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others

CONNECTING SALVOS IN MISSION



THE GENERAL'S EASTER MESSAGE

The Cross and consumerism.

Society's futile quest to find fulfilment



APRIL
2017

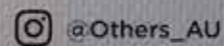
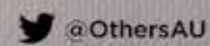
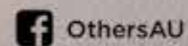
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Experiencing anew the power of the Cross.

SCOTT SIMPSON | MANAGING EDITOR

I REMEMBER IT AS ONE of the most liberating experiences of my life as a Christian. I was in my mid-20s and on staff at a Christian activity centre in rural Scotland.

Every year we had a staff training weekend at the centre. On this occasion the guest speaker was Graham Stamford, from the north of England. Graham's key verse for the weekend was Galatians 2:20. It reads: "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me."

I was familiar with this passage of the Bible; in fact, at the activity centre we would teach the campers a song which involved repeating this verse over and over. But at this staff training weekend, through the words of Graham, God revealed to me in a very clear and powerful way what it actually means to "live by faith in the Son of God".

During his final talk, Graham asserted that, "if *we* try to live the Christian life, then God *expects* us to fail". Those words hit me like a sledgehammer. The realisation suddenly dawned on me that for years *I* had been trying – and failing – to live as a Christian. *I* had been trying to do it all in my own strength, failing to understand that God has already done all the hard work, achieved when he sent his Son to die on the cross.

The 19th-century Christian writer and preacher, Andrew Murray, in commenting on Galatians 2:20, sums it up well. "As the representative of His people, He

[Christ] took you and me to the cross with Him, and now gives us *His* life – the life with which He entered heaven and was exalted to the throne," Murray wrote. "The power of His death and life is active in me. As I hold fast the truth that I have been crucified with Him, and that it is no longer I, but Christ who lives in me, I receive the strength to overcome sin. The life I have received from Him is a life that has been crucified and freed from the power of sin."

This is an incredible truth, the full knowledge of which I am still seeking to understand, but in it I find wonderful freedom in Christ. There is phenomenal power in the cross of Christ.

In this issue of *Others*, with Easter just a few weeks away, we focus again on Christ's death and resurrection; that profound moment in history when the power of sin was broken once and for all. We bring you the Easter message of General André Cox, who as the world leader of The Salvation Army reminds us that, in a society that is increasingly seeking happiness in materialistic consumerism, true fulfilment is only found in Christ. We also bring you, in a special feature, "10 reasons to believe Christ rose from the dead".

This Easter, as you take time to reflect upon the phenomenal atoning sacrifice of God's Son, may you also experience anew what it means to live in the power of the risen Christ. ■

Scott Simpson is Managing Editor of the National Editorial Department



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A breakfast club connection with the Salvos has opened up a bright new future for Reanna and her parents. Photo: Shairon Paterson



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Shairon Paterson

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THE SALVATION ARMY NATIONAL MISSION STATEMENT

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

» **Caring for people**

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

» **Creating faith pathways**

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

» **Building healthy communities**

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

» **Working for justice**

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



The winding pathway of faith.

Following Jesus a 'unique' experience

WORDS | COMMISSIONER FLOYD TIDD

A STRAIGHT LINE IS DEFINED as the shortest distance connecting two points. It is equally true that the journey of faith is anything but a straight line and certainly not the same for all who find and follow Jesus.

Throughout the gospels we see Jesus repeatedly call and attract followers. Yet no two paths seem to be the same. Some would have parallel segments, some intersecting moments, while others are unique to the person and the situation in which they encountered Jesus. Jesus modelled a way of meeting people where they were and inviting them into a Fantastic Adventure In Trusting Him – creating a pathway of F.A.I.T.H for them to follow him.

The point of connection was sometimes a crisis, such as a dying child, life-threatening storm, or a moment of desperate need. Other points of connection with Jesus were in the routine activities of daily life and work. For some, the encounter came in the search for hope, truth and meaning. Whatever the point of connection, Jesus created by his engagement with people where they were, a deeper connection to the whole person. The good news of an encounter with Jesus was he not only saw and met them where they were, but saw what could be and offered to lead them there.

The journey of following Jesus was anything but straightforward for those encountering him in the gospels. The pathway of faith in Jesus follows the journey of life including the bends and unexpected turns, the hilltops and the valleys. In fact, the journey of life and the pathway of faith become one in the following after Jesus.

The Salvation Army in Australia meets and connects with thousands of people. To every knock we open a door to hope and a pathway to faith. Following the pattern of Jesus in the gospels, the pattern of Jesus in his encounter with us today, we

look to see the whole person valuing the spiritual journey God has in mind for them. We continue in the pattern of Jesus to graciously share the Good News that we have received and welcome the opportunity to journey in faith with another.

What is common about the pathway is the invitation of Jesus, who chose to step into the journey of humanity connecting the dots of life, to follow him into what he describes as “life to the fullest” (John 10:10). We share the love of Jesus as we seize the moment to help another see a path of faith in him.

AUSTRALIA ONE ADVANCES

Over these last few months, work to lay the foundations upon which a 1 + 1 = NEW Salvation Army in Australia has been progressing. Consultation has been a significant part of the journey, with more than 500 people directly engaged in focus groups or interviews and over 2000 more having participated in a recent online survey about the future vision of the Army in Australia.

My wife, Tracey, and I along with Colonel Mark Campbell, will be meeting international leadership in London this month to outline and seek approval of proposals for the advancement of Australia One. Watch for an update at the end of April. Commencing with the May issue, *Others* will carry a monthly full-page update on Australia One including specific prayer opportunities.

Please join me in praying that God will position his Salvation Army to accomplish even greater things for his Kingdom in Australia and around the world. ■

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

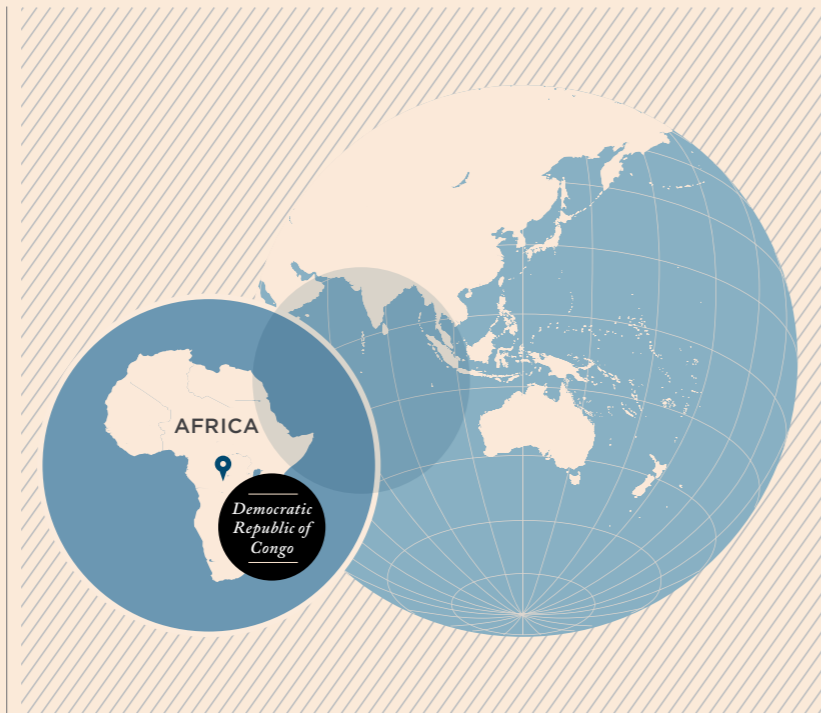


Democratic Republic of Congo Territory – Investing in education.

How well do you know The Salvation Army world? This month, our Global Focus column highlights the work in the Democratic Republic of Congo

The Democratic Republic of Congo is rich in natural resources, but political instability, a lack of infrastructure, deep-rooted corruption and centuries of both commercial and colonial extraction and exploitation has limited holistic development. From 1908 to 1960 the country was called the Belgian Congo and from 1971 to 1997 it was named Zaire. Since then, it has been called the Democratic Republic of Congo (DRC). Christianity is the majority religion, followed by about 95 per cent of the population, which is about 80 million.

The Salvation Army places a huge emphasis on education, operating more than 450 schools. There is also a Salvation Army-run university, called William Booth University, located in the capital, Kinshasa. Territorial Headquarters is situated in Kinshasa, under the leadership of Colonels Lucien and Marie Lamartiniere. The territory must deal with more than seven languages, with the gospel being preached in French, Swahili, Chokwe, Kikongo, Lingala, Tshiluba and Umbundu.



AT A GLANCE

CORPS

186

SENIOR SOLDIERS

30,857

ADHERENTS

4912

JUNIOR SOLDIERS

15,798

OFFICERS

458

EMPLOYEES

4678

SCHOOLS

452

HEALTH / MOBILE CENTRES

71

MATERNITY HOSPITALS

6



HISTORY

The first Salvation Army corps was established in Leopoldville (now Kinshasa) in 1934 by Adjutant (later Commissioner) and Mrs Henri Becquet. By decree of Leopold III, king of the Belgians, The Salvation Army was granted legal status on 21 February 1936. The early work of the Becquets had a huge impact in Leopoldville and The Salvation Army flourished. The following is an excerpt from the DRC Salvation Army website:

The first open-air service was held at the Zando ya Imbwa market near Ndolo on 14 October. The impact of these missionaries (the Becquets) in their white uniforms was electrifying. The response from the Congolese was so enthusiastic and overwhelming that, by Christmas, Becquet had to suspend further proselytising in the African neighbourhoods out of concern that the burgeoning church would upset the colonial status quo. On the anniversary of the first Salvation Army service in October 1935, 2000 Congolese attended. The colonial authorities urged the Becquets to move their work outside the city. Instead, the Salvationists opened a second church in Binza, built entirely by the Congolese themselves, on the heights above old Leopoldville.

Work spread to the neighbouring Congo in 1937 and 16 years later it became a separate command, later being elevated to territory status. The Democratic Republic of Congo Territory came into effect on 1 June 2008 and is part of the Africa Zone of The Salvation Army. It oversees 11 divisions, four districts and two sections.

EDUCATION

Poverty is just one of many complex issues in the Democratic Republic of Congo. Prolonged civil wars have caused distress for millions. Children have been especially impacted, with many being orphaned and malnourished through poverty and neglect. Many internally displaced children remain outside the education system, because their parents

are no longer there or have difficulties paying for their school fees. Also, displaced children cannot afford the required food, uniforms and learning materials. Hunger and weak nutritional status also contribute to dropping out of school.

The Salvation Army found that more than half of the children going to its schools in the hardest hit regions of Bagira and Kabare were malnourished, leading to poor learning environments. In 2010, The Salvation Army in the Netherlands, in conjunction with the Netherlands Ministry of Foreign Affairs, started a project to increase access to quality education for internally displaced children. A five-year project was implemented in Bagira and Kabare (South Kivu Province), Masisi (North Kivu Province) and Irumu (Ituri Province), where The Salvation Army runs 60 primary and secondary schools.

By the end of the project in 2015, The Salvation Army had achieved some amazing results, including:

- 433 teachers (including 204 women) trained
- 5031 children (including 2561 girls) enrolled
- 1122 pupils (including 540 girls) finished primary school with a certificate

GENERAL'S VISIT

The huge impact of General André Cox's visit in 2014, to celebrate the 80th anniversary of The Salvation Army in the country, is still being felt in the territory after the enrolment of more than 300 senior soldiers during the congress, which attracted 7600 people, and hundreds who knelt at the mercy seat. The General was accompanied by Commissioner Silvia Cox, who led a women's rally which attracted an audience of 2000.

HEALTH PROJECT

On the outskirts of Kinshasa, The Salvation Army is supporting mothers to provide nutritious food for their children by growing and using moringa trees. Moringa is known as a "miracle tree" because it is extremely rich in nutrients and almost every part has a beneficial use. Over the past year, The Salvation Army has provided moringa trees and training to more than 100 mothers.

One of these mothers is Veronique. A Salvation Army volunteer from the local health clinic visited Veronique and discovered that her children were malnourished. She was given two moringa trees to plant and shown how to grind the leaves into a powder to add to the family's food. She was also given some moringa powder to help her children recover while she waited for the trees to produce leaves. Veronique says, "Now my children are no longer falling ill. Now my children are healthy."

Information sourced from 2016 Year Book and various Salvation Army websites.



Children in the eastern region of the Democratic Republic of Congo have greatly benefited from The Salvation Army's Investment in education.



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

'Open' warfare.

Army must re-'make' its music sections

WORDS | JOHN LARSSON

I WAS THRILLED BY the emphasis given in the March edition of *Others* to the Just Brass concept, originating from the South Barwon Corps in Geelong and now spreading internationally. For The Salvation Army needs more music, not less. That simple truth was brought home to me some years ago through the inspired insight of a young Salvationist.

I was with a group of teenagers and we were discussing the Army's future. I ventured the suggestion that perhaps when church historians studied the first hundred and more years of the Army's history, they would conclude that music had been given a disproportionate prominence in its activities. Should there be less emphasis on music in the Army? That was the question.

"Less music?" asked this young man as if he could not believe his ears. "But why on earth would we want to cut back on the greatest way of communicating that we have? Music is the thing that everyone has in common!"

"What do people do when they wake up in the morning?" he continued. "They reach out and switch on music. They listen to music over breakfast. They travel to work with music. Many listen to piped music all day as they work. And then in the evening they return home to the sound of music, and as often as not spend the rest of the day with music – when watching TV or listening to recorded music, or when going out with friends.

"God has given the Army an enormous advantage by entrusting it with the gift of music. It has a ready-made road into everyone's heart and mind. It has been given a universal language.

"You're not suggesting," he added reproachfully, "that we should give up all of that, are you?" The words tumbled out with passion and eloquence – and with irresistible logic. It was one of those moments of insight when the obvious suddenly becomes startlingly clear. And it is obvious, isn't it? If music is one of God's gifts to the Army, we don't want less of it – we want more!"

