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The small matter of healthy churches.

WORDS SCOTT SIMPSON

“WE ARE NOW ENTERING THE DAY OF THE SMALL, and the smaller we go, the bigger our impact on the world can be.” This somewhat paradoxical quote is taken from Neil Cole’s book, *Organic Church*, and was prompted by research conducted by Christian Schwarz and the Natural Church Development initiative.

“The mentality in modern churchianity is often that the bigger the church, the better it must be,” writes Cole. “More *disciples* and more *dollars* are the standard of what is blessed by God in churchianity.”

Cole continues, “In his breakthrough book *Natural Church Development*, Christian Schwarz conducted a global survey of the worldwide church and discovered seven important characteristics of a healthy church. One intriguing thing he also discovered is that smaller churches are actually healthier than the huge megachurches. He says, “The evangelistic effectiveness of mini-churches is statistically 1600 per cent greater than that of the megachurches!”

That is quite a staggering claim, even allowing for any discrepancies in the research gathered by Schwarz and his team, that on average the evangelical impact of a small church is 16 times more effective than that of a megachurch. If this is the case, then it should serve as great encouragement for The Salvation Army and its numerous small corps dotted around Australia, the members of which faithfully serve in what is often a challenging environment.

Among those small corps is Grenfell, in the Central West of NSW, which is overseen by retired couple David and Heather Horneman. The Hornemans, with their own powerful story of coming to faith, are the focus of one of our feature articles in *Others* this month (pages 30-33).

Grenfell Corps has an average attendance of 10 at Sunday meetings and another 10 people attend a Wednesday lunch. These numbers might seem

small but there can be no doubting that God is at work at the corps. Despite the obvious challenges, the Hornemans are still able to tell stories of people committing their lives to Jesus, with some becoming Salvation Army soldiers. They are, they say, seeing spiritual growth in their people.

The evangelical effectiveness of small churches, both in the short and long term, is something that is also not lost on retired Salvation Army officer, Major David Woodbury. In an article on his recently launched blog, “Woody’s Words”, David reflects on his own experience of attending a small corps and the continuing impact that has had on his ministry.

In the article, he comments that, “Salvationists have long known that serving in a small corps is often the catalyst in meaningful ministry.” He points to the fact that for many years, the larger number of cadets entering Salvation Army officer training were drawn from these small, often rural, corps. David makes the suggestion that perhaps there was “a unique spiritual dynamic present, and there was something different about these corps that was a catalyst in the spiritual impact and development on individuals”.

It’s David’s concluding remarks, however, that arguably provide the greater insight into how Schwarz’s research could draw such a remarkable conclusion. “I firmly believe it was that experience in that small Christian community that brought me to the place of obedience and surrender to God’s will for my life,” he writes. “I can’t prove Schwarz’s 1600 per cent, but this I know – the small corps, the small church, the small Christian communities are crucial in God’s plan of salvation for all humanity.”

Scott Simpson is the Assistant Editor-in-Chief.



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When David and Heather Horneman retired to the Central West of NSW, they had visions of sitting on rocking chairs on the verandah and watching the world go by. But God had other plans for them. Photo: Carolyn Hide



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NATIONAL VISION STATEMENT

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

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Balancing act.

In a series of feature articles we look at gender equity in The Salvation Army and the road ahead

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"Great stories of lives being transformed and new ministry opportunities with a missional purpose."

 Tracey Tidd

"The Army must again live up to its call to be a mission-focused Army!"

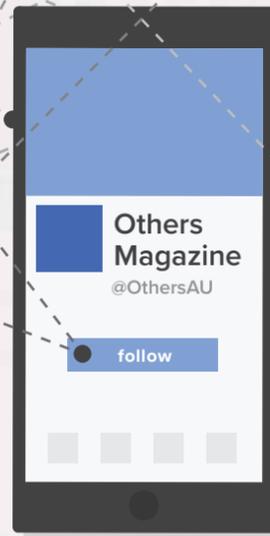
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"Brilliant! Love the good news from around Australia."

 Peter Hobbs

"Awesome. God is doing a new thing in the hearts of people. Keep transforming lives in Jesus' Name." #liveandfight

 Belinda Spicer



Equity means emphasising the 'all'.

Biblical mandate for justice calls for no less

WORDS COMMISSIONER FLOYD TIDD

A RECENT MOVIE THAT IS BOLDLY TITLED *On the Basis of Sex* seeks to capture the story of future Supreme Court Justice Ruth Bader Ginsburg. A *Washington Post* review identifies that RBG, as she has become known, helped expand the concept of "justice for all" to encompass a lot more of "all". As a passionate and dedicated lawyer, she brought her cases before the US Supreme Court in the 1970s, claiming that the law discriminates on the basis of gender. Ginsburg's work helped to change the way we all think about women – and men for that matter.

There is still room for change in the way we all think about women and men, and gender equity in our movement. In the foundational presentation recommending the creation of a single national territory for Australia, clearly named was the need and opportunity to address the systematic inequalities faced by women, and specifically experienced by women officers. Our biblical mandate for justice calls us to no less.

The future that we are embracing as a Salvation Army for the 21st century in Australia and beyond, requires each of us in faith to courageously put the inspiring rhetoric into action as we take this once-in-a-lifetime opportunity for critical revitalisation in the area of gender equity. We will see come to reality in its fullness, a culture of equity in which biblical teaching and Salvation Army theology of women in leadership informs our practice. We will continue to ensure there are fair and just processes that eliminate

discriminatory and sexist practices. We will continue to intentionally provide development opportunities for women to reach their full potential.

As a national leadership team we remain committed to the recommendations and steps necessary to see every individual as a person created in the image of God, encouraged to realise their greatest hopes and ambitions regardless of gender, and provided with opportunities to serve and lead. We are to be held to these commitments. And the same must be said for every Salvo across the movement. This challenge and the necessary change faces everyone of us, in every setting.

In launching the journey to a single Australia Territory in September 2016, then-world leader of the Army, General André Cox, identified that this was a unique moment for The Salvation Army in Australia. He went on to say, "I want to encourage all officers, soldiers and employees to embrace the new opportunities that will come as a result of this bold and sweeping change."

The Salvation Army that is emerging and The Salvation Army that will be for decades ahead, is depending on you and I in this moment to ensure our thinking and our practice reflects a theologically sound "justice for all" that encompasses a lot more of "all" regardless of gender.

Commissioner Floyd Tidd is Territorial Commander of The Salvation Army Australia Territory.



Aussie officers around the world – Eastern Europe Territory.

In Global Focus this year, *Others* is profiling the work of some of the Australian officers and personnel serving around the world. This month, we take a look at the Eastern Europe Territory where Lieut-Colonels Kelvin and Cheralynne Pethybridge are serving as Chief Secretary and Territorial Secretary of Women's Ministries. For this Global Focus feature, they share their impressions of life and ministry in this unique part of the world.



There are many times when we stop and stand in awe of the many changes that our current appointment has made in our lives. We never thought we would be living in Chisinau, Moldova, nor did we think we would be travelling between Georgia, Ukraine, Moldova and Romania, encouraging and facilitating the work of The Salvation Army in this part of the world. Eastern Europe just wasn't part of the world that was on our bucket list to visit as tourists, let alone as a place to call home.

Settling into Chisinau was quite a steep learning curve. Simple things we had taken for granted in Australia were now challenging, to say the least. Living and working in a different culture made us celebrate achieving even the small things.

The first time we went to a supermarket to buy food was challenging. We must have caused the locals some concern as we closely examined the pictures on products and used Google to translate the packaging.

The next "adventure" was to be found in taking a trip to the markets to buy some vegetables. This was also a demanding undertaking. It became an exercise of pointing and holding up fingers. Many times we celebrated a simple successful transaction with a high-five – yes, we have five bananas! The first time I realised that ice cream came in a tube instead of a tub was an eye-opener to a different world. Driving on the other side of the road in a place where the traffic is chaotic and road rules are more a guideline than a law to be obeyed, and then mixing that

with ice and snow, took a reasonable amount of determination.

Then you start to work and minister in a different setting and note that things happen differently within the territory. Processes are different. Officers' working conditions are different. Expectations are different. These revelations continue to challenge our concept of what is acceptable and unacceptable in Aussie eyes due to culture and the lack of resource availability. Corps officers often minister to their community out of what they do not have. It is a scenario not unlike Peter and John going to the temple to pray. The Western mindset wants to "fix" the issues, but wisdom is continually required to know what is a lack of resource and what is a culturally acceptable way of ministry and life.

Within the territory there are four main languages, cultures and currencies. This brings its own challenges, as ministry experiences and cultural backgrounds influence the way the Army operates in each of these countries.

Despite the differences, we have been moved and blessed many times by the passion of the officers and soldiers to share the love of Jesus. There may not be the resources we take for granted in Australia but, in the end, sharing the love of Jesus with another person needing the grace and presence of Christ, doesn't cost money. It requires a passion for the things of God, a belief in a miracle-working God who "can" and a desire to be Christ in any given situation. This is evident in the Army across Eastern Europe. Resources are scarce, but the passion to serve and care for others is evident and mixed with a deep passion to share the Good News of salvation through Jesus Christ.

The major challenge for us is language. English is spoken in the territorial headquarters building, but even then it is not everyone's first language, so most people struggle to communicate and be understood.

Once we move outside the headquarters environment, language becomes a major issue in ministry for us. When preaching or speaking, the message needs to be translated, but despite the language challenge, people respond to the offer of God's grace. Counselling at the mercy seat remains a difficulty, but somehow God hears the heart, which is not impeded by language issues, and ministers to those who truly seek him. A simple action of praying for those seeking God's presence is a privilege.

We have been on quite an adventure over the past few months. When we became officers 36 years ago we vowed to go where and when the Army called us, believing that the God who called us to be officers would direct our path and be our strength and sufficiency. Over the years, every "yes" to an appointment change has had something to teach us and many times brought a stretching experience.

We have had challenging situations in appointments that have forced us to our knees, and we have had times of celebration and joy in ministry, but through it all we can testify that God has been our source of

EASTERN EUROPE TERRITORY

Lieut-Colonels Cheralynne and Kelvin Pethybridge are based at Territorial Headquarters in Chisinau, the capital of Moldova, and have been in their appointments since April 2018. Four countries make up the Eastern European Territory: Georgia, Moldova, Romania and Ukraine. The Salvation Army is relatively new here, having opened in Georgia and Ukraine in 1993, Moldova in 1994, and Romania in 1999.

strength and the anchor of our lives. He has always provided what is needed in his time.

As we have answered the Army's latest call, and we find ourselves far away from the familiar and a great distance from our family and friends, we have yet again proved his provision to be true. He truly is "Emmanuel – God with us". ●



Lieut-Colonels Kelvin Pethybridge and Cheralynne Pethybridge (centre) with cadets from the Eastern Europe Territory training college and Regional Officers for Romania, Majors Valeriu and Victoria Lalac (with red epaulettes).

Viewpoint.

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The new Pharisees.

Modern-day hypocrites in a post-Christian society

WORDS MARK HADLEY

IF THE STORY OF JESUS WAS FILMED AS A Western, you can bet the Pharisees would be wearing the black hats. They were ancient Palestine's hard-nosed religious crew who sat in judgment on all around them. From the earliest lines of the Gospel of Mark, we see their squinting gaze appraising Jesus, finding fault with the actions of the world's most loving man and finally moving to kill him.

Is it any wonder then that the term "Pharisee" has passed into modern English as a synonym for hypocrite? Someone usually earns it because of their tendency to place outward appearance above sincere belief. In fact, the term has often been applied to Christians themselves, who've departed from the teachings of Jesus to embrace twisted forms of puritanism.

