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Fighting against the injustice that breaks the heart of God

others

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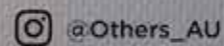
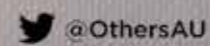
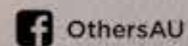
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Drawing inspiration from Booth's rallying cry.

SCOTT SIMPSON | MANAGING EDITOR

A REMARKABLE ARTICLE appeared in the *Sydney Morning Herald* and *The Age* at Easter. It was written by Ross Gittins, the highly respected veteran economics editor of the *Herald* and economic columnist for *The Age*, and was remarkable for the candour with which he revealed that much of his thinking these days, at least in the political and economic spheres, is influenced by the Christian values he was taught as a child. That he was allowed to so candidly express these views in an era in which the Christian foundations on which Western society has been built are increasingly mocked, with the media regularly leading the charge, was striking.

Gittins' Easter article was inspired by those readers of his regular column in these newspapers, who, as he put it, "want to consign me to a party-political pigeonhole. 'He's only saying that because he's Liberal/Labor/Green/Callithumpian.'" His response to those accusations was to write: "I have a lot of strong views, and I hope it isn't hard to detect an internal consistency in them, but they're not driven by loyalty to any party ... If you must pigeonhole me, I don't mind you saying this: 'He's only saying that because he grew up in the Salvos – and hasn't managed to shake it all off.'"

Gittins, as he revealed, was raised in The Salvation Army. So, it's no surprise that the towering figure of William Booth has left an indelible mark on him. Having established with his readers his Christian upbringing, Gittins continues: "The more unimpressed I've become with party politics and economic orthodoxy, the more I've fallen back on the values I imbibed as a youth, reading about the Salvos' daring, disreputable and sometimes law-breaking exploits in their early days."

He then quotes a famous Booth sermon, in which the founder of The Salvation Army, pleading the case of the poor and destitute, thunders: "Brought it all on

themselves, you say? Perhaps so. But that does not excuse our assisting them ... But what shall we do? Content ourselves by singing a hymn? Offering a prayer? Or giving a little good advice? No! Ten thousand times no! We will pity them, feed them, reclaim them, employ them. Perhaps we shall fail with many. Quite likely. But our business is to help them all the same. And that in the most practical, economical and Christlike manner."

You could say that this memorable sermon by Booth frames much of what appears in this issue of *Others*. Many of the articles, either directly or indirectly, point us back to those heady early days of The Salvation Army when those on the margins of society were the focus of so much of its ministry.

We start with our cover story, which provides a window into the work of 614 Corps in inner-Melbourne, and in particular Majors Brendan and Sandra Nottle who have overseen this flourishing ministry for the past 15 years. We also acknowledge Refugee Week (18–24 June) by taking a look at just some of the work that the Army is doing with people who have shown tremendous courage and endured incredible hardship to make their way to Australia, where they are now seeking refuge. And then there's our focus on Mission Statement 4, "Working for Justice", in which we profile Nikki Capp and the brothel ministry she coordinates.

All of these articles echo that rallying cry of William Booth more than a century ago. Like Gittins, may we also be inspired by those daring and at times disreputable exploits that epitomised the early days of The Salvation Army. ■

Scott Simpson is the Managing Editor of *Others*





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The 'do-it-yourself' message that the movie industry is selling our kids with the release of three blockbuster children's films this month. Read our culture writer Mark Hadley's perspective in his The Big Picture column.



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Bruce Redman

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COMMISSIONER FLOYD TIDD

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for Communications
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Staff Writer
JESSICA MORRIS

Contributors
BILL SIMPSON
MARK HADLEY
BARRY GITTINS

Graphic Designer
CRISTINA BARON

Subscriptions and Advertising
JAN MAGOR

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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 a fairer world

Sharing the love of Jesus by working for justice

WORDS | COMMISSIONER FLOYD TIDD

AFTER THE EXCITEMENT of hearing your child say “mama” or “dadda” for the first time, there soon comes a time when all we seem to hear is: “It’s not fair”. From the earliest years, there is an innate sense of what is fair and just, and a need to see fairness and justice prevail. There is still a need for a voice to call out for justice, but there remains, as well, a need for a people to work for justice.

The Salvation Army, as a Christian movement dedicated to sharing the love of Jesus, has from its earliest days spoken against injustice and worked for justice.

Gary Haugen, in his book *Good News About Injustice*, states: “Justice occurs on earth when power and authority between people is exercised in conformity with God’s standards of moral excellence.” Against the backdrop of the use of the key Hebrew and Greek words for “justice” in Scripture over a thousand times, we see Jesus proclaim the Kingdom of God as a kingdom of justice and peace.

In his sermon on the mount, Jesus calls his disciples to “seek first the Kingdom of God and his righteousness”. The Bible defines “righteousness” in an understanding similar to “justice”, or “the way things ought to be”. The life and ministry of Jesus makes it obvious that salvation and justice are inextricably linked.

We are called to pray for this kingdom to come in all its fullness. We are compelled to work in partnership with God to see that this kingdom becomes a reality in our world. Jesus, who came to establish the Kingdom of God, invites us not only into a personal

relationship with him but into a partnership with him in his “kingdom project”. The partnership includes picking up our cross to serve others and stand as Jesus did, close to the oppressed, the exploited and the victim in unjust situations.

As a holiness movement, we hear again the words attributed to John Wesley: “There is no holiness but social holiness”, and are reminded that Christians are to be engaged in the work of establishing the “Kingdom of God”, including the attempts to effect reforms in human society. Justice is intrinsic to the being and action of God and must be reflected in his kingdom and through his people. God calls us to practise justice and correct inequity in all forms of power relationships.

Into a world of injustice and oppression at the hands of abusive power relationships, God shared his love by sending Jesus to establish his kingdom, a kingdom of justice and peace. In our world today, yet plagued by injustice, can there be any credible sharing of the love of Jesus without a commitment to work for justice – to see his kingdom come?

May we as his Army of salvation, walk humbly with our God, walk kindly with the earth and all who share it, and work for justice until it rolls down like mighty waters and flows like a never-failing stream (Micah 6:8). ■

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





Japan Territory: Meeting long-term needs in disaster response.

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

The Salvation Army operates from its headquarters in Japan's capital, Tokyo. The Army also administers two hospitals, four children's homes, five day nurseries, three men's residences, two women's residences, two residential rehabilitation centres, two homes for the aged, a hostel and two senior citizens' housing and care centres.

Since the devastating tsunami in March 2011 and the Kumamoto earthquake in 2016, The Army in Japan has focused on relief work and meeting long-term needs. It has had many opportunities to show God's love and care to people in need through this extended period of recovery, offering practical help and pastoral care.

With 98 per cent of Japan's 127 million people having Shinto and Buddhist beliefs, Japanese Salvationists have been focusing on sharing the gospel with family members, encouraging them to seek God.

The Salvation Army in Japan is known as Kyuu-Sei-Gun (Save-World-Army).

HISTORY

In 1895, a group of 13 pioneer British officers, under the leadership of Colonel Edward Wright, arrived in Yokohama,

Japan, to start the work of The Salvation Army.

In spite of great difficulties, including wars and economic depression, the ministry germinated and grew.

Gunpei Yamamuro, a young man who, as a student, had experienced conversion and recognised the need for practical Christianity, and sought to express it, heard about the arrival of The Salvation Army, and was introduced to Colonel Wright. Gunpei contributed much to the early development of The Salvation Army in Japan, became the first commissioned Japanese officer and Japanese Territorial Commander. [Commissioner] Gunpei Yamamuro also wrote *The Common People's Gospel*, which has been reprinted more than 500 times.

Aizo Muramatsu, a former parliamentarian who had served time in prison where he was converted to Christianity, was also instrumental in the early work of the Army. He and his wife became officers, serving the many mistreated women with whom the Army was working at the time.

In response to The Salvation Army's challenge to legal prostitution, which included a visit to the prostitutes' district

At a glance

- ❶ Corps: 44
- ❷ Outposts: 12
- ❸ Divisions: 4
- ❹ Adherents: 18
- ❺ Institutions: 15
- ❻ Hospitals: 2



to distribute a special edition of the *War Cry* that offered help and protection for women, laws were changed and The Salvation Army became a visible, well-known and respected movement in the country.

The first ambulance in Japan was used at the Booth Memorial Tuberculosis Sanatorium in 1923.

During World War Two, The Salvation Army was forced to cut all its international links, and endured great suffering. Brigadier Charles Davidson reopened the work after the war. The Salvation Army has a special relationship

with the imperial family of Japan and, except for General George Carpenter who was General during World War Two, all Salvation Army leaders have been granted an audience with the emperor and empress.

The territory is now in its fourth and fifth generations, and is fully self-supporting.

TSUNAMI RELIEF

On 11 March 2011, a magnitude-9 earthquake shook north-eastern Japan, unleashing a savage tsunami that killed almost 16,000 people, with more than 2500 still missing. More than 230,000 homes were destroyed, 561 square

Senior Soldiers

2484

Employees

1297

Junior Soldiers

87

Officers

169

(72 active, 97 retired)

will administer research, development and the monitoring of six projects for school children, senior citizens, people experiencing intellectual challenges and women.

The Salvation Army also facilitated the building of temporary shops in villages to stimulate local economies. In addition to the shopping centre, The Salvation Army in Japan, supported by The Salvation Army World Service Office, assisted Onagawa's local fishermen's union – the lifeblood of the community, as commercial fishing and related industries accounted for 85 percent of jobs.

The focus areas included productive use of remaining boats, as well as providing vehicles, equipment and new boats to be prepared for future fishing seasons. The Army also helped local schools and neighbourhoods with equipment and supplies to better prepare for future disasters. Similar efforts were established in other hard-hit coastal towns, such as Ofunato and Minnamisanriku.



The Salvation Army helped provide emergency relief to thousands of people following the March 2011 earthquake and tsunami.



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Truth in a time of fake news.

Can we believe what we read anymore?

WORDS | [BRUCE REDMAN](#)

WHAT IS TRUTH? It's a question that has dominated philosophy for centuries. Now, in an era of "fake news", it's perhaps an even more important question for us to consider. If, as Alan Barth suggested in the 1940s, journalism is the "first rough draft of history", isn't it essential that we diligently sift out the real from the ubiquitous fake?

"Fake news" is a new concept for many people. It rose to prominence during the recent US presidential election and the tumultuous initial days of Donald Trump's presidency. Questionable stories about hackers, bugging, personal and professional indiscretions and political propaganda designed to sway the election proliferated. Although much of "fake news" is driven by social media and its inherent "clickbait", it has never before had such an impact on our perception of daily news.

In early March, even the United Nations weighed in on how the prevalence of "fake news", propaganda and media demonisation has the potential to adversely affect "freedom of expression". David Kaye, a UN special investigator, said: "Fake

news' has emerged as a global topic of concern and there is a risk that efforts to counter it could lead to censorship, the suppression of critical thinking and other approaches contrary to human rights law". Truth at an international or local level is important to us. We have come to trust "the news" and journalists (our interface with news) to present the "truth" for our daily contemplation and digestion. Most people are careful in their choice of official news sources and services, but social media continually distracts us with noisy "news", and we can't help but be a consumer of it.

Good journalism with its inherent ethics and engaging storytelling is the key to great news. Journalists have the responsibility to uncover the "facts" and report without an inherent bias or personal agenda. The question, though, is can the mass media just report and reflect "reality" without some degree of filtration, shaping or – heaven forbid – "spin"? People (like journalists and editors) and news outlets, with their embedded agendas, often get in the way. That's by no means "fake news", but it does ultimately influence truth.

According to science, truth is an absolute, espoused by theory, proven by physical evidence, repeatable by experiment. In religion, truth is paramount as it promotes a solid and established system of beliefs, driven by rules of adherence and guidance of human behaviour. Jesus said that he and his teachings are "the way, the truth, and the life". For the post-modernist, truth is a fluid, relative, moveable feast based on individual perception, feelings, perspective or culture. In a world

where this belief system abounds, "fake news" is a convenient tool to confuse and undermine the "system". If there are no absolutes then how can we possibly measure truth?

