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*Beyond Left and Right: The Salvation Army and politics*

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*Salvos pioneer new 'paywave' technology for Red Shield Appeal*

■ THE BIG PICTURE

*Best-selling book *The Case For Christ* comes to the big screen*

■ MISSION STATEMENT 3

*Building healthy communities by investing in relationships*

# others

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## Our future unveiled

Structure for Australia Territory revealed



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## Embracing the challenge of change.

SCOTT SIMPSON | MANAGING EDITOR

CHANGE IN LIFE IS inevitable. So why are so many of us so resistant to change? Why do we find so much comfort and security in the status quo and recoil at the mention that perhaps things should be different?

It's probable that your mind is already filling with thoughts about the challenges of change. Our cover story this month will have seen to that – the bold, new vision for The Salvation Army in Australia that promises to usher in a new era significantly different to anything that has come before. Some of you will no doubt feel a sense of excitement at what lies ahead for one Australia Territory, while others may feel a rising anxiety, brought on by the uncertainty that change brings.

Many of the other stories that feature in this issue of *Others* also speak of change. There's our article on Salvationists - officers and lay personnel - who have willingly foregone so much of what is familiar to them, to offer themselves for service overseas. And we bring you a poignant essay, by Major Peter McGuigan, that reflects on the significant change - for the better - in Australian attitudes toward our Indigenous population. Change, I guess you could say, is everywhere in this issue of *Others*.

But before we proceed any further, it's vital that we understand the important role change plays in our lives. You see, regardless of whether we feel comfortable with it, we should all be willing to readily embrace change. Why? Because as Christians, we're all in the business of change. Whether it's God, through us, working transformation in others, or God carrying out his ongoing work of sanctification in our own lives, change is unavoidable. Resistance arises because change is never easy and, yes, sometimes it can be downright painful. Our natural inclination to retain the status quo comes from the fact that

change has a tendency to carry us outside our comfort zone. But because we are called as believers in Christ to holiness, we simply can't stay where we are. And change, especially in the context of holiness, is something that we play an active role in.

Of course, we need God's help, but we cannot be changed without making a conscious choice to change ourselves. Notice what the apostle Paul says in Romans 6:12: "Therefore, do not let sin reign in your mortal body." There's an active sense to what Paul is commanding here. We have a choice: do not let sin reign in you! We choose to change. With God's help and your commitment it's possible.

### AND ANOTHER THING ...

The Red Shield Appeal is one of the most important dates on The Salvation Army calendar, the success of the campaign having a major influence on the Army's potential for ministry. The doorknock component of the appeal will this year be held over the weekend of 27-28 May.

It's a time when thousands of Salvationists complemented by a huge number of volunteer collectors, hit the streets to raise money for the Army's vast network of social and community services in Australia. The national doorknock target this year is \$8 million. Whether that target is met depends, largely, on the willingness of Salvationists to do their bit.

The equation is simple: more people collecting equals more donations. So let's get out there and knock on some doors. ■

Scott Simpson is Managing Editor of *Others*





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The International Staff Songsters of The Salvation Army have performed to packed halls during their recent tour of Australia. Photo: Anthony Lau



*Issue 04*  
May 2017

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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



## Building healthy communities.

*Discovering the fullness of life Jesus came to bring*

WORDS | COMMISSIONER FLOYD TIDD

SITTING CLOSE TO the campfire we watched with curiosity as our camp counsellor poked away at the embers and pushed one aside from the rest. Within a few minutes, it began to lose its capacity to glow and released puffs of smoke as it grew dark and cold. How deeply embedded in the minds of these young campers was the image of the necessity and power of community. Together in 'common – unity' there is a radiant life.

The Salvation Army in Australia, as a Christian movement, is dedicated to sharing the love of Jesus. One way in which we do this is by building healthy communities. We know the value of investing ourselves in relationships that promote mutual flourishing. We find the wholeness God intends for us in community.

The reality, for all of us, is that we need others. We have been created in the image of God; God who is a trinity of Father, Son and Spirit – a community. Jesus knew the value of life in community and gathered around himself a group of followers with whom he shared life. Together they shared the journey of life with its learnings, sorrows, celebrations, joys and disappointments. Jesus taught the power of a "one another" approach to life, with life focused upon loving God and loving one another. Those two components of the great commandment are best lived out in community with others.

Dietrich Bonhoeffer reminds us that "the community of the saints is not an 'ideal' community consisting of perfect and sinless men and women, where there is no need of further repentance. No, it is a community which proves that it is worthy of the gospel of forgiveness

by constantly and sincerely proclaiming God's forgiveness." This is the description of a healthy community expressing the love and grace of Jesus. A healthy community reflects values of integrity, compassion, respect, diversity and collaboration. A healthy community allows us to learn from each other and together discover the fullness of life Jesus came to bring.

Building healthy communities compels us to not only become a healthy community, but to be in community and an integral part of the communities in which we live and serve. Jesus called those of his community of followers to understand and live, out of their identity as a community, as salt and light in their world.

As salt and light bring a transformative power, The Salvation Army community released into our world brings a transforming influence, building stronger and healthier communities as we live out the love of Jesus. As we open our doors to invite others to attend our services and programs, we must be equally open with our lives to attend to our communities.

In the words of Jesus, "You're here to be light, bringing out the God-colours in the world ... shine! Keep open house; be generous with your lives. By opening up to others, you'll prompt people to open up with God, this generous Father in heaven" (Matthew 5:14, 16 *The Message*). ■

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





## The Netherlands, Czech Republic and Slovakia Territory – Investing in society’s most vulnerable.

*How well do you know The Salvation Army world? This month, our Global Focus column highlights the work in the Netherlands, Czech Republic and Slovakia*



The Netherlands, Czech Republic and Slovakia Territory is part of the Europe Zone of The Salvation Army and has its headquarters in Almere, just outside Amsterdam.

The territorial leaders are Commissioners Hans and Marja van Vliet (Territorial Commander and Territorial President of Women’s Ministries, respectively). The commissioners have served in a variety of corps and social appointments, as field secretaries and also spent five years on international service in Papua New Guinea.

The Army’s work in the newest country of the territory – Slovakia – focuses on the Roma (Gypsy) population where poverty, abuse, addiction and exclusion, is a way of life. The spiritual need is high and the Army faces many challenges to help the people to get their lives back on track.

Australian officers, Lieutenant-Colonels Stuart and Donna Evans, recently served in the Netherlands, Czech Republic and Slovakia Territory as Business Administration Secretary, and Education and Training Secretary, respectively.

The Gospel is preached in this territory in three languages – Czech, Dutch and Slovak.

### HISTORY

Captain and Mrs Joseph K. Tyler, English officers, and Lieutenant Gerrit J. Govaars, a gifted Dutch teacher, commenced Salvation Army work in the Gerard Doustraat, Amsterdam, on 8 May 1887. Operations soon spread throughout the country and reached Indonesia (then the Netherlands East Indies) in 1894. Further advances were made in 1926 in Surinam and in 1927 in Curacao.

Colonel Karl Larsson began Salvation Army operations in Czechoslovakia in 1919. Evangelistic and social activities were maintained until suppressed in June 1950. Under the leadership of Commissioner Reinder J. Schurink, the Netherlands Territory was responsible for the

reopening of the work in Czechoslovakia in 1990, and Lieutenant-Colonels Wim and Netty van der Harst were appointed as officers-in-charge.

On 1 February 2002, the territory was renamed the Netherlands and Czech Republic Territory (Czechoslovakia split into two countries – Czech Republic and Slovakia – on 1 January 1993).

The Salvation Army was registered as a Civic Association in Slovakia in August 2014, and its work began to develop under the supervision of the Netherlands and Czech Republic Territory, with an emphasis on ministry within the Roma community and a learning program to integrate three existing church congregations into a Salvation Army structure.

On 1 September 2015, the territory was renamed the Netherlands, Czech Republic and Slovakia Territory.

### RECENT HIGHLIGHTS

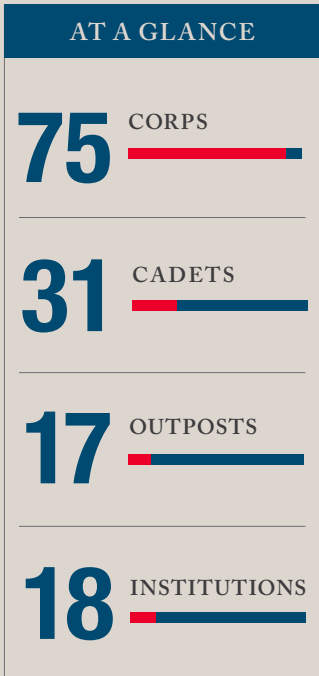
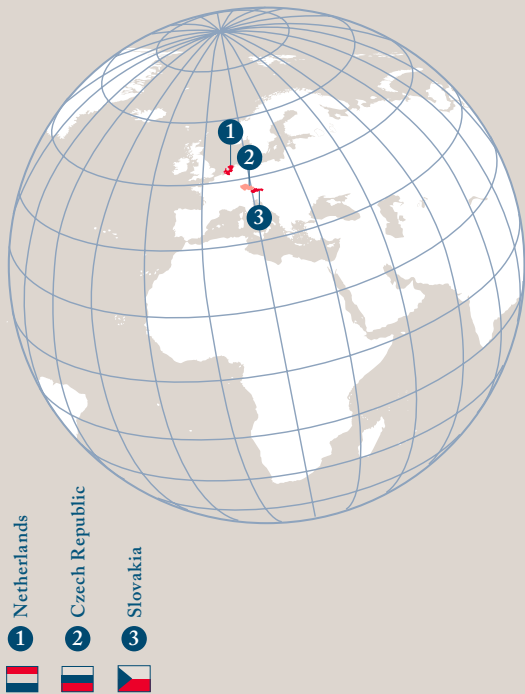
In the Vysočina Region of the Czech Republic, The Salvation Army’s new social project – Community Housing Křižánky – is giving clients currently living in Salvation Army residential services throughout the country, the opportunity to learn to live independently again through the provision of housing and help with finances.

In September 2015, The Salvation Army was one of the main organisers of the Homeless World Cup (football) in Amsterdam that was opened by King Willem-Alexander of the Netherlands. Many players and coaches from teams from around the world also attended the Army’s Arts and Theatre Gala event where world-class speed skater and sports commentator, Erben Wennemars, was awarded the Majoor Bosshardt Award for his work to promote youth sports.

### THE ANGEL OF AMSTERDAM

Lieutenant-Colonel Alida Bosshardt, better known as Major Bosshardt, came





to almost personify The Salvation Army in the Netherlands, and was given a state funeral after her promotion to glory in June 2007.

During World War Two, Major Bosshardt, who had become a member of The Salvation Army at the age of 18, took care of mostly Jewish children, often smuggling them to safe houses, and putting her own life in danger to keep them fed. In 2004, the State of Israel awarded her the Yad Vashem Award, the highest honour given to non-Jews for risking their lives during the holocaust to save Jews.

After the war, Major Bosshardt established what would become a lifelong ministry in Amsterdam’s red-light district, working among the prostitutes, children, homeless and addicted of this infamous area. In 1965, she accompanied then Crown Princess Beatrix on a secret visit of the red-light district.

The Major Bosshardt Prize was established in 2006. It consists of a certificate and a miniature bronze statue of Bosshardt and is awarded for exceptional service to society. A bronze statue of

Major Bosshardt stands today outside The Salvation Army in the red-light district. At her funeral, televised throughout the Netherlands and attended by thousands, the Mayor of Amsterdam called her “the angel of Amsterdam”.

The Salvation Army’s work in the red-light district continues, and is widely respected, today.

**ROMA (GYPSY) MINISTRY**

Captains Josef and Stana Knoflíček, originally from the Czech Republic and who pioneered the work in Slovakia, are the Corps Officers at Pezinok and oversee the growing Roma ministry in Slovakia – one of The Salvation Army’s main focus areas in the country.

Outreach takes place in the three areas of Galanta, Plavecký Štvrtok, and Pezinok. The Roma here live in extreme poverty, are socially excluded, and face a bleak future. The Salvation Army is building relationships with Roma in these three distinct communities and is already providing essential services to meet deep-rooted needs. Much of the

current work is geared towards helping children and young people through play activities and after-school groups.

Captain Vitalie Chiriac, Regional Officer for Slovakia, and his team are working to try to change the social exclusion and poverty the Roma face. “We want to improve the living conditions for the people here, to see the children go to school, and more of the adults get work,” explained Captain Chiriac. “We want to see more Roma integrated into the general community and people living together with equal opportunities.”



⬆️ Captains Josek and Stana Knoflíček coordinate The Salvation Army’s ministry to the Roma Gypsy population in Slovakia.



**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](https://others.org.au/viewpoint)

## Jesus the reason for Army's existence.

*Focusing on survival undermines our purpose*

WORDS | CATHERINE PHILPOT

THE SALVATION ARMY needs to lay down its life. Sound harsh? It's merely a rephrase of Jesus' own oft-quoted words that anyone who would come after him must be willing to lay down their life (Matthew 16:25-26; Mark 8:35-36; Luke 17:33; John 12:25). In the Church I think we're used to applying these words to ourselves as individuals, but I wonder whether Jesus would also want us to apply them to our collective selves: our sections, our corps, and even our Salvation Army.

There's a well-established stream of research coming from the social psychological tradition that for me has some startling insights into this question. It seems that being unwilling to let groups go – by holding tight to group memberships, and fearing group decline and demise – leads to unhealthy and decidedly un-Christian behaviour. Ever received the message that our Army (or corps or section) is declining because you are not: inviting people, connecting with people, praying, living godly lives or, in short, working hard enough? Maybe your messenger is right, but maybe they are also expressing a psychological tendency among people worried about their group's future, to blame other group members who appear less committed to the causer. Similarly, research shows group members who are worried about their group's decline are also less able to connect with people outside their group. They are less likely to engage in conversations about common interests and instead drive conversation

to themes of “why our group is better than yours”<sup>2</sup>.

People who perceive their group to be in decline don't just have difficulty connecting with outsiders, but they also show them less compassion. In resource allocation tasks, people afraid of group decline allocate fewer resources to lower status groups while increasing their own group's budget<sup>3</sup>. This occurs even where the increase in resource doesn't address the decline.

Is there evidence of this within our Salvation Army? Are there people among us who find it hard to talk to those outside the Army? (and is that person you?) Ever been present in a conversation where talking about Jesus felt more like an argument than an invitation? Admittedly there are other contributors for these kinds of behaviour, but can we say fear of the Army's decline isn't one of them?

When we look hard at these issues it's hard to see a legitimate basis for what goes on. Being unable to see or discuss our shared humanity with others hardly seems helpful if we are to grow as a group or follow commands to love others as we love ourselves. Paul states that he had “become all things to all people so that by all possible means I may save some” (1 Corinthians 9:22). He sought commonality with outsiders, even to the point of allowing himself to be seen as weak in order to bring people to Christ.

