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CONNECTING SALVOS IN MISSION

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Perpetual power of the cross

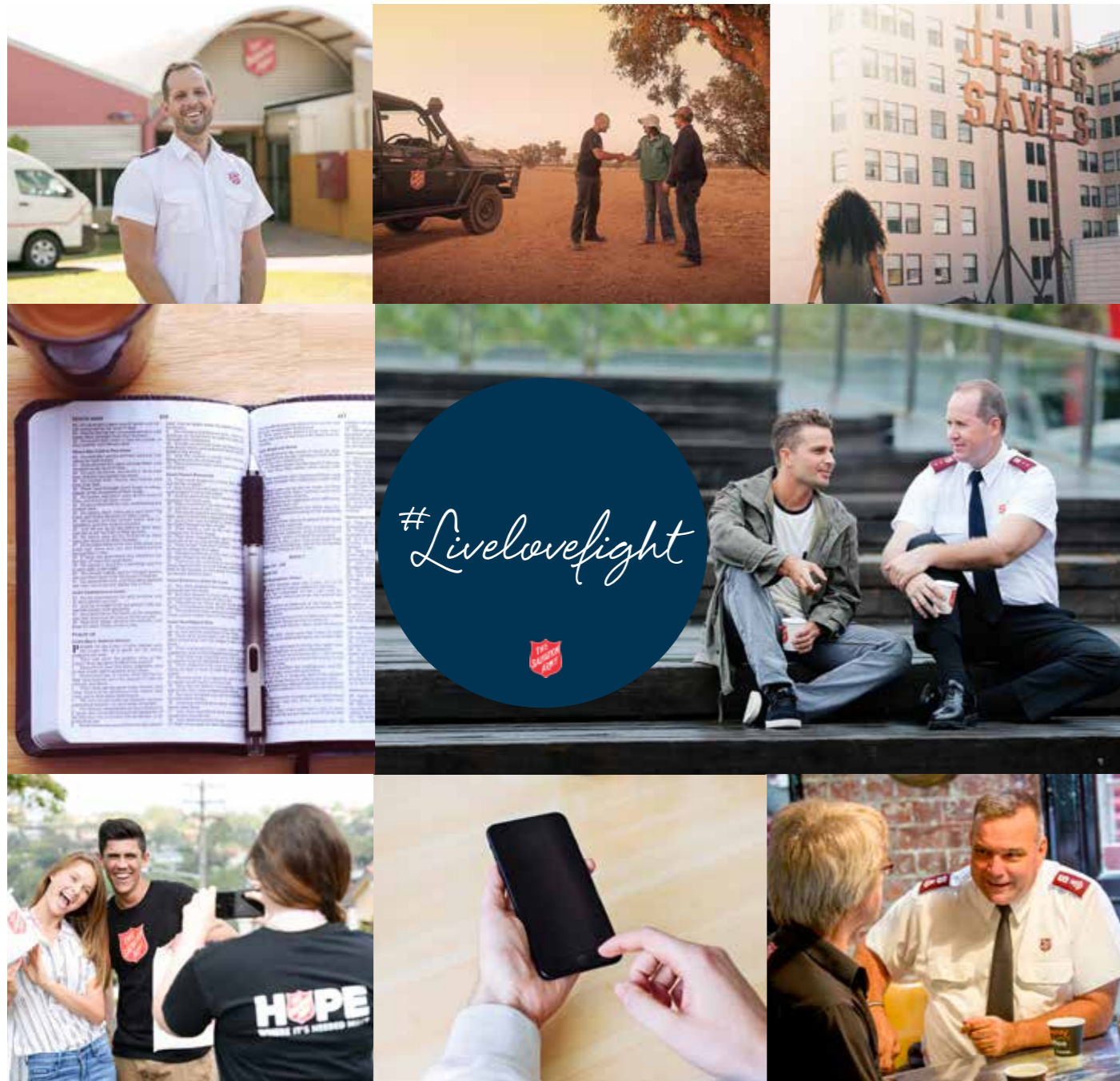
THE ETERNAL IMPACT OF JESUS' SACRIFICE



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#Livelovefight



Living in the power of the risen Christ.

SCOTT SIMPSON | MANAGING EDITOR

I LOVE THE WORDS of C.T. Studd that I occasionally used during my short-lived stint as an occasional speaker in the mid-1990s. “If Jesus be God and died for me, then no sacrifice can be too great for me to make for him,” said the former England cricketer-turned-missionary to China and then later, Africa.

It is, in reality, such a simple statement, yet its effect has the potential to be so profound. They are words that if truly taken to heart, can have such a transformative impact on our understanding of what it means to live sacrificially, sold out to the will of God.

For a good decade, from my late teens to my late 20s, I struggled with this concept of living a life sold out to God. My dilemma was not *why*, but *how*. How was I supposed to live a victorious Christian life when, in truth, I constantly felt like a failure? And then I experienced what I still remember as one of the most liberating moments of my Christian journey.

At the time, I was on staff at a Christian outdoor activity centre in Scotland. Every year, we had a staff training weekend, and on this occasion the guest speaker had chosen Galatians 2:20 as their key verse: “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.”

I was familiar with this passage of the Bible; in fact, at the activity centre the children regularly sang a song which involved repeating this verse over and over. But at this staff training weekend, God spoke very clearly to me about what it means to live by his power. It culminated in the speaker’s claim that “if *we* try to live the Christian life, then God expects us to fail!”

Those words hit me like a sledgehammer. It suddenly dawned on me that *I*, in my own strength, had been trying – and failing – to live as a Christian, never

really grasping the reality that God has already done all the hard work, achieved when he sent his Son to die on the cross.

The 19th century Christian writer and preacher, Andrew Murray, commenting on Galatians 2:20, sums it up well. “As the representative of His people, He [Christ] took you and me to the cross with Him, and now gives us *His* life – the life with which He entered heaven and was exalted to the throne,” Murray wrote. “The power of His death and life is active in me. As I hold fast the truth that I have been crucified with Him, and that it is no longer I, but Christ who lives in me, I receive the strength to overcome sin. The life I have received from Him is a life that has been crucified and freed from the power of sin.”

In this issue of *Others*, with Easter once again upon us, we focus on Christ’s death and resurrection. General André Cox, in his final Easter message as the world leader of The Salvation Army, reminds us of the perpetual power of the cross, while Natasha Moore, in a thought-provoking opinion piece, suggests that the “twisted tale” of Easter is a story that *should* rub plenty of people the wrong way. There’s also a great quote from Chuck Colson about why he believes the resurrection is a fact, and how the Watergate scandal of the early 1970s, in which he was heavily involved, proves it.

As you read this issue of *Others*, and as you reflect again upon Easter, may you experience anew what it means to live in the power of the risen Christ. •

Scott Simpson is the Managing Editor of *Others*





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The sacrificial giving of Salvationists through the annual Self Denial Appeal is having a transformative impact on the lives of people like 17-year-old Georgi (centre) and his friends at Samgori Corps in the Republic of Georgia.



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Salvos all over Australia say 'I'm in!'

Thousands commit themselves to our God-inspired vision

WORDS | COMMISSIONER FLOYD TIDD

"Now God has us where he wants us, with all the time in this world and the next to shower grace and kindness upon us in Christ Jesus. Saving is all his idea, and all his work. All we do is trust him enough to let him do it. It's God's gift from start to finish!" Ephesians 2:7-8 (The Message).

THE LAST SIX WEEKS have been busy. But the good kind of busy. The kind of busyness that energises rather than tires, that inspires rather than distracts. These six weeks have displayed to me just how blessed I am to lead a movement in this nation with such a multitude of world changers living, loving and fighting on our frontlines.

Throughout this entire Vision Booster campaign over the past six weeks, my travels across Australia visiting the Army's diverse work have fired my desire to maintain my energy at this level, to ensure the work of our Army continues its life-transforming work in these days and in the decades to come. Yes, rest is a prerequisite to feed our energy, but it is the commitment and dedication of thousands of Salvos that is the reason our movement has such great respect and admiration in all areas of the Australian community, and that gives me the energy I need to keep going.

I wrote in a recent blog that our movement was on the precipice of one of the most significant collective commitment moments in our history here in Australia. With that moment now come and gone, I am proud to report that thousands of Salvos committed themselves to our Army's National Vision on Sunday 18 March and Monday 19 March, many of them renewing their covenants as junior or senior soldiers. From Territorial Headquarters' sites, social program locations and corps throughout the land, Salvos took a stand to collectively say, "I'm in!"

Commitment doesn't come easy. Commitment is about sacrifice and sometimes suffering. Commitment can bring great rewards but also bring lament and sorrow. But one thing I can assure you of, however, is that a commitment to Jesus and following

him as your personal Saviour will be the best decision you ever make.

I was reminded of the first real commitment I ever made when I was looking through my books and saw my framed junior soldier certificate on the shelf. I was seven years of age when I dedicated my life to be a loving and obedient child of God. I stood up the front of the outreach Sunday school of the Sudbury Corps in Canada as a youngster, unaware of the plans God had for my life. The example and commitment I saw in others led me to willingly put my life in his hands.

Commitment to the promises of the Junior Soldier Covenant set the direction for a life of wonderful commitments and indeed the catalyst for a life filled with blessings beyond anything I could have dreamed of or imagined. I have been blessed with a wonderful wife and partner in ministry, two beautiful children, two additional children by marriage and one amazing grandchild. God has also ordained me to serve him every day in the best ministry in the world. All because of that commitment to trust God and follow Jesus. So today, I want to say thank you. Thank you for committing your life to the mission God has called this Army to. To all Salvos serving in any capacity, whether that is as an officer, soldier, employee, volunteer or member of one of our congregations – thank you for your commitment to this God-inspired vision.

Through this new National Vision, God has given us an invaluable opportunity to rise to the challenge of commitment. As we commit together, I am convinced God will do more than we can ever ask or imagine – for it is his power at work within us, and we are The Salvation Army, sharing the love of Jesus. •

Commissioner Floyd Tidd is National Commander of The Salvation Army in Australia



WESTERN AUSTRALIA - GRASSROOTS STRATEGY TO ADDRESS CHALLENGES.

As part of the transition to a national territory, The Salvation Army in Australia now has six divisions. Throughout 2018, Others is profiling each of these divisions, this month highlighting the Western Australia Division.

The 2.5 million square kilometres of Western Australia covers the entire western third of the country, and is made up mostly of desert. About 92 per cent of the state's 2.6 million people live in its fertile south-west corner, which is also home to the state's capital, Perth, and The Salvation Army's Divisional Headquarters. In the sparsely populated far north, the Kimberley Region is known for its ancient Aboriginal rock art and the Bungle Bungle sandstone domes, and the town of Broome for its Cable Beach camels and pearling industry.

Western Australia is the nation's largest state, but it is also the second-largest country subdivision in the world, surpassed only by Russia's Sakha Republic. Karratha, in the Pilbara Region of Western Australia, can lay claim to being one of the most remote Salvation Army corps in the world and is easily the most isolated in Australia. Geraldton,

which lies 1100km to the south, is the nearest corps to Karratha. Perth is a further 400km away.

DIVISIONAL VISION

"The Salvation Army is alive and well in Western Australia, from Albany in the south to Kalgoorlie in the east and up to Karratha in the north," says Lieutenant-Colonel Chris Reid, Divisional Commander. "The area is huge and the isolation for some expressions, challenging.

"The mission expressions within the Western Australia Division have adopted the National Vision Statement – 'Wherever there is hardship or injustice, Salvos will live, love and fight alongside others to transform Australia one life at a time with the love of Jesus' – and are exploring how they fulfil this in their local community."

59	Officers
27	Corps
80	Centres
1154	Senior Soldiers
319	Adherents
175	Junior Soldiers
724	Employees



Lieut-Colonel Reid, with her husband, Lieut-Colonel Stuart Reid, have been divisional leaders in Western Australia for the past seven months. "Since arriving we have found WA to be a diverse state full of beauty and kingdom potential," said Lieut-Colonel Reid. "Our goals are to implement a strategy to engage and retain our young people. The latest census shows that The Salvation Army nationally has lost 60 per cent of our 16 to 35-year-olds over the past 10 years. We want to address this crisis.

"We are beginning to look at areas within the state in preparation for the new area officer model to be introduced in 2019. Mission strategies will come from the grassroots level through this model, which will help to address the disconnect people feel with the vast distances across the state. We believe for greater things in Western Australia as we experience more of God's blessing as we walk in step with his plans in 2018."

KEY MINISTRIES

From the Beacon crisis and transitional accommodation centre in Perth, the Saturday Salvos at Mandurah, Just Brass at Armadale Corps and the Geraldton junior soldiers' program, The Salvation Army is doing "whatever it takes" to change people's lives in cities, rural areas, and remote towns across the state.

In Geraldton, Corps Officers, Lieutenants Shannon and Tracy Watson, are building a growing junior soldiers' program. They have gone from none to more than a dozen junior soldiers in just over 16 months. "We are encouraging kids on the fringes of the corps, and those with a Christian connection, and are seeing a natural growth in those kids becoming junior soldiers," says Lieut. Shannon.

- In Mandurah, 70km south of Perth, the monthly Saturday Salvos program features a meal, interactive gospel message, and craft (including food craft) for all generations. Corps members attend as well as Mainly Music families and those connected through the thrift shop, and, more recently, youth group. "It's a place where people feel welcome and accepted just as they are," says Captain Leah Ellery, Mandurah Corps Officer.
- In Perth, the new Beacon crisis and transitional accommodation facility provides vital services for men and women experiencing homelessness. In addition to accommodation, the Beacon offers outreach services; access to health professionals; case management; a community living program for clients with mental health and complex needs; financial counselling; spiritual pathways; and much more. "Our team works together to provide our clients with whatever they need to work through their issues and make a fresh start in life," says Beverley Wilson-Malcolm, Manager, Homelessness Services Network.

