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*What it means to be an Army
dedicated to caring for people*

others

CONNECTING SALVOS IN MISSION



**Much more
than Just Brass.**

—
John Collinson's 'humble'
idea that's changing the face
of The Salvation Army



MARCH
2017

—
ISSUE 02
VOLUME 01
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"Freely you have received; freely give."

MATTHEW 10:8

WILL YOU GIVE ONE WEEK'S SALARY TO CHANGE LIVES?

William Booth always understood that God's love was to be offered to others; that people in real despair need real hope. And real hope is released through love-filled, practical action. In 1886, Booth called Salvationists to give sacrificially, to deny themselves so that they could offer God's love to a hurting world. So as Salvationists we give generously to the Self Denial Appeal, knowing that our sacrificial giving changes the world because love changes lives. **Thanks to your generosity, the 2016 Self Denial Appeal raised more than \$3.5 million in Australia alone.**

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SELF DENIAL APPEAL 2017

Standing on sacred ground with others.

SCOTT SIMPSON | MANAGING EDITOR

FOR THE CHRISTIAN, caring for others should be a natural outworking of our love for God. "If you love me, keep my commands," says Jesus in John 14:15. Then, in Mark 12, in response to a question about which is the greatest commandment, Jesus answers, "The most important one is this: '... Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbour as yourself.' There is no commandment greater than these" (Mark 12:29-31). In other words, out of our deep love for God should flow a desire to work for the good of others.

Throughout 2017 in *Others*, we will feature The Salvation Army's new Mission and Values Statements in Australia. There are nine of them; four Mission Statements and five Values Statements. We will not only examine the biblical foundation for each but also, for your encouragement, share stories about how Salvationists are living out these statements in the everyday.

Caring for People is the first tenet of the Mission and Values Statements. Expanding on that tenet, the sub-points to the statement are: "Being there when people need us most; offering care and compassion as a sacred encounter with transformative potential."

In this issue of *Others*, Major Jo-anne Brown picks up on the "sacred encounter" aspect of what it means to care for people. "... as we encounter others, we stand on sacred ground and hold out the light, the truth and the transformation that is found in Christ," she writes. "Every place we stand is sacred because Christ is there with us. Every

encounter is sacred, because we bring to it the very presence of God."

Heather Cook, meantime, a Salvationist at South Barwon Corps, epitomises what is means to experience these "sacred encounters" in the everyday. Guided by the Holy Spirit, Heather gives her time to people who are dying, have lost a loved one or are facing the imminent loss of a loved one. It is a simple ministry, yet incredibly powerful; expressing her love for God through showing compassion for others. We tell Heather's story on pages 28-29.

In fact, the more you flick through the pages of this issue of *Others* and read the stories contained therein, the greater should be the realisation that so much of the Christian life is driven by an others-oriented commitment. There is a profound beauty that is found in showing compassion for others, in being there when they need us most and offering them a sacred encounter with transformative potential.

In Philippians 2:4 we read, "Let each of you look not only to his own interests, but also to the interests of others." As theologian John Piper writes, this verse should be "the crucial relational mark of the culture of our church. This is the 'mind' or the 'mindset' that we should have in life together. This is the relational atmosphere where God will grant wisdom for the perplexing work of living in this world." ■

Scott Simpson is Managing Editor of the National Editorial Department





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Raelene Corak and Frank Edwards had a lot of pain and anger in their lives. Raelene even 'hated The Salvation Army'. Then they met a young couple training to be Salvation Army officers, and the healing began. Photo: Shairon Paterson



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Jacob Dyer

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The Salvation Army is a Christian movement dedicated to sharing the love of Jesus by:

➤ **Caring for people**

- Being there when people need us most
- We offer care and compassion as a sacred encounter with transformative potential

➤ **Creating faith pathways**

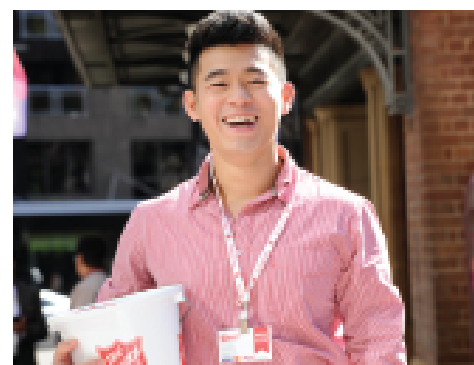
- Taking a holistic approach to the human condition that values spirituality
- We graciously share the Good News of Jesus and grow in faith together

➤ **Building healthy communities**

- Investing ourselves in relationships that promote mutual flourishing
- We find the wholeness God intends for us in community

➤ **Working for justice**

- Tackling the social systems that harm creation and strip away human dignity
- We join God's work to build a fairer world where all can thrive



Compelled to care whatever the cost.

We can't say we love God and not step up when the question is asked, 'who cares?'

IN THE DAYS before mobile phones the phrase, "Here's 50 cents – go call someone who cares?" was sometimes heard to interrupt the story being shared. It was perhaps a bit of sarcastic humour between friends, but perhaps more a symbol of

a world in desperate search of someone who cares. Although the phonebooth may be a thing of the past, the search for someone who cares remains for many. But who cares?

When Jesus was asked which was the most important commandment, he replied: "Love God and love your neighbour." Although asked for *the* most important commandment, he gives two. And the two commandments are connected: with God – comes the neighbour. Hirsch and Frost in their book, *The Faith of Leap*, note that "we might live in a society that wants to separate God from neighbourliness, but you can't claim to love God without loving the neighbour. In Jesus' vision of the world, they are a package deal. So in a kingdom of neighbourliness, the homeless, the widow, the orphan, the illegal immigrant, the poor, the disabled all count. They become agents of hope, opportunities for us to express our confidence in the coming kingdom, rather than threats or inconveniences."

We can't say we love God and not be the ones to step up when the question is asked, "who cares?" Because The Salvation Army is a Christian movement dedicated to sharing the love of Jesus, we share the love of Jesus by caring for people. Across Australia expressions of The Salvation Army are being used by God to transform neighbourhoods one life at a time as we share the love of Jesus by caring for people. Our focus matches his commandment when we are more concerned that our corps attend to our

communities than whether our communities attend our corps.

Caring costs. It is easier to care when someone else is prepared to pay the cost. But when there is no one else to pay the cost of caring, will we still care? Has the place of suffering in service and of passion in mission, been lost in our teaching and lived experience. Throughout the history of the church the greatest secret of evangelistic or missionary effectiveness is the willingness to suffer and die; to pay the cost of caring. The one who serves, who cares, must suffer if light is to shine into the darkness.

Jesus came because he cared. He paid the cost of caring when he suffered and died. He has commissioned his followers to love the way he has loved, to care as he cared. Caring will cost. A movement dedicated to sharing the love of Jesus by caring for people must be a Salvation Army that has developed a culture of "caring whatever the cost". The neighbourhood, with its 50-cent piece, is desperate for an Army prepared to respond to the call, "Who Cares?" with a care-full response:

*Do you sometimes feel that no one truly knows you,
And that no one understands or really care?
Through his people God himself is close beside you,
And through them he plans to answer all your prayers.
Someone cares, Someone cares God himself has
heard the whisper of your prayers.■*

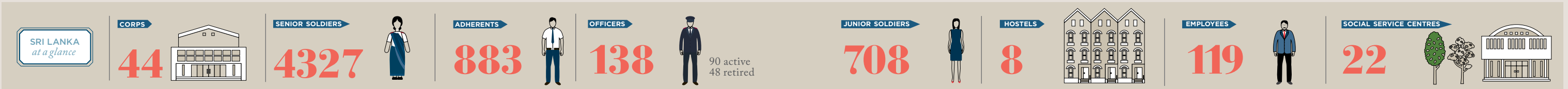
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Commissioner Floyd Tidd is National Commander of The Salvation Army in Australia.
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NATIONAL VISION SURVEY

I invite all Salvationists, employees, and friends of The Salvation Army to share their heart for our movement's future. Please complete the survey online at www.australiaone.info/VisionSurvey

The survey will be open from 27 February until 10 March.



Sri Lanka Territory - A haven for women and children.

How well do you know The Salvation Army world? This month, our Global Focus column highlights the mission of The Salvation Army in Sri Lanka

The Sri Lanka Territory is part of the South Asia Zone of The Salvation Army and its headquarters is in the capital, Colombo. The territory contains two divisions (Rambukkana and Western), two Districts (Kandy and Northern) and two Sections (Eastern and Southern). The territorial leaders are Colonels Alistair and Marieke Venter (Territorial Commander and Territorial President of Women's Ministries respectively).

Australian officers serving in Sri Lanka are Major Peter and Captain Tara McGuigan, who began their appointments in October last year. Major Peter is the Communications and Public Relations Secretary and Captain Tara the Youth and Candidates Secretary.



HISTORY

The Salvation Army has been active in Sri Lanka since Captain William Gladwin arrived from India and held the first open-air meeting near the clock tower in Pettah (the thriving market area of Colombo) on 26 January 1883.

The first Sinhalese Salvationist was Arnolis Weerasooriya, then a young teacher at Trinity College in Kandy. Weerasooriya was looking for a deeper experience of God and ways to be more actively involved in God's work. He and Captain Gladwin formed a team

GENERAL'S VISIT

The Sri Lanka Territory was proud to host The Salvation Army's South Asia Zonal conference in December 2015, which was attended by General André Cox and Commissioner Silvia Cox, the World President of Women's Ministries.

Fifty-five delegates gathered for this important event, including all zonal, territorial, command and regional leaders. The South Asia Zone comprises The Salvation Army's six Indian territories (Central, Eastern, Northern, South Eastern, South Western and Western), with the Pakistan Territory,

(sometimes helped by Commissioner Frederick Booth-Tucker) to travel throughout the island and establish the ministry of The Salvation Army in towns and villages.

Weerasooriya became a Salvation Army officer and rose to become a Colonel, with a reputation and influence that went beyond the shores of Sri Lanka. He died from cholera as a relatively young man after nursing a dying missionary in India. Weerasooriya is buried in Mumbai. At that time he was the Chief Secretary for All India, when Sri Lanka and India were one territory.

Sri Lanka Territory, Bangladesh Command and Middle East Region.

In addition to several days of discussing matters of importance, there were times of vibrant worship and rich fellowship. A group of Salvationists and young people from the Sri Lanka Territory also presented a cultural program filled with music, dance, rhythm, colour and even opportunities to sample some Sri Lankan cuisine. Before the leaders and delegates returned to their appointments, they enjoyed Sunday worship at Colombo Central Corps.

THE HAVEN AND SUNSHINE HOME

The Salvation Army's work in Sri Lanka is multi-faceted. Feeding and education programs, Safe Water wells and livelihood development projects meet critical needs, particularly in rural areas. The Salvation Army's Residential Services continue to serve the nation with comprehensive welfare care for people who, due to the untenable circumstances of their lives, need a place of safety and nurture and an opportunity for a fresh start and a more stable future. This is a serious and longstanding investment into Sri Lanka by The Salvation Army.

One of the longest-running residential

services is The Haven and Sunshine Home in Colombo. Here, The Salvation Army accommodates up to 100 women, babies, children and teenage girls at risk due to the untenable circumstances of their lives. The home provides a safe, loving and learning environment in which residents are equipped and empowered for a more stable and self-determined future.

One of its former residents is Colonel Rohini Hettiarachchi, now Territorial President of Women's Ministries in the India South Western Territory. Colonel Rohini was born and spent her formative years at The Haven. She recalls her childhood with fondness.

SALVATION ARMY LANDMARK

In the heart of Colombo's Central Business District is The Salvation Army's Territorial Headquarters compound. As well as the three-story THQ building are two hostels accommodating 168 young women from rural areas working in the city and the Hope House complex. This is a large multi-functional community centre comprising a school for more than 100 children, a day care centre, a physiotherapy unit, a Salvation Army shop, two guest flats, the Western

Divisional Headquarters and apartments for THQ officers.

Also in the compound, which is triangular in shape and a well-known city property, is Colombo Central Corps, one of eight corps in the Greater Colombo metropolis.

This is a vibrant corps focused on prayer and outreach, with band, songsters, worship ensemble, and many young people seeking God and the opportunity to make a difference with their lives.



Far left: Social Services Secretary Major Shanthi Seneviratne holds a baby at The Haven and Sunshine Home. Left: Former Salvation Army world leader, General Linda Bond, with several of the home's children during a visit in 2013.



The Salvation Army's Adventure Fundraising Program in Australia is running a Sri Lanka Trek in October this year (2017).

The trek, which will raise money for women, children and families in Australia who are in crisis and have been impacted by domestic violence, homelessness and modern slavery, will follow a route through Sri Lanka's central highlands. Each trekker will have a fundraising goal of \$4000.

Trekkers will experience rainforests, tea plantations and villages along the way.