Many audiences now struggle to distinguish between legitimate news with real facts and exaggerated untruths which are at best mischievous entertainment and at worst insidious manipulation. At a time when people seem to be increasingly sensitive to the effects of the world's machinations and supposedly outraged or offended the moment a Facebook post or tweet appears, "fake news" thrives. Someone reads, hears or sees something and they immediately share it via social media without serious consideration or fact checking. Outrage is addictive and hungry and "fake news" feeds it. How then do we defend ourselves against "fake news" and promote real truth in news?

Jesus said that we will "know the truth, and the truth will set you free" (John 8:32). We need to test our news sources and look beyond the enticing "clickbait". We need to financially support and promote good journalism that is diverse, unencumbered by public relations and promotes truth above all things.

We need to further develop the enquiring minds of our children to practice critical thinking, to recognise the trivial and to dismiss disinformation. We need to emphasise the importance of truth and restore its sanctity in our lives. ■

.....
Dr Bruce Redman is The Salvation Army's National Editor-in-Chief



WORTH QUOTING. | A salvation that does not lead to service is no salvation at all. — **Catherine Booth**

Dylan was on the right track.

But Jesus and the snake guy got it right

WORDS | [DANIELLE STRICKLAND](#)



WHAT DO THE WORDS of an outlaw Rabbi, a poet rock star and a guy who feels like a snake have in common? An odd question, but I'll begin to answer it with the biblical character of Nicodemus.

Our outlaw Rabbi, Jesus, meets with Nicodemus in the gospel of John, chapter 3. It is an encounter that happens at night because Nicodemus is fearful of his fellow upstanding religious friends finding out who he is meeting with. But Nicodemus has important questions about the weightier things of life and has no one else to ask.

Jesus tells Nicodemus that he needs to be "born again"; not physically, but spiritually. Jesus says he needs to experience an internal awakening. When I read this passage I always think about the movie *The Matrix*. I know it dates me, but I can't help thinking about all those humans plugged into pods that program their brains to think they are living – but they are just sitting in a virtual uterus, not really living at all. The born-again experience Jesus is talking about is the equivalent of taking the "red pill" in the movie and choosing to wake up to a real life. It is a harsh awakening for Neo (in *The Matrix*) and the beginning of a transforming journey for Nicodemus (look at John 19:39).

Some people would suggest that being born again is a moment – a spiritual experience that happens once. And I think I

know what they mean. Many people can witness to this significant "a-ha" moment of utter awareness of a power greater than themselves (God), expressing love and a sacred invitation to live a deeper truth. This is often accompanied by a sense of regret at having wasted so many precious years on things that didn't matter and breaking the essence of our humanity and potential by senseless acts of selfishness (sin).

This, in turn, culminates in a moment of surrender, forgiveness and acceptance as we start to comprehend the person of Jesus and the act of his sacrifice being the deepest love ever expressed and offered. To receive this love is the most beautiful of things to witness and encounter. The sacred eternity entering the everyday ordinary – bringing people into the real life of the spirit. I don't doubt that experience. I've had one. What I've come to discover is that far from the end of Jesus' instructions, a born-again experience is the beginning. And what I mean is that what Jesus actually says to Nicodemus is not that he must be born again (singular) but born again (plural). In other words, what Jesus actually says to Nicodemus is, "you must be born again, born again, born again, born again ..."

Which means, among many things, that poet rock star Bob Dylan was right when he sang, "He not busy being born is busy dying". I think he sang the truth.

This all hit home recently during a group discussion I was in. While sharing about events in our lives, a guy in the group explained that he felt like a snake. To be honest, initially I was a little creeped out. I'm not into snakes. But he went on to say that he felt like he kept shedding his own skin. His life was expanding, his capacities increasing, his awareness of God's direction and leading was enlarging his life and he found that his old "container" or "skin" just didn't fit. He had to keep letting it go.

The image went from creepy to awesome in a hurry for me. I couldn't shake it because I kept resonating with the words of Jesus to Nicodemus all those years ago, and echoing through the lyrics of Dylan. Which leads me to pray that I want to keep being born again. I want my interior life to keep expanding so that I can keep shedding what I used to be and what I used to think.

I guess as a Jesus follower I'm more into snakes than I thought. ■

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** This article is an edited version of Danielle Strickland's blog daniellestrickland.com/blog/*

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Danielle Strickland is the Territorial Social Justice Secretary in The Salvation Army USA Western Territory



WORTH QUOTING. | To be a Christian without prayer is no more possible than to be alive without breathing. — Martin Luther

There's no 'I' in 'others'.

Jumping off the selfish bandwagon

WORDS | LAURIE ROBERTSON

I GREW UP IN A strong-willed, put-it-all-on-the-table, loving family. Opinions were encouraged, challenged and robustly discussed within boundaries set usually by my parents and then thoroughly tested by me and sometimes my sister.

Fun, curiosity, learning, hospitality, adaptability, courage, determination, persistence, solution finding, generosity, decision making, standing up for the vulnerable, being inclusive and reaching out to others became foundational life attributes from my family. All of this formed in me a deep desire to be someone who does his best to care for people.

My parents had a massively positive influence on the lives of those who interacted with them. Their strong, friendly personalities, honesty and solution-finding actions provided the impetus for them to be involved in life transformation. They reached out through practical assistance, encouraging words, giving time, humour/storytelling, listening, and advising – with Mum adding the incalculable dimensions of active Christian faith and prayer. Long before I heard of the legendary William Booth “Others” telegram story – where he supposedly sent this one-word message to Salvationists around the world – I was fully immersed in the concept of “Others”.

Because of my mother’s teaching I learnt very early on that Jesus has people as his

number one priority. The Bible contains account after account of God reaching out to people at his own expense. He urges us to do the same. In fact, it’s mandatory for Jesus followers. Christianity is not about selfishly securing eternal safety just for me or keeping only for myself the exhilarating times of discussion with God, his weight-lifting, freedom-bringing forgiveness and Christ-infused confidence. Our God stuff is not just for us. It is to be shared.

Caring for people by journeying with them, helping them grow and develop their spiritual, emotional, intellectual and physical capacities are essential outcomes for Christians. Can each of us do every part of it? No. Can we play our part in it happening? Yes. Can we be innovative in how we do this? Yes. Will we each do it differently? Yes. Can introverts and extroverts both do this well? Yes. Is our generation too selfish to helpfully interact with other people? No.

It riles me when I hear about whole age generations being labelled by “experts”. I want to de-test many of the supposedly tested generalised statements that have been made. I think every generation from my Baby Boomer generation on, has been labelled as the “I” or “Me” generation. It has been said that selfishness is at the heart of each of these generations. Really? Rubbish!

God made each of us unique. In every generation there are selfish and unselfish people. So, are our generations more “I” than those that have gone before? No. Just look back to the Roman Empire, the Greeks and Alexander the Great, the Vikings, and the British who settled Australia, to name a few. They were so focused on themselves that they crushed anyone who went against them. Yet even within those eras there were people who caringly reached out to others. Like so many people, young and old, I am sold out



to doing my bit to help someone move positively forward in their life. I love that The Salvation Army has “Others” badges and T-shirts available and that we quote Catherine Booth: “You are not here in the world for yourself. You have been sent here for others. The world is waiting for you.”

I am overjoyed that there are passionate people making healthy community-transforming plans while actively serving Jesus right where they live and work. Salvos and those connected with the Army are joining together in a revolution of Jesus-inspired hope and action that brings practical transformative outcomes for our towns, cities, suburbs, and regions and opens up the way for people to connect with Jesus.

Is every one of us Salvos fully engaged? No. Is there opportunity for us all to be involved in reaching out to others? Yes, because all of us have at least one gift from God to use. Do we have to be doing something difficult or dramatic? No. So, what’s our next step? I don’t know yours, but I know mine. ■

Lieut-Colonel Laurie Robertson is the Australia Eastern Territory’s Secretary for Program.

Mailbox



+ OUR MISSION TO BE A CHURCH FOR OTHERS

The celebrated Archbishop of Canterbury, William Temple, is recorded as saying that “the Church is the only society that exists for the benefit of those who are not its members”.

Temple lived up to this idealistic standard in that he ministered to those outside his Anglican church as well as inside. Our Army is known for doing the same and it is wise for our territory to emphasise our mission.

Our soldiers need to accept that it is not part of our policy to live in the comfort zone of our own fellowship “as some are wont to do”. But though this is a very high ideal, it is an ideal that cannot be realised in practice. If, inside

the church, “the hungry sheep look up and are not fed” (Milton, 1637), it is unrealistic to expect them to feed those who are outside its fold.

It has been said that George Whitfield “got more people saved than John Wesley”, but Wesley left behind him a flourishing Methodist church, whereas history knows nothing of the former’s converts. Wesley looked after those who came inside the church by his “house systems”.

William Booth did the same by having a holiness meeting for his converts and a salvation meeting for the unsaved. It we don’t do that, to use a very old idiom, we are “putting the cart before the horse”. Wisdom tells us that we cannot turn back the clock. We must face the here and now.

— Lieut-Colonel Neil Young

+ MAGAZINE MAKING AN IMPACT

I’m writing to let you know how much I am enjoying *Others* magazine.

The range of stories is so interesting and they have such authenticity. Real people, real life issues. The magazine gives the reader a strong sense of being involved in a worldwide organisation presenting Christ through practical, caring ways. It also gave me the sense of an organisation worshipping God through each day, so fulfilling chapter 58 of the book of Isaiah.

Congratulations to the team for producing such a high-quality publication.

— John Herring

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Divisional configuration announced for Australia Territory.

Six divisions to be implemented from early next year

WORDS | COMMISSIONER FLOYD TIDD

As part of the Australia One announcements on 1 May 2017 (resources.australiaone.info/download/may-1-announcement), National Chief Secretary Colonel Mark Campbell talked about a new Operating Model for an Australia Territory.

The objectives of the Australia One program – *Aligned Vision, United Voice, Greater Impact, Increased Innovation, Stronger Partnerships and Better Stewardship* – were applied in determining all of our recommendations to The Salvation Army's International Headquarters (IHQ), including how we best configure divisions under a united Australia Territory.

Further to the 1 May announcement regarding the new Australia Territory operating model, approval has been received from the IHQ Chief of Staff's Business Session to implement a divisional structure comprising six divisions:

- New South Wales and the Australian Capital Territory
- Queensland
- Tasmania
- Western Australia
- South Australia and the Northern Territory
- Victoria

This decision means that we will reconfigure the existing three Victorian divisions and Victoria State Social Command, into a single Victoria Division. South Australia and the Northern Territory will become a single division. These changes will be included in the detail design work for implementation referred to in the 1 May announcement. This design work will involve existing divisional leaders and stakeholders. There are no decisions made yet with regard to a divisional headquarters location, leadership, staffing or area officers. These changes

will be part of the overall Australia One implementation plan, and we expect that they will be a priority with an effective implementation in early January 2018.

The establishment of six divisions, primarily reflecting state-based alignment (with territories aligned with a nearby state) has been designed to further facilitate the objectives of Australia One.

A state-based configuration with a teamwork approach in supporting all mission expressions provides for increased consistency and opportunities for transfer of shared learning and deeper impact. Consistent singular leadership across a state enhances *aligned vision* and the expression of *united voice*. Having multiple, empowered area officers within the division promotes local mission delivery through coaching, supervision and empowerment with accountability for local leadership.

State-based leadership and structure provides opportunity for *stronger partnerships* within The Salvation Army and with external partners in mission. Six divisions provides a greater opportunity for the inclusion of all divisional leaders as active participants in a singular senior national leadership team in partnership with territorial leaders.

The divisional configuration of six divisions in Australia reflects *better stewardship of resources*, including officers, staff, property and finances in support of mission delivery.

Further information regarding these changes is available through the Australia One website: resources.australiaone.info/documents

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



Prayer an integral part of Australia One process.

WORDS | LIEUT-COLONEL DEBRA STEVENS



*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*

Our dependence on prayer is highlighted as one of the 12 “Essentials” for The Salvation Army to achieve its vision for Australia. Only as we seek God’s heart and experience his empowering grace can we ever truly hope to see Australia transformed one life at a time.

