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■ OPINION

Troy Pittaway on how fear is dictating our view of refugees

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New cadets officially welcomed to Eva Burrows College

■ GLOBAL FOCUS

Australia's strong connection to Papua New Guinea Territory

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Our duty of care for a valuable gift from God.

SCOTT SIMPSON | MANAGING EDITOR

*Jesus loves me this I know,
For the Bible tells me so.
Little ones to him belong,
They are weak but he is strong.*

SO GO THE WORDS to the well-known song that many of us will have learnt to sing during our years at Sunday school. While the song is likely to conjure up images of pre-school-aged children singing along as their Sunday school teacher accompanies them on piano, or perhaps even our own childhood memories of similar experiences, there is a deep biblical truth that resonates from the words, not least that *Jesus loves children*.

Jesus, after all, was once a child himself. He was a real baby, child, teenager, and man. From the beginning to the end of Scripture, God makes it clear that children are an important and valuable part of his Kingdom. And because children are so important to God, and because they are dearly loved by Jesus, they should also be important to and dearly loved by us.

The Bible also makes it very clear that children are a gift from the Lord (Psalm 127:3) and that as adults we have a God-given responsibility to, "Start children off on the way they should go, and even when they are old they will not turn from it" (Proverbs 22:6). For Christians, that responsibility extends beyond physical care for children to the salvation of their souls. We need to turn to God for guidance and for the grace necessary to fulfil this greatest of duties. The same applies for all those – carers, family members, prayer pals, etc – who have an influence over the shaping of a young person's life.

Running through this issue of *Others* is a strong

theme of loving and caring for children. Over cover story is the incarnational ministry of Captains Philip and Rachael Farthing at Bidwill in Sydney. Bidwill, as our story tells, is "a suburb of struggle, survival, sacrifice and serious social issues". Half the population is aged under 17, making it the youngest suburb in terms of age in NSW. It's an incredibly tough mission field, but the love of Jesus, as shown through Philip and Rachael, is slowly making a difference to the community of Bidwill.

We also take a look at the Federal Government's Communities for Children program, of which The Salvation Army is a facilitating partner in a number of states across Australia. Commencing almost 14 years ago, the program, as our story states, is all about giving children a better start in life.

Our third and final feature article in this issue is likely to draw a strong response from many of our readers. The article's author, David Robertson, is well-known for his "no-holds barred" approach to dealing with controversial issues. Ahead of World Down Syndrome Day on 21 March, David, writing in the context of a Western culture in which about two-thirds of pregnancies where the child is diagnosed as having Down's are terminated, passionately advocates that any society that wants to survive must care for the weak and vulnerable in its midst.

I trust that you will enjoy what I hope is another engaging read and as always, your comments and feedback are much appreciated. ●

Scott Simpson is the Managing Editor of *Others*





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National Officer Recruitment Team Leader, Captain Matt Reeve, introduces the cadets of the *Messengers of the Kingdom* session during their official welcome in Melbourne last month. To read the full story of the event, go to page 36. Photo: Jacob Dyer



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Who is a Salvo?

It all comes down to one thing

WORDS | COMMISSIONER FLOYD TIDD

IF I HANDED YOU a blank sheet of paper and some colouring pencils and asked you to draw a picture of a Salvo, I wonder what you would produce. Would you draw a man or a woman? What colour would you choose for their hair? Would they wear a formal navy uniform or a casual red-shield T-shirt? Or would they wear plain clothes? Maybe you would draw a picture of someone you know.

In John's gospel there is an emotive description of the last meal Jesus shared with his disciples. Not long after washing their feet (a confronting, counter-cultural act of service), Jesus says these words: "By *this* everyone will know that you are my disciples, **if you love one another**" (John 13:35).

On that night, Jesus made plain that the quality that identifies a person as a Christ-follower is not what they wear, where they live or similar. It is found in something much deeper. The defining quality is *how they love*.

Similarly, Salvos come in all shapes, ages and nationalities. We live in all corners of the nation. Some of us wear a uniform, and some do not. What binds us together and makes us all Salvos – our defining quality, if you like – is that we live out the vision.

Our National Vision Statement describes the behaviour and identifying characteristics of a Salvo perfectly: "Wherever there is hardship or injustice, Salvos will live, love and fight alongside others to transform Australia one life at a time with the love of Jesus."

By *this* everyone will know that you are a Salvo, if you live, love and fight, alongside others. By *this* everyone will know that you are a Salvo, if you see hardship or injustice and respond with the love of Jesus.

In one sense, it is not us who decides who is a Salvo. Members of the Australian public identify us and name us as Salvos when they witness us living out

the vision. When they see volunteers, officers, soldiers and employees living, loving and fighting, they might say: "Thank God for the Salvos."

I have spoken to some who have expressed concern that we are "watering down" the word Salvo or "lowering the bar". I point them back to the words of our Vision Statement. This is no small commitment! Just imagine what God is going to do through a united Army of Salvos, living this Vision Statement out across our country.

As we move through our Vision Booster campaign, I am full of thanks to God for the thousands of Salvos across Australia who have already boldly signed up to live out the national vision.

On 18 and 19 March, we will have a national time of Vision Commitment and Covenant Renewal. I implore you to carefully read the words of the vision and reflect on what it might look like for you to live them out. It needs to be personal. Where do you see hardship or injustice? Who needs you to fight for them? Who could you live, love and fight alongside? What does it mean for you to respond with the love of Jesus? As you pray, ask the Holy Spirit to speak to you as you consider the words of the statement. Ask that he would lead you and fill you with his love and power.

Finally, know that my wife, Tracey, and I are praying for you.

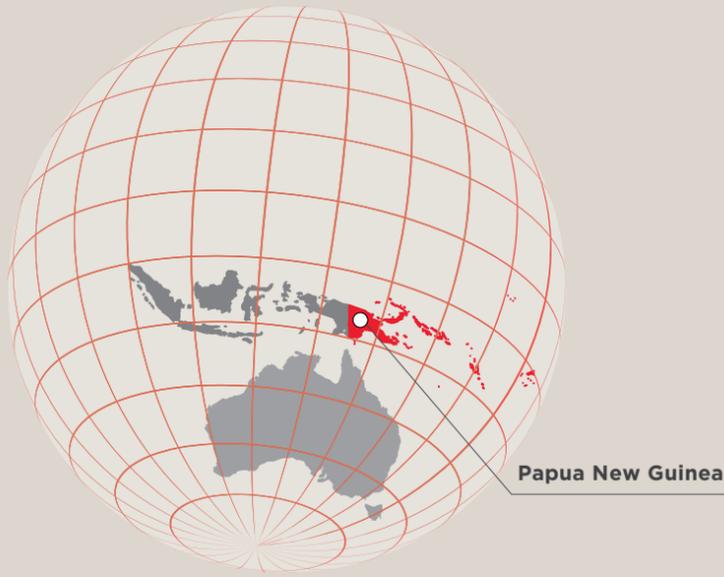
Salvos, these are great days. I truly believe that we will see Australia transformed, one life at a time, with the love of Jesus. The stories I hear from Salvos around the country assure me that it is already happening!•

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



Papua New Guinea Territory – Mirroring the ministry of Jesus

How well do you know The Salvation Army world? In this regular feature, we give an overview of one of The Salvation Army's Partners in Mission, the Papua New Guinea Territory.



WORDS
SIMONE WORTHING

Australia has a strong connection to the work of The Salvation Army in Papua New Guinea. Australian officers, Colonels Kelvin and Julie Alley, are the territorial leaders in Papua New Guinea, while their fellow Australians, Majors Robert and Vanessa Evans, are the Officers-in-Charge of the Solomon Islands, which is part of the Papua New Guinea Territory.

“The Salvation Army in Papua New Guinea grew out of the mission expansion of Australia, particularly the Eastern Territory, so there has always been a strong family bond between the two territories,” says Colonel Kelvin Alley, Papua New Guinea Territorial Commander. “Many Australian officers have served here; there is a mutual love, devotion and commitment.

“Papua New Guinean Salvationists set a good example to other territories. Their expressions of faith and commitment are refreshing, almost New Testament, and uplift Australians who experience them. Papua New Guinea can also offer missional opportunities that allow Australians, and others, to see and experience different aspects of Christianity in a different cultural and non-affluent setting.” The Salvation Army

in Papua New Guinea is involved in the provision of health care and education, offering some of the best and in some cases, only, facilities in the country. “We try to follow Christ’s example of teaching, preaching and healing,” says Colonel Alley. “Practical healthcare services are of vital importance in this.”

“In areas such as supporting adults and children living with HIV and AIDS, our work is life-changing. We have three major centres – houses of hope – that test people for HIV and provide ongoing support to those shown to be positive. Our urban medical clinic is one of the best in the country. We also train health workers with partial funding from the government, and so make an ongoing contribution to the development of Papua New Guinea.”

The Salvation Army in Papua New Guinea also runs two of the best private primary schools in the country and is heavily involved in several village schools. “Providing education services is a significant part of our development work,” says Colonel Alley. “We focus on educating children in a healthy Christian environment where morals and ethics are taught and modelled to the children who will one day become adults and change their nation.”

AT A GLANCE

OFFICERS 394

CADETS 28

EMPLOYEES 370

CORPS 65

OUTPOSTS 120

INSTITUTIONS 4

SCHOOLS 13

SENIOR SOLDIERS 5161

JUNIOR SOLDIERS 1786

ADHERENTS 6694

Restorative justice work with young people at the courts in Port Moresby, supporting women through domestic violence, and ministry to sex workers are also outreach areas for the Army in Papua New Guinea.

Geographically, Papua New Guinea is rugged and mountainous, with many places only accessible by canoe, four-wheel drive, or by foot. “Some places are hostile as well as remote, and periods of volatility and violence break out at times,” says Colonel Alley. “It’s dangerous to live here, but this is life here.”

Despite the challenges, unexpected joys are frequent. The Alleys will often hear about a new Salvation Army work somewhere in the country, which nobody previously knew anything about. “For example, in remote West Sepik we are about to open a new outpost and enrol nearly 100 soldiers,” says Colonel Alley. “And in the Solomon Islands, there are similar stories. There is huge potential for growth there despite the many challenges.

“These countries may be poor, but they are rich in spirituality and missional opportunities and speak wonders to the world. It’s the most amazing honour and privilege for Julie and I to serve here in this wonderful territory.”●



INTERVIEW WITH SALVATION ARMY INTERNATIONAL DEVELOPMENT (AUSTRALIA) ABOUT ITS PROJECTS IN PAPUA NEW GUINEA

What projects do you currently have in Papua New Guinea?

The Salvation Army is involved in the Church Partnership Program (CPP), a collaboration between seven mainline Christian churches in Australia and Papua New Guinea. As part of the program, each church brings expertise to different thematic areas across international development including education, health, gender equality and social inclusion, disaster-risk reduction, and restorative justice, to name a few.

How are these projects building sustainability, improving lives, capacity, and hope in Papua New Guinea?

Our partnership with other churches, institutions and local and provincial governments is critical for building sustainability as our goal is to empower these agencies to continue the program’s impact after CPP concludes. We do this by building the capacity of churches through training officers and staff, meeting with government officials to advocate for our projects and developing

research and resources with universities and institutes. This will lead to long-term transformational change. But for now, our immediate impacts are positive. CPP improves lives by educating illiterate children and adults, reducing gender inequalities, providing community health workers to treat illnesses in rural areas, and protecting water sources, food and homes in the event of disasters.

What is Australia learning from its relationship with Papua New Guinea, culturally, spiritually or in any other way?

