 and the friendship blossomed.

Kevin married Ivy Wright in 1994 and together they enjoyed 22 wonderful years together, surrounded by their extended families. Kevin was highly respected in the business world where he held senior company positions, within his friendship groups and within the corps. His quiet and gentlemanly manner touched and influenced many people.

The hope of our Christian faith and all believers in Jesus is in the resurrection of the body. We know that the gift of God is eternal life through Jesus Christ.

This was Kevin's experience and testimony. Death is not the end, just a glorious new beginning. And so we find comfort in the knowledge that we will see him again.

Kevin Allen Smith was indeed a true soldier of Christ. He was promoted to Glory on 17 August 2016. The funeral service was held at Box Hill Salvation Army on 22 August.

'And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.'

Revelation 21:4



MAJOR GRADY BAILEY

Grady was born in Maidstone, Kent, England on 4 June 1952, to Salvationists Jesse and Nancy Bailey. He was one of three children. Grady migrated to South Australia in 1972 and worked as a motor mechanic at United Motors in Adelaide. Grady attended the Norwood Corps where he met Ruth Rigley and they married in 1975.



In 1978, Grady and Ruth entered The Salvation Army Training College as members of the Joyful Evangelists session. Upon commissioning, they were appointed to Richmond Corps, followed by corps appointments at Coburg and Morwell (Vic.). During these years, their family grew with the birth of Matthew, Rebecca and Timothy. In 1987, Grady was appointed as the coordinator of pastoral services in the Crossroads Youth Program in Melbourne. This was followed by appointments in the Harry Hunter Adult Rehabilitation Centre and the Bridge Program (WA) and Floreat Corps prior to their return to Melbourne in 2002 to serve in the Pastoral Care Centre. The year 2006 brought with it a return to the Bridge Program, followed by an appointment as the divisional social programme secretary in this division. It was during Grady and Ruth's final appointment as the corps officers at Balga Corps (WA) that Grady received his diagnosis of terminal cancer and he was honorably retired on 1 April 2014.

During his retirement, Grady continued cancer treatment and also continued to care for people. He enjoyed setting up their retirement home, including his workshop in the garage. Together, Grady and Ruth enjoyed short trips as his health allowed.

Grady greatly loved his wife and family, and spent quality time with them until he went to be with his Lord. Throughout his illness, Ruth lovingly cared for him and also retired early in July 2015, in order to do this more fully.

Grady was a humble servant of God, whose love for Jesus, love for others and joy in living never changed. He remained happy and selfless throughout his illness. Major Grady Bailey went home to be with Jesus from Perth on 15 September 2016 after a long battle with cancer. He was 64 years of age. Our love, sympathy and prayers are with his wife Ruth, children Matthew, Rebecca, Timothy and their families, mother-in-law Lieut-Colonel Evelyn Rigley, brother-in-law and sister-in-law Colonels Graeme and Karyn Rigley, and extended family and friends.

*Thou art the way, none other dare I follow;
Thou art the truth, and thou hast made me free;
Thou art the life, the hope of my tomorrow;
Thou art the Christ who died for me.
This is my creed that 'mid earth's sin and sorrow,
My life may guide men unto thee.
Arch R. Wiggins (1893–1976)*

A funeral service for the life of Major Grady Bailey was held at the Balga Corps on 23 September, conducted by Colonel Graeme Rigley, chief secretary-in-charge.

MAJOR GEOFF FREIND

Geoff was born in Northam (WA) to Salvationist parents Allan and Mabel Freind and grew up with his three sisters. Geoff's conversion took place when he was seven years of age and he remained steadfast in his love for his Lord Jesus since that time. With a passionate heart for Jesus, Geoff left his home corps at Floreat Park in 1980 and commenced training at The Salvation Army Training College in Melbourne with the God's Soldiers session.