Pharisees come in an altogether different shape today. I am not the first writer to observe that we are living in a post-Christian society. Australians have been reacting against the heritage that undergirds much of its institutions and values for more than a decade. If there is a defining world view now, it is secularism – the pursuit of a utopian society, completely free of religious restrictions of any kind. In it, we discover a society built on unlimited freedom.

If a hippy from the last century were to step out of a time machine today, they'd

find remarkably little to protest. The sort of liberal values that used to occupy the fringes of political thought in the 1960s have now moved to the centre of social thinking. In many cases, this hasn't been a bad thing. It's given rise to a range of helpful revolutions, from fairer pay for women to better treatment of minorities and migrant groups. Yet, as they've grown in power and influence, the champions of liberalism have taken on a puritanical tone more familiar to religion than politics. As John Mark Comer from the podcast *This Cultural Moment* describes it, "It's judgmental, it's angry, it's self-righteous, it's puritanical. If you step out of line, if you say the wrong thing, if you believe the wrong thing, you're just jumped on."

These officials, opinion writers, etc., have become the self-appointed guardians of individual rights. They prune back Christmas decorations to avoid giving offence. They decry politicians who profess mainstream faiths, while ensuring Aboriginal smoking ceremonies are mandatory at government events. In short, they have become the Pharisees of our post-Christian culture.

Take political correctness, for example. Since everyone is free to believe what they will, no one is allowed to criticise, even challenge another viewpoint – unless it's one that challenges this status quo. But George Carlin, the American satirist, describes political correctness as "fascism masquerading as manners": "It presents itself as fairness yet attempts to restrict and control people's language with strict codes and rigid rules ... [but] I'm not sure silencing people, or forcing them to alter their speech, is the best method for solving problems that go much deeper than speech."

And this is the heart of the Pharisees' problem, then and now.

Jesus referred to his Pharisees – those who appeared to be the most righteous members of their society – as, "... whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean" (Matthew 23:27-28). The same can be said of today's Pharisees.

Political correctness is a dress-up game society plays when it wants to present a pleasing exterior, while avoiding a heart-deep problem. We value things like love, compassion, tolerance, but we refuse to acknowledge that unfettered freedom to do whatever we want will produce the exact opposite. In Christian terms, we would like to live in the Kingdom of God, but we don't want the King with it.

But then Pharisees have always had it in for Jesus. Whether they hail from the religious right or the liberal left, the Pharisees' strident objection to the teachings of Christianity is based on the belief that they are capable of making it to Heaven on their own. The promise today might be a secular paradise of tolerance and harmony, but getting there still rests on us all pulling together to make that vision come true. So, what would Jesus say to our modern-day Pharisees? I think he would begin by pointing out that their hopes are built on three errors.

Firstly, Jesus called on the Pharisees to realise that their "good" was just not good enough. The Pharisees were publicly acknowledged as the experts on living right, but an examination of their private lives turned up all sorts of distressing problems – the love of money, the neglect of parents, and most of all pride in their accomplishments. These shortcomings and others led Jesus to solemnly warn his audiences that something more was required: "I tell you that unless your righteousness surpasses that of the



WORTH QUOTING.

"Sometimes when you're in a dark place you think you've been buried, but you've actually been planted." - Christine Caine

Equality vs equity.

How do we level the playing field?

WORDS JUAN BURRY

SEVEN YEARS AGO, WHEN WE BEGAN AN addictions day-treatment program at The Salvation Army's Addictions and Rehabilitation Centre in Victoria, Canada, we didn't have a lot of money. We had one addictions counsellor whose priority it was to help the men see themselves differently, stemming from our belief that most people's destructive behaviour is not the result of simple choices, but rather the consequence of injured lives and distorted perspectives.

At the beginning and end of the 12-week program, the men were given a poster-sized sheet of paper and asked to answer, "Who am I?" At our first graduation ceremony, they read both aloud. The "before" posters usually had a few short statements, such as "I'm an addict" or "I am unemployed", written so small it was hard for the audience to see. The "after" posters, on the other hand, were filled with expressive and optimistic sentences, such as "I am a child of God", "I am fearless" and "I am patient with my shortcomings", written in large letters.

Each man's testimony shared similar themes. Each one had encountered abuse or trauma, often in early childhood. To provide relief or escape, they turned to alcohol or drugs. Following this were many years of battling addiction. The testimonies concluded with hope that this time around things would be better.

Many of the graduates went on to successfully reintegrate into society. In seeing themselves differently, they approached the world differently. That was an important lesson for me.

Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven" (Matthew 5:20).

Secondly, Jesus challenged the Pharisees' belief that virtue works its way into a person. The Pharisee, then and now, assumes that improving a person's behaviour will produce an improved person. But Jesus said concentrating on outward actions just produced perfect play-actors: "Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean" (Matthew 23:25-26).

Finally, Jesus would tell them that they're not recognising their biggest problem. To those who were fond of judging others against society's standards, Jesus said: "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? How can you say to your brother, 'Let me take the speck out of your eye', when all the time there is a plank in your own eye?" (Matthew 7:3-5).

The problems the Pharisees were spotting weren't meaningless, any more than the ones our modern-day Pharisees are highlighting. Yet they were being blown out of all proportion compared to a more serious issue. They were out of relationship with God. As then, so now. How can anyone expect to be able to judge human issues rightly if they're ignoring the One we draw our concept of righteousness from? ●

Mark Hadley is a contributing writer for *Others*.

Another lesson was more personal. I had to admit to myself – and asked the audience members at the graduation to admit as well – that perhaps the only reason we weren't in the same situation as these men was because we had a larger degree of social advantage. I wasn't physically or sexually abused; I didn't grow up in abject poverty and shame; I didn't suffer emotional and psychological torment from the people who were supposed to love me. Where would I be if I had? I can only imagine.

Christian social justice means ensuring that every person is given the opportunity to realise their God-given potential. But we must first acknowledge that not everyone coming to us for help began their journey at the same place.

Telling a homeless person that he can stay in our shelter for 20 days like everyone else, or a single mum that she can only come to the food bank three times per year, doesn't take into account their individual needs. Nor does it level the playing field so everyone in our society has the opportunity to succeed.

Procedures that treat everyone the same are usually implemented to make our operations efficient and fair. But equality is not equity. If we believe that God has a plan and purpose for each person, we must also believe that his plans have been frustrated in the lives of those who come to us for help by circumstances sometimes beyond their control.

After all, isn't it our role to balance the scales so that God's purposes might be accomplished? ●

Major Juan Burry is the executive director of South Vancouver/Richmond Health Services in the British Columbia Division, Canada and Bermuda Territory.



WORTH
QUOTING.

“Don’t judge each day by the harvest you reap but by the seeds you plant.” - Robert Louis Stevenson

Getting it right on Sunday.

Our church gatherings should reflect our midweek activity

WORDS JESS FARTHING

I AM CONVINCED THAT THE SUNDAY church gathering needs to be a reflection of what the church does in the week. It confuses me to think why we would operate one way during the week, and another way on a Sunday.

Christians do mission in the week wherever they are – work, school, play. The local church does mission by serving its community in various ways: Mini Music, Salvos Connect, Home League, women’s groups, men’s groups, youth groups, street teams, etc. Then on Sunday we have the opportunity to show our community what the gathered church looks like when all the expressions of the church unite.

The church gets to be a witness to what the community would look like when Christ is at the centre. A people who love others; who fight for those who are vulnerable and without a voice; who are compassionate and have a crazy amount of hope when all seems lost. People who are joyful.

What can stand against an Army of believers? We are an Army with both an extravagant mission and a needle-focus mission. The church has the massive privilege and responsibility to show people Christ in a way they can understand.

If your corps has an amazing weekly community program, wouldn’t it make sense to use the powerful ministry of the band for the gathering? If people are connecting with the church through youth

group, wouldn’t it make sense to make the gathered service more understandable for young people? If there is an English-language barrier for some, wouldn’t it make sense to make a way for them to understand, bending our culture to align more with theirs? And if none of these programs are fruitful in the community, wouldn’t it make sense to sideline them for the united worship?

We all enjoy certain ways of worship, but a Christian will always find ways to worship that meet their needs. A Christian should always prioritise people coming to know Christ above *all* the “feelgoods”. “Feelgoods” fade, but the wholeness we feel when seeing someone come to faith is a direct encounter with the heart of Christ!

If you had cancer, and someone gave you the secret to full health, would you keep it to yourself? Or would you do whatever it took to share it with the world? Would you write it in code, or would you make it as easy as possible for anyone to understand? If you think your section is an important part of Sunday worship, then it’s vital to see a reflection of that during the week in your community. If Jesus is in it, it needs to be shared – take it out of the church’s four walls.

Sunday gatherings should be the beautiful crescendo moment where all expressions (all our preferred ways of worship and mission) that occur in the week gather and witness to people in our local communities, and indeed each other about what a community of Christ followers looks like in their culture. It’s easier to take home an understanding of who God is in the culture you’re in, rather than have to take home and unpack a new culture and a new understanding of God.

The church gathering is where we witness to each other who Christ is and how he is at work in our lives and the lives of others.

“

Sunday gatherings should be the beautiful crescendo moment where all expressions that occur in the week gather and witness to people in our local communities and indeed each other ...

”

It’s where we encourage and serve each other and praise God for how wonderful he is! It’s where it’s safe to ask questions and be curious, because sometimes it can be really hard to understand where God is in some situations. It’s where we grieve when we have fallen short and look to other people for encouragement and support.

We don’t gather to let blessings fall on us; we live in the blessings of God and we make it our mission to bless others, and in doing so we are immediately ushering people into the presence of God.

It’s not a light responsibility that the local church carries. Now is the time to roll up our sleeves and take it seriously. No longer can the Sunday gathering be about the “feelgoods”. We are an Army with a vital mission. A soldier puts their life on the line until the mission is complete. Look to where God is sending people to come into contact with the local church. It’s incredibly exciting.

Look at what God is entrusting you with ... then follow. •

Lieutenant Jess Farthing is Corps Officer at Shellharbour.

The views expressed in these opinion pieces are those of the writer and not necessarily those held by *Others* magazine.

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Have we got it wrong?

Gender equity on the agenda for Salvation Army world leader



WORDS GENERAL BRIAN PEDDLE

This is a revamped version of an article that appeared in the January-March 2018 edition of *The Officer* magazine and, having been published in that context, I am sure you will understand that the audience determined much of how the content was presented. Equity among The Salvation Army's 17,000 officers remains a concern, but I am convinced that any effort to get to the heart of this matter must include a heightened awareness among local officers, soldiers, adherents and employees who are part of the mission. My hope is that comments generated by this article will positively fuel the conversation that is needed and therefore contribute to any actions determined.

During a recent radio interview I received a compliment about how The Salvation Army has so ably provided opportunities for women within our movement, creating a level playing field of fairness and equity. Though I accepted the compliment with thanks, I quickly added that I wished we were further down that track, given this claim to fame that has existed now for more than 150 years. It is my intention to re-energise our focus and fully respond to gender equity, keeping at the forefront what I believe is a spiritual imperative in regard to God's value of all those who he calls into ministry.

I thank God that among almost 17,000 active officers, there are countless women who stand in pulpits, direct centres and lead cutting-edge ministry around the globe. This appreciation extends well beyond officer ranks, and as I travel internationally I take note of the significant role being played by women. As General, what is now clear to me is that there are relatively few women who are leading in decision-making positions. In the officer/leader arena I am referring to those who lead our training colleges, and divisions, or are in leadership positions at territorial headquarters, specifically those of territorial commander, officer commanding and ▶

chief secretary. These numbers are so negligible that maintaining them or marginally improving them would not provide much of a boost. The current reality, with a few noted and valued exceptions, shows a male-led and influenced Army. This is so, despite the fact that more women than men are ordained officers and enjoy the covenanted journey of service within our Army culture.

At a recent gathering of 40 selected international leaders, I received advice and counsel on two important areas: gender equity and leadership development/succession planning. These topics are related and determined by all international leaders to be at the forefront of our internal and operational culture and call for dialogue and action.