Go to salvos.org.au/adventure for more information.





BEEN THINKING? We bring you a selection of opinion, critical thought, and topical writing to get you engaging with the world around you. To read more of this type of writing, please go to: others.org.au/viewpoint



When is it okay to break the law?

Drawing the line between martyrdom and fanaticism

WORDS | DAVID GOODWIN

I've always prided myself on trying to be an informed voter, who researches the various policies we're voting on. But, last election, I became a single-issue voter. Knowing what is happening to refugees being held in detention centres, I resolved I would only vote for a party with a humane immigration policy – which ruled out both of the major ones. But given that I couldn't change these policies at the ballot box, what was I to do?

TAKING A STAND

When I was editing *On Fire* magazine, I had the opportunity to interview Captain Craig Farrell, who had been arrested for protesting against the Federal Government's refugee policy. He, along with a group of ministers from various denominations (as part of the Love Makes A Way movement), had staged a sit-in at the office of a government minister. They were warned if they did not leave that they would be arrested. They stayed.

Captain Farrell had the full support of Salvation Army leadership, and I personally agreed with his willingness to defy the police and break the law as part of his protest. This did lead me to thinking, though. How much obedience

do Christians owe their governments? At what point do Christians have a responsibility to speak out against what they see as injustice? And in a pluralistic society, can Christians ever justify putting God's law above that of the nation in which they live?

If we do believe that sometimes we are called by God to defy the law of the land, where do we draw the line between something like a sit-in protest, and someone blowing up an abortion clinic in the name of Christ? What is the difference between someone who stands up for the weak in the name of their religion, and someone who flies a plane into a building?

They may seem like extreme examples, but in both cases, the persons acting would say that they were obeying a higher morality than human law.

WORKING THE SYSTEM

In the Western world, in the vast majority of cases, our first port of call should be to change the system from within. That can take many forms, from actually researching the policies of politicians we vote for, to lending our name to petitions and giving up our time to raise awareness of things that we see as unjust. We are fortunate enough that our laws permit peaceful protest and we can get out there and make our voice heard. Or, it might mean paying a bit extra to buy products from companies whose business practices reflect our moral values – you would be surprised how quickly companies will react to loss of market share!

However, there are times when changing the system via lawful means is just not possible. At the moment, it is actually illegal for medical professionals to comment on what is happening with refugees – a state of affairs more suited to a dictatorship than to a first-world democracy. And what about countries

where there is no right to protest, or where criticising the government is a crime in itself? I believe that the next step after exhausting avenues to change the system from within is civil disobedience, the refusal to obey unjust laws. This is an action of omission, not commission, where through our resistance injustice is thwarted.

A TIME TO ACT

There comes a time when all else has failed and we need to actually do something. So, how do we decide what is a morally justifiable act of resistance? As Christians, it is a little simpler – we can run the litmus test of God's word. Is our action of resistance in itself contrary to God's law? If the action we feel called to do violates God's law in itself – as in the example of the abortion clinic bomber – then that is a good sign we are in the wrong.

Another key is to ask ourselves this question: Is it us suffering for our moral stand, or is it others? Martyrdom is when we pay the price for our beliefs, rather than passing it on to those around us. With the example of Captain Farrell, they were the ones who were arrested and faced potential criminal prosecution. If they had done something that had required others to pay the price that would have not been laudable at all.

To me it is simple. Martyrs are willing to die for their beliefs, while fanatics are willing to kill for theirs. Martyrs are willing to take on the price of their convictions, while fanatics push it onto others.

I know which one I believe we are called to be. ■

.....
David Goodwin is the former editor of *The Salvation Army Australia Southern Territory's* magazine, *On Fire*.



WORTH QUOTING.

“Faith sees the invisible, believes the unbelievable, and receives the impossible.”—**Corrie Ten Boom**

The road to character.

What matters isn't what we achieve, it's who we are

WORDS | GLYNN HARRISON

In the end, what is it about our lives that really matters?

A couple of years ago, I gave a tribute at a thanksgiving service held in memory of my friend and mentor, Monty Barker. A fine psychiatrist, inspirational teacher, and outstanding intellect, Monty achieved a great deal in life. There was potentially much that could be said by poring over his CV. But along with other contributors to that service, it wasn't his achievements that I found myself rehearsing in tribute to his life: it was his character.

This put me in mind of the *New York Times* columnist David Brooks' recent book about the road to character. In his exploration of the nature and formation of character, Brooks contrasts two broad classes of virtue. The first class, what Brooks calls “résumé virtues”, refers to the things we put on our CV – the achievements and skills we bring to the market place; the “indicators of esteem” we amass over our professional career. The second class indexes, what Brooks calls “eulogy virtues”, refers to the things people talk about at your funeral.

Brooks contends when people grope around for words to remember us by at our funeral, they don't focus on our CV virtues. Sure enough, they will be often be cited, sometimes in abundance. But even our greatest achievements will be qualified with references to character as well: “He turned his company around

from a failing corner-shop business to a world-class brand that dominated the market for the better part of three decades, but ... he always found time for the little people, to say hello, to notice how they were.”

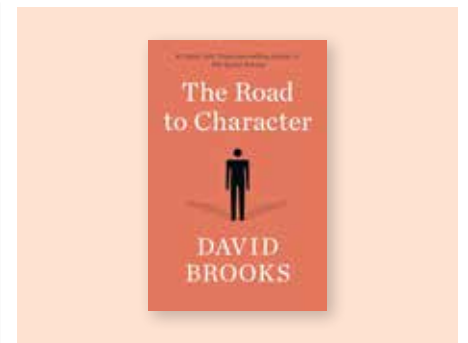
It's the “but” that's important. It's the “but” that gets us beyond the external to something deeper, more significant, more ... eternal. It's as if the human spirit, forced by death to countenance eternal realities, finds itself defaulting to the search for what has eternal significance. And it isn't what we achieve. It's who we are.

Of course, quite often much of what is said at funerals is sentimental fiction, spun through the eyes of spectacles, rose-tinted by grief: “He was a wonderful father and husband” may well gloss a reality that he was married to his job and idolised the wealth that his family shared. But that isn't my point. My point is that the human spirit goes searching

‘It's as if the human spirit, forced by death to countenance eternal realities, finds itself defaulting to the search for what has eternal significance’

for these values even when it needs to spin what it finds. When the spectre of another person's death insists that we face up to our own mortality we sense that what matters, what really matters for all eternity, isn't what we do. It's who we are.

In the light of this, Brooks invites us to become what he calls “stumblers”: “External ambitions are never satisfied because there's always something more to achieve. But the stumblers occasionally experience moments of joy. There's joy in



freely chosen obedience to organisations, ideas and people. There's joy in mutual stumbling. There's an aesthetic joy we feel when we see morally good action, when we run across someone who is quiet and humble and good, when we see that however old we are, there's lots to do ahead.”

In other words, in becoming stumblers we let go of our perfectionist pursuits of achievement and find time to ponder what truly endures.

Monty was a stumbler. Like all of us he struggled with status and approval, and an ingrained quest for recognition. But as others grow less flexible with age, set in their ways, captured by the desire for self-justification, Monty wanted more. In his stumbling he wanted to be better. To be forgiven. To start over again in making a difference in the lives of others and for the Kingdom of God.

That is the road to character. To stumble and then to discover in God's grace that what really matters is that we see grace, know forgiveness and refocus around what lasts. And what matters in the end isn't what we achieve, it's who we are. That is what people will remember. And that is what will shape the legacy we leave in their lives. ■

.....
Glynn Harrison was formerly professor and head of the Department of Psychiatry at the University of Bristol, and was raised in *The Salvation Army*. He blogs at glynnharrison.com



Was Luther a populist?

The mass appeal of the great Reformer

WORDS | JEFF FOUNTAIN

“Luther” and “Populism” are two words we will encounter frequently this year. In this 500th anniversary of the start of the Reformation, populists are expected to influence elections in many countries around the world. Inevitably, the claim will be repeated that Martin Luther was a populist. So, was he? That depends on what we mean by “populism”.

A dictionary definition reads: “support for the concerns of ordinary people, or the quality of appealing to or being aimed at ordinary people.” Nothing wrong with that. Populists can be leftist, rightist, or centrist. No identifiable economic or social set of conditions give rise to it. It is not confined to any particular social class.

Today the term “populism” is often viewed as wooing an alienated public through appealing rhetoric or unrealistic and simplistic promises, and by claiming to take their side against an elitist establishment that has failed to deliver the goods. It aims to build enough popular support to gain political power and dis-

place the corrupt powers that be. Populism flourishes in times of uncertainty, unemployment and hardship, seeking scapegoats for all that is wrong in society. This sort of populism polarises society.

Populists seize opportunities to use the latest technology to get their message to the masses, short-circuiting traditional media often identified with the establishment. Social media, especially Twitter, has become a favourite way for populists of immediately responding to latest developments and keeping the initiative. Populists often use “politically incorrect” language, speaking the language of the man on the street, unafraid to confront, offend and alienate, avoiding diplomatic niceties.

Populists appeal to emotion more than to reason, and in worst cases deliberately manipulate their public through propaganda, what everyone now calls “fake news”. It is often said that the first casualty of war is truth. But 2016 saw such widespread use of emotional slogans with little relation to reality that “post-truth” was chosen as the *Oxford Dictionaries* Word of the Year – described as “an adjective defined as relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief”.

While the concept of post-truth has been in existence for the past decade, *Oxford Dictionaries* observed “a spike in frequency this year in the context of the EU referendum in the United Kingdom and the presidential election in the United States”.

So, was Luther a populist? He was not a politician seeking popular support. He had no political ambitions. He never ran for any political office. He was a theologian, a priest, a preacher, a professor, a writer and a Bible translator. And yet his speaking, actions and writings had profound political fallout which reshaped the political map of Europe. His message, while not in the first place aimed at the public, certainly stirred the masses. After the publication

of his *95 Theses*, crowds turned out to greet him on his travels. On his arrival in the town of Worms for his trial, he was escorted to his lodgings by 2000 supporters. One contemporary writer polled people in inns around the territory and reported that three out of every four persons he talked to supported Luther.

His brave stand galvanised the popular imagination and has been often blamed for inspiring the bloody Peasants’ Revolt of 1524-26, a result of a tumultuous collection of grievances in many different spheres: political, economic, social, and theological. Yet Luther eventually joined with the “lawful authority” of the burghers, nobility, and princes, preaching peaceful progress and passive resistance. No circumstances justified violence to be used on behalf of the Gospel, he argued.

While his revolutionary and powerful use of the new technology of printing, his sometimes vulgar language, appeal to the masses and opposition to the “corrupt elites” of church and empire certainly resonate with the populist image, his goal was to reform, not overthrow, the established order. Even when excommunicated, Luther saw the new church structure as an emergency measure. Despite his emphasis on the priesthood of all believers, he retained the role of the bishop. He had never intended to break with Rome.

Luther was committed to divine truth, not emotional manipulation. The driving force of his life was his search for God’s grace, as Pope Benedict emphasised when visiting Luther’s monastery in Erfurt in 2011. His emphasis on the Bible as God’s Word, the Church as the People of God, the priesthood of all believers, the confession of the crucified Christ, and individual freedom of conscience and faith, has after 500 years been officially embraced by the Church of Rome, something Luther would rejoice to see. ■

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Jeff Fountain is the director of the Schuman Centre for European Studies. He blogs at weeklyword.eu



WORTH QUOTING.

“No great work has ever been accomplished without abandonment to it.” —Samuel Logan Brengle

Be bold for change

It’s time to end forced marriage in Australia

WORDS | LAURA VIDAL

Just a few hours before I sat down to write this article, I was with a young woman at a school in Sydney. She was facing a forced marriage; promised to a man 12 years her senior. Through physical and psychological abuse, she was being presented with no choice other than to enter into the marriage. Fearful, alone and exhausted, she shared her story with me, taking a chance and boldly reaching out, hoping that there was something else for her, that this marriage was not something she had to do.

In Australia, forced marriage is an act of slavery that was criminalised in 2013. Since then, the Australian Federal Police has received 113 reports of this practice. The criminalisation of forced marriage has led to a concentrated effort by the Federal Government and community to raise awareness, but there remains little comprehensive data available about the true extent of this practice in Australia. The shame and fear associated with reporting a forced marriage means that what we know about its prevalence is only the tip of the iceberg. Many choose not to report to the police for fear of the consequences that any involvement with law enforcement will have on their family and community. Also, many people in the community do not know how they can help people like the young woman I met at the school.

Individuals impacted in Australia by forced marriage are primarily girls under the age of 18, with relatives or people close to them alleged to have organised

or be organising a marriage without their free and full consent. The framework to support these individuals in Australia is developing, but there are significant gaps in the availability of appropriate services. Access to support services is contingent on cooperation with law enforcement.