As we continue the journey to become the Australia Territory, we want to ensure the process is bathed in prayer. The prayerful support of Salvos across the nation has been a great source of encouragement and we will continue to share specific prayer needs as we move forward. To that end, specific prayer points will form part of the monthly Australia One update in *Others*. Right now, please pray for the following:

- That the national, territorial and divisional leadership teams will continue to experience God’s wisdom, courage and discernment in this time of decision-making and transition.
- For those who feel uncertain about the changes taking place and how they may be affected, that each will know the assurance of God’s love and support through this time.
- For the people we serve in Jesus’ name. With changes happening internally, pray that we will continue to serve others well, and people’s experience of us will help connect them with the love of Jesus.

Lieut-Colonel Debra Stevens commenced her appointment as National Prayer Coordinator in January this year. She is passionate about God, loves spending time with people and delights in seeing them reconciled to God.

STREET FIGHTERS.

Brendan and Sandra Nottle's
614 mission to rebuild 'ruined cities'

WORDS | BILL SIMPSON

Brendan Nottle walked away from God and The Salvation Army when he was 17. He was angry that God had allowed his mother to die. He was in Year 12 at high school. His father had died when he was five. His mother had raised him in The Salvation Army in Melbourne. Now, with his mother gone, he saw no sense in serving God or The Salvation Army. He moved to Adelaide for a new start.

On a Sunday afternoon, as he walked past Adelaide Town Hall, he heard music. He assumed it was a free concert. He went inside to investigate. It wasn't a free concert. It was a Salvation Army congress.

The preacher was Commissioner Eva Burrows, then-Territorial Commander of the Australia Southern Territory. She began to pray. Brendan Nottle wanted to leave, but stayed a little longer. He had his head bowed. He felt a hand on his arm. He looked up and it was Eva Burrows. She sensed he needed encouragement. Within days, he had reconnected with God and The Salvation Army.

Brendan returned to Melbourne, met a girl called Sandra at a Christmas party, married her, and, with his new wife became a Salvation Army officer and had three daughters.

Now in his early 50s, Brendan, with Sandra, leads The Salvation Army 614 Corps in central Melbourne. They operate from 69 Bourke St, where the Army has been since 1894. They have been the commanding officers there for the past 15 years. "There's great history in this building," he says. "(Army founder) William Booth preached here four times. You feel something special here. It's inspiring."

Major Brendan Nottle is the public face of The Salvation Army in Melbourne city. Sandra says her husband is a visionary; an ideas person. He sees himself as a bit of a rebel – a bit like the young William Booth engaging the established church of his day to get things done. "I think I carry within me that desire to be part of a movement that is always focused on the external," he said in a 2011 ABC Radio interview. He told *Others* magazine The Salvation Army was "called to leave the building and help the vulnerable".

LIFE-CHANGING CENTRE

Sandra is a child of Salvation Army officers. She was born in Tasmania, moved to Melbourne with her parents, and, to her recollection, has had a stable relationship with God and her church all of her life. In the same 2011 ABC Radio interview, she said ▶



Majors Brendan and Sandra Nottle are leaders of the 614 Corps in Melbourne with a passion for helping the vulnerable of their city. Photo: Bruce Redman

of her mission: “There is a quote that says ‘I preach the Gospel of Jesus Christ and sometimes I use words.’”

She is what she calls “the mother” of 614. She operates inside the building making sure everything is working as it should; making sure people seeking help are being looked after and that staff are safe. Sandra is “hands-on”. She will take their place if a staff member is sick or on leave.

From that building, the Nottles and their team of 25 full and part-time employees, and more than 1000 volunteers, run cafes providing breakfast, lunch and dinner for hundreds of street people every weekday. Many of the serving and cooking staff are volunteers. Every day, individual companies in Melbourne send staff to serve. There are hundreds of life-changing stories associated with the serving and sitting round the tables.

614 also operates a community work shed and craft programs for men and women. They have “rescue” teams on the street every night, keeping an eye out for people “at risk” – the homeless; the vulnerable. They partner with Collingwood Football Club to accommodate 120 people every night in 38 houses they call Magpie Nest (Collingwood are called the Magpies). The program also provides assistance with psychologists, case workers, lawyers and addiction counsellors.

Brendan has been Collingwood’s chaplain for 17 years. He’s busy. He likes it that way. He can get by with four or five hours sleep a day. The story is told of a friend, who also needs only a few hours sleep, who contacted Brendan for a catch-up. Brendan said the best he could do was 1am, 3am or 5am at McDonald’s, North Melbourne. The friend took the 5am appointment.

CITY RECOGNITION

The Nottles have expanded the 614 horizons since they arrived 15 years ago. The name 614 reflects Isaiah 61:4: “They will rebuild the ancient ruins and restore the places long devastated. They will renew the ruined cities that have been devastated for generations.” The “ruined cities”, says Brendan, are people’s lives. “We don’t expect people to replicate what we have. We just encourage them to replicate the passion for the most vulnerable people in their community. For some, that will be family violence, addictions, whatever is the issue in their area,” he says.



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- 01. Major Sandra Nottle enjoys a chat with someone who has come into 614 Corps.
- 02. Major Brendan Nottle with Collingwood AFL president and media personality Eddie McGuire.
- 03. Major Brendan with Melbourne Lord Mayor Robert Doyle and Deputy Lord Mayor Susan Riley after receiving his 2013 Melburnian of the Year award.
- 04. Sharing a coffee with one of the volunteers at 614 Corps.

Melbourne Mayor Robert Doyle named Brendan Nottle Melburnian of the Year in 2013 for his community work. The Mayor says the Major is an inspiration. Reporting the award, Melbourne’s *Age* newspaper observed of Project 614 that it was: “... essentially a mission to the many disadvantaged and troubled, the often forgotten citizens of the world’s most liveable city (as Melbourne was judged that year)”.

Former Salvation Army General, the late Eva Burrows, was so impressed with the work at 614 that in retirement – and in her 70s – she moved from her more conservative corps in the suburbs to volunteer alongside the Majors. General Burrows chose Brendan and Sandra Nottle to participate in her memorial service.

There are other recognitions, too, of Brendan Nottle’s community acceptance. He is a member of the Victorian Premier’s Ice Action Taskforce and the Housing Minister’s Rough Sleeper’s Roundtable.

PRESIDENTIAL MOTIVATION

Brendan told *WarCry* last year: “Sometimes a terrible time is when it’s a really cold Melbourne winter’s night and you see that your team is working flat out to make a difference, and, yet, the numbers (of homeless) are not diminishing; they’re increasing. Every now and again that becomes a dark night of the soul, when you think: ‘Am I doing something wrong; am I missing something?’”

But then he recalls the words of former American President Theodore Roosevelt: “It is not the critic who counts, not the person who points out how the strong stumbles or where the doer of deeds could have done better. The credit belongs to the person who is actually in the arena, whose face is marred by dust and sweat and blood, who strives valiantly, who errs, who comes up short again and again ...”

At their Sunday morning worship service, Brendan and Sandra Nottle see some of the “lost souls” from the street praising God in song ... and they are empowered for another week on the front line. ■

Brendan Nottle is seen as a fighter for the rights of the homeless. In an ABC radio interview two years ago, he said of the city’s homeless: “I think they actually add to the colour and the movement and the fabric of the city.” By that, he says, he meant they should not be shunned, but supported.

Later this year, he plans to walk, with others, from Melbourne to Canberra to raise awareness of homelessness. He wants politicians from all sides to formulate a strategy, then stick to it no matter which party is in power.

“We don’t expect people to replicate what we have. We just encourage them to replicate the passion for the most vulnerable people in their community. For some, that will be family violence, addictions, whatever is the issue in their area”
 – Major Brendan Nottle

Van of hope for the vulnerable.▶

Van of hope for the vulnerable.

Others writer BILL SIMPSON spent an evening with Major Brendan Nottle and his band of volunteers on the streets of inner-city Melbourne

It's 9.30 Friday night and a small group of Salvationists and supporters are preparing for another eight-hour shift among "at risk" people on the streets of Melbourne. The weather isn't too bad for the Victorian capital in late April. A weather sign displays 14 degrees. There's been a few light showers, but otherwise it's OK.

Major Brendan Nottle is the team leader. He calls at police headquarters for a nightly briefing. There's about 40 beat police in the room. They're getting an update on what's been happening so far and how to conduct themselves when a crisis occurs.

The City Coroner has joined the briefing as part of educating herself on police procedures for night street surveillance. She singles out Major Nottle for a chat. She is interested in his involvement. They exchange contact details. She may join him on a night shift soon.

Police are reporting that they have already broken up an early-evening brawl involving about 15 young people at a fast-food store. After the briefing, Major Nottle heads to the Town Hall to collect a radio receiver that will keep him informed of "hot spots" during the night. The Town Hall hosts a centre bringing in live pictures from 68 security cameras around the city.

After collecting the radio receiver, Major Nottle returns to The Salvation Army 614 Corps building at 69 Bourke St. He and his wife, Sandra, are the 614 Corps Officers. At Bourke St, he prepares his team of volunteers for the night. Every Friday and Saturday night, Major Nottle and teams of volunteers work the streets ensuring that "vulnerable" people are

kept safe. They stay on the streets until 5am.

BOOTH'S INSPIRATION

Major Nottle updates his team on what police are already saying about tonight. He reviews the previous weekend and tells them they saved the life of a man they came across in the course of their activity.

He has eight volunteers tonight. A quick check reveals five are from the community and three from The Salvation Army. One of the community volunteers is a young Irishwoman we will call Kathleen. She is there because when she needed help, The Salvation Army delivered.

The team collects backpacks. Inside are bottles of water, rubber flip-flops for young women who become unsteady on their high heels and Chupa Chups, which, Major Nottle tells me, have replaced donuts as the early Army handed out. The team climbs on board a mini-bus, driven by Major Nottle. He calls it "the van".

He drops the volunteers off in teams of four in strategic locations. They're looking out for people who have been affected by alcohol and other substances. They check if the people are OK. These people have become vulnerable. Young women, in particular, could be in danger. As he drives around the city, Major Nottle listens to the security radio, receives and makes calls to his team and does his own personal reconnaissance. It seems the talk is non-stop.

Nobody said Major Nottle and his volunteers had to be there. But they know they do. It's a personal conviction.



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As we drive around the city, I'm mindful of the words of The Salvation Army founder William Booth: "While women weep ... while little children go hungry ... while men go to prison ... while there is a drunkard left ... while there is a poor lost girl on the streets ... while there remains one dark soul without the light of God ... I'll fight".

There are lost girls on these streets. There are drunks. There are dark souls without the light of God. Major Nottle and his volunteers are maintaining the fight. Also in the back of my mind are other William Booth words: "Brought it all on themselves you say? Perhaps so. But that does not excuse our assisting them ... and that in the most practical, economical and Christ-like manner".

TEAMS ON ALERT

It's now just after midnight. Three young people attract his attention as he turns into a street. They are swaying uncontrollably as they walk. In a flash, he's out of the van checking if they are OK. They say they are. He will check back later. He sees two young women sitting on a bench. He has concerns. He calls in one of his teams in that area to check the women.

The action is starting to build as people leave nightclubs. His teams are reporting contact with a number of people out for "a good time". Just after 2am, he takes a call that a young woman is in distress at a suburban railway station. She is having suicidal

thoughts. He knows her. She is there with a friend. Major Nottle knows him, too. Railway transit police are with her.

Major Nottle makes plans to head for the railway station. As he does, his phone rings. It's another man he knows well. The man needs urgent financial assistance. Major Nottle makes arrangements to meet him in the city. He also has health issues. Major Nottle drives him to hospital.

As he leaves the hospital, his security radio reveals that a group of men are causing concern. One is carrying a machete; another what appears to be a sword. He calls his teams to warn them. The teams report connection with more people in distress. They can handle it, for the moment.

Major Nottle spots a man affected by alcohol. He stops the van for a chat and offers water. He's satisfied the man is OK and moves on. There's another call from one of his team. A young woman is sitting on a bench and appears ill. The team calls paramedics. They check the woman, give her a vomit bag and ask The Salvation Army to take her back to her hotel. The team calls Major Nottle. "We have to do this," he says. "She is vulnerable."

He drives the van to the location. Paramedics help him put the woman and a friend into the van. Three other friends have deserted her. He drives the ▶

01. Commissioners Floyd and Tracey Tidd out with the Nottles during their Saturday night van ministry.

02. Major Brendan Nottle taking a call which could lead to helping someone in distress.



► woman and her friend to their hotel and helps get the affected woman into her room on the hotel's 14th floor. "I don't even want to think what could have happened to her if she had been left alone in that state this time of the morning," he says.