What we need is music that speaks to every heart. Music that speaks to the traditionalist and appeals to the non-traditionalist. Music that inspires the believer and captures the non-believer.

My hope is that, in parallel with these sections where they function, we may increasingly use open groups, open to those who have not yet come to faith, and let music making become a means of evangelism.

Music that appeals to the young, and music that entrances the elderly. High-brow music, popular music, classical music, contemporary music, music for voice and music for brass, and music for keyboard and for guitar. No heart must be left out of reach!

But there is something else we need in addition to all of that, and it is this: We need to use music *making*, and not only music *listening*, for mission and outreach. And that is why the Just Brass initiative is so groundbreaking.

As an Army we show admirable ingenu-

ity in devising ways of reaching out to people and attracting them into our halls – one has only to look at the vast range of programs on offer in corps. But we have shown a strange reluctance to use one of the things we know most about, namely music *making*, as a way of reaching out and attracting people.

Our philosophy and structures have worked against us here. In traditional Army thinking you have to be a signed-up uniform-wearing soldier to participate in the musical sections, senior and junior. And there is no doubt that this has given the Army a remarkable body of musicians who have upheld, and still do, the most admirable standards of music making and discipline. I admire them greatly, and pray that they may go from strength to strength. But my hope is that, in parallel with these sections where they function, we may increasingly use open groups, open to those who have not yet come to faith, and let music *making* become a means of evangelism.

The use of open groups such as Just Brass is spreading through Australia and throughout the Army world. These groups take many forms. In some corps the established sections include non-uniformed and non-Salvationist members, other corps offer music lessons to young people, or they form open youth or gospel or community choirs or bands. The fastest-growing section in the London corps where I soldier, and the corps' most effective means of outreach, is a recently launched community choir.

"One way of disarming The Salvation Army", wrote Bernard Watson in his 1965 history of the Army, "would be to remove its music!" One way of re-arming the Army, says I, is to add music *making* to our evangelistic armoury. ■

.....
General John Larsson is a former world leader of The Salvation Army



WORTH QUOTING.

"No healthy Christian ever chooses suffering; he chooses God's will, as Jesus did, whether it means suffering or not." – Oswald Chambers

How should a Christian use Facebook?

Affirm or affront – that's the challenge

WORDS | CHRISTINA TYSON

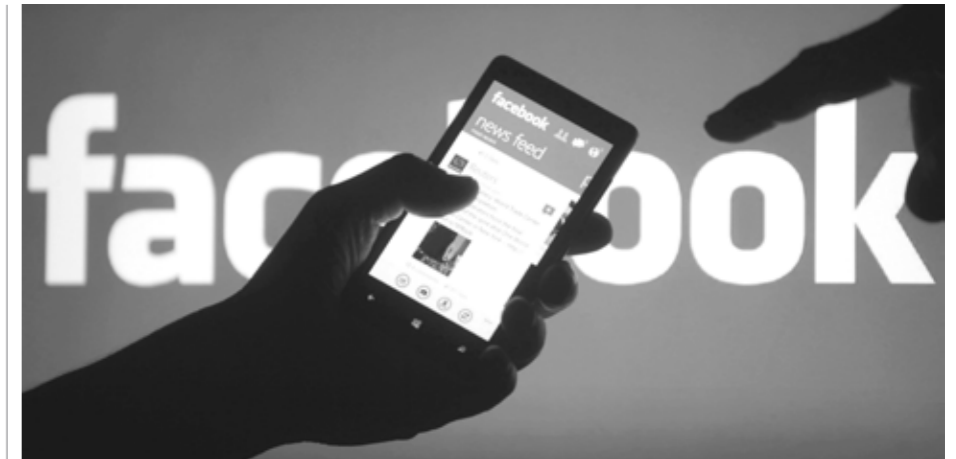
I'M WHAT YOU'D call a reluctant Facebook adoptee. I initially only took the plunge because I needed to use Facebook for work. Prior to that, I cynically saw it as a mindless space where people shared photos of what they'd had for breakfast and other mundane life moments. Five years on, I experience withdrawal if I can't scroll through my newsfeed many times a day to see who's doing and saying what.

Facebook founder Mark Zuckerberg describes his online "social networking service" as a way to "connect the world". That's been my experience. Facebook has given me the chance to connect with old friends and to strengthen my ties to new friends.

Perhaps most surprisingly for me, Facebook has become a significant influence on my prayer life. I routinely find myself reading people's status updates and praying that God will help them with the challenges they're facing. Facebook has widened my horizons and perspectives on some complex issues. It's also increased my empathy for those who don't experience the same welcome from the church that I know, along with those who struggle to make sense of Christianity.

But this is no blind love affair – I see Facebook's pitfalls.

Facebook is a space where bullies too easily hold sway, and where vulnerable people – particularly teenagers – come



under vicious attacks. This probably reflects Facebook's origins. Its predecessor was called "Facemash", a website developed by Zuckerberg and three of his university mates as a game where people could compare student pictures and decide who was "hot" and who was not.

The problem lies in the immaturity of those who still utilise Facebook primarily for the purpose of judging others today. There's far too much unbridled meanness on Facebook.

A lot of great inventions have their beginnings in simplistic roots, so I'm not going to criticise Zuckerberg and friends for their early prototype. The problem lies in the immaturity of those who still utilise Facebook primarily for the purpose of judging others today. There's far too much unbridled meanness on Facebook.

A Bible verse comes to mind: "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways," 1 Corinthians 13:11 (*New Revised Standard Version*). If we're using Facebook primarily for its childish origins, to judge who is "in" and who is

"out", feeding a false sense of superiority about where we stand in some or other imagined pecking order, that's not healthy. It's time for a rethink.

Perhaps the solution is to return to the start of the real world, where we see God making man and woman in God's image as the final act of creation, and then declaring all that had been made as "very good". Just imagine how powerful it would be to approach our social media interactions as an opportunity to encourage and affirm people all the time! And, in those times when we may feel snubbed or put down online, to return to the voice we need to hear most clearly above all others ... and to listen as God tells us we are loved (not just "liked"), and that we – all of us – are "very good".

I'm reminded of some sage words of American theologian Frederick Buechner: "Turn around and believe that the good news that we are loved is better than we ever dared hope, and that to believe in that good news, to live out of it and toward it, to be in love with that good news, is of all glad things in this world the gladdest thing of all." ■

.....
Major Christina Tyson is editor of The Salvation Army's *War Cry* magazine in the New Zealand, Fiji, and Tonga Territory



WORTH QUOTING.

“We have to be careful in this era of radical feminism, not to emphasise an equality of the sexes that leads women to imitate men to prove their equality. To be equal does not mean you have to be the same.” – General Eva Burrows

Lord of all creation.

Playing our part in caring for God's world

WORDS | MATT SEAMAN

HAVE YOU EVER VISITED a place or thought about something that was special to you growing up, only to find that it no longer exists or has changed beyond recognition? Those feelings of sadness, melancholy or even of being homesick for things that are not as they once were are often called nostalgia.

A less-known term, solastalgia, captures similar feelings of sadness, distress or powerlessness that come about through significant or drastic changes specifically to landscapes that we have grown up or live in, or impacts to wilderness or cultivated land that hold special meaning. Solastalgia can arise when we see the property that served as the family farm for decades is now a housing estate, or the local park has made way for a shopping centre. Solastalgia could also be felt after hearing of the widespread bleaching of the Great Barrier Reef, the impacts of large mining projects, changes on the land due to unrelenting droughts across rural Australia, or for Indigenous peoples grieving the loss of country.

The many ways in which Australian landscapes and ecosystems around the world have changed are often on my mind, especially when events or news focus on these changes. One such worldwide event is Earth Day, which occurs annually on 22 April. The first Earth Day, held in 1970, is sometimes credited as marking the beginning of the modern environmental

movement. For some people, Earth Day can include spiritual or ritual elements.

There have been quite a number of Christians who have laid significant charges against those who celebrate Earth Day. Two common arguments have been that supporters often love and worship the creation and not the Creator, or that they can be fronts for pagan practices. However, is it a Christ-like action to label, judge or dismiss people who care for creation but may not appear to have a connection with the creator and sustainer of all things, without making an effort to provide a relevant faith pathway to Jesus? I also wonder whether environmental movements have emerged because of a lack of interest in care for God's earth within the Church. I believe that being aware of and caring for Earth is a valuable and scriptural pathway to faith in Christ as Saviour and redeemer for all creation.

In Romans 1:20, we read: “For since the creation of the world God's invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, so that people are without excuse.” This verse points to the idea that God can be known through the created order, through the diverse plants, animals and ecosystems throughout Earth. We can then say God's creation has inherent worth in and of itself apart from any value we may place on it for economic, physical or social reasons. What God has created has fundamental value to him separately from any usefulness to us as humans.

Christian scholar Johannes Luetz notes three important implications around discerning God's invisible qualities through his creation. First, if you want to know more about your Creator, learn more about creation! Second, if God's eternal power and divine nature can be known in part through what he has made, then looking after what God has made



should naturally have a high priority for God's followers. Third, as the degradation and destruction of God's creation continues, God then becomes progressively less knowable through what he has made. For example, if the abundant forms of life that make up the Great Barrier Reef are continually damaged or degraded, then the glory, vibrancy, abundance and power of God becomes slightly less visible and harder to grasp.

Playing our part in caring for God's world conforms to scriptural calls, including that of love: “Love does no harm to a neighbour. Therefore love is the fulfilment of the law” (Romans 13:10). On the other hand, if we know of good ways to live sustainably in today's world, but we do not do it, I believe this can be considered sin: “If anyone, then, knows the good they ought to do and doesn't do it, it is sin for them” (James 4:17).

I wonder if feelings of solastalgia might be a way through which the Holy Spirit quietly nudges and encourages us to care more deeply about all of God's loved creation and to positively engage and encourage faith pathways to Christ with those who are already working towards a sustainable future, for as long as God's Earth endures. ■

.....
Matt Seaman is a Queensland-based Salvationist and ecotheologian.

Pruning back patriarchy.

Gender equality an expression of God's glory

WORDS | AMANDA MERRETT

A FEW MONTHS AGO, with a rental inspection looming, my housemate and I “attempted” to do some gardening. I say “attempted” because we weren't very successful in tackling the jungle that our rental property had become. The front yard was overrun with weeds and the back was thick with unkempt shin-length grass. Nonetheless, we borrowed a friend's lawn mower and whipper snipper and set aside an afternoon to redeem the garden.

While I battled the weeds in the front yard my housemate mowed the back lawn. After some time she triumphantly called out to me to show off her handiwork. Then we realised we didn't know how to turn off the mower. Being the independent young women we are, we performed a quick Google search to assist us in the dilemma. Then we spent 45 minutes trying to replace the trimming line in the whipper snipper, and ultimately gave up because we couldn't get the whipper snipper to start.

If we were two male housemates we'd probably have had a considerably different experience. Australian society is structured around a myriad of factors that interact – class, wealth, race, politics, and mateship – to name a few. But one issue that I think is of utmost importance for Salvationists to comprehend and critique is how gender stereotypes impact the lives of men, women and children. Stereotypes pervade our society. Whether we realise it or not they are inherent in our values, customs, norms

and ultimately we live and embrace those gender stereotypes personally.

My experience trying to garden is the result of a complex system where stereotypes have informed what society deems as the appropriate roles for men and women. My brothers were taught to mow the lawn because they were boys. Anyone who knows my family knows that my parents strive for equality within their marriage – what was at play here was not a deliberate challenge to equality, it was patriarchy.

Patriarchy is a social system in which males are allotted primary power and privilege. It is the dominant form of organisation in Australia. Within patriarchy, particular people profit and others lose. For example, one in three Australian women have experienced physical violence since the age of 15 (ourwatch.org.au/Understanding-Violence/Facts-and-figures), and a recent report revealed girls receive 11 per cent less pocket money than boys (ACTU, 2016, *Women are still losing out*).

Patriarchy impacts men too – being a young male is a risk factor in developing mental illness – because men are taught that being emotional is emasculating (The Department of Health, 2009, *Preventing mental health problems and mental illness, and reducing suicide risk*). Gender stereotypes are harmful; they reinforce strict and harmful ideations of gender, contributing to the environment in which gender inequality permeates all levels of Australian society.

In patriarchy, masculinity is held up as the ideal. Phrases like “man up” ask people to become less like a woman, as if being a woman is a bad thing. “Throw like a girl!” is used as an insult. When a woman is assertive, her male counterparts perceive her as bossy. Men are considered weak when they cry or display emotion.

These patriarchal attitudes towards gender stereotypes are taught, learned, and reproduced in a variety of social settings. Yet, patriarchy is not what God intended for humankind. In fact, it's a direct consequence of the fall (Genesis 3:16). A world where people experience inequality because of their gender is not what God planned for men or women.

The creation story clearly articulates that humanity is created in the image of God and we are created to reflect God's glory. Men and women; masculinity and femininity display God's glory and splendour. Genesis 1:27 tells us that the diversity of humankind, presented as the creation of both female and male, does not diminish the image of God inherent in each individual (The Salvation Army Australia Southern Territory, n.d. *Holy Reflector Sermon Outline* (www.sarmy.org.au/holyreflector)). That is, the difference and diversity of humanity does not limit God's image in us. The issues with gender stereotypes and the behaviours informed by those stereotypes is that they ultimately harm individuals – they do not treat people as if they are made in God's image.

It is important for Salvationists to to rethink gender and the way we view women and men. We say that men and women are equal, but in our actions and behaviours we restrict each other to stereotypes that bind us to a patriarchal system. Are we honouring and embracing the image of God in people when we adhere to those patriarchal processes? What if we were to celebrate masculinity and femininity in women and men as an expression of God's glory? What would God's Kingdom look like in the absence of gender stereotypes and gender inequality? ■

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

others

**Your opinion counts.
 We want to hear from you!**

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

Easter a time to think again!