On International Women’s Day last year, I wrote an article for the *Huffington Post* on this issue, recommending that broadening Australia’s approach to forced marriage is the next step to empowering women and girls. While attitudes are shifting, there has been no substantive change to Australia’s response in the past 12 months. I write again, calling for the same advances to Australia’s response. As with victims of crimes such as family violence or sexual assault, services should be made available to people, without a requirement to cooperate with police. Additionally, state and federal government agencies need to develop cooperative frameworks to ensure that no person facing forced marriage falls through the cracks.

Forced marriage is an act which deprives somebody of their human rights. While recognised as a form of slavery in Australia, globally forced marriage is understood as a form of gender-based violence. It does affect men, however the highest representation of victims are women, demonstrating that we continue to live in a world where the rights of women/girls are not equal. One could further argue that the cooperation requirement with law enforcement in order to access support, disadvantages women and their right to live free from violence.

The theme for International Women’s Day in 2017, on 8 March, is “Be Bold For Change!”. It requires all of us, men and women, to engage in purposeful collaboration. It is evermore pressing for us to take action when as a sophisticated country there remain unacceptable levels

of disparity between men and women. We cannot stand by and accept that women face situations of forced marriage as a result of their diminished status in society.

There is no simple solution to ending forced marriage. However, we must start by committing to genuine engagement with communities to recognise that women and girls have equal value to that of their male counterparts. In recognising their equal value, we can promote empowerment, choice and opportunity. Women and girls have a right to choose who, when and if they marry.

The young woman I met at the school in Sydney displayed tremendous courage in reaching out for help. Women and girls like her deserve no less than our equal courage, to be bold in our actions, to agitate for change and lead the way for women and girls to experience the full realisation of their rights. To learn more about The Freedom Partnership’s work on forced marriage in Australia, go to endslavery.salvos.org.au/learn/identify-ing-slave-like-or-forced-marriage ■

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Laura Vidal is the National Projects Coordinator for The Freedom Partnership – to End Modern Slavery. In this role, Laura coordinates The Freedom Partnership’s response to early and forced marriage in Australia.

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

So much more than Just Brass.

Humble idea that's changing the face of The Salvation Army

WORDS | JESSICA MORRIS

Watching children tumble out of a big, white bus and make their way into South Barwon Corps on a Thursday afternoon is akin to witnessing a mini-stampede. All are dressed in varying school uniforms, and each carries a stately black case in one hand. It's their most treasured possession – their musical instrument.

When John Collinson began Just Brass in 2010 at the corps, located in Geelong's southern suburbs, it was a humble idea – give children the ability to play an instrument and you also provide them with a new social group that supplies the values, skills and qualities they need to flourish in life. Today, Just Brass is an international movement. But for all its media coverage and well-intentioned furore, this fades into the background as soon as the kids arrive at the corps where it all started.

"I stuck my head in the door at Whittington Primary School where my wife worked, which is in one of the state's most disadvantaged areas, and thought I better offer some of the kids free lessons," explains John, who is now the Just Brass Consultant, based in Melbourne. "I'd been away from the Salvos

for about eight years and got invited to South Barwon Corps in Geelong. I re-connected and then the Army appointed my brother and sister-in-law (Captains David and Kylie Collinson) here, and we just put our heads together. We talked about ways to change the world, and the idea came out of that."

Previously a member of the Royal Australian Air Force and Co-Director of the Melbourne International Festival of Brass, John has music running through his veins. So when it came time for the corps to engage the community, the unlikely lure of the brass band was their "foot in the door".

"We had about 15 guys in the band here, and 18-20 instruments in the cupboard, so we did a little information night. We opened it up to schools, Mainly Music and fringe people," John explains. "They had hardly any kids music programs at the corps at the time, and about 30-something people turned up and off we went."

VOLUNTEERS STEP UP

Though simple, the premise of Just Brass is extremely effective. Go into a primary school, offer students free music lessons once a week, and form a school band.

Every term they perform for a community group and their school. "There are lots of kids coming into the program who never get out of Geelong or rarely get out of their community," says John. "For me it's giving them an experience of life."

Students also attend Thursday afternoon rehearsal at the corps, where they engage with other students across the region. Divided into a communal band based on their skill level, they finish each term with a concert where accomplishments are celebrated and members graduate into higher-level bands. "These kids want to be part of a team," explains John. "That's how we developed a leadership [culture] too – because the band is beautifully set up. You can have the leader of the trombone section and the leader of the cornet section, so it breaks up like a football team."

When the children graduated to high school, the need for a next-level youth band became clear, and later the corps' senior brass band was also included in the program. "We've got seven kids who have come through Just Brass who are in the senior band. They're knocking on the door, 'When can we join?'" laughs John.

As Just Brass continues to grow, the need for funding and manpower has become imperative, but that's the beauty of The Salvation Army, John explains – everyone is willing to lend a hand. And, ultimately, that has made Just Brass the thriving enterprise it is today. Just six years into ▶



Grant Herron (left) met John Collinson when he became part of the first Just Brass program in 2010. Photo: Jacob Dyer





Just Brass has become a family affair for the Ponnann family – (from left) Hans, Kirvanna, Yogeeta and Keehane – with John Collinson. Photos: Jacob Dyer

its existence and the program has expanded to where it now reaches more than 600 children across Australia. It is estimated that by 2020, this figure will rise to around 2500.

“The Salvation Army have the hall, the bus, the music stands and instruments, and the thing that we’ve got is people. Salvos are generally people who want to do something,” John says.

COMMUNITY OUTREACH

John’s statement certainly rings true the day I visit South Barwon. Long before the ragtag bunch of kids arrive, bandmasters are setting up, grandparents are cutting fruit slices for afternoon tea, and parents are making themselves comfortable in the lounge. The sense of community is palpable, and I soon discover that there is only one band leader on staff who also teaches weekly lessons at four primary schools. Everyone else is a volunteer, either a member of the corps or a family member, who believes in the mission of Just Brass.

“We’re constantly working on the pathways for these kids. For me, the program has never been about how many kids can we get to church in seats. I think that stuff will look after itself in a sense. We’re about transforming lives and building these relationships,” says John. “There’s 650 kids doing Just Brass at the moment across Australia. I think we can probably double that in the next year. I think we’ve set up what I hope will be a long-lasting leadership development program in the Army.”

Just Brass certainly didn’t start as a conventional outreach program. Instead of expecting people to come to them, John and the team went out to give children the chance to belong to something bigger. Not just a brass band, but a community of people who believe they can achieve anything. And this doesn’t just transform their communities; it’s changing the face of the Army, too.

Jessica Morris is a writer for Others magazine.



How a tuba changed a family’s life

YOGEETA Ponnann found out about Just Brass like most parents. Her eight-year-old son, Kheehane, brought a note home from school offering free music lessons. Knowing her son would never have received this opportunity in their homeland of Mauritius, she leapt at the chance to involve him in the program. Marking “tuba” as his first choice, the Ponnanns’ journey with Just Brass had begun, and it would transform her family’s life.

“I didn’t really know what brass instruments sounded like or what they looked like, and when he came home and said, ‘I want to play tuba!’, he did not know what a tuba was!” says Yogeeta.

Moving to Geelong from Mauritius in 2008, Yogeeta and her husband, Hans, raised Kheehane, now 13, and daughter Kirvanna, 11, in a faith-filled household. Working split shifts as a chef, she struggled to find a faith community to belong to. It was only when the kids joined Just Brass through Tate Street Primary School that the family found a home at South Barwon Corps.

“We had no idea Just Brass was being held at a church until we came for a concert,” says Yogeeta. “I talked to John Collinson, and he said, ‘You’re welcome to come here one Sunday,’ and we came in and really enjoyed it.”

Naming that first Sunday as “one of the biggest moments” of her life, the community her family discovered at the corps transformed their lives. “Some people knew Kheehane already from Just Brass, and it was like they already knew us as well. It just seemed like we were already part of it,” she says.

Hans has also become involved with Just Brass, taking on the role of bus driver. “In all honesty, there’s no words to describe what Just Brass has given us,” says Yogeeta. “We would never, never been able to afford to send the kids to music lessons. It’s a lifetime experience – it’s everything.” – *Jessica Morris*



Raising up leaders

EVERY few weeks during 2016, between youth band and senior band practice at South Barwon, John Collinson met with six teenagers. They shared a meal and discussed life, faith and leadership. Some of this group had been a part of Just Brass since it began in 2010.

Leadership development is built into the Just Brass program at every level, but the Just Brass Future Leaders program has the long term in view. “It’s probably the most exciting thing I’ve done in the program after all this time,” says John, who has now handed over leadership at South Barwon and plans to start Just Brass in other corps.

Year 11 Geelong student Grant Herron was one of John’s original Just Brass recruits. He knew nothing about brass music, but immediately gravitated to the baritone. “What I liked about Just

Brass then is the same as I what I like about it now. I like hanging out with my friends and having something to talk with them about,” says Grant.

Grant also credits the program with giving him a way to navigate some tough moments in his younger years. “When I was seven my parents divorced and when I was 11 my best friend died. Music took me to a different place. If I needed someone to talk to, I had that. It’s also taught me how to be different and to embrace difference.”

“One of my priorities is to get the Future Leaders program happening in most of the programs,” says John. “You don’t see the fruit of the program in terms of the connections and the real belonging of kids and families until you’ve been at it for a few years. It’s exciting to see them become the future leaders of the program, but they’re much more than that. They are the future leaders of the Army.” – *Anne Halliday*

Model spreads far and wide.

WORDS | ANNE HALLIDAY

From humble beginnings at South Barwon Corps in Geelong, The Salvation Army's Just Brass program has spread across Australia and beyond our shores, impacting corps and communities alike. It is now established in 12 corps across four Australian states, New Zealand and the United Kingdom.

ORANGE

Orange Corps, in central western NSW, was the second corps to start Just Brass after then-Corps Officer, Major Greg Saunders, was inspired by what was happening at South Barwon. He started with 18 students from the local public school, and four years on the program comprises three bands with links to three schools and 54 students. Major Saunders moved on from the corps at the beginning of 2015 but the program is still thriving under Megan Hodsdon, the Just Brass coordinator. "The program has brought a lot of young people into our corps on Sundays," says Megan, "and we now have a monthly youth group."

In the past year four junior soldiers have been enrolled at Orange, three of whom came from the Just Brass program and were not connected with the corps prior to their involvement. In keeping with the South Barwon model, the corps sends music tutors into the schools to teach students. Once a week, the students come to the corps for band practice. Weekly homework includes



Just Brass is now making an impact far and wide - (left) the Jacaranda Brass group from Grafton; (above left) Captain Greg Saunders, who has overseen programs in Orange and Nambour; (top) three members of the band in Orange; (right) Isobel Burton and her cornet.



practising their musical pieces as well as memorising a Scripture verse and a challenge to live out its message practically.

NAMBOUR

When Major Saunders left Orange in 2015 to take up a new appointment at Nambour Corps, it wasn't long before he started to hear some familiar questions from corps members. "Like in Orange, people were asking: how can we connect with our community? What have we got to offer them?" he remembers. "So, I suggested what I had seen working with Just Brass."

Building a partnership with nearby Burnside Primary School, the corps has established a program with 20 children from the school and another five from the corps. "Our role is to build relationships with the kids and the family and we try to be ourselves and pray for the right words at the right time," says Major Saunders. "But it's always relationship first. For me, music is like giving the kids a toe in the water of the great ocean of God."

At the end of the year, the corps combined their Mainly Music ministry with Just Brass for an end-of-year concert, drawing more than 120 children, parents and friends. "This year I have seen the corps come alive," says Greg. "We have 20 families who are now connected to our church that 12 months ago we didn't have."

GRAFTON

Another expression of Just Brass is at Grafton Corps, in northern NSW. They call their program Jacaranda Brass. "All the public schools in our area have a music program, but the Christian school where my daughters attend, didn't. So we started there," said former Grafton Corps Officer, Major Colin Young, who saw the program grow to involve 25 students and partnerships with three public schools.

This year, the band was part of Grafton's Jacaranda Festival for the first time, marching in the street parade. "The program has encouraged the corps to look outside itself," says Major Young. "We are beginning to understand we can no longer expect people to come to us if we want them to hear the good news of Jesus - we have to go out and build relationships."



REDCLIFFE

Redcliffe City Corps launched its Just Brass program mid-last year at Kippa-Ring State School, starting with 11 band members drawn from Grade 4. At the end of the year the corps held an afternoon tea and carols event, at which the band played.

"Every band member had brought someone with them," says program coordinator Robyn Mead, a retired music teacher. "And all those who have been involved last year are returning to the program in 2017. That says to me that it's working. This program is all about giving kids a sense of belonging and teamwork".