Papua New Guinea is culturally very different to Australia, so the most important thing we can do is listen attentively and understand what the needs in this country are. It is encouraging to see that church life is not separate from everyday life. Instead of listening to buskers in town squares, preachers gather crowds who sit in the little shade they can find in the tropical heat listening to the Word being preached. If there’s anyone or anything that can create lasting change in Papua New Guinea, it’s the Church.

HISTORICAL OVERVIEW

The Salvation Army officially commenced in Papua New Guinea on 31 August 1956. The first meeting was conducted on Sunday 21 October at the Royal Police Constabulary Barracks in the capital, Port Moresby. The first officers appointed to Papua New Guinea were Majors Keith and Edna Baker and Lieutenant Ian Cutmore.

On 4 July 1994, after 38 years as part of the Australia Eastern Territory, Papua New Guinea became an independent command. On 9 December 2000, it was elevated to territory status. As part of the Papua New Guinea Territory, work began in the nearby Solomon Islands in 2010 and was officially recognised on 1 February 2011.





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WORDS

PETE BROOKSHAW

Stepping on the gas.

Sleek and spirit-filled Army must accelerate

SOMETHING IS HAPPENING! Can you sense it? Are you ready for it?

I love when I can share a word I feel on my heart, that is pertinent to the lives of many within The Salvation Army. These are my thoughts from a personal perspective, and I share them with you because I sense there is an element of the prophetic in what you are about to read. So read with an expectation that God is about to speak to you, and watch what happens!

I believe we have two clear options in 2018 for The Salvation Army. In 2018, we can either: accelerate or coagulate. Go with me for a minute.

To accelerate is when activities, development and progress moves forward at a faster rate than previously. To coagulate is for something that was fluid to become rigid and solid, like a blood clot.

The Salvation Army globally has awoken to the need for rapid change. The world is seeking our opinion on theological topics we used to brush under the carpet. Political systems are calling for greater accountability on how we work with and support people who are vulnerable. The changing landscape of faith in some countries is causing The Salvation Army to consider the way it lives and expresses its mission in the world.

And there are only two options. We can't sit on the fence. The Salvation Army

will either accelerate into the plans and purposes of God, or we will coagulate and dissipate into the annals of the local Salvation Army training college library.

I know people are affected in varied ways by change and decision-making and restructures, but I want to lay my cards down and say that I'm pleased with 2017. First, though, let me backtrack to 2015 and 2016.

In 2015 and 2016, I believe that God was pruning The Salvation Army. You know the scripture in John 15, where Jesus says he is the true vine and his father is the gardener? He cuts off every branch in us that does not bear fruit while every branch that does bear fruit, he prunes even further so it would be even more fruitful.

You know the illustration of the rose bush? Well, we have a few in our garden and let me tell you, the more you prune the better the results in the longer term. New growth happens beyond what you would expect because of the severity of the pruning. There was pruning in The Salvation in those couple of years. And the pruning hasn't stopped!

Fast-forward to 2017, and we had a year where we became increasingly aware of the fragility of a movement that needed focus. So we continued to prune, but this time with intention and focus, believing that doing such things would be to the betterment of the movement. This was good. There were some rocky moments, but the realigning of our focus to kingdom work was surely pleasing to the Lord.

Now we find ourselves in 2018 and I feel the Holy Spirit saying: "Accelerate! Allow me to take what you have and accelerate it!" This is exciting. I think we are past wanting to curl up, shake hands with the devil and wave a flag of surrender.

We entertained the idea a few times, but then we thought, "No! God raised up this movement, so it's time to move. Move back to the places long devastated. Move back to the poor and the broken. Move back into communities with the love of Jesus and bring hope to a world that needs to be brimming with light and love and salvation!"

We are sick and tired of considering what The Salvation Army looks like when it's irrelevant. God knows we're ready to live, love and fight to transform this world with the love of Jesus. So we are going to spend more time anticipating who God is going to heal, believing in whom God is going to save and serving the one that God calls us to serve.

We have pruned. We will continue to prune. But God is going to bring the increase. The faithfulness in pruning of years gone by, and the focus on God's kingdom moving forward, will cause The Salvation Army to bear fruit, much fruit, fruit that will last (John 15:16).

I'm ready for 2018. I'm ready for the soldiers to get out of the proverbial trenches of biscuit eating, nice choruses and fellowship lunches. I'm ready for the people of God to take the good news of the life, death and resurrection of Jesus to a world in need. I'm ready for a movement to celebrate what it is good at instead of constantly bemoaning where it failed. I'm ready for a collective of Salvos who cheer each other on when others succeed. I'm ready for a faith-filled, Spirit-filled, dynamic, passionate, Jesus-centred, God-focused Army that seeks to reconcile the world back to its creator.

It's time to accelerate.●

Captain Pete Brookshaw is the Corps Officer at Craigieburn. He blogs at www.petebrookshaw.com. Twitter: @petebrookshaw



WORTH QUOTING.

"An Army was not raised up for the parade square but for the battlefield." - General Linda Bond

WORDS

ERIN METCALF

Silent no more.

Speaking out to allow healing to begin

IN DECEMBER, *TIME* magazine named "The Silence Breakers" as the 2017 Person of the Year. Let that sink in. The person of the year was a group of women (and some men) who spoke out about sexual harassment and assault, igniting a movement that spread like wildfire across social media, as one by one, people began to share their stories using the hashtag #MeToo.

This movement caused several high-powered and influential men to resign amid clouds of controversy. I was one of the many who said #MeToo, but that's all I wrote. I wasn't ready for this movement. I wasn't ready to reveal my secrets, to share my story – a story of powerlessness and fear, ugliness and pain. A story of lost innocence, violence and gaps in memory.

I admired the women and men who did. I believed their stories, applauded their bravery and rejoiced as the accused were stripped of powerful positions and forced to account for their inappropriate, abusive and criminal behaviour, too long swept under the rug. But I couldn't share my story. People wouldn't understand. People would be hurt. People would talk. And so I simply said #MeToo and let that be enough. And it was, for a time.

Here's the thing: the people who hurt me were in the church. They were people I spent time with, looked up to and trusted. They were all men who claimed to be followers of Jesus. And that messed me up.

Because, for a while, I felt really guilty.

Guilt, by definition, is the fact of having committed an offence or crime and an acknowledgment of wrongdoing. But over time, and through therapy, I came to realise that what I was feeling wasn't guilt. It was shame. Shame is the painful feeling arising from the consciousness of something dishonourable or improper. In my case, it wasn't from something I had done; it was from things done to me.

I was drowning in shame. The kind of shame that settles in and makes itself at home. The kind of shame that strangles you when a long-dormant trigger suddenly breaks into the present, flooding your mind and emotions with memories shoved deep. I couldn't scrub it off my skin. I couldn't erase the images in my head. At times, my chest was so tight, I couldn't breathe, except in fragmented gasps.

Shame defined and dictated everything I was and everything I did. Shame led me to a dark place, where the only relief I could find was the bliss of chemically-altered consciousness, of oblivion, where I could be alive and not exist at the same time.

But I began to tell my story, in a small voice, to small audiences. Stories have power.

In the Gospel of John, we read a story about a Samaritan woman who went to a well to draw water. She, too, is shame-filled – she has had five husbands, and the man she is with now is not her husband. Her decision to draw water during the hottest part of the day is enough to tell us that she doesn't want to meet anyone. But she encounters Jesus. Jesus knows her shame – not just because he is God incarnate, but because it is so palpable. He doesn't turn away. He asks her for water, inviting a conversation. In the hot sun by the well, she speaks out: "I have no



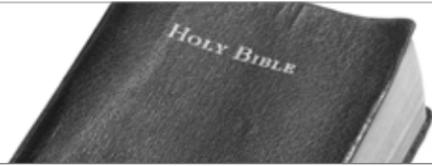
husband." I can only imagine how much it cost her to say those words to a man, how they would have caught in her throat. But as she speaks, her shame begins to lose its grip and her healing begins.

Dear fellow survivor: your story has power. Sharing it can loosen shame's hold and start the healing process.

Dear Church: what will your response be to our stories? Will you believe us – the collective "us" of the #ChurchToo movement – or will you silence us? Will you hold space to allow healing to begin, as one by one we share our stories in bigger voices, to bigger audiences?●

*To contact The Salvation Army's Professional Standards Unit (Victoria, South Australia, Tasmania, Western Australia, Northern Territory), phone 03 8878 4500 or email professionalstandards@aus.salvationarmy.org. To contact its Centre for Restoration (NSW, Queensland, ACT), phone 02 9466 3063 or email centreforrestoration@aus.salvationarmy.org

Lieutenant Erin Metcalf is the Corps Officer at Niagara Orchard Community Church in Niagara Falls, Canada



WORTH
QUOTING.

"The Lord is near to all who call on him, to all who call on him in truth." - **The Bible (Psalm 145:18)**

WORDS
TROY PITTAWAY

Fear dictating our view of refugees.

Young asylum seekers need a 'fair go'

I HEARD THE DEBATE around South Sudanese young people, crime and gangs on the news and didn't really tune in. Thinking it was old news and a fairly obvious political tactic, I didn't pay much attention, until my brother-in-law contacted me with some questions about the "Sudanese gang problem".

My brother-in-law isn't a racist. He is well-travelled, thoughtful and very open to diverse cultures. But a lot of what he was talking about was essentially what the media had been espousing. Gone was his thoughtfulness and open-mindedness. In its place was fear. It was when I realised that fear was winning the hearts and minds of otherwise rational people that I knew this was an issue that shouldn't be ignored.

I have been working, living with and studying Sudanese youth for over eight years. In this time, I have never encountered anything like the gangs of youths that are being talked about. What I have seen is Sudanese young people be successful in academics and become lawyers and doctors; be hard workers and become tradies; be talented athletes and become professional sportspeople. I have seen some young people have trouble with the law and need advocacy with the police and in the courts.

To try and distil an entire culture, with various sub-cultures and traditional values – not to mention the various person-

alities of each individual – into a media sound bite about hordes of marauding African gangs, insults not only the Sudanese community, but every Australian. It insults our sense of a fair go, our diversity, and, on our good days, our intelligence.

African youth crime and Sudanese youth acculturation in general is a tricky area to venture into due to the complexities around the issue. Unlike some of my good friends who advocate for Sudanese young people, I don't believe the issue should be merged with generalised young people and crime, or deny the reality that there is a correlation between Sudanese young people and their disproportionate participation in crime. Not because I disagree with the assertion that these young people are indeed Australian youth and that it becomes distracting when we judge a person's actions by the colour of their skin, or that the overwhelming amount of crime that is committed is not by people of African heritage. The reason I disagree with this approach is because if we insist on equality in this way, we are in fact denying justice to a highly marginalised group of young people.

Equality is about making everything equal, which is in itself a good thing. However, there are times when justice is needed, because not everyone has the same background, opportunities, or lived history. Therefore, fairness sometimes requires more being done or given to a certain affected group before equality can be attained. In this case, these Sudanese young people need justice to allow equality, which can then in turn give them the best opportunity to be successful in their adopted culture.

Research is showing that the normal diagnostic tools for post-traumatic stress disorder, in general, aren't effective on people who suffer extreme trauma, caused by extreme life events like war, starvation and forced migration. One young Suda-

nese man once told me of a time he was at school in a refugee camp when it was raided by militia. His best friend, standing next to him, was shot in the head. This young person had to keep living with the trauma of this experience. It doesn't go away just because you are given a chance to live in a country like Australia.