Blaming those on the periphery of our groups for not working hard enough is not only unhelpful in terms of making them more likely to leave, but it also goes against Jesus' imperative to love our neighbours and Paul's more specific instructions to bear with and accept our weaker brothers (Romans 14:1, 15:1). And if whatever we do for the least of these is us doing it for Christ (Matthew 25:40), why would we spend money on that which could be spent on blankets?

My argument is not that being unwilling to let our Salvation Army die leads to behaviours that make us more likely to die. There is enough evidence to make this point. But that leaves us still navel-gazing and focused on our own survival. The broader, more crucial point is that fear of the decline of our sections, our corps or our Salvation Army makes us less Christ-like, less of the people that we are called to be and undermines our entire reason for existence.

I can't paint an alternative picture of a group that embraces its own death from the social psychological literature. I don't think they've considered it as an option. But even if they had it would fall short. In Christ, the Church is in a unique position. As we embrace our own death, we embrace a Saviour who already died for us, his Church (Ephesians 5:25). His life is still lived in hearts that are surrendered to him (Galatians 2:20).

If we live our personal and collective lives in that knowledge, can we stop asking the question “How do we keep people in our section/corps/Salvation Army?” and focus instead on “How do we keep being Jesus?”

1. Costarelli, S (2012) *Coping with intergroup threat via biased attributions to low group effort: The moderating roles of ingroup identification, legitimacy, and instability of intergroup status.*
2. Saguy, T & Dovidio J F (2013) *Insecure Status Relations Shape Preferences for the Content of Intergroup Contact.* *Personality and Social Psychology Bulletin.*
3. Caricati L & Monacelli, N (2012) *Intergroup Biases of the Intermediate-Status Group: The Effect of Stability and Instability of Social Stratification.* *Journal of Social Psychology.* ■

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**Psychologist, Dr Catherine Philpot,** is assistant team leader at Brisbane Streetlevel Mission and a Salvation Army soldier.  
 .....



**WORTH  
QUOTING.**

"It is not how many years we live, but what we do with them." - **Evangeline Booth**

## Beyond Left and Right.

### *The Salvation Army's stance on politics*

WORDS | MARK BRAYE

PLATO, THE ANCIENT Greek philosopher, is credited with saying: "Those who are too smart to engage in politics are punished by being governed by those who are dumber." This is a harsh statement, but it describes the frustration many people feel about politics and political figures. In many parts of the world, the political landscape seems to have turned into bad reality television. Watching or reading the news leaves many of us wondering if there is prophetic truth to Plato's words.

Sometimes, The Salvation Army uses the word "apolitical" or the phrase "politically neutral" to describe its stance on politics, but these terms aren't entirely accurate. *Oxford Dictionaries* defines "apolitical" as "not interested or involved in politics". By this definition, we are not apolitical – we are both interested and involved in politics.

In the Christian view, God is the source of political authority (see Romans 13:1-8). Governments are charged with exercising this authority – providing just conditions and acting to protect the poor and marginalised – as servants of God. Of course, the political process is human and flawed. So the Army is keenly interested in political decisions that affect the vulnerable as we seek to live out the gospel. As James described: "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world" (James 1:27).



Early in our history, the Army was involved in a campaign to raise the age of consent in London, England, helping to protect girls from abuse and exploitation. Recently, my territory (Canada and Bermuda) submitted a brief to the Canadian Federal Government outlining our opposition to new legislation around assisted dying. We regularly host MPs, respond to government consultations and provide feedback on the federal budget highlighting areas of concern for our clients.

*"The Salvation Army does not endorse or promote one political leader or party over another, so we are free to speak to everyone with credibility"*

So we are not apolitical. A better way to describe ourselves is "non-partisan". The Salvation Army does not endorse or promote one political leader or party over another, so we are free to speak to everyone with credibility. Our role is to represent those in society who are often overlooked – to ask questions and express values that are more than self-interest.

The Christian tradition is full of examples of people who were political but non-partisan: William Wilberforce, William and Catherine Booth, Dorothy Day, Dietrich Bonhoeffer, Mother Teresa and

Desmond Tutu. They engaged with the political context of their times, working for justice and the common good. If they had been "apolitical," the lives of many people would have been very different.

We don't know much about the political beliefs of Jesus' followers, but they probably didn't agree on everything. Matthew was a tax collector for the Romans; the second Simon may have been a Zealot, a group that opposed Roman rule and wanted to overthrow it by force. Perhaps they had heated debates about politics. Jesus cautioned his disciples to respect and submit to the ruling authorities, but also called them to a new way of living.

As The Salvation Army, we must speak into the world of politics on behalf of those on the margins, to amplify their voices. But we do so from outside the political system, as people whose loyalty belongs not to a political leader or party, but to God.

Derek Webb, a Christian musician, puts it this way: "My first allegiance is not to a flag, a country or a man. My first allegiance is not to democracy or blood. It's to a King and a kingdom." ■

.....  
**Captain Mark Braye** is a corps officer in The Salvation Army's Canada and Bermuda Territory. This article appeared at [salvationist.ca](http://salvationist.ca)  
 .....



**WORTH  
QUOTING.**

“I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else.” –C.S Lewis

## Go climb a tree.

*Gaining God's perspective on our world*

WORDS | PETER BROOKSHAW

I HAVE NEVER BEEN this interested in the affairs of this world before. Maybe it's simply because I'm heading towards my mid-30s and all of a sudden I find myself intrigued by the societal issues of the day. You know, I survived puberty and got through my self-obsessed 20s and now I care about others.

Here's another suggestion: I suspect the reason is rather that the world in which we live is changing so rapidly (and in directions I never would have imagined) that all that transpires is simply so intriguing.

Who would have thought the conservative, pot-stirrer Donald Trump would become President of the United States? Who would have thought that our understanding of human sexuality would be a topic so divisive that social media would be in constant meltdown? Who would have thought migration would be one of the top humanitarian issues of our day? Who would have thought Australia would be turning over prime ministers faster than I can consume cheeseburgers? Who would have conceived of Brexit two years ago? Who would have thought that we would still be discussing the difference in pay rates between men and women in the year 2017? Who would have thought Australian politicians would clutch at any idea they can conceive to stabilise the Australian economy? Suffice to say, I am intrigued, concerned,

perplexed, confused and helpless. What can I do to make a difference? How could I possibly create change in this world?

Then I came across a story of a guy named Zac. Zac was a man who reminded me of my childhood.

When I was young, I used to visit my Great Grandma Ruby. My mother would visit every week, spend time doing the laundry, and would finally sit down with Grandma with a cup of tea and watch a little bit of *Days of Our Lives*. I am certain that show was not axed sooner because of my Grandma's love for watching.

As they sat there reminiscing about old relatives and flicking through photo albums, I would head outside. I knew exactly where I wanted to go. There was a tree by the front gate of the property that was perfect for climbing.

I was a young child, and without a safety indemnity form in sight, I would climb that tree. Three metres off the ground, I would look around the property and smell the flora and fauna. I could see the landscape well from up there. I could see Grandma in the distance, through the window, chatting to her heart's content. I could see cars in the distance, cramming their way through the narrow street. I would sing a couple of songs. I loved sitting up in that tree.

That brings me back to Zac. Zacchaeus, as he was better known in his day, was a chief tax collector, who heard Jesus Christ of Nazareth was passing by his area. He was a short man, so he climbed a tree. In the midst of the crowd, the only way he could see Jesus was to climb the sycamore fig tree nearby.

This story (found in the Gospel of Luke) gives me some comfort in attempting to make sense of all the uncertainty in our world. I need to climb a tree, so to speak,



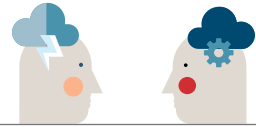
and gain perspective. I read the status updates of random acquaintances on Facebook and scroll through my Twitter feed and I end up feeling like Zacchaeus, trying to find God in the midst of a bustling crowd. The only way to gain perspective is to metaphorically climb a tree. Call it mindfulness or prayer or meditation if you like, but the point is to gain a perspective from the Lord; a perspective I would not necessarily have if I simply listened to the myriad of voices in the crowd.

We surely must gain God's perspective on matters of this world. There is debate to be had and issues to wrestle with, but we must lift up our eyes beyond the proverbial political slandering, verbal abuse on social media and the tea-room gossip sessions.

Focusing on “What would Jesus do?” or “How would Jesus respond?”, might appear to be cliché, but are nonetheless helpful in wading our way through populist views and ascertaining the very heartbeat of God. We need God's perspective. So climb a tree. ■

.....  
**Captain Peter Brookshaw** is the Corps Officer of The Salvation Army at Craigieburn. He blogs at [www.petebrookshaw.com](http://www.petebrookshaw.com).  
 .....

# Mailbox



## WAR CRY PURCHASE LED TO LIFE OF SERVICE

It was on a cold and wet Saturday night late in 1961 that I set out to sell the Salvation Army paper known as the *War Cry*, around the bars of the town of Pelotas in the south of Brazil.

In one bar, I met about six young men in their early 20s, sitting around a table. After first refusing to buy a *War Cry*, one young man called me back and purchased a copy. I later discovered that he took the paper home and there his sister became very interested in what the paper contained, especially the possibility of Salvation Army officership.

For my part, soon after this event my wife and I were transferred to the Boys Home some 10km north of the town. Lieutenant Sidney Campos took our place and kept us informed about this young man, Paulo Franke, and his sister who had started attending the Pelotas Salvation Army. After two years, we were transferred to Neves Corps in Rio de Janeiro, some 1000km distant and lost touch with the Frankes and Pelotas. In 1965, we were transferred to Jamaica.

The years have passed, it is 2017 and now I am retired and attending Ingle Farm Corps in Adelaide. You can imagine my surprise when I received an email via my former wife, Christine Mason, who had heard from her brother, Colonel Nigel Mason in England, that a certain Major Paulo Franke, retired and living in Finland, was trying to contact me, believing that I was in England.

Email contact was made and I was able to “catch up” with the young man who had purchased a copy of the *War Cry*

from me 56 years ago. I discovered that he had entered officership in Brazil and had married the daughter of our former Finnish divisional leaders in Rio de Janeiro. He has enjoyed a distinguished career as an officer and retired with his in-laws in Finland.

— *John Fisk*



## STANDING UP FOR JUSTICE A CONSIDERED PROCESS

I just wanted to pass on my thanks for David Goodwin's article, “When is it okay to break the law”, that appeared in the March issue of *Others*. I, like Captain Craig Farrell, have taken part in a Love Makes A Way sit-in, and also had full support of Salvation Army leadership. However, I can see that many people did not see the process that leads up to taking such a step.

The many years of researching, speaking to politicians, signing petitions and attending protests led up to the eventual step of breaking a just law in order to highlight an unjust law. But it is never a step that is taken lightly – everyone I know who has taken part in these protests have also spent considerable time in prayer, searching out if this is what God is calling them to do.

For me, having never been arrested before, this was a major step. If I was not certain that God had called me to this, a calling supported by Salvation Army leadership, I would not have followed through. However, sometimes (and this may have not been evident in my communication with others), they failed to see that this was the culmination of a long process. May we have a long future of speaking against

injustice, and be willing to stand in the shoes of the martyr when required.

— *Lieutenant Ben Clapton*



## WHAT'S HAPPENED TO OUR TRADITIONAL BRANDING?

I greatly enjoyed the articles in the first issue of *Others* and thank you for putting some extra ink into your printer, but I am completely underwhelmed by the magazine title. It would be difficult to think of anything more insipid and colourless.

Why is it that our brand managers and marketers are removing anything distinctive from our restructured organisation? The crest has gone, Blood & Fire is definitely out, uniforms are less common, most of our corps are now referred to as churches and the Army flag is rarely seen. Even the name Salvation Army is an endangered species.

Some weeks ago, I attended the open day at The Salvation Army's new national officer training college in Melbourne. It is a fine facility but, on a tour of inspection, I was hard pressed to find anything either inside or outside the buildings that suggested to a visitor or passer-by that this place had anything to do with The Salvation Army or even with Christianity.

On all corps buildings in the Eastern Territory the title The Salvation Army has been minimised. A passer-by is greeted with a big red wave and the bold title of the suburb in which the building is located, as if any passer-by would not know where they were.

Why are we so coy as to who we are?

— *Ron Inglis*

# Our future unveiled.

## National Commander reveals structural foundation for Australia Territory

WORDS | SCOTT SIMPSON

In March last year, the world leader of The Salvation Army, General André Cox, announced that the Army's two territories in Australia (Australia Eastern and Australia Southern) would amalgamate to create one national territory. The project would be referred to as Australia One.

The objective of this amalgamation is to provide a structure for The Salvation Army to best deliver its spiritual and social mission to all Australians. The expectation is that this will produce significant and lasting benefits, including:

1. A clear and consistent mission strategy and mission culture across the whole of Australia, ensuring that all our efforts and resources are being used for greatest effect.
2. A unified national strategy for solving the spiritual and social issues that affect vulnerable Australians.
3. Improving our capacity for innovation and strategic thinking by building on the best of each territory.
4. The ability to speak and act with a single voice for greater impact on matters of national interest, including social justice, care for the vulnerable, and other matters of spiritual and community significance.
5. The ability to build stronger national partnerships with:
  - Other denominations and Christian organisations
  - Federal government
  - News and media organisations
  - National corporate and business organisations
  - National peak bodies
  - Other agencies and community organisations

6. Releasing more personnel and financial resources for front-line mission by reducing duplication and streamlining systems and processes.

Since the General's announcement, significant work has been done to support an aligned vision and united voice for The Salvation Army in Australia. This has led to the creation of a structural foundation for a new Australia Territory, which has been unveiled by the National Commander, Commissioner Floyd Tidd.

Crucial to this foundation is the development of a new vision for The Salvation Army in Australia – a vision built on the back of broad and deep engagement. It states: *Wherever there is hardship or injustice, Salvos will live, love and fight alongside others to transform Australia one life at a time with the love of Jesus.*

Speaking to this vision for the Army has been the creation of "12 Essentials" that define a vision of the Army. The 12 Essentials are outlined in the graphic on page 16.

Commissioner Tidd announced the structural foundation at a national leaders' day in Melbourne on 19 April, and in a video presentation to the Army, in general, on 1 May. It had been approved

in London last month by The Salvation Army International Management Council, which included the General, Commissioner Silvia Cox, Chief of the Staff Commissioner Brian Peddle and Commissioner Rosalie Peddle.

“These foundation blocks approved by our international leadership will be built upon in the coming months of transition and change,” said Commissioner Tidd. “I am confident that the National Vision Statement can be realised through the continued dedicated service of Salvos in communities across Australia, supported by an appropriate national administrative structure. The days ahead will be filled with challenges and opportunities as together we work to position The Salvation Army for 21st century Australia.

“I am grateful to so many who have selflessly contributed to the development of these key components in the development of Australia One. I have been impressed by the engagement of officers, employees, soldiers and volunteers who have contributed to the process leading to these foundational steps for Australia One irrespective of personal implication, considering first the mission.”

The Australia One project has required a decision to be taken on the location of a Territorial Headquarters. Commissioner Tidd has announced that the new united Australia Territory will have its headquarters in Melbourne. In a significant shift, though, under the new model leadership and support roles will be dispersed across the country.