Just Brass is expected to open six new programs around Australia in 2017. For more information visit sarmy.org.au/Ministry/JustBrass

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Anne Halliday is a writer for *Others* magazine.
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‘I hated The Salvation Army’

Raelene’s ‘crazy’ road from resentment to forgiveness

WORDS

BILL SIMPSON



Raelene and Frank, who have found a ‘new family’ at Maroubra Corps, in Sydney’s east.

Raelene Corak has been angry with The Salvation Army almost all of her life. As a child, she was told her family blamed The Salvation Army for the murder of her mother. She has always believed that. Some family members still feel that way.

The man convicted of her mother’s murder in Sydney in 1971 did have a Salvation Army connection. Army records confirm that he was not an officer or envoy. But some Salvation Army members recall the man as a soldier at Waterloo and then Congress Hall Corps in Sydney for a few years.

At his trial, the man was identified as a storeman and packer. Newspaper reports indicate the trial judge directed The Salvation Army be kept informed of the man’s progress. The man, described in the newspaper as a “God-fearing man”, was found dead in his cell at Goulburn Jail the following year. Another inmate was charged with his murder.

Raelene was 18 months old when her mother was murdered. She had little to do with her father and hasn’t seen him for 30 years. She was taken from her family after her mother’s death and spent the next few years moving from one children’s home to another – mostly homes run by the Catholic Church.

At 14, she ran away from a home and lived on the streets and with friends. By 18, she was living with a girlfriend. She got a cleaning job at a Sydney suburban hospital. At 19, she had her first child.

Raelene married at 21 and had a second child. She says she only got married to provide some security for her children. “I married more for convenience than love,” she says. “It wasn’t a real marriage.” She had a third child in the marriage, but then separated from her husband.

The next 18 years were “crazy”. She lived wherever she could find somewhere to rest her head. It could be on the streets, in cars or with friends or family. Sometimes, she would return to her former husband “just because it was convenient”. Sometimes, her children stayed with her; sometimes they stayed with their father. One son was in jail by the time he reached 15. “There wasn’t much purpose to my life, then,” she says. ▶

MEETING FRANK

Two years ago, she met Frank Edwards, whose life story – certainly the first few years – in some respects, was not dissimilar to her own. They met through an agency that assisted Aboriginal people who had been taken from their families as children. Frank was taken from his mother when he was two-and-a-half. His father had been murdered. He was placed with a family, who later adopted him.

Frank's life with his adoptive family was good. The family had strong church connections. Frank attended Sunday school as a child and stayed in the church as he grew. He married in 1998 when he was 32. Frank was successful in property investment. But he began drinking and gambling heavily. His marriage ended in 2011. It was, says Frank, an amicable separation. Frank felt guilty about the impact of his drinking and gambling on his marriage and left with nothing to show for his years in business.

Some years later, he met Raelene as they, along with other Aboriginal people, were provided with an opportunity to better understand and deal with separation from their birth families. Raelene and Frank's relationship blossomed in late 2015, but there were still serious interruptions to Raelene's life – more homelessness and stress. Frank intervened on Raelene's behalf, taking her case to the very top of the government department and ministry he believed should be supporting her.

In July last year, Raelene was offered a government house at Maroubra, on Sydney's eastern beaches. She gladly accepted the offer. Raelene needed furniture for her new home. Despite her negative attitude toward The Salvation Army, she and Frank called at the Army's Maroubra centre seeking assistance. "It was a Monday morning," Raelene says. "We were invited to stay for breakfast. People were really friendly and helpful. I met Matt and Jacqueline Gluyas (corps team leaders). We formed an almost immediate bond."



Raelene was invited to a Sunday morning service. She was invited to a weekday prayer meeting. She has been a regular at both events ever since and is now part of the corps community helping others. "I was amazed," she says. "I was a victim of the past. I had a lot of resentment, especially for what happened to my mother. But I now had a connection with Matt. I was a spiritual sort of person. I had been raised by Catholic nuns. Matt listened to me and he talked with me. I began to realise that I needed healing to forgive the past. I hated the world. I hated The Salvation Army."

**Maroubra Corps leader Matt**

Gluyas has been a rock of support for Raelene and Frank, helping them find peace with issues from their past. Photos: Shairon Paterson.

GOD'S GRACE

She reached a position where she could – and did – forgive The Salvation Army. "All the weight I had been carrying almost all of my life was lifted from me when I did that (forgive)," she says. "I have given it all to God. I have God in my life now. I thought that I wasn't worthy of God's forgiveness for me. But Matt has shown me that I am forgiven; that it's God's grace and not my worthiness that does it."

Raelene and Frank recently became engaged. He is saving to buy Raelene a ring. They plan to marry this year. "We want our wedding to take place at the Maroubra Corps, with our friends we see every week," Frank says. "They are our family now. They love us and we love them."

While Raelene believes that she has dealt with her past hurt, Frank confesses that he still has a way to go, especially in understanding how and why he was taken from his mother. "Forgiveness is not coming easy for me. There are still issues to resolve, for me. I have learned to be thankful to God for putting me with such a good (adoptive) family, but the whole Aboriginal children being taken from their birth families still causes me anxiety.

"I still don't feel as close to God as I did when I was younger and active in my church life. But I am taking active steps toward the point where I know that God has forgiven me. I think I am getting closer to God every day, with the help of my friends at The Salvation Army.

"Where I am today, I think, has to be in the will of God. Raelene and I have each come a long way and we are grateful to God and the people at Maroubra for making this possible." ■

"I have God in my life now. I thought that I wasn't worthy of God's forgiveness for me. But Matt has shown me that I am forgiven; that it's God's grace and not my worthiness that does it"

Bill Simpson is a contributing writer for *Others* magazine.

My one-bag life.

A sacrificial journey to a place of amazing beauty

WORDS | EMMA MOORE

Two years ago, I lived in a NSW country town. Etched in my memory is a T-intersection where a general store sits and where three roads meet. One road is sealed and leads back into town. The other is unsealed, dusty and winding through the rolling hills towards isolated farms.

This junction, or intersection, reminds me of the place I found myself two years ago; a mother to two small children (my daughter, Zephaniah, was 4, and my son, Ezra, was 2), a wife (to Matt) and a Salvation Army officer. I longed for a simple life but found that the clutter of my everyday was overwhelming. I sat at an intersection. One road continued on towards more clutter and the other led to a very different and simple place.

In The Salvation Army, the Self Denial Appeal marks a time of self denial for the purpose of raising funds for overseas mission. Each year, I forgo something simple to set aside funds for the appeal. But that year, as I faced the junction and realised that things had to be different – more simple, more uncluttered – I made a decision. I embarked on a journey of eliminating my personal belongings and decided to live on the very minimal.

I selected a bag and through a process of elimination I placed personal belongings (including clothing, shoes, toiletries,



books and study items) in the bag. For 40 days I lived off the items in the bag and nothing else. During this time I did not purchase any new items and did not use any belongings that did not fit in my bag. It was an experience on the unsealed, dusty and winding road leading out of town and to a place of amazing beauty.

Self Denial Altar Service Sunday has always been very meaningful to me. I usually lay my offering at the altar and then stay there in prayer, sobbing my heart out. For me, any sacrifice I make seems so minute and insignificant compared to the great need in our world. I always feel there is more that I can give up, more I can do, more I can offer!



Self Denial Appeal 2017

I embarked on a journey of eliminating my personal belongings and decided to live on the very minimal'

↑
Captains Matt and Emma Moore. Emma embraced the Self Denial Appeal in a very practical way. Photo: Lena Pobjie

My life was changed for good through my “one-bag life” experience. I admit that I am still weak in my approach to material goods, but I have learnt that when we say “yes” to only a few things we can easily say “no” to the excess. This realisation has given my life beautiful space or margins, and it is here in this space and in these margins that Christ speaks ever so clearly.

Read more about Emma’s Self Denial Appeal journey at others.org.au

Last year, the Self Denial Appeal raised more than \$3.5 million in Australia alone, funding mission support in Papua New Guinea, Tanzania, Malawi, Pakistan and Kenya. This year, the appeal (26 February–2 April), will feature the Philippines, Sri Lanka, Kenya and Mexico. For more information about the Self Denial Appeal, go to selfdenial.info ■

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Captain Emma Moore is the Mission Leader at Booth College, Bexley North
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SACRED ENCOUNTER

Truth and transformation found in Christ

WORDS | JO-ANNE BROWN



CARING FOR PEOPLE

- Being there when people need us most
- We offer care and compassion as a sacred encounter with transformative potential

HE KNELT AND wrote on the ground. The crowd drew breath and waited. They hadn't expected this. He should be joining in with the condemnation, even picking up his own stone! The woman was clearly at fault and the requirements were clear. He should know this! Silence. One by one the crowd melted away until Jesus was left alone with the woman. In the quietness, there was no condemnation, no discussion of guilt, no sermon on repentance or penance – just the simple admonition: “Go now and leave your life of sin” (John 8:1-11).

Sacred encounter. In the midst of a teaching session comes the opportunity to live out the truths of the Gospel. A compassionate Jesus, neither ignoring nor exploiting sin, embodies the God of compassion and offers a new way forward. Each encounter with Jesus was sacred and offered new opportunity. He noticed, he stopped, he questioned and he touched people he encountered as he lived his life. His touch and his presence brought healing, hope and restoration.

We often consider “sacred” to indicate what is set apart for the worship of God. In the Old Testament the word sacred was used frequently to describe the temple, the objects used to worship in the temple, the clothing the priests wore in the temple, the incense used in temple worship, etc. The word “sacred” is used far less frequently in the New Testament – perhaps because sacredness was most

clearly seen in the person of Jesus Christ, more than in any material object. Jesus himself is sacred: set apart for God's purpose, closely and intimately connected with God. Connection with God was now more than ever seen in everyday life, through connection with Jesus.

Jesus, sacred and set apart for God's purpose, is the true and radiant reflection of God himself, the “exact representation of his being” (Hebrews 1:3). Compassion is at the heart of who God is. The Psalmist sings of this all-encompassing experience of God: “But you, Lord, are a compassionate and gracious God, slow to anger, abounding in love and faithfulness” (Psalms 86:15). The Old Testament is a rich history of this compassion. And in Jesus we have the very embodiment of this compassion. He showed compassion on the crowds, on those who needed healing, and to many others he encountered on the journey. His compassion was expressed through meeting physical needs (providing food for a crowd, Matthew 14:14), ministering healing (Matthew 20:34), or expressing love, acceptance and forgiveness.

Jesus was always true to who he was: the exact representation of God's being. Every encounter was sacred because every encounter brought the fullness of God into the presence of the other. Every encounter was the opportunity to live out

the power of the Gospel – through word, touch, healing or deliverance. Always, an encounter with Jesus left the other with the hope of something else – although not everyone realised or embraced this.

As followers of Jesus, we hold within us his sacred presence. Thus all of life is sacred. His presence within us means that there is no time or place that is not sacred. There is no encounter that is not sacred. Just as Jesus is the exact representation of God's being, so also are we, as his followers, a reflection of God. For us, too, then, each encounter is sacred encounter as we bring the presence of God into wherever we are, and as we live out the compassion that he embodied. If Christ lives within us then we cannot fail to bring Christ to whatever circumstance we find ourselves in.

Perhaps the key thing is our own awareness of this truth, and recognising that as we encounter others, we stand on sacred ground and hold out the light, the truth and the transformation that is found in Christ. Every place we stand is sacred because Christ is there with us. Every encounter is sacred, because we bring to it the very presence of God. ■

Major Jo-anne Brown is a Spiritual Life Development team member based in Brisbane.

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A quiet visitor in times of need.

Heather's ministry led by the Spirit

WORDS | BILL SIMPSON

Every Sunday morning, grandmother Heather Cook sits in the tenor horn section of her corps band. She has been playing in Salvation Army bands only since her mid-50s.

There was no place for females in Army bands in Melbourne when Heather was being raised by officer parents. But just over 10 years ago, when Heather and husband David were soldiers at Canberra City Corps, the bandmaster announced the band would fold unless there were more players. Heather accepted the challenge. She learned to play and, eventually, joined the bandmen.

One year later, for family reasons, Heather and David moved back to Victoria after 30 years in Canberra. They settled at Leopold, on the Bellarine Peninsula, 85km south of Melbourne, and joined the South Barwon Corps. David sits behind Heather on baritone in the corps band. She loves the band, but there is something else that even most of her corps doesn't know. When some people at South Barwon Corps read this article, says Corps Officer Captain Mal Davies, they will be surprised. "Heather goes about her ministry so discreetly and

humbly," Captain Davies says, "that not many people are aware of it."

Her quietly carried-out ministry perfectly reflects the Caring for People tenet of The Salvation Army's new Mission and Values statements in Australia: "Being there when people need us most ... offering care and compassion as a sacred encounter with transformative potential."