One thing that I keep hearing throughout these reports is that there is a lack of assimilation into Australian culture. It seems many Australians feel like refugees should be saying thank you for letting them live here, not taking into account that it is pure chance that they themselves were born here, or that the trauma that many of these people experience is something they have to deal with every day. What is needed are resources to fund groups that work with cultures that have been forcibly displaced – groups that advocate for not only Sudanese youth, but all young people from refugee and asylum-seeker backgrounds – because it is these front-line organisations that have the expertise and experience to make a real impact on young lives.

Rather than putting more money into policing a problem that is being overblown, the money should be put into creating protective factors for these young people by helping them in their academic and employment pursuits, creating access to support for past traumas and the stressors of living caught between two worlds and cultures. What is most surprising to me is not that there is crime committed by Sudanese youth, but that there isn't far more crime being committed, which speaks to the resilience and remarkable adaptability of the South Sudanese community. ●

.....
Captain Troy Pittaway is Corps Officer at Berwick in Victoria. He is completing a PhD that explores the coping strategies of Sudanese young people. This article first appeared at eurekastreet.com.au
.....

Mailbox.



ARMY MUSICIANS STILL HAVE A LOT TO OFFER

Major David Woodbury may well have had a resonance with General André Cox, but I have a resounding resonance with Major David's article "Out of Tune" article that appeared in the February issue of *Others*!

For almost two decades, I have been extremely concerned at the direction The Salvation Army is heading in "borrowing" so many "worship songs" and losing our missional message in our own unique style of music. I will quite often draw on lyrics I sang last century to find inspiration in my walk with the Lord, especially over these past couple of years where life has been full of personal turmoil. Even this past week, while on holiday, I was photographing a beautiful

lighthouse when the words came to me, "Once I was lost on the breakers tossed and far away from shore ... I was sinking fast when the lifeboat passed and the Captain took me in." Such words will forever be an inspiration and a comfort in dark times.

May the very talented Army musicians still writing today take courage and continue to write inspirational lyrics for many years to come!

- Carolyn Hide



MAGAZINE INSPIRES A RANDOM READER

I was at our local shopping centre in Dubbo this morning and a (Salvation Army) lady was set up with reading

material at the foyer area, where I got a copy of *Others* magazine.

The quality and feel of every page, the photography, design and your restraint to not saturate it with marketing, made it very enjoyable to read. The content was honest and well said; I didn't feel like I was being "sold" ideas. It was nice to be respected and informed.

I honestly don't know the actual difference between a good magazine and a bad one, but I just liked this one a lot. Thanks for making it.

- Greg

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

CHICKS FOR CHANGE

BUY A CHICK & CHANGE A WOMAN'S LIFE

Your contribution through Chicks for Change helps families in developing countries break the cycle of poverty.

Find out more about making a life-changing impact this Easter at salvos.org.au/chicksforchange

THE SALVATION ARMY SALVATION ARMY INTERNATIONAL DEVELOPMENT Chicks for Change is a campaign coordinated by The Salvation Army. Funds raised are distributed to support livestock components of development projects. Any excess funds will be directed to other projects according to priority of need.

WORDS
CLAIRE HILL

Six 'whys' shape national journey.

The Salvation Army Australia transforms
for greater impact

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

About 138 years ago, Catherine Booth delivered a rousing sermon, and Salvationists have been quoting it ever since. She called the sermon, "Adaptation of measures".

The sermon contains a reasoned, scripturally-based argument for why Salvationists should adapt in order to share the love of Jesus as effectively as possible. "Adapt your measures to your circumstances and to the necessities of the times in which you live," she urged them. Famously, she said: "If we are to better the future we must disturb the present."

Today, The Salvation Army in Australia is doing just that. Driven by our commitment to share the love of Jesus by:

- Caring for people
- Creating faith pathways
- Building healthy communities
- Working for justice

We are in the midst of an exciting and historic national transformation. This month in *Others* we will revisit the six "whys" of this national journey. These objectives have guided us throughout the transformation so far, and will continue to shape our journey moving forward. Stay tuned over the next few months as we unpack each of the objectives in more detail.



ALIGNED VISION

The first "why" is Aligned Vision. Our National Commander, Commissioner Floyd Tidd, has said that: "Sight is a function of the eyes, but vision is a function of the heart." Imagine the increased impact of an Army of Salvos throughout Australia sharing one heart; motivated, inspired by and committed to a shared vision.



INCREASED INNOVATION

From establishing "Hop In" tents for soldiers in World War Two, through to the recent success of Salvos Legal Humanitarian, The Salvation Army in Australia has a rich history of innovating to respond to hardship and injustice in our nation. Increased Innovation is the second "why". Our pioneering spirit is a great strength of our movement and this national journey brings vast opportunities for us to pioneer again. Our "1+1=New" approach is helping keep innovation and fresh thinking front and centre as the journey progresses.



UNITED VOICE

Our third "why" is United Voice. As the Australia Territory, we will be able to speak and act with a single voice for greater impact on matters of national interest, including social justice, care for the vulnerable and other matters of spiritual and community significance.



STRONGER PARTNERSHIPS

We will be able to build stronger national partnerships with other denominations, government,



BETTER STEWARDSHIP

We are motivated too by a commitment to Better Stewardship. The Salvation Army is working to reduce duplication and streamline processes to better support and empower the front line as they live, love and fight alongside others.



GREATER IMPACT

The sixth and final "why" is Greater Impact. To revisit those words from Catherine Booth: "If we are to better the future we must disturb the present", The Salvation Army in Australia is transforming today so that we can have an even greater impact on the lives of people who are experiencing hardship or injustice in the future.

Claire Hill is the Communications Coordinator for the Australia One Program.

WORDS
BILL SIMPSON

MOVING INTO THE NEIGHBOURHOOD

Farthings' ministry literally at their doorstep



Salvation Army officers, Captains Philip and Rachael Farthing, with the Chifley Mission's first soldier, Bill Manns (far left), and a group of kids connected to the mission in the western Sydney suburb of Bidwill. Photos: Shairon Paterson

Bidwill, 50km west of Sydney's CBD, is a suburb of struggle, survival, sacrifice and serious social issues. Named after early settler and botanist John Carne Bidwill, the suburb sprouted from farming fields in the mid-1960s encompassing a massive fibro and weatherboard public housing project. Fifty years on and now surrounded by similar suburbs in Sydney's sprawling outer west, Bidwill's population is slightly more than 4000. The people see themselves as proud working class. Unemployment is high.

Half the population is under 17, making it the youngest suburb, in terms of age, in NSW. The bulk of housing is still public, although brick is replacing the fibro and weatherboard. Shops and businesses are scarce. Residents are forced into other suburbs like Mt DrUITT and St Marys for regular supplies.

Despite the struggles, locals say they do their best to support each other. And true to the desires of its founder, William Booth, The Salvation Army is right there in the middle of the Bidwill people and their problems.

Living among them are young Salvation Army captains Philip and Rachael Farthing. There isn't a traditional Salvation Army corps in Bidwill. There's a "mission" – Chifley Mission. Chifley is the name of the federal electorate.

The Farthings live in and work from a basic four-bedroom fibro and weatherboard house. Local kids with whom Rachael and Philip work regularly think the home is "a little bit fancy" for Bidwill because it has four bedrooms. When they wake each morning, the Farthings are already at work. From home and office, they meet people who arrive with concerns and needs, and embark on visits to families in the community.

Theirs is an "incarnational" ministry, they say. It's The Salvation Army done differently from the traditional Army of Australia today. By "incarnational," Philip

means intentionally living in a house in a community that's pretty much like everybody else's house in that community. It's meeting people in their own context; meeting people where they are – in their community and in their homes.

For Rachael, "incarnational" means, well, God became man to, through Jesus, become one of us. The Farthings like *The Message* translation of the words of the Apostle John in John 1: "The Word became flesh and blood and moved into the neighbourhood." "William Booth left the church and went to the people," Rachael says. "That's pretty much what we do here in Bidwill."

JOURNEYING WITH PEOPLE

Chifley Mission is not a corps, in the traditional Salvation Army sense. It doesn't have any of the traditional Salvation Army buildings, local officer positions or responsibilities. Philip, Rachael, a small team of volunteers and their "community kids" are it.

"We meet people in the streets – literally!" Rachael says. "We go to their homes. They come to our home. We engage with some of the most difficult behaviours and situations you can find. We eat together, we go for trips together, we shop together, we hang out together. We respond to community needs as they arise. We journey with people in their life. They are like family. And we have some programs for kids."

That's pretty much it. "It's not structured. It can be chaotic. It's not service provision; it's personal. We find ministry here to be a natural combination of what we've traditionally known as corps and social. We do both, even though we are neither a corps nor a social centre," says Rachael.

The Farthings have been the Chifley Mission leaders for the past six years. Before becoming officers, Rachael worked at The Salvation Army's Youth Outreach Service in Fortitude Valley (Brisbane) and Philip was a Salvo youth pastor in the Mt DrUITT area, connected to the Chifley

“It’s not structured. It can be chaotic. It’s not service provision; it’s personal. We find ministry here to be a natural combination of what we’ve traditionally known as corps and social.”

Top right: Captains Philip and Rachael Farthing and their four-bedroom fibro and weatherboard house which acts as mission central in Bidwill. **Bottom right:** Half the population of Bidwill are children, which make up a huge part of the Farthings' ministry.



►Mission. While Chifley Mission can be, as Rachael says, mostly unstructured and chaotic, it does have a few regular programs to keep some things in order. It has been running free weekly after-school dance classes for the past six years. The classes engage with children who have no other after-school activity in their community. Dance has given young people a purpose and positive outlook about themselves.

Some of the dance kids have linked with other Chifley Mission activities, like a Kids Club and camps. Kids Club, says Rachael, is crazy. About 50 kids attend each week. They get involved in craft, sport, food and Bible study. They use a Uniting Church property for some activities.

“We’ve seen some beautiful discipleship come out of this program,” Rachael says. “As kids move on to high school, many have become junior leaders for our program. They meet each week for dinner and Bible study. Discipleship groups have become really important for us. This is where we see real growth in our young people.”

ROLE MODELS

Two young women, Tiffany Beynon-Mills and Leah Stubbings, were enrolled as soldiers six months ago and are now discipleship leaders for Year 7-aged students at the mission. Leah, 17, and Tiffany, 16, are in their final years of secondary school. Both were born and raised in Bidwill. Tiffany lives with her father, stepmother and six brothers and sisters. She is the eldest child. Her mother died in 2016.

Tiffany was among a group of children from the community invited to a Chifley Mission school holiday program six years ago. “We were doing Red Shield Appeal collecting in Tiffany’s street when we came across what seemed like thousands of kids running around the place,” Philip says. “So, we invited them to our holiday program. Tiffany came and is still with us.”



01



02



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04

“I felt that nobody judged me here,” she says. “I felt that I belonged; that these people were my family.” Tiffany became a soldier because she wants to be a role model for other young people in Bidwill. “I want them to see that they can become what I have become.”

Leah’s mother and father separated before she was born. She has been raised mostly by her mother with three other children, but spent some time living with her grandmother. She met Rachael through a friend four years ago. Rachael has led Leah through a discipleship program and encouraged her talents in kids programs.

Leah became a soldier, because, she says, she heard a saying that “you only live once”, and, as a teenager, she knew she would be growing up fast, so needed to “get on with the important things in life”. “Also studying with Rachael, I saw that God was calling me to help people through The Salvation Army,” she says.

“William Booth left the church and went to the people ... that’s pretty much what we do here in Bidwill.”