He checks with transit police at the suburban railway station. The woman with suicidal thoughts is OK to wait. It's about 3am when he reaches the station. He chats with the railway police and then the woman. He thinks she should go to hospital for assessment. She appears agitated by the suggestion, confessing she isn't popular with hospital staff after previous visits. Major Nottle considers the situation. "Hey," he says to the woman. "How about we go to Maccas on the way?" The woman and her friend think it's a great idea. After Maccas, he drives them around for a while. They talk footy and family. The woman is starting to calm. Eventually, he gets her to hospital and settles her in for a few hours.

STREET LANGUAGE

Back in town, one team has been talking to a man who has fears about returning to his home because there had been a break-in. Major Nottle arrives with his van. He and the team drive the man to his home in the suburbs. They make an inspection to ensure his safety and provide details for further assistance. The man feels better.

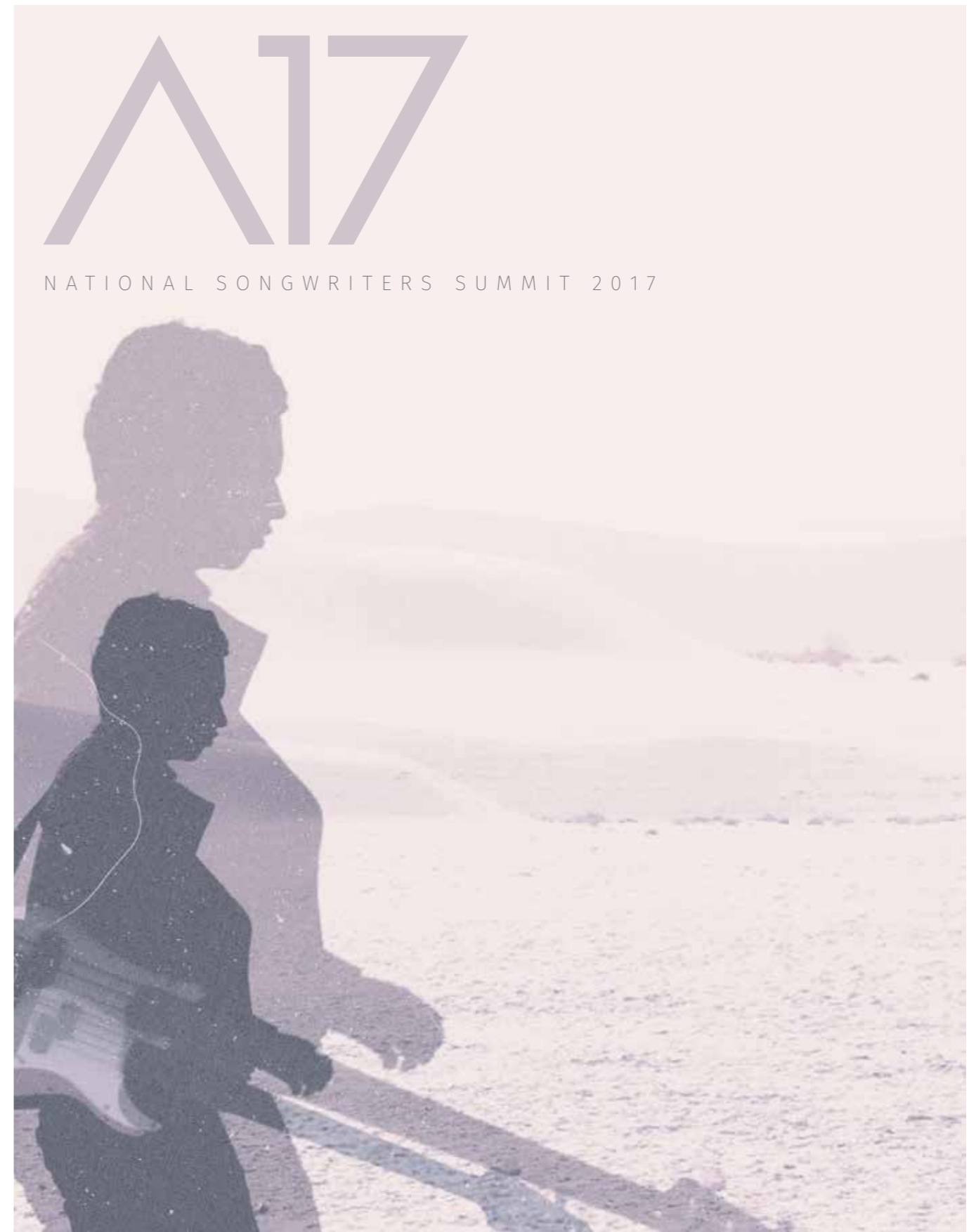
The team heads back into town. It's way past 5am. Time to go home. Major Nottle sleeps for a few hours, has breakfast with his wife, catches up with his daughters, sleeps some more in the afternoon and heads out again at 9 o'clock on Saturday night for another shift. The action and reaction resume.

Around 3am Sunday, a Flinders St Railway Station medic calls Major Nottle to seek help with a South Korean man who is distressed. The man doesn't speak English. His only identification is a Melbourne suburban address in his pocket. Major Nottle arrives at the station and talks with the man. But the more Major Nottle talks, the more agitated the South Korean man becomes. Undaunted, Major Nottle tries his "best South Korean accent". The man settles. Major Nottle drives him home. The pair chat for all of the trip.

As the South Korean man enters his home, he turns to Major Nottle and says: "You speak good Japanese." Major Nottle is bemused. He knows neither Japanese nor South Korean. But whatever he said, it worked. Interesting night! ■

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

◀
Major Nottle with one of his valuable volunteer workers at 614 Corps in the heart of Melbourne.



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 WITH GUEST LEADER DAVID WARE
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'Find of the decade'

Army's Heritage Centre acquires rare film slides

WORDS | JESSICA MORRIS

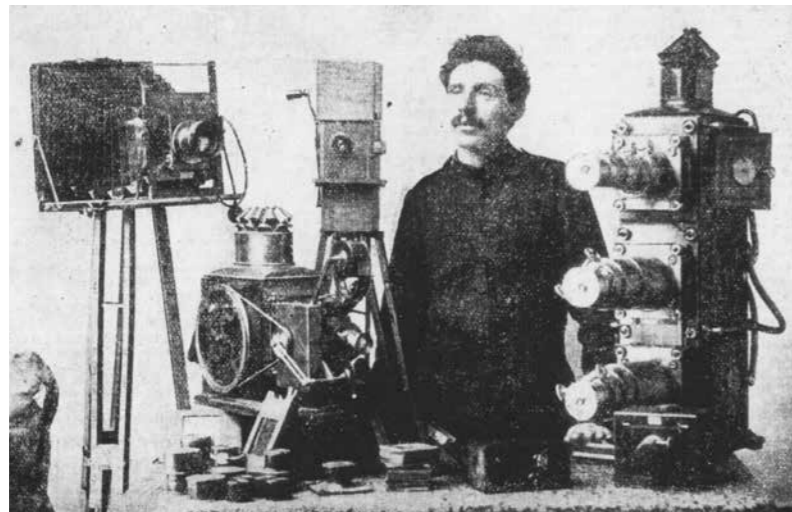
The discovery of rare lantern slides from the iconic Salvation Army film production, *The Cross Series*, has been described as the "find of the decade", after being acquired by the Army's Heritage Centre in Melbourne. The lantern slides, as part of *The Cross Series*, were created by The Salvation Army's Limelight Department between 1898 and 1908.

The Heritage Centre purchased 170 original Limelight Department lantern slides at auction late last year on eBay. Listed as "The Cross Series" by an independent seller, they were spotted by a delegate from the Magic Lantern Symposium in Korumburra, south-east of Melbourne, who alerted the Army's Southern Territory archivist Lindsay Cox, that they were for sale.

Competition for the slides drove prices up substantially before they were acquired by the Heritage Centre, however, as Lindsay says, "Their uniqueness makes them a bargain at any price". The majority of the cost was covered by The Salvation Army Historical Society and several friends of the Heritage Centre. "They are the find of the decade," Lindsay adds, "such is their importance – not just to the Army, or Australia, but internationally."

The slides in *The Cross Series* were produced by Brigadier Joseph Perry. "The slides are unique as Brigadier Perry was producing the only 'life-model' lantern slides in Australia at that time," Lindsay explains. "These life-model slides were produced by photographing real people dramatically staged on elaborate sets. The thousands of glass slides produced

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elsewhere across Australia at that time were merely coloured artistic illustrations and paintings."

Several of the slides are original duplicates of a sequence from the 1900 production *Soldiers of the Cross*, which was described in *The War Cry* of 2 October 1900 in the following way: "A Christian woman, with babe in her arms, was being pursued by Roman soldiers. A path lay across a series of wooden planks forming a narrow bridge. A comrade of the faith on the near side of the stream encourages her to cross, and receives her with a steady grasp and presses her on in hurried flight. A soldier, who had outstripped his confederates, reached the bank and dashed across, forgetting to take into account the spring of the board under his weight and rapid movement, he suddenly loses his balance, and is seen flying through the air, and drops with a great splash in the stream. The tension of the audience thereat gave way to manifested gladness at the escape and the discomfiture of the poor woman's pursuer."

The acclaimed two-and-a-half-hour production of *Soldiers of the Cross* consisted of 19 monochrome film clips, each spanning 90 seconds, and more than 200 coloured lantern slides, the latter providing three-quarters of the screen-viewing time.

Acquiring the slides is another step in the Heritage Centre's partnership with "A Million Pictures", an international research project of several universities (including the Australian National University) aiming to address the preservation of the heritage resource of the tens of thousands of lantern slides in libraries and museums across the world. "They (A Million Images) are as excited as I am about these lantern slides!" says Lindsay.

The Salvation Army Heritage Centre, located in Bourke St, Melbourne, holds all of the Limelight Department's lantern slides known to be in existence, except for those from *Soldiers of the Cross*, which are owned by the National Film and Sound Archives in Canberra. Limelight Department lantern slides are on exhibition at the restored, original Limelight photographic studio in the attic of 69 Bourke St, Melbourne. ■

Jessica Morris is a writer for *Others* magazine.



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- 01. Brigadier Joseph Perry who produced the slides in *The Cross Series* between 1898 and 1908.
- 02. Before and after: The dilapidated Limelight photographic studio in 1997, and the renovated studio that is open to the public at 69 Bourke St, Melbourne.
- 03. Southern Territory archivist Lindsay Cox with one of the rare lantern slides.
- 04. Some of the rare lantern glass slides, which are now with The Salvation Army Heritage Centre in Melbourne.

Celebrating the courage of refugees.

Conviction drives Salvation Army to cater for new arrivals

Thousands of refugees from around the world now call Australia home. In an Others special feature, compiled by Jessica Morris and Simone Worthing, we provide an overview of Refugee Week and highlight some of The Salvation Army's work around the country with people seeking refuge and asylum, as well as new immigrants.

Refugee Week (18-24 June) is an annual celebration of the positive contributions of refugees to Australian society. It has been celebrated in Australia since 1986 and is coordinated by the Refugee Council of Australia. It includes the celebration of World Refugee Day on 20 June. "With courage let us all combine" will be the theme for Refugee Week this year. Taken from the second verse of the national anthem, *Advance Australia Fair*, the theme celebrates the courage of refugees and of those who speak out against persecution and injustice.

"The Refugee Week theme encourages Australians to celebrate the best aspects of our nation's welcome of refugees, frankly acknowledge unjust treatment of

asylum seekers and refugees and commit to working together to ensure that we do better," the Refugee Council of Australia says on its website, refugeeweek.org.au. "[This theme] serves as a call for unity and for positive action, encouraging Australians to improve our nation's welcome for refugees and to acknowledge the skills and energy refugees bring to their new home."

The Salvation Army, through its Sydney-based Multicultural Ministries (Inclusive Australia), JustSalvos in Melbourne, and numerous corps around the country, is focused on advocating for the rights of refugees, helping to supply their basic needs, caring for their physical, mental and emotional well-being, and integrating them into healthy and accepting communities.