Over the next months, the Chief of the Staff will initiate a phased strategy that will engage all of us as stakeholders through surveys, task groups and a review of *Orders and Regulations*, in an attempt to identify recommendations that will create the change synergy required. As General, I want to provide space for collective wisdom and reasoning, while accepting the reality that aspects of the journey will find their way back to my desk and the consideration of the International Management Council. In sharing this, I want the international Army to be aware, to be engaged and, in particular, to pray.

I can hear many asking, “So, General, what is on offer?”

I have always struggled with the Founder’s quote: “Some of my best men are women.” I would prefer to say that many of our best leaders are women, many of whom are married and, for whatever reason, are not in positions equal to their training, gifting or individual development.

What is not on offer is a “silver bullet”; a decision from International Headquarters that can change everything. We all need to be intentional and willing participants to bring about a culture shift that will last.

At the heart of gender equity is the “default appointment” – one that is received by virtue of an

appointment given to a spouse. There is room for a word of caution here. Many who serve in what are considered to be default appointments are content and fully engaged in Kingdom building. We must be careful! There is also the reality that default appointments are often connected to Women’s Ministries, and those in these appointments should not be made to feel less important. Let it be known that ministry to women (who make up more than 50 per cent of Salvationists worldwide) is the most impactful focus available to The Salvation Army. I am calling for zero tolerance for any marginalisation of this important mission focus. Having noted this, I acknowledge the structure of this needs attention.

If the focus for this article is gender equity, there must be a focus specifically on married women. That being the case, there are other resulting points worthy of consideration:

- Shared leadership – I suspect we will need a theological reflection on equity of leadership in the Army. How does the broader membership of the Army view this?
- The Army’s unique opportunity for married couples serving together – how might we preserve the best of what it means to serve together?
- Individual journey tracks – leaders’ consultation with officers will be key.
- Separate ranks – when we unhook what are often viewed as couple appointments, do we also unhook the rank in leadership appointments?
- In what can only be viewed as a male-dominated appointment culture, are we willing to look at significant leader appointments through a “best person for the job” paradigm?
- Equal opportunity in areas of training and development, and exposure to boards and decision-making, would need to progress.

I guess before the resounding hallelujahs ring out, a careful, respectful reflection is required, and we would be wise to both speak with and listen to each other. My hope is that, through mechanisms that will come into place, we will be able to do that. As General, it is more important for me to consider

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I have always struggled with the Founder’s quote: ‘Some of my best men are women.’ I would prefer to say that many of our best leaders are women, many of whom are married and, for whatever reason, are not in positions equal to their training, gifting or individual development.

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careful change in addressing this matter rather than quick, reactive change that further marginalises any Salvationist colleague in any part of the world.

I am aware that there are signposts that are viewed by some as obstacles or barriers. I note only a few:

- I cannot accept any biblical call on this matter except that we are created equal in God’s image. Any other stance is indefensible!
- I note cultural norms in some parts of the world, and while I accept that these exist I call for our organisation to step outside the norms and break with cultural traditions to release the God-given potential in every Salvationist. In some of these cultural realities, the national views have moved further along by removing obstacles, thereby leaving the Army behind in these matters.
- Gender equity points to a deeper concern with regard to opportunity and the Army not being prepared for placement of future leaders. I accept that! So, in our leadership development, let’s have personal development plans for every officer.

Not many days go by that exclude a reference to or a prayer request for more officers and leaders. That resonates with me and I want to be among those who are candidate recruiters. I want to keep God’s call in front of all Salvationists. As I reflect on the spiritual imperative noted earlier, I ask myself: “Will God give us more leaders if we are failing to manage, use and deploy those we have?” I find that thought very sobering, because I have to admit that without a shift in our culture as it pertains to gender equity, this General faces a formidable challenge in staffing an international Salvation Army.

I am convinced of Ephesians 3:20-21, which states that our God is able! “Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.”

I am convicted by a sense of responsibility for all our resources and especially for our people. I am compelled to say we must be battle-ready now! We must press on! Status quo cannot be our battle cry! I will only consider or accept the status quo if it reflects theological truth and doctrine.

My “Call To Mission” refers to our responsibility to nurture and raise up our young people, the next generation of leaders for The Salvation Army. Any failure will reflect an outcome which is less than God’s desire for us as his Army.

Start a conversation where you are. Engage with your leaders, regardless of where you find yourself in our structure. Applaud and recognise those among you who have prepared themselves for service. Pray that God will give us eyes to see others as he sees us – as workers in his vineyard. Stronger together, regardless of gender, is an appropriate way forward for this 21st-century Salvation Army. I am convinced of this! ●

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 General Brian Peddle is world leader of The Salvation Army.



Colonel Julie Campbell says there has been significant progress in gender equity over the past 12 months. Photo: Lena Pobjie

The gender equity journey in Australia.

Equal opportunities for women in leadership, service and development

WORDS COLONEL JULIE CAMPBELL

The transition to one territory in Australia has provided the perfect opportunity to achieve our goal to be a territory in which God's intention for all people to flourish is realised. Recognising the equal place of women in The Salvation Army, our aim is to develop a territory that reflects a culture of equity in which biblical theology of women in leadership and their example in Army history informs our practice; implements fair and just processes that eliminate discriminatory and sexist practices; and allows for the intentional development of women to reach their full potential.

As part of my role as the National Gender Equity Advocate, last year I formed a Gender Equity Committee that advises on the creation of policies and processes that will ensure all women in The Salvation Army have equal opportunities in leadership, service and development.

This committee has four external and seven internal members representing personnel, human relations, colleges, mission, divisions, social justice and women's ministries. Two of the external members are women who are part of the gender equity working groups in their organisations and two are men who have experience in equity and diversity.

As we address the issues of inequity for women, I believe that all officers, employees, volunteers, soldiers and adherents will benefit from the changes that are implemented. The Human Relations

Department is also identifying the issues and improving opportunities for women employees and volunteers (*see story on page 20).

Based on biblical theology and with a Salvation Army perspective, we are continuing to raise the awareness of gender equity through:

- Articles in *Others*;
- Events for territorial headquarters staff in both Sydney and Melbourne;
- The development of a policy for equity, diversity and inclusion;
- Workshops on unconscious bias training, attended by the territorial leadership, divisional leaders and heads of department, and introduced across the territory;
- Development of resources, Bible studies and sermon outlines.

We are intentionally providing development opportunities for women to reach their full potential, recognising that women officers and employees are highly competent and qualified leaders, yet many have not been provided with the experiences or opportunities to fully use their God-given gifts.

The Australia Territory Personnel Department is reviewing our officer appointment system, to assist in placing the right officers with the right skills in the right places regardless of gender. The story on ►

EQUITY A HR PRIORITY

Penny Lovett is National Chief Human Resources Officer for The Salvation Army. She says establishing gender equity is at the forefront of a healthy workplace.

“The Salvation Army takes gender equity seriously,” Penny says, “because a person’s gender can have a powerful impact on their physical and mental health, and we are well aware of the reality of gendered health inequalities.”

Practically, The Salvation Army offers all employees and volunteers access to the professional counselling services of the Employee Assistance Program. It is reviewing any gender pay gaps, looking at the precise detail and any unconscious inequity that may exist.

“This work is ongoing,” Penny says, “but The Salvation Army is working to remove gender inequity for the good of our clients, our staff and volunteers, our officers, soldiers, adherents and our children.”

Captains Kim and Steve Haworth on pages 24-25 of this issue of *Others* is an example of this in action.

Default appointments are also being reviewed as we want to ensure women officers are appointed on merit, passion and experience. We value the leadership opportunities in women’s ministries, however, it is important that these appointments are available to all officers.

The territory initially set a goal of a minimum of 30 per cent each for both women and men on the Territorial Board, in all councils and committees and at all levels of leadership. It is exciting to see that a recent review of the current state of women



Karen Lattouf facilitates the Leadership Development pilot for 20 women at Still Others in Melbourne last November.

in leadership demonstrates that this target has been reached. Subsequently, the Gender Equity Committee has successfully recommended the target be increased to a minimum of 40 per cent women and men (*see story on page 21). The target is not about tokenism but to assist in increasing the opportunities for women. This is an aspirational goal to achieve in the next three years.

The significant improvements made over the past 12 months include:

- The membership of the Territorial Board formed in July 2018 demonstrates diversity and equity with five women, both married and single, and six men;
- The Australia Territory Cabinet has six married women and eight men;
- The membership of the Executive Management Council is still a challenge as it is based on role or position. This council currently has 29 per cent women;
- As of January 2019, of the six divisional commanders, three are women, one single and

two married. In addition, two female divisional leaders (spouse of the divisional commander) have been appointed as divisional personnel officers;

- Thirty-five per cent of heads of department are women, both officers and employees;
- Appointment of an officer to research gender equity as part of doctorate studies.

As we address and improve the issue of gender equity for women in The Salvation Army, I believe that we will be a more effective and powerful Army, fulfilling our mission, strategy and vision to transform Australia one life at a time with the love of Jesus. It is a privilege and pleasure to be the National Gender Equity Advocate and I pray God will assist us to be courageous, so that we will achieve our goal to be a territory in which his intention for all people to flourish is realised.●

Colonel Julie Campbell is the Territorial Gender Equity Advocate, Australia Territory. This article is an amended version of a piece Julie wrote for *The Officer* magazine.

LEADERSHIP TARGET LIFTED TO MINIMUM 40 PER CENT

The Australia Territory Gender Equity Committee has successfully recommended that the target for women in leadership be lifted from a minimum of 30 per cent to 40 per cent. After looking at recent statistics of female Salvation Army officers and staff in leadership throughout Australia, the committee found that The Salvation Army was already meeting, or getting close to meeting, the 30 per cent minimum target for women. Colonel Julie Campbell, Territorial Gender Equity Advocate, said it was encouraging to see progress being made.

“The committee made a recommendation to the Territorial Board that we increase the target to a minimum of 40 per cent for women and a minimum of 40 per cent for men on the territorial board, committees, councils and all levels of leadership, with the remaining 20 per cent to be made up of either male or female appointments,” said Colonel Campbell.

“Eventually we’d love to see this filter throughout the movement. Many of our social centres already demonstrate diversity. We don’t expect that every centre, every corps and every department will look the same, but what we are asking is: ‘Please, look around and consider who are the best people for every role’ ... and ensure the skills and expertise of women are valued and acknowledged.”

Colonel Campbell said while gender equity across The Salvation Army world might take a little longer, in Australia people could expect to see a significant shift in the near future. “I would think in the next 12 months to two years we will see lots of things happening. Already there are women being appointed into roles that have traditionally been male appointments, so it is happening.”

- Lauren Martin



Breaking through the patriarchal wall.

Looking at gender equity with 'Jesus glasses' on

WORDS ADAM COUCHMAN

Society has begun to recognise and challenge the disparity that exists between females and males in many different spheres. Politically, the vastly different policies of “quotas” and “merit-based” nominations in the two major political parties are regularly commented upon in the media. The gender pay gap is reportedly narrowing but currently [as at August 2018¹] it sits at a national average of 14.6 per cent. Depending on where you live and what industry you work in, the gap could be as high as 26.6 per cent.

In the sporting world, despite the fact that the major tennis tournaments now provide equal prizemoney to both the male and female players, in other tournaments in the first six months of 2018, “71 per cent of the world’s top 100 men have earned more than women of the same ranking”.²

Looking within our own organisation, I have been a Salvation Army officer for 15 years and in the early days I received a larger allowance than my wife. Fortunately, that policy has been rescinded, but in some parts of the world this gender-based distinction still exists. While we have introduced policies of appointing all officers based upon merit in Australia, we still sit within an international Army with two parallel structures – the General at the head of one and the International President of Women’s Ministries as head of the other. There has

been at least one appointment of a female territorial commander *and* her husband to the position of territorial president of women’s ministries (that I am aware of) crossing over the divide, but I still question why this parallel gender-based differentiation remains at all.