SIGNING UP FOR GOD

Leah and Tiffany help lead a Sunday afternoon worship service in the lounge room of a small house The Salvation Army rents from the NSW Government. “The house isn’t much,” says Philip. “It needs a bit of work. We’ve cleaned up the inside and outside. We’ve been running a Sunday afternoon service at the house for about three years.”

Leah has a vision for the building now that it has been spruced up a bit. She suggests Rachael and Philip arrange for a large sign that says, “The Salvation Army Bidwell” – just like she has seen outside other Salvation Army centres and corps. “I’m proud to be in The Salvation Army and I want the people of Bidwill to know they can come and worship with us,” Leah says.

Her suggestion has challenged her mission leaders. Rachael and Philip are impressed with Leah’s optimism. Other

than a few small islander communities meeting on Sundays, there is no mainstream church in Bidwill.

Chifley Mission has another soldier. Bill Manns linked with Chifley as a teenager a few years ago after a contact through other Salvation Army involvement. Bill is now part-time youth leader at Chifley Mission. He is only in his early 20s, but has the honour of being Chifley’s first – and oldest – soldier.

The Chifley Mission work is also supported by a group of young women Salvationists from Blacktown and St Marys corps, and a team from a local Baptist church. Captains Philip and Rachael Farthing were recently given an additional appointment as Corps Officers at nearby St Marys. ●

Bill Simpson is a contributing writer for Others

- 01. It may be a tough mission field, but Philip and Rachael Farthing say Bidwill is where they are meant to be.
- 02. A dance program is one of the popular kids activities that the Farthings run at Chifley Mission.
- 03. Senior soldiers Tiffany Beynon-Mills and Leah Stubbings are campaigning for a ‘proper’ sign for Bidwill.
- 04. After-school activities are scarce in Bidwill, so the Chifley Mission’s craft session is always well attended.



WORDS

SIMONE WORTHING

Caring for kids.

Communities for Children program going from strength to strength

Supporting vulnerable families and communities without discrimination has always been a priority for The Salvation Army. So, when the Federal Government began Communities For Children in 2004, under its Stronger Families and Communities strategy, the Army was quick to become involved.

It's all about giving children a better start in life. Fourteen years ago, when Communities for Children (CfC) began, its focus was on children under the age of five. Based on research into child development and neuroscience, the program stressed the importance of a child's early years. After more than a decade of implementation, the program now includes children up to 12 years of age and their families, and The Salvation Army has been there the whole time, playing a contributing role in Queensland, South Australia and Tasmania.

In the early days of CfC, the Federal Government and The Salvation Army knew community development was crucial. Sites throughout Australia where families were struggling were identified, and those sites were asked to develop a strategic plan to support families experiencing vulnerability – a plan that included family, community and government working together.

The Facilitating Partner Model was chosen, where,

in each site, one organisation would act as the facilitating partner who would broker partnerships with all levels of government, non-government organisations (NGOs), and community members. The facilitating partner would also research needs and develop a strategic plan for the cluster of suburbs in their site that would assist families at risk to get better outcomes for their children.

The Salvation Army at Logan (south of Brisbane), Ingle Farm in Adelaide, and South East Tasmania, is a CfC facilitating partner, with the three sites well connected. *Others* spoke to Salvation Army CfC workers in Queensland, South Australia and Tasmania to find out how they were progressing with the program.

QUEENSLAND

The Salvation Army's Life Community Church at Slacks Creek in Logan received initial funding for CfC in 2005. Through partnerships with organisations already in the community and facilitating new groups, the CfC team implemented a wide range of programs in this highly multicultural area, from healthy eating sessions to massage for mothers and babies, playgroups, literacy classes, evidence-based parenting programs, story reading and telling for both parents and children, and music.

In 2013-2014, CfC in Logan developed a family support program called The Family Place in consultation with other Salvation Army CfC sites and support from Queensland's Griffith University.▶

- It provides integrated services for families – particularly vulnerable and disadvantaged families – to improve child wellbeing and development, safety and family functioning; and to help build stronger, more resilient families and communities. This approach is the outworking of The Salvation Army’s shared mission of caring for people, creating faith pathways, building healthy communities and working for justice.

“The Family Place provides free programs to all that are play-based, fun and engaging,” says The Salvation Army’s Charmaine Stubbs, Community Development Worker and Collective Impact Facilitator for Communities for Children. “It enables all families to come together, play with their children and celebrate being a parent. It provides opportunities for social connection and alleviates isolation.



“The Family Place looks like a big playgroup, but there are lots of non-stigmatising support options so it’s a ‘soft entry’ for families needing help in areas such as counselling, speech therapy, evidence-based parenting programs, mentoring, peer-to-peer support, physiotherapy or child health.”

The Family Place approach has created a paradigm shift in the way services are being delivered for children and families, including child safety, child health, drug and alcohol services, Aboriginal and Torres Strait Islander and multicultural services.

In October last year, The Salvation Army’s CfC program in Logan won the 2017 NAPCAN Play Your Part award for Queensland through its funded partner, the Crèche and Kindergarten Association Family Place. NAPCAN is the National Association for Prevention of Child Abuse. The Play Your Part award recognises initiatives that promote the safety

and wellbeing of children and young people.

Lieutenant Brad McIver is Operations Manager of the Army’s Community Services, which oversees CfC in Queensland. “We are about building God’s Kingdom on earth and seeing people flourish and being all they can be,” he says. “CfC is a model of engagement with the community that breaks down all barriers. From our perspective, too, it can help people who have never experienced the love of God before, to have the opportunity to do just that.”

SOUTH AUSTRALIA

Karl Brettig, Manager of Salisbury Communities for Children, based at Ingle Farm Corps in Adelaide, says they have been working in this space for 10 years now, with their initial three-year funding being renewed several times.

“The initial re-evaluation after four years, showed significant improvements in the way parents were interacting with their children and more significant collaboration between stakeholder organisations. It was, and is, an exciting opportunity to do something substantial and something different – to redesign the way services are delivered and to do something that makes a difference.”

Karl and his team speak to key stakeholders including children, parents, services providers and government agencies, to identify the needs in the community and the gaps in services that needed to be filled. The result has been the “Family Zone” concept – a large area within a primary school, with “breakaway” smaller areas, where families can meet for programs and activities such as reading sessions, playgroups, support groups for different needs such as postnatal depression, parenting skills, and a wide range of other activities.

“This allowed us to fund programs and support activities for families without having to worry about buildings and infrastructure,” Karl explains. “In partnership with Lutheran Community Care, the existing area was redeveloped to meet the key needs of our families and having it in a school means that people come more readily because they don’t feel labelled.

The positive results from CfC programs are reflected in the Australian Early Development Census that measures the development of children in their early years – physically, emotionally, socially and cognitively. “At Ingle Farm, we’ve seen a 32 per cent

“
Research shows the contribution faith communities make in society and the difference having a faith makes to families.
 ”

rate of vulnerable children in some areas, drop down to a 22 per cent rate over a three-year period,” says Karl. “Pretty much only CfC services were added to the community during that time, so we can see the difference we are making. We also have something to offer the families and children spiritually, which isn’t included in the census. Our Mainly Music groups are a significant ministry opportunity and a great place to get parents and kids started, and growing, spiritually. Research shows the contribution faith communities make in society and the difference having a faith makes to families.”

The CfC team has also developed a social-emotional learning program to help reach children who have experienced trauma in their lives. “Our wellbeing classroom space works with junior primary children and helps them process feelings such as sadness and anger, as well as relate socially and communicate better with each other,” says Karl.

TASMANIA

The Salvation Army in Tasmania’s South East has been a facilitating partner with CfC since 2006. The priority areas for the South East Tasmania location are safety, resilience and aspirations. Community partners are engaged and funded to deliver programs that address at least one of the priority areas.



Some of the programs being delivered include playgroups, family support workers, parenting groups, school holiday programs, “Hidden Sentence” awareness training – supporting families affected by having a family member in prison; and return-to-work training for parents, including teen and young parents. “Part of the facilitating partner role is identifying special projects, working with the community to identify gaps in service delivery and developing an action plan/group with services and communities, including the children, to address the concern or issue,” explains Stacey Milbourne, Manager, Communities for Children, South East Tasmania.

One project recently undertaken was to work with local schoolchildren to conduct a safety audit of their communities. “The children spoke mainly about not feeling safe in certain places and in different situations,” says Stacey. “With the support of The Salvation Army, the CfC facilitating partner has worked closely with the children and other place-based services to help the children to make their communities safer.

The children have presented their safety map audit to politicians; designed and presented “Safe Place” signs to local services, community members and businesses where they feel safe; met police to discuss unsafe use of motorbikes and how the police can increase their patrols at specific times and in specific places to keep the children safer; and created a mural to paint on underpasses.

The Salvation Army CfC facilitating partner also looks at developing resources that address a specific need within the community. These include: *A Born to Read* booklet aimed at supporting parents and carers to read to children from birth or before; and books written for children aged 8-12 on topics including cyber bullying, cyber safety, smoking tobacco, drinking alcohol and having a family member in prison.

“I think the strength and uniqueness of CfC is that we don’t tell communities what they need, but rather work with and listen to community and bring people together to identify and address the needs within community,” says Stacey. “We listen and we work with the community, and facilitate good outcomes for everyone.”

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 Simone Worthing is a writer for *Others*

What kind of world is a world without Down's?

Ahead of World Down Syndrome Day on 21 March, **DAVID ROBERTSON**, in a confronting article, says any society that wants to survive must care for the weak and vulnerable in its midst.



In late 2016, the BBC screened an incredible and revealing documentary. *A World Without Down's Syndrome* was presented by the TV comedy actress Sally Phillips, better known for her roles in *Miranda* and the *Bridget Jones* movies. She is also a Christian, and her oldest son, Olly, has Down syndrome.

It was a revealing portrait of what the world – or to be more accurate, the West – would be like without God. It showed that a large proportion of the medical profession think that people with Down syndrome have lives that are not worth living, and who thus put pressure on women to have abortions. It also showed that we live in a society where increasingly the weak, the vulnerable and those who are considered a “burden” are to be cast aside. The example of Iceland was cited, where 100 per cent of children with Down syndrome are killed in the womb.

The program showed that the goddess of choice is the religion of our cultural and political elites today. It was clear from the program that there is considerable pressure on people to make the “right” choice in the

eyes of the professionals. One woman even argued that having her baby aborted at 25 weeks was “the best thing for the baby”!

Phillips asked these pertinent questions at the end of the documentary: “Greater choice does not lead to greater happiness ... is choice all it's cracked up to be? Where are all these individual choices going to take us? What kind of world will Olly be living in when he is my age? If we are heading towards a world where we choose more and more who gets born then we need to think about it a whole lot more.”

So, let's think about that. What kind of world are we creating with this goddess of choice? What is this God-less world? It's a world in which right-wing libertarians and illiberal liberals unite to defend their core belief that humanity is God and choice is the only absolute.

An article in the *Guardian* newspaper that appeared around the same time as the documentary, told us that a woman's right to terminate her baby is non-negotiable. Why? Why is this a fundamental part of the liberal creed? Is it okay to terminate a ▶

► baby because they will have ginger hair? Because they are female? Or black? What if their IQ is not sufficient? After all, the right to choose to kill your own baby is “non-negotiable!” And what exactly is the rationale for stopping at the child in the womb? Why does the mother, if they can’t cope, not have the right to kill their child outside the womb? Or if the child’s life is going to be a burden? Or too disruptive to them?

Then in weighed a columnist from the *Daily Mail* newspaper, who stated: “To flinch from the very real truth that giving birth to a severely disabled child can prevent you from living your own life is cowardly in the extreme.” As an example of postmodern newspeak, that one is hard to beat.