HISTORICAL OVERVIEW

During his first visit to Australia in November 1891, Salvation Army founder, General William Booth, exhorted 10 young officers to open The Salvation Army's work for God in Western Australia. The pioneering party arrived in Perth on 17 December 1891. Two days later, The Salvation Army "opened fire" in a converted skating rink in Murray St. Three meetings followed the next day, with the founding of the Perth Corps.

The work of The Salvation Army quickly grew. The Fremantle Corps opened in December 1891, the Northam Corps on New Year's Day 1892, the York Corps two days later, and the Guildford Corps at the end of January. By the end of April 1892, Western Australia could boast five thriving corps with 147 enrolled soldiers, 95 recruits and 570 converts.

The 1890s economic depression and the discovery of the Eastern Goldfields at Coolgardie and Southern Cross in 1892-93, further assisted The Salvation Army's growth with many miners, including some with Salvation Army affiliation, moving to Western Australia from other Australian colonies. The Western Australia Government gave The Salvation Army a share of the government's annual Ecclesiastical Grant, as well as blocks of land at York, Northam, Geraldton, Fremantle, Southern Cross and Coolgardie, in 1894.

** Historical information based on a report by Lindsay Cox, archivist with the Australia Southern Territory, and printed in Hallelujah! magazine.*



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WORDS
AMANDA MERRETT

Critical engagement.

The problem with being too politically correct

OVER DINNER WITH A GOOD friend last week, I light-heartedly shared how my housemates and I were in a very healthy stand-off over dishes left in the kitchen sink. I used the phrase “Mexican stand-off” as an illustration of the situation, but later thought to myself, “is that a racist phrase?” A quick search of the internet revealed that the use of “Mexican” within the phrase is derogatory – it makes assumptions about the intelligence and stubbornness of Mexican people. At risk of being politically correct, I made a mental note to avoid using the phrase.

Political correctness – the idea that individuals should avoid offensive comments and behaviours, particularly to those from minority and disadvantaged groups – seems to have made a resurgence in our political and social arenas in the last few years. There have been many stories that have attracted the attention of those on both sides of the politically correct debate.

Among them was the response last year to the Victorian Education Department releasing its Respectful Relationships program. In the curriculum, it was suggested that there should be a critical engagement with fairy tales and any lessons or themes that emerge from them. Mainstream media outlets reacted strongly, reporting that fairy tales would be axed from schools. Cries of “political correctness gone mad”

rang out across the state. But bear with me as I pull apart some of the themes within the Disney fairy tales many have grown up watching:

- Ariel (my childhood favourite) gives up her voice – her skills and achievements – to chase after a prince she has never actually had a conversation with.
- Belle is held hostage by an angry and violent Beast, but they eventually fall in love. This normalises a dangerous idea that a man’s aggressive behaviour can be affectionate.
- What may be seen as Aurora’s saving kiss is also physical contact without consent.
- Snow White seeks shelter from the evil queen in a house of seven men, where she takes on the role of house-mother, cooking and cleaning for them and simultaneously reinforcing the idea of male helplessness and the gendered role of housework.

In many of the early fairy tales, the princesses’ storyline is to fall in love, and only then will they live happily ever after. The women are passive, often a damsel in distress; they are valued for their physical appearance rather than intelligence. Their relationships with other women are bitter or estranged; female characters are seen as a threat rather than an ally.

I am not suggesting that love and relationships are bad, but what I am suggesting is that for years women have been constructed as objects, in need of saving, only valued when alongside a man. These themes are retold in many fairy tales that children grow up reading. They are values that harm men and women, and contribute to gender inequality. Ultimately, they are not just stories read before bed; they are narratives that shape our social relationships and our values.

As Christians who seek first the Kingdom

of God and value human flourishing, why wouldn’t we want to critically engage with these themes? The core of political correctness is not that we would blindly embrace all cries to be politically correct, or even that we would stop offending people; it is that we would stop reinforcing power dynamics that insist on the worthlessness of particular people. It is essential that we critically engage and reflect on the language we use. What does it reveal about the values we hold close to us? What are we trying to protect when we cry that something is too politically correct? Whose power are we trying to maintain?

When we claim that political correctness has gone too far, it is imperative to ask, “too far for who?” Too far for the women who have died at the hands of domestic violence? Too far for Aboriginal and Torres Strait Islander peoples who have been campaigning to change the date of Australia Day since 1938? Too far for groups of colour who experience daily racism and discrimination?

As a Christian, I don’t want my language to demean and insult others; I don’t want my values to enforce stereotypes, insult people or deny the image of God in all individuals. We live in a fallen and broken world where systems work to oppress and exclude people. But God desires that all people flourish; that all people are given an opportunity to experience the Kingdom of God. We are invited to participate in this great work.

The next time there is a claim of political correctness gone too far, let’s gracefully ask, “does this usher in the Kingdom of God? Does this love? Does this include?”

Amanda Merrett is Assistant to the Social Justice Secretary in the Australia Southern Territory.



WORTH
QUOTING.

“All of heaven is interested in the cross of Christ, hell afraid of it, while men are the only ones to ignore its meaning.” - **Oswald Chambers**

WORDS
MARIE WILLERMARK

The sin of putting on a show.

Our corps must be agents of transformation

IS A SALVATION ARMY corps a place where we entertain an audience, or train ordinary people to make God’s Kingdom happen on earth?

On my way home from a Sunday meeting at my corps recently, the following thought developed as a result of the corps officer’s message: I wonder if more believers have left church due to boredom rather than radical beliefs. They were expected to be an applauding audience rather than active agents for transformation and holiness.

We have all seen it happen. It dawns on us that a particular person or some young people or a family are not attending the corps fellowship anymore. As far as my experience goes, it often happens that they drop out silently because they are not asked to contribute according to their gifts and therefore become bored. They are offered repetitious religious activities instead of being challenged and given an opportunity to serve with Jesus in their community.

When I was a corps officer I felt this weakness myself. There were far too many day-to-day things taking my attention. There were too many easier things to do and be content with, than getting a grip



on the long-term issues like investing quality time in people (individuals as well as the leadership team).

It has also been my experience that people have distanced themselves from the corps and felt awkward when the Holy Spirit is moving. Spiritual renewal can be difficult and is noticeable by its disturbance of the present. It challenges the status quo and it has happened that Salvationists have left their corps because they are afraid to set out on the journey of personal spiritual renewal.

“We need to create a culture in which people can see that perfect love is more important than perfect performance.”

It is indeed sad when anyone leaves the fellowship of God’s people, for whatever reason. Still, I see a difference in how to respond depending on the reason.

If it is a reaction to God renewing the lives and work of his people, the response is not to stop the work of the Spirit but help people deal with transformation. When we live in a fellowship where there is trust and love, most people will be will-

ing to accept support along our journey of holiness.

I find it more difficult to handle satisfaction and complacency from local leadership. It is probably a temptation to us all. We know that we are doing well, have experience and that there is no one who can match our performance. We can even become dependent on the positive feedback and applause. That kind of attitude is not just the beginning of the end for a corps, but I would also call it a sin, because it sets our personal satisfaction before that of making Jesus and love for our neighbours the focus of our attention.

I believe God appreciates it when we serve him with excellence. In order to be a corps, a fellowship that functions as an agent for transforming ordinary people to become followers of Jesus, we need to give our all and do our best in all areas of life. However, we need to create a culture in which people can see that perfect love is more important than perfect performance.

Commissioner Marie Willermark is Territorial Commander, Germany, Lithuania and Poland Territory.



WORTH
QUOTING.

“The entire plan for the future has its key in the resurrection [of Christ].” - Billy Graham

WORDS
NATASHA MOORE

The twisted tale that brings hope.

Maybe the Easter story does need to offend

A FEW YEARS AGO, A SHORT-LIVED burst of hand-wringing (and not a little mirth) met the announcement that a survey conducted at a shopping centre in the United Kingdom indicated that 20 per cent of children thought Jesus Christ played football for Chelsea. Privately, I have my doubts about the methodological robustness of that survey. Still, polls show pretty consistently that the Great Australian (or British or American) Public have trouble telling their Scripture from their Shakespeare. But however little the holy book of Christians is known in mainstream culture, the central image of the faith remains universally recognisable: from the Red Cross to the crucifix worn around necks or tattooed on biceps and wrists the world over.

Periodically, these symbols create a bit of kerfuffle in secular Western countries: nurses or flight attendants go to court to defend their right to wear one in the workplace, and win or lose (mostly lose, it seems). But the concern that the combination of a horizontal with a vertical line might cause offence is, for most 21st century people, a relatively abstract one. The *true* offensiveness of the cross is mostly lost on us in a culture where its function as an object of reverence for so long obscured its inherent gruesomeness.

The gospel accounts of the death of Jesus strike a modern reader who knows anything of the process of crucifixion as staggeringly understated: “There they crucified him.” Crucifixion was designed to be especially painful, gory, and public. The ancient reader would have known all that was implied: the nails, 13cm-18cm long, driven through bone and nerve; the nakedness (glossed over in most religious art); the cruel tension between the need to breathe and the intense pain of doing so; the agonising slowness of death by exposure, asphyxiation, and shock, which could take up to three days.

Those who had seen crucifixions were in no doubt about the offensiveness – the sheer absurdity – of the Christian claim that God himself had submitted to such an ordeal. And it seems a strange, even sinister, story to set at the heart of your own story, as Christians do. It seems strange, even sinister, to wear near your heart or ink on your skin the execution device of a long-crumbled empire – worse, one that some regimes still use today.

Perhaps the closest we come now to that more visceral feeling of offence is the atheist accusation that the cross of Jesus represents an act of cosmic child abuse – God the Father sacrificing his own son to appease his own thundering wrath against humanity. This, they ask, *this* twisted tale lies at the foundations of Western culture? What’s wrong with you people?

And yet it’s plain, surely, that something *is* terribly wrong with us – with all of us. You don’t have to read the news for long to figure that out. The Easter story *is* a dark one. It matches our story, the darkness we see in the world, and (if we look honestly) in the recesses of our own hearts.

And if there is something terribly wrong with us, a more upbeat, sanitised story is not going to help us. Our real problems

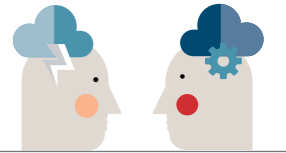
are not going to be addressed by something less gritty and devastating than the problems themselves. If God has, after all, come and taken our darkness into himself, the film of that book is not going to be PG-rated.

But Easter is also the most hope-filled of stories: sacrificial love, and glorious resurrection. The English writer and theologian, G.K. Chesterton, wrote of his confusion, as a young man, hearing the many and varied accusations flung at the Christian faith. People called it a doormat religion, or else the mother of wars; it offered a universal ethic or was nothing but monstrous superstition. Chesterton came to see this apparent contradiction as a testament to its authenticity: “Suppose we heard an unknown man spoken of by many men. Suppose we were puzzled to hear that some men said he was too tall and some too short; some objected to his fatness, some lamented his leanness; some thought him too dark, and some too fair. One explanation ... would be that he might be an odd shape. But there is another explanation. He might be the right shape.”

The Christian story is a very odd shape. With its sharp corners and unexpected softness, it still rubs plenty of people the wrong way. And if it’s merely a myth of questionable morality, then so it should. But if it captures something profoundly true about our strange world – where the terrible darkness of human nature and the unfathomable worth of human life coexist in agonising tension – then giving offence may still be exactly what we’d expect it to do. ●

Natasha Moore is Research Fellow at the Centre for Public Christianity. This article first appeared in *The Spectator Australia*.

Mailbox.



UPDATING OLD SONGS MIGHT BE THE ANSWER

I am writing in response to Major David Woodbury’s article, “Out of Tune” (February issue of *Others*). I agree with him that some of the songs from the early Salvation Army do underline clearly our mission to reach the world for Jesus.

I also think that Major Woodbury is astute in noting the danger of worship music becoming one-dimensional. If we were to categorise it according to the threefold purpose of The Salvation Army as articulated by General John Gowans, we would note that worship music contributes significantly to the growing of the saints, but less so to the saving of souls or serving suffering humanity.

While this emphasis of worship music may have failed to support the total mission of The Salvation Army, I think that there may be another challenge that we need to consider – our failure to update the language that is used in the songs that are included in our Song Book that clearly articulate our mission.

Having served as a corps officer for the past four years in one of our growing congregations, I was aware that much of our growth is from newcomers to our country. In our particular situation these people are learning to speak both

French and English. To require them to learn an archaic form of English as a third language is more than I felt I could ask. For this reason, I only used these songs when I was able to find ways to translate into contemporary English. However, the urgent demands of ministry left little time for the revision of the old English of old Army songs.

What I experienced at Montreal Citadel in Canada is not all that unique. In many parts of the world, English-speaking congregations are growing because of the immigrants who are becoming part of those congregations, having arrived from parts of the world where the Army is growing rapidly in Asia, Africa and Latin America. We place obstacles in the way of their embracing of our mission, when we articulate it in the third language of archaic English rather than the everyday English they are learning.

Not far from our International Headquarters in London, England, is the well-known worshipping community of All Souls, Langham Place. Here, when I have visited, we have joined the widely diverse multi-cultural congregation in singing not only contemporary worship songs, but also the ancient hymns of the church. However, these hymns have been slightly altered so that they are now not only in contemporary English but also in gender-neutral language. This creates the impression that all are welcome in this place.

Perhaps we could take a page from their book and at least offer those marvellous Salvation Army songs that have stirred

us to follow our mission in language that can be understood and savoured and passed on to another generation.

- Colonel Eleanor Shepherd



‘OUR MUSIC’ STILL INSPIRES SERVICE FOR JESUS

Major David Woodbury’s article, “Out of Tune” (February issue of *Others*), has stirred my love for our Army and its purpose in the world. In my 25 years of soldiership, I have noticed the trend away from some of the music and song that had such a depth of prayer and worship and which moved me to service in my corps.

Our modern worship songs are in tune with the times. But the contrast between so much current worship music and the music and songs at the monthly Waverley Temple service and the “alive” worship that takes place there, exemplifies the point that Major Woodbury is making.