The internal and external examples above are just a sample of the dominant patriarchal [from the Greek *patria* meaning “father” and *archo* meaning “to rule”] culture we exist within. Despite our claims to equality within The Salvation Army, the tentacles of patriarchy stretch far and wide within our movement. We need an alternative.

Paul encourages us to look upon the world with our “Jesus glasses” on. “From now on,” he writes in 2 Corinthians 5:16, “we regard no one from a worldly point of view.” Our new point of view, through the lens of Jesus Christ, is that of new creation – “The old has gone, the new is here!” (v.17). With such a view of the world, and its being reconciled to God through Christ, patriarchal power structures need to be challenged and dismantled. Why? For “there is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus” (Galatians 3:28, see also Colossians 3:11).

Paul is not suggesting that the distinction between male and female is ignored, forgotten, or lost when

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Are we brave enough to lay down the bricks and mortar of patriarchal wall-building?

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one becomes a Christian. Rather, those barriers within a fallen world that cause separation between Jew and Gentile, slave and free, and male and female, are now broken down in Christ Jesus as he brings about new creation. The very things that cause a gender pay gap, for example, need to be challenged and certainly not find a home in the Church. Our ministry of reconciliation involves continually identifying those barriers and working hard to break them down in the name of Jesus.

When it comes to the distribution and use of power within The Salvation Army the default patriarchal structures that exist within our culture run contrary to this view of new creation in Christ Jesus. Nor should we, for that matter, in breaking down patriarchy simply replace it with a matriarchal alternative. Rather, new creation is ruled by Christ our King and Great High Priest (see Hebrews). In reality, this is a true *hierarchy* [from the Greek *hieros*, meaning “holy/sacred,” and *archo* meaning “to rule”]. This “holy rulership” leads the way Christ did.

And how did Christ rule? With the bowl and the towel.

The one who, because of his equality with God, humbled himself; becoming human just like us – not just any human, but a servant. And not just any servant, but one who was willing to die. And not just any death, but a death on a Roman cross. Not exalting himself, but only being exalted by God in response to his constantly descending humility (Philippians 2:6-11).

This is how Christ ruled. In stark contrast to the rulers of this world, this is what leadership in the new creation looks like. Where male and female seek to outdo one another through serving one another. Where at the very basic level patriarchal distinctions between men and women are broken down. This may be something as simple as reconsidering who serves morning tea after our Sunday worship and who stacks the tables and chairs. Where at the highest levels we’re prepared to break down existing patriarchal structures and create a truly “holy leadership” structure in its place.

In a previous article in *Others*, I suggested a radical, revisionist process of going all the way back to Catherine Booth and electing her and every other “Mrs General” in our history as Generals alongside their husbands.³ Rather than longing for our first married woman General, let’s seek our first married couple General. The fact that three highly capable single female Generals have successfully served in this role before only emphasises this point.

Are we brave enough to lay down the bricks and mortar of patriarchal wall-building? Are we compassionate enough to lay down our weapons and take up the bowl and the towel (or the tea towel and the toilet brush)? Are we sanctified enough to abandon patriarchal structures and rule as “holy leaders” instead?

I long for a day when the barriers that divide us are broken down and we can echo Paul in declaring that “there is neither AUS nor AUE, neither soldier nor officer, nor is there male and female, for you are all one in Christ Jesus.”

Lord, may it be so and may it start with me. ●

Major Adam Couchman is a lecturer at the School for Mission and Theology, Eva Burrows College, and Associate Corps Officer at Box Hill.

1. (Australian Government - Workplace Gender Equality Agency, Australia’s Gender Pay Gap Statistics, (August 2018), cited from <https://www.wgea.gov.au/sites/default/files/gender-pay-gap-statistic.pdf> (accessed 7 January, 2019).

2. Daniel Levitt, “State of pay: Tennis has huge gender gap in earning power” in *The Guardian*, (14 July, 2018), cited from <https://www.theguardian.com/sport/ng-interactive/2018/jul/14/tennis-pay-gap-shouldnt-be-gender-based> (accessed 7 January, 2019).

3. Adam Couchman, “Overdue recognition,” in *Others* (Feb 2017), 17.



Captains Kim and Steve Haworth, divisional leaders in Tasmania, are big supporters of gender equity. Photo: Bruce Redman

Haworths forging a new equity culture.

Tasmanian appointments reflect individual gifts

WORDS SIMONE WORTHING

Captains Kim and Steve Haworth are The Salvation Army divisional leaders in Tasmania. Kim is the Divisional Commander, and Steve is Area Officer for Tasmania South and the Tasmanian Officer Recruitment Secretary. Their new appointments are part of a deliberate campaign to forge a culture of gender equity within the Army in Australia.

Standard practice in The Salvation Army has long been that when an officer couple is appointed as divisional leaders, the husband is the divisional commander and the wife becomes divisional director of women's ministries. Some women more recently, though, have been appointed to other roles such as in personnel, education and business.

Kim is not the only married female divisional commander in the Australia Territory. She joins Major Chris Reid, who is the Divisional Commander for Western Australia. Also, Lieutenant-Colonel Miriam Gluyas, a single officer, is the Divisional Commander for NSW/ACT.

"For me, this appointment is about working in the area of where our gifts and skills are," says Kim. "Yes, I am a feminist and I do believe strongly in gender equity. I also believe that people should be in roles according to their gifts and skills, not because of traditional expectations.

"I have only been an officer for 10 years, but I am excited that the Army recognises my passion and heart for mission and my gifts and skills. This is a big responsibility and I want to honour my God and my leaders."

The conversation around the Haworths stepping into divisional leadership began in July last year, when they were asked to meet with national leaders,

Commissioners Floyd and Tracey Tidd, to discuss potential appointments in Tasmania. At the time, the Haworths were the Corps Officers at Wyndham City in Victoria.

"Because we didn't grow up in the Church there was no expectation from us that the male would automatically be the leader," says Steve. "Kim is the natural leader, which the Tidds of course saw as well. I'm more hands on, more practical, love one-on-one conversations and doing what needs to be done."

Kim admits to being surprised by her new appointment, conceding that she has never aspired to be a divisional leader. "I always thought that I would be a corps officer and I was so happy with that. It was my dream to do it forever," she says. "My heart is for the front line and I just want to serve God.

"The Salvation Army has given us a real freedom as a couple to work within our area of giftedness. We slip naturally into these giftings and together form a great partnership. We are champions for each other and our journeys within The Salvation Army, and Steve is always very supportive.

"Although I have no divisional experience and have a lot to learn, I am passionate about mission, passionate about resourcing the front line and passionate about seeing people come to know Jesus. It's an honour to be asked to be a divisional commander and my heart will continue to beat for and serve front-line mission.

Ultimately, though, for the Haworths, it's about honouring God with their talents he has given them. "It's not about gender for us," says Steve. "I certainly don't feel I need to prove myself to myself or anyone else by being the DC. It's not a competition, it's about being authentic and serving according to your gifts. It's that simple." •

Growing faith in the far north.

Thriving Army expressions meeting the challenge in Cairns

WORDS SIMONE WORTHING

The beautiful city of Cairns, in Far North Queensland, is remote to most of the Australian population. It's almost 3000km from Melbourne, and almost 1700km from Brisbane, Queensland's capital. It's quicker to fly to Port Moresby, the capital of Papua New Guinea, than to Brisbane.

Cairns is famous for its warm climate, tropical waters, pristine beaches and relaxed atmosphere. Subsequently, it's a popular holiday destination for people from all over the world. This multicultural city, however, also has its problems, among them homelessness, addiction, poverty, violence and loneliness.

The Salvation Army in Cairns is an integral part of the community, reaching out to all people and especially those in need of a helping hand, a listening ear, and a pathway to Jesus and a transformed life. Major Ben Johnson is the Cairns Corps Officer, assisted by Auxiliary-Lieutenants Belinda and David Dobbie. Major Emma Johnson is the manager of The Salvation Army's Centennial Lodge Crisis Accommodation Centre.

Cairns Corps also partners with and is home to Salvation Army programs including Doorways, Indigenous Ministries, and Moneycare. A courts and prisons chaplain is also based on site. It is active in sports ministry, multicultural ministry, youth work,

Home League, Salvation Army Emergency Services, and in connecting with the local community.

Regionally, the corps also works closely with Atherton Corps, 80km south-west, and the town of Innisfail, 90km south.

Below is an overview of some of The Salvation Army's work in this vibrant, friendly and yet complex city, and some of the challenges and joys of following God's lead in Queensland's far north.

ONE LIFE AT A TIME

"The new National Vision Statement is really important to us and we are trying to focus on that 'one life at a time', regardless of where that is in our areas of ministry," says Ben. "This means trying not to be program-orientated and putting people through the 'sausage machine' but identifying their needs and helping create an individual faith pathway.

"We don't want to run programs and hope people get saved along the way. We want to have faith conversations, pray with people and help them to have a personal experience that leads them to take that step of faith. No matter the circumstances, there is always a path of redemption for everyone."

Ben, the Dobbies and the corps leadership team would also like to see all the soldiers in the corps actively involved in church life and outreach. "If ▶



Leading in Far North Queensland: Major Ben Johnson is the Cairns Corps Officer, while Major Emma Johnson is the Manager of The Salvation Army Centennial Lodge Crisis Accommodation Centre. Photo: Fiona Oliver

that's what we want to see, we need to, and are, designing how to train our people to that end," says Ben.

The Dobbies, who only arrived in Cairns in October, believe God has sent them to the city for a purpose and they are ready to help the team in whatever way they can. "There are so many opportunities here that we have as a corps community to bring the love of Jesus to the city and our people are so willing to share God's love with everyone," they say.

YOUTH GROUP

Ben and Emma have started a youth group in Cairns, which meets at their home on a Friday night. "In discipling the young people," explains Emma, "we encourage them to think deeply about what is important to them and why, and to keep exploring.

"Our Bible studies have become longer and longer sessions of questions, where they ask lots of questions and challenge each other. It's not about us telling them or leading them to a certain point; it's asking good questions and teaching them to think through and wrestle with their faith and the issues in their lives."

SPORTS MINISTRY

Ben, with youth intern Franko Bak, is also focusing on sports ministry,

particularly basketball, as a way for leaders to build a rapport and profile with young people and be someone people can look up to. Franko organises and runs youth nights, activities for the young people, and on Tuesday nights plays and helps coach two Salvation Army men's teams in the local basketball competition.

"The community basketball competition is to interact with local youth," he explains. "The sport is pretty big in Cairns, so it's a good way to connect and anyone can come. Some young people on the fringes of the corps are also now playing and bringing their friends. Some of these are attending more Sunday meetings too, which is just great."

Franko also works with Ben, coaching and playing with young people on Sunday afternoons. It's an outreach ministry that grows each week as people bring their friends, and parents bring their teenagers. Some of the young men have been referred to the basketball through a local police liaison officer who Ben came into contact with when he joined the police band.

CORPS DIVERSITY

Cairns is a growing corps that culturally reflects the local community. "We have people attending from a range of cultures, including Chinese, South Sudanese, Papua New Guineans and Bhutanese,"

says Ben. "We also have a great ethnic mix in our leadership team, a good balance of male and female, and a good mix of over and under 40s."

The corps also hosts a Nepali-speaking congregation that meets in the hall every Saturday. Led by Simon Gazmer, many of the ethnic Bhutanese-Nepali were citizens of Bhutan before having their citizenship revoked. They were given the opportunity to convert to Hinduism and stay in Bhutan, but as Christians they refused and were sent to refugee camps in East Nepal.