As part of an expansion of national leadership, divisional leaders will be added to a Senior Leadership Team. The Senior Leadership Team will be headed by the Chief Secretary and include – as well as divisional leaders – cabinet secretaries and some new positions. New positions include Secretary for Spiritual Life, Advocate for Women’s Equity, and Director for Mission Enterprises, a role that may not necessarily be filled by an officer.

Existing roles given new titles include Secretary for Business Support (formerly Secretary for Business Administration), and Secretary for Mission Support (formerly Secretary for Program). Secretary for Personnel and Secretary for Communications will also take their place on the team, along with the Territorial Secretary for Women’s Ministries.

The Senior Leadership Team will be responsible for



managing implementation and delivery of strategy approved by a governing board. The Territorial Commander will chair the governing board, while a Territorial Management Council will be chaired by the Chief Secretary. This will allow the Territorial Commander to remain focused on the spiritual life and strategic mission direction of the territory, and increase their availability to act in a pastoral role to the general Salvation Army membership.

The creation of a new national territory also provides The Salvation Army in Australia with an opportunity to be an early adoptee of the international move towards a new way of governing the Army, as outlined by the General as part of the Accountability Movement. A new governance model for The Salvation Army Australia Territory will mean:

- **A board chaired by Territorial Commander.** The board will be the single governing authority, responsible for strategy and governance. It will include officer leadership and five non-officers, with at least two being active Salvationists. All other members must have a strong Christian faith. Membership will be based on minimum one-third female and minimum one-third male. Appointments to the board, which will be made by the General, will also be conscious of “broader diversity considerations”.

Commissioners  
Floyd and Tracey  
Tidd (left) and  
Colonel Mark Camp-  
bell (right) with the  
General and Commis-  
sioner Silvia Cox  
in London.

# The 12 essentials



## WE WILL TRANSFORM

Our 4 core mission expressions are **woven together like a rope** - interdependent and mutually reinforcing.

We are **Great Commission** people - going to all corners of Australia and beyond to make disciples.

**Transformation** happens through **relationships** - with Jesus and **in community**.

## WE WILL FOCUS

We are founded on **prayer, scripture and holiness**.

We are **intensely focused** on what we are best at.

Serving God puts mission **above tradition**.

## WE WILL PIONEER

Our spirit is **radical and pioneering**.

Our faith compels us to an **action-oriented, self-sacrificial** love of others.

We **partner with others** knowing that together we achieve more than alone.

## WE WILL BE ACCOUNTABLE

We celebrate being part of a **growing vibrant international** movement.

We own the mission therefore we **commit financially** to enable delivery of our services.

We are **transparent and accountable** for our actions.

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



- **A cabinet chaired by the Territorial Commander.** The cabinet will oversee and recommend actions to ensure The Salvation Army as a whole is developing as a spiritual movement and acting in accordance with its mandate. It will consist of senior officer leadership.
- **Board committees with duties delegated by the board.** The committees can make decisions and advise the board on matters that do not require full board involvement.
- **Territorial Management Council.** The Chief Secretary will chair a management council with responsibility for the operational elements including business transactions beyond the delegated authorities to divisions and front line.
- **An advisory council of community and business leaders.** This advisory council replaces the existing Territorial Advisory Boards. This new nationally focused council will provide advice to the Territorial Commander, but would not have the power to vote on corporate matters or have a legal fiduciary responsibility.

In a significant philosophical shift, the recommended operational model for an Australia Territory includes a deliberate long-term intent to more closely align the work of corps and the Army's social work. This intent extends to making sure that the resources needed to facilitate the strengthening of this relationship are made available. The operating model has been reviewed to ensure that the Army can balance its objectives of innovation, better stewardship, stronger partnerships, and greater impact.

Commissioner Tidd said the decision on where to locate Territorial Headquarters was "probably one of the most gruelling and difficult tasks undertaken by the Australia One Steering Committee". He said that after months of investigation, 10 officers equally representing the Australia Southern and Eastern Territories and four independent people – two from Melbourne and two from Sydney – met for two nights and one day. The independent representatives did not take part in the vote on the location of a new Territorial Headquarters.

"At the end of discussion on each of 10 criteria (on which a decision was based), time was given for silent reflection before scoring was made by each individual," Commissioner Tidd said. "A time of pensive,

thoughtful, prayerful consideration was also given before we came back into the room for a final vote.

"But we left the room that night with a consensus. This is a process in which we sought God throughout. We asked that he would use the process; that he would speak to us and that it would be his outcome."

A Gender Equity Plan is being devised to "address the systematic inequality faced by women officers".

A paper provided to national leaders recommending the plan, quoted General Cox, when launching the project to create one Australia Territory, as saying: "I believe Australia One is a unique and once-in-a-lifetime opportunity. Don't miss it. I want to encourage all officers and employees to embrace the new opportunities that will come as a result of this bold and sweeping change."

The paper said its recommended plan sought to implement the Army's biblical teaching about women's leadership. Further, the paper said its plan would ensure that the new Australia Territory structures, valued the unique gifts of each individual.

As a result, an Advocate for Women's Equity will be appointed, supported by a Women's Equity Committee. The committee will have equal representation of women and men. It will have internal and external members. Its role will be to develop and implement strategies to achieve the goals of gender equity for women.

The Advocate for Women's Equity and the Women's Equity Committee would report directly to the Chief Secretary.

For more information go to [australiaone.info](http://australiaone.info) and to watch a video of Commissioner Tidd announcing the new arrangements go to [others.org.au/video/videos](http://others.org.au/video/videos)

Currently, the transition to one territory is for national leadership to assume direct oversight of the existing Southern and Eastern territories mid-year 2017, then leadership of one entity effective 1 July 2018, in preparation for the official start of the Australia Territory on 1 January 2019. ■

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 Scott Simpson is Managing Editor of *Others*  
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FOR YOUR GENEROUS SUPPORT



# Tapping into a new way of giving.

Salvos pioneer ‘paywave’ technology for Red Shield Appeal

WORDS | BILL SIMPSON

**T**he Salvation Army will be the first charity in Australia to use new “paywave” technology for a large-scale national campaign during this month’s Red Shield Appeal collection. About 350 Donation Point Tap machines – twice the size of a standard mobile phone – will be set up in shopping centres, major hardware stores, railway stations and other community collection points to receive donations. Each machine will be set at a predetermined amount (maybe \$10 or \$20). Donors will be able to tap their credit card on the machines to make their donation.

Use of the new technology, says Community Fundraising Director Andrew Hill, is a bold move by The Salvation Army to meet the challenges of an increasingly cashless society. He is hopeful the machines will attract an increase in the size of the average donation normally collected. Volunteer collectors will be required to oversee the machines at community collection points, while also being available to receive donations in the usual way. The machines will not be used for house-to-house collections.

“While we are quickly, but carefully, moving into the digital cashless society, we need to be clear that doorknock collections remain vital to The Salvation Army’s fundraising,” Andrew says. “The Red Shield Appeal is a vital part of our corps ministry in the month of May. It is a time when the Australian public is expecting to see the Salvos out and about asking for support.

“The Salvation Army is still one of the most respected and appreciated charities. The Red Shield Appeal

is one time of the year that the public says to us that it is OK to knock on their door.

“We have invested in a strategic review of the doorknock. One of the key questions asked was whether the doorknock was still relevant. The answer was that the doorknock was still very much an important part of what we do to raise funds. It raises \$8 million nationally and the freely given media coverage from many outlets across the country is worth millions of dollars.

“The doorknock is about who we are and what we do. As Salvationists, we need to embrace the doorknock as our opportunity to show that Christ, through us, is still wanting to meet the needs of his people.”

The Donation Point Tap machines will be leased from their manufacturer, Quest Payment Systems. “Their introduction,” Andrew says, “keeps The Salvation Army ‘up there’ with innovators in public fundraising. We are as innovative in this space as any corporate entity. Not much had changed over the first 50 years of doorknock. But we are excited to see The Salvation Army being innovative and adapting to the fast-changing pace of the Australian consumer/donor landscape.

“We encourage our people to embrace this innovation and support us as The Salvation Army seeks to meet the needs of millions of Australians.”

Westpac, which has partnered with The Salvation Army for the Red Shield Appeal since the appeal’s inception in 1965, will again provide significant support, with volunteer staff at 82 branches nationwide receiving and banking money collected on doorknock day. Woolworths, Bunnings and JLL have again given approval for The Salvation Army to station collectors at their stores and centres.

This year’s national appeal will seek to raise \$75 million. The target for the doorknock, which will be held on 27-28 May, is \$8 million. More than 100,000 volunteer collectors are required. It will be the 52nd Red Shield Appeal doorknock.

And, yes, McDonald’s will again be providing vouchers to volunteer collectors, just as it has for the past 35 years. ■

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



**Community Fund-**raising Director Andrew Hill with one of the new Donation Point Tap machines, that will be used for the first time in this year’s Red Shield Appeal. Photo: Kem Pobjie



# CALLED TO A DISTANT LAND.

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The challenges and rewards of serving overseas

*Thirty-nine people from across Australia serve with The Salvation Army overseas. They are in places as diverse as the United Kingdom, Russia, Japan, Romania, Indonesia and Papua New Guinea, and hold positions as varied as territorial leaders, corps officers, teachers, medical staff, project officers and business developers, all contributing to the international work of The Salvation Army. Others writer Simone Worthing spoke to some of these people about their decision to serve internationally.*

**A**ustralia's **Narelle Gurney**, who serves with The Salvation Army in Malawi, says what she does in the poverty-stricken African nation is just a drop in the ocean of human need. "Like in so many other countries, there is no social security, a poor school system, weak implementation of laws, little opportunity for employment, huge poverty, and hunger. We need to know this. Overseas service opens your eyes to it and hopefully changes your values, priorities and character."

Narelle, who is Director of Community Development and Projects, has been in Malawi since August 2010. She loves the simplicity and pace of life and the warmth and openness of the Malawians, their joy in simple things, and their resilience. "They teach me a lot about life," she says. The reality of overseas service in Malawi though, has many challenges. "The corruption of big leaders from government to churches and everywhere else is heartbreaking, and the daily injustice in people's lives that prevents them from living a basically healthy, happy life, is also distressing," Narelle adds. "On a personal level, the more recent needs and situation of my elderly mother back home is also a pull on me."

And, like so many personnel serving overseas, Narelle often finds herself caught between her "adopted" country where she serves, and her "home" country where she grew up. "For me, the longer I am here, the harder it is to leave and the harder it is to stay. There is grief and gain in both. I have great friends and family in Australia. I have great friends and family in Malawi. Making decisions about this can be overwhelming. And then I remember God, his provision and his care."

#### SENSE OF CALLING

Of the 39 Australian Salvationists currently serving around the world, three are lay personnel and 36 are officers. Sixteen are from the Australia Southern Territory and 23 from the Australia Eastern Territory.



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In Australia, The Salvation Army is also benefiting from the experience of Canadian, American, British, Indian, Korean and South African officers and personnel, as well as employees around the country who come from many nations around the world. In fact, The Salvation Army has emphasised an international focus since the movement began.

During the turbulent and highly sensitive days of World War One, the Army's then-world leader, General Bramwell Booth, in his Christmas 1915 message, memorably remarked: "Every land is my fatherland, for all lands are my Father's." More than 100 years later, the internationalism of The Salvation Army has not changed – only expanded and developed.

Officers and lay personnel are still sent around the world to serve in nations where the need is greatest, or where specific skills and experience is required. Territories, regions, divisions and corps in many countries are enriched as people from different nations serve there, contributing their unique abilities and skills and learning from others which they can pass on when they return home, or serve again internationally.



02



HOW TO APPLY FOR OVERSEAS SERVICE

The Salvation Army in Australia has an application process for all those interested in serving overseas. For more information contact Major Coral Hodges at [coral.hodges@aus.salvationarmy.org](mailto:coral.hodges@aus.salvationarmy.org), or in the Australia Southern Territory, Major Heather Sharp at [heather.sharp@aus.salvationarmy.org](mailto:heather.sharp@aus.salvationarmy.org)



03

A definite sense of calling, a strong commitment to the international mission of The Salvation Army and a keen sense of humour are all essential when it comes to serving God overseas, according to those serving today.

“What kept me going was knowing God kept me there,” says **Katharine Dale**, an occupational therapist who served for 13 years in Ghana and has just recently returned to Australia. “If you don’t feel called, don’t even go into the space because it’s very challenging. You have to know your calling.”

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A strong calling from the Lord is also vital for **Major Julia Price**, who is serving in Moscow with her family. “It’s not self-seeking; it’s doing as much as you can for the people, for the country, for The Salvation Army,” she says. “My calling is the only reason I am here.”

**Peter and Rhonda Lewis**, Salvationists from Melbourne’s Box Hill Corps, are administrators of The Salvation Army Lae Primary School in PNG. They would encourage people considering overseas service to think carefully as to whether this is what God is calling them to do. “If it is, you will not have any doubts or fears,” they say. “Listen, pray, and follow God’s lead.”

**Majors Jeff and Sue Winterburn**, serving in the UK as corps officers, also believe the calling to serve has to be definite and strong. “It can’t be just ‘It might be nice’, the calling must be real,” they say.

**EMBRACING CULTURES**

The Overseas Service Personnel Officer for the Australia Eastern Territory is Major Coral Hodges. She says there are different ways people can follow their calling and apply for overseas

- 01. Narelle Gurney is involved with The Salvation Army’s work with orphans in Malawi.
- 02. Children are a vital part of the Army’s work in Malawi. Narelle (right) loves spending time with the children involved in the different projects she oversees.
- 03. Katharine Dale celebrating a staff member’s wedding during her time serving in Ghana.
- 04. Katharine with her team at the Begoro Rehabilitation Centre.

► service. “Some officers will make it known on their service records that they would like to be considered for overseas service,” she explains. “Non-officers also express their interest through the overseas personnel office. These are people who have felt a strong call from God to serve internationally, often with a skill set gained over years of officership or work, or who have specific and needed qualifications, experience or personal qualities.”

Senior leadership positions overseas, however, are usually made as appointments by The Salvation Army’s International Headquarters.

Despite the many and very real challenges of living and working overseas, including the distance from family, friends and loved ones, language and cultural barriers, challenging living conditions, and often overwhelming workloads, most people agree that the blessings they experience far outweigh the difficulties. “Living overseas is an amazing experience of what faith looks like in a different culture, and it’s really up to each individual to embrace that,” says Katharine Dale. “You bring back an incredibly rich experience that helps you personally and develops your faith. I hope God can use me to create some change in the Army in terms of church growth and to help others embrace the idea of Christ for all nations.”

**Commissioners Peter and Jennifer Walker**, serving as territorial leaders in Indonesia, love the people they are serving most of all. “Indonesians are a very warm and friendly people, and we have the privilege of working with some amazing and beautiful officers, staff and Salvationists,” they say. “Indonesians love sharing meals and showing hospitality and they love to participate in worship. It is a joy to be with them. We are also enjoying the opportunity to travel around this vast nation of 250 million people scattered over thousands of islands, with many different cultures, visiting



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*“If you don’t feel called, don’t even go into the space because it’s very challenging. You have to know your calling”  
— Katharine Dale*



02 ↑

corps, children’s homes, schools, clinics and hospitals.