It was during his second year of training that Geoff met Lyn Fairweather, who entered college in 1981. Geoff's first appointment was Altona, with additional responsibility for Yarraville and Werribee development, and upon his marriage to Lyn in January 1983, they were appointed as corps officers at Altona. During their four years in this appointment they welcomed sons Ashley and Steven and moved from there to Burnie (Tas.) in 1987 as corps officers. Nathan was born in Burnie and during this appointment Geoff undertook further studies in youth ministry. Geoff and Lyn's next appointment took them to South Australia where Geoff was appointed as the youth secretary, and the family welcomed their fourth son Samuel. In 1995 they returned to corps work at South Barwon (Vic.), where they remained for six years. In 2001, the Freinds returned to Western Australia, where Geoff served as divisional youth and candidates secretary, followed by divisional mission development director before being appointed with Lyn as corps officers at Morley Corps.

It was during this time that Geoff was prompted by God to commence recording the many stories of God's work that had impacted his life as an officer.

These culminated in the *Enjoy the Journey* trilogy, the sales of which enabled financial and material aid to The Salvation Army Howard Hospital in Zimbabwe, Chikankata Hospital in Zambia and the building of a school in Sierra Leone. Geoff felt a strong call on his life to preach the Gospel in developing countries where The Salvation Army exists, particularly south-east Asia and Africa. He was released from his appointment responsibilities at the commencement of this year to fulfil this calling.

Geoff loved being part of community and built wonderful rapport with people from all walks of life.

Geoff loved Jesus and wanted the world to know, and passionately served God in all facets of his life.

Major Geoff Freind was called home to be with Jesus from Johannesburg, South Africa on 21 September, after a tragic incident in Malawi while on a preaching tour in Africa. He was 59 years of age.

Our love, sympathy and prayers are with his wife Lyn, sons Ashley, Steven, Nathan and Samuel and their families, Geoff's parents Allan and Mabel, his sisters and their partners, including Commissioner Jennifer and Peter Walker, extended family and friends.

A funeral service was held on 4 October at the Woodvale Baptist Church, Perth, conducted by Lieut-Colonel Ian Hamilton.°

Gifts of the Spirit

The General's
Letters 1885,
(14 March 1885).
Printed in 1890

The following letters appeared in different numbers of *The War Cry* during 1885. They were written from the field of battle to soldiers in every part of the world, and are produced here in a more permanent form by the express desire of some of those who have been blessed by their perusal. I send them forth in the earnest desire that they may assist in increasing the determination, the zeal and the self-sacrifice of the soldiers of The Salvation Army in every land.'

William Booth (London, March 1886)

My dear Comrades,

A good deal of attention is being given just now to what are known as the extraordinary 'gifts of the spirit'; that is, the ability to do something which is beyond the power of man to do without the direct operation of God. Such gifts as these were, without doubt, possessed by the Apostles both before and after the death of our Lord. They had the gift of tongues; that is, they received suddenly the power to speak languages which they had never learned. They had the gift of healing; that is, they cured the sick, opened the eyes of the blind, unstopped the ears of the deaf, and restored the dead to life instantaneously without the use of ordinary means. They wrought miracles; they caused events to happen that were contrary to the usual course of nature. These were very remarkable gifts proving that God was with them, because no man could do these things unless God was operating directly through him.

These gifts were useful, inasmuch as they called attention to those who possessed them, declared that the mission of these officers was divine and justified men everywhere in believing what they had to say.

For this reason they were important to the world, and their possession today might be a great blessing to mankind. There is not a word in the Bible which proves that we may not have them at the present time, and there is nothing in experience to show that they would not be as useful today as in any previous period of Church's history. No man, therefore, can be condemned for desiring them, and the recent remarkable signs and wonders wrought amongst us not only demand, but shall have our most profound and sympathetic consideration.

But it has occurred to me that, while desiring these extraordinary gifts, some of us may be neglect-

ing forces and powers already existing within and amongst us that are equal to—perhaps greater in value than—those thus coveted.