Again, stop and think about what that means. My wife and I have three children. Each of them has meant that we were not able to live our own lives as we pleased. Love has responsibilities. We could not sleep, eat, drink, play, work, holiday as we pleased – because our own lives were inextricably bound up with others. Whether they have Down syndrome or not is irrelevant. Killing children because they are inconvenient and limit our capacity to live our own lives as we wish, is one of the most barbarous doctrines known to humanity.

A WORLD WHERE LOVE IS SIDELINED
When the geneticist George Church (Professor of Genetics at Harvard) was interviewed for the documentary, he stated that science had no morality and you could do what you want with it. He pointed out that ethics change from year to year. And in the God-less world he is right. Science is amoral and can be used by the rich and powerful as they determine. It’s the same with morality. In a world with no absolutes except that of the political powers, then an absolutist state (or corporation) gets to make the rules and the morals. All of them. There are no checks and balances. Corporate Christ-less fascism/communism is the ultimate triumph of atheistic secularism.



“*Killing children because they are inconvenient and limit our capacity to live our own lives as we wish, is one of the most barbarous doctrines known to humanity.*”

A WORLD WHERE SOME LIVES MATTER MORE THAN OTHERS

This is a world where equality and diversity are political sound bites used by those who rarely practise them and who think that some people’s lives are less worthy. A world where the disabled, the elderly, the unborn, the poor and the terminally ill had better beware.

Of course, humanity has tried this before. Mao and his “Cultural Revolution”, Stalin and his “Super-Russians”, and Hitler and his “Master Race”, were all atheistic Social Darwinists who believed that “science”, genetics and eugenics could all contribute to the perfecting of humanity.

In the West, we would have gone the same way. “Liberals like H.G Wells argued that for the good of the human race, it was not just those with “defects” like Down syndrome who would have to go, but the Chinese and the Africans! Others like Bill Hamilton (Richard Dawkins’ mentor) believed that the useless and the weak should be filtered out. He argued for a radical program of infanticide, eugenics and euthanasia. He declared that spectacles were a symbol

of decadence, that he would grieve for the death of one giant panda more than he would the death of 100 Chinese, and that the handicapped should be killed at birth!

Eugenics and euthanasia were extremely popular among the elites in the West, so why have we not gone that way until this generation? I believe that there are two reasons: the Nazis/Stalinists/Maoists showing us where such “progressive” thinking leads; and Christianity acting as a brake. With the passing of history the former is being forgotten. Now, with the weakening of the impact of Christianity on the collective consciousness, the door is opening for a second attempt to be made.

A WORLD WHERE PERSONAL AUTONOMY REIGNS

Libertarian right-wingers and illiberal liberals share the same creed. *They* are god and the only thing that matters is personal choice. The only thing that matters is you, your comfort and your choices. Everything else is optional, flexible and dependent.

Human autonomy (which translated means “human divinity”) is the be all and end all of the God-less society. The only trouble is that in such a world, it’s not only God we lose, but humanity. The most inhumane thing we can do is to make human choice the absolute arbiter of all that is good and beautiful.

This is a doctrine of demons. It is from



the pit of hell. It is the original lie of the devil, who seeks to destroy all of God’s good creation and especially the part that he declared to be “very good” – that part made in his image. The father of lies whispers the greatest lie of all into our ears: “you shall be as God.” If we listen, we are damned.

Traudl Junge, Hitler’s secretary, gives us a fascinating insight into where this all leads. “Sometimes we also had interesting discussions about the Church and the development of the human race,” Junge wrote. “Perhaps it’s going too far to call them discussions, because he (Hitler) would begin explaining his ideas when some question or remark from one of us had set them off, and we just listened. He was not a member of any church, and thought the Christian religions were outdated, hypocritical institutions that lured people into them. The laws of nature were his religion. He could reconcile his dogma of violence better with nature than with the Christian doctrine of loving your neighbour and your enemy.

“Science isn’t yet clear about the origins of humanity,’ he once said. ‘We are probably the highest stage of development of some mammal which developed from reptiles and moved on to human beings, perhaps by way of the apes. We are a part of creation and children of nature, and the same laws apply to us as to all living creatures. And in nature the law of the struggle for survival has reigned from the first. Everything incapable of life, everything weak is eliminated. Only mankind and above all the Church have made it their aim to keep alive the weak, those unfit to live, and people of an inferior kind.’” (*Until the Final Hour*)

So yes, I’m angry at the grotesque and evil route that our society is taking. But I’m not despondent nor will I give up. It is our aim to keep alive the weak, those unfit to live and people of an “inferior” kind.

SPREAD THE WORD

How can we stop this evil tide? One statement made in the BBC documentary

“*The father of lies whispers the greatest lie of all into our ears: ‘you shall be as God.’ If we listen, we are damned.*”

gives us a big clue as to the way ahead. “If you want to instill certain values spread the word that these are valuable members of society ...”

We have to spread the Word. All human beings are made in the image of God. All have a right to life. All lives matter. Any society that wants to survive must, in recognising these facts, care for the weak and vulnerable in their midst. All societies need to realise that righteousness exalts a nation and sin is a reproach to any people. And all individuals within that society need to acknowledge that as human beings we are fallen and sinful.

Unless as individuals we are changed for the better, society will not be changed for the better. Unless the image of God is restored in all its glory, we too are individually and collectively lost. And that, of course, is where Jesus comes in. His work of re-creating the whole cosmos begins with re-creating us.

A world without God is hell. A world with him is heaven. Make your choice. Watch and weep. Learn and love. Preach the Word, in season and out of season ... and let’s turn the world upside down! ●

David Robertson is the Associate Director of the UK-based Solas Centre for Public Christianity

WORDS

MAJOR RON HENRY

MY MOTHER GREW UP in an orphanage. Her parents separated when she was a baby and her father put her in the orphanage, which happened to be a Salvation Army home in Adelaide. She later came to Sydney with her father.

Olive Grace Meinrath was her name. She married my father in 1911 and they came to Bankstown to live. I believe that my mother was in the group of Salvationists in Bankstown whom the comrades of (nearby) Auburn would visit and hold meetings for on Sundays in residences of the soldiers. She was one of the first soldiers in Bankstown.

I was the youngest in the family and I arrived in 1922.

We went to all the usual things in the Army and in those days, of course, everything was in the Army. You had meetings every night. You had band practices and songster practices and there was always something on a Saturday night in the form of social evenings, which brought everybody together. Then, of course, Sunday was morning, noon and night. From seven o'clock in the morning for knee drill, then junior soldiers, then a 10 o'clock meeting. In the afternoon we went to directory and then you had the open-air meeting and the night meeting.

My passion as an officer has always been to see people coming to the meeting and getting to know the Lord

We always walked everywhere; there was no transport. Even when I was playing in the band you had to walk to the open-air. We used to do what they call "bombarding", which was the playing of tunes all around the place. We would go to residential streets, just strike up and play. You'd preach at the same time and the collectors were going around and handing out pamphlets.



Major Ron Henry was 'born into' Bankstown Corps, just a handful of years after it came into being.

The Army had a very good name because by that time World War One was over and the influence of the padres in the war was outstanding. Men in the pubs and the streets would swear by them, so you were never short of a good hearing. It was really encouraging. And, of course, there wasn't any television in those days. As a kid, the Sunday night was always the meeting of the day. It built up and everything pointed to the sermon at the end of the meeting, when the officer made an appeal. The prayer meeting would go for about quarter of an hour or half an hour; sometimes as long as the meeting. Everybody was concentrating on the appeal and the choruses were relating to the appeal and quite often that's when the decisions would be made.

My passion as an officer has always been to see people coming to the meeting and getting to know the Lord. I've always been a "backroom boy"; I don't like publicity, but we help people when they need help, we encourage people and we pray.●

**As told to Lauren Martin*

The Salvation Army's

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Words Mark Hadley

01.

EARLY MAN

Rating: G

Release Date: 29 March

WRITER/DIRECTOR Nick Park was the brains behind the hugely successful *Wallace & Grommit*. His latest “kidult” adventure, *Early Man*, takes us into the prehistory of Britain. Primitive men are startled when a perfectly round meteorite crashes to earth. The head-sized rock is too hot to handle and so the natives start kicking it around – hey presto, the game of football is invented.

Several geological ages later, we’re introduced to Dug, a Stone Age Britonian. His tribe is happy hunting rabbits, but come under threat from French-sounding imperialists, recently arrived from the Bronze Age. The Stone Agers are no match for their metallic technology, and the newcomers will dig up Dug’s valley unless his collection of misfits can best them in “the beautiful game”.

The jokes are very much on the level of Park’s *The Pirates!* and *Shaun the Sheep Movie* – G-rated all the way, with most simple enough for primary school kids to follow. However, there are plenty of laugh-out-loud moments for mums and dads who might be familiar with the state of English football. Which is where *Early Man* brings our attention to bear on those things we love to worship.

The revered position football occupies in the United Kingdom will be easily appreciated by sport-loving Australians. In *Early*

Man, it’s become the religion of the world’s most advanced empire, where its fields are regularly referred to as “hallowed ground” and “sacred turf”. But there are also other idols on display. The villain, Lord Nooth, clearly worships wealth. Dug’s Chief Bobnar is initially devoted to ease at any cost. But the subtlest of all, happens to be the hardest to deny ourselves.

The drama in *Early Man* centres on the impending battle between Dug’s plucky Stone-Agers, and Lord Nooth’s champion football team, Real Bronzio. However, football sensation Goona assures the primitives they’re still in with a chance: “They may be great, but what they’re not is a team. They’re 11 players who each think they’re the star!”

The implication, of course, is that Dug’s tribe will be able to trounce the much-fancied professionals because they know how to work together. That’s certainly not a bad message to put in front of children in an age when Western individualism has lifted the phrase, “Be all you can be”, to the height of new creed. The Bible often affirms the necessity of the powerful looking out for the weak, and the strength we have in unity – “A cord of three strands is not quickly broken,” (Ecclesiastes 4:12). But this message still rang a little hollow for me, because of the absence of a more fundamental lesson I try to teach my own children.

Predictably, Dug and his friends find a way through their trials by looking to each other and the natural strengths they possess. However, they don’t bother looking to the Heavens like the real races from the past, because this mythical tale is in the hands of a godless present. Christian or not, though, the ancients knew that even their combined strengths still didn’t add up to much. So, we find mighty warriors like King David and wise thinkers like Solomon, asking that God will be their salvation in the impossible tasks they face.

That’s what I’ll try and remind my kids, even as they laugh over the efforts of *Early Man*. Love and look to each other for strength, but first and last, put your faith in the God who knows the beginning from the end. ■



02.

BLACK PANTHER

Rating: M

Release date: 15 February

BLACK PANTHER is the 18th film in the Marvel cinematic universe, set some months after the events of *Captain America: Civil War*. In that multi-Avenger effort, the ruler of the fictional African nation Wakanda was killed, leaving his son to shepherd his tiny kingdom in an age of superheroes and alien villains. But Prince T’Challa is not just the

next in line to the throne of Wakanda, he is also the “Black Panther”, the ancestral defender of his nation.

Wakanda is the sole source of “vibranium”, an amazing element that has transformed the country into a technological paradise. But with these blessings comes the moral challenge that faces everyone who has more than their neighbours: How much to share, and how much to keep to yourself?