I hope that the officers who read Major Woodbury’s letter will take it to heart, so that our music may have its place in inspiring our service to Jesus in the weekdays that follow.

- John Gillespie

others

Your opinion counts.
We want to hear from you!



If you’ve read something in Viewpoint or elsewhere in this issue of *Others* that you would like to comment on, then please get in touch. Email your letter of no more than 250 words to: others@aus.salvationarmy.org



WORDS
CLAIRE HILL

Salvos catch sight of big picture.

National Vision rolls out Australia-wide

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

– National Vision Statement



“A new vision? Seriously! Again?!” Hayley Grigg, Youth and Children’s Ministry Administrator in the NSW/ACT Division, admits that was her reaction when she heard about the National Vision being rolled out around the country. But that thinking did not last long.

“It’s actually been so refreshing!” she now says. “Last month, I visited three different corps and they were all teaching on the same vision. It makes sense for us all to align under one vision, rather than having lots of local ones. I think it’s making us stronger and more focused.

“I like that the vision shows how the different expressions of The Salvation Army fit together too. In my administrative role, I might not be engaging directly with people experiencing homelessness, but it is so helpful for me to realise that all of us – wherever we serve in the Army – are working to help achieve that same big picture vision.”

“Aligned Vision” is one of the six “whys” of the national transformation journey. On 1 June 2016, a video message was sent to Salvos around our nation. Within it, Commissioner Tracey Tidd, National President of Women’s Ministries, explained that Aligned Vision is about, “ensuring all of our efforts are moving in the same direction, building strength upon strength through our diverse and complementing ministries”.

Since that video announcement, significant progress has been made toward alignment of our vision across Australia. About 2500 people contributed to the shaping of the National Vision, thousands have attended Leading Our Vision and Living Our Vision workshops and, in recent weeks, Salvos throughout the nation have been engaging with our National Vision during a Vision Booster campaign. Across the campaign’s six-week period, Salvos of every age and in every expression have been using video clips, sermons and discussion group materials to interact with the National Vision Statement line by line.

As the National Vision Booster campaign draws to a close, National Chief Secretary, Colonel Mark Campbell, reflects, “Some people were sceptical about the National Vision at first, with a lot of

unanswered questions. But I am seeing a change as people come to a place of realisation that having one vision, and working towards the same big picture goal, is best.”

National Commander, Commissioner Floyd Tidd, agrees. “As I have travelled around the country, I have had an overwhelming sense of people embracing and aligning themselves with the vision,” he says.

Captain Steven Smith, Head of Mission Resources, has enjoyed seeing Salvos from the breadth of Salvation Army expressions engage with the vision during the campaign. He was with the Indigenous Ministries team when they were watching one of the video clips about the National Vision for the first time.

“I saw their eyes light up and they got quite excited,” he says. “They saw a commonality with the vision graphic and the Indigenous artwork that we’ve been using. It was so good to see their heart and passion ignited. At its best, our vision awakens and inspires the heartbeat of people across our wide and diverse Army.”

The six-week campaign concluded on Sunday 18 March in corps and, in the days that followed, in support services and other missional expressions, with a special time of vision commitment and covenant renewal. An additional opportunity to show solidarity with and commitment to the National Vision is available at others.org.au/visioncommitment. This may be of particular interest to those who have not been able to attend a Vision Commitment event. However all Salvos are invited to head online and show their commitment to making the vision a reality in their own setting. •

** This month in Others we have looked at the first “why” of the national transformation journey, Aligned Vision. Over the coming months, we will look at the remaining five “whys” in turn.*

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 Claire Hill is the Communications Coordinator for the Transition Support Team.

WORDS

GENERAL ANDRÉ COX

The perpetual power of the cross.

Easter reminds us of the eternal impact
of Jesus' sacrifice

The message of God's restorative and redemptive love, as evidenced in the cross and empty tomb, is still as powerful and relevant today as it was 2000 years ago.

The cross is central to our faith and gospel message. It is integral to everything we believe and is our motivation in reaching a dying world with the message of hope, love and salvation. The cross is purposefully located at the centre of The Salvation Army crest.

A PERSONAL ENCOUNTER

Each of us needs to have a personal interaction with the cross, for it is there that we kneel to surrender our lives to Christ. The cross is our place of repentance for sin; where we receive restorative grace and begin a new life in Christ.

The cross is transformative as God's love, grace and forgiveness are unleashed in our lives. We come to the cross condemned but leave forgiven (Romans 8:1). We come to the cross dead in our sin but leave with new life in Christ (2 Corinthians 5:17; Galatians 2:20). Through the cross our

eternal destination changes from hell to heaven (John 3:16).

The Salvation Army's sixth doctrine states: "We believe that the Lord Jesus Christ has by his suffering and death made an atonement for the whole world so that whosoever will may be saved." The cross is available for everyone and the gospel message is for the whosoever – this is central to our faith and witness, particularly as Salvationists.

We know this. We preach this. The key question and challenge is: Do we always experience the power, reality and transformation of the cross in our own lives?

MORE THAN ...

You see, it is more than simply admitting sin and acknowledging our need of salvation; more than recognising that Jesus died for our sin; more than a personal and corporate need; more than a simply sacrificial act.

Yes, the cross is about the price of sin being paid, but it is also about the power of sin being broken. ▶

Yes, the cross is about forgiveness, but it is also about restoration. Yes, the cross reminds us of our weakness, but it is also a place of power. We come in shame, but we leave in victory!

The cross is about victory over the powers of evil. The cross cancels the curse of sin and breaks its power.

Christians can have lives of victory and strength because of the cross. Defeat is exchanged for victory. Weakness is exchanged for strength. The old self is left behind and the new self is embraced.

“

Christians can have lives of victory and strength because of the cross. Defeat is exchanged for victory. Weakness is exchanged for strength. The old self is left behind and the new self is embraced.

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This gospel of Christ and the power of the cross are holistic. Our 10th doctrine clearly states that we believe “that it is the privilege of all believers to be wholly sanctified, and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ”.

STAY FOCUSED

What a glorious reality! What a complete work! All because of the love of God, revealed in Jesus and manifested on the cross.

Never lose sight of the cross. We stumble and fall when we forget the cross.

The songwriter Fanny Crosby prayed: “Jesus, keep me near the cross” (song 178, The Song Book of The Salvation Army) and George Bennard said he would “cherish” and “cling to” the old rugged cross (song 191).

The apostle Paul never lost sight of the cross. In Romans 1:16-17 we read: “For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. For in the gospel the righteousness of God is revealed – a righteousness

that is by faith from first to last, just as it is written: ‘The righteous will live by faith.’” Paul also asserts that “the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Corinthians 1:18).

It makes no difference how the world views the cross. The inability of existing and previous generations to grasp the fullness of all the cross accomplishes does not diminish its power or eternal impact. The message of the cross may not be a popular one, yet its truth is eternal and relevant.

THE EMPTY TOMB

Good Friday and the cross is only one part of the Easter story. Praise God the story does not end with a dead Saviour! We worship a risen Lord who, in addition to cancelling the curse of sin and breaking its power, also defeats death to provide eternal life and resurrection power to every believer!

The glorious reality of Easter morning is symbolised by the empty tomb. “He is not here; he has risen” were the words of the angel in Matthew 28:6. The question posed to the women who went to the tomb on that morning was: “Why do you look for the living among the dead?” (Luke 24:5).

Nothing can constrain God – not sin and certainly not death. The events of Easter demonstrate the sovereign power of God who intervenes in our physical and spiritual realities. God reveals the full extent of his power, defeating Satan and crushing the two most limiting and controlling aspects of our fallen humanity.

A PRAYER FOR YOU

As we once again reflect on God’s incredible gift of freedom from sin, it calls for a personal response from each one of us. I pray that we will all know the love, forgiveness, grace and power of God as we experience his risen presence in our lives.●

.....
 General André Cox is the world leader of The Salvation Army.

“I know the resurrection is a fact, and Watergate proved it to me. How? Because 12 men testified they had seen Jesus raised from the dead, then they proclaimed that truth for 40 years, never once denying it. Every one was beaten, tortured, stoned and put in prison. They would not have endured that if it weren’t true. Watergate embroiled 12 of the most powerful men in the world - and they couldn’t keep a lie for three weeks. You’re telling me 12 apostles could keep a lie for 40 years? Absolutely impossible.”

— Charles Colson*

**Charles ‘Chuck’ Colson served as Special Counsel to President Richard Nixon from 1969 to 1973. He spent seven months in prison for his role in the Watergate scandal.*

WORDS

PETER MCGUIGAN

Forging a culture of accountability.

Worldwide, The Salvation Army is focused on renewal and accountability. What, exactly, does it mean?

There is a common idiom used in the island-nation of Sri Lanka that comprises a question posed and an answer given in just four Sinhala words: “Koheda yanne? Mallé pol” – “Where are you going? There are coconuts in my bag.” To the unsuspecting visitor it may seem an absurd saying but is hilarious when you hear a Sri Lankan in full flight using it to describe someone who has no idea what they are doing or where they are going, or who needs help but is too proud to ask, or who is struggling to avoid scrutiny. “Koheda yanne? Mallé pol” rolls off the tongue and everyone laughs uncontrollably, like it’s on cue.

The truth is that the saying, like many colloquialisms from across the world, has a serious undertone related to accountability or the apparent lack of it – accountability meaning the ability to give an account. In Sri Lanka, you often hear “Koheda yanne? Mallé pol” used with a sense of resignation in reference to the performance of politicians and political parties. People may laugh, but everyone gets the pun.

“Where are you going?” is a key question facing all organisations in today’s climate of rapid technological and social change. It is particularly key for organisations born in another era that struggle with how to present themselves and how to articulate

their identity in this brave new world, or whose systems of governance and accountability have fallen behind the new standards of transparency, holistic stewardship, equality and open collaboration. The former United States President, John F. Kennedy, prophesied into this reality when he said more than 50 years ago on the eve of what we now know as the digital revolution: “Change is the law of life. And those who look only to the past or present are certain to miss the future.”

JOURNEY OF RENEWAL

The Salvation Army, with the long-term viability of its worldwide mission at heart, is one organisation that is facing the challenges head-on and which has embarked on a self-proclaimed “Journey of Renewal”, a campaign launched by the Army’s world leader General André Cox in 2016. As part of this journey, all aspects of the Army’s spiritual and missional life are coming under the microscope of accountability and all Salvation Army personnel have been called to participate in a global Accountability Movement.

“The great hope of Journey of Renewal,” says Commissioner Robert Donaldson, International Secretary for Governance and Accountability, “is that across the world, in every place, The Salvation Army will be engulfed by a new vitality in the



experience and expression of its faith, and fresh energy to serve the world. We envision a new level of passion and heightened awareness – globally and locally – to share the transforming love of God in Jesus, eliminate poverty, safeguard the vulnerable, and ensure contemporary best practice in all our systems and processes.”

Commissioner Floyd Tidd, National Commander for The Salvation Army in Australia, describes how the Journey of Renewal has meant the merging of the Australia Eastern and the Australia Southern territories into one national territory. “‘Where are you going?’ has been a key question for us, and one of the key focuses of our journey has been the stewardship of our resources, both human and material,” Commissioner Tidd says. “We looked at the duplication of resources through the existence of two independent administrations in Australia, and, after extensive consultation, realised that we could no longer continue as we were and be up front with Australians that we are stewarding our organisation in the best way possible. A change was well overdue.

“We are implementing changes that align with and take their lead from The Salvation Army’s international Accountability Movement. The result will be a Salvation Army in Australia that is fit

for purpose in the 21st century. That means an aligned vision, a united voice, increased innovation, stronger partnerships, better stewardship and, most importantly, greater impact. It also means that we will continue to adapt and continue to change into the future according to what is required of us to fulfil our mission with ongoing best practice.”

HOLINESS UNTO THE LORD

Thirty-eight territories, commands and regions – out of 62 worldwide – have commenced their Journey of Renewal since its launch. Importantly for Salvationists, taking this journey arises as much out of the Army’s foundational “holiness” focus as it does out of the universal need to adapt to the technological and sociological realities of the 21st century.

In effect, through Journey of Renewal, the Army is saying that anything less than a thorough refit of its mission, renewal of its spiritual passion and upgrade in how it resources both its faith and its mission would be a failure in stewardship and, therefore, a serious breach of its holiness tradition. “How could we continue to uphold the scriptural imperative ‘holiness unto the Lord’ if our own house was unfit to meet the needs of the hour?” says Commissioner Donaldson. “If the Army itself was unwilling to ▶

adapt its methods or open its heart to a fresh vision and passion for operating in the very different world of the 2010s; if we acquiesced to pluralism and commercialism, or failed to update our systems and became an incompetent Salvation Army, or became a proud Salvation Army in an age that values humility above all other qualities?”

Colonel Lee Graves, Chief Secretary of The Salvation Army's Canada and Bermuda Territory, agrees: “We need to be accountable first to God through his Word,” said Colonel Graves in an interview published in the January 2018 issue of the territory's *Salvationist* magazine. “In 2 Timothy 3:16-17, we learn that Scripture is inspired by God; it teaches us what is true and helps correct what is wrong in our lives. Our mission is the gospel of transformation and the biblical text holds us accountable.

“We also need to be accountable to each other,” Colonel Graves added. “I believe accountability ... begins at the top. We need to model it at the highest level. My hope is that it reverberates through the ranks so that leadership at every level is an example of accountability. Lastly, it is important for us to uphold the laws of the land. Scripture calls us to pray for those in authority and render unto Caesar what is Caesar's. Sometimes legislation is imposed that adds an aspect of complexity to our work, but we must nevertheless be compliant with government regulations.”

“

“... the Army is saying that anything less than a thorough refit of its mission, renewal of its spiritual passion and upgrade in how it resources both its faith and its mission would be a failure in stewardship ...”