True fulfilment only found in Christ

WORDS | GENERAL ANDRÉ COX

“Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved” (Acts 4:12).

EASTER IS A TIME for us to reflect upon the incredible, extravagant and measureless grace of God. Through Christ, he provided a way for mere mortal human beings to be both reconciled to him and enabled to enjoy the matchless benefits of a personal relationship with him.

Sadly, for many, Easter weekend may not represent anything more than an opportunity to have an extended break from the relentless pursuit of other personal goals and ambitions. We live in a world resolutely turned towards materialism, to the almost total exclusion of the other elements we require in order to find fulfilment and purpose – to be complete and totally satisfied. Modern society offers us many of the things we need from a material perspective, but these are not enough to ensure happiness and freedom.

If you think material possessions bring happiness, then think again! You only have to take a look at society today to see the negative effects of materialistic consumerism. Despite all that we have, modern humankind remains unsatisfied, seeking to find the point of our very existence and trying to find assurance that there is something after death.

SPIRITUAL VOID

In the midst of that context, the Christian message is unique because the message is not about a set of doctrines and beliefs but about a person, Jesus Christ.

We recognise the fact that we are not perfect people, but Easter brings the hope of new life – one that has been changed and transformed. The fact that we are imperfect is not, however, an excuse to justify a life of continual sin and rebellion.

Sadly, we recognise that some people in society have turned their backs on the Church because they feel that Christians are lacking in credibility. We preach love, yet the Church can be the most unforgiving place. We preach spiritual values, yet in reality Christians often aspire to material wealth, power and influence. We preach justice for the oppressed, but how many of us actually do anything to make a difference?

The apostle Paul reminds us in Romans 3:23 that “all have sinned and fall short of the glory of God”. It is because of sin that man is unable to enjoy a relationship with God, and this explains why so many of our contemporaries are unsatisfied and seeking.

Despite a world that appears to be resolutely materialistic, we do see much evidence of people who search for meaning, who seek spiritual answers to the most preoccupying question of all: is there life after death? Could it be that many in our world today are trying to fill the spiritual void and find ways through their own efforts to reach the eternal paradise?



Photo: Shairon Paterson

RECONCILED TO GOD

Jesus came to reconcile the world to God – this is the primary reason for his incarnation. Everything else resulting from the presence of Jesus in the world and in our lives is a direct result of us being reconciled to God. Jesus came to fill the void that separates us from God. What is absolutely extraordinary – and what we need to remember every day of our lives – is the incredible fact that God in Jesus took the initiative in order that we might be reconciled to him!

It is for this reason that Jesus willingly paid the price so that people like us who were considered to be “enemies” could be reconciled as a result: “Once you were alienated from God and were enemies in your minds because of your evil behaviour. But now he has reconciled you by Christ’s physical body through

death to present you holy in his sight, without blemish and free from accusation” (Colossians 1:21-22).

What more do you need? Is Jesus not sufficient for you? If you have discovered the blessing and peace that only Jesus can bring then you will agree with the songwriter* when he says:

*When peace like a river attendeth my way,
When sorrows like sea billows roll,
Whatever my lot, thou hast taught
me to know*

It is well, it is well with my soul.

*It is well with my soul,
It is well, it is well with my soul.*

*Though Satan should buffet though
trials should come,
Let this blest assurance control,*

*That Christ hath regarded my helpless estate
And hath shed his own blood for my soul.*

*For me be it Christ, be it Christ hence to live;
If Jordan above me shall roll,
No pang shall be mine, for in death as in life
Thou wilt whisper thy peace to my soul.*

*But Lord, 'tis for thee, for thy coming
we wait,
The sky, not the grave, is our goal;
O trump of the angel! o voice of the Lord!
Blessèd hope, blessèd rest of my soul!*

* *It is Well With my Soul* by Horatio Gates Spafford (741, *The Song Book of The Salvation Army*)

General André Cox is world leader of The Salvation Army



10

REASONS TO BELIEVE CHRIST ROSE FROM THE DEAD.

►01.

A PUBLIC EXECUTION ASSURED HIS DEATH

During the Jewish Feast of Passover, Jesus was swept away by an angry crowd into a Roman hall of justice. As he stood before Pilate, the governor of Judea, religious leaders accused Jesus of claiming to be the king of the Jews. The crowd demanded his death. Jesus was beaten, whipped, and sentenced to a public execution. On a hill outside Jerusalem, he was crucified between two criminals. Broken-hearted friends and mocking enemies shared in his death watch. As the Sabbath neared, Roman soldiers were sent to finish the execution. To quicken death, they broke the legs of the two criminals. But when they came to Jesus they did not break his legs, because from experience they knew he was already dead. As a final precaution, however, they thrust a spear into his side. It would take more than resuscitation for him to ever trouble them again.

►02.

A HIGH OFFICIAL SECURED THE GRAVESITE

The next day, religious leaders again met with Pilate. They said Jesus had predicted he would rise in three days. To assure that the disciples could not conspire in a resurrection hoax, Pilate ordered the official seal of Rome to be attached to the tomb to put grave robbers on notice. To enforce the order, soldiers stood guard. Any disciple who wanted to tamper with the body would have had to get by them, which wouldn't have been easy. The Roman guards had good reason for staying alert – the penalty for falling asleep while on watch was death.

►03.

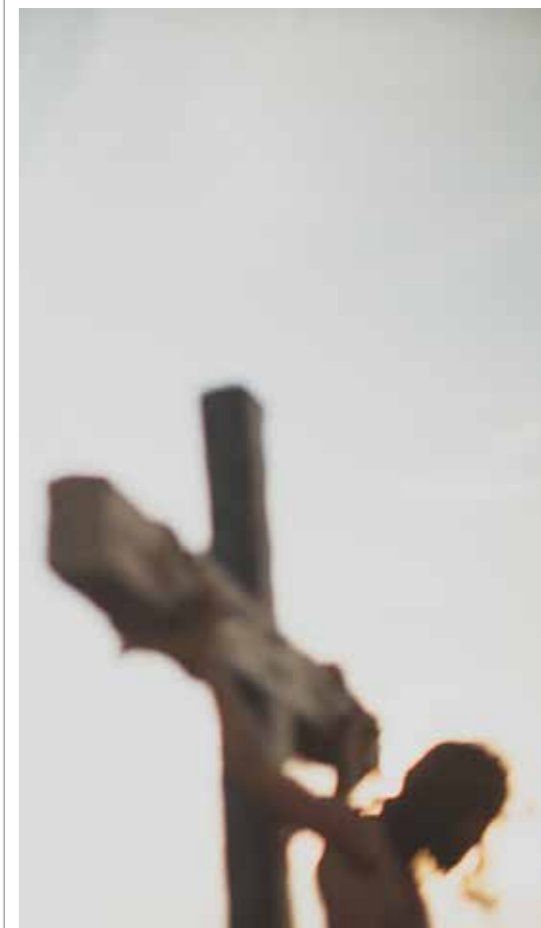
IN SPITE OF GUARDS, THE GRAVE WAS FOUND EMPTY

On the morning after the Sabbath, some of Jesus' followers went to the grave to anoint his body. But when they arrived, they were surprised at what they found. The huge stone that had been rolled into place over the entrance to the tomb had been moved, and Jesus' body was gone. As word got out, two disciples rushed to the burial site. The tomb was empty except for Jesus' burial wrappings, which were lying neatly in place. In the meantime, some of the guards had gone into Jerusalem to tell the Jewish officials that they had fainted in the presence of a supernatural being that rolled the stone away. And when they woke up, the tomb was empty. The officials paid the guards a large sum of money to lie and say that the disciples stole the body while the soldiers slept. They assured the guards that if the report of the missing body got back to the governor they would intercede on their behalf.

►04.

MANY PEOPLE CLAIMED TO HAVE SEEN HIM ALIVE

About AD55, the apostle Paul wrote that the resurrected Christ had been seen by Peter, the 12 apostles, more than 500 people (many of whom were still alive at the time of his writing), James, and himself (1 Corinthians 15:5-8). By making such a public statement, he gave critics a chance to check out his claims for themselves. In addition, the New Testament begins its history of the followers of Christ by saying that Jesus "presented himself alive after his suffering by many infallible proofs, being seen by [the apostles] during 40 days and speaking of the things pertaining to the kingdom of God" (Acts 1:3).



► 05.

HIS APOSTLES WERE DRAMATICALLY CHANGED

When one of Jesus' inner circle defected and betrayed him, the other apostles ran for their lives. Even Peter, who earlier had insisted that he was ready to die for his teacher, lost heart and denied that he even knew Jesus. But the apostles went through a dramatic change. Within a few weeks, they were standing face to face with the ones who had crucified their leader. Their spirit was like iron. They became unstoppable in their determination to sacrifice everything for the one they called Saviour and Lord. Even after they were imprisoned, threatened, and forbidden to speak in the name of Jesus, the apostles said to the Jewish leaders: "We ought to obey God rather than men" (Acts 5:29). After they were beaten for disobeying the orders of the Jewish council, these once-cowardly apostles "did not cease teaching and preaching Jesus as the Christ" (Acts 5:42).



► 06.

WITNESSES WERE WILLING TO DIE FOR THEIR CLAIMS

History is full of martyrs. Countless men and women have died for their beliefs. For that reason, it is not that significant to point out that the first disciples were willing to suffer and die for their faith. But it is significant that while many will die for what they believe to be the truth, few if any will die for what they know to be a lie. That psychological fact is important because the disciples of Christ did not die for deeply held beliefs about which they could have been honestly mistaken. They died for their claims to have seen Jesus alive and well after his resurrection. They died for their claim that Jesus Christ had not only died for their sins but that he had risen bodily from the dead to show that he was like no other spiritual leader who had ever lived.

► 07.

JEWISH BELIEVERS CHANGED THEIR DAY OF WORSHIP

The Sabbath day of rest and worship was basic to the Jewish way of life. Any Jew who did not honour the Sabbath was guilty of breaking the law of Moses. Yet Jewish followers of Christ began worshipping with Gentile believers on a new day. The first day of the week, the day on which they believed Christ had risen from the dead, replaced the Sabbath. For a Jew, it reflected a major change of life. The new day, along with the Christian conversion rite of baptism, declared that those who believed Christ had risen from the dead were ready for more than a renewal of Judaism. They believed that the death and resurrection of Christ had cleared the way for a new relationship with God. The new way was based not on the law, but on the sin-bearing, life-giving help of a resurrected Saviour.

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► 08.

ALTHOUGH IT WAS UNEXPECTED, IT WAS CLEARLY PREDICTED

The disciples were caught off guard. They expected their Messiah to restore the kingdom to Israel. Their minds were so fixed on the coming of a messianic political kingdom that they didn't anticipate the events essential to the salvation of their souls. They must have thought Christ was speaking in symbolic language when he kept saying over and over that it was necessary for him to go to Jerusalem to die and be resurrected from the dead. Coming from one who spoke in parables, they missed the obvious until after it was all over. In the process, they also overlooked the prophet Isaiah's prediction of a suffering servant who would bear the sins of Israel, being led like a lamb to the slaughter, before God "prolong[ed] his days" (Isaiah 53:10).

► 09.

IT WAS A FITTING CLIMAX TO A MIRACULOUS LIFE

While Jesus hung on a Roman cross, crowds mocked him. He helped others, but could he help himself? Was the miracle suddenly coming to an end? It seemed like such an unexpected ending for someone who began his public life by turning water into wine. During his three-year ministry, he walked on water; healed the sick; opened blind eyes, deaf ears, and tongue-tied mouths; restored crippled limbs; cast out demons; stilled a violent storm; and raised the dead. He asked questions wise men couldn't answer. He taught profound truths with the simplest of comparisons. And he confronted hypocrites with words that exposed their cover-up. If all this was true, should we be surprised that his enemies didn't have the last word?

► 10.

IT FITS THE EXPERIENCE OF THOSE WHO TRUST HIM

The apostle Paul wrote: "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit who dwells in you" (Romans 8:11). This was the experience of Paul, whose heart was dramatically changed by the resurrected Christ. It is also the experience of people all over the world who have "died" to their old ways so that Christ can live his life through them. This spiritual power is not evident in those who try to add belief in Christ to their old life. It is seen only in those who are willing to "die" to their old life to make room for the rule of Christ. It is apparent only in those who respond to the overwhelming evidence for Christ's resurrection by acknowledging his lordship in their heart.

"While many will die for what they believe to be the truth, few if any will die for what they know to be a lie ... the disciples died for their claims to have seen Jesus alive and well after his resurrection"



NEW DAY DAWNS FOR REANNA.

Breakfast club transforms schoolgirl's family

WORDS | BILL SIMPSON

This story starts five years ago with a six-year-old girl. Her name is Reanna. She lived with her dad and brother across the street from her local primary school in the northern suburbs of Wollongong, on the NSW South Coast. Her mother was in prison for drugs offences.

Reanna (*pictured left*) had behavioural problems. There were several suspensions from school. Her favourite school activity was breakfast club – breakfast before class. She loved to get to breakfast club early to help set up the cereals, toast and juice. Her dad often supplied the juice himself, and sometimes cooked plate loads of pancakes for the kids. Reanna was really proud when Dad produced his pikelets.

Her favourite school person was the breakfast club co-ordinator, Elisha Hudson. Elisha was employed as the school chaplain and teacher assistant. Elisha was a member of The Salvation Army Tarrawanna Corps.

Three years ago, Reanna asked her dad, Dave (Douglas), if she could go to “church” at The Salvation Army because one of her school friends had started attending. Dave was not a church-goer. Church had not played any part in his life. He gave Reanna’s request some thought. Eventually, he agreed.