The Apostle exhorts the early saints to 'stir up the gifts that were in them'. These gifts were imparted by God and were important to the War—but they lay dormant, and therefore useless; and the Holy Ghost urges their possessors to stir up these gifts, to wake them from slumber and get them to work in helping to save the world.

My comrades, I feel there is room for the same exhortation today. By all means let us aspire after higher gifts, but by all means let us use those we already possess. How true it is that to him that hath—that is, who uses what he has—shall be given; and from him that hath not—that is, he that uses not what he possesses—that which he already has shall be taken away! Neglect the ability you already have for glorifying God and saving men and that ability will shrivel up, degenerate, and waste away.

It must never be forgotten that all real healing, whether of body or soul, whether accomplished in a moment or in a year of time, whether done apparently without means or through the use of means, is alike affected by the direct operation of the power of God; IT IS GOD WHO SAVES.

And it must ever be remembered that all gifts—ordinary or extraordinary—alike come from God; and that there is a danger of straining after those that seem to be extraordinary, while those already possessed lie unused and therefore useless.

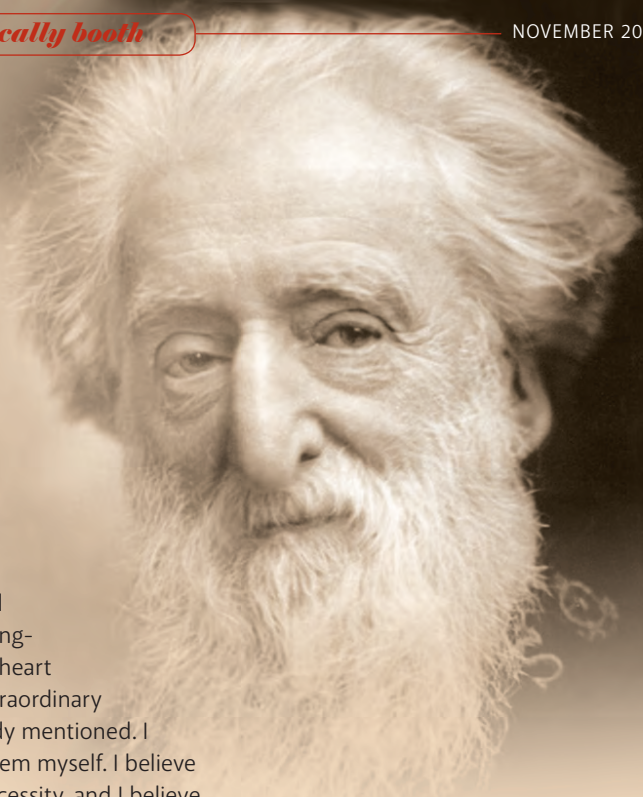
For instance, a man may be longing after the gift of tongues, and neglecting the tongue he already has; thinking how much good he could do if he could suddenly speak the German language, while all the time he is comparatively neglecting the use of English, which he can speak. Does anyone say, 'What

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



a wonderful thing it would be if I could speak in a foreign tongue.' Let such a one stop and think what a wonderful thing it is that he can speak at all. Think, my comrade, if you had never possessed the power of speech, and were to have it suddenly bestowed, what a remarkable miracle it would appear. Suppose you knew something about it before; how you would desire it. How you would promise God to use it for his glory and the salvation of souls if he would give it to you.

And then, think how you would feel if some man of God came along and laid his hands upon you and commanded you in the name of the Lord to speak; and suddenly the gift came and you were enabled to pour out a flood of language—as you can now! How amazed, how delighted, how grateful you would be. How you would go about acknowledging and publishing the wonderful gift. And yet in reality it would not be a whit more a gift, or more remarkable, than the ability to talk that you possess today. Oh, BRING THIS GIFT TO GOD and praise him for it, and set about using it for his glory.