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REFOCUSING THE MISSION

Commissioner Donaldson believes that any organisation impacted by the wholesale changes to society over the past five decades can remake itself and enjoy success in its core business, so long as it is willing to refocus and make hard decisions in the process. He says that we can also learn from

business and points to the American company Kimberly-Clark as a classic case of organisational transformation.

By 1971, the ageing paper company had fallen behind the general market by 36 per cent. However, that year the company began making tough decisions about its future that started with a revamp of its leadership team and the appointment of a new CEO. Within 20 years, cumulative stock returns lifted to 4.1 times greater than those of the general market.

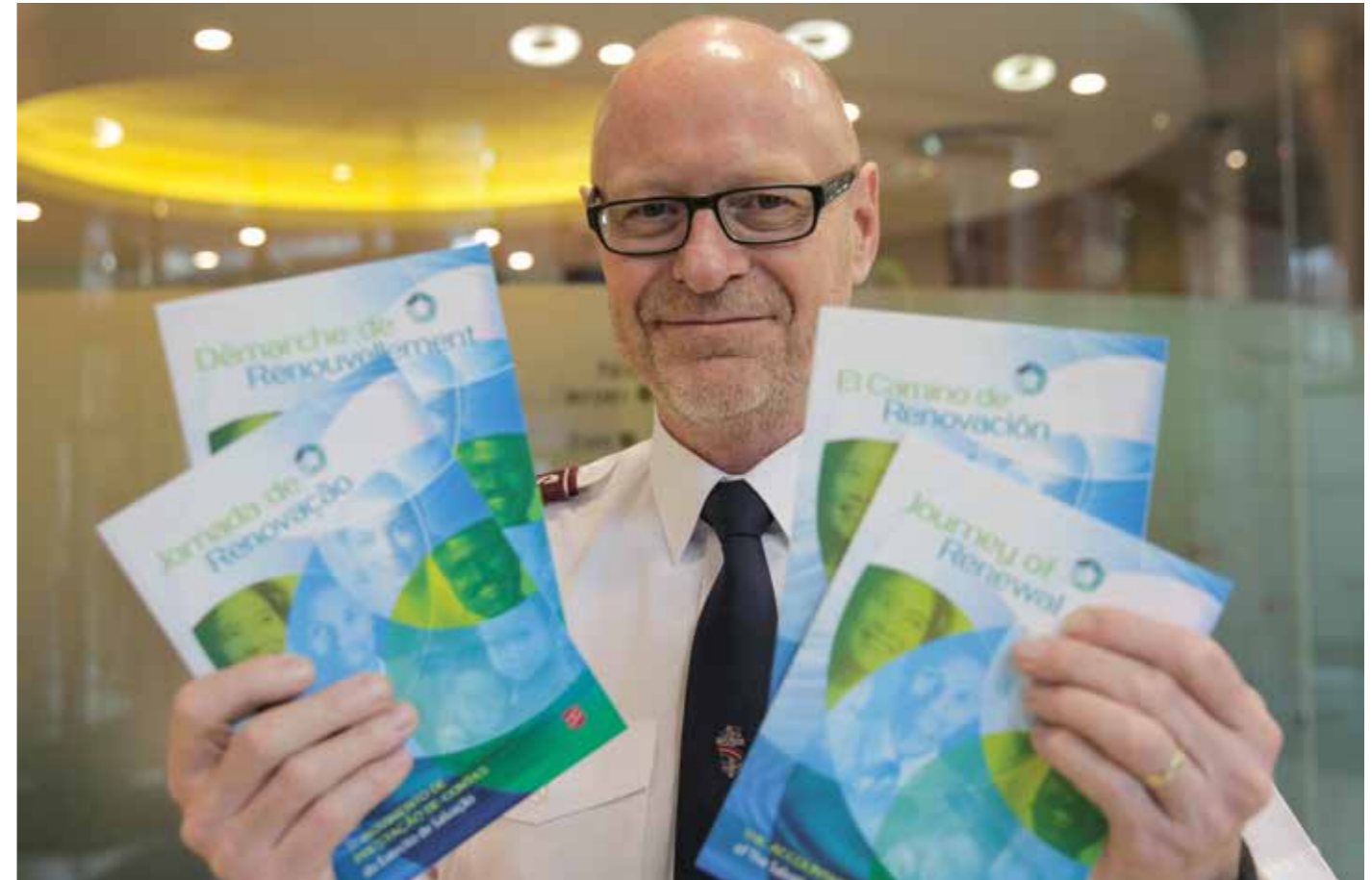
At one point, the company made the highly controversial decision to move out of the coated-paper business, sell all its mills, including the namesake mill in Kimberly, Wisconsin, and invest heavily in the consumer paper products business in brands like Huggies diapers and Kleenex tissues. Today, Kimberly-Clark and its global brands, with world headquarters in Dallas, Texas, reach 1.3 billion people across 178 countries every day.

“The membership statistics of our movement are not crash hot at the moment, particularly those of Western territories,” Commissioner Donaldson acknowledges. “But if it is possible for a declining paper company to recreate itself for the future and then go on to lead the world in providing solutions to people's health, hygiene and wellbeing needs, why can't an old oak of the Church transform itself from the inside out? ‘We have a Gospel that matches the hour’ wrote John Gowans in his well-known song. The central thrust of our Journey of Renewal is that we believe this with all our heart and will not hold back on doing everything necessary to make it a living, transforming reality in the villages, towns and cities of our world.”

Commissioner Donaldson says that this includes letting go of any reluctance that might exist among us to admit our need for change, our need for help to take the journey, or our deeper need to humble ourselves before God. And, where territories, divisions, corps or other expressions of The Salvation Army have stepped into the Journey of Renewal, there is evidence of positive transformation already showing, both within The Salvation Army and, through fresh vision and re-energised mission, in the world.

PROGRESS

Many Salvationists, including international and territorial leaders, are buoyed by the difference in expectation and sense of direction that Journey of



Commissioner Robert Donaldson, International Secretary for Governance and Accountability, with copies of the *Journey of Renewal* booklet, which has been translated into a variety of languages and is being distributed around the world.

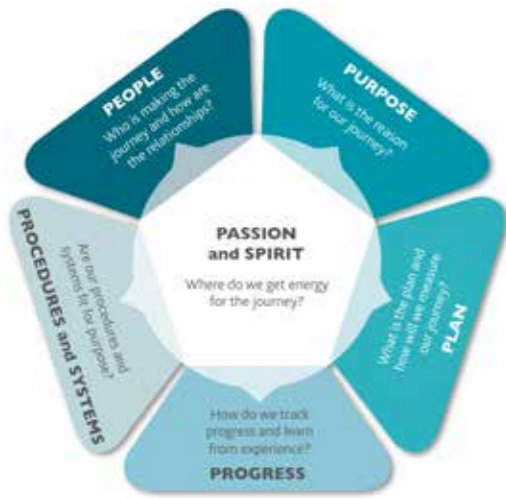
Renewal is bringing to The Salvation Army; to the tone of the Movement. Major Seth Le Leu, Principal Advisor for International Governance, uses the lyrics from a well-known Salvation Army song to describe progress in Africa. “The tide is now flowing,” says Major Le Leu. “It is exciting to see the way that the territories in our Africa Zone are really earning the right to be called the ‘first adopter zone’. Zambia has pioneered the way with non-executive directors as trustees of the Army. The two Kenyan territories are hoping by the end of this year to have moved to the new governance model.

“Just last week, I was with the territorial executive team in Kenya East. The size of this territory is truly phenomenal with 70 members on the team, representing more than 85,000 soldiers, 79,000 junior soldiers, nearly 700 corps and outposts, and 372 schools. The governance logistics are huge. All 70 members of the executive engaged in deep and lively discussion on the key governance

principles. More than anything else, the team really appreciated that governance change is for all levels of the organisation. Other territories like Tanzania, Uganda, Mozambique and South Africa are all at different points in their governance journey.”

In other parts of the world, progress is similar, yet different. Commissioner Alistair Herring, also Principal Advisor International Governance, says that even though territories are signing up for renewal and accountability, it is only as the Journey of Renewal comes to a territory that its necessity becomes obvious. “The lights go on for many people,” says Commissioner Herring, “about the connections between the theology of accountability and how changes in structures and systems will facilitate a journey of renewal – the development of a Christlike culture.”

The Governance and Accountability team anticipates that by September 2018 at least 12 territories will



JOURNEY OF RENEWAL RESOURCES

General André Cox launched Journey of Renewal, with the Accountability Movement as its action or sign-up space, in 2016. “As its international leader,” said General Cox, “I am convicted to call The Salvation Army to spiritual and missional renewal. In a world of shifting values, we must be people of spiritual vitality and integrity, faithful and dynamic in mission. We should want to be accountable for our actions and attitudes as we participate in God’s mission to transform the world. We must be keen to learn from our successes, but also our failures. To address these vital concerns I am asking everyone linked to The Salvation Army to join an Accountability Movement.”

The book *Journey of Renewal: The Accountability Movement of The Salvation Army* introduces several primary tools of engagement. The first is the Mission Accountability Framework (MAF, see diagram above) that asks key questions across six vital mission components that are interconnected: People, Passion (and Spirit), Purpose, Plan, Progress and Procedures (and Systems). Everyone in The Salvation Army can use the MAF, from individuals to groups and teams, divisions and territories.

Journey of Renewal: The Accountability Movement of The Salvation Army has been translated into many languages other than English and is available worldwide. It is also downloadable from accountability.salvationarmy.org, the accountability movement website, which is also an excellent resource.

have new governance charters and boards in place and within 18 months that figure will be well above 30.

CONSULTATION AND AGREEMENT

For an organisation the size of The Salvation Army, some of the changes involved in Journey of Renewal are monumental and, in some cases, mean that 150-year-old practices will disappear almost overnight. But the consultative process for Journey of Renewal and the Accountability Movement has been the most extensive ever undertaken in The Salvation Army, and the Army’s senior executives around the world are agreed on the importance of being spiritually and organisationally fit for the 21st century.

Discussion in almost all the territories and commands that the Accountability and Governance team is working with has led to agreement that:

- Pursuing renewal of both heart and vision is key to the future and protecting the vulnerable must be a top priority.
- Leadership and capacity development is critical to the health of the Army’s spiritual life and the impact of its mission in every place.
- Moving away from an autocratic form of leadership structure to one of shared processes and responsibility is safer for all and will lead to better decision-making.
- Refocusing the roles of the two most senior leaders of territories will be much more productive – the territorial commander on vision, strategy and accountability and the chief secretary on leading a team in implementation and management.

“
... the consultative process for Journey of Renewal and the Accountability Movement has been the most extensive ever undertaken in The Salvation Army.
 ”



THE ACCOUNTABILITY PILLARS

The Accountability Movement comprises four pillars – Governance, Impact Measurement, Finance, and Child Protection – built on a foundation of “living Christ’s values” and supported by leadership development, capacity building and communication.

Governance: The International Headquarters (IHQ) governance team is currently working with 38 territories, commands and regions and IHQ itself towards the implementation of new governance structures. The two Australia territories and the New Zealand, Fiji and Tonga Territory are well-advanced in piloting the new structures, while others are at different stages on the journey towards implementation.

Impact Measurement: Resources for measuring the impact of Salvation Army mission are in the development phase and, as soon as these are available, will be piloted and then shared as part of the accountability suite of resources.

Finance: The development phase for a new finance system is well-advanced and aspects of the new system are already being introduced and training provided across the world.

Child Protection: Resources have been developed and approved, and training will be carried out throughout 2018 across the world. Where possible, the hiring of a suitably qualified child protection officer is being encouraged.

Living Christ’s Values: A recommended list of readily available resources is being prepared and will be circulated widely to promote spiritual renewal and empower our people across the movement.

Leadership and Capacity Development: Resources are in the development phase and some, particularly focused on mentoring/coaching, have been released to senior leaders across the zones. A new process of orientation for territorial leaders has been developed in collaboration with Booth University College, Canada, and is now being implemented, as are succession-planning tools. Further resources are being considered. A new book, *The Leadership of Jesus*, is about to be published by IHQ and will be available in hard copy and e-copy.

- The Salvation Army’s new finance system will bring much-needed capacity for transparency and clarity in reporting.
- Establishing a board of governance to oversee a territory’s or command’s life and mission, which includes soldiers and other non-executive directors, will be in fact best practice and the best decision they could take for the future – and “long overdue”.

There’s a new confidence beginning to show in the stride of The Salvation Army as, around the world, it musters the courage to boldly go where it has not gone before; to shed the old wineskins for the new. The bottom line is still “the whole world redeeming”, to use its founder’s own words. But one gets the feeling that right now for this globe-treading movement of God, transformation starts at home and a more humble, more formidable Salvation Army is about to emerge.●

Major Peter McGuigan is Communications and Public Relations Secretary for The Salvation Army Sri Lanka Territory.



- 01. Former staff member Steve Barrington with a resident in the laneway next to the refuge.
- 02. Then-Commissioner Eva Burrows with one of the youth, Jodie, at the official opening in 1986.
- 03. The Tranmere Street refuge has been a "safe haven" for troubled youth over the years.
- 04. The Tranmere Street refuge in North Fitzroy, which has housed thousands of young people.
- 05. The original building in Moor St, Fitzroy, where the homeless youth program began in 1978.
- 06. Then-Commissioner Eva Burrows with several young people from the refuge in the mid-80s.
- 07. The plaque on the front of the building showing the date of the official opening.

WORDS
MAL DAVIES

Tranmere Street ... changing lives for 40 years.

Pioneering ministry that became the template for youth refuges

It will be 40 years next month since The Salvation Army's Tranmere Street Youth Refuge in Melbourne opened its doors. It was a ministry that was to spawn many of the Army's social programs, not only in Melbourne but across the nation. Initially staffed by officers and Salvationists, the refuge grew to become what is now the Crossroads network.