There’s certainly no shortage of fantastic fight scenes, car chases and character villains in *Black Panther*. Andy Serkis is the manic arms dealer Ulysees Klaue, and Michael B. Jordan the heavy hitter Erik “Killmonger” Stevens. Killmonger, in combination with the Black Panther’s love interest, Nakia, keep the film’s ethical core alive. Both challenge Wakanda’s place in the world, and both are dissatisfied with T’Challa’s conservative plans for its fantastic resources. Killmonger believes the tiny nation should use its advanced technologies to lead the oppressed in a worldwide revolution, while Nakia thinks the same science could be used to effect great social change. Though they are on opposite sides of the fight, Erik and Nakia actually agree that Wakanda owes much more to its neighbours. What they have hit on together is, in fact, what Jesus describes as the “second greatest commandment”.

When challenged by his critics to name the greatest commandment, Jesus quoted their own goal back to them: “Love the Lord your God with all your heart and with all your soul and with all your mind.” This is the first and greatest commandment.” Then Jesus drew their attention to what comes next, because he wanted them to be clear that religion, however devoted, doesn’t exist in a vacuum. “And the second is like it: ‘Love your neighbour as yourself.’ All the Law and the Prophets hang on these two commandments,” (Matthew 22:36-40).

Black Panther is drawing our eyes back to Jesus’ reminder, when its hero asks himself, “What is Wakanda’s responsibility, if it possesses such wealth and strength?” T’Challa endures all manner of challenges, before coming to the same conclusion that Jesus did: we can’t pursue what is good for ourselves without pursuing the same for others.

If there’s a viewpoint that I struggle with in *Black Panther*, it’s the way this progressive ‘looking out’ is coupled with a ‘turning away’ of another sort. Spiritual teachings and traditional practices are presented more as barriers to Wakanda’s bright future. There is an affirmation of an afterlife in the company of loved ones, and even the suggestion that it’s possible to be excluded from it. However, Wakanda’s walk into the future must involve a rejection of the past. It’s hard not to see this as another Hollywood attempt to affirm that we have little or nothing to learn from our ancestors’ spiritual wisdom.

The trouble is, the second greatest commandment can’t work in isolation from the first. In fact, we need Jesus’ first command in order to know how to do the second. The Black Panther might be armed with super-human abilities and incredible technology, yet T’Challa will soon be in trouble if he sets out to do good, without knowing the God who defines “good”, and empowers us to achieve it. ■

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

01.

THE INTERNATIONAL STAFF BAND

ENDEAVOUR ... A WEEKEND
WITH THE ISB

Review: Adam Cole



IF YOU COULD EXPERIENCE something special on a weekend, what comes to mind? Fireworks, energy, elegance, simplicity, toe-tapping fun, a moment with God? *Endeavour ... A weekend with the ISB* certainly delivers a wide range of musical styles and expressions, and everything is presented with precision, dedication and soul.

From the first note, you are transported into the energy of the music. Martin Cordner's festival march *Endeavour* rollicks at a great pace, getting you fired up and wanting more. A more simple and elegant piece follows *All the World is Waiting*, based on Romans 8:22-23, before we get into swing settings *What a Wonderful Day* from Sweden, and *Living Waters* from Australia's own Sam Creamer.

The song *A Special Moment* is right in the middle of the compilation. Based on the simple chorus "This is God's moment, God's moment for you", the thoughtfully arranged setting affirms a relationship with God that is personal and yet intentional. And just when I thought my journey was almost over, it's during the piece *To Boldly Go* that the words ring in my head, "I'll not turn back, no matter what the cost, I'm called to live, to love and save, the lost".

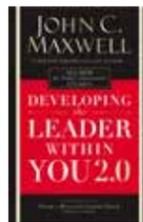
The production is professional and appealing in every sense. The comments from bandmaster Dr Stephen Cobb tell of the mission behind the music: "Endeavour means 'effort directed towards a goal'—our

goal is to challenge the hearts and minds of those we play to and bring them into a closer relationship with God."

Endeavour ... A weekend with the ISB is available from Salvationist Supplies in Sydney (1800 634 209) or Salvation Army Supplies in Melbourne (1800 100 018).

02.

JOHN MAXWELL

DEVELOPING THE LEADER WITHIN
YOU 2.0

TWENTY-FIVE YEARS AGO, leadership was defined as having a position, but John Maxwell turned that assumption on its head, publishing *Developing the Leader Within You*, claiming that leadership isn't an inherent skill but instead learned. A subsequent global revolution was launched to train and equip leaders from the inside out.

With *Developing the Leader Within You 2.0*, Maxwell has rewritten the book that launched the leadership movement. Written for the new generation of leaders and with almost 90 per cent new content, this updated and revised anniversary edition is packed with the insight and growth Maxwell has built over the past two decades, laid out for the next generation of leaders. Maxwell will explain through 10 critical components of authentic, personal leadership how leaders are made.

"I have extensively rewritten this entire book," he says. "It still contains the foundational lessons for becoming a good leader. It's still the first book I recommend people read to start their leadership development journeys. And it's still the book I recommend leaders use to

mentor other in leadership. But I've taken great pains to give it greater depth, to focus it more specifically on leaders and their needs."

Developing the Leader Within You 2.0 is available from most online and retail bookstores.

03.

THE SALVATION ARMY YEAR
BOOK 2018

THE SALVATION ARMY Year Book 2018 is now available to purchase in hard copy and – for convenience and portability – as an e-book which can be uploaded to mobile devices using the Kindle or Kobo apps. For the second time, the *Year Book* is published in full colour, making the most of some spectacular photos. Useful maps, statistics and information provide an up-to-date snapshot of The Salvation Army's ministry in 128 countries.

Feature articles look at The Salvation Army's Accountability Movement (Commissioner Robert Donaldson), women's ministries progress in Ukraine (Major Annette Rieder-Pell) and the 150th anniversary of Salvation Army publications (Steven Spencer).

Copies of the *The Salvation Army Year Book 2018* can be purchased from Salvationist Supplies in Sydney (1800 634 209) or Salvation Army Supplies in Melbourne (1800 100 018). Alternatively, to purchase the electronic version of the book, search for "Salvation Army Year Book 2018" on kobo.com or your local Amazon website.

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Creative Arts
DEPARTMENT



Messengers of the Kingdom welcomed into new college

THE FIRST INTAKE of Salvation Army cadets to the Eva Burrows National College were officially welcomed during a special ceremony in Melbourne last month.

Nine cadets of the 2018-19 *Messengers of the Kingdom* session, who have already taken up residence at the new college, were greeted with a salute by The Salvation Army's national leaders, Commissioners Floyd and Tracey Tidd, as they filed individually onto the platform accompanied by a rousing march from the Melbourne Staff Band.

Held at the Besen Centre in Burwood, the Welcome to Cadets ceremony also included the launch of the new united Victoria Division and the installation of divisional leaders, Lieutenant-Colonels Bruce and Debra Stevens.

After a word from Commissioner Floyd Tidd, the cadets were then "handed over" to the direction of National Training Principal, Major Gregory Morgan.

Representative speaker, Cadet Alice Edge, then spoke about her call to officership, a childhood dream that dimmed when she experienced difficult years, but which flamed back into life when she recommitted herself to God's will.

During the event, the 17 cadets of the *Messengers of Compassion* 2017-18 session received their out-placement appointments.

Making the point that officers are "ordinary people", Commissioner Floyd Tidd made a call for candidates, stating that, "Ordinary people can do extraordinary things."

The 2018-19 *Messengers of the Kingdom* cadets are: Alice Edge - Hobson's Bay Corps (Victoria Division); Andrew Johnson - North Brisbane Corps (Queensland Division); Lisa Johnson - North Brisbane Corps (Queensland Division); Henry Roehrig - Ballarat Corps (Victoria Division); David Burbidge - Bunbury Corps (Western



^ Above: Cadet Alice Edge, speaking about her call to officership at the official welcome to the *Messengers of the Kingdom* session. Below: Commissioners Floyd and Tracey Tidd install Lieutenant-Colonels Bruce and Debra Stevens as the Victoria Division leaders. Photos: Jacob Dyer.



Australia Division); Hye-Sun Seol (Sunny) - Belmore Corps (NSW/ACT Division); Min-Hwan Oh (Min) - Belmore Corps (NSW/ACT Division); Paul Trotter - South Barwon Corps (Victoria Division); Marika Wallis - Tamworth Corps (NSW/ACT Division).

Another solemn moment was the instal-

lation of the Stevens' as leaders of the new Victoria Division.

The three divisions of Victoria - Central, Eastern and Western - along with State Social Victoria - became a single division on 10 January. The South Australia Division and Northern Territory Region also amalgamated on the same day, seeing the Army in Australia become six divisions.

"Nationally, we are implementing a new model to deliver our mission, new systems to better serve the mission and new thinking in how we resource the mission," Lieut-Colonel Bruce Stevens said.

"As we step into the 'new', the national vision statement, mission imperatives and values [all] position us well as we embed a culture that releases each Salvo for ministry."

- Dawn Volz

Visiting lecturer inspires officers to reflect on the 'why'

HELPING SALVATION ARMY officers reflect on their missional and theological approach to ministry was the task of British author and academic, Dr Helen Cameron, who spent two weeks at Eva Burrows College in Melbourne last month.

"Helen's expertise offers us an opportunity to reflect deeply on the things we do and why we do them. The Salvation Army is great at doing things but it's important we think about what we are doing and why we are doing it, and how we do them and what's the best way



to do them," said Captain David Janssen, Coursework Coordinator at the School for Mission and Theology. "We have targeted this unit - Critical Theological Reflection: Context, Voices and Processes - for people who have been in ministry for at least five years. It's designed for those who are a little way along the road of ministry, who have education and ministry experience. It's about bringing those things together so they can reflect deeply on their practical ministry."

Part of the new national college's annual International Scholar Series, Dr Cameron (pictured) is The Salvation Army's Head of Public Affairs in the United Kingdom with the Republic of Ireland Territory. She is best known for her role in promoting and defending the work of The Salvation Army with politicians and policymakers in the UKI Territory. She is also the author of a number of books.

- Simone Worthing



^ Above: The installation service of Majors Robert and Vanessa Evans, conducted by Colonels Kelvin and Julie Alley, in the Solomon Islands. Below: The Evans' dedicate their service to the Lord.

Newly appointed Aussie officers to lead growing work in Solomon Islands

AUSTRALIA SOUTHERN TERRITORY officers, Majors Robert and Vanessa Evans, have been installed as the Officers-in-Charge of The Salvation Army's work in the Solomon Islands.

Papua New Guinea Territorial Leaders, Colonels Kelvin and Julie Alley, conducted the installation on 4 February at Honiara Corps in the Solomon Islands capital.

"The new leaders were greeted in traditional Solomon Islands fashion with an exceptional all-male dance group," said Colonel Kelvin Alley, the Territorial Commander. "Despite the constant heavy rain over many days, there was an excellent attendance. There was a happy, jubilant crowd, which included many children, and a very strong expectation in the air of what God will do in these future days."

The Salvation Army has had a presence in the South Pacific nation of Solomon Islands since 2010 and its work was officially launched as part of the Papua New Guinea Territory in 2011. Apart from a corps in Honiara, The Salvation Army has several fellowships and missions in provinces across the island group.

"The growth is phenomenal," said Major Robert. "It's happening all by itself. During the



course of the installation weekend, word came through that a Salvation Army fellowship in North Malaita was about to send two soldiers to a nearby island to commence the work of The Salvation Army there.

"One of the things we need here desperately to keep up with the growth is uniforms. We don't have enough of them!"

The Evans' have been Salvation Army officers for the past 21 years, serving in the Northern Territory, South Australia and Victoria.

They have a passion for cross-cultural ministry and have led a number of overseas mission trips during their officership.