“International service has also enriched us at a deep personal level. Once you have served overseas, your values and perceptions of the world will have broadened, especially if you have served



↓ 03





as we have in places where the local people have much less materially that we do in our Australian context. In Indonesia, for example, most Salvationists are not well off materially, but we see that they have a wonderful dependence on God and a strong belief in the power of prayer.”

#### GOD’S STRENGTH

**Captain Daniel Templeman Twells** serves in Japan as a training officer at the College for Officer Training in Tokyo. He says he doesn’t see himself as a missionary in the traditional sense of the term, but rather as a Salvation Army officer who happens to live in Japan, working among his Japanese colleagues. “I think it is important to realise that we are but one piece of the same puzzle,” he says.

“I like the variety of my work, the range of people that visit Japan from overseas and that there are places I can go and things I can see and do only because I am here at this time. This is very special to me. Overseas service has helped me realise that there are things I am unable

to do in my own strength. As a result, I must live my life based on my position in Christ as a son of God, a co-heir of Christ, one who is loved, chosen and accepted, not from a position of fear, insecurity or seeking the approval of others for my self-worth and identity.”

**Captain Melissa Templeman Twells** also serves in Japan as Koto Corps Officer and an assistant in the Territorial Youth Department. She believes that God has been leading her to Japan her whole life, and loves knowing that she is doing what God has called her to. “I really love working with the children and youth,” she says. “I have enjoyed seeing them grow and open up to God. There are very few Christians here – Japanese people are either Shinto or Buddhist. Journeying with the youth, as they discover how much God loves them and who God has created them to be is so rewarding. I feel very privileged to be doing this work.” ■

*Simone Worthing is a writer for Others magazine.*



01. Captain Daniel Templeman Twells (far right) with members of the Japan Staff Band waiting for the Congress march to start during the General’s visit last year.
02. Captain Melissa Templeman Twells in traditional Japanese dress, with young people attending a youth night at last year’s Congress.
03. Rhonda Lewis working with some of the young students at the Lae Primary School, PNG.
04. Commissioners Peter and Jennifer Walker are welcomed to Indonesia’s Manggala Division.



# Ministry in song and deed.

Personal touch makes for memorable ISS tour

WORDS | ANNE HALLIDAY AND MERV COLLINS

**The International Staff Songsters** perform in Sydney during their two-week tour. Photos: Carolyn Hide and Anthony Lau

**T**he International Staff Songsters are The Salvation Army’s premier vocal group, but it is not their musical excellence that has been the talk of their two-week tour to Australia and New Zealand last month – it has been their personal and engaging presence among the communities they’ve visited.

Kicking off their tour in Perth on 3 April, the 28-member group performed concerts in five Australian states, the ACT, and New Zealand, drawing hundreds of music enthusiasts to every event. Vocal Masterclasses led by ISS Leader Dorothy Nancekievill in many of the cities they visited, added the chance for groups to sing with the ISS during their concerts.

During their Perth concert, founding ISS member Jacqui Proctor, who now lives locally, was honoured. The night, which was attended by more than 250 people, was also host to a poignant reunion between Australian ISS member Kerry



(Sampson) Lester and her grandmother. A seniors concert at Mandurah the next day attracted more than 250 people, mostly from the local community.

“The music was wonderful, but what also stood out was their ministry to people,” said Perth Fortress Deputy Songster Leader Helen Mulder. “Any chance they got, the ISS members were out and about engaging with people.” It is a sentiment that has been repeated throughout the tour. “You can tell that there’s an appreciation in the group for high-quality performance, but they also know how to meet people where they are at and how to work to lift them beyond themselves,” said Brisbane City Temple Songster Leader Chris Brindley.

The group’s repertoire of traditional and contemporary pieces won favour with their Aussie audiences, and their inclusion of compositions from Australian composers added to their enthusiastic reception. In Brisbane, they premiered Brindley’s *I Have Seen the Glory of the Lord*. “It was the first time it has been performed and during the rehearsal I felt myself getting a bit choked up,” he said.

*Songs of Australia*, a medley of folk songs, which culminates in *We Are Australian*, was a firm favourite, inspiring a number of audiences to join in. In Brisbane, the group ticked off its own “to do” list, visiting Lone Pine Koala Sanctuary to get acquainted with the local kangaroos and koalas, enjoying a rare moment of down time in an otherwise packed schedule.

More than 350 people turned out for the concert in Sydney, which featured a “last minute” performance with the Sydney Staff Songsters. “It’s always been a lot of fun to work with the ISS when we’ve had the chance,” said Ash Sellers, Deputy Leader of the Sydney Staff Songsters. “It’s definitely a highlight to renew those friendships we made while on tour in the UK three years ago, and work with them again.”

The ISS performed at Tuggeranong Corps



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01. The International Staff Songsters present a concert at Mandurah in Western Australia.
02. Vocal Masterclasses were a feature of the songsters’ tour.
03. Australia ISS member Kerry Sampson has a precious reunion with her grandmother at the Perth concert
04. International Staff Songsters leader Dorothy Nancekivell.

in Canberra and for the first time in Hobart, Tasmania before their final tour performances over the Easter weekend in Melbourne. In addition to the two morning meetings on Good Friday and Easter Sunday, the ISS provided, over three further engagements, a choral smorgasbord.

It ended with a relaxed farewell festival at Moreland City Corps, where the songsters performed songs which had become favourites during the 16-day tour including Barrie Gott’s *Lightwalk* and the Australian medley (both arranged by ISS pianist Richard Phillips). The Melbourne Staff Songsters sang twice, and vocal items were counterbalanced with the sounds of the Territorial Youth Band having an outing preparatory to going on its own tour to the UK in May.

The previous night’s major concert was held at the Hawthorn Arts Centre. It was a night of fine music from the songsters, but it might have been topped by the wonderful afternoon of Easter music on Good Friday at Camberwell Citadel. Many considered this the high point of the weekend - a musical celebration reflecting the eternal message through musical gems not often heard.

Packed halls were the order of the day during the International Staff Songsters’ tour Down Under, and I doubt anyone went away disappointed. ■

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**Anne Halliday** is a writer for *Others* magazine, and **Merv Collins** is an occasional contributor.  
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### MSS TURN 30

The Melbourne Staff Songsters (MSS), celebrated their 30th anniversary over the Easter weekend. The event was marked by a special lunch held on Easter Saturday. To read more about the MSS anniversary, go to [others.org.au/news/2017/04/22/melbourne-staff-songsters-celebrate-30-years-of-ministry](http://others.org.au/news/2017/04/22/melbourne-staff-songsters-celebrate-30-years-of-ministry)



Photo: Carolyn Hide

# Life is more than a song for Hazel.

## Jesus at centre of ISS member's ministry

*Hazel Launn (pictured) has been a soprano in the International Staff Songsters for five years. A law graduate, she balances her time in the songsters with two jobs: as a legal secretary, and working for The Salvation Army's Anti-Trafficking and Modern Slavery Unit at Territorial Headquarters in London. **Others** writer Jessica Morris spoke to the 23-year-old during the songsters' tour of Australia last month*

**JM: How did you become involved with the International Staff Songsters?**

**HL:** I regularly attended Salvation Army music schools in the UK, which are set up to nurture young musicians, and had taken part in a master class led by the then-deputy songster leader, Kerry Sampson. My mum, Margaret, was a member of the choir so I was able to fill in during practice. Shortly afterwards I found out I would be moving to London for university, where the ISS rehearse every week. I was able to audition and my first weekend was a month later. My five-year anniversary coincides with this visit to Australia and New Zealand and I couldn't be more excited.

**JM: What have been your hopes for this tour?**

**HL:** Above all, I hope the group has an impact on each corps, community and individual life we have visited; whether we help to bring someone new into or back to the Army. Perhaps people will be interested to see a choir from the UK, so our visit could be a good way to attract and build relationships with people and to create new opportunities to share the wonder of the Easter story.

**JM: What has been the most memorable moment of the tour?**

**HL:** There have been so many highlights so it's hard to choose just one! It's been very moving to see people respond to us singing around them at the start and end of our concerts. In one of our early festivals in Mandurah (WA), we were very close to the audience and could see people responding and joining in with our songs. One lady was even in tears! I've also been grateful to meet again people who've played an important role in my Christian upbringing. I met a former primary sergeant in Perth, while in Brisbane I saw a former YPSM (Young People's Sergeant Major). It's also been great to be reminded that we are part of a worldwide Army.

**JM: What has God taught you through your time in Australia?**

**HL:** On this tour I've seen how God is working through the ISS to make connections with people as we perform. It's been really encouraging to hear about people who have been introduced for the first time to The Salvation Army or who have been motivated to renew their faith after attending one of our concerts. This is what our group is about – to introduce people to Jesus.

**JM: How do you retain a healthy bond with the team while you're travelling in such close quarters?**

**HL:** The group is like a family so everyone supports and looks after each other. Even though we are a choir of different ages and backgrounds, we are all good friends. Everybody has a role when we go

away, including taking their turn to lead prayers. We have prayers for every day of any tour and time for personal devotions, which helps to keep us focused on the reason behind what we do.

**JM: Why is the ISS so iconic to the Salvos?**

**HL:** If you look at The Salvation Army's history of social work and our tradition of incorporating music so prominently in our worship, the ISS combines both of these elements. It's our mission and privilege to sing Salvation Army music and share the Christian message in a wide variety of settings in different parts of the UK and around the world. A particular privilege is to minister in places where The Salvation Army is not necessarily well known and in places where the Army is at the cutting edge of social support. I've sung in a wide range of places with the ISS, from a cathedral to a poor town in Argentina – wherever we sing we are blessed to be able to encourage local Salvationists and to support them in their local mission with their communities.

**JM: What is God currently doing through the ISS?**

**HL:** As we reach out to people through our weekends and tours, it seems that God is using the ISS to connect with people. Vocal groups are becoming increasingly popular and offer growing opportunity to make connections and to introduce people to The Salvation Army. In conversations with people we meet through our concerts and as we stay with local churches, we hear how they feel encouraged and supported as we strive to sing and live out the Christian message in a relatable way. Also, we are encouraged by the many messages and prayers received through our Facebook page about how our singing has helped people in their lives and personal faith journeys. God is also strengthening my faith through my time in the ISS by introducing me to people and places who are living out their faith and making a real difference in their communities. ■

*Jessica Morris is a writer for **Others** magazine.*



# Bringing the stolen generations home.

To coincide with National Sorry Day (26 May) and Reconciliation Week (27 May - 3 June), Salvation Army officer Major Peter McGuigan recalls a significant moment in his life when he was told the life story of his 'black nanna' – an Indigenous woman who was one of the 'stolen generations'

WORDS | PETER MCGUIGAN

**I**n August 2010, I held a conversation over several days with Stan Alberts and Cynthia Munns, children of Indigenous Salvationist Jean Alberts whose funeral I conducted in April the same year. I had a special connection with them because, as a very young boy, Jean became my “black nanna” when my parents served as the corps officers in Clermont, Queensland. In fact, they thought of me as their white brother.

Our conversation covered the entirety of Jean's life, including the tragic fact that at four years of age she was “stolen” from her mother and father in Far North Queensland, never to see them again. To be honest, I'm still not sure whether any of us fully understand the impact of being “stolen” on a person's life, or that of their family. I wanted to write about it and had Stan and Cynthia's permission to record the conversation. Later, I would conduct research into the “stolen generations”.

Sitting around the kitchen table in Cynthia's home in Rockhampton, Queensland, the siblings wound back to July 1998. It is not hard now to see this year in my mind's eye, but nothing could ever bring me to feel what our Indigenous sisters and brothers must have felt in those days.

## 1998: A POINT OF NO RETURN

Jean is 83 years old. It is NAIDOC (National Aborigines and Islanders Day Observance Committee) Week in Australia and the theme is *Bringing Them Home*, the same title as the 680-page report handed down by the National Inquiry into The Stolen Generations on 26 May 1997. Tension across Australia throughout the intervening year is now at its peak. After years of struggle for the recognition of their plight, the Stolen Generations feel some respite has been accorded them; a light is shining on the injustice of their stolenness. Not everyone, of course, agrees with the inquiry's findings and recommendations. In fact, inquiry members are being labelled “black sympathisers” by racist hardliners in both major political parties, and anti-Indigenous sentiment is being inflamed by right-wing campaigners.

But *Bringing Them Home* is a damning report on governmental policy – and its destructive intent – of a race of settlers towards a despised and imperilled Indigenous host. The subtitle tragically says it all: “Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families.” Across the nation, shame finds expression through justice agencies,

learning centres, The Salvation Army and other churches that, although implicated in the report, are horrified at its findings and already voicing apology. Both heralded and ordinary Australians cry public tears and express public sorrow and angst at the treatment of their fellow human beings – tears and sorrow that find their way like a river to the highest offices of the nation, its states and its territories. Ministers with an ear on the nation's heartbeat, and a sixth sense for the sentiments of the world as it watches, realise that *Bringing Them Home* is a point of no return for Australia. Whether they agree or not – in a world that increasingly embraces equality – race and policy should never again be considered together.

The report estimates that between 1910 and 1970, somewhere between one-in-ten and one-in-three Indigenous children were forcibly removed from their families. But it shows how forced removals had gone on for much longer – for more than 150 years – even into the 1980s. It concludes: “Indigenous families and communities have endured gross violations of their human rights. These violations continue to affect Indigenous people's daily lives. They were an act of genocide, aimed at wiping out Indigenous families, communities and cultures, vital ▶

to the precious and inalienable heritage of Australia.”

Genocide! I tell Stan and Cynthia that I remember being incensed by the inquiry’s findings and even more incensed by people who, in the press, called the report an exaggeration. *Bringing Them Home* contained irrefutable evidence of a policy aimed at killing off an entire race of people by breeding out their Aboriginality. This served the nation’s overarching White Australia policy.

“It was a demonic plan destined to fail,” Cynthia says at the table with an overwhelming heaviness in her voice. “We are human after all.”

Of course, she’s right. *Bringing Them Home* documents hundreds of case studies that show the short and long-term trauma of forced separation. Loneliness, loss of affection and identity, deep grief and depression accompanied being stolen, both on the children and on the families and communities from which they were taken. It was an unspeakable and damnable act that caused unknowable psychological impairment to an entire race, often resulting in mental illness and life-destroying substance addictions. “Stolen Generations children were deprived of family life and, in turn, many were unable to parent their own children successfully,” the report says.

#### FROM SHAME TO CELEBRATION

By 1998, Jean had lived for 11 years in Rockhampton – one of the six Queensland locations in which the inquiry conducted hearings. The regional hub, then home to more than 70,000 people, had become a place of refuge for many Aboriginals over a long period of time. This natural migration from the bush had become evident across Australia. Accessibility to services, particularly, was increasingly important.