"It is our firm conviction that if we wish to call ourselves followers of Jesus we must care for those who are vulnerable," said Major Sandy Crowden, Territorial Social Justice Secretary based in Melbourne. "People seeking asylum and refuge are amongst the most vulnerable people in our world. They need our compassion and our help as they seek to build lives of peace."

Multicultural Ministries (Inclusive Australia), which works in NSW, the ACT and Queensland, seeks to enable corps

and ministry expressions to help meet the needs of refugees and new migrants, as well as build a vibrant, culturally diverse community worshipping God through The Salvation Army.

"We are reaching out to refugees and asylum seekers to help prevent disadvantage by linking them with current Army services," said Katharine Dale, Multicultural Engagement Officer. "They have also asked for assistance with English classes and pre-employment skills. We are responding to this need by working with corps in Western Sydney and in Wollongong and Brisbane, to establish English classes and mentoring. We hope to extend this outreach over time."

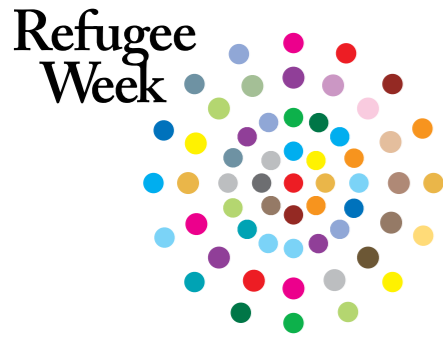
Inclusive Australia's fledgling mentoring program matches refugees and asylum seekers with professional workers in their field to help them find long-term and sustainable work. A "casserole dinner" project is also being developed, with Australian families cooking and sharing meals with newly arrived families to develop relationships and promote social inclusion.

For more information, go to the JustSalvos website at justsalvos.com or email Inclusive Australia at inclusiveaustralia@auc.salvationarmy.org. You can also connect with JustSalvos and Inclusive Australia on Facebook. ■

Diya Raje, who as an infant almost perished, along with her mother and brother, during a harrowing boat journey to Australia. The family now has a close association with the Bundamba Corps of The Salvation Army.
Photo: Shairon Paterson

Mobilising an army of care.

Centres helping refugees integrate into their communities



⦿ **Sporting programs, such as cricket, have made an enormous difference to refugees and their families at the Bundamba Corps in Queensland.**

Major Sandy Crowden says it will take a “salvation army” to help the number of people experiencing the need for asylum and refuge in Australia. “And our history shows us that we have the capacity to be that army,” she adds. “All we need is the will to do it.”

Around Australia, there are clear signs that The Salvation Army is showing that will, according to Major Crowden, who is the Territorial Social Justice Secretary in Melbourne. “The Salvation Army has a proud history of engaging with people in need,” she says.

In the Northern Territory, South Australia, Tasmania, Victoria and Western Australia, the Army operates a migrant and refugee assistance program. Client bases differ, depending on location. Victoria, for example, is a “hot spot” for many refugees and those seeking asylum, with many corps focusing on meeting these needs. Refugees have also become a part of Tasmanian corps. The demand on services is increasing every year.

In Queensland and NSW, corps and centres run programs for refugees. These include English language classes, sporting teams, assistance with visa, housing and employment applications, material aid, legal assistance, and mentoring programs. Some examples of Salvation Army corps and centres working with refugees include:

THE SALVATION ARMY ASYLUM SEEKER AND REFUGEE SERVICE (VIC)

Based in Brunswick, Melbourne, this service specialises in emergency relief and material aid. Asylum seekers from Iran, Iraq, Pakistan and Syria are the most frequent clients. Many of the service’s 30 volunteers are themselves asylum seekers and refugees. This voluntary work helps them integrate into their communities. The community development arm of the service includes English language classes – in partnership with Preston and Whittlesea corps – excursions, information sessions and mentoring programs. There is also a chaplaincy program that has seen many people come to faith. As a result, the chaplain, Major Colin Elkington, has started a Farsi (Persian) speaking

congregation at Brunswick Corps. “Just about every Sunday there’s a new person coming who says, ‘I want to become a Christian,’” says Major Karen Elkington, manager of the service. “We’ve enrolled a lot of soldiers. They proudly wear their uniforms and there’s quite a number of adherents and junior soldiers as well.”

BERWICK CORPS (VIC)

Berwick Corps works primarily with South Sudanese refugees. Under the direction of Corps Officer, Captain Troy Pittaway, staff and volunteers facilitate youth programs, sport groups, meals, a drop-in centre, after-school program, children’s programs, legal services, and drug and alcohol services. Volunteers also provide English conversation classes through Dandenong Corps. “[The primary need of] young people and children is to go to school and engage with the community,” says Captain Pittaway. “A lot of times there’s cultural misunderstanding about the law, so some education around that and what our expectations are in Australia [is also needed].”

BUNDAMBA CORPS (QLD)

Bundamba Corps has been running several programs, and offering a variety of support, to refugees and asylum seekers for four years. These programs have included a nursery where plants are grown and sold and horticulture is taught, English-language classes, assistance with visa applications, housing support, and emotional and spiritual support through the corps. Sporting programs – basketball and cricket – have also made an enormous difference in the lives of many refugees and their families. “Participation in these programs helps reduce people’s social isolation and the challenges they face in approaching and getting into community groups,” says Captain Emma Johnson, Bundamba Corps Officer. “More than 20 young people participating in the basketball teams have now become Christians and attend the corps and youth Bible studies, families are being supported, and refugees are volunteering at the Family Store and nursery. There are consistently good outcomes for everyone.”

CRANBOURNE CORPS (VIC)

Cranbourne Corps has experienced an influx of asylum seekers and refugees over the past few years, due to government housing in the area. Between 30-40 people participate in free English-language classes, with staff and volunteers also working with migration agent Visa Assist to help asylum seekers through the immigration process. “We’ve had a couple of our church members become like surrogate grandparents, or surrogate aunts and uncles to the children,” says Major Vanessa Evans, Cranbourne Corps Officer.

DARWIN CORPS (NT)

Darwin Corps doesn’t have a specific ministry to refugees and asylum seekers but, rather, includes those who come to them for assistance in all the programs and services on offer. “We integrate all our ministries so, when refugees or asylum seekers are referred to us, we connect them to the service or program



01 Volunteers in Victoria distribute material aid to people seeking refuge and asylum.

02 Chaplain Major Colin Elkington spends time with many people who come to the Asylum Seeker and Refugee Service in Brunswick, Victoria.

that will best meet their needs,” says Corps Officer, Lieutenant Kris Halliday.

FAIRFIELD CORPS (NSW)

Last year, more than 3000 refugees, mainly from Iraq and Syria, were settled in Fairfield, western Sydney. The area is also likely to take in almost half of Australia’s special intake of 12,000 Syrian and Iraqi refugees, granted asylum under the Federal Government’s special humanitarian intake. The corps offers conversational English classes, for both adults and children. “People want to be able to speak English to become citizens, get jobs and become part of the community,” says Corps Officer, Major Peter Spindler. “If we can facilitate that, and help them have a better life in Australia, we’re doing our job in a multicultural ministry.”

MOONAH CORPS (TAS)

When Nabeel Bhatti, from Pakistan, came to Australia with his wife, Farah, and young son, he had trouble finding accommodation. Struggling to find employment, real estate agents were refusing his application because he didn’t have any proof of income. “My friends recommended me to The Salvation Army for help,” says Nabeel. The family soon connected with Moonah Corps. “I made friends and they helped me a lot in my journey,” says Nabeel. “It was a very good thing to find out The Salvation Army is working on the social side of it as well rather than [just] being a church.” Nabeel began working at The Salvation Army’s Barrington Lodge aged care facility a year ago, and Farah recently took up a position there as well. ■

Facing up to issues head-on.

Resource boost to help MASIC tackle hot topics

WORDS | BARRY GITTINS

Professor Graeme Young, the new chair of The Salvation Army's Moral and Social Issues Council.

The rapid rate of biomedical and scientific research and a wide range of challenging ethical quandaries has led The Salvation Army to a renewed, national Moral and Social Issues Council (MASIC), chaired by Professor Graeme Young.

Professor Young, a distinguished Salvationist, physician and medical researcher, says many subjects are crying out for informed discussion among Christians, and for guidance. MASIC is in the process of being better resourced to contribute to the process of moral discernment. “We now have a dedicated secretary for MASIC, in the person of Major Kaylene Fyfe,” Professor Young says, “as well as social justice worker Matt Cairns joining us one day a week as a project research officer.”

Professor Young says the strengthening and resourcing of MASIC is especially timely in an era when American researchers have “succeeded” in creating a pig/human embryo, and age-old ethical dilemmas such as euthanasia and abortion are again being explored in the marketplace of ideas. Some of the other hot topical issues include: constitutional recognition of our Indigenous citizens; same-sex marriage; equity and social justice; rising nationalism; the environment; the Safe Schools curriculum; the therapeutic use of medical marijuana; and supervised injection facilities.

A THINKING MOVEMENT

Speaking to *Others*, Professor Young explains that when it comes to controversial issues such as same-sex marriage, Salvationists and Salvation Army employees may be called upon to vote according to the dictates of their consciences.

“MASIC’s role is to help people make the decision that is right for them,” he says. “We aim to help people develop a sense of ‘moral discernment’, but one that is biblically based, which values humility, charity and courage. It could be seen as being a ‘cop-out’ for us to simply say, ‘Go and make a decision’.

“MASIC and Salvation Army leadership recognise that we have a duty to create a ‘thinking movement’. To achieve that, people must be informed about those matters on which we are called upon to make a moral judgment.” While the Bible must always guide Christians, it does not provide literal answers to modern-day, complex moral and social issues. The application of biblical truths to an ethical framework,

Professor Young indicates, follows a process termed “the quadrilateral”, which is attributed to the teachings of Methodism’s founder John Wesley.

The quadrilateral approach takes in the depths of wisdom to be found in the commingling of Scripture, reason, tradition and experience. In all things, Professor Young suggests, it is important to weigh and sift through issues as they apply to each individual’s own life context and personal relationship with God.

MORAL JUDGEMENTS

“Let us be clear,” Professor Young says. “MASIC is not the moral police. The imposing of black or white, strict rules may help some people to feel comfortable; but it is not a mature response. A number of issues become a choice between several actions, each with its own potential undesirable consequences. Strict rules can make barriers that do not allow for individual circumstances.

“For The Salvation Army to be a ‘thinking movement’, people must be informed about those matters on which we are called upon to make a moral judgment. MASIC seeks to provide guidance that has the ultimate goal of a strengthened relationship between oneself and God.”

In light of exigent needs and the wide variety of topics at hand, the professor adds: “The need for a communications plan, including a media strategy, is a big issue for us, as historically MASIC’s profile has been low and, importantly, MASIC has been an underutilised resource. We want to shape up and shake up the agenda.”

Professor Young believes the role of MASIC is both vital and inherent in the very DNA of The Salvation Army. “We have always been an advocate for the under-served,” he says, “and there are moral and social issues we face that marginalise and disadvantage people. If The Salvation Army is to have a healthy and helpful future as part of Australia, we must face the issues head-on; we cannot be risk averse. We need to be consultative and share open dialogue with the whole Salvation Army crew, as well as engaging with our communities.” ■

Barry Gittins is a contributing writer for *Others*

JUSTICE THE RESPONSIBILITY OF ALL CHRISTIANS.



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.

WORDS | AMANDA MERRETT

A COMMON MISCONCEPTION about justice is that it is an optional extra of the Christian faith – something reserved for the “activist” types in the church. Yet, the Bible demonstrates time and time again that in order for the Kingdom of God to reign on earth as is it in heaven, God's followers are called to pursue and live out justice.

Justice plays an integral role in the restoration of the Kingdom of God here on earth. More specifically, justice is the realisation of peace on earth. Often we think of peace as an absence of war, or conflict. Yet, the biblical concept of peace takes on a different meaning. Shalom – the Hebrew word for peace – represents wholeness, a flourishing of all creation. It is used in relation to three aspects in the Bible – the physical and material, the relational and the social, and the moral.