Reanna went to church with her school friend. She liked it and

asked if she could go again. Her dad gave it some more thought. He was a proud man. Raising a young daughter without a mum wasn’t without its problems. There were stresses. He didn’t want to give people any impression that he might not be doing his job as a father right.

MAKING ENEMIES

Dave knew what it was like to battle. He was raised in England by his grandparents. His mother wasn’t married when he was born. He wasn’t told until he was 16 that his “aunty” was actually his mother. Dave came to Australia for a holiday a year later. His mother and her husband came to Australia for work after another year. They invited Dave to move in with them. He did and, after a few more years, became an Australian citizen.

His first few years in Australia went reasonably well. He had work and a good social life. But, by 23 he was trying drugs. He started with marijuana, given to him by a work colleague. Dave got into the drug business in a big way. He became a dealer. He was good at it. He made a lot of money. He also made a lot of enemies. He was ruthless with customers who didn’t pay on time. He could be “very nasty”.

His drug dealing continued for about 10 years. During that time, he maintained a good job, married, had two children and separated. He was never short of cash. He had so much money, ▶



(Top) Reanna and her dad Dave have a close bond. (Left) Dave pushes his wife Donna 2km to church every Sunday in her wheelchair. (Above) Reanna with her 'favourite school person', chaplain Elisha Hudson, who runs the breakfastclub at Tarrawanna Public School. Photos: Shairon Paterson

he now concedes, that he just wasted it. After stopping his own drug operation and separating from his wife, he moved in with a family member only to discover that they were growing marijuana in their home. Police appeared on the scene and Dave was given a community service work order and fine for being associated with the crime.

He moved again and met Donna, whom he had known earlier. They shared a house. That was almost 30 years ago. Drugs became an issue again. Donna was involved. Both spent time in jail. They had three children. Reanna was the youngest. There were times when the children were taken from them and placed in care. There was a time when Dave tried to get Donna to give up the drug life. She wouldn't. He took the three children and left. They reunited. But drug taking continued.

TURNING POINT

Three years ago, after Donna finished the last of her several jail sentences, she got straight back on drugs and Dave told her to leave. Within two days, Donna was in a coma in hospital. She had an aneurysm, which paralysed parts of her body. She was in the coma for three months, followed by a further five months in hospital and rehabilitation. She was then placed in a nursing home, even though she was still a young woman.

Dave struggled at home with his children, spending as much time as he could with Donna, encouraging her to stay positive and "prove the doctors wrong" about her future. It was during this time that Reanna started attending church at The Salvation Army. "I didn't go with her the first time because I wanted to go and see Donna that day," Dave says.

"I was reluctant to let her go by herself, but, I suppose, I gave in and said OK. But the next time, I decided to take her because I didn't want The Salvation Army thinking I was using them as a child-minding centre. I liked it. People were friendly. They made me feel like they were happy to have me there." He became a regular.

Eventually, Dave was able to convince health authorities to allow him to take Donna home. They were provided with a house a few suburbs from Tarrawanna. They didn't have a car. Donna was in a wheelchair. Dave wanted to keep attending The Salvation Army at Tarrawanna on Sundays. He convinced Donna to join him. Each Sunday morning, he pushed Donna

in her wheelchair a few hundred metres to the nearest railway station, caught the train three stations, pushed her 2km to Tarrawanna Corps, another 2km back after the meeting, then home from their local station.

GROWING STRONGER

Sixteen months ago, Dave and Donna were accepted as adherents of the Tarrawanna Corps. They rarely miss a Sunday. Dave is a regular collector and fundraiser for the corps. He helps sell cupcakes at Bunnings for a Salvation Army family counselling service. He mows the corps lawns. He was so excited the first time he did a shopping centre collection, he says, that he turned up two weeks early.

"I love The Salvation Army and what it is doing for me and my family," Dave says. "I'm not educated to be a preacher or anything like that. But I can be an honorary member. I can't think of a better organisation to be a part of. I'm proud to wear the white shirt with The Salvation Army written on it. I grow stronger when I wear that shirt.

"People who knew me before – they call me Pommie Dave – they say, 'Hey Pommie Dave, does the roof fall in when you go to church?' I think that's great. I was just an old druggie. But now the Lord is helping me to put that behind me. I'm drug free and even though I still have a few drinks and a couple of cigarettes, they're decreasing all the time.

"I still call in at the office (hotel) and my friends just shake their head and say they can't believe it. But I can honestly say that since I started going to church, things in my life are falling into place. I'm still busy, but I'm less stressed. I never went to Sunday school as a child or to church when I was younger. I don't have any religious education. I just call it as I see it. But I have found that even with just the little bit of faith that I have, good things happen. They have for me and my family."

Dave and Donna are planning to get married this year. "It will be at church (Tarrawanna Salvation Army)," says Dave, "in front of all of our friends." And a beaming Reanna, now 11, will be there alongside her parents – in the church where her family's life turned around.■

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



Every day the Salvos come alongside people who are doing it tough and do so day in day out. So if this is tough for me – and it will be the longest ride I've attempted – that's okay!



(Above) Captain Johnmark Snead leads fellow Red Shield Riders Stuart Foster, Aaron Petersen and Captain Phill Abram on last year's ride. (Left) Captain Phill Abram, Captain Johnmark Snead, Stuart Foster and Adrian Wilson.

Red Shield riders.

Hobart officer hits the road for annual appeal

WORDS | JESSICA MORRIS

The Tasmanian countryside is known for its stunning mountain ranges and abundant wildlife. On the morning of Saturday 20 May, several bicycle riders wearing bright red shirts will begin a 650km expedition around the island, taking in some of this majestic scenery, to raise funds for The Salvation Army's Red Shield Appeal.

The "Red Shield Ride" will take five days, starting and ending in Hobart, with a route that will take the riders to the north coast and back. Along the way, they will share the message of the Red Shield Appeal with the media, the public, politicians and other Salvationists. At the front of the small peloton will be the figure of Captain Johnmark Snead, Corps Officer at Hobart Citadel. He has been the organiser of the Red Shield Ride for the past two years, covering about 1000km and helping to raise more than \$8700.

Covering this distance across Tasmania, however, is only a slice of the journey Captain Snead has taken in life. In 1999, he travelled 17,000km from his homeland of Birmingham in the United Kingdom to call Australia home. He flew Down Under to win the heart of a girl named Nicole, whom he met in the United States. You could say things turned out well as they were married a year later.

The couple made a decision to become Salvation Army officers and were commissioned in the *Heralds of the Good News* session in 2007. Captain Snead was appointed as the youth secretary in the Tasmania Division in 2014, when he put his bike-ride fundraising idea

into action. "I started the Tasmanian Red Shield Ride because I figured people were more inclined to sponsor me to ride my bike and do something difficult than they were to hand over money at a front door," he says.

INSPIRED IDEA

A keen cyclist since childhood, Captain Snead was an avid mountain biker before finding his niche on a road bike. "I started doing road riding, and I found that I was enjoying it a whole lot more, specifically over the last couple of years since I've been doing the Red Shield Ride," he says. "I figured I'd enjoy it a whole lot more than door-knocking! And even though I'm used to cycling, the Red Shield Ride has been a massive motivation for training," he adds, admitting the ride is also beneficial for his fitness. "I set some goals for myself to get fitter and lost a whole heap of weight. Since the first Tasmanian ride, I've lost about 30 kilos!"

While Captain Snead is the face of the Red Shield Ride, he is keen to point out that he was inspired by his brother-in-law, Aaron Petersen, a member of the Noble Park Corps, who rode solo from Adelaide to Melbourne in five days in 2013 to raise funds for the Red Shield Appeal. "I rode the last leg with Aaron in 2013, so he was the original inspiration for it," says Captain Snead. "And he actually came and rode the first year with us (in Tasmania)."

Aaron's grandfather, Major William 'Dick' Guy, completed a Melbourne-Adelaide ride in the 1940s, and received his call to officership during the journey.▶

So you could say that the spirit of the Red Shield Ride has been alive for more than 70 years.

The Red Shield Ride has taken different routes over the past two years, although they both started at Burnie Corps and finished in Hobart six days later. In 2015, the group rode 466km with inclines totalling 4868m. In 2016, the route covered 564km with inclines of 7500m.

This year looks to be the toughest ride yet. Their 650km route will take the group north to Launceston and Burnie, with elevations equalling 8000m. But this is something to be celebrated, given the premise of the ride has always been challenge – not just for donations, but also in recognition of the invaluable work the Salvos do every day.

“Every day the Salvos come alongside people who are doing it tough and do so day in day out,” says Captain Snead. “So if this is tough for me – and it will be the longest ride I’ve attempted – that’s okay!” This year, with an increased emphasis on participation, either for the whole ride, or on an individual leg, the ride also accentuates the importance of community for the riders and clients. Reflecting on the previous rides, Captain Snead pointed out that each person’s challenge is the group’s shared challenge. “A significant component of the challenge is going to be making sure each of the riders finishes each day,” he says. “The Red Shield Ride has reminded me that The Salvation Army is committed to coming alongside those who don’t have anyone else, and walking with them. I’m glad I’m a part of that.”

Aside from the physical preparation, a lot of work also goes on behind the scenes to make the Red Shield Ride happen. Risk assessments, mapping, allocating places for rest, and – Captain Snead’s quintessential English favourite – finding folks who will give the team a good feed and cup of tea, are all essential to make the ride happen.

“I’m determined to enjoy every bit of [the



ride],” he says. “I’ve ridden enough times to know that when you’re out on the bike, you really need to make sure you lift your head and look around you. I can’t think of a better place than Tasmania to ride along and take in the beauty and wonder of nature.” ■

For more information about the Red Shield Ride and to donate, please go to salvationarmy.org.au/redshieldride

Jessica Morris is a writer for *Others* magazine.

• (Top left) Major William ‘Dick’ Guy – the ‘original’ Red Shield Rider. (Top right) Hobart Corps Officer, Captain Johnmark Snead, celebrates reaching the top of Mt Wellington for the first time on his bike. (Above) Major Stephen Miller, Captain Johnmark Snead, Captain Nicole Snead and Stuart Foster promoting the Red Shield Appeal.

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The forgotten war.

The Salvation Army's front-line ministry in battle-weary Ukraine

WORDS | SIMONE WORTHING

On some days, the atmosphere of suffering and despair overwhelms Lieutenant Oleh Samoilenko and all he can do is cry. Life has become an all-too-familiar routine of ministering to traumatised families, comforting grieving children, listening to stories of pain and incredible loss: loss of life, loss of homes, and loss of innocence. “As an officer I often can’t find the right answers,” he says quietly. “I cry with people and very often can’t understand how it could happen that little children died because of bombing, soldiers are killed, and many, many women are trafficked.”

Lieut Samoilenko is a Salvation Army officer in Ukraine, a country which, since 2014, has been the scene of intense, deadly and ongoing fighting between government forces and Russia-backed separatists. Most of the fighting is focused in the eastern part of the country, around the cities of Luhansk and Donetsk.

It's become largely a forgotten war, especially from a Western perspective, yet thousands of people have been killed and more than one million have been displaced, forced to flee their homes seeking shelter and a safe place for themselves and their families. The fighting has recently escalated sharply

in the unrecognised rebel republics in eastern Ukraine's Donbass region.

Salvation Army corps in both Ukraine and Russia have been assisting those affected by the crisis since it began. Lieut Samoilenko has been integral to this work. He now serves in the town of Dniepro, just 260km north-west of Donetsk. It's exhausting work, physically, emotionally, and spiritually.

“I still do not know what to say to a mother who lost her son because of the war, or to a girl whose soldier brother has been missing in the war zone for two years, or to an elderly woman (a former teacher) whose school was blown up together with the children,” he says. “These are just some of the stories that people share with us. People are crying and just want the war to end. Just recently, in the town of Avdiyivka, near Donetsk, 12,000 were evacuated from their homes after shelling by rockets and artillery – and all at winter temperatures of -20C. It is so painful to see these people and the destruction of their homes, their town, and their lives.

“I have a lot of thoughts about all this madness in my country. So quickly, so many people have become poor, lost



their homes, and many, so many, have lost loved ones. Families and friends have become divided because of different opinions about the war and politics; and there are even conflicts in the church and between Salvationists. Such difficult days have clearly shown how real our Christianity is, or is not; how we trust in God, or not; and people's true values.”

TRAGIC STORIES

The Salvation Army in Ukraine, which is a division of the Eastern Europe Territory, has been assisting internally displaced people (IDPs) since the fighting began. Almost every day, there are more people, primarily IDPs from the Donbass and Crimea, who have been coming to The Salvation Army for help. “Initially, most of our assistance was through meeting people's immediate needs through food parcels, clothing and shoes,” explains Lieut Samoilenko.



The conflict in Ukraine has taken a heavy toll on the people and infrastructure. Main photo: UNHCR

“From 2016 though, we added to the way we were helping them as many people were finding work, going to school or college, and needed different support and long-term care. The Salvation Army began programs to help IDPs integrate and become a part of their local community. We started women's clubs, English lessons, arranged appointments with lawyers or doctors, as well as a choir and table tennis club for teenagers. Most of these people just want to live a normal life and not a life as refugees, standing in line for bread. The main goal of our integrated programs is to make those who come feel that they are not just IDPs or victims, but humans with own their own story and their own potential for the future.”

The Salvation Army and those working with IDPs encounter many challenges, with each corps facing its own particular struggles, as well as common, ongoing difficulties. “In my experience, one of the main challenges is helping people who are severely traumatised from having to flee their homes and begin a new life,” says Lieut Samoilenko. “They still dream of returning home and often do not see ▶

SUPPORTING THE SALVOS IN UKRAINE

If you would like to assist the work of The Salvation Army in Ukraine, you can consider the following options:

- Regular prayer support . Please send an email to Elena_Kotrutsa@eet.salvationarmy.org for information on individuals or corps.
- Provide volunteer assistance, (outside the war zone only), particularly if you have medical, counselling, human services or community development qualifications. For more information, email [Elena at the above email address](mailto:Elena_Kotrutsa@eet.salvationarmy.org).