Again, if God were to come to you offering to bestow upon you these extraordinary gifts of which we are speaking; if he said, 'I will give you the power to heal the sick; upon whomsoever you lay hands, they shall be healed of whatever sickness they have; at your command devils shall be cast out, and by your faith mountains shall be moved. But it can only be on condition that these gifts shall not be allowed to be idle. They must be exercised, and exercised solely for my glory and the salvation of men; not to gratify your pride or feed your ambition, or make money, or give pleasure, or in any shape or form promote your own honour and glory and bigness'; what would you say? Would you not cry out, 'Far be it from me Lord, that I should desire thy gifts to spend them on my selfishness and lusts.

'If thou wilt give them I will not sell or use or barter them for either money or pleasure or fame or anything else; but on the contrary I will faithfully and constantly employ them for thy glory, and to induce men to save their souls and to love and to serve thee.'

But how is it, my comrades, with the gifts he has already imparted—with the hands and feet and brain and heart and money and time and influences you already possess? Are you using these for yourself, or are they laid on the latter, purified with the blood and consecrated in the burning flame of a holy, spiritual, enthusiastic devotion to the interests of your saviour and the salvation of the blood-brought world?

Far be it, my comrades, for me to say one word

that would stay the long-ing of any heart for the extraordinary gifts already mentioned. I long for them myself. I believe in their necessity, and I believe that they are already amongst us. By all means let us have the perfection of the divine method of working. The poor infidel world should be made to see all of God that is possible, in order that it may believe. But at the same time I cannot help being influenced by the first epistle to the Corinthians, the chapter especially devoted to the consideration of extraordinary gifts, in which the Holy Ghost plainly says that there is, 'a more excellent way', that is, a more valuable gift than any of these extraordinary ones.

This the Apostle explains to be the possession of being filled with that burning passion of love which filled the breast of Jesus Christ; and that this was the greatest gift, because it is capable of accomplishing vaster results; a force that can do more for the advancement of the war and the salvation of souls from sin and misery and hell, which can do more for the creation of peace and joy and Heaven than all the other gifts put together without it—a force which is not only in harmony with, but partakes of, the very essence of that power which fills and sustains and gladdens the universe, for surely the nature of Jehovah himself is love.

My comrades, let us covet, let us seek earnestly—nay, let us never rest until we possess, in its fullness, this celestial passion.

My space is, I am afraid, now filled up. So I must say what I started to say about gifts in my next message. Meanwhile, believe me.°

Yours full of expectation for greater things.

William Booth (9 March, 1885)

“
These were very remarkable gifts proving that God was with them, because no man could do these things unless God was operating directly through him.”



◀ **BOX HILL, VIC.**

CAPTAINS JUDY AND KEVIN LUMB

The newest soldier at the Box Hill Corps, Bandsman Michael Downes, was sworn in on Sunday 10 July by his auntie, Major Karen Castley.

Surrounded by family and friends, Michael shared some of his spiritual journey, challenges and significant impacts in his life which led him to a commitment to soldiership earlier this year. Michael is actively involved in the band and youth ministries at the corps—a great example of a young man committed to Christ. Major Clinton Castley prayed a prayer of dedication.

It was good to have friends from the recent week's Territorial Creative Arts Camp present for this event, with some sharing in the praise and worship group. An excellent time of worship was had, including the band's message, James Curnow's *He Giveth More Grace*.



▲ **TERRITORIAL ARCHIVES**

LINDSAY COX

Mrs Staff-Captain Gibbs' Bible is the most significant acquisition of the territorial archives for years.

The Bible was given to Nicola Brewer at SA DHQ (Family Tracing). Its significance was not recognised immediately; however, it was presented to Mrs Staff-Captain Gibbs by Major and Mrs James Barker in 1883.

Mrs Gibbs came to Australia in 1882 with officers accompanying Major Barker (immediately following the arrival of our first officers, Tom and Adelaide Sutherland).