- Lauren Martin

Narellan flies the flag for corps and country during Australia Day parade



Members and friends of the Narellan Corps in Sydney's south-west took part in the popular Australia Day Macarthur Lions street parade on 26 January. Several thousand people lined Argyle Street to watch the annual parade, which included many community and school groups, with a range of floats, displays and bands. The Narellan Corps members, with their uniforms and branded T-shirts, were warmly greeted by the public, with the Agents of Truth mascots being a big hit with the kids. Copies of Kidzone magazine and other literature were distributed to children along the route.

Heritage Centre history collection deemed 'nationally significant'

AN INDEPENDENT ASSESSMENT of The Salvation Army Australia Eastern Territory's Heritage Collection has found that it is of "national significance" and recommended it prioritise the preservation and digitisation of its multimedia holdings.

The Salvation Army received a Community Heritage Grant to have its Australia Eastern Territory collection, which is housed at Booth College in Sydney's Bexley North, assessed. The assessment was undertaken by Dr Anne-Maree Whitaker, an independent professional historian, who has worked in history and heritage management for nearly



^ The Australia Eastern heritage collection has been rated as having 'national significance'.

two decades. In her report, she details a number of items of exceptional significance in the

Salvos back on the beat in Tamworth

A NINE-DAY STREET ministry is putting The Salvation Army back in the thick of the Tamworth Country Music Festival.

Around 40,000 people flock to the north-east NSW town of Tamworth during January for the annual festival, this year held on 20-29 January. For Tamworth Corps, it's the biggest event of the year, being one of the event venues and also hosts a makeshift caravan park on its property.

The Salvo Country Band performed for many years in the main street of Tamworth, but for several years they have been unable to attend. So, when Majors Norm and Isabel Beckett became the Area Officers, one of their first priorities was to bring a Salvation Army presence back to the festival.

"We ended up giving away lots of Army merchandise," said Major Isabel. "And we had two music groups come and perform on different days and staff from local Salvation Army services like Doorways and Moneycare attend. It's a ministry of presence. You've got 40,000 people and the Army should be there in the thick of it."

Aquisition gives Aged Care Plus the butterfly effect

THE SALVATION ARMY Aged Care Plus has acquired United Kingdom-based Dementia Care Matters, a leading international dementia care culture-change organisation.

Aged Care Plus is an industry leader in the provision of spiritual, dementia, palliative and mental health care, and this acquisition forms part of its commitment to improving outcomes for older people living with dementia in the UK, Ireland, Canada, Australia and the United States.

Dementia Care Matters will continue operating out of the UK, and is committed to transforming the lives of those living with dementia through its successful Butterfly Household Model of Care, a ground-breaking approach to dementia care that focuses on the emotions of people living with dementia.

The Butterfly Household Model of Care was founded by Dr David Sheard in 1995 when the model was extensively piloted over a five-year period at a care home called Merevale House in the UK.

Dr Sheard said the controversial aspect of his model is that carers are trained to join people with dementia in their reality and engage with their memories, rather than constantly trying to bring them back into the present.

Aged Care Plus was the first Australian provider to launch this model of care in July 2016, in Chapel Hill, Queensland, and in Narrabundah, ACT, and since then has seen the quality of life, health and wellbeing for



^ Captain Jeff Goodwin, chaplain at the Cairns Aged Care Plus Centre in Chapel Hill, Brisbane, greets a resident. Aged Care Plus has 23 centres throughout NSW, ACT and Queensland.

residents living with dementia significantly improve. During this time, Aged Care Plus has developed a close working relationship with Dementia Care Matters.

Aged Care Plus operates 23 centres throughout NSW, ACT and Queensland, with another soon to open in Mossman, Queensland.

Sharon Callister, Aged Care Plus Chief Executive Officer, said: "The Butterfly

Household Model of Care has seen significant success within our two pilot centres and we were thrilled to launch the model at a third centre on Sydney's Northern Beaches in October 2017. The acquisition of Dementia Care Matters is an exciting step forward for Aged Care Plus, and will see all of our memory support homes roll out the Butterfly Household Model of Care in the coming years."

Committee begins journey to establishing a culture of equity

RECOMMENDATIONS TO ENABLE female officers to fulfil their full potential in The Salvation Army in Australia is among the first tasks of the newly formed Gender Equity Committee.

The Gender Equity Committee was a key strategy in the Gender Equity Plan presented to The Salvation Army's International Management Council in London by Commissioner Tracey Tidd in April 2017.

The committee, which had its first meeting in November last year, is expected to consider fair and just processes for all officers and appointments, intentional leadership development, and unconscious bias as part of its task. The committee met for the second time on 9 February.

"The goal of this work is to establish a culture of equity in which biblical teaching and Salvation Army theology of women

in leadership informs our practice," said Colonel Julie Campbell, who took up her role as the Gender Equity Advocate in August last year.

"The committee realises this is a complex issue and will take time to change our culture and systems. The committee members are all eager to participate to see all officers and employees fulfilled and using their gifts and abilities."

New program to give strugglers 'a go' in Melbourne

A "CONCIERGE" PROGRAM designed to connect rough sleepers in Melbourne with Salvation Army services has been launched by the City of Melbourne and The Salvation Army's Project 614.

City of Melbourne's acting Lord Mayor, Arron Wood, officially launched the program on Monday 29 January. Under the program, eight previously homeless people are now employed to liaise each weekday with rough sleepers on Melbourne's streets and get them the help they need through the Salvos.

The eight concierges will be tasked with liaising with rough sleepers and encouraging them to access services, exercising a custodial bent around the premises by picking up the odd scrap of paper or rubbish, and meeting and greeting staff and owners in the neighbouring businesses to enquire about people sleeping rough in their doorways overnight. Not only does this open up avenues to assist homeless people, but it also serves to help break down stereotypical prejudices against the homeless, according to Major Brendan Nottle, leader of Project 614.

At the launch, Major Nottle summed



^ Major Brendan Nottle at the launch with Rob Bothwell, one of the newly employed 'concierges' who will support people struggling with homelessness in Melbourne.

up the role Concierge employees play with rough sleepers with this phrase: "I've been where you are; come inside."

"We need to give all homeless people a 'go,'" he told assembled media and well-wishers, as "they are human beings who need our help."

The pilot program stage of Concierge is fully funded by donations raised last year when Major Nottle walked from Melbourne to Canberra to raise awareness of the plight of homeless Australians.

Conversations with federal, state and local

governments, as well as NGOs, churches, businesses, unions and service groups, are ongoing.

"This is classic Salvation Army mission," said Major Nottle, "making yourself available to people at the point of their need – it's a safety net for the city."

One concierge, Rob Bothwell, shared what the job meant to him: "This means we can go out on the streets and offer homeless people something to eat, and get them any service they need."

– **Barry Gittins**

Salvos Stores raises \$11,000 for Western Australia's homeless

A PERTH-BASED homelessness program has received an \$11,000 boost thanks to an enterprising fundraising campaign by Salvos Stores in Western Australia.

Major Paul Hateley, the Corps Officer at Perth Fortress, received the donation on 25 January from Sean Burgess, Salvo Stores Regional Manager in Western Australia and South Australia.

"Paul and I met in July last year to look at projects we could do together," said Sean.

"Paul asked if we would consider raising funds for the Perth Homelessness Program,

through perspex collection tins in stores. I was very happy to do that.

"I live quite close to the city and in the past five years I have seen homelessness become really obvious. There's a lot more begging, a lot more people obviously homeless. It's a topic that is very current at the moment.

"At the same time, I had also been reading about how, due to electronic banking, loose change has in some sense become less valuable in people's minds and I think I saw an opportunity to help raise some funds for a program that needed some extra support."

A total of 49 stores participated in the project, which has been running since last August.

Major Hateley told store staff at the presentation that their efforts would make a huge difference to those living on the streets.

"Every day of the year the Doorways program serves a meal at 7am to feed the homeless and it is all run solely by volunteers. Currently, there is no funding for these sorts of projects and they rely heavily on donations," he said.

– **Anne Halliday**

Enrolments

PORT AUGUSTA CORPS
SA



CAPTAIN MICHAEL JOHNSON enrolled Tania Evans as a senior soldier in January. Tania, pictured with Captain Johnson and her prayer partner, Chris Couzner, is much like the "Prodigal Daughter" who has come back to God and has dedicated herself to serving him. *Read Tania's story on Page 46.*

CITY SALVOS ADELAIDE
SA



MAJOR JEFF WALLER enrolled Ryan Matulick as a senior soldier in December. Ryan (pictured) is an active member of the church and continues to model Christ in all he does.

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 Simone Worthing at simone.worthing@aus.salvationarmy.org

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Warm welcome guaranteed to refugees at 'coffee and conversation' in Zurich



^ Members of the Zurich Central Corps with a group of refugees, mainly from Afghanistan, at the weekly 'Coffee and Conversation' gathering where practical assistance is offered.

MEMBERS OF THE ZURICH Central Corps in Switzerland have launched a new program to support refugees housed in the city – "Coffee and Conversation".

During the weekly sessions, around 45 refugees, mainly from Afghanistan, are served hot drinks and snacks, with an opportunity to take away warm winter clothes. Hosts and supporters, many of them corps members, teach German to the refugees to help them to settle into their new home.

Franziska Bates-Steck and Cornelia Zürcher Ritter, from Zurich Central, are excited that helpful relationships are developing between corps members and their visitors.

"Our refugees have become our friends and 'Coffee and Conversation' has turned into much more than a German class; we help with writing CVs, we support them in finding jobs and a place to live, we accompany them to their second interview with the migration authorities and some of them have even started to take part in corps activities, such as corps weekends, summer camps, sports events, a refugees' brass group and a Bible group," they said.

"We do not know yet where our work will lead. We do not know how long these men will be living nearby. But we are prepared to offer our time and our care while they are here."

Funding helps Army get Alaskan seniors on the move again

THE SALVATION ARMY in Alaska has been given a funding boost to get the state's ever-growing seniors population moving – literally. Alaska is the largest and most sparsely populated state of the US, yet its seniors are the fastest growing portion of the state's population. This in turn has created

a problem, with more and more seniors remaining in their own homes instead of moving to a senior care facility.

Many years ago, The Salvation Army began a "ride program" for homebound seniors as part of the Older Alaskans Program, but this was discontinued due to

Border shelter a door of hope for at-risk Mexicans

A SALVATION ARMY shelter on the border of the United States and Mexico has become a haven for Mexican women and children at risk of human trafficking.

Situated in the border city of Tijuana, which is located in the Mexican state of Baja California, the shelter is called Casa Puerta de Esperanza, or "Door of Hope", and is run by Captain Karina Olvera.

As the shelter's program director, Captain Olvera and her team help deportees from the United States, and women from rural villages unable to cross into the United States, repatriate to their community of origin, or build new lives in Tijuana.

Captain Olvera describes Casa Puerta as a way for those exposed to kidnappings, trafficking, extortions, hunger, and even death, to find a level of safety, security, compassion and care many take for granted.

"Whether they have been deported and are rebuilding their lives in Mexico or whether they are waiting for an opportunity to apply for asylum in the US, people are treated with dignity and provided care by The Salvation Army which is sharing God's love," said Jason Pope, technical advisor for anti-human trafficking at The Salvation Army World Service Office.

Inspired soldier uses War Cry to birth new Italian corps

THE PRAYERS OF a Salvationist in Italy have been answered with the first steps being taken to establish a corps in the city of Pisa.

Gildas, an accepted candidate and senior soldier at the Florence Corps, had been praying for God to show him a way to start the Army's work 85km away in Pisa.