The impact of *Bringing Them Home* on the city was palpable. A strange mix of vindication on the one hand, and anger on the other, filled the town and its daily

newspaper, *The Morning Bulletin*. Mostly, the town was shocked by the findings of inquiry Chair Sir Ronald Wilson and his commissioners, reflecting an ignorance about the Stolen Generations that had pervaded most of Australia.

*Bringing Them Home* changed the nation’s attitude towards its Indigenous peoples – from one of ignorance and secrecy to one of celebration. On 26 May 1998, 12 months after the handing down of the report, Australia’s first National Sorry Day was held. Five weeks later, the annual NAIDOC Week burst into the public eye with fresh momentum and vibrant celebration of Aboriginal life, art and culture. Jean had become a much-loved Rockhampton Indigenous Elder. “Everyone loved Mum,” says Cynthia, “and that year I remember one of the schools invited her to a NAIDOC Week ceremony. She got the surprise of her life when, upon arrival, she discovered that she was the guest of honour.

“Mum was one of several local Indigenous identities celebrated in Rockhampton that year. When I say ‘identity’ about Mum, I don’t mean like a ‘celebrity’, but ‘identity’ in that everyone knew her and everyone loved her, even many European folk. Some of her grandchildren attended St Joseph’s School in North Rockhampton. Old Nanna, as she was known, became a regular face at the school, serving on the tuck shop until she was 75 and showing up at everything from sports days to school fetes to grandparent’s days until well into her 80s.

“I remember on this day, she was the focus of the whole school. It was a NAIDOC Week celebration and they had decided to celebrate the life of Jean Alberts. We were all so moved by it, and proud. She was brought out the front of the whole assembly, interviewed by some of the students and presented with a NAIDOC Week award and an enormous bunch of flowers.”

Cynthia relates how the school presented a song and a poem in honour of “Old

Nanna”. A part of the event was recorded on video and produced later as the school’s “response to the *Bringing Them Home* report”, dedicated “to Old Nanna Alberts and all those who were of the Stolen Generations”.

Cynthia gets up and motions for me to follow her. We move to the lounge room. She pushes a disc into the DVD player. We sit down. She presses play and there is Salvationist Jean Alberts interacting with schoolchildren, white and black, answering their questions about her life as a stolen child, receiving their respect and affection. The children ask: “Did you wear shoes?”, “Did you have a house to live in?”, “Did you sleep in a bed?”, “What sort of clothes did you wear?”, “Did you miss having your mum and your dad and your family around you?”

“No, I didn’t have shoes when I was your age,” Old Nanna responds, “and sometimes I had to sleep on the ground. I wore calico dresses. They were fine, but nothing like what you are wearing. And yes, I missed my mum and dad terribly, but I was lucky. Unlike many other stolen children, for as long as I can remember I was well-treated by those who looked after me.”

The camera pans to the school choir about to sing *Home At Last*, written especially for Jean by two staff at the school. Cynthia pauses the film to explain that one of the children singing in the choir is a great-granddaughter of Jean’s. She points her out and presses play again. The choir starts ...

*You were taken away, taken away*

*Taken away from your home  
You were taken away, taken away  
Never again would you return.*

*You were lonely and sad, lonely and sad  
Lonely and sad, very sad  
No more mum or dad, no more mum or dad  
No more mum or dad*

*Bringing you home, bringing you home*



*We're opening our hearts, giving you our hand,  
Bringing you home, bringing you home  
We're bringing, bringing you home.*

Across the room, Cynthia is struggling to watch and listen to the choir. She's conscious of her welling tears. It's been a huge time of remembering, and I wonder if we should stop. Stan has left to attend to other family business. I begin to get up but she motions to let the film continue. I am struggling to keep emotion under control.

*Years have gone by, years have gone by  
Tears you have cried, you have cried  
Family times no more, family times no more  
Family times no more.*

*Now you have aged, now you have aged  
It's time to turn the page, turn the page  
Love is at hand, love is at hand  
Here is our hand, please take our hand.*

*Bringing you home, bringing you home  
We're opening our hearts,  
giving you our hand,  
Bringing you home, bringing you home  
We're bringing, bringing you home.*

I go to the kitchen where I had noticed a box of tissues and get them. A kind of sacredness has taken over the lounge room, like we've been transported to holy ground. Out of all Old Nanna's 12 children, Cynthia alone shares the strength of her mother's faith. In these sacrosanct moments we both realise that Old Nanna Alberts' life had gone full circle.

#### RECONCILIATION

If Eddie Mabo's native title fight and Patrick Dodson's drive for reconciliation were the storms that started the change in how Australia viewed its Indigenous people, then *Bringing Them Home* became the cyclone that changed our minds forever. Their treatment at the hands of white Australia became the nation's shame. Reconciliation was rushed to the top of the nation's social agenda. More than any other previous influence, the report served to validate the historic 1992 High Court Native Title decision in the public eye,



*"Bringing Them Home made a huge difference in all of our lives. It was like suddenly we were free; we were normal citizens, equals, no longer low-class human beings compared to everyone else."*

giving a much clearer and less protested pathway for future land grants.

The last 13 years of Jean's life were punctuated by government apologies – from state parliament and territory assembly apologies to those of corporations, churches and other not-for-profit groups including The Salvation Army. One of the recommendations from *Bringing Them Home* was that Australian parliaments "officially acknowledge the responsibility of their predecessors for the laws, policies and practices of forcible removal" and that these parliaments, state and territory police forces, and churches and non-government agencies that played a part in forcible removal apologise. Not only are they to apologise, but they are to negotiate the words of their apologies with the Aboriginal and Torres Strait Islander Commission and participate in commemoration or sorry ceremonies where deemed appropriate.

It was also a time marked by mounting pressure for a national apology, and an extraordinary attitudinal change occurred across the nation towards Aboriginal people and their culture. "Suddenly, we began to feel celebrated and respected," says Cynthia and, in these surreal moments, indicates that she's going to tell me something she doesn't think she's ever told anyone else.

*"Bringing Them Home made a huge difference in all of our lives. It was like suddenly we were free; we were normal citizens, equals, no longer low-class human beings compared to everyone else. It was really only after experiencing this kind of freedom in our spirit that we realised how much of a cloud of depression we lived under. "It was like we were liberated," says Cynthia. "After NAIDOC Week 1998, Mum felt like a bird whose wings had been unclipped. She could really fly, and no longer pretend." ■*

Major Peter McGuigan is an Australian Salvation Army officer serving in Sri Lanka as Territorial Communications and Public Relations Secretary

# A healthy cup of companionship.

Couple find their calling in volunteer work at Sunbury Corps

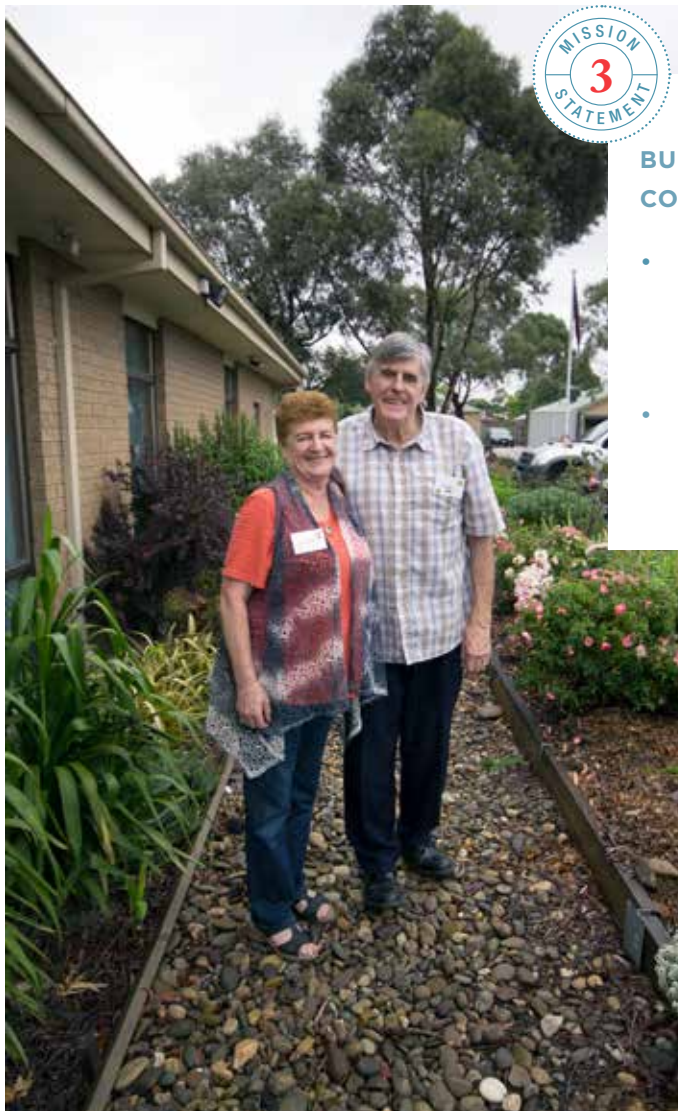
WORDS | BILL SIMPSON

**N**oel Hahn lost his job 10 years ago. It came as a shock after a lot of years in the retail business. He was too young to retire or qualify for an aged pension. Finding another job, at his age, was difficult.

Noel and his wife, Coral, found a cleaning job, providing them with 15 hours paid work per week. Centrelink said it could help with some sort of regular payment to boost their income, provided they agreed to work at least 15 hours a week in a voluntary capacity. Noel accepted the challenge. So did Coral.

They live at Sunbury, 40km north-west of Melbourne. Noel and Coral talked over what type of voluntary work they could do; who they could do it for. Coral recalled that when a previous marriage ended in 1980 and she was left destitute with four children, it was The Salvation Army that came to her aid.

“I remember when the children and I lived on one packet of Weet-Bix for a whole week. We had Weet-Bix for breakfast, lunch and dinner. The kids took Weet-Bix to school for their lunch. We eventually went to The Salvation Army and they helped us. So, who better, I thought, than The Salvation Army when Noel and I needed to find somewhere to volunteer.”



## BUILDING HEALTHY COMMUNITIES

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



**Noel and Carol** Hahn, who volunteer at Sunbury Corps Companion Club for over 50s. Photos: Steven Haworth



**The Sunbury**  
Companion Club  
attracts more than  
40 people to its  
weekly gathering.

They went to the Sunbury Corps office. It was their first contact with The Salvation Army since Coral's first marriage separation experience. "We met Major Barbara Wilson at the corps office. We asked if there was anything we could do. She asked us to give her a few days to think about it. A few days later, she phoned and asked how we would feel about making cups of tea for elderly people. We said we would give it a go. It was at their Companion Club for over 50s."

Three years later, Noel and Coral took over as Companion Club leaders. Seven years later, they are still the leaders. Theirs is a ministry of Building Healthy Communities, the third tenet of The Salvation Army's new National Mission Statement: "Investing ourselves in relationships that promote mutual flourishing. We find the wholeness God intends for us in community."

"That's exactly what we are doing," Coral says. "We are investing in relationships with people who are lonely; people who need somebody to talk to."

The Sunbury Companion Club has 42 members. The eldest is 93. There are people from a variety of church denominations. There are non churchgoers; even people without a faith, at all.

Noel and Coral were not churchgoers when they first started serving cups of tea at the Companion Club. Now, they attend the Sunday service every week. A number of their Companion Club friends have also started attending the Sunbury Sunday services. "I suppose at the Companion Club, we're like a little community," Coral says. "There are people who don't get out at all, except than for our weekly activity."

"Noel drives the corps bus to pick up and take home those who otherwise wouldn't get there. One of our couples recently celebrated their 65th wedding anniversary. Their story appeared in the local paper and they told the paper that Companion Club was one of the highlights of their week. Now, the paper wants to do a story about Companion Club and how it provides company for the community."

Noel and Coral have also helped out for the past three years at the Sunbury Neighbourhood Kitchen. It's a community-based free dinner provided on Monday nights for disadvantaged people. Noel drives the corps bus to pick up people at their homes and return them after dinner. Coral is his offsider. "This, again, is a chance to build relationships with our community," Coral says. She also volunteers one day a week at her local Salvos Stores outlet.

In 2014, Noel and Coral were named Hume Council's Citizens of the Month for their community work. "They are beautiful, gentle, humble people," says current Corps Officer, Aux-Lieutenant Andrew Webb. "Noel and Coral are definitely living out The Salvation Army mission of Building Healthy Communities, but also the one about Caring for People." ■

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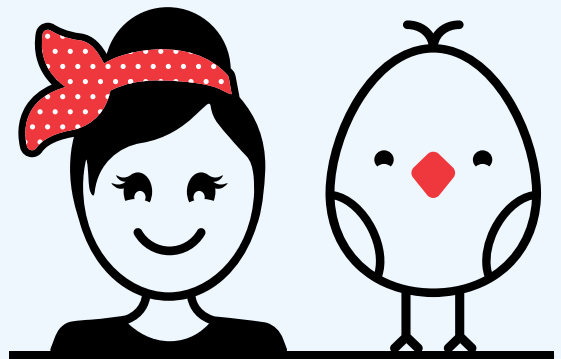


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## The non-Salvationist who's an expert on Army's founders.

*Historian's fascination with Booths leads to several books*

WORDS | LAUREN MARTIN

HOW DID A non-Salvationist become one of the world's leading experts on The Salvation Army's founders?

David Malcolm Bennett is an evangelical theologian and church historian who has the gift of doing thorough and painstaking research and presenting the results in a readable form. Some of his books are academic but still very readable; others are in a more dramatic style.

Although not a soldier in The Salvation Army, Bennett has long been an admirer and supporter. He was born into a Methodist family in north London near the Chalk Farm Salvation Army corps.

His first major encounter with Salvation Army history was when he read St. John Ervine's *God's Soldier*, with all its wonderful array of Salvation Army characters, not least William Booth himself. (And, yes, Bennett did read it all. And, yes, it did blow his mind!)

His spiritual journey has taken him into the Baptist Church and, in more recent years, into the Presbyterian Church in which he still serves.

Bennett says he hated school and failed all his final exams. He then drifted into the book trade in 1958 and has been in it ever since as a bookseller, publisher and writer. He began his book career working on the W.H. Smith book stall on platform 10 of King's Cross railway station, London. (And he is only too happy to tell you that J.K. Rowling got

the layout of the platforms wrong!) Bennett married Claire Wilkie, an Australian whom he met in 1965 while both were working for Epworth Press (the Methodist Publishing House) in London. They were married in London in 1967 and their two children were born there. The family moved to Australia in 1973. In Brisbane, he worked for the Queensland Book Depot for 12 years and later in the Bible Society Bookshop for another 12. This was mainly part-time while he developed his writing career.

He has been writing seriously since 1985 and has now written more than 20 books. He has also engaged in theological study and has the degrees of Bachelor of Theology and Master of Theology (with merit) through the Australian College of Theology and a PhD through the University of Queensland.