Among the many officers and Salvationists to get their first taste of ministry at Tranmere Street are the likes of Graeme McClimont, David Eldridge, Brendan Nottle, Jason Davies-Kildea, and Mal Davies. Many other people who now hold senior roles at other organisations, among them Paul McDonald (CEO Anglicare), Marg Hamley (Director, Berry Street), Keith Waters (Director, Youth Development Australia), and Steve Barrington (CEO Foothills Community Care), also spent time on staff at Tranmere Street.

Mal Davies, now the Corps Officer at South Barwon in Victoria, reflects on his time at Tranmere Street and what was a ministry-defining experience.

Towards the end of 1986 – the year the “new” Tranmere Street Youth Refuge opened – I was completing university and looking to have a year off study before returning to do a Diploma of Education so that I could teach English. I spoke to a fellow soldier from Northcote Corps, Envoy David Eldridge, and asked if he had any part-time jobs going for me at the Crossroads Youth Network, of which he was the director.

Dave said that he had a full-time job as a youth worker going at something called Tranmere Street Youth Refuge. He suggested I have a go at that and, if it didn't work out, he would find something else for me. So, in mid-January 1987, with neither qualifications nor experience, I began as a youth worker. I had reminded Dave of my total lack of knowledge of how to do this job, but he said that he knew me and my personality and he thought I'd be fine.

For the first few weeks I was lost and seemed to be getting paid for doing nothing. I played cards with the residents of the refuge; I played basketball; I played football; I played table tennis; I went to the beach; I shared meals; I watched TV with them. I said to Dave at one stage: “Is this being a youth worker? I feel like a fraud.” He replied, with wisdom gained from experience: “Give it time. They're just getting to know you. Stick with it.” ▶

Well, I stuck and within another week or so they started to open up to me! While playing cards, one boy would tell me of his troubled upbringing and his hopes to find work and save some money. Between games of table tennis, another boy spoke of his need to talk to a counsellor about some childhood experiences. Over a meal, one boy spoke of his yearning to maintain a relationship with a girl and he rattled off a list of girls who had “dumped” him in the previous few years.

Suddenly, I felt like a youth worker. While I could offer practical advice and “wisdom” to some queries, I also recognised my limitations and knew how to arrange for residents to see a counsellor, to seek work, to start a training course, to meet with a chaplain, to sign up with a local footy club and so on.

I worked at Tranmere Street for three years before moving to another role in Crossroads. They were three challenging years – almost every day included dealing with some sort of confronting behaviour – but also three rewarding years as I saw teens mature, move on and even thrive.

From my seat now, as a corps officer, I look back at those days at Tranmere Street and see ministry. I see a young Salvationist spending time with troubled youth and establishing relationships of trust. I see how God used me to help youth who were lost relationally, emotionally and spiritually, and how God grew my faith exponentially as I relied on him each day.

About a decade ago, I was walking through a shopping centre when I heard someone call my name. I turned and saw a lady of about 30 with a toddler. I didn’t recognise her but she was approaching me with a smile and she repeated my name. I confessed that I was Mal Davies but couldn’t place her.

Her name was Gillian. She had stayed at the refuge when I was on staff. She was now married, had two children and

worked as a hairdresser. We chatted about some people who she’d shared the refuge with and she thanked me for what I and The Salvation Army did in caring for her.

She said: “How did you put up with us lot? In fact, why did you put up with us?”

I said: “We put up with you because we could see the potential in you. Someone had to stick by you; if not the Salvos: who?”

She again thanked me for being part of the team that saw her get through some difficult years and she said she always supports the Salvos and the Red Shield appeal when she can. She said, “God bless you”, and departed with a smile.

I didn’t feel like a fraud anymore. What I did – what we did as an Army – had changed a life for the better.

Now multiply that by thousands of lives over the decades. Tranmere Street is a place where lives are changed. Pick your quote: “Christianity with its sleeves rolled up”; “Heart to God, hand to man”; “Serving suffering humanity”; “Love in action”. They all apply. ●

Major Mal Davies is the Corps Officer at South Barwon in Victoria.

MORE THAN A ROOF OVER THEIR HEADS

On 1 May 1978, The Salvation Army opened its Homeless Youth Program in a dilapidated rented house in Moor St, Fitzroy, in Melbourne’s inner north. On the first night, six young people were accommodated. Two nights later, 17 homeless young people were in residence, sleeping on mattresses on the floor.

The Homeless Youth Program was a response by a group of young Salvationists who, perceiving a rapid increase in the number of homeless young people resident at The Gill Memorial Home (night shelter for older homeless men), set out to do something about their plight. Facing the threat of eviction from these sordid premises, The Salvation Army purchased No.12 Tranmere St, an old four-bedroom house with limited facilities but close to the day centre for homeless youth in the old North Fitzroy Salvation Army hall. The building, while in many ways inadequate and constantly under threat of closure, continued to provide accommodation for well over 1000 homeless young people during the next seven years. It was later demolished and, in May 1985, a new building was constructed in its place. It was officially opened by then-Territorial Commander, Commissioner Eva Burrows, the following year.

Tranmere Street was the first large youth refuge established in the state of Victoria. It had a significant part to play in the establishment of a network of youth refuges throughout the state and is still an integral part of the Crossroads program. It provides a housing service for the homeless youth, which not only meets their physical needs but offers warmth, acceptance and security.

**Information taken from tstreetstories.com*

T Street – for love, not money.

Major David Eldridge was instrumental in getting “T Street” (Tranmere Street Youth Refuge) up and running. He recalls how and why it became a lifesaver for thousands of homeless kids.

In the late 1970s, there were many young men living at The Salvation Army’s Gill Memorial Home for Men. This was not ideal, either for the older residents or for the young homeless.

Some staff members at the Gill, concerned about this, sought funding to establish an unemployment support group for under 25s. Major Graeme McClimont, then a young lieutenant, suggested that rather than operate a group in the Gill it might be more useful to utilise the youth centre at the Fitzroy Corps as a drop-in centre for homeless young people.

A submission to the Commonwealth Government was prepared and in the course of gathering information for the submission, a partnership with the Jesuits was developed. They paid for six months’ rent of a house at Moor St, Fitzroy, so that young people using the day program would have somewhere to live other than the Gill. The Jesuits went into partnership with us; they paid the rent of a house in Fitzroy. We were working 90-hour weeks. We were employed for the employment scheme and we just worked the youth refuge, gratis. It was done for love, not money.

We didn’t know that our Jesuit brother had signed a lease for four residents. On our first night we housed six young people, but by the end of the week the number had risen to 17. The landlord evicted us, and Lieut McClimont approached the *Herald-Sun* newspaper about the “homeless homelessness program”. Colonel Bram Harewood was the Australia Southern Territory’s property secretary and, without any fuss, or talking to us, he bought a house the day after the story ran. The house was in Tranmere St, North Fitzroy.

We housed both young men and young women, with a basic set of house rules that called for no violence or threats of violence, sex, alcohol or other drugs on the premises. Initially, kids could smoke inside the



Major David Eldridge (left) played a crucial role in the development of Tranmere Street Youth Refuge. Major Graeme McClimont (right) was also there from the start.

house, but occupational health and safety eventually put paid to that, thankfully.

Back then, nobody knew about homeless youth as an issue. Homeless people, stereotypically, were “old drunks in the park”. We saw the emergence of a group of young homeless people who for a variety of reasons – exiting children’s homes, or youth hostels, or families that had broken down – had found themselves adrift.

This was in the days before waiting lists. If a kid was homeless we had them housed that same day. It took an eviction to prompt some action, but to be fair the Army didn’t really know what it was doing, and neither did we. We needed time; we learnt on the run. The kids were teaching us about homelessness. We didn’t have a time-limited length of stay at Tranmere St. Even after the program was funded by government and they brought in a three-month time limit for accommodation, we didn’t necessarily abide by it. We thought kids could be there as long as they needed, either in the house at Tranmere St or in the flats we subsequently received.

It took 16 years sometimes to make a homeless young person; it wasn’t something that was going to be fixed in 16 weeks. ●

Major David Eldridge is now a retired Salvation Army officer who lives in Geelong.

WORDS
SCOTT SIMPSON

The small sacrifice that makes a big difference.

Self Denial Appeal's transformative impact around the world

Thousands of Salvation Army mission centres around the world would probably not exist except for funding they receive as a result of the international Self Denial Appeal. It's an astonishing claim, supported by figures compiled by The Salvation Army's International Projects team, based at International Headquarters in London. While none of these individual corps are directly supported by Self Denial Appeal funds, there can be little doubt that the indirect assistance they receive through operational grants to their territory or through a mission support project, has a significant influence on their survival. All this serves to underline the importance of the annual appeal that encourages the sacrificial giving of Salvationists from around the world.

Samgori Corps, in Tbilisi, Republic of Georgia, is one such corps. It relies on money raised from Self Denial Appeals around the world, to keep its mission and ministry sustainable. And for 17-year-old Georgi, the significance of this can't be underestimated; in recent years, Samgori Corps has become his family, his home.

Georgi's first contact with The Salvation Army came when his mother, a single parent, was diagnosed with a serious illness. "We were barely getting by when

she became very ill and was no longer able to work," says Georgi. "We could not afford the expensive medical treatments and medicines on the small pension we received from the government. It was a struggle just to purchase food and clothing. "As my mother's illness worsened, I fell behind in school because I had to stay home as her caretaker. It was during this difficult time that we connected with our local Salvation Army corps and they invited me to their after-school program."

Sadly, Georgi's mother passed away. It was during this time of grief that he came to appreciate the people of The Salvation Army and their mission. "While I was mourning her loss, they showed great compassion and made sure I never felt alone," he says. "They became my new family and my saving grace.

"Now, my [Salvation Army] leaders are my role models, they've motivated me to continue my studies and, more importantly, they've helped me to know more about God. I serve alongside all my best friends from youth group. I also love playing the guitar in church. I feel so much joy when I use my talents to worship God.

"I am just one year away from graduating high ▶



01

- 01. Seventeen-year-old Georgi, mourning the loss of his mother, says he was impacted by The Salvation Army's compassion.
- 02. In response to that care, Georgi now volunteers for The Salvation Army in his home city of Tbilisi in Georgia, helping the homeless.
- 03. Georgi is an enthusiastic member of the youth group and plays guitar in the worship band at his Salvation Army corps.



02

school and I then plan to go to university. My dream is to become a music teacher and serve as worship leader at the corps. I know my mother would be proud of me. The Self Denial Appeal has helped keep our church open." Georgi's is one of four stories being told through video as part of this year's Self Denial Appeal in Australia, which begins on Sunday 8 April. The six-week campaign, with the theme "We Rise as One", culminates with an Altar Service on Sunday 6 May.

"The transformative impact of money sacrificially given during the Self Denial Appeal on the work of The Salvation Army internationally should never be underestimated," says National Communications Secretary, Lieutenant-Colonel Neil Venables. "Stories like Georgi's are testament to that.

"Last year, the appeal raised \$3.5 million across Australia. This year, we would ask that Salvationists and friends would be extra generous again in giving 'one week's salary on missionary service'." For more information about the Self Denial Appeal, go to selfdenial.info.

Scott Simpson is the Managing Editor of Others.



03

WORDS

LAUREN MARTIN

An 'exceptional' past and an 'exciting' future.

Lifelong Salvationist Don Haines remembers some of the most exciting days of his soldiership as times of great change. Now, he says, the transition to a national territory in Australia is surging new life into The Salvation Army.

I'VE BEEN A SALVO all my life. I've been a bandsman for 70-odd years and a songster for not quite as long as that. Mount Gambier was my home town and my home corps. The Army was very busy in those days. There were outdoor meetings, indoor meetings, Sunday school, the band playing at different places. It was exceptionally busy, but we didn't look at it in those days as being exceptional, because we just did it.

My dad was the corps treasurer for many years at Mount Gambier. My mum died during this time. He was a good instrumentalist and a good solid Salvo, setting a marvellous example for my brother, sister and I who were all young Salvos at that time.

I became a bandmaster in my early 20s. There were a lot of younger bandmasters in those days. I'm not taking any glory for it at all, it was just an exciting experience. I love music, I love playing and I love banding. Certain times you are playing and you feel the band has really got a message and you almost get a lump in your throat, you know, you felt it was so right. And people might say afterwards, "The band really blessed me this morning".

They say there's no such thing as retirement in The Salvation Army, and I think that's true. Although I have retired from the band now, I'm still in the songsters and my daughter has been the leader since I retired from that role 20-odd years ago.

If you look at the Army today, not only have our methods changed but our style of dress has changed; our uniform has changed, a lot of our regulations have changed. We have become more open in our acceptance of people that are taking part with us. It used to be quite strict in those days. If you wanted to be a soldier or bandsman you couldn't go to the cinema, or whatever. A lot of that has changed and most of that has been for the better.

When I left Mount Gambier, my work took me to regional centres in South Australia and eventually to Adelaide where I joined the Prospect Corps. That transitioned 39 years ago into Ingle Farm Corps, and was



◀ Don Haines as a young man (above, holding his cornet) with his grandfather, father and younger brother, who all played in the Mt Gambier band. (Right) Don Haines today, having retired after 72 years of band service.



probably one of the most exciting things. It was the Lord's leading [to move location], there's no question about that, and there was a great sense of excitement.

In the last three years we have doubled the size of our buildings. Now, I see the people coming into our centre in droves, from pre-school age to seniors. Ingle Farm is one of the biggest social outlets in the Army [in Australia]. To see all that happening, it's quite thrilling. You really feel we're on the right track here, we're not reducing, we're going forward I believe. And I'm sure the Army hasn't lost its prime evangelical focus.

There is [also] the excitement of Australia One. I think it's fantastic. You've always felt sometimes that Sydney and Brisbane are cut off from us and it shouldn't ever be. I think it's very exciting and I'm hoping that everybody gets the vision of it.

*As told to Lauren Martin

01.

JOHN LARSSON

INSIDE A HIGH COUNCIL

Review: Commissioner Harry Read



As The Salvation Army's High Council prepares to gather in London next month to elect a new General (world leader), we reprint Commissioner Harry Read's review of General John Larsson's book, *Inside a High Council*, which was released in 2013.