01

themselves as part of their new town and community. Everyone has a tragic story – a dead son, a lost brother, a house blown up. Their pain is very deep and very real.

“The second main challenge we face is often the attitude of the local people who really wanted to help in the beginning, but are worn out now and not excited about refugees any more. For The Salvation Army, this is a real challenge. Organisations that helped the IDPs at the beginning have different areas of focus now, so our corps are the only places in the cities where IDPs can get help. Our resources are very limited though, and we often cannot provide even food parcels to every person coming in.”

TRYING YEARS

Colonels Rodney and Wendy Walters, Australian Salvation Army officers, are territorial leaders for the Eastern Europe Territory. They have been working closely with the divisional leaders in Ukraine, Majors Elena and Veacheslav Cotruta, to support the Army’s outreach to IDPs and to ensure

that officers and centres are as well-resourced as possible to meet the needs of the continual stream of men, women and children who arrive seeking help.

“These have been incredibly trying years for Ukraine, and especially the 1.5 million displaced people who had been left to fend for themselves,” says Colonel Rodney. “The Salvation Army in Ukraine, each corps, even the corps in Donetsk that we nearly closed down but made an outpost, has worked tirelessly to care for, support, encourage and assist those who have come to us for help to find accommodation and work. We have been required to move officers who have been impacted personally, and we have a corps sergeant who faithfully continues the work of The Salvation Army in our owned quarters in Donetsk.

“God has been doing an incredible work that is beyond our comprehension. The Salvation Army Ukraine is growing up with the people through this crisis. Though we are still in difficult days trying to finance our work, there is a growing

“Everyone has a tragic story – a dead son, a lost brother, a house blown up. Their pain is very deep and very real.”

understanding that The Salvation Army cares about people regardless of their background, situation or circumstance. This is one of the incredible side-effects of faithful ministry in tough times. It is the God dimension that still amazes us and gives us hope in times such as these.”

Despite limited funds, The Salvation Army is able to support about 1000 IDPs in the form of food parcels every month, as well as organising feeding programs and help with clothes and shoes. In cities where The Salvation Army operates, IDPs as well as local residents have access to all corps programs, including weekly children’s events and summer activities.

“In some corps, special programs are organised specifically for IDPs, such as psychological assistance, foreign language teaching, lectures and master classes,” says divisional leader, Major Elena Cotruta. “There are also cultural opportunities such as going to concerts, theatres and museums. The Salvation Army also enables IDPs to communicate with each other, and so create a network of mutual assistance and communication.

“However, it is not only financial resources which are very limited, but also human resources - the lack of qualified personnel to provide quality assistance to displaced people. With needs ranging from renting space, paying large utility bills, clothing, footwear, medicines and basic food supplies, the difference between being able to help and the needs we see is just disastrously high.”

Back on the front line of ministry to a battle-scarred people, despite the years of pain and suffering, of doubt and despair, Lieut Samoilenko’s war-weary plea remains simple, yet profound. “Please pray,” he says. “Please pray for the IDPs and for all of us working with them. Please pray that the war will end and everyone involved can once again live in safety and in peace.”■

Simone Worthing is International Editor for *Others*.



02



↑03

- 01. The kitchen of a four-bedroom apartment where 30 people live and The Salvation Army assists.
- 02. Lieutenant Oleh Samoilenko and one of the families that The Salvation Army is helping.
- 03. Lieut Samoilenko endures increasingly harsh conditions each winter as he serves the community.
- 04. Craft is one of the many activities The Salvation Army offers.

↓04



A JOURNEY OF GLORIOUS DIVERSITY



CREATING FAITH PATHWAYS

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

Truth and transformation found in Christ

WORDS | LYN EDGE

AT THE FIRST AUSTRALIAN Salvation Army meeting under a gum tree in Adelaide, John Gore preached about Jesus and then said: “If there’s any man here who hasn’t had a meal today let him come home with me.” From our earliest days we understood that people were integrated beings. We had spiritual, social, emotional and physical needs. Sadly, over the years, we have often undone that integration.

This is not good theology and neither is it good practice. If we think that our corps deal with people’s spiritual needs, and our social ministries with their physical or social needs, then we are limiting the gospel. Jesus said that he had come to bring life, and bring it to the full (John 10:10). We live life to the fullest when all areas of our being are flourishing. All expressions of Salvation Army ministry care for people, create community, seek justice and share a journey of faith.

Sharing and growing in faith is one of those key missional focus areas for The Salvation Army. We share the love of Jesus by helping people develop their spiritual life, or, to use the language in our statement, create a faith pathway. This might be new language to you, but the idea of being on a pathway with and toward God is not new.

The people of Israel were a people on a journey, learning about themselves and

learning about God as they travelled. Abraham was told to go, take a journey literally and spiritually (Genesis 12:1-2). The friends on the road to Emmaus were similarly on a physical journey as well as a faith journey.

Today we join in that great tradition. We take a faith pathway as we learn and grow about ourselves and God. And we encourage others on the journey, too.

Some people might know the terms “evangelism” or “discipleship” better than “faith pathways”. Evangelism refers to the message of the gospel being offered to a person, who is then invited to orientate their life around the triune God and his kingdom on earth as in heaven. Discipleship refers to the process of growing in faith, to being a follower of the way of Jesus. Evangelism and discipleship are interconnected ideas. They are part of a lifetime journey. Early followers of Jesus were called people of The Way (Acts 9:2) and as such acknowledged that the Christian life is a journey, a process, a pathway.

I wonder if you can think of the last few literal pathways you have taken. Maybe some were concrete, some in the bush, some on footpaths. This is a metaphor for the fact that we also take different faith pathways. Some come to faith through a long process of discovery, others see Jesus in a moment

of revelation. Some were nurtured in their Christian faith from a young age, others were introduced to Jesus through a book, a friend, or preacher. There is no right way for a person to come to faith.

We also cultivate our spiritual lives in different ways. Some find their spiritual life renewed through prayer and hearing testimonies, others through nature or service. Some sense God through learning and others in music. There are a range of ways in which we connect with God, and our lives are enriched when we are open to the journey, in all its glorious diversity.

As we grow in our faith we are on a journey, paradoxically, towards God and also with God. We are called to be on that pathway ourselves but also to create opportunities for others to be on their own pathway as well.

So, we as Salvationists are committed to “Creating Faith Pathways”. In so doing we take a holistic approach to the human condition that values spirituality and we graciously share the Good News of Jesus and grow in faith together. ■

Major Lyn Edge is Australia Eastern Territory Assistant Secretary for Program

A ministry of interruption.

Opening the door to intentional relationship

WORDS | BILL SIMPSON

WES BUST ISN’T FAZED by frequent interruptions to his already busy schedule as a corps officer. He loves it. “Who knows,” he says, “the next person to walk into our building or make a phone call could become the next Billy Graham (international evangelist).”

Wes and his wife, Debbie, are Salvation Army Corps Officers at Ballina on the NSW North Coast. He is a lieutenant. She is a captain. They have been at Ballina since 2013. Their ministry, says Wes, is deliberately “a ministry of interruption”. It fits well with The Salvation Army national mission statement titled Creating Faith Pathways: Taking a holistic approach to the human condition that values spirituality; graciously sharing the Good News of Jesus and growing in faith together.

“We all have a ‘to do’ list,” he says. “I rarely get through mine every day. I see each person who comes through the door as a God-ordained interruption to that ‘to do’ list. What we do here isn’t our ministry; it’s God’s ministry. So, I think when you look at what you do in that way, it changes the context of how you respond to the next knock on the door or phone call. You don’t see it as an interruption, at all.”

Wes and Debbie’s “ministry of interruption” evolved a few months into their Ballina appointment. The corps was selected for a pilot Doorways (welfare) project – a new way of doing welfare. They made Doorways a core ministry. It shaped all of their decisions about engaging with their



Chatting over a coffee is one way Lieutenant Wes Bust builds relationships at Ballina Corps.

community. “We agreed that as a corps, it wasn’t enough to hand out welfare assistance to people coming through our doors. We wanted people to find Jesus,” Wes says. “We wanted to be intentional about relationships. We aren’t ashamed to show people that we are Christians. We want to show Jesus to people coming to us for help. If we don’t, then we are no different to government agencies.”

Ballina has a full-time Doorways case worker, who is often the first to meet clients arriving for assistance. She is, says Wes, a Salvationist and “real evangelist”. She looks for and takes opportunities to tell clients about the hope that she has and that they, too, can find. Wes and Debbie spend time with clients, too – usually around the corps coffee machine.

“These people are not here because everything is great in their life,” Wes says. “If you are going to help, then you need to get to know them, surely. It’s not about them being part of your program; it’s about getting to know who they are and getting to know their story. Once you know their story and they know you care enough to listen to their story, they start

to make a connection; you start to build a relationship. And that relationship builds as you share the hope of Jesus with them. Who better to mend their brokenness than the one who is their creator!”

Wes and Debbie also deliberately build relationships with local business and other agencies – the baker and donut shop owner who donate food items at the end of every day; other support agencies and government departments. Centrelink, Housing NSW and Community Health are just three groups that are given space within the Ballina Corps building each week to meet clients.

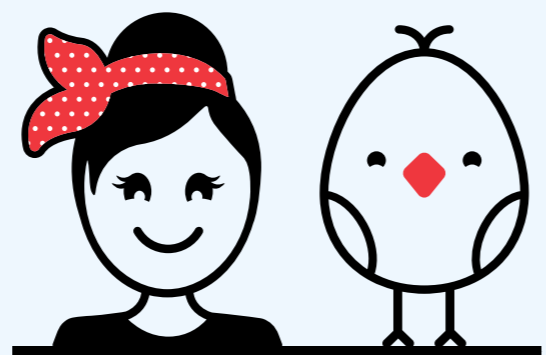
“The government workers observe the volatile situations we sometimes face and how we handle them,” Wes says. “They see our ‘love the person’ approach. Through that, they begin to make connections to discover why we handle things differently. So, yes, we’re about helping people in need, but also showing them Jesus.” ■

Bill Simpson is a contributing writer for Others magazine.

THE SALVATION ARMY BUY A CHICK & CHANGE A WOMAN'S LIFE

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

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



CHICKS FOR CHANGE

Empowering women globally

This year marks the 75th anniversary of the World War Two battle of Kokoda campaign in Papua New Guinea. Army Archives opens the vault on some Salvation Army memories of the battle that saved Australia



Papua New Guinea was a strategic prize that the Japanese sought to secure. If the Japanese Army won Port Moresby, it could launch direct attacks against Australia. The stakes were high and both sides were desperate – the ANZACS to defend the city, the Japanese to take it. With its port well protected by the allied forces, the Japanese decided to attack from overland, using the Kokoda Track which snaked through the Owen Stanley Ranges.

Bush-baked scones on the Kokoda Track.

How the Army boosted ANZAC spirits

WORDS | LAUREN MARTIN

The Kokoda Track today is a major tourist trail attracting thousands of people every year, yet it remains a formidable undertaking which tests trekkers' fitness and tenacity. Add to that the uncertainty and mortal danger of a war zone and one starts to get a glimpse of the hardships faced by the ANZACs and those supporting them.

Into this nightmare went Red Shield Defence Service personnel and military chaplains. Using the services of local porters, their "Hop In" coffee points were highly mobile, enabling them to keep up with, and sometimes outpace the troops. A permanent plaque erected near the Goldie River Barracks on the track reads: "Captain John McCabe, taking with him only what he could carry, became the only philanthropic rep to traverse the entire length of the Kokoda Trail, and rendered valuable assistance with the regimental Aid Post."

Red Shield Representative Albert Moore and his batman, Jock Inglis, spent weeks at a time on the Kokoda Track supporting the troops, only leaving to secure more supplies. Jock seemed to have a knack for sourcing the impossible. "Jock was a tremendous 'scrounger' with a fantastic ability to both get things and get things done," Albert Moore wrote about Jock in his diary. "These hard-to-come-by

delicacies delighted the exhausted troops who sometimes crawled, sometimes collapsed into the Hop In area."

According to the Australian War Memorial account of Albert Moore's ministry, one of his most-loved treats were bush-baked scones. The ingredients were pretty basic, but still hard to acquire, and yet Moore managed to produce hundreds of his scones, from the oven he had made from a biscuit tin buried in the ground. Despite on occasion having been baked from flour that "came alive" with weavils, the scones and jam tarts were greatly appreciated by men who had seen nothing but hard rations – bully beef and hard "dog biscuits" – for weeks. Moore's philosophy was that "when you are hungry; sour grapes can taste sweet".

When the war ended, The Salvation Army's Red Shield representatives and military chaplains arrived back at headquarters in Australia with a new invasion plan. The people of Papua New Guinea, particularly the "fuzzy wuzzy angels", held a special place in their hearts. While some moves had been made before the war to establish The Salvation Army in Papua New Guinea, it could be said that World War Two and the momentous months of battle on the Kokoda Track, set the stage for that peaceful "invasion" to take place in 1956. ■

Lauren Martin is a writer for Others

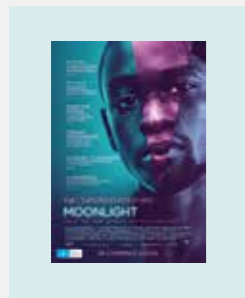
(Top right) Red Shield representative Albert Moore manning a coffeepoint along the Kokoda Track.



Moonlight and popular culture's part in defining gender.

Acceptance at the core of Christian stance

WORDS | MARK HADLEY



WHILE ACCEPTING THE Academy Award for Best Adapted Screenplay, the scriptwriters for *Moonlight* said they were trying to hold up a mirror for people who feel their images are invisible in today's popular culture. "This goes out to all of those black and brown boys and girls and non-gender-conforming [people] who don't see themselves," said Tarell Alvin McCraney, as he held his Oscar aloft. "We're trying to show them you and us ... This is for you."