Bennett is one of the world's leading authorities on William and Catherine Booth, having transcribed, edited and published their letters, plus Catherine's diary and reminiscences (now available in three PDF files on one CD). He has also penned two biographies of William Booth – *The General: William Booth* (two volumes) and *William Booth and his Salvation Army*. ■

This is an edited extract of an article that first appeared in the *Australasian Journal of Salvation Army History* which can be downloaded from [salvos.org.au/historicalsociety](http://salvos.org.au/historicalsociety)



**Author David Malcolm**  
Bennett with his subject,  
General William Booth.  
Photo: Garth Hentzschel



words Mark Hadley

## OI.

### THE CASE FOR CHRIST.

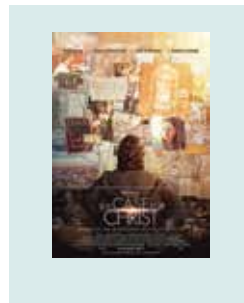
Rating: PG  
Release date: 4 May

IN THE WORLD of Christian film, if *The Shack* sat on the top of the globe, *The Case For Christ* would be its polar opposite. Both are based on best-selling books, and both will seek to win the souls of cinema audiences this month. But where the first attempts to introduce people to the Creator by appealing to their hearts, *The Case For Christ* finds God where he always planned to be found: in his Word.

*The Case For Christ* tells the story behind the book of the same name by award-winning journalist and now theologian, Lee Strobel. In

1980, Strobel was celebrating his appointment to legal affairs editor for the *Chicago Tribune*, after winning several prestigious journalism awards. At the same time, though, his family was undergoing an investigation of its own. Lee's wife Leslie was having her worldview challenged by the near-death of their daughter. Alison is prevented from fatally choking by a nurse who happened to be sitting in the same restaurant. "It's not luck," she tells them, "it's Jesus."

The comment results in derision from Lee, but leads Leslie to church. When his wife becomes a Christian, the journalist in Strobel revolts. He sets out to tear down Leslie's new faith and save her from "a cult". Strobel's Christian co-worker Kenny London suggests he go for the jugular: all of Christianity stands or falls on the claim that Jesus rose from the dead. Strobel sets out on a journey covering hundreds of miles, to interrogate historical, medical and psy-



chological experts in the hope of finding the faith's Achilles heel. What he doesn't count on is the personal journey he will take in the process.

The film takes Strobel's historical and evidential accusations very seriously. This is, after all, a story about the quest for truth and, as Strobel tells his co-workers, "... the only way to truth is through the facts". If the Christian faith is worth building your life on, it should be able to survive the closest examination. The result is an

examination of every major objection to the resurrection imaginable: the Bible accounts have been corrupted by time; the disciples went to the wrong tomb; the witnesses' accounts are fictitious, or at least biased; Jesus never died on the cross, he merely swooned ... and so the list goes on. At each point *The Case For Christ* demolishes the object in a calm, reasonable manner, without turning Strobel into a cinematic straw man. The evidence he uncovers still contains details that make him uncomfortable and accounts that are maddeningly imprecise. But as London tells him, the disciples weren't attempting to manufacture an air-tight story: "The disciples reported what happened and let the chips fall where they may."

However, *The Case For Christ* doesn't present entering into a relationship with God as a solely rational decision either. One of the historians Strobel interviews counters the journalist's enduring scepticism with the question, "When will enough evidence be enough?" Faith comes into play when Strobel realises he must be prepared to change the way he sees the world. While carrying out an investigation into a police shooting, he realises he has maligned an innocent man. He apologises, saying, "I missed the truth". The accused man replies, "You didn't want to see it". It is this scene that cements *The Case For Christ's* final truth. If our friends are to put their faith in the resurrected Jesus, they will need more than just the facts. They will need a new heart – and that only God can give.



## O2.

### THE SHACK.

Rating: PG

Release date: 25 May

*The Shack*, by any metric, is one of the new millennium's most successful Christian books. It's sold 10 million copies since its publication in 2007, spent 70 weeks at number one on the *New York Times* bestseller list, and been celebrated by Christian luminaries like Eugene Peterson and Michael W. Smith. But at the same time, it has received widespread condemnation from other leading Christians like Chuck Colson, Albert Mohler and Mark Driscoll. Is it any surprise the film version, releasing this month, is just

as controversial? Sam Worthington stars as Mack Phillips, an everyman with a loving wife and three children, including a precocious younger daughter called Missy. He occupies a pew at church and has a nodding relationship with spiritual things.

Everything seems idyllic until a family camping trip takes Mack to the verge of mental collapse. Mack's youngest goes missing. Every parent's nightmare follows, involving police search parties and a heart-stopping revelation by the FBI that Missy may be the latest victim of a child serial killer. When her bloody dress

is discovered in a rundown shack, Mack's happy life comes to an end.

In the ensuing years, Mack withdraws into himself as Missy's murder sinks in. Until one day, Worthington's character receives a note from "Papa" inviting him to return to that horrifying hovel for a reunion. Papa is the name Mack's wife uses for God, and what follows is a spiritual encounter that surpasses anything seen on the big screen. Mack meets Jesus, the Holy Spirit and the Father – a young Middle Eastern laborer, a mysterious Asian woman and a middle-aged African American woman. The Trinity has gathered at the shack to help Mack find a way through his grief.

Portrayals of God in film are always fraught with danger – how can anything so finite contain the infinite? – but *The Shack* scores well above more recent portrayals for its readiness to tackle the big questions. In just over two hours it considers the presence of pain, the nature of forgiveness, the necessity of trusting God and, of course,



why God allows bad things to happen to good people. *The Shack* is an allegory for suffering humanity's struggle with God, and as such it was always going to do some things well at the expense of others. On the positive side of the ledger the film leaves its viewers in no doubt that God remains sovereign in the worst situations, never abandons those who love him, and can bring, "... incredible good out of unspeakable tragedies".

Yet, in its determination to reveal a personal, approachable "Papa", *The Shack* abandons any concept of a holy Creator or a divine Lord. Papa is often glib and more than a bit sappy. Worst of all, the film drives a deep wedge between God and his Word. This, in short, is *The Shack's* biggest problem. The Bible's revelation of who God is, is constantly sidelined in favour of who we need him to be – from an all-embracing black woman to a mysterious oriental. It takes an evangelical faith and replaces it with a mystical belief, in which our personal perceptions ride roughshod over God's self-revelation. When it comes to God, feelings and experiences can be good guides, but they are bad masters.

*The Shack* can be safely entered by those who seek a reminder that the Father's love is never in question, but it's not a place to find a full picture of God. That resides in the Bible.

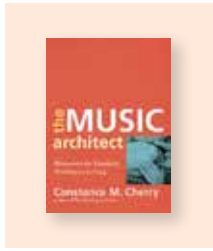
.....  
**Mark Hadley** is the culture writer for *Others* and is one of Australia's leading Christian communicators.  
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## OI.

### THE MUSIC ARCHITECT: BLUEPRINTS FOR ENGAGING WORSHIPERS IN SONG

Constance M. Cherry

Review: Captain Adam Couchman



*The Music Architect* by Constance M. Cherry seeks to “guide all persons vested in the music ministry of the local church (musicians or not)

to think more deeply and prayerfully about music in worship so that it can best fulfil its God-given purposes”.

A follow-up to *The Worship Architect*, Cherry’s latest offering is a welcome addition for those responsible for constructing public worship for the church, specifically as they consider the role music has to play in that endeavour.

In the early stages of the book, Cherry lays important foundations regarding music’s role in worship. The depth here is important and a necessary precursor to later practical considerations, including understanding the structure of worship, and choosing appropriate songs for congregational singing. The final chapters give practical guidance to those responsible for leading worship in a public setting, including the important matters of discipleship and spiritual formation.

Arguably the greatest contribution that this book makes is in shifting focus away from “style” towards “Discovering the Congregational Voice” (Chapter 8). In recent years, worship planners and leaders have designed worship around particular styles. Cherry highlights the fault in such an approach in that it “tends to focus on connecting worshipers with persons of like-minded musical preference”, whereas “[congregational] voice focuses on the

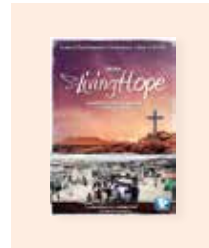
broader local context”. The calling of the church is to live out the “unity of the Spirit” (Ephesians 4:3) and this will require everyone in a local congregation to search for their shared worship voice.

This book is recommended to anyone involved in the preparation, participation or leading of worship in a local congregation. *The Music Architect* is available from **Koorong** for \$31.99.

## O2.

### LIVING HOPE

Review: Robyn Ius



If you are looking for your purpose in life, *Living Hope* is an inspiring feature-length documentary that will remind you our God is in control.

Set in Cape Town, South Africa, where 44 per cent of the community had AIDS and drug and alcoholism were wreaking havoc, it tells the story of a local church and its community hospice where God’s miracles became evident.

Beginning in the 1990s when US President George Bush implemented the Emergency Plan for Aids Relief in Africa, *Living Hope* submitted a request for support. In its submission it made it abundantly clear that “*Living Hope* seeks to reach people for Jesus Christ”.

*Living Hope* was the only church-based organisation to receive funds from the US government and was told it received it because its “integrity shined through”. About 1.7 million lives were saved through the church’s actions. Narrated by Grammy award-winning musician Joel Smallbone of *For King & Country*, this doco is well worth your time. *Living Hope* is available on DVD from **Koorong** for \$19.99.

## O3.

### THE VERY NEXT THING

Casting Crowns

Review: Kimberley Douglass



Multi-platinum, Grammy award-winning contemporary Christian band *Casting Crowns* has released a new album, *The Very Next Thing*, which will appeal to a wide range of music lovers. This collection of songs seeks to minister to people at whatever stage of life they might be experiencing, and encourages them to make the next step of their journey in love.

*The Very Next Thing* presents a range of musical styles, from soft rock to ballads, and from spirited to reflective. The group displays diverse instrumentation and vocalisation across the tracks, and there is something for everyone on the album.

Each track has been inspired by passages of Scripture and instances in the writers’ lives where God has shown his faithfulness and love.

A highlight of the album is *One Step Away*, which reminds the listener that in every moment of weakness and trial, we need only to turn to God to find him there, arms wide open, calling us home. This uplifting and inspirational CD is one to add to your collection.

*The Very Next Thing* is available from **Koorong** for \$19.99.



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# Salvos help carry burden of cyclone, flood victims

SALVATION ARMY PERSONNEL continue to be at the forefront of support for communities in the aftermath of Cyclone Debbie.

The Category 4 cyclone struck north of Mackay, North Queensland, on 28 March. It brought with it gale force winds, monsoonal rains and widespread flooding, which wreaked havoc from Townsville, in North Queensland, all the way down to Ballina in Northern NSW, leading to mass evacuations of residents in numerous areas.

Salvation Army Emergency Services teams, corps and centre leaders and members responded throughout the cyclone and subsequent flooding crises, helped locals prepare for storm and flood damage, as well as provided shelter, food and emotional support at evacuation centres during the height of the crisis. In the wake of the disaster, the emergency services teams continued providing meals for essential-service workers, and mobilising clean-up efforts in local areas.

“It was the first cyclone we’ve been in and we didn’t really know what to expect,” said Envoy Heidi Grice, Bowen Corps Leader. “We had winds of 145km/h, which were strong, but other places got more than 200km/h.”

Lieutenant Wes Bust, Corps Officer at Ballina, who has been assisting in the Lismore flood zone, says he has witnessed many selfless acts of kindness in the midst of hardship and loss.

“A number of people turned up wanting to offer their house for people to stay, with food and baked cakes to give away and non-perishable food items,” he said. “And there was a little kid that came in at Lismore with his favourite Paw Patrol gumboots to give them to a little kid who had nothing.



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The generosity of the community has been overwhelming.”

The Salvation Army continues to be an integral part of the long-term rebuilding process. Working with the Department of Communities, Child Safety and Disability Services, The Salvation Army is part of a multi-agency approach to provide affected residents with access to services offered by government and non-government agencies such as The Salvation Army, Centrelink, Red Cross and Lifeline through Recovery sites.

“At the beginning of disasters there is often a lot of help and support,” said Kim

Lee, Strategic Disaster Manager for the Australia Eastern Territory. “The Salvation Army is part of these hubs because we are in this for the long haul. It’s a long-term process to help people rebuild their lives, and not just their home.”

While most Salvation Army properties suffered only minor damage, the Lismore Family Store sustained significant flood damage when the town’s levee was breached on 31 March.

Commissioners Floyd and Tracey Tidd and National Chief Secretary Mark Campbell visited teams in Lismore and Mackay, witnessing the devastation and encouraging

## Film messages designed to bless future Salvationists

THE SALVATION ARMY Historical Society in Melbourne is calling Salvationists across Australia to film a message for future generations.

The project, “Blessings 2030”, asks young people to film an elder member of their congregation imparting wisdom for Salvationists in 2030. The one-minute films will be stored and played in 2030, to commemorate the 150th anniversary of The Salvation Army starting in Australia.

“Blessings 2030 is an opportunity for everyone who respects The Salvation Army to bless future generations by filming a message for us to share in 2030,” says Kimberley Walsh, President of the Historical Society. “This will honour our ancestors who worked hard to inspire all Australians to share more faith, hope and love towards each other.”

Asking corps across the country to set aside time after their Sunday meetings to film their messages, special meetings will be held by the Historical Society on 20 May and 18 November at Camberwell Corps from 2pm, enabling people to participate. Filmmaking classes will also be conducted at Camberwell Corps over the school holidays.

“Everyone who respects The Salvation Army has a role to play in preserving our heritage,” says Kimberley. “We also encourage people who have been served by The Salvation Army to share their gratitude and hope for 2030.”

Contributors can send their videos to Dianne Edwards at Territorial Headquarters in Blackburn, [dianne.edwards@aus.salvation-army.org](mailto:dianne.edwards@aus.salvation-army.org). Corps wanting to set up their own Blessings2030 can contact Dianne for instructions.

– Jessica Morris



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those who were serving their communities.

“It was only on the ground and standing in the midst of the aftermath of receded waters could one begin to comprehend the devastation and impact felt by individuals and communities,” said Commissioner Floyd on his return from Lismore.

The Salvation Army Cyclone Debbie Appeal, launched on 29 March, has reached \$1,021,217, including \$250,000 from the Queensland State Government and \$137,000 raised through donations received at Woolworths stores.

– Lauren Martin, Simone Worthing and Anne Halliday

01. *Lismore Family Store, in Northern NSW, was inundated with floodwaters. Photo: Tracey Lawson*

02. *Volunteers in Townsville, North Queensland packing relief provisions bound for Bowen and Proserpine.*

03. *An SAES catering van offered stranded motorists tea and coffee just outside Mackay.*

04. *Commissioner Floyd Tidd visits volunteers in Lismore during the clean-up.*

05. *Commissioners Floyd and Tracey Tidd, praised the work of the teams volunteering during the Lismore flood crisis.*

06. *Relief provisions were taken into the cyclone-affected areas of Bowen and Proserpine.*

# New flag flying for Jesus in the Blue Mountains

A NEW NAME, a new flag and a new approach to ministry has team leader Major Keith Hampton excited about The Salvation Army's future in the Blue Mountains, west of Sydney.

The region's two corps – Springwood and Upper Blue Mountains – will now become the Blue Mountains Corps, under the direction of Major Hampton.