She was an important pioneer officer, opening up much of the Army's work in South Australia and Tasmania—starting the Army's first women's home in Australasia, at Launceston. Mrs Staff-Captain Gibbs (her Christian name not recorded in our files) had one son by her first marriage. We have no knowledge of any of her relatives. The last reference we have of her is in a 1922 *War Cry*, where it states she is regularly conducting cottage meetings in her own home. A remarkable woman of God with a remarkable story.

The Bible, donated by Neville and Margaret Oswald on 19 August 2016, is now on permanent display.

L-R: Graeme Denholm (president SAHS), Margaret Oswald, Major Barry Casey (DC SAD), Neville Oswald, Lindsay Cox (territorial archivist).



◀ **GOSNELLS CORPS, WA**

MAJOR ELIZABETH WALLIS

Gosnells Corps celebrated the enrolment of Coral Culling and Brian Culbertson on 24 July.

▶ **LAUNCESTON CORPS, TAS.**

CAPTAINS CATHERINE AND PHILLIP ABRAM

Launceston Citadel hosted their 15th annual Choral Celebration, with vocal groups from the Launceston Church Grammar School, the City of Launceston Vox Harmony Choir and the Greater Launceston Youth Singers. The Launceston Songsters not only shared their love of singing to the packed citadel, but also a message of faith and love. Captain Catherine Abram gave a message from Matthew 11:28, saying that Jesus is more interested in relationship with us than rules and regulations. The evening concluded with the choirs combining in an energetic Gospel song.



➤ MORWELL CORPS, VIC.

LIEUTENANT ASHLEY PROCTOR

On 28 August, Morwell Corps held its annual Thanksgiving Day, celebrated in the morning worship service, followed by a thanksgiving lunch and concluding with a pleasant Sunday afternoon concert which featured Salvation Army composers and music, particularly the music of Major Howard Davies.

We were honoured to have Major Davies join us for our celebrations. As well as playing in the band, he delivered a powerful message to the congregation, based on his composition, 'Lord You Know That We Love You'. It was a fabulous celebration of Major Davies' gift of music, as well as of the blessings we have received as a corps from God and our local community.



➤ RINGWOOD CORPS, VIC.

MAJORS KAREN AND PETER WALKER

The delegates to the South Pacific and East Asia College for Officers (SPEACO), led by their principal, Commissioner Lyn Pearce, brought much blessing and inspiration to Ringwood Corps on 28 August.

While giving the corps sections opportunities to participate, the delegates led in prayer and brought vocal numbers. Major Elemia De Vera (the Philippines) testified to the way in which God called her, protected her during illness and is using her. Major David Hsieh (Taiwan), who had a Buddhist background, witnessed to how he was led to the Lord, and also God's sustaining grace during the opposition and separation from his family he faced as a result of his commitment. He rejoiced that his own children are following Jesus as he continues his ministry.

Major Lee, Kong Yee, training principal in Singapore Malaysia and Myanmar Territory and assistant principal of SPEACO, brought a challenging Bible message. He reminded the congregation that as Christians we are called to radical non-conformity, standing against pluralism and materialism, but embracing a life of obedience to God. Following an opportunity for the delegates and their leaders to interact over morning tea with those attending the meeting, the Ringwood Corps provided lunch for the delegates.



➤ PRESTON CORPS, VIC.

MAJORS BRETT AND SALLY ALLCHIN, CAPTAINS MONTY AND MERA BHARDWAJ

On Tuesday 13 September, four new soldiers were enrolled at the Preston Corps: Saied Latifi, Neda Bhageri, Mohammed Heydari, Sepideh Banari. All Glory to God.

The celebration of the enrolment of our newest soldiers continued on Sunday 18th with public testimonies. May God continue to bless the Preston Corps with renewed spiritual life.



➤ SUNSHINE CORPS, VIC.

LIEUTENANTS COLIN AND PHUONG REYNOLDS

On Sunday 28 August, five new adherents were enrolled at Sunshine Corps. They are Jenny Scanlan, Vicki Howitt, Ron Clayton, Anh Huynh and Michelle Nguyen. The following Sunday, 4 September, three new soldiers were enrolled. They are Megan Andrews, Mawolo Jallah and Eunice Morris. God is doing great things at Sunshine Corps!