General John Larsson's fascinating and fast-moving book *1929 – A Crisis That Shaped The Salvation Army's Future* – whetted the appetite of its readers for a sequel. In that book we felt the tidal flow of change and shared the vision of those who, reluctantly but rightly, believed the still-young Army had outgrown the precedent of a leader nominated by his/her predecessor and, instead, should have a leader elected by his/her peers. *Inside a High Council* fulfils the need of a sequel admirably and, in the process, dispels lurking assumptions that the High Council is a dull but necessary institution. Like its predecessor, this book is compelling reading.

Members of High Councils have always been people just like us: flawed and redeemed. Like us, their wide experience gained in Salvation Army warfare and their mature judgments owe much, if not everything, to the Holy Spirit. As we read these chapters it's clear that the blending of human experience with the guiding presence of the Holy Spirit is a supreme element in the work of the Council. Did not God create our movement? Has he not continued to own it? By prioritising faith, prayer, wise questions, thoughtful answers and presentations, each High Council has aspired to achieve our heavenly Father's intentions. *Inside a High*

Council reveals how sincere that longing is, as the sense of destiny with which each member votes demonstrates.

General Larsson makes clear that each High Council reflects the growth and development of our Army: essentially, its members are forward-looking, intent on facing the future in partnership with God. This long-established institution, therefore, is not sterile, but progressive and has served us well; any backward look to previous High Council minutes is for reference only. This book is a must-read for all who are linked with our Army. It is a treasure.

Inside a High Council is available from Salvationist Supplies in Sydney (1800 634 209) or Salvation Army Supplies in Melbourne (1800 100 018).

02.

WILLIAM MARTIN

A PROPHET WITH HONOR



A Prophet with Honor is the biography Billy Graham himself requested and appreciated for its sympathetic but frank approach. Author William Martin was granted unprecedented access to the Billy Graham archives and team members. Martin's biography of the most prominent evangelist in modern history is written with the authenticity and transparency of no other. In it, Martin raises and answers key questions about Graham: his character, contributions, and influence on the world religious scene, ultimately dubbing him "a man of rare integrity".

Tracing Graham's life and ministry from his rural and religious roots in North Carolina to his place as the elder statesman of American evangelicalism, Martin shows the multi-dimensional character of the man

who has become one of the most admired persons in the world. This engaging and comprehensive book offers a detailed understanding of Graham and the movement he led for over 50 years.

A Prophet with Honor is available online and at most major bookstores.

03.

WILLIAM BOOTH & STEPHEN COURT

ARTICLES OF WAR:
A REVOLUTIONARY CATECHISM

Review: Commissioner Phil Needham



Articles of War: A Revolutionary Catechism is a powerful blending of the theology, ethics, and missional passion of two soulmates, William Booth and Stephen Court. It is the expansion and updating of a doctrinal catechism and strategic plan for the salvation of the world first put forth by Booth, The Salvation Army's founder, in 1903.

Incredibly straightforward, it brims with practical realism about what it takes to actually live in the world as a disciple of Jesus. Among the many attractive descriptions of the Christian life is the emphasis on the centrality of love in the character and living of the Christian. Among the uncomfortable facts is the absolute rejection of cheap forgiveness. The reader doesn't have to agree with every detail of the book's strategy to be affected and mobilised by the authors' call to turn everything over to Jesus and his Kingdom.

Articles of War: A Revolutionary Catechism is available from Salvationist Supplies in Sydney (1800 634 209) or Salvation Army Supplies in Melbourne (1800 100 018).



Words Mark Hadley

PAUL, APOSTLE OF CHRIST

Rating: M (mature themes and violence)

Release Date: 29 March



Paul, Apostle of Christ is an “insiders” film. It contains much to encourage the Christian who wishes, like Paul, to follow the clear commands of Jesus in a difficult period of history. But for those who are yet to believe in the saviour of the world, it might end up doing as much harm as good.

Paul, Apostle of Christ centres on the last days of Saul of Tarsus’ life. Better known to the world as St. Paul, this pivotal leader of the early Christian church is played by James Faulkner. He’s pictured suffering in the depths of Rome’s Mamertine Prison, while the Emperor Nero carries out a brutal oppression of the city’s Christians. Paul has been condemned to death and is awaiting the orders for his execution. During those final days, he is visited by his friend Luke (Jim Caviezel), who hopes to record any “final wisdom” the apostle might have to offer the struggling church. What emerges is a strong call to follow in the footsteps of Christ and forgive their persecutors, even if that persecution leads to the cruelest death.

There is much in *Paul, Apostle of Christ* to like. Both Faulkner and Caviezel deliver believable performances as men who’ve borne every form of suffering imaginable for Jesus, and still hold firmly to their faith. There is much also to be said for the way the film reminds us that persecution is regularly the fate of those who stand up for Christ. The imagined community of Roman Christians, living under the leadership of Priscilla and Aquila, captures all of the tensions of those trying to safeguard their families while staying true to their beliefs. Also, in an age where today’s followers of Jesus are facing increasing criticism for the same beliefs, *Paul, Apostle of Christ* provides a worthy reminder of the love that’s supposed to validate our witness:

Persecuted Christian: “This world doesn’t know a thing about love!”

Aquila: “Then you would give up on this world that doesn’t know Christ?”

Finally, and probably best of all, as a script-

writer, I was amazed at the way writer-director Andrew Hyatt has managed to naturally translate Scripture into its characters’ everyday speech. The viewer is constantly reminded that phrases like, “We cannot repay evil with evil – evil can only be overcome with good,” were tested in the lives of real people, before they became bookmark verses. Hyatt says this is a result of letting the Bible lead the way.

“Always the first step ... is study Scripture,” he says. “We just stay with Scripture as the only source material. And then when we start to bring the humanity side of it, it just comes very naturally because we’ve done all the research and we’ve gotten all the experts to sign off.”

But sadly, that’s where the film’s challenges begin. Historically, next to nothing is known about the final trial of St. Paul, his last days on earth, nor his execution. The Bible also has nothing to add, and so Hyatt finds himself beginning with conjecture and arriving at fantasy.

The film is repeatedly undermined by historical problems. To begin with, Luke spends a significant amount of time sneaking into a forbidding Mamertine Prison. However, in Roman times he wouldn’t have required this subterfuge. Friends of prisoners were regularly permitted access to care for their needs – it saved the guards the effort. The film’s suggestion that frustrated Christians could find swords and successfully storm the prison is still less likely. Even the truth that Nero turned Christians into human torches is weakened by unnecessary exaggeration. Images of burnt bodies lining the streets of Rome ignore historical accounts that indicate this torture was probably confined to the emperor’s gardens.

In regards to the Bible, Hyatt has been unfortunately selective. Paul does write that, “only Luke is with me” (2 Timothy 4:11). Yet, the same passage that marks the gospel writer’s presence, also notes that two of the film’s other heroes, Priscilla and Aquila, are living on the other side of the Aegean Sea. Other real-life dramas, like the betrayal at the hands of Alexander the metalworker,

are set aside in favour of fictional “death’s door” healings by Dr. Luke. In fact, the film spends more time inventing the actions of Luke in Rome than it does talking about the known events of Paul’s life.

Now, you might rightly ask at this point, “Surely it’s good enough that someone is finally telling an inspiring Bible story on the big screen?” Believe me, I’m well aware how finicky my objections might sound. But speaking of Bible stories, a wise scriptwriter once taught me, “Never teach an audience something they’ll later have to unlearn”. You might achieve a welcome emotional effect, but when what moved them becomes linked to fiction, it calls into questions every truth the film might offer. You don’t have to look far to find those who suggest the Bible is a fiction. Why hand them the ammunition?

Paul, Apostle of Christ is a film I really wanted to celebrate – it’s lovingly made, about a topic I really love. I just wish it was more about what we really know about Paul, and less of what we don’t.●

Mark Hadley is the culture writer for *Others* and is one of Australia’s leading Christian communicators



Aged Care Plus chief reflects on the end of a 'chapter'

When Sharon Callister celebrated her 10-year anniversary as Chief Executive Officer of The Salvation Army's Aged Care Plus, it led to a decision to resign from the role. Sharon finished in her role on 23 February. She spoke to Others magazine about the highlights and her future plans.



"To me, The Salvation Army hasn't been my employer, it's been my family," says Sharon Callister.

What factors led to your decision, and what does the immediate future hold?

A: When I had my 10-year anniversary, I really reflected on what we had done and what the team had achieved. I am feeling so proud in a humble way. I feel that I've been so privileged and fortunate for the past 10 years to lead the team, but it's a long time to be in one role. I thought it's probably time to step aside now. I think that I'm being called to do something else. I don't know what that is yet, I genuinely do not know. I don't have a new job to go to. I'm going to take a big rest and then spend some time really considering it, praying, reflecting, all of those things, and then deciding.

There's been real transformation at Aged Care Plus over those 10 years. Do you feel that your work here is done?

A: In aged care, in The Salvation Army, in any Christian movement, your work is never done. But I do feel that Aged Care Plus is in a very strong position and there is so much that we have achieved. If you look at our missional work, our walkathons, our chaplaincy programs in our centres, it's just awesome all of the things we have done. Financially, we are strong and sustainable, we are getting awards internationally and nationally for the care that we are providing and the organisation that we run. It's pretty amazing and it's pretty humbling. So, if I'm

going to go it's good to know that the organisation can go from strength to strength now that we have such solid foundations and such a great team.

You have been an inspiration yourself to many women around you. What do you hope you have been able to pass on to other women during your time at The Salvation Army?

A: I hope that I've passed on to them that the biggest thing that they need is confidence in themselves. I've spent a lot of time with different women and really tried to instil in them passion and self-belief and confidence. I have been really shocked, but nicely shocked, with the hundreds of messages that I've received [since resigning] and a lot of them were from women saying that I've inspired them, that they've done things that maybe they wouldn't have done before and that almost makes me cry, I can't believe it.

It all comes back to the fact that if we see other women doing successful things then it spreads and that's the basis for the Aged Care Plus Hope and a Future project. My aim was for gender equality.

Any parting messages?

A: Just that I feel so humbled. I'm really going to miss The Salvation Army. To me, The Salvation Army hasn't been my employer, it's been my family and this is the first time in my whole career that I can say that about an organisation that I've worked for. I've always felt extremely honoured and proud to be part of The Salvation Army and I just leave it with the most amazing feelings of respect and definitely sadness because it's always sad when you're closing a chapter. But I'm also excited about potentially what will happen in the next chapter.

– **Lauren Martin**

Rally inspires seniors to 'dare to be different'

"THERE'S NO RETIREMENT AGE" in God's kingdom" was the message of last month's Victoria Seniors Rally and "Now is the Time" conference.

Southern Territory community care and senior ministry officer, Jennifer Cloke, said more than 300 Salvos attended the rally at Brimbank Corps to hear the call to "dare to be different".

"In many churches – not just The Salvation Army – older people can feel forgotten because there is such a focus on youth," Jennifer said.

"Of course, churches must do that, but we also need to think about how we can capitalise on seniors' skills, resources and time because God hasn't finished with us yet. We aimed to inspire seniors to be a vital part of The Salvation Army today."

A highlight of the event was the presentation of the Isabel Gale Memorial Award to Graeme Jacobs, of Maryborough Corps, for his outstanding contribution to seniors' ministries.

The three-day event was organised by the Better Together Team, which formed after the Salvos' 2017 Territorial Seniors Rally and Conference.

It aims to resource churches, share ideas, provide training and equip older adults to follow God's purpose in their later years.

– **Faye Michelson**

National leaders brush up on their sole connection with Victorian officers



A sight you don't see every day ... national leaders Colonel Mark Campbell and Commissioner Floyd Tidd shining the shoes of two officers at the Victoria Officers Fellowship.

IT'S NOT EVERY DAY that the leaders of a national organisation offer to shine the shoes of their colleagues. But that's what happened at the recent Victoria Officers Fellowship.

But it wasn't a gimmick, a demonstration or a carefully crafted event designed to showcase servant leadership. According to National Commander, Commissioner Floyd Tidd, it was simply two blokes who wanted to raise money for a good cause learning the trade from two experts in the field.

It all came about when Commissioner Tidd and National Chief Secretary, Colonel Mark Campbell, met Darren and Scotty, two men who have experienced homelessness and are now part of a shoe-social enterprise connected with The Salvation Army's Project 614.

Beginning in October last year, the initiative has been giving long-term unemployed people experiencing homelessness work and hope.

After hearing about it, Commissioner Tidd asked Darren and Scotty to come and shine shoes at the Victorian Officers Fellowship. After displaying their talents, Darren and Scotty then gave the national leaders a few tips, and handed over their brushes in order to raise money for officers serving overseas.

"I want to pay highest tribute to Darren and Scotty for using their skills and making a difference in their own lives and also a difference to others ... and we were grateful for the opportunity to learn from them and offer the same service to other officers!"

– **Lauren Martin**

Area Officers explore the key to local mission success

DEVELOPING A UNITED missional focus for Australia was central to a recent gathering of Area Officers and divisional leaders of The Salvation Army in Geelong.

The group of 33 Area Officers representing NSW, ACT, Queensland and Victoria joined divisional leaders from around Australia in

February for a weekend of equipping and encouragement as they begin to implement the new Local Mission Delivery model for enabling local mission to flourish. It was the second time the Area Officers have met.

"Integrated mission is a defining part of The Salvation Army's DNA, creating new

opportunities for collaboration between all of The Salvation Army's mission expressions," says National Secretary for Mission, Lieut-Colonel Lyn Edge.

Area Officers will now set up Area Leadership Teams, which will represent all mission expressions of a community within their area.

St Kilda Corps has 'left the building'

MELBOURNE'S COFFEE CULTURE is world-renowned, and St Kilda Corps is right in the heart of it. Last year, Corps Officer, Major Janette Shepherd felt God calling the corps in a new direction. Why try to get people into your church building when you could meet at a café instead?