But who is "you"? It's a question even those scriptwriters might struggle to answer, when answers themselves have become the enemy.

Gender and sexual identity have become hotly contested issues in every form of Western media, and being too defined is considered the ultimate sin. Facebook's list of terms for describing your gender swelled to more than 50 before the social network finally introduced the ubiquitous "Custom" field so users could define themselves. It's a good indicator for a generation that has come to consider truth a relative concept in all its forms. A recent

survey of 1000 American millennials aged 18-34 revealed that half of them think, "... gender is a spectrum, and some people fall outside of conventional categories" (*National Geographic* January 2017.)

The early days of film portrayed gender in quite traditional ways. Linguists Carmen Fought and Karen Eisenhauer analysed the dialogue from 12 Disney films stretching from 1937's *Snow White and the Seven Dwarfs* to 2013's *Frozen*. In the earlier animations, a female character receives seven times the amount of praise for her appearance than for her skills or actions. However, Disney's new millennium productions have redefined what it means to be a girl, with heroines like *Brave's* Merida getting more compliments for courage and abilities than beauty.

In 2016, Eddie Redmayne was nominated for Best Actor for his portrayal of a transgender artist in *The Danish Girl*. And in 2017, McCraney's identity-questioning *Moonlight* has struck another sympathetic chord. Since its release it has won 120 top industry awards, including the Oscar and the Golden Globe for Best Picture

– unequivocal support for an Afro-American man's struggle to define his own sexual identity.

GLIMPSES OF UNDERSTANDING

Moonlight is split into three distinct chapters. In the first, we meet Chiron as a withdrawn, primary-aged boy nicknamed "Little" by the kids who bully him. His single mother struggles to show him the affection he needs, weighed down by work, a drug addiction and a growing concern about his sexuality. When Juan, a local gangster, shows him some much-needed concern, Little brings him the label his bullies have begun to apply: Little: [innocently] "Am I a faggot?" Juan: "No. You're not a faggot. You can be gay, but you don't have to let nobody call you a faggot." Clearly no one should be punished for their identity, least of all a young boy whose only crime seems to be his dislike of rough games.

Moonlight's second chapter opens in Chiron's teenage years. His mother's addiction has deepened, and Juan has died. Chiron has become an isolated teen burdened with the antagonism of young men who sense his difference and the confusion that comes with an emerging sexual identity. But Juan's partner, Teresa, provides an echo of the acceptance he is still seeking: "Stop putting yo' head down in my house! You know my rule. It's all love and all pride in this house! Do you feel me?"

In the third and final chapter we see Chiron as an adult, now referring to himself as "Black". He has rebuilt himself in a way that will deter physical violence but, inside, he is still the lost boy from the first chapter. When the film moves to his encounter with Kevin, his only friend from the two previous chapters, we discover how profound an effect a few moments of acceptance can be in an otherwise empty life.

THE CHRISTIAN RESPONSE

Moonlight crystallises in a single story many of the real-life issues faced by those whose inner life does not easily match society's expectations for their outer

bodies. It's a film that Christians should endeavour to see, even though there is strong language involved and some very adult scenes. But there will definitely be a moral pay-off, especially for those who feel that sexuality can be explained in binary terms. High school biology classifies gender in the simplest manner – two X chromosomes mean you're female; an X and a Y identify you as male. However, not infrequently, children enter this world with unusual mixtures of the chromosomes and hormones that would normally identify daddy's boy or mummy's girl. These precious babies will regularly face a range of struggles as difficult as any experienced by *Moonlight's* hero.



The life-long predicament of Little/Chiron/Black should engage Christian sympathies and force us to struggle with how we can better demonstrate the love of Jesus for the isolated and despised. Otherwise, we may well find ourselves playing the role of the self-satisfied Pharisee in one of his parables: "God, I thank you that I am not like other people – robbers, evildoers, adulterers – or even like this tax collector" (Luke 18:11) ... and risk us leaving God's presence unjustified. But showing Jesus' understanding and compassion doesn't mean accepting there is an unbreakable link forged at birth

between biology and behaviour.

SENSE OF VALUE

In its final chapter, *Black* reflects on a sexually charged moment that occurred between him and Kevin when they were teens. He tells his friend: "You're the only man who ever touched me. [pause] The only one. [pause] I haven't really touched anyone, since."

But it's clear *Black* is referring to something much more than just their physical contact. Kevin represented the only man who offered him the intimacy of acceptance. The Little boy who lost both his biological and stand-in fathers, whose mother alternately suffocated and preyed on him, found in his best friend the relationship that his heart longed for. In short, *Moonlight's* hero finds not so much sexual fulfilment, as a sense of value.

This is what the Christian can offer every human being, above and beyond the gender identity they are wearing. Scientists are only beginning to understand the biological, neurological and psychological facets to sexuality, yet the Bible states one thing for certain: "You created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made" (Psalm 139:13-14).

The Christian contribution to human rights is that God made all human beings in his own image, and so they are individually wonderful and infinitely precious to him. However much sin enters this world, it cannot erase that beauty or remove that value. And, since the issue that lies at the heart of our 21st-century discussions of identity is acceptance, believers will always have an example to follow, and an ultimate place to point to, when it comes to the love people like *Black* long for. ■

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

1 My Backyard Circus

Chris Elkington



Review: Jessica Morris

The sequel to *My Backyard Theme Park*, this latest release from Salvo Publishing tells the story of Calvin, an imaginative boy with a penchant for entertaining

people. When he and his family are faced with failure, he uses his creativity to save the day and raise money for people in need.

Rich in Edwina Marion's delightful illustrations, children will gravitate towards Elkington's lessons about generosity, perseverance and loving others like Christ first loved us. Complete with a small study and prayer at the back, parents will find this enjoyable and educational for their children.

My Backyard Circus is available from Salvationist Supplies in Sydney (thetrade.salvos.org.au or phone 02 9466 3257) and Salvation Army Supplies in Melbourne (commerce.salvationarmy.org.au or phone 1800 100 018).

2 Safely Led To Serve

Lieutenant-Colonels Ian and Sonja Southwell

Review: Commissioner Doug Davis



It was English poet John Donne who declared: "No man is an island, entire of itself." Lieutenant-Colonels Ian and Sonja Southwell cogently prove true this

sense of human connectedness in their memoir entitled *Safely Led to Serve*. They introduce us to identities from many nations in a joint-autobiography filled with numerous anecdotes of God's leading and guidance.

The reader meets these people in company with Ian and Sonja from their infancy through to service now as retired officers soldiering at Ringwood Corps in Melbourne. The book is rigorous but rewarding to a persistent reader. It is populated with identities, some well known, others unheralded, from among the many countries where they served.

Both Ian and Sonja are children of officer parents. However, their journey into officership was not as

inevitable as one may imagine. They tell us how they met and searched out God's plan for them together. Their testimonies are quite compelling.

Ian, a school teacher, and Sonja, a nurse, both brought skills into officership suited to service in developing countries. But it all began as close to home as Little Bourke Street Corps in inner-city Melbourne. Soon enough came Africa, the Philippines, appointments back in Australia and later Korea, then Hong Kong. Finally, at International Headquarters, their education and training work took them throughout The Salvation Army world.

The Southwells' chronology of dedicated service testifies to God's guidance, protection and provision. It is certain they want their readers also to know God as the one who safely leads. *Safely Led to Serve* is available from Salvation Army Supplies in Melbourne (commerce.salvationarmy.org.au or phone 1800 100 018).



3 The Salvation Army Year Book 2017

For the first time, *The Salvation Army Year Book* has been published in full colour, with improved maps and presentation. As ever, the 2017 year book includes statistics, stories and inspiration from the 128 countries in which The Salvation Army has an official presence.

The annual snapshot of The Salvation Army's work around the globe is available in print and as an e-book for Kindle and Kobo e-readers, which also means it's accessible on smart devices using these apps. The foreword, written by General André Cox, is entitled "The Salvation Army – A Mobilised Force". The world leader, while acknowledging the great impact of The Salvation Army, observes the "sad reality that human need and suffering continue to blight the 21st century as the gap between the rich and poor continues to widen".

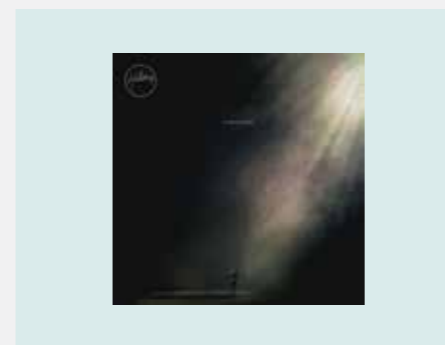
Underpinning the rationale of The Whole World Mobilising, The Salvation Army's initiative designed to encourage every Salvationist to take part in intentional Christian mission, the General continues: "There can be no stronger call for The Salvation Army to be totally mobilised in our commitment and response to people in distress, so that the realities and benefits of the Kingdom of God are made tangible to all without discrimination. The Salvation Army was raised up by God to bring the reality of that gospel message into people's lives by deeds as much as by words ... I commend this volume to you, praying that it will be both informative and engaging." ▶

Feature articles about the ongoing European refugee response (by Lieut-Colonel Cedric Hills), The Salvation Army's Accountability Movement (Lieut-Colonel Dean Pallant) and a focus on child protection – "God's Heart for Children" (Major Janet Robson) – set the tone, with additional articles on Impact Measurement (Major Elizabeth Garland) and Compliance, Integrity and Trust (Dr Matthew Carpenter).

The new full-colour design affords opportunities to showcase some of the best photography from around The Salvation Army world. This is exemplified in a fold-out front cover that portrays a lively scene from a march of witness by Salvationists in Tanzania. The breadth of Salvation Army ministry is depicted, from a vocational workshop for blind people in the Bahamas to an open-air prayer meeting in Pakistan.

The Salvation Army Year Book 2017 is available for \$23 from Salvationist Supplies in Sydney (thetrade.salvos.org.au or phone 02 9466 3257) and Salvation Army Supplies in Melbourne (commerce.salvationarmy.org.au or phone 1800 100 018). Alternatively, for the electronic version, search for "Salvation Army Year Book 2017" on kobo.com or your local Amazon website.

5 Let There Be Light Hillsong Worship



Review: Jessica Morris

4 Summer Carnival 2017: The Music The Summer Carnival Band



Review: Anthony Castle

Contemporary Christian music can all too often fall into the genre trappings of sanitised pop singles or soft rock ballads. The Summer Carnival Band has easily avoided any such categorisation for six years now, writing and performing its own unforgettable brand of music for the annual Summer Carnival youth councils for the Australia Southern Territory.

The Salvation Army's own musical history came from working-class genres and its first hymns were rewritten drinking songs, so it's only appropriate that The Summer Carnival Band's latest album is a mash-up of the pop and dance music that can be heard on Spotify and the streets alike.

The initial writing team of Envoy Nathan Casey, Dan Casey and Ben Knop have been joined by fresh talent in recent years, with Hannah Pho and Davis Bode broadening their sound. In the past their influences have been as diverse as dub-step, chiptunes and hardcore, but the newer material leans more towards trap music and EDM (electronic dance music).

Redeemer is the album's dance anthem and it's big on crowd participation, while *Move On Out* sounds like an aerobics track from the early 80s, with cheesy horn parts and a funky bass line. The lyrics playfully combine mischief and sincerity while framing the message of Jesus through themes of restoration and community.

Summer Carnival 2017: The Music demonstrates the band's unique contribution to Christian music and its ability to evolve over time with its audience.

Summer Carnival 2017: The Music is available on iTunes now.

Let There Be Light is Hillsong Worship's 25th live album, and once again they prove they are leaders when it comes to penning engaging worship songs. Simpler in melody than Hillsong's alternative bands (UNITED and Young & Free), *Let There Be Light* sticks to their traditional sound – catchy, repetitive choruses, simple chord progressions, compelling vocals and lyrics that reflect the core beliefs of Christianity.

Showing the maturity to pull back musically and vocally throughout the album, there is ample time for reflection. Many songs are based directly on

Scripture, such as *Your Word* which communicates the themes of Genesis 1 and Psalm 119. Highlights include *What a Beautiful Name*, with the ethereal vocals of Brooke Ligertwood, and *I Will Boast in Christ* which turns into a medley of *Nothing But the Blood of Jesus*.

Let There Be Light is an invitation to step back from the cynicism and chaos of the world and meditate on Christ. A tool for personal and corporate worship, it is a breath of fresh air in a synth-saturated worship market. *Let There Be Light* is available for purchase from Koorong for \$24.99.



The Salvation Army is calling on young people aged 12–24 to shine the light on the issue of homelessness by creating a short film that dispels the stigma attached to youth homelessness. Photo: Justin Main

Hidden Others film competition to highlight youth homelessness.

MORE THAN 44,000 of the 100,000 homeless people in Australia are aged under 24. It's a confronting statistic that The Salvation Army hopes to highlight through its annual Hidden Others Youth Homelessness Film Competition.

The competition, open to young people aged 12–24, calls for the creation of a one-minute short film about youth homelessness, with finalists to be announced during Homelessness Prevention Week in August.

"Young people are passionate about inspiring change and making a difference," says Community and Schools Development Manager Jayne Campbell. "We want to make The Salvation Army relevant to this generation and point them to its services so they can reach out and help their friends.

"Youth homelessness is often overlooked in Australia because people believe young people leave home because they don't like rules or want to misbehave. In fact most leave because of a family breakdown.

"Mental health, physical health and social

inequalities such as socio-economic status and education also significantly impact the likelihood of a young person becoming homeless, and research by the University of Melbourne indicates that young people who experience homelessness are more likely to experience this persistently into adulthood."

The Salvation Army is hoping the body of short films will help dispel the stigma surrounding youth homelessness and the reasons it occurs.