Author and theologian John Stackhouse describes flourishing as something that extends to each of these individual elements. Shalom encompasses the flourishing of the individual, but extends to communities. It includes creation – trees, animals, forests. Shalom also includes the flourishing of structures, social relations, and governments. Shalom means that relationships flourish – relationship with self, with God and with communities.

Shalom describes how things ought to be; a picture of God's reign where all is right with the world. God desires that our world and everyone in it is given the opportunity to flourish. To go further, God's character requires that the world and everything in it flourishes.

If God desires shalom, then how do we respond to situations where flourishing is limited? We work for justice. Justice is a means to realise shalom and

flourishing. Justice, a restorative justice that seeks shalom, is God's response to human suffering and the degradation of creation. The basis of social justice is a correct and compassionate use of power in our relationships with others and creation; a use that reflects God's purposes for humanity.

The Bible shows that when power is imbalanced, God sides with the poor and the weak – the pursuit of justice is God's way of correcting, restoring and distributing resources. It is God's way of ensuring shalom is realised here on earth. We are invited to participate in God's work here on earth to realise shalom. God's desire for shalom demonstrates to us that God cares holistically about people's lives, in the here and now.

Working for justice means that we participate with God to reveal God's Kingdom here on earth. Justice requires us to take a stand against unjust economic, legal, political and social systems – systems where people are marginalised and disadvantaged. Justice requires that we stand against poverty, racism and sexism as these structures inhibit human flourishing. Justice requires that we include those who have been ignored by society because people flourish in community.

Justice is embedded in both the Old and New testaments, and justice is a defining characteristic of God. We work for justice, not because it is a tradition of The Salvation Army, but because when we work for justice, the Kingdom of God thrives.■

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

Nikki's heart for human dignity.

Fighting against the injustice that grieves God

WORDS | BILL SIMPSON

NIKKI CAPP had a dream or a vision which she considers her personal “heart transplant” moment. She isn't sure which one it was. But it was real. It was 20 years ago at a Phillip Island camp run by her Camberwell Corps in Melbourne. She doesn't recall whether she was awake or asleep at the time. But she does recall an experience of God “reaching” into her chest, removing her heart and replacing it with a new heart. God, she says, seemed to be activating within her a deep passion for some of the things that break his heart, especially the injustices faced by women the world over.

She revived the experience early this year when invited to share her life story at Camberwell Corps. Nikki (pictured) chose to speak on the fourth tenet of The Salvation Army's national mission statement: “Working for Justice – tackling the social systems that harm creation and strip away human dignity.” She spoke about her involvement, from its inception nine years ago, in The Salvation Army's brothel outreach program.

“I can't tell you how angry it makes me that we live in a society which has legalised the buying and selling of women for sex, as normal and acceptable,” she said. “I have a strong sense that this grieves the heart of God.”

She told of a visit to Mumbai, India, to see, first hand, projects run by The

Salvation Army and others to help women in prostitution and their children in slum areas. “In one of the brothels I was taken to visit, we climbed the first couple of stories of narrow dark stairs, with small dark rooms either side of cramped, filthy corridors. We climbed up ladders to get to the fourth floor of the brothel. There, an outreach worker and I sat on a bed with a woman in a cubicle not much bigger than a dog kennel.

“The woman's two-year-old daughter crouched outside the curtain door as we talked, just as she did whenever men came to visit her mother in the room. At the end of our conversation, I asked [the woman] what would be the best thing that could happen in her life right now – for herself and her daughter. I expected her to say something like being rescued [from the brothel] or for her daughter to be able to go to school. The woman said: ‘If only I could have a room on the ground floor, then the men would not have to climb up so far to see me and I would have more clients.’”

“I can't tell you how angry it makes me that we live in a society which has legalised the buying and selling of women for sex, as normal and acceptable”

It stirred within Nikki a deep cry to fight against the injustice of a lack of hope, “because hope is what is stripped away from a person through poverty, gender inequality and sexual exploitation”. The woman, said Nikki, had no concept that she had any value.

Nikki's Mumbai experience was 10 years ago. On her return to Australia, she involved herself with others in an outreach ministry to women working in brothels in Melbourne. Their work has spread to other parts of the country, including NSW and Queensland.



• **Nikki Capp** has an outreach mission to women working in brothels.

About 100 legalised brothels are now impacted by the ministry, with more than 8000 contacts made each year. Teams of Salvation Army volunteers – usually working in pairs – visit brothels every few weeks. They take cupcakes, contact cards, magazines and, sometimes, small gifts. They sit in brothel lounges with the women, building relationships and offering pathways out of prostitution.

English conversation classes have recently been offered, especially for the many Asian women now in the industry. There is evidence, says Nikki, of escalating exploitation and human trafficking. “Our teams go out with the intent of sharing hope and life and transformation with those who live and exist on the margins. We are literally going into places of darkness and abuse to reach out to those who predominately have little choice in being there.”■

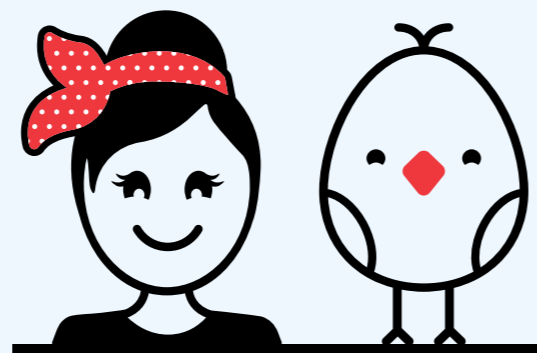
Bill Simpson is a contributing writer for *Others* magazine.



BUY A CHICK & CHANGE A WOMAN'S LIFE

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

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



CHICKS FOR CHANGE

Empowering women globally

Army. And that's how it came to be that, several decades after its occurrence, Major Kinder was "spilling the beans" on a little-known band strike at Dee Why Corps on Sydney's northern beaches.

It was 1950. The band at Dee Why was enthusiastic, but didn't play anything that would "blow your socks off", so to speak! When a talented young musician arrived at the corps, the band began to get restless. "Charlie McDonald had been the bandmaster for a long time, bless his soul," says Major Kinder to the camera. "And he was very faithful and committed, but he wasn't truly a great musician. He was old and tired, and into our corps came a young, energetic, exciting young fellow by the name of Vita Terracini. And us young bandsmen thought, "this is crazy, we've got dear old Mac struggling along with the band, and here's Vita!"

The day the Dee Why band went on strike.

The untold story of a controversial Sunday morning meeting

WORDS | LAUREN MARTIN

So, the bandsmen agitated for a change in leadership, but to no avail. Things came to a head one Sunday morning. Salvationists arriving at Dee Why Corps for the morning meeting were greeted with a strange sight – empty band chairs on the stage. "Eventually, us young fellas went on strike," explains Major Kinder. "It was a weird sort of sensation. We all turned up and sat down the front one Sunday, not in the band seats but in the normal seats. And we got all sorts of criticism and all sorts of funny looks from the people."

The scandal is only alluded to briefly in Dee Why's official history book, which states: "Some difficulties experienced with Bandmasters and Bandsmen, corps laboring under difficulty. Many seekers recorded, in spite of hindrances. Bandmaster and CSM Commissioned ... and band re-commissioned." [May 1950 Corps History Book entry]

The interview with the late Major Kinder was captured on film as part of a Salvation Army Australia Eastern Territory Historical Society oral history project, to preserve the stories of older Salvationists, and the history of our

According to Major Kinder, "it all worked out OK". Under new bandmaster Vita Terracini, the Dee Why band thrived. "Vita introduced what was then called 'the first series' and it was great music like *Star Lake* and *Thou Will Keep Him*



The Dee Why Corps band in the 1950s, led by bandmaster Vita Terracini.

in Perfect Peace," says Major Kinder. "I can remember one of the highlights was the Dee Why band playing at the Easter Tent meeting."

Playing in the Dee Why Salvation Army band had a big impact on the life of young Wes, who was himself asked to step in as bandmaster when he was just 19. "The day came when there was no Charlie Mac available or no Vita Terracini available and there needed to be a bandmaster," he recalls to the camera. "I was a young fellow ... and I can remember [then-Corps Officer] Major Flo Whittaker coming and challenging me to be the bandmaster. I thought that was the craziest idea I'd ever heard of in my life! But so be it.

"I had great cooperation and respect. The young fellas did as I asked, and even the older men. I may not have deserved their respect, but they gave it to me. I think it started me on a course of leadership in The Salvation Army."

At the age of 24, Wes Kinder was farewelled from Dee Why Corps to enter The Salvation Army's officer training college. His officership included corps, divisional and territorial leadership roles.

To find out more about The Salvation Army Historical Society's oral history project, contact Major David Woodbury at david.woodbury@ae.salvationarmy.org

'FAILURE' THE NEW SUCCESS STORY FOR KIDS' FILMS

How do our children cope with failure? Australian society isn't well suited to teaching them helpful tactics. Success is an idol regularly worshipped on every magazine cover and prime-time TV show. Even in school, children are often encouraged to believe they can be anything they want to be, so long as they try hard enough. But when children inevitably do fail, where will they find the means to carry on? *Others* culture writer **MARK HADLEY** says in cinemas this month you'll find three very different solutions modelled for young minds.

01.

DESPICABLE ME 3

Release date: 15 June

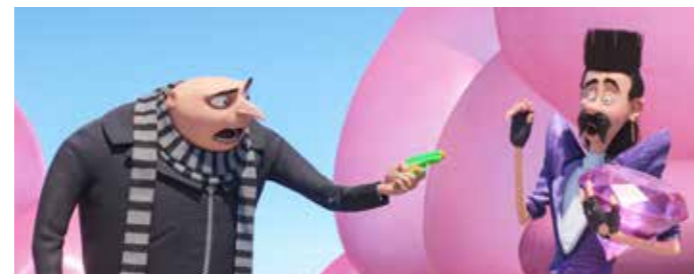


The third in the *Despicable Me* series sees Steve Carell return as Felonious Gru, the former super-villain who has now reformed his ways to not only become a father of three, but a married man and an operative for the Anti-Villain League.

The film opens with Gru and his wife, Lucy, being called on to foil the plans of a 1980s-obsessed bad guy named Balthazar Bratt. This tracksuit-wearing, moonwalk-sliding "smooth criminal" is responsible for the theft of a

precious stone that will aid his plans for world domination. Gru is unable to recover the valuable rock and is sacked as a secret agent. Now he and his daughters – Margo, Edith and Agnes – along with Gru's host of Minions, face a life of penury unless he can sort out a new source of income.

Enter Gru's unknown twin brother Dru. Dru is everything that Gru is not – rich, successful, and possessed of an amazing head of hair. It's not long before the brothers have teamed up to steal the diamond back from Bratt. Regardless of how the plot plays out, in the face of failure, *Despicable Me 3* encourages kids to look inward. Concentrating on who they are at heart, seeking their much-needed resources from within, will somehow help them win through.



02.

CARS 3

Release date: 22 June



Cars 3's approach to failure is denial, pure and simple. Lightning McQueen is back on the racetrack, only this time he's not the up-and-coming youngster he used to be. A new crop of racers are speedily climbing the ranks, led by Jackson Storm. Storm is faster, more technologically advanced, and possessed of an ego that's eerily similar to Lightning's in his first film.

McQueen is involved in a terrible on-track accident that seems likely to put an end to his racing days. All of his *Cars* companions are with him on his road to recovery, including McQueen's best friend Mater, and the resurrected memories of his mentor, Doc Hudson. But instead of seeing this



as a point to re-evaluate his life, McQueen is encouraged to focus on a comeback that will see him become a bigger success than before. To that end, he enters into a rebuild with the services of racing technician, Cruz Ramirez. She unwittingly increases his sense of humiliation by referring to him as her "Senior Project".

Director John Lasseter delivers a very emotional story, in much the same vein as the first *Cars*, and our fiery red racer does learn a valuable life lesson.

03.