The Upper Blue Mountains Corps building at Katoomba was sold last year and the Springwood Corps building is now the official centre of worship, known as the Faulconbridge Worship Centre. Major Hampton said this transition was about mobilising Salvationists to seek God's work and purposes across the Blue Mountains.

Lieut-Colonel Kelvin Pethybridge, Chief Secretary-in-Charge of the Australia Eastern Territory, launched this new phase of The Salvation Army's work in the region, which is part of the Nepean Hub, at a community event on Saturday 1 April, outside the historic Carrington Hotel in Katoomba.

Lieut-Colonel Pethybridge presented Major Hampton with a new Blue Mountains flag as part of the event.



*Standing in front of the new Blue Mountains Corps flag (from left) Blue Mountains Team Leader Major Keith Hampton, Lieut-Colonels Cheralynne and Kelvin Pethybridge, local businessman and Red Shield Appeal chairman Tom Colless and Area Officer Major Topher Holland.*

The launch was followed on Sunday morning by a combined hub celebration at the Faulconbridge centre. Major Hampton said one of the strongest links The Salvation Army had to the Blue Mountains community was

in the area of emergency services. "The Salvos have a significant group of community people who serve through their SAES (Salvation Army Emergency Services) team," he said. – **Anne Halliday**

## Captain Gee's spiritual journey comes full circle

VERGING ON RETIREMENT, Captain Christine Gee recently received an unexpected email. It was a call back "home" to Papua New Guinea, back to the soil on which her journey with the Lord started more than 20 years ago.

Captain Gee (pictured) took up an appointment as Territorial Director of Health, based in Port Moresby, just after Easter.

Her connection with PNG runs deep. It was in the remote highlands that she had a physical vision of Jesus and gave her heart and life to the Lord. It was this encounter that led her, 14 years ago, to Salvation Army officership. In February 2003, Christine became the first Australian to enter The Salvation Army Training College in Port Moresby, in the *Bridgebuilders* session.

"[The appointment came] as quite a surprise because I hadn't had any inkling that



I was actually going to be asked, so it did turn me upside down a bit, my thinking," she said. "I spoke to my family ... everyone was supportive and I knew in my heart that it was the right thing."

As Captain Gee settles into her new role, Majors Bruce and Gwenda Pratt are returning to Australia to take up new appointments. Major Bruce, who has served as Territorial Finance Secretary in PNG, has been appointed as Finance Team Member, Aged Care Plus, in Brisbane. Major Gwenda, who has served as Director of Schools and *Tokaut* Editor in PNG, has been appointed as Chaplain, Riverview Gardens Aged Care Plus Centre.

## Army officer honoured with prestigious university award

LIEUTENANT AMANDA HART has been honoured with a Vice Chancellor's Scholar award, at the main graduation ceremony for the University of Divinity at St Patrick's Cathedral in Melbourne.

Lieut Hart, Corps Officer at Warragul, Victoria, undertook her studies through The Salvation Army's Catherine Booth College, which is recognised as a college of the University of Divinity.

Lieut Hart's award recognised her high academic achievements which were managed alongside excellent ministry engagement with the community of Victor Harbor in South Australia, where she previously served as a corps officer.

A list of University of Divinity graduates representing The Salvation Army appears on page 53.

## Delegates inspired to surrender to Jesus' radical call

ABORIGINAL AND TORRES Strait Islander spokesperson Brooke Prentis and Captain Troy Pittaway, corps officer at Berwick, Victoria, joined speakers from Australian churches and Christian organisations to champion social justice issues at the recent Surrender Conference in Melbourne.

The annual conference brings together nine Christian social justice-based organisations for three days of thought-provoking speakers and activities, designed to equip people to live out the radical call of Jesus.

Just Salvos, The Salvation Army's Social Justice Department based in Melbourne, has been partnering with Surrender for the past seven years. Amanda Merrett, who is part of the Just Salvos team, says this connection is important in fulfilling the calling of the Army.

"Surrender is actually about equipping people to engage with those who are on the margins of society in a really distinct way," she said. "That's what sets it apart from other conferences. It is specifically about walking beside those who are in poverty, and I believe that is where God has asked The Salvation Army to engage.

"We have a lot of specialists who deal with specific issues that manifest in Australia. But we also have 150 years' experience of being a social justice movement.

"We've gone through a lot of social change and I think we have some really relevant feedback to give."

The Salvation Army contingent included 15 staff from Just Salvos as well as a large group of Salvo delegates from local corps.

– Jessica Morris

## Swordbearers session reunites for 60th anniversary



*Members of The Salvation Army Swordbearers session of cadets in the Southern Territory recently reunited for a 60th anniversary celebration. More than 600 years of combined service was represented by those who were present at the event, which was held at Inala Village in Blackburn, Melbourne. Morning worship, arranged by Major Win Barker (far left), gave way to much reminiscing about the officers' time at the Training College at the Victoria Parade campus, and the friendships formed. Family members then joined the Swordbearers for lunch. Fifty-five cadets of the Swordbearers session were commissioned at Melbourne Town Hall in January 1957.*

## Next Generation forum gives the Army's leaders a 'spirit of optimism'

THE FOUR MOST senior Salvation Army leaders in Australia have given the Army's next generation of leaders the chance to speak into the vision and thinking of the Australia One project.

Commissioners Floyd and Tracey Tidd and Colonels Mark and Julie Campbell recently spent a weekend with 30 Salvationist leaders, all aged under 40, from across Australia to hear their perspective on the future of the Army.

Commissioner Floyd, National Commander, said the Next Generation Leaders Forum, held at Catherine Booth College in Melbourne on 17-19 March, represented those who are "currently shaping the future of The Salvation Army in their lived-out expressions of mission and leadership". He said it was an exciting opportunity for senior leadership to engage with the wisdom and insight of this group of officers,

employees and soldiers who were "nominated by their leaders, peers and followers".

The weekend included sessions in which delegates were invited to wrestle with and provide direction on the difficult issues faced by national leadership, as well as raise the issues needing to be faced into the future.

Commissioner Floyd said the senior leaders experienced "an overwhelming spirit of optimism for the Army of today and into the future with a hope that we are convinced will not disappoint."

Jordan O'Brien, a 21-year-old youth leader from Sydney Congress Hall, said: "The faithfulness, transparency and humble attitudes of our leaders were evident and I came away with faith and excitement that our Army is moving in the right direction."

– Anne Halliday



*Colonel Kelvin Alley (right) and former prime minister Tony Abbott.*

## Pollie Pedal always high on Colonel Alley's agenda

FOR THE PAST decade, the annual Pollie Pedal cycling event has had a fixed place in Colonel Kelvin Alley's diary. The Salvation Army's Territorial Commander for Papua New Guinea took furlough to participate this year, once again fulfilling his role as chaplain for the journey between Albury and Sydney from 3-10 April.

Former prime minister Tony Abbott founded the Pollie Pedal in 1998 and over the years the ride, which involves many politicians, has raised millions of dollars for a range of charities. This

year the beneficiary was Soldier On, a charity that supports former Australian Defence Force personnel and their families.

"We often say that the Pollie Pedal is a family," Colonel Alley said as he prepared for his 10th successive ride. "There's a core group of the same people each year and we've grown quite close – good friends and mates."

Mr Abbott asks Colonel Alley to pray over the group before the start every year.

– **Lauren Martin**

## Territorial Youth Band set for trip of a lifetime



*The Territorial Youth Band, under the leadership of Ken Waterworth (middle right), will tour the United Kingdom this month.*

MORE THAN 30 young Salvationists from across Australia will share the Army's message with the world when the Territorial Youth Band (Australia Southern) tours the United Kingdom this month.

The band will co-headline with award-winning singer Silvie Paladino at venues across London, Liverpool, Birmingham, Hythe, Bedford, Sunderland and Morriston (Wales) from 27 May.

The highlight will be a performance for Symphonie Sounds at Symphony Hall, Birmingham, on 3 June. The event will also

feature the International Staff Band and The International Staff Songsters.

Members of the band, who auditioned for their place from corps across Australia, have been preparing for the tour since January.

"I am most looking forward to the opportunity to not only play for people in another country, but to share God's message through the pieces we play – the same message that is shared in the Army all over the world," said Jayden Wigley, a 17-year-old from Perth Fortress Corps who plays second cornet. "Being able to represent Australia over in

the UK is awesome, and sharing this with other members of the band is even better."

Jayden and his brother Nathan, 15, have travelled from Western Australia to Melbourne many times for rehearsals.

Bandmaster Ken Waterworth is delighted to be leading the tour. "I am passionate about the spiritual impact a group like the TYB can have on the lives of young musicians. In the past young lives have been changed and I believe will be changed again because of this tour."

– **Jessica Morris**

# Mission opportunity knocks for Red Shield Appeal

SALVATION ARMY CORPS and centres across Australia are gearing up for the biggest fundraising event of the year – the annual Red Shield Appeal. For Andrew Hill, however, the event is about much more than fundraising.

The Australia Eastern Territory's Community Fundraising Director says the appeal, especially the doorknock, provides a unique missional opportunity.

"Not only is the money we raise significant (\$8 million nationally), but it's the one time of the year when the Australian public says, 'Hey you can come and knock on my door, that's fine!'. So from a missional standpoint, it's almost a no-brainer," Andrew said.

One corps that embraces this ethic is Bellarine Peninsula Salvos, east of Geelong in Victoria. Captains Peter and Diane Hobbs have established a thriving ministry that is not focused around an individual corps, but a series of partnerships with the local community.

"Because you're embedded in the community you engage with your volunteer base all though the year," Peter said.

"We chat with them on social media, we go and visit their homes and workplaces and



*(Left) Captains Peter and Diane Hobbs and their children are excited about the ministry opportunities posed by the Red Shield Appeal doorknock.*

just build genuine relationship. Everyone that participates in our community, they all come and help for the doorknock because they are all passionate about the Army and what we do."

The Salvation Army this year has introduced new technology to enhance the experience for volunteer collectors and streamline the doorknock. Community collection points will this year offer tap-and-go as well as EFTPOS facilities, and the volunteer col-

lector web-app allows collectors to generate online receipts and get real-time updates on how their collection total will impact The Salvation Army's mission to give hope where it's needed most.

"When they've collected \$100 the app says, 'Hey, did you know you've given someone a bed for the night with the money you've collected'. So, this makes the volunteer experience really rich," Andrew said.

– **Lauren Martin**

## Bill Himes brings musical expertise Down Under

ONE OF THE Salvation Army's most famous musical pioneers – American composer and conductor Bill Himes – toured Australia and New Zealand in April.

Along with his wife Linda, a Bible teacher and speaker, Bill led workshops with traditional and contemporary bands, and vocal groups, in Newcastle and Sydney from 6-8 April and then on to New Zealand from 9-11 April.

Best known for his creative energy and passion for mission as the long-serving bandmaster of Chicago Staff Band, Bill and Linda also led Brisbane City Temple's Easter celebrations from 12-16 April.

Bill retired in 2015 after 38 years as Chicago Staff bandmaster, having composed 250 works in that time.

## Poutawas step out in faith for Moree ministry

JASON POUTAWA, currently serving as the Australia Eastern Territory Salvos Youth Foundation Territorial Coordinator, admits that taking on the role of overseeing The Salvation Army's mission and ministry in Moree, north-west NSW, is a step of faith.

"It would be a lot easier and more comfortable to stay where we are," he says, "but we sense that God is calling us to Moree. There are a number of things we are leaving behind that we love and adore, however, we know that God will provide for us."

And Moree is definitely the right "fit" for he and his wife Jessica (pictured), who began dating seven years ago shortly after meeting on a mission trip in Moree.

"When I was 15 I went to Moree on my first-ever mission trip and I did work experience with Adrian Kistan, who was



the Sports Ministry Coordinator at the time," Jason says.

Jason continued visiting Moree on mission trips and the mentoring he received from Adrian and Natalie Kistan

helped to shape the work among young people that he went on to do with the Oasis Youth Support Network and the Salvos Youth Foundation. Jessica has been involved in local church children's ministries at Bonnells Bay and Ryde Salvos.

In Moree, the couple will be responsible for the Gumma-Li (Gathering Place) youth and community centre.

– **Lauren Martin**

## Salvation Army's oldest surviving corps turns 150

STANDING IN THE shadows of skyscrapers in the heart of London's East End, Poplar is the oldest surviving Salvation Army corps in the world.

In the 1860s and 1870s the corps (or "mission post" as it began) was often frequented by The Salvation Army's founder, William Booth, and his family, so it was appropriate that the 150th corps anniversary weekend was led by the Army's current international leaders, General André Cox and Commissioner Silvia Cox.

The General and Commissioner Cox led a witness march from the hall to the local Queen Victoria Seaman's Rest, where an exhibition of early Poplar Corps memorabilia was on display, including one of the earliest Salvation Army flags.

At the evening "From Music Hall to Lighthouse" program, the General told the packed congregation: "This is where it all began. William Booth would be proud and pleased to see that The Salvation Army in Poplar is still fulfilling the mission of God; being present in the community, preaching



*The General and Commissioner Silvia Cox meet the "Pearlies" in Poplar.*

the gospel message and meeting human need without discrimination. We cannot disconnect the gospel message from meeting those in need." General Cox admitted that being in such a historic location almost gave him

goose bumps but warned: "We need to promote Christ and not The Salvation Army". For the full story, go to [salvationarmy.org/ihq/news/inr210317](http://salvationarmy.org/ihq/news/inr210317)

– Major Richard Mingay

## Crippling drought in Kenya a 'humanitarian crisis'

GENERAL ANDRÉ COX, world leader of The Salvation Army, describes the drought and crop failure in different parts of Africa as causing a "humanitarian crisis of staggering proportions".

The Army's response to the widespread famine is focused in northern Kenya, where the country's president has declared a national disaster in 23 counties.

In Turkana, officers from the Kenya West Territory are on the front line of serving communities where hunger, starvation and disease are a daily occurrence. More than 8000 men, women and children are being provided with emergency food supplies. Ongoing development work is also helping to equip community members to cope with the effects of a lack of rainfall.



*An Army worker digs a borehole in Turkana, Kenya.*

Meanwhile, in Isiola – the worst-affected county – The Salvation Army has just completed the drilling of a borehole. This will provide immediate access to safe drinking water and also enable the community to irrigate their crops and ensure their livestock are well cared for.

## Swedish immigrant centre fit for king's visit

THE SALVATION ARMY in Sweden hosted a visit by King Carl XVI Gustaf to a centre in the Stockholm suburb of Akalla. For 21 years, The Salvation Army centre in Akalla has been working to break the isolation and social exclusion that is experienced by many immigrant women, helping them and their children to learn Swedish and supporting them in their efforts to find employment.

The King primarily visited the centre to meet Madeleine Sundell, The Salvation Army's Social Justice Secretary and National Anti-Human Trafficking Coordinator.

The King then met the foreign-born women who are being assisted through the centre.

– Lars Beijer



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# ENROLMENTS

## ARMIDALE CORPS NSW



GRACE MURRAY (second from left) and Rodney Brien (far right) were recently enrolled as senior soldiers by Grace's father and Corps Officer, Captain Dale Murray (left) at Armidale. Jenny Funnell (centre) was also accepted as an adherent. Captain Darlene Murray is also pictured.