➤ WAROONA OUTPOST, WA

(REPORT BY SHIRLEY TEMPLEMAN TWELLS)

On Sunday 14 August, Captain Daniel Templeman Twells was guest speaker at Waroona Outpost. He and his wife Melissa are currently serving in the Japan Territory. Daniel, home on furlough, shared with us about their ministry as officers in Japan. Unfortunately, Melissa wasn't able to be with him due to other commitments.

Many people who had played an important part in Daniel's life came along to the service. It was very interesting to hear about life in Japan and after the service we shared a fellowship lunch together. All of us at Waroona Outpost really appreciated Daniel's visit and talk.



engagement calendar

Commissioners Floyd and Tracey Tidd

November

6 International Headquarters

12 Furlough

23 General's Consultative Council

USA Eastern Territory

Colonels Graeme and Karyn Rigley

23 Retired officers Christmas luncheon

26 Our Christmas Gift

Melbourne Staff Band

6 Syndal Baptist, 8.30 am, 10.30 am and 6 pm

26 Our Christmas Gift

Melbourne Staff Songsters

12 Visit of Sydney Staff Songsters

26 Our Christmas Gift

Philippines Girls Education



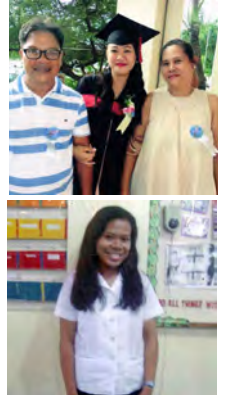
When children are individually sponsored, it is the older children who are often overlooked. However, they face the same critical needs as the younger children. At such a vulnerable age, they are often forgotten for sponsorship and it is in the final years of schooling that it mainly impacts their lives.

Many who have previously been sponsored also have this cease at the end of their secondary education. Recognising the need for support during tertiary education, child sponsorship has extended its resourcing to young adults. Recently we received some information about three girls in the Philippines who would appreciate some additional support as they finish off their university education.

Heidi is now in her second year of college, taking up a Bachelor of Education, and is doing well in her studies. Joan is in her first year of college taking up I.T. Xyrine Mae is in her final year of college taking up a Bachelor of Elementary Education. Apple graduated from university this year with the assistance of child sponsorship funding. She shared this

about her special day: 'I am so excited to share with you a special and unforgettable moment in my life—the day that God answered my prayers and also one of my dreams of life. For me this is not only a success for my family and I, but also to you as my sponsor. Last May 2016 was the day that I had been waiting for so long. My graduation day! Glory be to God. No words can express my feelings that day.'

If you are able to make a one-off donation to help Heidi, Joan or Xyrine so they can feel the joy of graduating like Apple did this year, we would love to hear from you. Contact the child sponsorship team on 03 8878 4543 or email childsponsorship@us.salvationarmy.org.



Sydney Staff Songsters visit Melbourne



Box Hill Corps 17–23 Nelson Road, Box Hill
 Saturday 12 November—7.30pm Concert
 Sunday 13 November—11.00am Worship

Brimbank City Corps 2a Roseleigh Blvd, Sydenham
 Sunday 13 November—3.00pm Concert

about people

▷ BIRTH

Congratulations to Commissioners Floyd and Tracey **Tidd** on the birth of their first grandchild, Arlo Guiseppe **Scocco**, born to daughter and son-in-law, Kaleena and Anthony **Scocco** in San Francisco, USA on 27 September.

Congratulations to Majors Denise and Alan **Milkins** (CVD & SSCV) on the birth of grandson, Patrick Harvey **Gabriel**, born to daughter and son-in-law, Bronwyn and Steve **Gabriel** in Albury, NSW on 5 October

▷ BEREAVED

Major Robert **Cassidy** has been bereaved of his older brother, John **Cassidy** in Benalla on 1 October. Uncle to Major Bram (and Jean) **Cassidy** (EVD).