Simon and his family lived in a camp for more than two decades before coming to Australia and starting a new life. Several members of this congregation volunteer with Cairns Corps.

"They speak very openly about where God is leading them and we have deep spiritual conversations," says Ben. "Step by step I have been taking Simon through The Salvation Army doctrines and we are building our relationship on mutual trust. And he has also recently become an adherent.

"The [Bhutanese] congregation is aligned with the corps through Simon. Just recently, their music team started rehearsing with the corps team, which is wonderful."

CENTENNIAL LODGE

The Salvation Army Centennial Lodge in Cairns offers emergency accommodation for single men, women, and women with children. Emma, as manager, explains that she and her team are focused on person-centred care and ensuring residents experience self-directed and autonomous support to achieve their housing goals.

"We are about respect and dignity, building family and support in the wider community, and individuals connecting with individuals – we're not program-based," she says. "We encourage our residents to look at their lives holistically – including financially, educationally, relationally and spiritually."

Creating faith pathways *with* residents, as opposed to *for* them, has also become a focus of casework at Centennial Lodge. "For those who are looking for something spiritual in their lives, or a place to express their faith, we want the exploration to be organic and natural, not an evangelistic push," Emma says.

"It's an intentional part of what we do, but it's more about asking questions than providing answers. It's listening to understand, having deeply meaningful conversations and providing a safe place for people to explore, wrestle with issues

and respond according to what they want and need."

Responding to trauma and its effects on the individual is another integrated focus area at Centennial Lodge, with all case workers trained in trauma-informed care. "We want to support people who come with trauma, soul trauma, and care for them in that place of deep hurt," says Emma.

FAMILY STORES

Alison Geno is the area manager for Red Shield Family Stores, with three in Cairns and one in Innisfail. She started in the role 13 years ago, with the intention that she'd do it for only a year.

"I love the people, the contact with the community, the challenges and the vibrancy," she says. "I love ensuring that our customers have a special and unique experience in our stores, and making money for the Salvos so we can provide the services this area needs."

Each store employs a supervisor, with volunteers and clients from Work for the Dole, Community Services, Return to Work, Juvenile Justice and WorkCover, also serving in the stores. "All our volunteers are included in everything we do, from training and supervision, to special meals and celebrations," says Alison. "They come from all cultures, but are predominantly Nepalese, Aboriginal

and Torres Strait Islanders, and Papua New Guinean. We are also working to increase the interaction between the corps and the stores."

REGIONAL CONNECTION

Major Meaghan Gallagher is The Salvation Army Area Officer for North Queensland, of which Cairns is a part. The area, similar in land mass to the state of Victoria, starts at Mackay, ends at the top of Australia, and extends west to Mount Isa.

"The opportunities are endless in this region, but it's more about where God wants us to be, what he wants us to be doing, and the best way we can impact our communities for Jesus," says Meaghan. "Our Army expressions are coming alongside people, drawing them to Jesus and being available in these unique, often challenging, communities.

"We live in a great big country and being in Far North Queensland is not like anywhere else in Australia. We learn to rely on God more, think outside the box and be more resourceful than we ever thought possible." •

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 Simone Worthing is a staff writer for *Others*.

Right: Major Ben Johnson (left, back row) and Lieut-Colonel Xuyen Pho (right, back row), with members of the Bhutanese congregation aligned with the corps; **Middle:** Alison Geno (right), Area Manager for the Red Shield Family Stores, with volunteer workers; **Far right:** Major Meaghan Gallagher, Area Officer for North Queensland, installs Auxiliary Lieutenants Belinda and David Dobbie (right) as assistant corps officers, with Major Ben Johnson (left). Photos: Fiona Oliver





David and Heather Horneman are the faithful corps leaders at Grenfell in Central West NSW. Photo: Carolyn Hide

'Cornered' by God.

Hornemans 'at home' serving the Lord in Grenfell

WORDS BILL SIMPSON

Married at 15, Heather Horneman had her first child at 16. Husband David was 19. Few family and friends gave their marriage any chance. Heather, especially, had come from an abusive background. Her life could implode at any time.

But, almost 56 years later, Heather and David are still together, running a small Salvation Army corps and family store at Grenfell, in the Central West of NSW. Heather is now 72 and David is 76. They have four children, 14 grandchildren, 26 great-grandchildren and around 35 foster children. "The most amazing thing about the Lord, to me," Heather says, "is that he would want me. A lot of awful things happened (as a child and later). It still amazes me – it really does – that God would want somebody like me."

Life was a struggle from the start for Heather. She was born in Motherwell, Glasgow (Scotland). Her father was a heavy drinker and abused her mother. She was around four when the family came to Australia. They lived in a small village called Harlaxton, just outside Toowoomba, in Queensland's Darling Downs region, 125km west of Brisbane. Her father's heavy drinking and violent abuse continued in their new country.

To escape an often horrid home life, Heather would slip across the road to a little Salvation Army outpost. It was her safe place. There she was influenced by a man she knew only as Brother Bruce. He walked with the aid of callipers and crutches because of the effects

of polio. "He was a beautiful, beautiful man," Heather recalls all of these years later. "You saw something special in him. You wanted to be like him."

Just before her ninth birthday, Heather took Jesus into her heart. She wanted her mother to go to church with her. But her mother – a very shy woman – wouldn't go because she didn't have a hat and she thought women were supposed to wear hats in church. "She did have a brown Bible, I remember, and she would read that Bible when things got really tough at home."

TOUGH TIMES

Just before she turned 12, Heather and her family moved to a southern suburb of Wollongong, on the NSW South Coast. They lived in a flat above a wine bar. There was no Salvation Army in or near the suburb. Her church connection was severed. By now, Heather also had a brother. "Times were tough. We were often sent out to steal food because we didn't have any in the house. A lot of awful things happened there," Heather says, "the sort of things that made me think that God would never want me."

At 14, another brother came into the family. "Dad made it clear there wasn't enough room for me any more. I didn't belong at home. I felt unwanted." She had met David by this stage of her life. He was living in the Port Kembla steelworks suburb of Cringila with his parents. They had moved from Warren, in North-West NSW. David's parents had fostered a couple of girls, so taking in Heather was ▶



Far left: The Army hall in Grenfell where it has proudly stood since 1924; Top left: David and Heather with their daughter at Temora in the early 1980s; Bottom left: Heather as a child with her mother in Scotland just prior to departing for Australia.

not a problem. A year later, Heather was pregnant. She and David married and their journey together began. The journey took them to many parts of Australia. As a plant operator, David was always on the move. There were times when Heather would think back to Brother Bruce and the little Salvation Army outpost in Harlaxton. But the family lifestyle had no space for worship.

At 32, Heather and her family were living at Temora, in Central West NSW. It was Easter as the family drove into town. The only available parking spot was outside the local Salvation Army hall. “Max Brown, who was the corps sergeant major and bandmaster, was in the street handing out copies of the *War Cry*. He said I should go to church. I said, ‘Yeah, right’ and shrugged it off,” Heather says. “The following Saturday, I went to a local hotel with other family members. We were in the beer garden and in came a whole lot of Salvos. God had been working on me and I felt like I didn’t really want to talk to them. So, I popped

off to the ‘ladies’. In there [women’s toilet] was a lady who just happened to be a Salvo. They were everywhere! God had me cornered. My youngest child had been asking about going to Sunday school. She didn’t want to go on her own. After a bit of persuading, I went with her. And, you know, it was like coming home. That feeling when you come in the door after you have been away for so long and you just want to be home – it was like that.”

COMING HOME

Heather was “home” in The Salvation Army. Six weeks later she was back with Jesus. “I went to the mercy seat and I just gave all of that garbage to God. I still couldn’t believe that he could possibly forgive all of those things that I had done. But he did. Today, I am still amazed at God’s grace. For a while, I kept a list of all of the things that I wanted to ask God. But one day – probably about 18 months after I had reconnected with God – I was overcome by the Holy Spirit. I was kneeling on the floor of my kitchen and I realised that

writing rubbish [her list] was just that – rubbish – because when I meet God, I won’t need a list.”

was enrolled as a Salvation Army soldier at Temora Corps in 1981. Twelve months later, after a lot of persuasion, David also was enrolled. “I fixed cars and Max Brown’s car seemed to have a habit of breaking down in front of my house,” David remembers. “Max would ask me to look at his car. He was a real influence on me. One day, the corps officer brought his car to my place to get fixed. While I was trying to fix his car, he kept telling me about God. I told him that if he didn’t shut up, I wouldn’t be able to fix his car. Anyway, Max gave me and the kids some brass instruments and said he needed us in the band. I went to the meetings a few times and sat in the back seat and then found myself in the front seat, and then I became a soldier.”

David’s soldiership lapsed for some time, but Heather remained faithful, doing whatever she could in service. In 1997,

they were living in Nowra, on the NSW South Coast. Heather was asked to take on the role of Salvation Army welfare worker. She worked in the role for 12 years and then retired.

Heather and David moved to their retirement home at Bribbaree, 50km out of Grenfell. They had visions of sitting on rocking chairs on the verandah and watching the world go by. On Sundays, they were attending the Young Corps. A welfare worker was needed. Heather agreed to help out.

‘HERE I AM LORD’

But one day, they drove into Grenfell, coming to a stop outside the local Salvation Army hall. “We just sat in the car and bawled our eyes out for some reason,” Heather says. “I said to David, ‘I think we are supposed to be here’. Through tears, he said, ‘I know’. We didn’t know Grenfell at all. But we knew we had to be there.” Seeking God’s confirmation, Heather and David agreed that if they heard the song *Here I am*

Lord, they would offer to work at Grenfell Corps. The following Sunday, while worshipping at Young Corps, the song was played. Heather and David went to the mercy seat and offered their lives to Grenfell. David was re-enrolled as a Salvation Army soldier.

Today, Heather and David lead the Grenfell Corps, manage a family store and teach Scripture in school. They have been there for almost six years. They have an average attendance of 10 at their Sunday meetings and another 10 people attend a Wednesday lunch. They are seeing spiritual growth in their people. A man came from the pub and committed his life to the Lord one Sunday morning. Another man became a soldier and his wife and son are “flourishing”.

Heather has seen her two brothers and a sister come to the Lord. One brother is now a Baptist pastor. She had the opportunity to reunite with her father and forgive him only weeks before he died. She told him about Jesus and what he had

done in her life. “And I found out that Dad apparently played in a Salvation Army band in England when he was young. I never knew that about Dad before.”

Through their lives, Heather and David have also seen children, grandchildren, great-grandchildren and many of their foster children come to the Lord. “We are very blessed,” Heather says. “God’s grace is indeed amazing.”

At the end of every year, Heather and David think about “really” retiring. “But, so far, it’s just been a fleeting thought,” David says. “Maybe if a young family with children came along to take over, we would give retirement some serious thought. That’s what we would really love for Grenfell – a young family with children to get Grenfell really moving.”

Bill Simpson is a contributing writer for Others



Words Mark Hadley

01.

SOMETIMES, ALWAYS, NEVER

Rating: M
Release date: 14 March



AS OUR CULTURE CONTINUES TO DEFINE itself apart from God, it's not surprising that the once-familiar story of "The Prodigal Son" would drift out of public consciousness. This month, though, a film release will seek to put Jesus' famous story of exceptional mercy back on front-stage. The only difference is that the filmmakers arrive at the opposite view of God.

Sometimes, Always, Never is the story

of a British tailor who has lost his son. Bill Nighy plays Alan, a stylish widower who raised two children after his wife's death. Alan and his boys, Michael and Peter, shared a family obsession with Scrabble as they rebuilt their lives without mum. However, somewhere back in that unexamined past, Michael stormed out during a contentious game and never returned. The film picks up this family's story years later.

Alan is an elderly widower, and Peter is married with his own son, Jack. Peter, the "son who stayed", is doing well and patiently endures his father's quirks. But it's clear Alan has never gotten over Michael's departure, and longs for him in a way that leaves Peter out in the cold.