God told him to use the *War Cry*.

Gildas last year began distributing the Italian *War Cry* to neighbours and colleagues in Pisa, where he lives and works, as well as leaving the magazine in surgeries, pizzerias and waiting rooms at the council.

People began to show interest, and when he invited a couple of friends to go with him to the Florence Corps, they went, and wanted to know more.

In November, with permission from Lieutenant-Colonel Massimo Tursi, Officer Commanding – Italy and Greece Command, Gildas conducted the first-ever Army gathering in Pisa in an apartment. At the end of the meeting, Gildas gave everyone three *War Cry* magazines, one to read and two to share.



^ Left: Italian Salvationist, Gildas, and his *War Cry*s, which he hands out in the community of Pisa to promote the Army's work. Above: The newly formed Pisa 'Corps', gathering in an apartment to 'enjoy singing and food' with the aim of 'sharing the gospel and transforming ministry of Jesus' in the northern Italian city.

More people became interested and a Christmas celebration in December had to be moved to a bigger apartment due to the growth in the group.

A small group now meets monthly in Pisa to worship God, discuss the Bible, and assist

with the distribution of the Italian *War Cry* magazine.

The group is also getting involved in the community, being a visible presence at various public events. Gildas' dream of The Salvation Army in Pisa is being realised.

'Mobilising' exhibition shows God at work

THE "MOBILISING MOMENTS" photographic exhibition, displayed at International Headquarters last month, showcased God's work through The Salvation Army around the world over the past year.

The exhibition documented a year of activities that took place as part of The Whole World Mobilising – a global initiative that was launched in January 2017 to challenge Salvationists and people linked with The Salvation Army to engage with their local communities. The initiative is continuing throughout 2018.

The exhibit's photos covered the various aspects of the Mobilising initiative, from street evangelism and marches to practical assistance and the celebration meeting in central London last October.

Many of the images were provided as



^ The first-prize winning photo, entitled 'Simba Mbiri and Mainga Milambo lead a soul to Christ in Lusaka, Zambia'. Photo by Chola Simwanza.

part of the Mobilising team's photographic competition.

The images shown in the exhibition can be viewed at sar.my/mobilisingmoments

Process begins to elect a new world leader

THE PROCESS TO elect the next General of The Salvation Army has begun, with a view to holding a High Council that will start on Thursday 17 May in London.

At present, 111 Salvation Army officers are eligible for membership of the 2018 High Council. Any active Salvation Army officer is eligible to be elected as General, regardless of membership of the High Council.

A public welcome to the High Council, which will also serve as a farewell to General André Cox and Commissioner Silvia Cox, is planned for Saturday 19 May. This will take place at Westminster Central Hall.

The 21st General of The Salvation Army will assume responsibility when General Cox officially retires at midnight on Thursday 2 August 2018.

Dawn Vale



MAJOR DAWN VALE was promoted to glory from her home at Oakley Hall, Victoria, on 9 February at the age of 82. The Thanksgiving Service for Major Vale was conducted by Lieutenant Stanley Oldfield at Bentleigh Salvation Army, on Wednesday 14 February.

Dawn Ruby Vale was born to Eric and Ruby Vale in Geelong, Victoria, where she grew up with her siblings Edna, Alan, Kathlyn, Jeanette, John and Trevor. The family attended the Norlane Corps. After completing her schooling, Dawn was employed as a machinist at CBK Knitwear.

Dawn entered The Salvation Army Train-

ing College in Melbourne in 1957, as a member of the *Faithful* session. Her first appointment to Hobart Girls' Home was the commencement of 21 years continuous service in providing care for children and women, with subsequent appointments at East Kew Girls' Home, East Camberwell Children's Home, East Kew Children's Home and manager at Jacana Child and Family Centre. Recognising Major Dawn's expertise in this field, she was then appointed as the Assistant State Social Secretary for Victoria with additional responsibility as Director for Child Care and Family Services.

In January 1990, Dawn took up the appointment of Regional Officer for the Northern Territory, where she served for two years before moving south to Tasmania, as the State Command Secretary. Her final appointment before retirement was

as Consultant - Family Support Services at Territorial Headquarters in Melbourne. Major Dawn Vale retired in June 1995 after 37 years of active service.

In retirement, Dawn lived at Bentleigh where she soldiered at the local corps. She enjoyed spending time with friends, developing her skill as an artist and delving into family history. After 21 years in one home, Dawn moved into Oakley Hall Aged Care Centre.

Dawn is described as a very sincere and hardworking officer of integrity who exercised good vision and innovative leadership during her years in residential child care. Our love, sympathy and prayers are with surviving brothers and sisters Kathlyn and Geoff, Jeanette and Michael, Majors John and Adele Vale, Trevor, brother-in-law Don, and sister-in-law Valerie.

Welcome to THE HIGH COUNCIL
Farewell to GENERAL ANDRÉ COX and COMMISSIONER SILVIA COX

19 MAY 2018
 STARTING AT 4PM
 PRE-MEETING MUSIC FROM 3.30PM

113 INTERNATIONAL LEADERS
 SP&S ROADSHOW
 ISB, ISS and BOSCOMBE TIMBRELS
 AFRICAN PRAISE and GUEST SOLOISTS

WESTMINSTER CENTRAL HALL
 STOREY'S GATE, LONDON SW1H 9NH

Free Tickets
 EMAIL: special.events@salvationarmy.org.uk

Tickets for UK addresses will be posted up until two weeks before the event, and from then on should be collected on the door.
 Tickets ordered from overseas are to be collected at the venue on the day of the event.
 Limited wheelchair/carers places (10 of each) are available.

2018 HIGH COUNCIL

FOLLOW THE EVENT VIA LIVE STREAM www.salvationarmy.org/highcouncil2018

About people

APPOINTMENTS

Effective 1 February
 Colonels Robyn and Wayne Maxwell, Executive Officers, Territorial Headquarters - Sydney (additional appointment)

Effective 18 February

Captain Megan Couchman, Associate Corps Officer, Box Hill Corps, Victoria Division; Captain Adam Couchman, Associate Corps Officer (0.5), Box Hill Corps, Victoria Division; Captain Adam Couchman, Lecturer (0.5), School for Mission and Theology, Eva Burrows College.

Effective 1 March

Major Marilyn Smith, Team Member - Nepean, NSW/ACT Division (additional appointment)

Effective from June

Major Christine Martin, Corps Officer, Newcastle Worship and Community Centre, NSW/ACT Division.

Effective 1 July

Captains Krista and Timothy Andrews (Canada and Bermuda Territory), Corps Officers, Carindale Corps, Queensland Division;

RETIREMENTS

Effective 1 February
 Envoy Karen Chambers; Major Eddy Holman.

PROMOTED TO GLORY

Major Jenny Allen, on 8 February; Major Dawn Vale, on 9 February.

BEREAVEMENT

Major Andrea Elkington, of her father, and Major John Elkington, of his father-in-law, Russell Silverman, on 18 January; Captain Glenn Smith, of his grandmother, Nell Harwood, on 5 January; Lieut-Colonel Judith Jeffrey, of her father, Lieut-Colonel John Jeffrey, of his father-in-law, and Captains Lance and Anne Jeffrey, of their grandfather, Peter Standen, on 2 January; Major Gladys Walters, of her husband, Major Victor Walters, on

3 January; Captain Helen Zhou, of her mother, Wen Su Jun, on 3 February.

BIRTHS

Lieutenants Bradley and Helen Whittle, a daughter, Hedy Theodora Rose Whittle, on 9 January.

Engagement Calendar

COMMISSIONERS FLOYD AND TRACEY TIDD (NATIONAL LEADERS)

Queensland Sat 24 - Tues 27 Feb - Vision Booster Tour
 Fri 16 - Sun 18 Mar - Queensland Mission Conference
 Western Australia Thurs 22 - Mon 26 Mar - Vision Booster Tour
 Thurs 29 March - Mon 2 April Northern Territory Easter visit

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

Melbourne Wed 28 Feb - Strategy and Roadmap Territorial Headquarters gathering
 Sydney Thurs 1 March - Strategy and Roadmap Territorial Headquarters gathering
 Parramatta Sat 3-Sun 4 March - Finale Weekend.
 Bankstown Sun 11 March - Bankstown Corps centenary
 Geelong Wed 21 March - Southern Territory Joyful Intercessors lieutenant service seminar
 Sydney Thurs 22 March - farewell chapel for Colonels Kelvin and Cheralynne Pethybridge
 Belgrave Fri 23 March - SURRENDER leaders lunch

COLONELS GRAEME (CHIEF SECRETARY - AUS) AND KARYN RIGLEY (TSWM/TERRITORIAL SECRETARY FOR PERSONNEL - AUS)

Melbourne Wed 28 Feb - Strategy and Roadmap Territorial Headquarters gathering
 Melbourne Mon 19 Mar - Territorial Headquarters Vision Celebration morning tea
 Box Hill Fri 23 Mar - Music and Creative Arts Conference dinner

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Growing up in Port Augusta in the 1970s, I would go with my family to the local pub for dinner every Friday night. It was there that I first came into contact with The Salvation Army. I would see the Salvos going around giving out the *Warcry* and, as it was called then, the *Young Soldier*. They also gave out little stickers with Bible memory verses on them.

The Salvos would always stop and talk to me, even though I was just seven years old. I would get really excited when I saw them, and I never wanted to leave the pub and go home unless I'd seen the Salvos and got my magazine and stickers first. I would read the *Young Soldier* every week. There was so much good information in it and I was really curious about God. I liked what I read about God and wanted to know more. And I loved those stickers!

I heard about Sunday school and I just felt so strongly that I wanted to go. My family weren't interested in coming with me, but they were fine about me going. I asked the Salvos in the pub how I could get there and, with my family's permission, they picked me up in the old rusty bus each Sunday and took me to the Port Augusta Corps for Sunday school.

I loved it. There were a lot of other kids there and we were learning all about Jesus. I wanted to know more and more. At the age of nine, I became a junior soldier. It was such a special time for me. Over time, I also attended corps cadets which taught me even more about Jesus.

When I was around 13 I started going to the corps' meetings. A few years later, I began soldiership classes and became a senior soldier at the age of 18. I was so happy at the corps. Everyone knew me, cared for me, and I never wanted to go anywhere else.

In my early 20s, I got caught up in a relationship with a man that I shouldn't have, and my life quickly became a mess. We left Port Augusta and my family and church. Over the next five years, I had two beautiful daughters, but my relationship was extremely



Tania is a valuable member of the Port Augusta Corps family.

violent. I was a total wreck. I wasn't going to church, I didn't want to know who God was and I tried to stop thinking about him.

God didn't forget me, though. Through all my mess and wreckage, I knew somehow that God was still with me, and that gave me hope. I reached the point where I knew I had to leave my relationship and return to Port Augusta with my young daughters. Somehow, I knew God was telling me that it was time to go back, and that I was ready.

I came straight back to the Port Augusta Corps and the people there accepted me right away. I felt welcomed and comfortable; that the past was behind me and I could start again with God. It was so important to me to recommit my life to God, and I wanted to be re-enrolled as a senior soldier. It took me some time to go through the classes but my officer, Captain Michael Johnson, gave me all the time I needed. In January, I became a senior soldier again.

God has brought me full circle. I now help run junior soldier classes and am a "Big Bud" for one of the boys. I am married again and my husband looks after me and my now grown-up daughters. God has brought me out of chaos and restored my life.■



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you can give

H  **PE**
where it's needed most

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God has brought
me full circle.



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RISE
AS
ONE**

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www.selfdenial.info