Heather gives her time to people who are dying, have lost a loved one or are facing the imminent loss of a loved one – when people need us most. Her call to the ministry came in Canberra almost 25 years ago. "It was during a Red Shield Appeal Sunday morning service, of all things. I was sitting in the Canberra City Temple feeling sorry for myself having to go out and collect straight after the meeting." On her mind was a television segment about a young military officer who was a hospice volunteer.

"During the Sunday worship service, I felt God's spirit speaking to me and reminding me about this young man. God said, 'I want you to apply to become a hospice volunteer. I will support and be with you all the way.'" She became a hospice and home visitor for a church



organisation for almost 15 years.

After returning to Victoria almost 10 years ago now, Heather wasn't able to find an organisation that would allow her to do her work in the same way as she did it in Canberra. So, she did it, anyway, independently. "I visit people," she says, "when the Holy Spirit tells me to. I have learned to listen to and appreciate the Holy Spirit. When the Spirit directs – and he does – then it is my responsibility to act."

It was her father, the late Brigadier Horry Wishart, who taught her the

awareness of the Holy Spirit. "The Holy Spirit was large in the life and teaching of my father," she says. "So now, I wait for the Holy Spirit to speak. I don't go (to visit) unless I know for certain that the call has come from God. He makes it very clear. And when I visit, people tell me that I turned up just at the right time."

Heather visits corps members and the community, in general. On a recent Saturday, Heather was shopping at local markets. She was aware of a woman who was grieving the loss of her husband. She had delayed visiting. "I had been making

excuses. But while I was shopping, the Holy Spirit said, very clearly, 'Go'. So I went. I told the woman that the Holy Spirit sent me. After we had spent time talking, she said to me, 'I am glad you listened to the Holy Spirit'.

"I come from a deep calling. If God hadn't called me to this work, I couldn't do it. I am very comfortable that if God has called me, he will equip me." ■

Bill Simpson is a contributing writer for *Others* magazine.

"During the Sunday worship service, I felt God's spirit speaking to me and reminding me about this young man. God said, 'I want you to apply to become a hospice volunteer. I will support and be with you all the way'."

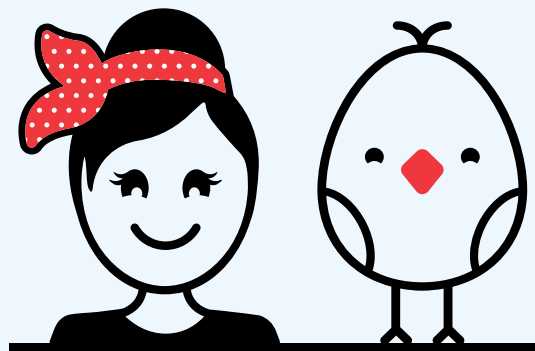
Heather Cook waits on the guidance of God in her caring ministry. Photo: Brad Ogle



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Empowering women globally

When officer training was fast and furious!

With The Salvation Army amalgamating its officer training colleges as part of the move towards Australia One, Army Archives takes a look at officer training through the years

WORDS | LAUREN MARTIN

JUST THREE YEARS after The Salvation Army began in Australia, moves were made to train new officers. In the early 1880s, a small training centre was set up in a corner shop in Adelaide, and cadets in Sydney were taught from a room at headquarters. The first dedicated training centre was established in South Melbourne in June 1883, and by March 1888 a new men's training school was opened in Punt Rd, Richmond.

Training of officers at the time matched the spread of The Salvation Army across the nation in those early days – fast and furious! The Punt Rd training college accepted 20 cadets at a time, with a total of 80 trained in the first year, which equates to about three months' training time for each session. The program was mostly practical rather than theological or academic. Each day would start with a long march to knee-drill at 5am, which was followed by street meetings, the selling of the *War Cry* magazine, house work and a public meeting at night.

In 1889, the first training home for women opened in Richmond. This was run much like a religious order under the watch of principal, Staff-Captain Mary Shackson. The women would march to the men's home in Punt Rd for lectures and conduct practical training at the North Richmond Corps.

Both training homes were affected by floods in 1891, and in 1900 the men's training centre was destroyed by fire, prompting the Army to rethink its training as it constructed a new purpose-built centre. The new centre – The Federal Training College – was opened on 16 July 1901. It could house 160 male and female cadets from across Australia and New Zealand. Although the college was co-ed, the male and

female cadets were kept separate – even the library was used by men and women on alternate days!

This college continued to function as the Australian National College until the division of Australia into two territories in 1921, when a new training college was built in Petersham, Sydney, for Australia Eastern Territory cadets. Little more than 10 years later, however, the Great Depression forced the amalgamation of training again, with Eastern Territory cadets travelling to Melbourne for training.

Both the Australia Eastern and the Australia Southern territories upgraded their buildings in the late 1970s, with a multi-story motel in Parkville, Melbourne, purchased for the Southern Territory Training College, and a Sydney campus relocation to Bexley North, the site of a former boys home.

Earlier this year, National Commander Commissioner Floyd Tidd announced the relocation of The Salvation Army's School for Officer Training facility to Catherine Booth College in Melbourne. All residential cadets will begin their training at the national college from 2018 onwards. ■

Article adapted from a story by Kingsley Sampson which first appeared in *Hallelujah!* magazine.



The Salvation Army Officers Training Home in Punt Rd, Richmond, Melbourne, in the late 1880s.

Jasper Jones

Rating: M

Release date: 2 March

Moments into the new young-adult feature *Jasper Jones*, the audience is confronted with a quote from American author Mark Twain: “Courage is the resistance to fear, mastery of fear – not absence of fear.” From that moment on, the sentiment becomes the guiding light for the film’s 14-year-old hero. That teen soon learns, as will many of his Christian contemporaries, that beliefs only really become brave when they transform into actions.

Jasper Jones is based on the award-winning novel by Fremantle-based author Craig Silvey. Readers and viewers alike wake with Charlie Bucklin in the deep of night to hear a persistent tapping at his window. It turns out to be Jasper Jones (Aaron L. McGrath), a mixed-race young man regularly suspected of everything that goes wrong in the rural town of Corrigan. Charlie is bookish by nature and isn’t a particular friend of Jasper’s, but his night-time caller is desperate. Charlie is his only hope because the young teen looks deeper

than the colour of someone’s skin: “I thought you’d believe me because you’re an outsider like me, and you’re smart.”

And Jasper needs every ounce of belief Charlie can muster because the young man’s girlfriend is hanging from a tree and everyone is sure to suspect him. Together they set about trying to solve the mystery before Corrigan’s bigoted town-folk take matters into their own hands.

Jasper Jones is set to become a favourite for teachers hoping to introduce high-school students to the many facets of prejudice. Levi Miller plays Charlie, a boy pilloried for being too stay-at-home. Charlie’s best friend, Jeffrey, is an Asian boy whose family bears the brunt of the town’s ill-feeling towards the Vietnam War. Hugo Weaving plays “Mad Jack” Lionel, a man suspected of murderous intentions because of his military service. Corrigan seethes with secrets, including the hypocrisy of the local police sergeant and the night-time wanderings of Charlie’s mother Ruth, brought to life by Toni Collette.

As the mystery of *Jasper Jones* unfolds, Charlie becomes the bearer of truths powerful enough to shake his town’s complaisance, and set his friend free. However, each revelation also tests our hero’s moral fibre: what will he do with



Aaron L. McGrath plays

Jasper Jones, a mixed-race young man who calls on Charlie Bucklin (Levi Miller) for help. (Below left): Charlie and his young friend Jeffrey Lu.

the information he’s uncovered? Mere private support is an anemic thing, too weak to help anyone. As the Bible puts it, “Faith without works is dead”. Charlie learns that true courage involves choosing to translate his beliefs into action, however weak or fearful he might feel.

There is a truth here that Christians of Charlie’s age will do well to grasp. They, like him, will find themselves living in an age that will be shaped by prejudice, though it will have less to do with race. Australians of every skin colour are uniting on the belief that Christianity is at best ignorance, at worst bigotry. To continue to believe will take one form of courage, but to act on that belief – to declare that belief – will require another order entirely.

Jasper Jones reminds us that acting is the better thing, even if the actor feels weak, or the actions seem pointless. It’s not bravery until it involves a risk. In the years to come, the courage of our convictions will be measured not by what we hold in our hearts, but what we hold in front of others. ■

Silence

Rating: M

Release date: 16 February

There are many comforting forms of silence. The cool silence of the dawn; the warm silence between friends. There is one silence, though – one absence – that scares some and elicits anger in others. It is the silence attributed to God. Specifically, the absence of comfort in the face of suffering. Christians have written about this particular silence since pen met paper. Now Hollywood is set to put the question.

Martin Scorsese’s *Silence* is based on the award-winning book by Japanese author Shūsaku Endō. It opens some 10 years after Christianity has been outlawed in 17th-century Japan. Roman Catholic missionaries have been tortured to death, and local converts forced to deny their faith. Rodrigues, a young Jesuit priest, is sent to investigate, accompanied by Father Garrpe. Their joint mission is to give comfort to whatever surviving Christians they can find.

The believers Rodrigues (Andrew Garfield) and Garrpe (Adam Driver) discover are mostly fervent and thankful to God for sending the young priests. Yet suspicions circle around their Japanese guide, Kichijiro (Yōsuke Kubozuka), who has already denied his faith once before. When the Christianity community is betrayed, Rodrigues and Garrpe witness how determined the local believers are,



Liam Neeson plays Father Cristóvão Ferreira, a Portuguese Jesuit in Japan, who is tortured for his faith.

even in the face of prolonged torture. Yet the question constantly arises, where is God in all of this?

Silence is without doubt one of the most provocative Christian films ever to be produced by a non-Christian Hollywood. Take, for example, the pressure to remain silent in the face of persecution. If the Japanese faithful are prepared to trample on the crudely carved images of Christ presented by their inquisitors they will be set free. Rodrigues and Garrpe come to loggerheads over what to tell the believers. Rodrigues encourages them to “Trample!” – the images are, after all, nothing more than religious emblems. However, Garrpe realises they represent much more to these fledgling believers and he is not about to cause them to stumble.

Modern audiences will be tempted to side with Rodrigues, yet the Bible remains starkly clear on the importance of public confession, even in the face of persecution. The Apostle Paul was very familiar with suffering, and in his letter to the persecuted church at Rome he goes so far as to tie our declaration as believers to our very salvation: “If you declare with your mouth, ‘Jesus is Lord’, and believe in your heart that God raised him from the dead, you will be saved” (Romans 10:9).

And is God really silent in the face of suffering? Again, secular viewers might conclude Christianity is a faith hardly worth valuing if it must spend the lives of its supporters to prove that value. Yet the very Jesus that Paul wrote about, is God’s answer to the accusation he sits idly by. Rodrigues comes to understand that Jesus not only suffered on his behalf, but is present with him in his doubt: “When you suffer, I suffer with you. To the end, I am close to you.”

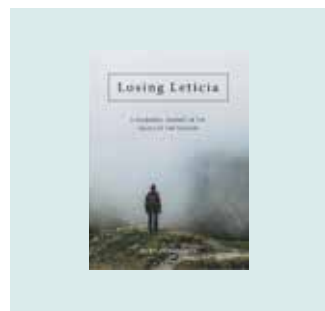
Silence seems to finish suggesting personal belief, not public profession, is the most important thing. Yet Jesus makes it clear no one can expect to deny him and still reach the Father. Which leads me to wonder what God might say to the wretched Kichijiro? Kichijiro is a constant failure, but he is also constantly aware of what he needs from God. Jesus may disown those who ultimately disown him, but Kichijiro’s role in *Silence* reminds me strongly of a trustworthy saying that should give hope to all who struggle to follow Christ: “If we are faithless, he remains faithful, for he cannot disown himself” (2 Timothy 2:13). ■

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

1 Losing Leticia: A husband's journey in the valley of the shadow

Major Brian Saunders

Review: Major Robert Birks



I first read the manuscript for *Losing Leticia* last year. I read it for several reasons, not the least of which being that I wanted to get to know my boss better. I knew Major Brian Saunders as a cadet and as a young College for Officer Training (CFOT) staff officer, but we had not served together in the 23 years separating my commissioning and my appointment as the Assistant Principal at CFOT.

Because of this, I did not experience with him the dark nights of the soul described in this book. Not only did I get to know him better as I read each chapter, but God, the Holy Spirit, used this book to expose some areas in my life that lacked an unflinching trust in God, the Father.

The book is Major Brian Saunders' deeply personal story of the illness and death of his wife, Leticia. But don't let the size of this book fool you. This is not an easy read. Seemingly, no punches were pulled for Saunders in *Losing Leticia*. Thankfully, he didn't see fit to pull any for us either. He tells hard truths and shares behind-the-scenes details, thoughts and feelings, bravely opening himself up to the reader's scrutiny and judgment.