The parallels between *Sometimes, Always, Never* and Jesus' parable are deliberate and revealing. The film also regularly refers to the missing "Uncle Michael" as the prodigal, and references the story in the middle of a Scrabble game. However, its telling generates nothing like the sympathy Jesus intended.

The prodigal Michael is portrayed as someone not bothered enough to contact

his father. Whereas, *Sometimes, Always, Never* casts the reliable Peter, the son who stayed, in a completely new light – someone who never enjoyed the love he deserved. His deepest sadness is saved for the way his father has chosen the memory of his missing boy over the son who stayed faithful.

In Jesus' original story, the father stood for God, the prodigal son as sinners who have run away from him, and the brother who stayed as the judgmental Pharisees, who are critiqued for resenting God's love. In *Sometimes, Always, Never*, though, it's the God figure who comes under fire.

Alan's concern for the son who behaved badly is pictured as short-sighted. Instead, he should have spent more time loving those who deserved it. It's hard not to see this conclusion as what C.S. Lewis referred to as modern humanity's desire to place God on trial: "The ancient man approached God (or even the gods) as the accused person approaches his judge. For the modern man, the roles are quite reversed. He is the judge: God is in the dock." (C.S. Lewis, *God in the Dock: Essays on Theology and Ethics*.)

But in setting up their story, the writers of *Sometimes, Always, Never* entirely miss the point of Jesus' parable. It's not that Jesus' father reserved his love for the prodigal child and showed none to his faithful son. It's that he – God – possesses enduring and unrelenting love for both. And Jesus reminds his listeners that *anyone* returning to him is cause for celebration: "My son', the father said, 'you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found'" (Luke 15:31-32).

In Jesus' story, both sons needed to repent: the younger for his selfishness, the older for his self-righteousness. However, in *Sometimes, Always, Never's* world, where blame and pain rule the brothers' lives, there will never be any returning or reconciliation.●



Words Mark Hadley

02.

HOTEL MUMBAI

Rating: M
Release date: 14 March



HOTEL MUMBAI IS BASED ON THE REAL terrorist attacks that rocked the city for four days in 2008. In particular, the story focuses on the Taj Mahal Palace Hotel, Mumbai's most luxurious five-star location. David is an American guest staying with his wife, Sally, and their assistant, Zahra. At the other end of the spectrum is a lower-class waiter called Arjun, who leaves his pregnant wife each day to care for the needs of wealthy clientele. And alongside Arjun, acting both as boss and mentor, is chef Hemant

thing their believer can do is kill those who deny their faith.

Jesus warned his disciples that a day would come when people would harbour the mistaken belief that killing his followers could actually be considered service to God. However, prominent atheists have inferred that this sort of violence is the birthright of every religion – including Christianity – that stubbornly maintains there is only "one way" to please God. The problem is that this thinking confuses faith with fanaticism. For some, they are one and the same thing, but fanaticism is actually what occurs when faith is absent. The terrorists who attacked Mumbai did so because they only had their "works" to fall back on; they had no faith that simple trust in God was enough to save them. And, like the Pharisees in Jesus' day, that lack of trust led to more and more fanatical efforts.

Oberoi, who daily reminds his staff of the level of dedication their service requires: "Remember always, here at the Taj, 'Guest is God'."

This phrase takes on a new meaning, though, when the terrorist attack begins. As the 10 members of the Islamic terrorist group Lashkar e Toiba fan out through the city, indiscriminately killing with their AK-47s, a panic ensues that sends scores of people fleeing to the "Taj" for safety. When terrorists slip in to the hotel, a deadly cat and mouse game begins. Very quickly Arjun and Hemant must decide whether the hospitality they owe their guests includes laying down their lives.

The emotional impact of *Hotel Mumbai* arises from the recounts of real survivors, recorded in the documentary *Surviving Mumbai*. The result is a palpable sense of evil that is likely to affirm for every viewer that not every worldview can be tolerated. However, it's also likely to strengthen the popular view that religion – at least, unquestioning faith – is the most dangerous weapon in the terrorist's arsenal. Lashkar e Toiba means "Army of the Righteous", and the most righteous

Faith, though, is actually the opposite of such fanaticism. It doesn't rely on our efforts, but rather rests on the object of our faith – the one in whom we put our trust. That's why Jesus said to a generation that was struggling to make their own way to Heaven: "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light" (Matthew 11:28-30).

But if we set Jesus aside and choose to trust in something else, and if that object proves to be incapable of providing the peace our hearts yearn for, then once again we will be thrown back on our own efforts. And the hopelessness that results is enough to produce even the desperate violence *Hotel Mumbai* displays.●

others

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SAES teams on the scene at emergencies around the country

AS RECORD-BREAKING MONSOON rains deluged and flooded Townsville and surrounding areas last month, Salvation Army Emergency Services (SAES) teams supported catering operations in evacuation centres for almost a week, before moving into recovery mode.

Salvation Army recovery staff, and additional volunteers, assisted at the five recovery hubs across the North Queensland city, supporting the formal request for assistance from the Queensland Government (Community Recovery Branch).

The teams assisted hundreds of local residents with immediate financial support through supermarket, EFTPOS and universal gift cards. They also provided a listening ear, emotional support and encouragement to people impacted by the floods.

Lieutenant Chris Ford, Gladstone Corps Officer, said the team gave dignity to residents who were struggling.

“We’re advocating for those who’ve gone through trauma, and for those who have to deal with this on top of other life situations,” he said.

Recovery work will continue in the months ahead.

The Salvation Army Red Shield Defence Services representatives at Townsville’s Lavarack Barracks served in the evacuation centres on base, supported Australian Defence Force personnel assisting in the

local community as the floods hit, and worked with them during the hot, muddy and messy cleanup operations.

In Queensland’s far north-west, many farmers are facing massive stock losses from the monsoonal floods, as well as continuing drought.

“There is one property I’ve heard of where one side is completely flooded and the other side is still in drought,” said Lieutenant Simon Steele, The Salvation Army Outback Flying Service Chaplain.

Lieut Steele said one of the biggest concerns was the emotional and psychological impact a disaster of this magnitude will have on farmers, most of whom had been struggling with drought for many years prior to this.

“We will start visitations very soon, as soon as it’s safe enough to land on properties,” he said.

Lieut Steele said he and his wife, Lieut Natalie, would stand alongside property owners as they came to terms with the massive task of burying dead cattle, applying for assistance and dealing with the impact of the disaster.

In south-west Queensland, some rain before Christmas provided some temporary relief, but the far west received almost nothing. According to Major Mark Bulow, South Queensland Flying Service rural chaplain, conditions are disastrous, with 90 per cent of the region facing another



winter without grass, expensive and hard-to-source hay, and going into “the great unknown”.

“People here are eternal optimists, but sadly, there are many now thinking that they just can’t do this anymore,” he said.

In other parts of the country, SAES teams have been busy over the past few weeks responding to bushfires and other emergencies.

Large-scale bushfires in Tasmania had been burning since late January, with SAES teams and volunteers coordinating evacuation centres and serving hundreds of meals in both Huonville and the Derwent Valley.

Salvation Army Doorways Teams also provided vouchers and financial assistance to people impacted by the blazes.



In Victoria, SAES teams responded to bushfire call-outs and at an apartment fire at a high-rise building in Melbourne, providing urgently needed supplies to more than 200 affected families.

The SAES at Casino Corps in northern NSW was called to respond to a bushfire that hit nearby Tabulam, causing residents to evacuate.

“We went out to the evacuation centre at Mummulgum to serve coffee and tea and cakes and to support the people from the local mission where the fire had swept through,” said Casino Corps Officer, Lieutenant Natarsha Laundon.

It was the first call-out that the newly trained Casino SAES team had responded to, and they stayed at the evacuation

centre until midnight, when the 80-100 residents of the mission were transported to temporary accommodation in Lismore.

Western Australia SAES volunteers assisted at a missing persons search at Midlands, north-west Perth, providing meals to police and State Emergency Services volunteers. —Compiled by Simone Worthing and Lauren Martin

^ Clockwise from top left: Lieut Simon Steele surveys the floods from the air; Salvo staff and volunteers with a visiting Cowboys player in Townsville; Lt-Colonel David Godkin with Prime Minister Scott Morrison in Townsville; Salvo volunteers prepare a sausage sizzle at the Tasmania fires, Major Topher Holland surveys flood damage with a Townsville resident.

Messengers of Grace welcomed at Eva Burrows College

▼ ELEVEN CADETS FROM ACROSS Australia were welcomed as the *Messengers of Grace* in a ceremony at Eva Burrows College in Melbourne last month.

Captain Matt Reeve introduced the session, which included Cadet Beth Shao (Hurstville Corps), Cadet Apprentices Andrea and Daniel Wayman (Ballarat Corps), Cadet Graham Kennedy (Torquay Corps), Cadet Sarah Walker (Wollongong Corps), Cadet Apprentice Ben Maxwell (Camberwell Corps), Cadets Bethany and BJ Baillie (Eastern Beaches Corps), Cadet Wayne Collyer (Moreland City Corps) and Cadets Daniel Jang and Anna Kim (Belmore Corps).



▲ The new session of cadets with Australia's territorial leaders, Commissioners Floyd and Tracey Tidd.

About 150 people gathered on the college green to fellowship and celebrate the session, which will spend the next two years preparing for officership through the college's Training Formation Stream under Captain Richard Parker, Leader of Officer Formation.

In presenting the sessional flag, Territorial Commander Commissioner Floyd Tidd commended the cadets for being a representation of a "new thing" in the Australia Territory.

"We give thanks to God for the lives responding to his call," the Territorial Commander said. "We give thanks for those he continues to bring to this point as they explore and develop each talent that God has given them to fulfil their calling."

Commissioner Tracey Tidd then brought a message from the Bible passage found in Samuel 3, speaking of the importance of obeying God's call on our lives, and

encouraging the cadets to persist when they experienced challenges.

"*Messengers of Grace*, God did not call you to training college, it's just a step in the journey ... a place and a time to prepare yourself for that which God has called you to do and where he will lead you," she said.

This theme of obedience was echoed by the cadets as they anticipated their training and lifelong ministry as Salvation Army officers.

"I'm here today to be part of different, to be part of change and to be part of new," said Cadet BJ Baillie.

The *Messengers of Grace* are the first session to be welcomed under the new territorial training structure at Eva Burrows College. It is envisaged that they will be commissioned over a range of years as the Officer Formation Stream moves away from the traditional two-year training model. —Jessica Morris

Courageous class of '59 celebrates 60th anniversary

▼ NINE MEMBERS OF THE 1959 *Courageous* session of cadets who trained at The Salvation Army college in Melbourne, reunited recently to celebrate the 60th anniversary of their commissioning as officers.

Accompanied by husbands and wives, the group gathered at Eva Burrows College where they heard that their session had given a combined 714 years of active officership, including 160 years of missionary service.

During the morning, an informal and often animated discussion focused on memories

of life at the old training college site in East Melbourne, and on the appointments that followed.

Central to the conversation was reflection on how God had led each person through a variety of wonderful, life-changing experiences.

Conversation continued to

flow after lunch, with each session-mate continuing to testify to the power of God's word in their lives.

During this time, candles were lit to remember and honour those members of the session who had been promoted to glory.

Ballarat Salvos on mission to close the poverty gap

▼ THE BALLARAT COMMUNITY Church's campaign to raise the Newstart allowance by \$75 has gained wide support across the Ballarat community.

Initially launched by The Salvation Army Ballarat Doorways Program in response to the Economic and Social Impact Survey (ESIS) report in October, they are collecting 500 signatures as part of their #KickstartNewstart campaign.

The ESIS report found that of the 647,000 Australians who receive Newstart allowance, almost 80 per cent live on just \$39 a day.