"God really challenged me," said Major Shepherd. "So, we started moving a few of the activities that we were doing at the church, which was a bit removed from the main drag where people hung out, we started meeting in the coffee shops in our main street and making good connections with the people that work there and some of the patrons."

"[It's about thinking] differently ... and to regard church as being the body of Christ, not a building," she says. "Jesus didn't have a building, he just met where other people were and the others went along with him."

What started with a weekly café prayer group on Tuesdays and a Friday afternoon playing board games in a local café has now evolved into a Tuesday café Bible discussion group, a Friday café prayer group and the board games afternoon. God has opened doors – even helping the St Kilda Salvos choose the right café to meet at.



Major Janette Shepherd (standing at back) says St Kilda Corps is being the church in their local café strip – and discovering new ways to connect with their community.

#LiveLoveFight

"We have a woman in our corps who knows everybody on Carlisle Street [the St Kilda café strip]," says Major Shepherd. "She used to go get a coffee on her way to church on Sunday morning and one of the young women who was working at this patisserie as a part-time waitress got to know her and asked where she was going. When she told her the woman said, 'Oh, I have a sister who has some serious issues ... do you think

your church can pray for my sister?'" The St Kilda Salvos now not only have a strong relationship with the waitress, but also the Polish family who own the patisserie.

Meeting publicly has allowed the group to share with other locals about why they are gathering and offer to pray for people.

Many locals who work in nearby businesses feel touched to know that the Salvos are praying for them, and everyday conversations when they run into Major Shepherd are turning more frequently to spiritual matters.

"You never know where conversations are going to go, and you never know where God is going to take it," Major Shepherd said.

– Lauren Martin

Salvation Army backs new measures to support victims of modern slavery

THE SALVATION ARMY has backed new measures to support victims of modern slavery, announced by the Federal Government at The Salvation Army Freedom Partnership and Walk Free Foundation's modern slavery seminar at Parliament House on 15 February.

"Assistant Minister for Home Affairs, Alex Hawke, announced that victims of forced marriage would have access to 200 days of support through the Support for

Trafficked People Program, without being required to contribute to a criminal investigation or prosecution," said Jenny Stanger, Freedom Partnership National Manager.

"This 12-month trial program will provide greater protection for victims of modern slavery. We welcome the announcement regarding de-linking of support for people facing forced marriage. In particular, young people should not have to face the trauma and

emotional turmoil of providing statements against their closest family members in order to get support – a recommendation we have made based on our experiences working with young people at risk."

The Freedom Partnership provides confidential advice, accommodation and support, community education and training, and peer support for women at risk of forced marriage, or already in a forced marriage.

Enthusiastic junior soldiers on the march in Geraldton

IN GERALDTON, 400KM north of Perth, Lieutenants Shannon and Tracy Watson, Geraldton Corps Officers, are building a growing Junior Soldiers program, going from none to more than a dozen in just over 16 months.

"Several of the children who were loosely connected to the corps are of similar age to our two oldest boys, so it was a natural move to invest in that age group and gather them all up," says Lieut Shannon.

"We didn't have to search too far ... when we started looking, they were right there.

"For example, there was one family who were in and out of the corps and the grandma is a soldier. The kids enjoyed having our kids around. The mum is now coming to church and the two girls are now junior soldiers too!

"Another boy, whose family had recently moved to town, was also enrolled as a junior soldier on the same Sunday that his parents became senior soldiers."

The Watsons also invited the three children who lived across the road from the corps to come to church. They now attend each week, have become junior soldiers, and their parents come for special occasions.

"They were playing in our carpark one day and all it took was an invitation," says Lieut Shannon.



Junior soldiers of Geraldton Corps taking part in the Australia Day Clean-Up in January.

"Now they're being disciplined. The parents are very supportive and were proud as punch on their enrolment day."

The Watsons lead a Kids Church every Sunday, with children leaving for this part-way through the main meeting. Trained and qualified corps members take turns to assist.

A "Nerf Wars" program, begun in school holidays last year, is also attracting up to 40

children each session. Most of these children are from the local community, with no connection to The Salvation Army. Many come from the local Christian school. Many bring friends with them.

A trip to Perth in the corps bus for the upcoming Junior Soldiers Rally is also being planned.

– Simone Worthing

Maroochydore's Corbin the nation's youngest in Queen's Baton Relay

TEN-YEAR-OLD Corbin Easton, a junior soldier in the Maroochydore Corps on the Sunshine Coast, was the youngest person in Australia chosen to be part of the Queen's Baton Relay – a tradition that calls athletes of the diverse Commonwealth to come together in peaceful and friendly competition.

The baton, which left Buckingham Palace, London, on 13 March 2017, contains the Queen's message that will be read to officially declare the Gold Coast 2018 Commonwealth Games (4-15 April) open.

Corbin was selected to carry the baton on 27 March in Caloundra on the Sunshine Coast, joining those who will have taken



more than a million steps around the world to bring the baton to its final destination on 1 April.

The baton arrived in Australia on 25 December 2017 and travelled around the country for 100 days before arriving in Queensland on 3 March.

"I was very, very, very overwhelmed and excited that I would be carrying the Queen's message," Corbin said. "I will carry it for 200 metres. I have practised, carrying a big bottle of water, waving while I carry the bottle."

"It's exciting to be the youngest person in Australia to carry the baton, and exciting that I could even miss school to go to some events at the Games."

Corbin also plays cornet in the Maroochydore Corps Band and has completed all his badges for the Adventurers' program.

Across Australia, there were 18,000 nominees for baton bearers, with 3800 chosen.

– Simone Worthing

Parramatta says fond farewell to home of 50 years

PARRAMATTA SALVATION ARMY in Sydney's west has officially farewelled the building it has called home for nearly 50 years.

National Chief Secretary and National Secretary for Women's Ministries, Colonels Mark and Julie Campbell, were the special guests on Saturday 3 March as members and friends of the corps reminisced on half a century at the Smith St site. The corps will move into a new complex at 426 Church St in April 2019, using temporary sites over the next 12 months until renovations at the new venue are complete.

The farewell event started with an afternoon tea and a memorabilia viewing at 4pm. This included video of the ABC's broadcast of a Parramatta holiness meeting in 1984, which the corps obtained from the ABC's archives. This was followed by a concert at 6.30pm.

The concert was attended by 500 people, with more than 1000 views of a live-stream of the event. The concert was broken into five decades, which celebrated the music and ministry from each decade.

Corps Officer, Major Grant Sandercock-Brown (*pictured*), said Sunday worship was a chance to thank God for all he had done in the past, as well as what he will do in the future.

"This was a very meaningful time for many long-term soldiers and tears were shed as they remembered significant occasions in the hall such as weddings, dedications, conversions, and funerals," he said.

– **Lauren Martin**



No.47 Ivanhoe Place was life-changing for Jason Poutawa (left), who now runs The Salvation Army's mission in Moree. He is pictured with Nathan Moulds, No.47 Mission leader for the past five years.

Memories of No.47 Ivanhoe Place mission cherished at special service

RESIDENTS AND FRIENDS of The Salvation Army's No.47 Ivanhoe Place mission in the Sydney suburb of Ryde have gathered to remember the 17-year ministry and its widespread impact.

The Salvation Army has been active in Ivanhoe Estate, the largest area of public housing in the city, since 2001 when it was given permission to lease a townhouse (No.47) from Housing NSW with the express purpose of operating a live-in mission.

Last year the NSW Government announced plans to transform the eight hectares of prime real estate into thousands of apartments, which means the existing 259 dwellings, including No.47 Ivanhoe Place, will soon be demolished.

The founding residents, Envoys Craig and Danni Stephens, lived at 47 Ivanhoe Place for 12 years, opening up their home in love and running various programs like a coffee morning and homework club.

"The most potent moment I experienced at Ivanhoe was one afternoon when I walked out the front door and every person I saw out on the street that day was saved by Jesus," remembered Envoy Craig. The sense of excitement at 'His Kingdom Come' was breathtaking."

One of those impacted by the ministry of

Ivanhoe Place was Jason Poutawa, who with his wife Jessica now heads up The Salvation Army's work in Moree, north-west NSW.

"From the age of 10 I grew up in Ivanhoe Place with my mum and brother. Mum was working when she could and doing as much as she could to provide for us," he said.

"It changed my life forever. People from the Army guided me through the toughest years of my life and loved me as their own brother or son."

His, and other stories of life-change, were a key part of a celebration service on Sunday 25 February, held at Ryde Salvation Army. A luncheon was held before past and present residents and Ivanhoe Place friends visited the home for the last time.

Nathan Moulds, who has lived at 47 Ivanhoe Place with his family for the last five years and ran the mission, says the experience has forever changed him.

"I have learnt that to truly build community you have to love people, just as they are, and right where they are, and from that place of generosity, authenticity and radical hospitality is where Jesus does amazing things."

– **Lauren Martin**

Enrolments

RINGWOOD CORPS
VIC



JOANNA ELKINGTON was enrolled as a senior soldier on 18 February by Corps Officer, Major Peter Walker. (From left): Major Karen Walker (Corps Officer), Elaine Palmer (Recruiting Sergeant), Joanna, Captain Malkanthi Walton, Geoff Measures (Colour Sergeant), and Major Peter Walker.

BELMORE CORPS
NSW



CORPS OFFICER, Major Taisuk Kang, enrolled 12 senior soldiers on Sunday 25 February at the Belmore (Sydney Korean) Corps. The new soldiers are flanked by Major Kang and Associate Corps Officer, Major Hwanki Kim. Wujin Kim is holding the flag.

GERALDTON CORPS
WA



GERALDTON CORPS OFFICER, Lieut Shannon Watson, enrolled (pictured from left) Joshua, Imogen, Heath, Talia, Bella, and Breeannah as junior soldiers on 21 January. Geraldton's Junior Soldiers program is booming, with more than a dozen being enrolled over the past 16 months.

Queensland women captivated by the wonder of God

"MY MAIN TAKE-AWAY thought from our guest speaker at Captivated was how how we often see God's wonder in the unfamiliar," said Captain Leisa Humbley, Queensland Salvos Women Coordinator.

The Captivated by the Word women's conferences took place in Townsville and Brisbane last month.

In both locations, guest speaker Rosy Keane, Territorial Women's Ministries Social Media and Resources specialist in the New Zealand, Fiji and Tonga Territory, focused on the theme "God of Wonder – the wonder of creation, the wonder of Christ clothing us, and the wonder of community".

Divisional Creative Arts Director, Louise Mathieson, directed a combined Townsville worship band, and the worship group in Brisbane, including young women and teenagers, in uplifting worship and praise.

"It was inspiring to see the conference rise to a whole new level," said Louise. "We really stepped out of the box in some of the things we envisioned and planned, and it



Lieutenant-Colonel Sandra Godkin, Major Julia Metcher and guest speaker Rosy Keane at the Captivated conference in Townsville.

was so exciting to see God bless it and the ladies respond."

Rosy's call to respond after each session evoked some of these moments including on the Friday night, when she passed a ball of yarn among all the women gathered at the front of the auditorium, symbolically linking every person to each other. Rosy encouraged

the women to pray for those next to them.

"Rosy was an innovative speaker, especially with her 'Spoken Words' and presenting biblical teaching, its application to our lives, and paralleling different parts of Scripture to different aspects of life – it was amazing," said Louise.

Rosy received a similar response in Townsville. "Rosy was an inspiring teacher of the Word: truthful, impactful, challenging and empowering," said Major Julia Metcher, Salvos Women Coordinator, North Queensland.

Other highlights of Captivated included a video testimony from Lieutenant Natalie Steele, Mt Isa team leader, and, in Townsville, Lieutenant Lydia Spencer, Mackay Corps Officer; an intergenerational panel; and a presentation from Lucy Davis, Divisional Indigenous Engagement Coordinator, who shared powerfully about her heritage and some of the challenges she has experienced as an Indigenous Christian.

– **Simone Worthing**

Upgraded Eva Burrows Women's Hostel opens in Indonesia

AUSTRALIAN OFFICERS, Commissioners Peter and Jennifer Walker, recently conducted the opening and dedication service of the Eva Burrows Women's Hostel in Indonesia.

The young women's hostel in Bandung, which has undergone major renovations and a renaming, now provides a nurturing home for up to 24 women who have grown up in children's homes but have nowhere to live once they reach university age.

Another Australian officer, Captain Anne Jeffrey, Assistant National Secretary for Women's Ministries, gave the prayer of dedication.

The renovations, including a new kitchen and bathroom facilities, improved security and repairs to doors and windows, were made possible by the Australia Southern Territory's Women's Ministries "Making it Happen" project.



Captain Anne Jeffrey with staff from the Eva Burrows Women's Hostel at the opening.

Army opens first grocery store in US

THE USA SOUTHERN Territory has opened The Salvation Army's first grocery store in the country.

More than 100 local and national stakeholders attended the grand opening of the store, DMG Foods, in Baltimore, Maryland, in March.

Named after The Salvation Army's motto in the United States, "Doing The Most Good", DMG Foods will provide fresh and affordable produce to 1200 families annually and create at least 15 jobs within the community.

DMG Foods will also provide a five-week workforce development program for people seeking employment, and assistance with job placement in retail.

\$50m gift to address city's homelessness crisis

THE SALVATION ARMY in the USA Western Territory has received a \$50 million donation, one of the largest charitable gifts ever given to support homelessness and the third largest donation in the Army's 153-year history.

Philanthropists Ernest and Evelyn Rady announced the donation during a private event at The Salvation Army's Door of Hope centre in San Diego, California. The gift will support construction of the new 32-unit Rady Residence at Door of Hope, which will enable The Salvation Army to help two-parent families for the first time, in addition to single mothers, children, single women, and women in recovery who currently live and participate in programs at Door of Hope.

A second facility, the Rady Center for single men, will be built in the inner-city after The Salvation Army raises the additional \$30 million to complete a capital campaign, designed to address the city's homelessness crisis.