One will not find, within these pages, a "10 Steps to Painless Grieving"

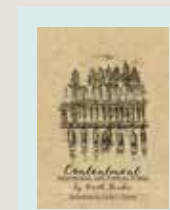
program. Nor does Saunders offer up any semi-sweet, but theologically unsound sentiments such as "I'm OK, You're OK" or "God Helps Those Who Help Themselves". He gets right to the point in the preface. This book is about love and loss and learning to live without. It's about hard questions and hard-to-find answers. It's about bitter pain and lasting peace.

One of many elements that I found meaningful during the reading – and has stuck with me since – is the fact that the author did not walk through this valley of the shadow alone. His son, Holden, was right there with him, experiencing it all with his dad. Additionally, through the inclusion of Salvation Army Western Territory bulletins from those difficult days, the reader is reminded of the prayer partners we are blessed with in this compassionate movement.

I highly recommend this book, but with one caveat. You will only appreciate it if you are interested in true love, faithful friendship, heroic fatherhood, authentic discipleship, powerful prayers and an eyes-wide-open faith in the God of all comfort. Purchase a copy of *Losing Leticia* at frontierpress.org

2 Contentment: Devotional and Topical Poems.

Keith Banks



Contentment: Devotional and Topical Poems contains a selection of devotional poems which have been written over a number of years,

many borne out of deeply personal circumstances. The poems will be a source of spiritual strength to many readers and possibly speak directly to a personal and current situation.

3 Through The Year With Catherine Booth

Edited by Stephen J.Poxon



Through The Year With Catherine Booth is a 365-day devotional featuring daily readings from Catherine Booth, co-founder of The Salvation Army.

Catherine Booth was articulate – a logical writer and eloquent in speech. Although it was virtually unknown at that point for women to speak in public, she developed a considerable preaching ministry that attracted large numbers to hear her. These daily readings from "The mother of The Salvation Army" introduce us to her heart and passion. Here we find the courage, conviction and purpose that drove her on.

Through The Year With Catherine Booth is available from Salvationist Supplies in Sydney (thetrade.salvos.org.au or phone (02) 9466 3257) and Melbourne (commerce.salvationarmy.org.au or phone 1800 100 018).

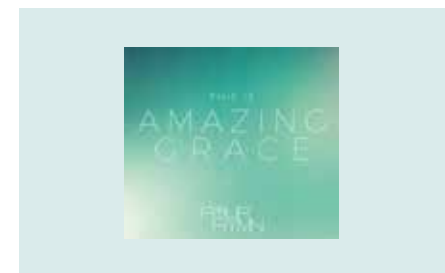
Retired Salvation Army world leader, General John Larsson, said: "With eyes that see the divine in the everyday and a heart that feels intensely, Keith Banks in these pages shares moments of insight, of yearning, of exultation – and of sorrow. A gem of a book." The poems are accompanied by illustrations from Lieutenant-Colonel Lucille Turfrey.

Contentment: Devotional and Topical Poems is available from Salvationist Supplies in Sydney (thetrade.salvos.org.au or phone (02) 9466 3257) and Melbourne (commerce.salvationarmy.org.au or phone 1800 100 018).

4 This Is Amazing Grace

Four Hymn

Review: Kimberley Douglass



FourHymn is a recently formed group of four young Salvationists from The Salvation Army Regent Hall, London, who express their faith through music. Nick Hampton, Nathanael Watchorn, Joe Rose and Karl Westwood have been dubbed the first Salvation Army boy-band, and made their debut at the 2015 *Expressions* concert as a part of Regent Hall's Brass Arts Festival. They were only scheduled for this single concert, however, after an incredible reception, the group received numerous invites and FourHymn continued.

Through their music, FourHymn seeks to minister and bring God's word to people, doing all things "For Him". They recently released their debut album, *This is Amazing Grace*. The album derives its name from the title track, which is an arrangement of the popular contemporary worship song. On the album, guitars, drums and a host of other instruments from the brass, strings and wind families accompany the rich vocals with great musicianship.

The album contains an array of traditional

and contemporary titles, with new arrangements of songs by well-known musicians, such as John Gowans and John Larsson, Phil Laeger, and Gloria Gaither. The group demonstrates sensitivity to the familiarity that comes from the older titles while presenting them in a new musical context to engage a more modern audience. Karl says that he is "passionate about constantly pushing the boundaries of Salvation Army music. We have such a rich history of Salvation Army music, and it's something to be proud of. I feel that by fusing old and new tunes together, we can reach new audiences while still catering for our past generations."

Whilst listening to the album, I discovered that each track has an element of the unexpected. For example, in the track *This is Amazing Grace*, a musical phrase normally covered by instrumentation is instead sung by the vocalists, capturing the listener's attention. A highlight of the album is the way FourHymn shares the melody between the vocalists, and then adds rich harmonies to create depth of sound. The wide range of instrumentation throughout the album also reflects the current movement towards combined expressions of worship in Salvation Army corps with multiple musical sections. FourHymn demonstrates the possibilities afforded by the combination of sections and is an encouragement to Salvationist musicians who have a vision for similar expressions in their own corps.

This Is Amazing Grace can be purchased from Sydney Salvationist Supplies at thetrade.salvos.org.au or phone (02) 9466 3257, and Melbourne Salvationist Supplies at commerce.salvationarmy.org.au or phone 1800 100 018.

Win

Simply email your name and address to others@us.salvationarmy.org, with the words "Others giveaway" in the subject line for your chance to win our giveaway copy of *Through The Year With Catherine Booth*.



5 Forte

Derick Kane with The International Staff Band

Review: Jared Proellocks



Forte, the latest album released by The International Staff Band of The Salvation Army, features virtuoso musician Derick Kane, principal euphonium of the band for 40 years. Kane's technical ability, tone, and musical interpretation are all on display within some fine performances on the CD.

The album begins with *Forte*, the title track composed for Kane by his ISB colleague Paul Sharman. It cheerfully references several of Kane's recorded solos over his time with the band, and highlights the effortlessness of his technical ability. This ease in musicality is also on display in several other tracks on the album, particularly in movements of both *The Pathway* and *The Better World*. Despite the advanced technicality of the music, including the cadenzas, Kane makes it sound easy.

For me, the highlight of Kane's playing has always been his ability to deliver quality sounds in every register of the instrument. This is evident in many of the hymns and slow melodies throughout the album, notably in the track *When He Cometh*. Kane lets the instrument "sing", and there is no hint of the tone being forced at any stage. The end result is warmth in the lower register, and a "flugel horn-like" sound in the upper register.

Forte can be purchased from Sydney Salvationist Supplies at thetrade.salvos.org.au or phone (02) 9466 3257, and Melbourne Salvationist Supplies at commerce.salvationarmy.org.au or phone 1800 100 018.

International Staff Songsters in full voice for mission.

THE INTERNATIONAL Staff Songsters of The Salvation Army are making final preparations for their two-week tour Down Under next month.

The ISS, the premier choir of the Army, begin their tour in Perth on 3 April and concluding in Melbourne on 15 April. In between, they will perform a further six concerts in Australia and New Zealand. The Australia dates include Brisbane (5 April), Sydney (10 April), Canberra (11 April) and Hobart (12 April).

“It is a thrill to have the International Staff Songsters touring our country,” said Ken Waterworth, The Salvation Army Australia Southern Territorial Creative Arts Director. “They represent the very best of what Salvation Army music making is all about. Their musical presentation will no doubt be outstanding but more importantly than that I know their ministry will be powerful.



“This is not only an occasion for Salvationists to be inspired and blessed but also a fantastic opportunity for us to invite others to what will be a wonderful evening of music. The challenge for us all is to take the opportunity to use their visit as a tool for mission – a pathway to connect community with our church.

“I encourage Salvationists to support this tour with pray, believing that God will work in a mighty way through the efforts of this outstanding group of Christian musicians.”

For all tour details and concert bookings, go to www.sarmy.org.au/isstour

The International Staff Songsters will be in full voice during their Australia and New Zealand tour next month.

ISS
The Salvation Army International Staff Songsters
AUSTRALASIAN TOUR

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

All tour details and tickets available at: sarmy.org.au/isstour

Ipswich region hosts Australia Day fun day.

MORE THAN 850 people attended the inaugural Salvation Army Australia Day Family Fun Day at Riverview Farm, south-west of Brisbane, on 26 January.

“We were hoping for a turnout of 500, so we were really pleased to have so many come and make this a great community event,” said Major Ben Johnson, Bundamba Corps Officer.

The fun day was held to raise awareness of The Salvation Army’s work in the Ipswich region, to bring the community together and to provide an event that all locals could enjoy. Funds for the Red Shield Appeal were also raised.

Chris Hall, chairman of the Ipswich Red Shield Appeal, initiated and drove the organisation of the fun day. The Bundamba and Ipswich Corps, together with Soundpoint – The Salvation Army and Sony Foundation Youth and Community Centre at Goodna, with the City of Ipswich, supported the event.

Rides, local entertainment, live music, market stalls, food, a petting zoo and the Streetlevel Mission coffee van gave the community plenty to enjoy throughout the



The Bundamba team which won the six-a-side cricket competition at the Australia Day Fun Day at Riverview Farm.

day. Information on local Salvation Army programs, an information desk and a place for prayer, were also available.

One of the day’s highlights was a six-a-side cricket competition, with four teams competing – Brisbane Streetlevel Mission, Paynter Dixon, and two local teams. The

Bundamba team, which includes refugees and asylum seekers who play regularly in other competitions, took out the trophy!

“Australia Day is a good opportunity to connect with people in the local area and bring the community together,” said Major Johnson. – **Simone Worthing**

Doveton volunteers recognised with Holt Australia Day Award.

VOLUNTEERS AT The Salvation Army’s Doveton Thrift Shop and Community Services Centre, in Melbourne’s south-east, were recognised with a prestigious local award on Australia Day.

The Holt Australia Day Award, presented by the Federal Member for Holt, Anthony Byrne, acknowledged the Doveton branch’s outstanding service to the community.

The branch has provided more than \$1 million in assistance to the Doveton community, offering material aid, counselling, advocacy, emergency relief and case management. In 2016 alone, the centre provided services to



Eileen Williams (left), Jane Luxford and Major John Farquharson accept the Holt Australia Day Award from MP Anthony Byrne.

more than 5000 people.

“This is recognition of the really important role that volunteers play in keeping the pro-

gram functioning and bringing quality service to the people of the community that they serve,” said branch manager, Major John

Farquharson. “Many of the volunteers are people who have been assisted in the past, so they are actually feeling that they can make a contribution back to their community.”

Mr Byrne nominated the branch after he toured the community services centre and thrift shop, which works with nearby Dandenong Corps.

The award was accepted by Major Farquharson, thrift shop manager Jane Luxford and 2016 Eastern Victoria Division Volunteer of the Year Eileen Williams.

For a complete list of the Australia Day honours 2017, go to gg.gov.au/australia-day-2017-honours-list – **Jessica Morris**

Salvos 'hope tent' a hit at Tamworth festival.



A Moneycare team joined The Salvation Army's 'hope tent' at the Tamworth Country Music Festival.

THE SALVATION ARMY introduced a "Mobile Community of Hope" stall during the recent Tamworth Country Music Festival.

North/Northwest NSW Area Officers, Majors Norm and Isabel Beckett, set up the stall, which they called the "hope tent", to connect with festival attendees.

From 20-29 January, the Becketts ran the tent for six hours each day, handing out balloons, *Kidzone* magazines, Scripture verses and notepads as a way to begin conversations.

"We wanted to be part of the community, connect with the community. We wanted to chat with people and, if the opportunity

arose, show compassion to them by offering to pray for them," said Major Isabel.

Teams from Gunnedah and Armidale corps also joined the Becketts at the tent, ministering to people as needed. In addition, Moneycare set up a stall and handed out leaflets to those interested in the Army's financial counselling service.

Tamworth Corps once again hosted the Australian Bush Balladeers Association festival at their building. The festival featured performances by a number of country artists and the corps offered catering to those who attended the festival. – Esther Pinn

City mission team encourages remote rural corps

A MISSION TEAM of five young people from Youth With a Mission (YWAM), who are connected to The Salvation Army's Stafford Corps in Brisbane, visited remote Narrabri Corps in northern NSW during February.

"This was a response to a Facebook post last year, when I asked for a practically-minded team to partner in mission with us, who weren't afraid to pick up a paintbrush and grab cleaning gear," Corps Officer Lieutenant Belinda Cassie explained.

The team, who are all from overseas but currently living in Brisbane, spent their time doing practical maintenance work on the corps building and taking part in corps activities. They also assisted with the new corps initiative, Kidzone, a weekly after-school club for children in grades 3-6.

Having the team to help me this week has been a huge blessing to me personally, and to those attending our events, including our volunteers at the Family Store. It shows us all that there are people beyond Narrabri who care about us – and that is a huge thing," said Lieut Cassie. – Simone Worthing



Two members of the YWAM mission team, that spent a week serving at the Narrabri Corps in Western NSW, painting a room at the corps building.