TRANSFORMERS: THE LAST KNIGHT

Release date: 22 June

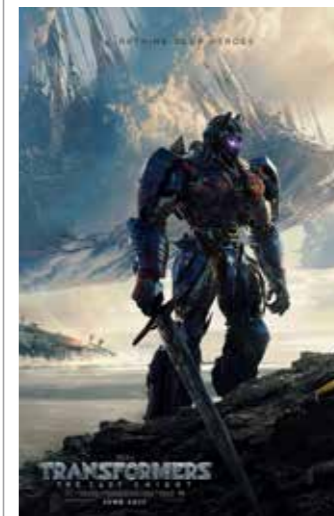
Legendary blockbuster director Michael Bay says he's come back to his most profitable franchise to tell one last story, and it centres on coping with the failure of others.

At the end of *Transformers: Age of Extinction*, Optimus Prime, the leader of the heroic Autobots, headed off into space to confront his creators. In his absence, a worldwide war has begun between humans and the Transformers. Mark Wahlberg is back as Cade Yeager, the inventor-turned-revolutionary, who has formed an alliance with the yellow Camerocum-Autobot, Bumblebee. Together they work to discover why the alien robots are so intent on conquering earth. The secret is held by English astronomer and historian, Sir Edmund Burton. He reveals that Transformers have been visiting earth for thousands of years, and are actually the source of the tale of King Arthur and his knights of the round table.

The Makers will inevitably return because they are determined to gain possession of the symbol of King Arthur's kingdom. In the midst of the conflict Optimus also returns to earth. However, instead of restoring the peace, he's come to aid the Makers in their efforts to retrieve this sacred piece of technology. Yeager and the remainder



of the Autobots are shocked when their hero fails to fulfil their hopes. Instead of abandoning him, though, they mount a rescue mission to save him from his creators. *Transformers: The Last Knight* suggests salvation can be found in the family who will stand by us, regardless of how far we fall from grace.



So, what does Hollywood have to offer when it comes to failure? *Despicable Me 3* says look inwards for a solution; *Cars 3* says look over the problem; *Transformers: The Last Knight* says look to your friends. The problem with all three is that they rely on

human resources for success, and these are inevitably as limited and susceptible to failure as our own.

A key event in any child's maturity is the recognition that neither their own resources nor their parents' will ultimately be enough to solve every problem. The Bible's response is to encourage us not to look in or around, but up. Failure is part of the human condition. Ever since we decided to take on God's rule, we've been realising our own limitations. However, God provides an inexhaustible supply of grace that promises to lift even the weakest of his children up on wings of eagles.

"Look up" is not an option that any of this month's films suggest, but it's one wise parents will include. Through Jesus, God makes a final end to our failures, while promising to supply all our shortcomings.

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

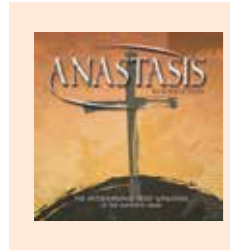
All ratings were still to be finalised by the Film Classification Board at the time this article was written. Please check with your cinema prior to attending

O1.

ANASTASIS

International Staff Songsters

Review: Merv Collins



There was a special moment in the Good Friday afternoon meeting at Camberwell Citadel. The sopranos of the International Staff Songsters (ISS)

took flight in the soaring refrain of *Annie Laurie* to which they sang, "The Christ of Calvary, the dearest name to me". It was thrilling singing of meaningful words to a gorgeous old melody.

A once-in-a-lifetime experience? Well, though nothing replaces being there, thanks to the miracles of recorded music, the moment can be recalled. I can listen again as I write and enjoy the beauty over and over.

The ISS recorded its album *Anastasis* (Resurrection) for its Australia and New Zealand tour, which culminated at Easter in Melbourne. It is a musical reflection on the Easter story, not merely a collection of songs; it takes the listener from the misery of Good Friday to the euphoria of Easter morning.

The best tracks, for me, are the slower ones – the ISS leader, Dorothy Nance-Kievill knows the merits of a restrained tempo. It shows the tone quality and phrasing of her group as well as allowing time to take in the words and appreciate the harmonies. *Come to the Cross*, *The Christ of Calvary*, and *A Light Came Out of Darkness* are all allowed to breathe, and Stainer's *God So Loved the World* and the unaccompanied *Jesus Himself Drew Near* are well-nigh exquisite.

Anastasis, from which the album gets its title, is an interesting extended work from lyricist Malcolm Westwood set to music

by Richard Phillips, the ISS' busy piano accompanist. It depicts the three days of Easter with a dramatic up-tempo opening movement, a dark middle section and a triumphant ending, the voices repeating "He is risen" in a crescendo of excitement to a driving "Love's redeeming work is done", "Hallelujah!" we all replied.

This is a choir of real quality with evenness through its sections, rare talent in its sopranos and mellow depth in its basses. It is a group proclaiming Christ's message in a cultured manner; a group of which The Salvation Army can be proud and, in turn, a recording in which the ISS can be well-pleased. It serves its purpose most admirably.

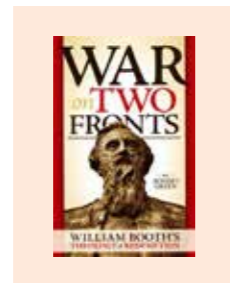
Anastasis is available from the Trade in both Sydney and Melbourne for \$27.50.

O2.

WAR ON TWO FRONTS

Roger Green

Review: Major David Woodbury



War On Two Fronts, William Booth's theology of redemption, is developed from Roger Green's dissertation for the requirements for his PhD from Boston

College. Previously published by the USA Southern Territory it has been reissued this year by Crest Books.

It is not intended as bedtime reading but rather, as Green says, for the "serious reader ... in the hope that it will cause reflection upon our common theological heritage". The book achieves what it sets out to do; trace the development in the theology of William Booth, and consequently The Salvation Army. Green subdivides Booth's ministry and theological development into three stages:

· 1878 – His revivalist ministry with its emphasis on personal conversion. During this time Booth's primary concern was "the saving of souls" and his "motivation was to preach to those whom neither church nor chapel was touching". As his ministry progressed he developed various doctrinal positions along Protestant lines with an insistence on "relating church to mission".

· 1889-1890 – The transition from The Christian Mission to The Salvation Army. With the transition, a widening of theological development was necessary to embrace the emerging nature of The Salvation Army with its militaristic personality. With this came an assertion by Booth that the Army was of divine origin and it "was of God". Booth came to believe in "corporate sanctification"; that "The Salvation Army was of divine and not merely human origin". Although his theology was developing, "Any understanding of the church for Booth in every stage of his theology included the concept of mission".

· 1889-1890 – The understanding that salvation was both personal and social. While it can be seen that Booth's earlier theology reflected his purely revivalist stance, it now moved to embrace social salvation. The Salvation Army now had a dual mission: war on two fronts. While Booth had always had a great concern and empathy for the poor, his focus had been on getting sinners saved. Following the Army's first foray into social salvation through the Prison Gate Brigade in Melbourne, Booth now formed what was known as the Social Reform Wing. Booth's theology had now developed to embrace "a gospel of redemption from personal sin and a gospel of redemption from social evil".

Roger Green's reissue of this book is timely in helping the 21st century Salvation Army to fully comprehend its theological roots and all who are involved in Army ministry will benefit from reading it.

War On Two Fronts is available from **Christianbook.com** for \$US12.

WITH EVERY ACT OF LOVE

You bring God's Kingdom to Earth!



OTHERS WEEK 2017

Sunday 25 June to Sunday 2 July

Celebrate OTHERS Week!

OTHERS Week is a time to celebrate the many opportunities we have to serve others around us, and to seek God, be encouraged and plan how our ministry expressions can serve and bless others in our community.

The official dates for OTHERS Week 2017 are Sunday 25 June to Sunday 2 July – but Corps and Centres are very welcome to celebrate in whatever week works best for them.

Competitions running in conjunction with OTHERS Week include a writing competition for adults and children, colouring competition for children 0-11.

A range of resources for OTHERS Week are available including a meeting lead and sermon, T-shirts and pins.

For further information, or to request competition entry forms or merchandise price list / order form, please email salvos.caring@aue.salvationarmy.org

2017 Victorian Men's Retreat

August 18 – 20 2017, Phillip Island Adventure Resort



Gen M

diverse generations of men on mission

Guest Speakers Include:



Major Brendan Nottle,
Project 614 - CVD



Christopher Trodden,
THQ Mission resources



Youth Pastor Kyle Schroder
Camberwell Corps – EVD

Contact your Corps Officer for further information and registration forms or on facebook - <https://www.facebook.com/salvomem/>

#diversemenonmissiongenm



Salvos continue Cyclone Debbie relief as victims battle to rebuild lives



Major Bryce Davies, who helped with Salvation Army relief efforts in Queensland, stands beside one of the many boats which washed up on beaches during Cyclone Debbie.

TROPICAL CYCLONE DEBBIE made land-fall in Far North Queensland on 28 March, bringing ferocious winds and floods that left a trail of destruction from Bowen down to Lismore in Northern NSW.

Most of the immediate clean-up work has been done, and roads have been cleared, power restored and schools reopened.

The Salvation Army, which began its emergency recovery work on 29 March, is still receiving new requests for assistance, through recovery sites that remain open.

“The reality of the devastation people have experienced is further setting in and people are finding themselves in more difficult circumstances after the long haul of clean-up and as time goes on,” said Kim Lee, the Army’s Strategic Disaster Manager.

“Also, for some people the adrenaline has worn off and they are now feeling more desperate and becoming more motivated to ask for our help. Our personnel on the ground are reporting that people more severely impacted by Cyclone Debbie are now presenting for

help and that they are able to spend more time with them to hear their stories and provide further assistance and follow-up.”

The Salvation Army is also exploring new outreach activities to communities in Ballina and Lismore that, until recently, it has not been able to reach.

“We are working at Mullumbimby and the top end of Byron Shire and doing some outreach into the villages around there,” said Lieutenant Wes Bust, Ballina Corps Officer. “Some people there won’t come in looking for assistance, so we need to get out and get them some help.”

As the recovery sites transition into recovery information centres, the work will be on a smaller scale, but The Salvation Army, together with other agencies, has been invited to continue its involvement.

Julie Radburn, Recovery Team Leader, has been seconded to Strategic Disaster Management for four months and will oversee these activities.

– **Simone Worthing**

Federal Budget welfare changes will ‘hit’ vulnerable

THE SALVATION ARMY says the Australian Government’s proposed changes to the welfare system in the Federal Budget are alarming and will put further pressure on the organisation’s services.

Despite some positive new initiatives in housing and homelessness support that will benefit some of the most disadvantaged people in the country, the Army’s Southern Territory Social Program Director, Netty Horton, says Australians already struggling will suffer greater hardship.

Ms Horton (pictured) has criticised the introduction of compliance measures such as drug testing for some welfare recipients.

“People on welfare often have a range of complex needs that cannot be addressed through simplistic solutions. The introduction of compliance measures will lead to an increase in people accessing our services when income support is reduced or cancelled,” Ms Horton says.

“More detail is required about measures related to participants with substance issues, as on the surface it appears punitive. It will be essential for the government to provide information to the sector about the details of some of these proposals and to hear the likely impacts.”

The Salvation Army welcomed the budget’s allocation of \$375 million over three years to fund ongoing homelessness support services. “We are urging state and territory governments to match these funds,” Ms Horton said.

The organisation is also impressed with the government’s ban on gambling advertising during live sporting events before 8.30pm.

– **Lauren Martin**



Kokoda anniversary adds to trekkers’ experience



The Salvation Army trekkers ready to begin their assault on the Kokoda trail.

“THE KOKODA TREK for Hope adventure last month was just sensational,” said Peter Cleave, Development Manager (Special Projects), based in Sydney.

“The scenery was spectacular, the people fantastic, and the historical significance of commemorating 75 years since the Kokoda Campaign and The Salvation Army’s ‘Sallyman’ serving the troops there, just added a very special element to the trip.”

At the beginning of the adventure in Port Moresby, capital of Papua New Guinea, Peter and Brian Hallett, Salvation Army Community Relations Director based in Melbourne, presented Colonel Kelvin Alley, PNG Territorial Commander, with a cheque for \$AUD10,000 for The Salvation Army’s work in the PNG Territory, on behalf of the Salvos Trekking team.

The team set off on the 96km Kokoda Track on 20 April.

Several of the trekkers were family groups, including Gary James with his son, Brad.