▷ APPOINTMENTS

Effective 1 February 2017: Majors: Darryl **Robinson**, secretary for business administration, Papua New Guinea Territory; Kaylene **Robinson**, director for schools programmes and editorial, Papua New Guinea Territory.

▷ RETIREMENTS

Effective 1 October: Major Patricia **Willhelme**

A friendly word from the Dept. of Youth



Next year, Summer Carnival will be five years old. That's right, its fifth birthday! We should have a party, which is only appropriate given the event is marked by the incessant and purposefully tone-deaf shouting of the word 'party'. Are we referring to the noun or the verb? It doesn't matter. Anyone who has gone to Summer Carnival knows that God's Kingdom is like a party and the joy of salvation is expressed for all who follow Jesus and turn to God. It's the good news and this is what Summer Carnival is about.

This all began at the first Summer Carnival in 2012 when the parable of the great feast (Luke 14:15–24) was used as the primary theme for the event. Since then, Summer Carnival has changed its theme each year, but the good news hasn't.

In 2017, five years after the original party, Summer Carnival will return to the parable of the great feast. In this story, a king throws a party and invites those who need it most: the lost and the lonely. Likewise, it doesn't matter who you are or where you've come from, you are invited to this party. Many in our world can feel lost and alone. Many think that they're forgotten, excluded or not good enough. The good news is that those people are invited to God's Kingdom.

Summer Carnival is getting older, but next year's event will feature brand-new songs, faces and activities. The Summer Carnival Band has already recorded a bunch of new tracks for the event and Captain Lisa Barnes is coming from New Zealand to be one of our guest speakers. We also have exciting new rides and attractions for Summer Carnival Fun Day, with more announcements to come.

Summer Carnival will be five years old next year but this party isn't getting old. Remember—this is the new party.

You are invited.

The Department of Youth



Domestic violence and Australian youth

Domestic violence can start in youth. This epidemic of violence affects people of all ages, with just under half a million Australian women reporting that they had experienced physical or sexual violence and assault in the past 12 months (domesticviolence.com.au). However, the statistics suggest the problem often begins when victims are younger. It is an epidemic, and what may be even more worrying is the fact that many hesitate to respond and do not call for help.

With many instances of domestic violence going unreported, the statistics can be a challenge to gather, but here is what we do know about domestic violence in Australia:

- Domestic violence is happening in our families and homes: 37.8% of women who experienced physical assault said the perpetrator was a male partner and 34.4% said the perpetrator was a male family member or friend. Most incidences of physical assault against women were committed in a home (64.1%).
- Domestic violence is often unreported. In 2005, it was found that 64% of women who experienced physical assault and 81.1% of women who experienced sexual assault did not report it to police.
- Domestic violence is happening in youth: 33.3% of women had experienced physical violence since the age of 15 and 19.1% of women had experienced sexual violence since the age of 15.*

If you are young, you may feel like you can't do anything about domestic violence. Some can disregard us and



suggest that all we do is look at our phones all day. But if we as young people want to respond to domestic violence, our phones are actually a good place to start.

First, if you or someone you know are ever faced with a domestic violence emergency, call 000 and ask for assistance.

Second, if you or someone you know is trying to deal with domestic violence, you can call the National Domestic Violence Counselling Service on 1800 737 732.

Third, if you need to talk to someone about the issue, call Kids Helpline on 1800 55 1800. If domestic violence can start in youth, then we can end it as youth as well. If you or someone you know is faced with domestic violence, you can respond. Don't hesitate. Reach for your phone and call for help.^o

** Source: Department of Families, Housing and Community Affairs Fact Sheet 2 Women's Safety <http://www.domesticviolence.com.au/pages/domestic-violence-statistics.php>.*

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