New session of cadets officially welcomed in both territories.



The Messengers of Compassion cadets were officially welcomed during a service at Catherine Booth College in Melbourne.

THE MESSENGERS of Compassion session of cadets in both Australia Eastern and Southern Territories were given a public welcome at events in Sydney and Melbourne during February.

Australia Eastern Territorial Candidates Secretaries, Captains Scott and Sharon Allen introduced the seven cadets – Rita and Ashley Biermann, Peter and Andrea Martin, Hayley Cooke, Star Conliffe and Charlie Jung – along with their children during a welcome event at Hurstville Corps on 1 February.

The Welcome to Cadets in the Southern Territory was held in conjunction with Catherine Booth College Open Day on 11 February.

The service, led by Chief Secretary in Charge of the Australia Southern Territory Colonel Graeme Rigley, was attended by 200 people who welcomed cadets Aaron and Keryn Coombes, Graham Kennedy, Mitchell and Sally Stevens and Craig Boyd and Jessica Frost-Boyd (Cadets-in-Appointment).

From January 2018, The Salvation Army's National School for Officer Training will have a single residential location at Catherine Booth College in Melbourne.

Campbells installed in national roles at leadership conference.

COLONELS MARK AND Julie Campbell were installed in their new national leadership roles at The Salvation Army's National Leadership Conference in Geelong on 29 January.

Salvos across Australia joined in via live stream to watch the installation of Colonel Mark as the National Chief Secretary and Colonel Julie as the National Secretary for Women's Ministries.

The Campbells were officially installed in their roles by The Salvation Army's National Commander, Commissioner Floyd Tidd, and National President for Women's Ministries, Commissioner Tracey Tidd.

Commissioner Floyd Tidd also launched The Salvation Army's new national magazine, *Others* at the conference.

"Our focus would be, we continue to be a movement focused on others. The sub-branding under the word Others is 'Connecting Salvos in Mission'. The purpose of the publication is again to tell the story, his (Jesus') story, lived out through us as he continues to touch others throughout The Salvation Army. May God indeed bless this publication and everyone who reads it."

Lieutenant-Colonels Kelvin and Cherylynne Pethybridge, meantime, received a public welcome at Hurstville Corps on 1 February, being officially installed into their new roles – respectively as Chief-Secretary-in-Charge and Territorial President for Women's Ministries for the Australia Eastern Territory. – Esther Pinn



Leading the way ... Colonels Mark and Julie Campbell.

Oasis Kitchen opens in Wyong.



The Oasis Kitchen cafe which recently opened at The Salvation Army's Oasis Youth Network in Wyong.

A POP-UP CAFE called Oasis Kitchen has opened at The Salvation Army's Oasis Youth Network Wyong, on the Central Coast of NSW, to train their youth-aged clients for the workforce.

Oasis Kitchen, which opened on 7 February, will provide Oasis clients with the necessary skills to work in the hospitality industry, including food preparation, barista training, commercial cookery, customer service, business administration, marketing, team work, first aid and menu planning.

"The idea is to create a safe, nurturing and supportive environment for the students to learn in and to also give them practical work experience," said Oasis Youth Network Wyong Manager, Robyn Bust.

Along with training unemployed youth, Oasis Kitchen is another way for The Salvation Army in Wyong to connect with the local community,

Robyn said.

Oasis Kitchen was sponsored by local businesses including major donors, Mingara and Greater Bank. Airpak Sheetmetal, Harrison Packaging and the Central Coast Women's Golf Association also donated to the project and funds were raised through the Army's community Christmas carols event in 2016.

Under the supervision of the Oasis Youth Network Wyong's Program Coordinator, Jamie Jackson, the construction of Oasis Kitchen was completed by volunteers from various community services, who assist unemployed individuals with developing skills for the workforce.

All profits raised through the kitchen will be filtered back into other programs run by the Oasis Youth Network Wyong. – **Esther Pinn**

Specially-chosen forum participants to help frame Army's future.

THIRTY PEOPLE – including a selection of officers, employees, soldiers, adherents and volunteers – have been chosen to bring a younger perspective to The Salvation Army's future vision in Australia.

Participants in the The Salvation Army's Next Generation Leaders forum, all aged 39 and under, will meet with members from The Salvation Army's national leadership team at Catherine Booth College in Melbourne on 17-19 March. This event is to give focus

to younger members of the Army and seek their input into the Army's national future vision. All participants are being sponsored to attend the forum.

"We have an obligation to clear a path for leadership coming through," said Commissioner Floyd Tidd, National Commander. "We have a responsibility to prepare the organisation which tends to be older, conservative to embrace a new thing that God is doing as he raises up leadership."

The selected participants were required to apply for their place at the forum, which called for applicants who were established, Christ-centred mission and ministry leaders with a vibrant faith experience.

Forum attendees are also required to demonstrate an ability to be innovative and adaptive and commit to advocating the national mission, values and next generation future vision.

– **Esther Pinn**

SAES responds to serious fire threat.

AS TEMPERATURES soared and fire crews in NSW battled more than 80 blazes in "catastrophic" conditions across the state, The Salvation Army Emergency Services (SAES) teams remained on alert, responding to support fire crews and emergency services.

On 12 February, the local SAES team was called to the town of Mudgee, 270km northwest of Sydney, to support people sheltering from the bushfires raging around outlying country towns.

"We had a presence at Club Mudgee," said Norm Archer, Director of Emergency Services in NSW and Queensland. "The facilities there are good, and our team was on hand to assist in the logistics of organising this response, and to be a friendly face for people coming out of a traumatic situation."

Local SAES teams were stationed near the coastal town of Port Macquarie, 390km north of Sydney, providing meals for 150 NSW Rural Fire Service volunteer firefighters and others in need. – **Simone Worthing**

World day of prayer to focus on Philippines.



Ingle Farm's Philippines connection ... Daryl and Joy Moncera, Matthew Son, Leah Francis, Lyndon and Vicky Lyndon, Angie and Tim Moore.

MILLIONS OF CHRISTIANS from diverse traditions around the world, including The Salvation Army, will be united in prayer on 3 March as part of the global World Day of Prayer event. The ecumenical prayer movement, which is active in 170 countries, will this year give focus to the Philippines.

The Philippines is a country that Salvationists from Ingle Farm Corps in South Australia have close to their heart through a faithful Filipino family who have made the corps their spiritual home.

"Vicky was born in Iloilo City, and was a soldier at the La Paz Corps," says Lois Denholm, Ingle Farm Corps' World Day of Prayer representative. "She met her husband, Lyndon, when his father, the late bandmaster Keith Francis, assisted the Manila Central Corps with their youth band, and Vicky was his interpreter. Vicky and Lyndon came to Australia in 1982. Their daughter, Leah, has grown up in our corps and is soon to

be married to Matthew Son, whose family are from Manila."

In 1992, Daryl and Joy Moncera, Vicky's nephew and a grandson of Salvationists from La Paz Corps arrived in Australia in 1992 as a young married couple. The arrival of their son Dillon in 2000, who weighed just 740 grams, united the corps in prayer. "Many times our whole corps prayed that this miracle baby would survive. Today, Dillon is a healthy teenager, joining with other youth in our Ingle Farm Corps."

Vicky and Lyndon have also been central to the journey of Salvationists Tim and Angie Moore, who attend the corps.

"Although she had not met Lyndon and Vicky before, Angie stayed with them for eight months while here on a work visa. She met Tim and they married in 2012." They have just been enrolled as soldiers, due to Vicky's influence in bringing them to the corps," says Lois.

Participants in the World Day of Prayer will share in a service prepared by Filipino women for Christian communities around the world.

The beginnings of the event began with women in the US and Canada involved in missionary endeavours gathering for prayer. What began in a small way has now become a worldwide movement, with the annual day held on the first Friday in March each year. More than 16 million Christians are estimated to have participated in the annual event over the past six years.

Offerings taken in South Australia will benefit the Bible Society's project *The Healing Word for Hurting Women* and also *Women for Women*, an education project devised to help poorer women gain basic skills to change their living situation.

For more information go to www.worlddayofprayeraustralia.org – **Anne Halliday**

New leaders installed in New Zealand.



Commissioners Andy and Yvonne Westrupp, wearing traditional Maori garments, have been installed as the new leaders of the New Zealand, Fiji and Tonga Territory.

COMMISSIONERS Brian Peddle (Chief of the Staff) and Rosalie Peddle (World Secretary for Women's Ministries) have installed Commissioners Andy and Yvonne Westrupp as the new territorial leaders in the New Zealand, Fiji and Tonga Territory, during a ceremony at Wellington City Corps.

The Westrupps have returned to New

Zealand, having led The Salvation Army's work in Papua New Guinea for the past three years. "We are delighted to be home and to have the privilege of being involved in what the Holy Spirit is doing in this territory," said Commissioner Yvonne (Territorial President of Women's Ministries).

Animated video to mobilise young people for mission.

AN ANIMATED video, which portrays various forms of Salvation Army ministry in the medium of Lego, has been launched to promote The Whole World Mobilising initiative to children and young people.

The video, titled Kingdom Building, encourages children and young people to participate in the Mobilise: Go Children and Youth weekend of 24-26 March. The weekend is intended to recognise and develop the role of children and young people in fulfilling Jesus' Great Commission and will encourage young people-led mission activities around the world.

"This is an excellent opportunity to share the gospel and serve our communities in new

and exciting ways," said General André Cox, who will be in Reykjavik, Iceland, for the weekend. "I have often shared my dream, before taking up my role as General, which emphasises the importance of 'an Army that values its youth where our young people feel that they have a voice'."

Corps, groups and individuals mobilising in mission during the 24-26 March weekend are encouraged to take part in a virtual prayer meeting on the Friday, and then to share videos, photos and text updates of their activities. Corps are urged to involve their young people in planning and leading Sunday meetings. Kingdom Building can be seen at sar.my/kingdombuilding

Salvos provide aid after deadly mudslides in Peru.

IN RESPONSE to heavy rain that led to flooding and mudslides in areas around the Peruvian capital, Lima, The Salvation Army swung into action providing emergency relief in the Chosica and Santa Eulalia communities. The national government declared a state of emergency in a number of provinces after severe damage to infrastructure which affected thousands of people. More than 20 people were killed.

The Salvation Army deployed emergency canteens, trained disaster response staff and volunteers to the scene, providing hundreds of families with food, water, toiletries and sanitary items. With damage incurred to housing, bridges and agricultural land, many families have lost their homes and livelihoods.

President thanks Army

THE PORTUGUESE president has publicly thanked The Salvation Army for its work among the homeless, during a recent visit by General André Cox and Commissioner Silvia Cox.

Dr Marcelo Rebelo de Sousa met the General and Commissioner Cox, as well as Spain and Portugal Command leaders, Lieut-Colonels Gordon and Susan Daly, at Belém Palace during a weekend visit by the Salvation Army's world leaders. The president showed a keen interest in the ministry of The Salvation Army.

Mali celebrates 10 years

THE SALVATION Army celebrated the 10th anniversary of its work in the northern African country of Mali, with a visit from General André Cox and Commissioner Silvia Cox.

Their weekend visit included a women's rally, celebration meeting and youth concert and the country's first march of witness, all recognising the significant growth that God has brought about in the country. The highlight of the meeting was the enrolment of 91 senior soldiers, taking the number of Salvationists in Mali to more than 200.

ENROLMENTS

Send us your enrolment stories

We want to share your stories about recently enrolled junior and senior soldiers, and accepted adherents. Please send details, including date of enrolment, name of the corps or centre, name of enrolling officer(s), name of soldier(s) and/or adherent(s), and a high-resolution photo of the individual/group, to others@aus.salvationarmy.org

■ GUNNEDAH CORPS

NSW



THREE new senior soldiers, (from left) Sonya Lodge, Laurence Trindall and Dianne Schutz, were enrolled at Gunnedah Corps on Sunday 29 January.

■ SOUTH BARWON CORPS

VIC



CORPS Officer Captain Mal Davies enrolled Bailey Lake as a senior soldier at South Barwon Corps on Sunday 5 February. Bailey (pictured) reconnected with The Salvation Army through the Just Brass program in 2015.

■ SYDNEY CONGRESS HALL

NSW



SYDNEY Congress Hall recently welcomed two new senior soldiers and three new adherents. Fiona Fuller and Mackenzie Anderson (pictured) were enrolled as senior soldiers. The adherents – Melinda Farrar, Karen Hayward and James Shipton – are all graduates of the Bridge Program (Recovery Services) at William Booth House.

others

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YVONNE HARDING



Yvonne Harding was promoted to glory on 6 January, aged 71. A celebration of her life was held at Box Hill Corps in Melbourne on 1 February, led

by Captain Kevin Lumb.