"We don't want stories about people who are sleeping on the streets. Rough sleepers only make up six per cent of all homelessness," Jayne says. "Most young people are actually couch surfing. We want to raise awareness that this is a form of homelessness and felt that film making is the best way to relate to this."

Young people can enter the competition at hiddenothers.org.au. It is open to participants in all states and can be entered by individuals or groups. Entries close on 31 July. — Jessica Morris

Freedom Partnership leads the push for modern slavery act.

THE SALVATION ARMY'S Freedom Partnership team has played a major role in the Federal Government's decision to consider national legislation to combat modern slavery in Australia.

A government committee has commenced an Inquiry into Establishing a Modern Slavery Act in Australia, comparable to the United Kingdom's Modern Slavery Act 2015. Such legislation would require businesses to publicly report on the steps they are taking to address worker exploitation and slavery in their supply chains.

Announced on 17 February, the inquiry will be undertaken by the Foreign Affairs and Aid Sub-Committee of the Parliament's Joint Standing Committee on Foreign Affairs, Defence and Trade, as a result of lobbying in December by the Australian Freedom Network (AFN), representing 18 faith leaders from around the country and chaired by The Salvation Army.

"We are extremely glad that the voices we represent are being heard, and that the Australian Freedom Network could make such a contribution into an inquiry being established," said Jenny Stanger, National Manager, The Freedom Partnership.

"If adopted, this national legislation will greatly discourage exploitation and slavery in Australian supply chains. We have also called for an independent Anti-Slavery Commissioner to oversee, monitor and evaluate these efforts."

Prime Minister Malcom Turnbull said: "I thank the Army's Freedom Partnership for its commitment to this important cause by educating Australians about slavery and providing ways in which they can take action."

According to the 2016 Global Slavery Index, about 4300 people are enslaved in Australia. For more information, go to endslavery.salvos.org.au



Photo: Sydney Hirt

Great Ocean Road walkers step out for freedom.



(Top) The walkers take in some of the spectacular scenery during a rest stop. (Above) Sydney Hirt (front right) and her fellow walkers.

THE GREAT OCEAN ROAD might be one of the world's most scenic landscapes, but it was the \$35,399 raised for Australia's only refuge for victims of modern slavery that impacted Sydney Hirt the most following her recent fundraising walk.

A group of 13 people trekked the iconic Great Ocean Road, along Victoria's south-west coast, in late February to raise funds for The Salvation Army's Trafficking Slavery Safe House, which is in Sydney.

"My role in The Freedom Partnership involves inspiring the community to take action to end slavery in Australia, and this walk was so profound for me as it enabled me to lead by example – to use the freedom and opportunity I have been given to get out there and make a difference," said Sydney.

"It was definitely a challenging experience! We walked over 45km in 2.5 days with topography ranging from rocky steps and soft-sand beach walking, to very steep hills and slippery descents. At the end of each day we were very exhausted and sore.

"The whole experience, though, was completely worth it and I would do it again in a heartbeat!

"The women and men who are supported through the Freedom Partnership constantly show great resilience in the face of adversity, and their stories of hope continually inspire me to push myself and never give up."

— Simone Worthing

Maxwells say sudden return a bittersweet experience.

AUSTRALIA EASTERN Territory officers, Colonels Wayne and Robyn Maxwell, arrived home in Sydney last month after spending almost four years as leaders of the Philippines Territory.

Colonel Wayne was serving as the Territorial Commander and Colonel Robyn the Territorial President for Women's Ministries, when the Philippines Government announced it would be enforcing a law restricting the role of expatriates in their country.

Due to serious consequences for people and organisations not adhering to this law, The Salvation Army's International Headquarters made a decision to reappoint the Maxwells back to Australia and install new national leadership in the Philippines.

"It's a bittersweet experience," said Colonel Robyn. "Bitter because our hearts are there [in the Philippines]. They've become our family. So we will miss that. But sweet because we get to reconnect with our own family, our children, our grandchildren and the family has grown and extended while we've been away."

While the move back home was unex-



Colonels Wayne and Robyn Maxwell have been appointed to the Australia One team in Sydney.

pected, the Maxwells are looking forward to their new roles as Assistant Secretaries to the National Chief Secretary – Australia One Support, working closely alongside National

Chief Secretary, Colonel Mark Campbell, and National Secretary for Women's Ministries, Colonel Julie Campbell.

– Esther Pinn

Red Centre road ride to raise vital funds for Red Shield Appeal.

CYCLISTS ARE GEARING up to support this year's Red Shield Appeal in the Northern Territory with a 375km road ride through Australia's Red Centre over the May Day weekend (29 April to 1 May).

The inaugural West Macs Cruise ride will start and finish in Alice Springs, following the West MacDonnell Ranges loop via the small townships of Glen Helen and Hermannsburg.

For this year only, to commemorate the opening of the sealed road, the West Macs Cruise is replacing the annual Kings Canyon Cruise 500km ride, which has been running since 1994.



Southern Territory officers Major Adye Viney and Major Peter Woods are preparing to take part in this year's ride.

The Alice Springs Cycling Club organises the rides and is fully supportive of programs and services provided by The

Salvation Army in Alice Springs and throughout the Northern Territory. The Red Shield Appeal has been the beneficiary of

funds raised through the ride for the past eight years.

"Each year the ride raises approximately \$4000 for the appeal and is an excellent way for us to engage with the community," said Sarah Roberts, Public Relations Secretary for The Salvation Army in the Northern Territory. "This year we will be hosting our Red Shield Appeal event launch, a breakfast at the start line of the cycle."

The cost of the ride is \$200. Riders are also asked to raise sponsorship for the Red Shield Appeal, which will be used to support Salvation Army services in the Northern Territory.

– Simone Worthing

Church leaders call for caring foreign policy.

COMMISSIONER FLOYD TIDD, National Commander of The Salvation Army in Australia, has joined 11 other Christian leaders calling for a foreign policy that "loves our neighbours as ourselves".

Commissioner Tidd added his signature to a letter to Julie Bishop, Australia's Foreign Minister, asking the government to consider the interests of our poorest, and most vulnerable neighbours, to rebuild our aid program and to position Australia to be, not only a just and generous neighbour, but a leader in international efforts to fight poverty and tackle global challenges of inequality, conflict and climate change.

The letter from church leaders was an initiative by Micah Australia – a coalition of churches and organisations raising a powerful voice for justice and a world free from poverty.

The Salvation Army International Development Department (SAID) played a significant role in ensuring that The Salvation Army joined Micah Australia members in this initiative.

"The upcoming Foreign Policy White Paper will outline the Government's International Aid and Development priorities for the next decade," said Lieutenant-Colonel Simone Robertson, SAID Director. "It's important that churches have a voice in shaping this white paper. SAID's mission in empowering vulnerable communities to prosper in their economic, social and spiritual lives, which is reflected in the call to action's focus on the poorest and most vulnerable of our neighbours."

To view the letter and add your signature, go to: micahaustralia.org/white_paper



Brigade Hill, near the Kokoda Track in Papua New Guinea, where the special ceremony will be held.

Kokoda trekkers to observe ANZAC Day on Brigade Hill.

ANZAC DAY this year will hold special significance for a group of Salvation Army trekkers who will attend a solemn ceremony on Brigade Hill, Papua New Guinea, just off the famous Kokoda Track.

Brigade Hill is the site of a desperate battle fought by Australian troops in 1942, to hold the advancing Japanese as far north of Port Moresby as possible.

"This trek also has a historical connection for The Salvation Army," says Peter Cleave, who is coordinating the trek. "The Salvation Army 'Sallyman' was there in 1942, making a difference to the troops serving on the front line 75 years ago."

"On this trek we have a few people whose grandfathers or great uncles fought on the track or elsewhere in PNG. This trip will have a particularly significant and emotional effect on them, which all of us 28 trekkers will share."

Salvation Army officer Major Clint Castley is hoping to find out more about his grandfather, Joseph McGaffin, who served as an aircraft mechanic in Bougainville, PNG, in 1942.

"The details are sketchy, but an aircraft he was travelling in crashed and he was one of

two survivors," said Major Castley. "Pop never talked much about it, so I am endeavouring to get more information, including a picture. I will keep following this up with family in Western Australia."

Daniel Johns, of Brisbane, wants to retrace the footsteps of his grandfather, Sergeant Stephen Michael Donovan, whose WWII service from 1941-1945 included 100 days on the Kokoda Track.

"Grandfather Stephen has been my inspiration for undertaking this trek," shared Daniel. "What he accomplished during WWII and post-service is the main reason I have taken up this challenge."

"When my grandfather fell sick, the Salvos were there to help. So now I plan to return the goodwill by raising money for their charity."

The Anzac Day ceremony will be part of The Salvation Army's Adventure Fundraising Program's Kokoda "Trek for Hope" which, through this trek, will be raising funds for the Red Shield Appeal.

For more information go to salvos.org.au/adventure.

– Simone Worthing

Army property a \$2.2m TV star.



The Salvation Army property in Sydney that was featured on the Lifestyle Channel.

A HISTORIC Salvation Army property in Petersham, Sydney, has been auctioned for \$2,270,000, after being renovated by the Lifestyle Channel's *Selling Houses Australia* program.

The sale, which took place on 25 February and aired on television on 1 March, was the highest auction result ever for the series, according to *Selling Houses Australia*.

The proceeds will go towards The Salvation Army's homeless services.

The show, hosted by Andrew Winter, Shayna Blaze and Charlie Albone, was the 100th episode of the award-winning series, and showed Salvation Army volunteers and employees pitching in to help professional

tradesmen renovate the four-bedroom house.

Renovations began on the heritage foundation-listed house in November and the final result was a complete overhaul of the 100-year-old property, including gardens.

Aside from the auction, the episode included the stories of three people – Jessica, Anthony and Owen – whose lives were transformed through The Salvation Army's services at William Booth House or Oasis Youth Support Network.

The Petersham property was purchased in 1920 for £1150. It was used for many years as the School for Officer Training residence of the college principal.

– **Jessica Morris**

New Zealand conference theme to focus on others.

THE ANNUAL Thought Matters Conference has released the theme to be explored at their 2017 gathering.

Calling for papers that respond to "Hospitality: Engaging the Other", at the heart of the theme is the relationship between host and guest, engaging with concepts of welcome, blessing, and inclusion of the "other".

The conference will be held on 29 September-1 October at Booth College of Mission in Wellington, New Zealand, and is open to Salvation Army academics, practitioners, officers and soldiers. Abstracts should be submitted by 30 April. Further details at salvationarmy.org.nz/ThoughtMatters2017 or [facebook.com/thoughtmatters/](https://www.facebook.com/thoughtmatters/)



Forum discusses emotive issue.

ABOUT 50 PEOPLE gathered at a Salvation Army forum in Melbourne on 22 February to talk about illness and dying. Some of those in the room had recently lost loved ones.

The newly appointed national head of the Salvation Army's Moral and Social Issues Council (MASIC), Professor Graeme Young, opened the night, noting the topic was "a highly topical and emotional subject, that of facing death in trying circumstances," and that "the provision of palliative care is a sign of a civilised society".

The professor then described the guest

speaker, Canadian ethicist, academic, author and Salvationist, Dr Jim Read (pictured), as a moral philosopher and ethicist who "is interested in the space between theory and practice".



Dr Read's PhD thesis on the subject of euthanasia three decades ago, the professor noted, was still relevant.

Dr Read spoke about the legal and ethical circumstances around palliative care, "voluntary assisted dying", and euthanasia in many countries across the world. He stated the issue was "current, deep, complex and enduring, with existential depth and agony".

Speaking about the connections between despair and dignity, pain and peace, and relationships and perceptions, Dr Read said that life and the view of life being "worthwhile" and "of quality" are central to the issues raised. "People can be stripped of their dignity," he said, "but the bigger story is that they are viewed, or view themselves, as 'not important' any more – they they're irrelevant ... but our 'having worth' is because God, who created us in his image, views us with worth." See the live streaming of this event: lives-tream.com/salvoslive/events/6898905/videos/150802308 – **Barry Gittins**

Captivated conferences lead women to discover, dream and grow.

MORE THAN 500 women from NSW, ACT and Queensland gathered for the recent Captivated by the Word Salvos Women conferences, for worship, fellowship and spiritual rejuvenation.

"God of the Journey – discover, dream, grow" was the theme for the conferences, held in February in Brisbane, Canberra, Sydney and Townsville.

"It was lovely to see such a broad range of ladies come and enjoy the events together," said Lieutenant-Colonel Cheralynne Pethybridge, Australia Eastern Territorial Secretary for Women's Ministries.

"The conferences were God-glorifying and a life-changing experience for many."

Guest speaker for all conferences was Major Judith Payne, Director for Well Being and Leadership Development in the United Kingdom with the Republic of Ireland Territory.

Her focus was God's rescue of his people from slavery in Egypt, from the perspective of Miriam, the sister of Moses.

"We looked at how Miriam dreamed about the journey God would take her on, what

she discovered on her journey, her faith, her impact on the life of Moses, and how this impacts us as a group and individuals today," Major Judith said.

Lieutenant-Colonel Pethybridge launched the 2017 Women's Ministries Territorial Project – the Joyville Children's Home in the Philippines. The fundraising target is \$110,000.

In Brisbane, the women gave support for the Territorial Project as well as two divisional projects – February's Great Ocean Road walk to raise funds for The Salvation Army's Trafficking and Slavery Safe House, and the Brisbane Streetlevel Creations Team.

In Townsville, 86 ladies from Atherton, Cairns, Bowen and Townsville gathered for the Captivated coffee and dessert night.

"Over and over again I heard ladies say it was a beautiful evening, inspiring and such a blessing," said Major Julia Metcher, Queensland Divisional Salvos Women Coordinator.

"They loved being waited on by the men, too!

– **Simone Worthing**



Major Judith Payne, from the United Kingdom, was the guest speaker at all four Captivated women's conferences this year.