Ben Paul Thomas, who is on a student placement at The Salvation Army Ballarat Doorways Program and is helping to run the campaign, believes this additional kickstart is essential for the 12 per cent of Ballarat residents who are "food insecure".

"Under the Newstart allowance, a single adult receives \$550 fortnightly. This is well below the poverty line. With the campaign we're seeking an increase in the Newstart allowance by \$75 a week, and by doing so reduce the poverty line gap," Ben Paul said.

Community support has



▲ A wall of palm-print signatures collected to go alongside the petition.

poured in during presentations at the local markets that even caught attention of the Ballarat media.

Through this they have accumulated a wall of palm-print signatures to go alongside the petition, signalling how the diverse community

has mobilised to help its most vulnerable residents.

Once 500 signatures have been received, they will be given to Ballarat's Federal MP Catherine King in the hope of discussing how this change to policy will benefit Ballarat.

—Jessica Morris

Territorial Headquarters hosts reconciliation service

▼ SALVATIONISTS AND SUPPORTERS of The Salvation Army joined with Aboriginal and Torres Strait Islander peoples in a service of prayer and lament at Territorial Headquarters in Melbourne in January.

Seventy people met at the Blackburn building under the guidance of Christian grassroots movement Common Grace, to pray, learn and worship in an act of solidarity and repentance as 26 January, the official national day of Australia, approached.

The gathering was a call to "Change The Heart" for what the many members of the Aboriginal and Torres Strait Islander community call "Survival Day" and the ongoing consequences of this.

Instigated by Aunty Jean Phillips in 2011, services were held around the country

in recognition of more than 65,000 years of habitation by Aboriginal and Torres Strait Islanders. This includes more than 300 nations of Aboriginal peoples and 600 dialects, which thrived prior to the colonisation of Australia by Britain in 1778.

To begin the service, Amanda Merrett (Policy and Social Justice Advisor) provided an Acknowledgement of Country to recognise that Territorial Headquarters now rests on land once inhabited by the Wurundjeri people of the Kulin nation. Amanda then opened with a call to prayer.

"The Salvation Army has a commitment to walking alongside people in hardship. We can't do this without walking beside our Aboriginal and Torres Strait Islander brothers and sisters," said Amanda.

The ongoing consequences



▲ The service at Territorial Headquarters in Melbourne.

of colonisation were then discussed, including Aboriginal deaths during settlement, the Stolen Generation, and the disparity between health and human rights for Aboriginal and Torres Strait Islanders.

Between corporate prayers and songs of mourning, Aboriginal spokesperson

for Common Grace and Salvationist, Brooke Prentis, spoke about the Aboriginal people's sacred knowledge of God as "Creator Spirit".

"The Salvation Army's responsibility in contributing to the reconciliation of Australia during and after 26 January has never been clearer," she said.



^ Matt Davis, National Director of Salvos Stores, tries out one of the thousands of donated instruments.

Children's music programs to benefit from huge donation of instruments

THOUSANDS OF INSTRUMENTS have been donated to the Just Brass program following a campaign run through Salvo Stores.

The Salvation Army Just Brass program makes music education and experience more accessible in communities and schools around the country.

The instrument donation campaign follows the recent ABC TV documentary series, in which Just Brass is featured, showing how a vibrant culture of music can impact a school community and change children's lives. Challis Community Primary School in Armadale, Western Australia, was the Just Brass program highlighted in the documentary series.

"We asked people to donate any musical instruments they might have lying around and are not using, to their local Salvos Store," said Aife O'Loughlin, Customer Experience Manager – Salvos Stores.

"We also accepted guitars, violins, cellos, oboes, flutes and clarinets."

The non-brass instruments will be donated The Salvation Army's partner in this campaign – the non-profit organisation Musica Viva – which will use them in its music programs for schools in low socio-economic areas around Australia.

"The brass instruments will be used to establish new Just Brass programs," said Aife. "We have many corps keen to

be involved and engaged with this program, and we will work with them. Music education is widely under-resourced in Australia and many children are not exposed to musical instruments, singing and bands, often due to the cost, as well as accessibility.

"Music education provides so many benefits and is also a great way to raise self-confidence and leadership skills. This campaign is designed to make this more possible for more children."

To date, 4200 instruments have been received through Salvos Stores, including 300 new guitars donated by Fender.

The instruments are being assessed in warehouses before being distributed. – Simone Worthing

New national website launched

THE SALVATION ARMY'S NEW national website for the Australia Territory has been launched, another milestone in becoming a single territory.

The new website address – www.salvationarmy.org.au – brings together the Australia Eastern Territory and Southern Territory websites into a single public platform.

"The national website signifies that we now operate as one Australia Territory," said Lieut-Colonel Neil Venables, Secretary for Communications. "And it demonstrates that we have one united voice with an aligned vision to transform Australia one life at a time with the love of Jesus."

Shirli appointed to national role

SHIRLI CONGOO, WHO HAD served as Australia Eastern Territorial Aboriginal and Torres Strait Islander Ministry Coordinator, has been appointed National General Manager of Aboriginal and Torres Strait Islander Ministry, effective 21 January.

Shirli will oversight a national team of state and territory-based Aboriginal and Torres Strait Islanders to assist with building the cultural capability of all expressions of the Army through resourcing, training, development and community engagement. Rod Yule has been appointed General Manager Local Mission Delivery and Resources.

Aussie officers enter London Marathon

TWO AUSTRALIAN SALVATION Army officers – Major Bram Cassidy and Captain Dale Murray – will run the London Marathon on 28 April as part of #TeamSallyArmy.

The team will be raising funds for The Salvation Army's anti-slavery and anti-trafficking work based in the United Kingdom with the Republic of Ireland Territory.

Each year, 35,000 runners take part in this iconic event, and thousands of cheering spectators line the famous 42km course through central London from Blackheath to The Mall.

A Salvation Army charity team has taken part in the London Marathon the past 10 years, with a different Salvation Army project chosen every year to receive funds raised by the marathon runners.

"This year, funds raised will be specifically allocated to the Victim Care Fund,"



^ Captain Dale Murray and Major Bram Cassidy love to run.

said Charlotte Cox, from the Army's Community and Events Fundraising Unit in London.

"To support these victims, The Salvation Army provides and coordinates safe houses and outreach support. We help those who have broken free, to stay free, offering a listening ear and practical solutions."

Every year, runners from around the UK join #TeamSallyArmy for the London Marathon.

"We are thrilled to have both Bram and Dale on the team and we cannot wait to cheer them over the finish line!" Charlotte said.

– Simone Worthing

\$2m released for mission innovation

THE SALVATION ARMY HAS released \$2 million for the first six months of 2019 to create opportunities for new expressions of mission in local communities across Australia.

This is in response to the "Innovation Fund" announcement by Commissioners Floyd and Tracey Tidd at Still Others in December.

The \$2 million fund, being administered by the Army's Enterprise Project Management Office, is initially for ideas requiring up to \$20,000.

For those wanting to apply, a checklist must first be completed. Applicants can also discuss their ideas prior to application to ensure they are aligned with the fund goals.

For more information and a copy of the checklist, email innovation@aus.salvationarmy.org

Salvationists recognised with Australia Day awards around the country

SALVATIONISTS AROUND THE country were recognised for contributions to local communities during Australia Day award ceremonies in January.

In the Illawarra region south of Sydney, Kiama Council named Graeme Packer (pictured) as its Australia Day Citizen of the Year for 2019.

Graeme is a lifelong Salvationist of 70-plus years. He was recognised for his tireless work as a fundraiser for The Salvation Army in Kiama – in particular the Red Shield Appeal, ensuring 95 per cent



coverage of the Kiama area for the doorknock. Other awards: Albert "Nobby" Campbell, a soldier at Greensborough Corps in Victoria, was honoured with an award for his contribution to the community.

Retired Salvation Army officer Captain Ray Lotty received the Emergency Services Medal.

In Queensland, five members of Fassifern Corps were

recognised with nominations in their local Australia Day awards. Allan Stibbe, Les Stibbe, Neil Pennell, Corey Brock and Captain Wes Bust (Corps Officer) were all nominated in the Community Leader category. Leonie Presbury, from Casino Corps in northern NSW, was also nominated for an Australia Day award for services to the community. Gunnedah Corps celebrated members Bob and Val Hodges, who were both nominated for the Citizen of the Year Award (40+ category)

for their lifetime of service. Alex Gottshall, a long-serving member of the Army's Media Advisory Committee, was awarded the Medal of the Order of Australia (OAM) for his service to the media and communications sector and the community, which included his 40-year commitment to serving The Salvation Army.

Tuggeranong Corps' Jan Maxwell received an acknowledgment from the Canberra Show Committee, recognising her hard work and support. – Lauren Martin

Enrolments

RINGWOOD CORPS
VIC



MAJOR PETER WALKER, CORPS OFFICER, recently enrolled Stephen Elkington as a senior soldier. They are pictured with flagbearer Geoff Measures.

SUNBURY CORPS
VIC



AUXILIARY-LIEUTENANT ANDREW WEBB recently enrolled Charlotte as a junior soldier. Pictured (right to left) are YPSM Major Laura Webb, Aux-Lieut Webb, Charlotte, and Arwen (Charlotte's mother).

BROADFORD CORPS
VIC



MIKAYLA NALLY AND APPLE KRISTY-SEARLE (middle front row) were enrolled as junior soldiers, while Emily Douglas, Mason Nally-Garner and Hunter Nally-Garner renewed their junior soldier promises. They are (above) with junior soldier leader Shirley Kawalski and flag bearer Jeannie Heaney.

Pre-Tour Concert

in preparation for our mission trip to Singapore and Myanmar

7pm Saturday 16 March 2019

Moreland City Corps, 828 Sydney Rd, Coburg
Entry \$10 Adults, \$5 Children

All proceeds support our mission work in Myanmar

Army helping desperate Central American migrants



The Salvation Army is continuing its humanitarian support to many communities affected by the earthquake and tsunami that struck the Central Sulawesi region of Indonesia last year.

AN ESTIMATED 10,000 PEOPLE from Central America have arrived at, or are approaching, the United States-Mexico border after travelling through Mexico. While some have crossed into the US seeking asylum, several thousand of these migrants have congregated in the northern city of Tijuana, where The Salvation Army and other aid agencies are providing essential services.

Most of the people are fleeing extreme poverty, gang violence and a lack of employment. The travelling caravan has provided an opportunity to journey with others, providing safety in numbers.

The Salvation Army operated two shelters in Tijuana prior to the current crisis. The men's shelter accommodates 120 people, while the women's shelter provides a further 27 places.

Outreach services are providing support to approximately 8000 individuals with provision of food and non-food items.

These people are also being assisted with information and advice, access to legal aid, assistance with identification documentation and the paperwork associated with the legal aspects of registering for asylum.

Coordinating with other agencies, The Salvation Army is enhancing its humanitarian response in the region by providing greater availability of access to social workers and psychologists, and by offering spiritual assistance where requested.

Long road to recovery after Indonesian earthquake

FIVE MONTHS AFTER THE 7.5-magnitude earthquake and subsequent tsunami that caused massive damage to Central Sulawesi in Indonesia, The Salvation Army Indonesia Territory and its International Emergency Services team is continuing to provide humanitarian support to many communities and villages.

The team is distributing WASH (Water, Sanitation and

Hygiene) items, with thousands of families being assisted. Road access to a number of areas is still erratic. Long waits are required for roads to open, due to work being undertaken to stabilise old roads or, in some cases, create new roads to replace those that were destroyed by landslides.

The Salvation Army is also providing continued support for rural medical clinics and

trauma counselling, with 26 villages served and more than 3000 patients treated. The Salvation Army Woodward Hospital in Palu is also treating local residents and those coming from rural areas.