## WAROONA OUTREACH WA



JANELLE TWADDLE was enrolled as a senior soldier at Waroona Outreach by Captain Erica Cossington of Mandurah Corps, on Sunday 12 March. Pictured with Janelle are other Waroona soldiers, Cheryl Ciccotosto, Alice Handley and Shirley Templeman Twells.

## MANNINGHAM CORPS VIC



ON SUNDAY 19 March, Lynn and Richard Beardmore were enrolled as senior soldiers, and Toni and Caleb Freeman were accepted as adherents. Pictured (from left) are Captain Railton Hill, Caleb and Toni, and Lynn and Richard.

## PORT AUGUSTA SA



ON 26 MARCH, captain Michael Johnson (left) enrolled new senior soldier Wendy Medwin, pictured with prayer partner Chris, at Port Augusta Corps.

## CESSNOCK CORPS NSW



CESSNOCK CORPS accepted Trevina Tiveman and Troy Thomas as adherents on Sunday 9 April. Trevina and Troy are pictured with flagbearer Brian McCready.

others

## Send us your enrolment stories.

We want to share your stories about recently enrolled junior and senior soldiers, and accepted adherents. Please send details, including date of enrolment, name of the corps or centre, name of enrolling officer(s), name of soldier(s) and/or adherent(s), and a high-resolution photo of the individual/group, to Simone Worthing at [simone.worthing@ae.salvationarmy.org](mailto:simone.worthing@ae.salvationarmy.org)



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Role descriptions are available on request. All enquiries should be directed to: **Lieut-Colonel Dina Ismael, Chief Secretary, The Salvation Army Papua New Guinea Territory.** Email: [dina.ismael@png.salvationarmy.org](mailto:dina.ismael@png.salvationarmy.org)

LIEUT-COLONEL SANDRA CALLANDER



LIEUTENANT-COLONEL Sandra Callander was promoted to glory at Doncaster East, Victoria, on 24 March, aged 73. She was surrounded by family members when she passed away at Millward Nursing Home. Her funeral service was conducted by Lieutenant-Colonel Ian Callander at Box Hill Salvation Army on 31 March.

Sandra Rae Paton was born to Alfred and Dorothy Paton on 7 January 1944. She was employed as a teacher of the deaf from 1963-1966, and while attending the Moreland Corps, met Peter Callander. They were married in 1964 and two years later, they commenced their training as Salvation Army officers in the *Witnesses to the Faith* session.

Throughout their ministry, Sandra and Peter served in Australia and across five international territories. They were corps officers in Smithton (out-training appointment), Frankston, Glenroy, Brunswick, Whyalla and Unley, Malvern and Norwood. Sandra also served as the Divisional League of Mercy Secretary for four years in South Australia and Divisional Director for Women's Organisations in Tasmania.

In the Indonesia Territory, Sandra was appointed to the William Booth Hospital in Surabaya and Manager for the Community Development Program in Palu. She served as the Divisional Director for Women's Organisations and the Divisional Social Services Secretary in the New Zealand Southern Division, and was later appointed to the Hong Kong and Macau Command as the Command Secretary for Women's Organisations.

Sandra was a chaplain at The Basin Rehabilitation Centre, until a three-month pro-tem appointment took the Callanders to regional leadership in the Taiwan Region. They retired from active service in July 2005 and took up another pro-tem divisional leadership appointment in Moldova, Eastern Europe Territory, during 2007.

Sandra will be remembered as a beautiful woman of God who loved to connect with people from other cultures, welcome new people to the corps and host meals in her

home. Her family was a wonderful source of joy and Sandra loved to spend time with her grandchildren and visit family in Adelaide and New Zealand. She also enjoyed travelling with the caravan club, spending time in the garden and cooking.

RON DEANS



RONALD STEWART Deans was promoted to glory on 9 November 2016, aged 88. A committal service, led by Captain Louise Beamish, was held at Pampoolah Crematorium, near Taree, on 14 November. This was followed by a Thanksgiving Service, commemorating Ron's life and service to God, at the Taree Salvation Army Citadel, also led by Captain Beamish.

The service was attended by more than 150 family, friends and fellow Salvationists, some of whom travelled a great distance. A composite band gave musical support at the service. Family tributes were given by sons Graham and Brian, and the corps tribute by Alan Brewer. Ron had chosen the songs and Scripture reading for the service.

Ron decided to become a Salvation Army officer in the late 1940s. Leaving Inverell Corps for the Officer Training College in Sydney, he joined the *Peacemakers* session of cadets in 1949. It was here that he met Lieutenant Gwen Carpenter, who became his life partner.

Ron's first appointment was at the training college, followed by a corps appointment at Windsor in 1951. After marriage to Gwen in 1952, they both served as corps officers at Kandos, Penrith, Canowindra, Leeton, Leichhardt, Kingaroy and Kalbar.

Following active service, Ron and Gwen and their family settled in Sydney, attending Earlwood Corps. Ron led a Bible study, was a bandsman and songster and was the corps treasurer. Ron and Gwen then retired to Old Bar, on the NSW Mid North Coast, becoming members of the Taree Corps. Ron's passions in life were family, studying God's Word, leading Bible study groups and being a prayer warrior.

Ron was a wonderful husband, father, grandfather and great-grandfather. His love for his family was inspirational and his

prayerful support and wise counsel impacted everyone.

MARILYN CROSS



MARILYN (DALE) Cross was promoted to glory on 6 March, aged 67. Her Thanksgiving Service was conducted by Major Bill Mole. Dale had chosen the Scripture reading and songs, one of which was *O Perfect Love*, which had been sung on her wedding day.

Tributes were paid by her family, grandchildren and close friends Norma Shume and Judith Sanders. During a time of reflection and photographic tribute, daughter Genelle sang one of her mother's favourite songs, *Smile*. Dale's last wish was for everyone to love and look after one another. Her life reflected that of Jesus and the challenge given by Major Mole was that our lives, too, would reflect him.

Dale was born on 29 May 1949 in Lismore, northern NSW. The family attended the Lismore Corps, where Dale became a junior soldier and later taught in Sunday school and played the timbrel.

Dale married Len Cross on 27 July 1968. They had four children – daughter Jolynn, twins Darren and Sharlene and youngest daughter Genelle. She was very involved in the lives of her children and later her four grandchildren, who were her life and gave her a reason to keep fighting her illness.

On moving to Sydney in 1971, the family attended Belmore, Toongabbie and most recently Parramatta Corps. Twenty years ago, Dale was diagnosed with trigeminal neuralgia, then 12 years ago mycosis fungoides, a form of lymphoma.

Dale was a beautiful, caring and totally selfless woman who never complained and whose main concern was the needs of others.

others

Items for the Tributes section can be submitted via email: [others@aus.salvationarmy.org](mailto:others@aus.salvationarmy.org) or by post: *Others* Magazine, 261-265 Chalmers St, Redfern, NSW, 2016. Please restrict items to about 250 words, and include a high-res photo.

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**ABOUT PEOPLE**


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**APPOINTMENTS**

*Effective immediately:* Major Graeme **Craig**, Operations Manager, Mission Development.

*Effective 1 April:* Major Donna **Bryan**, Assistant Territorial Archivist, Territorial Archives and Museum.

**ADDITIONAL APPOINTMENTS**

Major Angela **Watson**, Senior Chaplain, Tasmania Division; Lieutenant Marie **Kovacs**, Chaplain, Royal Children's Hospital, State Social Command (Victoria); Major Sandy **MacDonald**, Strategic Team Leader for Canberra South/Monaro Hub; Lieutenants Christopher and Nichole **Maxwell**, Strategic Team Leaders, Canberra North/Goulburn Hub.

**BEREAVEMENT**

Major Diane **Maxwell**, of her father, Neville **Ball**; Lieut-Colonel Peter **Callander**, of his wife, Lieut-Colonel Sandra Rae **Callander**, on 24 March; Major Gary **Craig**, and Major Graeme **Craig**, of their mother, Valerie Jean **Craig**, on 29 March; Captain Erica **Cossington**, of her father, Hugh **Davies**, on 29 March; Captain Kaye **Barber**, of her stepson Andrew, on 8 April; Captain Patsy **Shadbolt** of her mother, Polly **Waikaho**.

**PROMOTED TO GLORY**

Lieut-Colonel Sandra Rae **Callander**, on 24 March; Major Marjorie **Brown**, on 6 April.

**GRADUATES OF CATHERINE BOOTH COLLEGE**

Graduate Diploma in Systematic Theology: Captain Brenda **Young**, Rebecca **Walker**

Graduate Diploma in Theology: Captain Anne **Hill**, Major Andrew **Craib**

Bachelor of Ministry: Lieutenant Gemma **Keogh**, Lieutenant Erin **Mains**, Lieutenant Jacqueline **Milkins**

Bachelor of Theology: Captain Annita **Allman**, Captain Peter **Brookshaw**, Captain Megan **Dale**, Lieutenant Amanda **Hart** (Vice Chancellor's Scholar)

Advanced Diploma in Ministry: Lieutenant Claire **Jones**

Advanced Diploma in Theology: Lieutenant Harriet **Farquhar**, Envoy Bronwyn **Bithell**, Lieut Jordan **Innes**, Lieut Sarah **Innes**

Advanced Diploma in Theology and Ministry: Captain Aaron **Stobie**, Lieutenant Dale **Allan**, Lieutenant Elizabeth **Kang**, Lieutenant Dale **Saunders**, Lieut Michael **Nally**, Lieut Dianne **Size**, Lieut Tim **Size**, Michelle **Smith**, Sarah **Thompson**, Lieut Lynne **Turnbull**, Lucy **Vandy**

**GRADUATES OF STIRLING THEOLOGICAL COLLEGE**

Graduate Certificate in Supervision: Major Tracey **English**, Major Lynda **Van Gaalen-Prentice**

**GRADUATE OF TRINITY COLLEGE**

Graduate Diploma in Theology: Caitlin **Hallett**

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**ENGAGEMENT CALENDAR**


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**COMMISSIONERS FLOYD (NATIONAL COMMANDER) AND TRACEY TIDD**

Brisbane Sun 7 May - God's Sports Arena, Brisbane City Temple

Melbourne Sat 27 - Sun 28 May - Red Shield Appeal Doorknock Weekend

# Commissioner Tracey only

\* Commissioner Floyd only

**COLONELS MARK (NATIONAL CHIEF SECRETARY) AND JULIE CAMPBELL**

Darwin Tues 2 - Thurs 4 May Northern Territory Officers Fellowship

Melbourne Tues 11 May RSA Fundraising Breakfast

Sydney Fri 12 May Street Level

\*Melbourne Tues 16 - Wed 17 May National Council of Churches Safe Church Conference

Melbourne Fri 19 May National Executive Leaders Conference

Melbourne Sat 20 - Sun 21 May Australia One Steering Committee

Sydney Sat 27 - Sun 28 May Red Shield Appeal Doorknock

\* Colonel Mark only

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

Darwin Tues 2 - Fri 5 May Northern Territory Officers Fellowship

#Melbourne Mon 8 - Tues 9 May Next Level Training

Melbourne Thurs 11 May RSA Fundraising Breakfast

\*Melbourne Tues 16 - Wed 17 May National Council of Churches Safe Church Conference

Melbourne Fri 19 May Myer Community Event

Sat 27 - Sun 28 May Red Shield Appeal Doorknock

# Colonel Karyn only

\* Colonel Graeme only

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

Sydney Thurs 4 May 2017 Red Shield Appeal Launch - Westin Hotel Sydney

Bankstown Sun 7 May 2017 Specialising at Bankstown Corps - 10:00am service followed by community morning tea

#Bexley North Mon 15 May 2017 Salvos Women Seminar - School for Officer Training

Melbourne Tues 16 - Wed 17 May 2017 Safe a Churches Conference - Jasper Hotel Melbourne

\*Bexley North Tues 23 May 2017 Leadership Lecture - School for Officer Training

Sydney Sat 27 - Sun 28 May 2017 Red Shield Appeal Doorknock weekend

# Lieutenant-Colonel Cheralynne only

\* Lieutenant-Colonel Kelvin only

# Music the key to my faith in God.

WORDS | BAILEY LAKE

MY GRANDPARENTS AND great-grandparents have attended The Salvation Army all their lives. I was dedicated at the Geelong Corps as a baby, but it wasn't until I was 13 that I started attending regularly.

My younger years weren't easy. When I was five my parents separated, which put me in a state of confusion and left me with some pretty tough questions. I lived with my mother for most of my childhood. I reconnected with The Salvation Army in my early teenage years through music. I was always fascinated by the sound of the brass band at Geelong Corps. It was loud, "shiny" and something I wanted to be part of.

When I was 12, my dad took me to the Army hall one Friday night for a cornet lesson. After that, all I wanted to do in my spare time was practise. Over the next few months I practised almost every day until my grandpa invited me to band practice one Wednesday night. As I developed in the band, I also became closer with the people of the corps and started attending the youth group on Friday nights. This is where I met some of my closest friends and people I am still close to today.

The first time I felt I called to soldiery was when I was 14. It was at the Summer Carnival youth camp that I attend each year. After the speaker gave an invitation, I decided that I wanted to follow Jesus and I let him into my heart. The next night, something inside me felt soldiery would help keep my commitment solid and be something that would inspire me and help me to become a better person.

In the following months I had my ups and downs, as a lot of people do in their teen years. I found myself losing interest in the Army and I stopped attending church regularly. By not committing to church, my commitment to God grew weak. Once again, however, it was music that brought me back to church.

I joined the Just Brass program at South Barwon Corps in 2015 and also began playing in the corps band. As hard as it was at the time to leave my grandparents and the connections I had made at Geelong Corps, I can confidently say that the move was the best thing for me. I stepped up into the solo cornet section of the corps band, became the band captain in the Just Brass youth band, received a scholarship to Christian College Geelong and, more recently, became a member of the Territorial Youth Band.

*"I have grown a lot spiritually. I'm in a small group and I have started to learn a lot more about Christianity. I have started to depend on God for a lot of things that I have been feeling troubled about."*

It was only last October, after another youth camp, that I felt the call to soldiery once again. After some conversations with James Ashley (youth worker) I found myself in soldiery classes and then I was enrolled as a senior soldier on Sunday 5 February.

I have grown a lot spiritually. I'm in a



Bailey Lake shares his testimony after being enrolled as a senior soldier in February.

.....

small group and I have started to learn a lot more about Christianity. I have started to depend on God for a lot of things that I have been feeling troubled about. I see soldiery as the perfect way to shield myself from the sin that I see some non-Christian friends getting into, and the perfect way to set an example to my mates and display my faith in God.

Today I can confidently declare that I no longer *hope* there is a God out there, but that I *know* there is a God and he is looking over me, guiding me and lighting the way forward in my life. ■



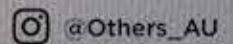
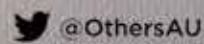
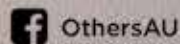
# others

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MAY 27-28, 2017