Army's seniors pledge themselves to carry out Christ's mission.

HUNDREDS OF SENIOR Salvationists from across Australia have pledged to transform The Salvation Army by living out the mission of Christ.

More than 600 delegates attended the Seniors Rally in Melbourne last week where the theme "Build Your Kingdom IN US" became a rallying cry as many came forward and placed paper crowns at the foot of a cross that was constructed through the event.

"Seniors (age 50+) make up two-thirds of the Army movement. They are our pray-ers, givers, encouragers, volunteers and mentors," says Major Jennifer Cloke, Salvos Caring and Seniors Ministries consultant.

"Seniors actively live out the mission and ministry of Jesus Christ through intentional grandparenting, mentoring, serving family and friends, seeing a need and filling the



(From left) John Hughes, Envoy Roz Edwards, Lieutenant-Colonel Miriam Gluyas, Major Lyn Freind and Major Jennifer Cloke at the rally.

gap, and living out a life that models both values and behaviours," she said.

"If we can encourage, inspire, empower, train up and send out our beautiful older

corps members in God-appointed service, then The Salvation Army will be transformed and will grow as they see people coming to faith and serving those around them."

Held at the Cross Way centre in Melbourne, the congregation was moved by keynote speaker Major Lyn Freind, as she spoke about her late husband Major Geoff Freind's legacy and the calling of God. Major Geoff Freind died after being assaulted on the street in Malawi during a preaching tour of Africa in September last year.

Seniors ministries have been leading the way as The Salvation Army merges into one territory, with Major Jennifer Cloke and Envoy Roz Edwards collaborating on a joint vision together for the past three years. – **Jessica Morris**

Army to redevelop iconic Strawberry Field site.



STRAWBERRY FIELD, The Salvation Army's iconic site immortalised in The Beatles' hit song *Strawberry Fields Forever*, is set for a major redevelopment, which should see it open its famous gates to the public for the first time.

To coincide with the 50th anniversary

of the release of the Fab Four's song, The Salvation Army's United Kingdom Territory with the Republic of Ireland launched an inspiring new vision for its Strawberry Field site in Liverpool, north-western England.

The proposals weave together educational, cultural, heritage and spiritual exploration

in one bold, imaginative plan.

Part of the redevelopment will be a new exhibition exploring the story of the place, the song and John Lennon's early life. It will be opened, along with a comfortable and stylish café, which will welcome people from across the world and within the community.

World leaders visit unique clinic in West Africa.

DURING A RECENT visit to Ghana, General André Cox and Commissioner Silvia Cox visited a cerebral palsy clinic that is the first of its kind in West Africa.

The international leaders led a commissioning and dedication meeting for The Salvation Army's Centre of Excellence for Cerebral Palsy, a clinic in Agona Duakwa which provides a range of services for people with disabilities.

Staff demonstrated and explained the specialist equipment that supports the rehabilitation and therapy work which helps to integrate clients into the community.



Major Angela Vargas Rodriguez de Tavares with the Army's world leaders.

General awards Mexico's first Order of Founder.

GENERAL ANDRÉ COX admitted the first Mexican Salvationist to the Order of the Founder, The Salvation Army's highest honour, during his recent visit to the country.

General Cox, the world leader of the Army, and Commissioner Silvia Cox, World President of Women's Ministries, travelled to Mexico to celebrate the 80th anniversary of Salvation Army ministry in the country.

Among the many highlights of their visit was the presentation of the Order of the Founder to 92-year-old Major Angela Vargas Rodriguez de Tavares, the daughter of two of the country's first Salvationists.

During the 80th anniversary congress, attended by hundreds of Salvationists, the General encouraged the congregation to remember the past but to focus on the future, both in their spiritual life and in social action towards the community.

ENROLMENTS

■ NORTH BRISBANE CORPS
QLD



MAJOR CRAIG TODD recently enrolled Andrew Johnson and Lisa Johnson as senior soldiers, and accepted George Mondon and Naomi Mondon as adherents. (Pictured from left) Lieutenant Leisa Humbley (who co-organised The Salvation Army information classes), George and Naomi Mondon, Lisa and Andrew Johnson, Major Craig Todd and flagbearer Tim Clark.

■ INGLE FARM CORPS
SA



THREE NEW SENIOR soldiers were enrolled at Ingle Farm in December. Captains David (far left) and Kylie Collinson (second from right) enrolled Tim Moore and Angie Moore, and Mary Pearce, supported by Margaret Slater (Recruiting Sergeant) and Neville Wright (holding the flag).

■ GOD'S SPORTS ARENA
QLD



BILL HUNTER, divisional envoy and leader of God's Sport's Arena, accepted "nine beautiful people committed to becoming adherents of The Salvation Army" – Jayden Wilson, Amy Fox, Tennielle Meyer, Camille Lee, Doug Hatchman, Matthew Hitzman, Torin Harding, Ben Anderson, and Russell Carr.

■ TOWNSVILLE CORPS
QLD



CAPTAIN ANDREW HAMBLETON recently enrolled Gordon Gralton as a senior soldier. Gordon, a graduate of Brisbane Recovery Services Centre (Moonyah), is pictured with Captains Andrew and Paula Hambleton. Terry Dickson is holding the flag.

■ BERWICK CORPS
VIC



CAPTAIN TROY PITTAWAY accepted Eddie Beckwith (left) as an adherent and enrolled Wea Tut (centre) as a senior soldier at Berwick Corps on 26 February.

■ BUNBURY CORPS
WA



PAULA READ WAS enrolled as a senior soldier at Bunbury Corps in February. She is pictured with corps members Len and Enid Polden, who played a significant role in disciplining her.

JOSEPH HARMER



JOSEPH (JOE) HARMER was promoted to glory on 21 May 2016, aged 95. His funeral service was held at Palm-dale, Gosford, and was led by long-time friend, Major John Wiseman. During the service, Joe's daughter, Bronwyn Hill, read the poem *I Am a Soldier*. As well as being a Salvationist, Joe also served in the regular Army.

Family and friends then met at Gosford

Corps, where Joe had served for 30 years including as corps sergeant major, for a Service of Thanksgiving, again led by Major Wiseman. Joe's son, John, and Bronwyn brought tributes to their father; John telling the story of Joe's journey from his homeland of England and his life in Australia, and Bronwyn sharing some light-hearted and special moments she shared with her dad. A special mention was made of Joe's surviving sister, Evelyn.

A composite band contributed Eric Ball's arrangement of the song, *Departure*. Eric was Joe's favourite composer and he had chosen

this piece of music, which was also played at his wife, Nita's, Service of Thanksgiving, for the occasion. Tributes from long-time friends Ray Bowker and Richard Bates, spoke of the friendship qualities and integrity that Joe possessed. A moving tribute was Major Wiseman singing *My Tribute* as those gathered reflected on a visual presentation of Joe's life. He was a much-loved husband, father pop and great-pop.

The Service of Thanksgiving concluded with the singing of *How Great Thou Art*, as all praise and glory to God was given for a life well lived.

others

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ABOUT PEOPLE

APPOINTMENTS

Effective 20 February: Captains Belinda and Mark **Smith**, Chaplains, Employment Plus, Queenstown and Smithton, Tasmania Division; Lieutenant Simone **Smalley**, Associate Corps Officer, Darwin Corps, Northern Territory Region.

Effective 20 March: Captain Heather **Scrimshaw**, Chaplain, Melbourne Magistrates Court, State Social Command (Victoria); Captain Naomi **Shelton**, Manager, Specialist Homelessness Services, SalvoConnect Barwon, State Social Command (Victoria).

Effective 1 April: Major Virginia **Wilson**, Chaplain, Princess Alexandra, Royal Brisbane and Mater Hospitals.

Effective 19 April: Captain Christine **Gee**, Director of Health, Papua New Guinea Territorial Headquarters.

Effective 1 June: Major Bruce **Pratt**, Finance Team Member, Aged Care Plus, Brisbane; Major Gwenda **Pratt**, Chaplain, Riverview Gardens, Aged Care Plus.

Effective 1 July: Major Jacqui **Warrington**, Manager, Canberra Recovery Services Centre.

ADDITIONAL APPOINTMENTS

Effective 1 February: Captain Emma **Moore**, Training Officer, School for Officer Training; Captain Matthew **Moore**, Training Officer, School for Officer Training;

RETIREMENTS

Major Lynda **Bliss**, on 19 February; Major Marie-Louise **Craig**, on 26 February; Major Kay **Nelson**, on 26 February; Majors Graham and Christine **Tamsett**, on 31 April.

BIRTH

Captain Nathan and Kylie **Hodges**, on 13 February, a son, Jackson Maxwell.

BEREAVEMENTS

Captain Dean **Clutterbuck**, of his mother, on 14 February; Lieutenant Nicola **Poore**, of her father, Mike **Poore**, on 20 February; Major Ray **Herron**, of his mother, Brigadier Peg **Herron**, on 26 February; Majors Marion and Terry **Williams**, of their son, Lloyd; Major Rowena **Smith** and Major Carolyn **Harmer**, of their father, Mr Don **Walker**, on 6 March.

PROMOTION TO GLORY

Brigadier Mrs Peg **Herron**, on 26 February.

ENGAGEMENT CALENDAR

COMMISSIONERS FLOYD (NATIONAL COMMANDER) AND TRACEY TIDD

London: Fri 7–Thurs 13 April visit to IHQ.
Collaroy: Sat 29 April – Delve Weekend.

COLONELS MARK (NATIONAL CHIEF SECRETARY) AND JULIE CAMPBELL

*Geelong: Wed 5 April – Transform Conference.
Western Australia: Thur 12–Sun 16 April Easter – visit Western Australia Division.
Sydney: Tues 25 April – ANZAC Day.
*Collaroy: Fri 28–Sun 30 – April Delve Weekend.
#Melbourne: Fri 28–Sun 30 April – CBE National Conference.

Colonel Julie only
* Colonel Mark only

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

Geelong: Wed 5 April – Transform Conference
Melbourne: Tues 25–April ANZAC Day – Melbourne Staff Band.

LIEUTENANT-COLONELS KELVIN (CHIEF SECRETARY-IN-CHARGE AUE) AND CHERALYNNE PETHYBRIDGE

Sydney: Sat 1–Sun 2 April – Launch of Blue Mountains Corps.
Sydney: Sat 8 April – Bill Himes visit.
Sydney: Mon 10 April – International Staff Songsters Concert at Sydney Congress Hall.
*Bexley North: Tues 11 April – Leadership Lecture School for Officer Training.
Ipswich & Bundamba: Fri 14–Sun 17 April – Good Friday service Ipswich Corps; combined meeting with Bundamba Corps; Sunrise Service at Queens Park Outdoor Chapel; Ipswich Corps and Bundamba Corps combined Easter Sunday morning service at Bundamba Corps; combined meeting with Ipswich Corps.
*Sydney: Tues 25 April – ANZAC Day Service, ANZAC Memorial Hyde Park.
Mackay: Fri 28 April–Sun 30 April Youth Councils – Qld Division.
* Lieut-Colonel Kelvin only

April 2017

Musical journey comes full circle.

WORDS | JASON FOLLETT

I WAS BORN IN MELBOURNE but raised in Shepparton with my parents and three younger sisters. My parents were members of The Salvation Army. Dad was corps sergeant-major and band sergeant. Mum was responsible for the church playgroup.

We left The Salvation Army when I was eight. Although we left the Army, it didn't really leave us. Dad and I played in the local town brass band. We had some great father-son bonding moments in the band, which included a lot of preparation for national and state championships and solo events.

We went to a Pentecostal church in Shepparton. I was really involved with the youth ministry and worship team. I left Shepparton and the church there in 2008 to join a full-time music ministry, playing drums with the group Endless Praise. I literally left everything behind – my family, my job, my church – and moved to Sydney. It was a great experience, with lots of good memories but quite a few trials as well.

We would do on average about 250 concerts a year at various churches, schools, prisons and music festivals. We travelled around Australia and overseas to New Zealand and the United States. Our overseas tours would often mean at least three months away. I was very blessed to be part of the band. I often played my euphonium at concerts and shared my testimony.

I attended Hillsong church after finishing with Endless Praise. I was involved in Hillsong's creative team for at least six

years, which included playing drums and assisting program production. My role included technical director. Hillsong is a great church and I have so many good memories and friends still there. For me, though, in all honesty, I didn't allow myself to rest. I was constantly serving and didn't allow myself time to be spiritually fed. Being in the production team required long hours. I really needed rest, but didn't know how to say no.

I love brass bands and growing up playing euphonium and doing all the AMEB (Australian Music Examinations Board) exams on that instrument. My favourite player was Derick Kane and my favourite brass band was The Salvation Army International Staff Band. In 2015, when I heard that the ISB was coming to Australia, I immediately booked tickets for Mum, Dad and me to see them play in Melbourne. Then, I found out the ISB was playing in Wollongong and couldn't pass the opportunity when it was only 45 minutes from home (Sydney).

It was when I was looking up the venue (which was The Salvation Army) for directions to the Wollongong concert that the idea of maybe trying this church out was a possibility. When I was driving to the Wollongong concert, I prayed in the car that the Lord would open doors and opportunities. So, I went to the concert with an open mind.

After the concert, one of the Wollongong Corps members, Dr Ron Smart, talked with me and invited me to church. I went and loved the church



A passion for music, and brass bands in particular, has helped guide Jason Follett back to The Salvation Army.

family instantly. Opportunities for service, especially in music, came. I was invited to do soldiery classes. I soon discovered that the theology and beliefs of The Salvation Army were very much in line with what I believe and had been taught growing up. We had some great discussions about theology, but more importantly about God and who he is. The Salvation Army has some great initiatives and I really felt that I could be a part of it and somehow add my flavour to it.

I was enrolled as a senior soldier of The Salvation Army on Sunday 27 November 2016, and I am excited for what God has for me now and in the future. ■

fellow's
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