Many schools – including a number under The Salvation Army's leadership – now operate out of tents, while plans are being finalised to finance the rebuilding of classrooms.

Stamp of approval for Salvos in Greenland

A NEW CHARITY POSTAGE STAMP released by POST Greenland will raise awareness and funds for The Salvation Army's work with homeless people in the capital Nuuk. Each stamp, which sells for 16 krone (AUD\$3.40), will generate 1 krone of income for The Salvation Army.

“Every year since 1990, POST Greenland selects an



organisation which is a worthy recipient of the added value,” POST Greenland's Allan Pertti Frandsen said. “Because The Salvation Army contributes

such important social work in Greenland, it was an easy choice.”

The stamp (pictured) portrays a group of people sharing a meal around a table together – an everyday occurrence at The Salvation Army William's Café in Nuuk.

The stamp is available online at www.stamps.gl for all international collectors.

PHYLLIS BARNARD



LIEUT-COLONEL PHYLLIS Joan Barnard was promoted to glory on 16 December, aged 91. Her funeral service was conducted by Commissioner Raymond Finger at Box Hill Salvation Army on 28 December.

Phyllis Joan Hill was born in Tasmania and grew up there. She married Athol Barnard in 1946 and they welcomed the births of Dianne and Rodney before leaving Devonport Corps for The Salvation Army Training College in 1952 as members of the *Intercessors* session.

Following commissioning, the Barnards had appointments in Western Australia as Corps Officers at Waroona, Katanning and Northam Corps. With the arrival of son Brian during this time, the family returned to Victoria as Corps Officers at Maryborough, Wangaratta and Geelong Central. Three years in South Australia, at Prospect and Norwood Corps, were followed by a return to Victoria as Corps Officers at Box Hill Corps.

In 1974, the Barnards were appointed as divisional leaders in Tasmania, where Phyllis had responsibility as the Home League Secretary. Appointments at Territorial Headquarters followed in the Candidates Department and as the Territorial Guard Chaplain within the Territorial Youth Department.

With the appointment of her husband as the Training Principal in 1982, Phyllis undertook an important role in the training and spiritual nurture of many cadets. They transferred to their last appointment as the divisional leaders of the Sydney Central Division in the Australia Eastern Territory. Phyllis served as the Divisional Director of Women's Organisations.

The Barnards retired on 1 February 1988. Athol was promoted to glory on 24 June 1988.

In retirement, Phyllis soldiered at Box Hill Corps where she undertook a role within the pastoral care ministry team. She is remembered as a caring and compassionate woman who demonstrated integrity in all aspects of her Christian life and service.

DENNIS HILLS



MAJOR DENNIS JOHN HILLS was promoted to glory on 17 December, aged 73. His funeral service was conducted by Captain Kim Haworth at Wyndham City Corps on 4 January.

Dennis was born in Launceston, Tasmania, to Alan and Daisy Hills and was one of three children. The family attended South Launceston Corps. Following his schooling, Dennis worked in travel management with Ansett Airlines. In 1966, he married Rosemary Armstrong. Dennis and Rosemary then moved to Malaysia where Dennis was peacekeeping with the Military Band Corps. It was while they were in Malaysia that Brian was born in 1968.

Dennis and Rosemary arrived at The Salvation Army Training College in Melbourne in 1970 with the *Victorious* session. They were appointed to South Australia as Corps Officers at Port Augusta/Quorn, where daughter Teresa was born, and Elizabeth Corps, before moving to Alice Springs Corps in the Northern Territory. The family returned to Victoria as Corps Officers at Morwell Corps and Dandenong Corps before embarking on full-time ministry as a military chaplain for the next 16 years. It was during these early years that their third child, Jodie-Maree, was born.

During this service as a military chaplain, Dennis was awarded the Commanding Officer's Commendation for service among the Oakey and Toowoomba military communities, and an Australia Day Medallion for exemplary service as Chaplain to Service members and families

in the Darling Downs military area. Of particular note in these awards was the pastoral care and dedication shown.

Dennis was promoted to Lieut-Colonel in the military and was the staff chaplain when he retired from the military, overseeing all military chaplains across Australia. His final appointment in active service was within Aged Care Accommodation in Canberra, before he and Major Rosemary retired in February 2002.

In retirement, Dennis and Rosemary first moved to the Sunshine Coast, before settling in Melbourne close to family. Dennis and Rosemary also regularly went to Norfolk Island to run a community church for a few months at a time.

EMILY POLLEY

EMILY CHRISTINA POLLEY WAS PROMOTED to glory on 24 October, aged 81. Her funeral was held at Preston, Victoria on 9 November and was led by Major Karen Elkington. A memorial service, led by Major Marsha Watts, was held a few weeks later.

Emily was born in South Melbourne in 1937, the youngest of three children to Isaac and Ellen Polley. She married Arthur Strong (deceased) on 24 December 1960. They had two children, Bill and Christine.

At a young age, Emily was introduced to The Salvation Army by her only sister, Edna, and was enrolled as a senior soldier at Kensington by Captain Colin Smith, in 1977. She was a passionate timbrellist for most of her life. Emily moved firstly to Richmond, then Northcote and Collingwood, and finally, the last 18 months at Preston.

Emily had three passions in her life; searchword books, knitting, and birds (budgies). Emily will always be missed by her family and all at Twin Parks (her final home), for her sense of humour and big, encouraging smile.

ABOUT PEOPLE

APPOINTMENTS

Effective 1 January
Captain Michelle Myles, Corps Officer*, Seymour Corps, Victoria Division

Effective 10 January
Captain Mark Schatz, Corps Officer, Busselton Corps, Western Australia Division (additional appointment); Captain Zoe Schatz, Corps Officer, Busselton Corps, Western Australia Division (additional appointment).

Effective 1 February
The following officers have received appointment title changes as a result of department design:
Major Tracey English, Chaplaincy Team Leader, Courts and Prisons, Melbourne Metropolitan, Community Engagement Department (concurrent appointment); Major Timothy Lynn, Chaplaincy Team Leader, Eastern Victoria, Community Engagement Department; Major Lynda Van Gaalen-Prentice, Chaplaincy Team Leader, Central West Metro Victoria, Community Engagement Department; Major Adye Viney, Chaplaincy Team Leader, Social Program, Western Victoria, Community Engagement Department.

Effective 4 February
Major Paul Kinder, Public Relations Support Officer (Redfern), Fundraising Department; Major Sue May, Chaplain, Salvos Stores (additional appointment); Captain Malkanthi Walton, First Five Years Officership and Auxiliary-Lieutenant Development Officer, Eva Burrows College.

Effective 1 March
Captain Naomi Shelton, Specialist Support, Homelessness Stream, Social Mission Department.

Effective 28 March
Major Peter White, Territorial Health Services Secretary, Japan Territory.

Effective 2 April
Major Gail White, Training Principal, Japan Territory.

Corps Officer*: An officer with this description (*) is appointed as a member of a corps officer team, but is not the lead corps officer.

CADET OUT-PLACEMENTS 2019

Messengers of Compassion and *Messengers of the Kingdom*
Social: 28 February–3 April
Corps: Sundays during social out-placement and then weekdays from 4 April–2 June.

Craig Boyd, Social – Melbourne Magistrates Court (Vic), Corps – Mornington Corp and Western Port Mission Centre (Vic); Jessica Frost-Boyd, Social – Adult Services Network (Vic), Corps – Mornington Corp and Western Port Mission Centre (Vic); David Burbidge, Social – Asylum Seeker and Refugee Service (Vic), Corps – Brunswick Corps (Vic); Alice Edge, Social – Gold Coast Recovery Service, Fairhaven (Qld), Corps – Gold Coast Temple Corps (Qld); Andrew Johnson, Social – Dandenong Magistrates Court (Vic), Corps – Dandenong Corps (Vic); Lisa Johnson, Social – The Bridge Program, The Basin (Vic), Corps – Dandenong Corps (Vic); Min-Hwan Oh, Social – Frankston Court (Vic), Corps – Rosebud Corps (Vic); Hye-Sun Seol, Social – Bridgehaven (Vic), Corps – Rosebud Corps (Vic); Henry Roehrig, Social – Chaplaincy Team of SalvoCare Eastern, Peninsula (Vic), Corps – Greensborough Corps (Vic); Paul Trotter, Social – Harry Hunter Recovery Centre (WA), Corps – Morley Corps (WA); Marika Wallis, Social – Gateways Homelessness and Support Services (Vic), Corps – Pakenham Corps (Vic).

PROMOTED TO GLORY

Lieut-Colonel Keith Earl, on 5 February; Major Margaret Jones, on 11 January.

ENGAGEMENT CALENDAR

COMMISSIONERS FLOYD AND TRACEY TIDD (TERRITORIAL LEADERS)

Brisbane: Sun 3 Mar – God's Sports Arena.
Melbourne: Tues 5 Mar – Seniors Rally.
Melbourne: Wed 13 Mar – Administration Leaders Training.

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

24 Feb-10 Mar – Furlough.
Gold Coast: Mon 11–Tues 12 Mar – Qld Officers Fellowship.
Katoomba: Wed 13-Thur 14 Mar – NSW/ACT Officers Fellowship.
Melbourne: Sat 16–Sun 17 Mar – Melbourne Staff Songsters pre-tour events, Moreland Corps.
Melbourne: Sat 23 Mar – Surrender 19 Conference, Victoria.

God came looking for me, in a pub.

WORDS ALLAN KERR

WHEN A YOUNG SALVATION ARMY WOMAN came into my pub and told me that God loved me and so did she, I told her that both she and God were idiots.

I wasn't interested in God. I was sent to Sunday school as a kid, but that was it. I didn't know God and didn't even care. As far as I was concerned, she was invading my space. She was wasting my time and hers talking to me about God. I was around 25 at the time, living in Katoomba. Grog and drugs were my god. Anyway, I was unlovable, so why would she and God – even if he existed – love me?

My drinking partner in the local pub was another young man by the name of Steven Metcher. The young woman – then Julia Mann – was praying for both Steven and me. Eventually I moved away from Katoomba. Steven stayed and one night he walked into a Salvation Army hall and gave his life to God. When I went back and visited Steven in Katoomba, I saw him as a god-botherer. He and Julia became good friends and got engaged.

Before they got married, Steven and I went on a road trip of Australia. He took



Allan Kerr says he apologised to God after reading John 3:16. Photo: South Burnett Online

“
I am still amazed at God's love, that he would come looking for a lost sheep, as I was.
”

his Bible and I took my drugs. After a while, because he seemed so happy, I asked him what substance [drugs] he was on. He said his substance was Jesus. Oh, yeah, I thought. Jesus, aye? “That's your imaginary friend,” I said to Steven.

After a while Steven said I should check out Jesus in the Bible. He told me to read the Gospel of John. I got to Chapter 3 and verse 16 and read that God loved us all so much that he sent his son, Jesus, to die for us and to save us from our sin. That got to me. I apologised to God. I felt responsible that God had to send his son to die for me. I told God that if he could make me like my friend [Steven], then I

was prepared to believe in him. And, so the journey began.

We were back in Sydney and Steven was preparing to study for Salvation Army ministry with Julia. He had been helping a single mother with personal issues. When study for him got a bit heavy, he asked me to help the woman. That woman [Carolyn] became my wife. We joined The Salvation Army and became envoys, then captains and majors. I retired on 28 February. Carolyn is already retired. Julia conducted my retirement service.

No, Julia wasn't an idiot, as I told her way back in 1981. Nor was God. They both knew what they were doing. I didn't go looking for God. He came looking for me. I am still amazed at God's love that he would come looking for a lost sheep, as I was. I am evidence that God is for everyone. So is my mate Steven. We started as drinking mates in a Katoomba pub when we were young men. Despite who we were, God came looking for us. We both discovered God and followed similar paths of service in The Salvation Army. How amazing is that! •

Written in association with Bill Simpson.

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