Born on 30 November 1945, Yvonne was introduced to The Salvation Army by relatives, Lieutenant-Colonel Phyl Barnard and Majors Elaine and Lawrence Parks. She was a lifelong member of the Army and a good and faithful servant of Christ.

Beginning as a soldier at Moreland Corps, she married husband John Harding and joined him at Box Hill Corps in 2001. Volunteering as a children's ministry helper at both corps, she was a songster, a member of the corps craft club, Companion Club and participated weekly in Mainly Music.

Yvonne was always active behind the scenes, and her lifetime of ministry is a tribute to her heart for God and desire to help others.

Yvonne spent 15 wonderful years with John before passing away while on holiday in England.

MARY JONES



Mary Jean Jones was promoted to glory on 12 January, aged 74 years. An overflow crowd attended her thanksgiving service at Ringwood Corps in Melbourne on 19 January, conducted by Lieutenant-Colonel Ian Hamilton.

A Bible reading and tribute was given by her son, Major Vic Pitman-Jones, corps tribute by Gwen Gillespie, personal tribute by Roger Hewitt, and a family tribute by her daughter, Kerrie Maywald.

Mary Jean Wellington was born to Stan and Lilian Wellington on 16 May 1942 at Box Hill Hospital. Mary was the fourth child of 13, and their first daughter.

Mary married Lawrence Pitman in December 1961 at the age of 19, and children Victor and Lisa arrived soon after. Sadly, Lawrence passed away on 16 November 1966. Mary married Noel on 29 July 1968,

and the arrival of Kerrie and Brendan completed the family.

Over the years Mary had various part-time jobs in addition to being a very busy mum. She was involved in leadership at Box Hill and Ringwood corps, as a songster, timbrel leader, women's fellowship leader and Home League treasurer.

Together with Noel, who was honoured with the Order of the Founder in 2014, Mary contributed to music camps and seminars in Hong Kong, Zambia, Hawaii, New York, South Korea and New Zealand. She also started a craft group at Ringwood Corps, attended by more than 40 people each week.

Proud Grandma to 11 grandchildren, Mary supported and encouraged them in all their endeavours. Her vibrant personality and sunny nature during her long illness were inspirational.

SCOTT MCKENNA



Scott Travis Crawford McKenna was promoted to glory, suddenly during minor surgery, on 29 July 2016 at the age of 43.

Scott was born on 2 May 1973 to Robert (Bob) (dec) and Myra McKenna, a brother to Tania (Major) and Stephen. Born with spina bifida, he was a paraplegic from birth, which resulted in many operations through the years.

The family lived in Sunshine, attending the Sunshine Corps for the first nine years of Scott's life. He developed a faith from a young age and loved all aspects of the corps, including Junior Soldiers, Boys Legion, Corps Cadets and playing in the band.

The McKenna family transferred to the Moreland Corps in the early 1980s where Scott became a senior soldier. His love for brass bands continued to develop and he knew the who, what, where and when of the musical programs he attended. His favourite was always the Melbourne Staff Band. His greatest achievement in recent years was to attend the 2011 International Staff Band's 120th celebrations in London, fulfilling his ambition of going to the Royal Albert Hall.

This was followed in 2015 by attending the Boundless Congress in London.

Scott's faith was straightforward and unwavering. He never questioned his condition and medical issues; he also never questioned God. His faith was particularly seen in the music he loved and played over and over again.

GWENYTH HARROP



Gwenyth Joy Harrop was promoted to glory in Adelaide on 21 December 2016, aged 74. A triumphant celebration of her

life was held at Adelaide Congress Hall on Tuesday 3 January, conducted by Captain Matt Reeve.

Gwenyth was born on 29 December 1941 to Ernest and Annie in Werris Creek, NSW. She had an older brother, Mervyn, who died as an infant and a sister, Lorna (dec.). Ernest and Annie were advised to make arrangements as they didn't expect Gwen to make it through the night. How wrong they were was as Gwen made it to her 75th year.

John Charles Harrop and Gwen met by chance at a Salvation Army band trip to the NSW Central Coast. They were married in 1962 at The Salvation Army in Fairfield, Sydney, by Colonel H.G. Wallace.

John and Gwen had two daughters – Chrystine Joy and Deborah Anne Ruth. Gwen was a devoted wife, mother and much-loved Nanna to Michael, Paul, Benjamin, Anthony and Emily and Great Nanna to Lilly and Hamish.

She was a devoted member of The Salvation Army, participating in the songsters at Fairfield, Renown Park and latterly Adelaide Congress Hall, playing the timbrel and, in the early years, was a studious Corps Cadet. She was a long-time member of the South Australian Heritage music sections as a timbrellist and songster.

Gwen suffered ill health for many years and moved to The Vales Nursing Home in Morphett Vale in November 2014. She was a great witness, wore her uniform and played a timbrel as the band played marches.

ABOUT PEOPLE

ADDITIONAL APPOINTMENT

Effective 23 January: Major Neil **Clanfield**, Assistant Inspire Coordinator.

APPOINTMENTS

Effective 12 January: Major Alison **Gallagher**, Corps Officer, Port Macquarie Corps (pro-tem until 6 April, 2017).

Effective 23 January: Captain Steven **Smith**, Territorial Director Strategic Change, Strategic Change Unit.

Effective 20 January: Major Keith **Hampton**, Blue Mountains Team Leader, Springwood/Blue Mountains Corps;

Effective 8 February: Major Christine **Tamsett**, Manager, Canberra Recovery Services Centre (pro-tem), Major Graham **Tamsett**, Manager, Canberra Recovery Services Centre (pro-tem).

Effective 1 March: Colonel Robyn **Maxwell**, Assistant Secretary to the National Chief Secretary; Colonel Wayne **Maxwell**, Assistant Secretary to the National Chief Secretary.

APPOINTMENTS TO INTERNATIONAL COLLEGE FOR OFFICERS 2017

Captain Claire **Emerton** (Jan-Feb), Captain Kim **Haworth** (Apr-May), Captain Jason **Davies-Kildea** (Jul-Aug), Captain David **Collinson** (Oct-Nov). Major Brett **Gallagher** (Jan-Feb), Major Michelle **Oliver** (Apr-May), Captain Fran **Everitt** (Apr-May), Major Rick **Hoffmann** (Jul-Aug), Major Vicki **Clarke** (Oct-Nov).

BEREAVEMENT

Major Denis **Day**, of his father, Geoff **Day**, on 10 January; Aux-Captain Thelma **Lehr**, of her son, Edwin **Lehr**, on 13 January; Major Peter **Anderson**, of his father, Colin **Anderson**, on 23 January; Major Shelley Soper, of her mother, Marjorie Hilda **Woods**, on 7 February; Major Jacqui **Warrington**, of her husband, Major Scott **Warrington**, on 9 February; Lieut-Colonel Donna **Evans**, of her sister, Sue **Deans**, on 9 February.

BIRTH

Lieutenants Christopher and Nicole **Maxwell**, a daughter, Nora Beth, on 9 January.

RETIREMENT

Major Kay **Nelson** on 26 February.

OUTTRAINING APPOINTMENTS

Cadet Paul **Anastasio** and Cadet Rachel **Mina-Anastasiou**, Corps - Sydney Congress Hall/William Booth House, Social - Wollongong 1st Floor Program; Cadets Cameron and Maryanne **Lovering**, Corps - Parramatta, Social - Court Chaplaincy - Dowing Centre; Cadet Dillon **Wu** and Cadet Rong **Fu**, Corps - Hurstville, Social - William Booth House; Cadets Ashley and Rita **Biermann**, Blacktown City Corps; Cadet Charlie **Jung** and

Cadet Star **Conliffe**, Rockdale Corps; Cadet Hayley **Cooke**, Rouse Hill Corps; Cadets Peter and Andrea **Martin**, Miranda Corps. Cadet Ben **Anderson**, Social - Gateways Homelessness and Support Services, Corps - Preston; Cadet Jaimee **Anderson**, Social - chaplaincy role Melbourne Magistrates Court and Custody Centre, Corps - Preston; Cadet Gavin **Jones**, Social - Bridge Program in Western Australia Division, Corps - Floreat; Cadet Jodie **Jones**, Social - Graceville Women's Centre, Corps - Floreat; Cadets Heather and Peter **Stamp**, Social and Corps - Ingle Farm.

PROMOTION TO GLORY

Major Scott **Warrington** on 9 February.

ENGAGEMENT CALENDAR

COMMISSIONERS FLOYD (NATIONAL COMMANDER) AND TRACEY TIDD

Gunnedah: Sat 11 Mar-Sun 12 Mar - 130th Anniversary Celebrations and opening new hall.

Northlakes: Sun 12 Mar - Evening rally.

Catherine Booth College: Fri 17-Sun 19 Mar - Emerging Leaders Retreat.

Belgrave Heights: Fri 24 Mar - Surrender Conference.

Nambucca: Sun 26 Mar - Morning meeting.

Coffs Harbour: Sun 26 Mar - Evening rally.

COLONELS MARK (NATIONAL CHIEF SECRETARY) AND JULIE CAMPBELL

#Sydney: Thu 9 Mar - International Women's Day Breakfast.

Orange: Sat 11-Sun 12 Mar - Sydney Salvation Brass visit.

Rockdale: Mon 13 Mar - Retired Officers Meeting.

Geelong: Fri 17-Sun 19 Mar - Emerging Leaders Retreat.

Stanmore: Mon 20 Mar - Dinner with Inspire delegates/staff.

Colonel Julie Campbell only

COLONELS GRAEME (CHIEF SECRETARY-IN-CHARGE AUS) AND KARYN RIGLEY

Geelong: Sun 5 Mar - First Year Review, Opening Session Catherine Booth College: Wed 8 Mar - United Mission Conference.


Catherine Booth College: Fri 17 Mar - Spiritual Day for *Messengers of Compassion*.

Geelong: Mon 20-Tues 21 Mar - THQ Officers Fellowship (AUS).

LIEUT-COLONELS KELVIN (CHIEF SECRETARY-IN-CHARGE AUE) AND CHERALYNN PETHYBRIDGE

Redfern: Thu 2 Mar - Cadets Orientation at Territorial Headquarters.

UK: Mon 13-Fri 17 Mar - Leaders Orientation at International Headquarters.



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WORDS | [KINGSLEY MORTIMER](#)



My parents became Salvation Army officers when I was in my teens. I'd had a number of deeply traumatic experiences in my childhood years and really was quite hurt and angry. I experienced a calling to become an officer myself in my teens, but I was already involved in music and wanted to have the accolades and applause for myself. I didn't want to give God any of the glory.

It was outright rebellion through most of my early adult life. I ran away from "the calling", that seed God had planted in my life. I wanted to do it my way and was sure I knew best. Although I had some success as a musician and enjoyed the lifestyle for a few years, it led me to an incredibly miserable place. I was miserable because of my bondage to "sex, drugs and rock and roll". My life was self-centred and self-seeking and, ultimately, completely unsatisfying.

It started out all fun and games, but five or six years into active addiction, I started to think, "I really don't like this". I was addicted to every drug I had used and to self-seeking behaviour. I then realised I did not even like being a professional musician.

I was also a workaholic and I used drugs to get me through big nights as a musician. The ancient Greeks talk about a serpent eating its own tail, well, that was me. I was consuming myself. I was trapped in a cycle.

Then my mum passed away from cancer. Highly medicated in palliative care, I watched her slip away under pain-killing drugs. It was at that point I knew I did not want drugs to take my life. I tried a few times to stop but I just couldn't, or wouldn't! I started to get really sick. I could see that if I kept on drinking I would be dead in a few years. I started going to a Baptist church in Melbourne and I was baptised. I wanted to come back to God, but my addiction to pot and alcohol was too strong. As an officer's son I knew there were rehabs and programs, but my pride stopped me from asking for help. Eventually I swallowed that pride. My dad, my sisters and family friends told me again and again I needed help, but it wasn't until another recovering addict told me I really needed help that I got on the phone to the Army's Bridge Program.

I went to the Richmond detox centre and did that for 28 days. I was clean for the first time in over 20 years! I had intensive counselling from a Salvation Army officer who was also a family friend and ended up doing an out-program at the St Kilda Bridge Program.

I then decided to move to the Gold Coast, where my sister lived. It was here that I met my wife. We got married a year later at a small Baptist church. Five years ago, we moved to Cairns and now worship at The Salvation Army corps there. We are also leaders in a para-church prayer ministry school that teaches biblical-based prayer. We have a small music business recording original Christian music, and I am studying a Bachelor of Theology at Booth College. I'm also the maintenance worker at The Salvation Army's Centennial Lodge – a crisis accommodation service.

I've been clean now for nearly 15 years. The way God continues to work in my life demonstrates truly amazing grace. May God get all the glory.



Kingsley Mortimer says 'its miraculous the healing that's come about in my body, mind, emotions and spirit through recovery'.

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