Ernest and Evelyn Rady announce their \$50m donation to The Salvation Army in San Diego.

The Radys' donation to the Army comes on the heels of their \$20 million commitment to the Jewish Family Service of San Diego. When asked about their long history of charitable giving, Ernest Rady replied, "What else am I gonna do? I can't take it with me, so I might as well do something with it while I'm here."

Pacific islands and Bangladesh enter rebuilding stage

SALVATION ARMY STAFF and volunteers are continuing to provide assistance in Fiji, Tonga and Samoa, to those affected by the impact of Cyclone Gita, which devastated the region in February.

The cyclone destroyed homes and businesses in villages and small towns, affecting about 70 per cent of the population. After the initial emergency response in Tonga, The Salvation Army is now working with the Tongan government to assess the best response for the long-term rebuilding process.

Meantime, The Salvation Army is helping people to rebuild their homes in a remote region of Bangladesh.

The Rangamati Hill Tracts, a tribal farming area on the border with India, was until recently unreachable by The Salvation Army. However, when hundreds of people lost their lives and countless more lost homes and livelihoods in a freak landslide in 2017, the Bangladesh Command responded without hesitation, putting forward proposals that have now been agreed to by local authorities.

More than 150 of the neediest families were selected to receive materials with which they can rebuild their homes according to international standards for safe and sustainable housing.

Salvation Army teams respond to earthquakes in Papua New Guinea



Australia's Colonel Kelvin Alley, the Papua New Guinea Territorial Commander (centre), with volunteer workers who are helping distribute food bags to affected regions in the remote highlands.

IN RESPONSE TO the 7.5-magnitude earthquake that struck the remote and rugged Highlands of Papua New Guinea last month, The Salvation Army has sent a small team to be "feet on the ground" in the affected region, where 100,000 families are estimated to have been impacted.

Food bags for an estimated 500 households will be sent with the team. The Salvation Army is the emergency relief response partner of ExxonMobil – the international oil and gas corporation – which paid for the food bags and transported the team into the areas of Hides and Tari via helicopter.

"The team will link arms with local churches and local resources, assist the relief effort

and facilitate more resources," said Colonel Kelvin Alley, Papua New Guinea Territorial Commander. "We cannot underestimate the devastation of this earthquake, nor the sheer enormity of the task. The loss of human life is significant and still climbing (over 100 people). The extent of the destruction is unparalleled in the modern history of this country – the landscape, roads, bridges, buildings, homes, food gardens.

"This disaster has struck a cruel blow to people who mostly struggle day to day for mere survival in any case. It is a most difficult and challenging situation. Our response may be small but nevertheless vital, and will grow. Prayers valued."

Africans embrace Army's world leaders

GENERAL ANDRÉ AND Commissioner Silvia Cox recently embarked on a three-week tour of Africa, visiting Salvationists in Angola, Liberia, Botswana and Zimbabwe.

They led the 10th anniversary celebrations of the Army in Luanda, Angola, and met with the country's Secretary of State for

Culture, Ms Maria da Piedade de Jesus.

They also participated in a variety of activities to celebrate The Salvation Army's 30th anniversary in Liberia. This included worship with Salvationists and friends, rallies, open-air meetings and opening the 12-classroom Albert Orsborn School.



The General and Commissioner Cox dressed in traditional costume on their visit to Liberia.

VICTOR WALTERS



MAJOR VICTOR STANLEY Walters was promoted to glory from Ipswich, Queensland, on 3 January, aged 91. A Celebration Service was held on 6 January at Bundamba Citadel, conducted by his son, Colonel Rodney Walters.

Vic, the third child of Arthur and Amy Walters, grew up in the settlement of Kennedy's Creek, about 140km south-west of Geelong, Victoria, with his older siblings Roy and Ivy. Following the family's move north to Colac, Vic became involved in the Colac Corps, from which he was farewelled in 1951 to enter The Salvation Army Officer Training College in Melbourne. He joined the *Ambassadors* session, which included his future wife Gladys White, a fellow cadet.

Following Vic's commissioning, he was appointed Assistant Officer at Thornbury East Corps. Other appointments included Corps Officer at Jamestown Corps, Box Hill Boys Home, Hobart Home for Boys, William Booth Men's Hostel and Ascot Vale Corps. It was while Vic was at Ascot Vale Corps that he married Gladys on 1 May 1954.

Appointments in four states followed over the next 47 years. These included corps at Heywood, Beechworth, Kensington, and Carlton (all in Victoria); Mount Barker Boys Home (SA), and Open Door Alcoholic Centre (Vic). After transferring to the Eastern Territory, he had appointments at Pacific Lodge (NSW), St Peters Rehabilitation Services Centre (NSW), Endeavour Anchorage Farm (Qld), Collaroy Men's Home (NSW), Stanley Street Men's Home (Qld), Cairns Peoples Palace (Qld), Sydney Peoples Palace (NSW) and Silver Crest Lodge (Qld). The last appointment was as managers at Bethesda Residential Aged Care (Qld), from which Vic and Gladys retired in February 1991. During their retirement, Vic and Gladys involved themselves in Maroochydore Corps and then Bundamba Corps. Vic is survived by his wife Gladys, their children, Stan and

Val, Maxwell, Colonels Rodney and Wendy, Janita and Greg, their 10 grandchildren and six great-grandchildren.

JEAN JANSSEN



MAJOR JEAN JANSSEN was promoted to glory from North Adelaide on 28 February, aged 61. The Thanksgiving Service for Jean was conducted by Major Quentin Castle in Adelaide on 7 March.

Jean Farmer was born to Rose and Donald Farmer in Chatham, United Kingdom, the second of eight children. The family moved to Australia when Jean was six and settled in South Australia. Following her schooling in Salisbury, Jean became a registered nurse. She met Godfredus (Fritz) Janssen at Salisbury Corps and they were married in 1975.

Jean and Godfredus entered The Salvation Army Training College in Melbourne in the *Joyful Evangelists* session in 1978. During their first year of training, their eldest son David was born. As lieutenants, they were appointed to Albanvale Corps in Victoria before moving to Western Australia as corps officers at Narrogin/Pingelly, where Philip was born. Further appointments in Western Australia were in the Social Services Department, as assistant officer at Seaforth Alcoholic Rehabilitation Centre and manager at Bridge House.

An appointment to the William Booth Hostel and Sobering Up Unit brought the family back to South Australia. Jean's appointments were as health care officer – Bridge Program, conference centre supervisor and assistant superintendent at Fullarton Conference Centre, personal care co-ordinator of Linsell Lodge Senior Citizens Residence (SCR)/Jean McBean Court, director of program and chaplaincy – Sunset Lodge SCR and associate director – Family Support Services. Jean's final appointments were as assistant officer at Arndale Corps followed by corps officer, Glenelg.

Due to ill health, Jean and Godfredus re-

tired in 2005. In retirement, Jean enjoyed time with family and friends and also found great pleasure in her craft activities. She is remembered for her loving, caring nature. Our love, sympathy and prayers are with Major Godfredus, Captain David and Mrs Rebecca Janssen with Thomas and Evelyn, Phil, her brothers and sisters, extended family and friends during this time of sadness.

LESLIE CHALMERS



LESLIE RICHARD EDWARD Chalmers went home to be with Jesus, his Saviour, on 24 November 2017, aged 91. Born in Edinburgh, Scotland, on 9 September 1926, Les joined the Merchant Navy at the age of 17. He was involved in protecting France on D-Day, for which he was awarded the French National Order of the Legion of Honour medal.

Les came to Australia after he left the Merchant Navy and then moved on to New Zealand, where he attended a Salvation Army meeting and gave his heart to Jesus. He married Norma and they travelled back to Australia in 1958 and settled in Wagga Wagga, NSW. Les and Norma had five children – Cherylyn, Bruce, Brian, Beth and Ian. They had nine grandchildren, and six great-grandchildren.

Les was employed at the gas works as a plant operator from 1958 until he retired. He was involved in Salvation Army pub ministry, which he loved, and he collected the same street for the Red Shield Appeal for over 40 years.

In 2014, then-Chief Secretary of the Australia Eastern Territory, Colonel Richard Munn, travelled to Wagga to present Les with a Certificate of Appreciation. In more recent years, Les could be found in the kitchen at the corps every Sunday, washing dishes (the recently installed dishwasher has been unofficially named after him). This much-loved man, with his servant heart, will be so greatly missed. Well done, good and faithful servant!

About people

APPOINTMENTS

Effective 26 February

Captain Robert **Champion**, Victorian Emergency Management Liaison Officer, State Social Command, Victoria Division; Captain Katie **Parker**, Associate Corps Officer – Social Program, Darwin Corps, South Australia/Northern Territory Division (additional appointment); Captain Katie **Ryan**, Regional Social Justice Co-ordinator, South Australia/Northern Territory Division (additional appointment); Captain Lynley **Oliver**, Tutor, School for Officer Training, William Booth College and Associate Officer, Deptford Corps, South London Division, United Kingdom Territory with the Republic of Ireland; Captain Stephen **Oliver**, Tutor, School for Officer Training, William Booth College, United Kingdom Territory with the Republic of Ireland (Lynley and Stephen will commence their appointments on 19 July following a period of furlough).

Effective 19 March

Colonel Graeme **Rigley**, Executive Officer Mission Strategy, Mission Enterprises, Australia; Captains Emma and Matthew **Moore**, Corps Officers, Southwark Corps, London (South Division).

Effective 4 April

Lieut-Colonel Laurie **Robertson**, National Head of Editorial, Publishing and Broadcasting*, Office of the National Secretary for Communications (*including Editor-in-Chief responsibilities); Major Brad **Halse**, National Head of Government Relations, Office of the National Secretary for Communications.

PROMOTED TO GLORY

Major Jean **Janssen**, on 28 February.

BEREAVEMENT

Envoy Melissa **Gillies**, of her father, Esmond "Bill" Taylor, on 12 February; Captain Dale **Brooks**, of his father, Patson Brooks, on 12 February; Lieut Elizabeth **Kang**, of her father, David, in

February; Lieut Gemma **Keogh**, of her father, Robert Keogh, in February; Major Mervyn **Lincoln**, of his sister, on 20 February; Lieut-Colonel Robyn **Clinch**, of her mother, Dulcie Mole, on 25 February; Captain Lynley **Oliver**, of her mother, Major Shirlee Green, on 1 March.

RETIREMENTS

Effective 21 February

Major Elizabeth **Wallis**.

Effective 23 February

Major Graeme **Faragher**.

Effective 1 March

Major Alastair **Watson**.

Engagement calendar

COMMISSIONERS FLOYD AND TRACEY TIDD (NATIONAL LEADERS)

Northern Territory Region Thur 29 March-Mon 2 April – Easter services at Alice Springs, Darwin and Katherine. Tasmania Division Fri 6-Mon 9 April – Vision Tour. NSW/ACT Division Fri 20-Mon 30 April – Vision Tour (including officers gatherings and mission conference in Tamworth).

COLONELS MARK (NATIONAL CHIEF SECRETARY) AND JULIE CAMPBELL (NSWM/GENDER EQUITY ADVOCATE)

Sydney 3 Fri 30 March-Mon 2 April – Easter services. *Philippines Wed 11-Sun 15 April – Philippines Women's Conference. Melbourne Fri 20 April – Eva Burrows College Spiritual Day. Sydney Tues 24 April – Red Shield Appeal Multicultural Launch.

*Colonel Julie Campbell only

others

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WORDS

BAILEY JAMES

My name is Bailey James. I'm from Victoria and I'm with the Bellarine Salvos. I was connected by Ethan, a good friend of mine who kept bringing up The Salvation Army at school. I didn't really know about The Salvation Army but he kept bringing up this youth group that he goes to every Friday afternoon after school and I thought it would be a good idea if I went.

At first, I was a bit anxious and felt disconnected from it all. It was absolutely fantastic, but I was just very shy. At the time, I was going through a lot of very depressing things, having arguments with friends I'd known for years, having bad trust issues. I'd just lost a good mate to suicide who I'd known since I was five. I felt hopeless. I felt lost. I just felt like I didn't have a reason to be on earth. I felt like I was accidentally put here. It was a very bad time.

At youth group one night we had this little chat about "people values". I didn't consider myself of any value to anybody. After that, I was in Drysdale waiting to catch the bus at 9.30 at night. I was offered two lifts by the Salvos to which I said, "No thanks I'm all good", so I was just waiting for the bus, just feeling depressed and upset. Then a man pulled over and offered me a lift. Obviously for "stranger-danger" reasons I declined, and said "No thanks", and I made up a story about the fact that my mum was just about to come and pick me up so he wouldn't try to persuade me to get into his car. And so he drove off.

About 15 minutes later he came back and pulled over again, and he handed me \$150. At the time I thought he was either thinking I was homeless, or he was trying to pay me to get in his car, but he handed it to me and he told me that God told him to turn around and hand me this money because I'm more valuable than what I actually think I am. He didn't ask me to get in the car or anything and he just said "goodnight" and he left.



Bailey loves sharing the message of hope, after finding hope in Jesus himself.

I couldn't really explain how I was feeling or how connected that whole night was. It made me really change my perception of God. It was like I had just discovered something that hadn't been found for thousands of years! That's what really changed my perception of Jesus and God.

If it wasn't for the Salvos I wouldn't be here right now. I'd probably be stuck somewhere doing all these very bad things I shouldn't be. Not trying to look for a job, not trying to see what I want for my future, I'd just be at home giving up.

Now, I have a job. I also help in the community by doing the Salvos outreach van. So that's helping out the homeless, helping anybody in need. I love helping out people in need. It makes me feel happy that I'm doing good for somebody else and thinking about others.

Mostly, you know, it's starting a conversation with somebody who's going through hard times, hearing their story, and telling them that there is hope. Because I've been at the lowest of lows and I've come back and now I'm at the highest point that I've ever been in my life. I'm very grateful to be where I'm at, grateful to have the friends that I have, grateful to have the Salvos and be part of it, grateful to have God in my life. ●

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