Gary’s uncles Joseph “Digger” James, 26, and Edward “Eddie” James, 19, were killed in combat on the track. Gary and Brad walked close to the spot where Eddie was first buried, prior to his body being moved

Author to speak at Historical Society event

PETER FITZSIMONS, A highly respected author and columnist for *The Sydney Morning Herald*, will be the guest speaker as the Sydney Branch of The Salvation Army Historical Society marks the 75th anniversary of the Battle of Kokoda with a symbolic presentation at the Menai Corps in Sydney’s south-west next month.

The branch will hold a Kokoda Reflection at the corps on Sunday afternoon 30 July from 2.30pm, with the Hurstville Band and soloist Mandy Williams performing. Members of The Salvation Army Red Shield



Defence Services will also be in attendance.

FitzSimons (left) was Australia’s biggest-selling non-fiction author in 2001 and 2004. A former rugby player who represented the Wallabies in the 1980s,

his 2004 book, *Kokoda*, will be the topic of his presentation at the Kokoda Reflection.

A video of the recent Salvos Trek for Hope will also be shown. More information: david.woodbury@ae.salvationarmy.org

to the Bomana War Cemetery, where they also laid poppies on his grave. Sadly, Digger’s body has never been found. In a very special moment for everyone, the father-son team placed some poppies near the trees where Eddie and other brave soldiers were killed.

The maternal grandfather of Lieutenant Mark Townsend, Inner City Network Chaplain based in Sydney, had served on the Kokoda Track. Mark took his grandfather’s

diary on the trek and was able to follow in his footsteps and read his grandfather’s accounts of what they had experienced in different places along the track.

Commemorating Anzac Day at Brigade Hill was, for many of the trekkers, one of the trip’s highlights.

The next Trek for Hope adventure will be in Sri Lanka, from 19-29 October.

– **Simone Worthing**

Inner West Salvos begin new journey together

THE NEW SYDNEY Inner West Hub has marked a new chapter in the life of four Sydney corps. The inaugural Sunday service which gathered the congregations of Dulwich Hill, Earlwood, Glebe and Petersham, was held at The Salvation Army's Stanmore House on 30 April.

Sydney Inner West is a new expression of ministry in the NSW and ACT Divisional "Hope Rising" strategy where corps are "reimagining" what church looks like for the future.

"The journey of reimagining corps working together as a corps mission cluster has taken a very significant step forward," said Sydney Wide Area Officer, Major Stuart Reid. "This new

strategy is not an amalgamation of corps into one site, but an integration of ministry resources to launch new revitalised corps ministries across the Inner West region of Sydney.

"This is not about retreating to survive, it's about building a strong base to launch new, vibrant expressions of The Salvation Army."

Major Reid said local ministries at the individual corps buildings would continue, with the congregations merging and meeting at Stanmore House each Sunday to pray and receive God's vision for what The Salvation Army will look like into the future in their region.

"The hard reality for us is that



Lieut-Colonel Chris Reid installs Majors Steven and Tracy Briggs and Captains Darren and Karyn Kingston as leaders of the Inner West Hub.

The Salvation Army is in accelerating decline and is ageing, and that the current shape of corps will not effectively reach the demographic of the residents of Sydney's Inner West," Major Reid said. "The Inner West journey will be a spiritual journey where Jesus is at the centre,

where God's love for his people is experienced, and where the Holy Spirit is given the freedom to direct and shape the future."

Majors Steve and Tracy Briggs and Captains Darren and Karyn Kingston have been installed as leaders of Sydney Inner West. — Lauren Martin

Kind superheroes showing children the way in new book

A NEW BOOK which encourages children to be kind is making a huge impact.

Hundreds of copies of the book, titled *Captain Kindness and Kind Kid: It all begins with Grace*, had already been sold even before the launch event at Rouse Hill Corps in Sydney on Sunday 30 April.

"The book is designed to help children understand the difference they can make in the world when they choose to be kind," said Captain Belinda Atherton, NSW/ACT Divisional Salvos Caring Coordinator.

Captain Atherton led an interactive segment to launch the book at Rouse Hill, where the book's main characters – Captain Kindness and his sidekick Kind Kid – made a visit, bounding into the room with their brightly coloured capes flowing behind them.

The book, written and illustrated by



Rod Allen (pictured) follows the journey of Kind Kid, an ordinary schoolgirl who becomes a superhero when Captain Kindness recruits her to be a force of kindness in her school.

Captain Atherton said she was pleased by initial interest in the book.

"At a Territorial Headquarters event earlier in the month we had a couple of boxes up the back of the room and expected to sell about 30 copies but sold several hundred in that first hour. We were shocked. The orders have just kept coming in since then despite us having done very little publicity so far," she said.

The book is targeted at primary school-aged children and can be purchased for \$2 from mysalvos.org.au/captainkindness



Californian adventure awaits Australian officers

"SURPRISED", "EXCITED" AND "humbled" are words that Captains Nesan and Cheryl Kistan use when talking about their new appointment to Orange County, California. But the overwhelming feeling is one of trust and faithfulness in a God who provides.

The Corps Officers of Ryde in north-west Sydney, the Kistans have been appointed to the USA Western Territory as Corps Officers of Tustin Ranch in California. They will also take on the role of County Coordinators in Orange County.

The Kistans are busily preparing for the move with their four children – Joshua, Samuel, Micah and Faith – as their appointments take effect on 28 June.

The Tustin Ranch Corps runs a range of ministries, including a youth centre, pre-school and music programs. At the same time as appointing the Kistans, the territory has also appointed associate officers to run the Korean ministry of the corps.

Having a heart for the nations, Cheryl and Nesan have overseen two multicultural corps in Sydney – Auburn and Ryde – prior to this appointment. They have travelled to the United States twice to attend and speak at multicultural conferences. They have also hosted visiting American corps officers at



The Kistan family of Sydney, who have been appointed to Tustin Ranch Corps in California.

Auburn Corps who wanted to learn more about multicultural ministry.

Across Orange County there are four corps and six social service centres that the Kistans will be overseeing. The services provide accommodation and support to

people experiencing homelessness, recovery services, and family and youth support.

"We obviously have mixed feelings, leaving our family and friends ... but the challenges and opportunities that await us are significant and exciting," Captain Nesan said.

New Salvos initiative bringing hope to streets of Dandenong

THE SALVATION ARMY'S Dandenong Corps in Victoria is bringing hope to the community's homeless and at-risk population, through its new "Hope Van" initiative.

The van, donated by Envision Employment, a local work-for-the-dole provider, is used to provide meals and tea and coffee once a week to people in Dandenong who need extra support.

"I think a lot of people recognise that there was a real need for an assertive outreach-type program [in Dandenong]," said the corps' youth pastor, Isaac Mead.

"One of the things we really want to do is meet immediate need, but more importantly reach people who would otherwise not come into services so that we can engage them with other programs that can help break



Youth Pastor Isaac Mead, Corps Officer Captain Claire Emerton and Thrift Store Manager Jane Luxford with the Hope Van.

cycles rather than just providing a band-aid solution."

Isaac joined the corps as youth pastor

earlier this year and immediately set about the task of developing the Hope Van initiative. Since its launch in February, the van has assisted more than 300 people who are either homeless, in temporary housing, or are living in overcrowded rentals.

The corps has approached the new initiative with enthusiasm, recognising that it embraces the call of The Salvation Army to seek the lost.

"The Hope Van is so important because as The Salvation Army I believe Jesus has called us to be a movement that reaches an immediate need," said Isaac. "The fact we can go out and be in a public space in a non-threatening way to engage people is hugely important."

— Jessica Morris

Melbourne Staff Songsters celebrates 30 years of ministry

THE MELBOURNE STAFF SONGSTERS celebrated their 30th anniversary in April. The event was marked by a special lunch held on Easter Saturday, attended by past and present leaders of the songsters, executive officers, members and partners.

The lunch was both a reflection on the past and, in a segment conducted by Secretary for Program, Lieutenant-Colonel Winsome Merrett, a rededication of the current members.

“This celebration comes at a historic time in the life of The Salvation Army as we move towards a new and revitalised Salvation Army in Australia,” said National Commander, Commissioner Floyd Tidd, in sending a greeting to MSS members.

The origins of the MSS date back to 1978, the year The Salvation Army musical *Glory* was performed in Melbourne, with a local cast of singers and performers. The bringing



The Melbourne Staff Songsters singing at a recent event.

together of this group led to the formation of an elite vocal group, The Master's Singers, which operated for eight years, initially led by Wes Young (until 1983), then Bruce Dench (until 1986) and finally Owen Harris.

When then-Commissioner Eva Burrows became Territorial Commander of the Australia Southern Territory in 1982, she had the vision of The Master's Singers becoming the nucleus of a territorial singing group, with a wider range of opportunities to proclaim

the message of Jesus Christ in music and song. The inauguration of the Melbourne Staff Songsters was in April 1987.

Over the past 30 years, the MSS, in addition to supporting territorial events, has made several hundred Salvation Army corps and centre visits throughout Australia.

There have also been three visits to the United Kingdom, and one each to Canada, the United States and New Zealand.

— **Arthur Drummond**

Salvos Legal opens a new office in Melbourne

SOCIAL ENTERPRISE LAW firm Salvos Legal has opened in Melbourne after successfully operating in NSW and Queensland for the past six years.

The award-winning service has brought on experienced criminal justice lawyer Darryl Annett (pictured) as their Melbourne-based humanitarian partner who will oversee the growth and development of the new branch.

“It's significant because it's an innovative concept which delivers a service to a whole cohort of people who otherwise miss out,” Annett said.

“In Melbourne there's been a real focus on homelessness and the people who are on the margins, and a lot of the services and government agencies have struggled to come up with appropriate responses. While



Salvos Legal certainly hasn't got all the answers, it offers a significant contribution of protecting the interests of people who are missing out.”

Created with a “profit for purpose” model, profits go towards the humanitarian arm of the organisation, Salvos Legal Humanitarian. “Once our Melbourne Salvos Legal Humanitarian service is fully operational, I anticipate we will be able to service almost 300 cases each week through Australia, at no cost to government or Salvation Army donors,” said Luke Geary, founder and managing partner of Salvos Legal and Salvos Legal Humanitarian.

— **Jessica Morris**

NSW Premier apologises for Granville disaster

FORTY YEARS AFTER the Granville train disaster, the NSW Government has officially apologised to the families affected by the derailment that killed 83 people.

A subsequent investigation revealed an alarming lack of investment into railroad maintenance and infrastructure upgrades.

NSW Premier Gladys Berejiklian offered a “deep and sincere apology” to the victims and surviving family members of the disaster at NSW Parliament House on 4 May. About 50 people linked to the disaster sat in the gallery as the apology was given. The Salvos were heavily involved in relief efforts on that tragic day.

Oasis Ball throws support behind Crossroads West

MORE THAN \$150,000 was raised by Western Australia's brightest media professionals who gathered for the 2017 Oasis Ball and Campaign Brief Awards in support of the Salvos Crossroads West program.

Hosted by *The Footy Show's* Rebecca Maddern and Nine Perth's Tim McMillan, the annual event has raised more than \$2 million since the partnership began 22 years ago.

Decked out in an Arabian Nights theme, it celebrated the achievements of industry professionals and agencies all in the name of a good cause.

“The Oasis Ball fully funds our independent living program, without it we wouldn't have an external support and accommodation program,” says Yvonne Hunt, Director of Crossroads West. “It also assists in operational and inspirational opportunities for young people.”

Held at Crown Towers Ballroom in Perth, the Crossroads West team worked closely with the Oasis Ball committee to prepare a presentation about their work. The committee also toured Oasis House to fully understand the breadth of services it provides for young people.

“As an industry we're sometimes seen as self-serving but the more than \$2 million we've raised over 22 years tells a different story,” Oasis chairman Brendon Lewis told the *WA News*.

The prestigious awards ceremony included a silent auction, offering more than \$550,000 in advertising and luxury accommodation packages.

“The major auction was a roaring success,” says Yvonne.

— **Jessica Morris**



Brigadier Vera Steer at her birthday celebration with her letter from the Queen and five men whom she and her husband cared for at various boys homes during their officership.

Brigadier Steer maintains family tradition of receiving letters from the Queen

BRIGADIER VERA STEER became the third member of her family to turn 100 when she celebrated the milestone on 7 May. Making the milestone even more remarkable is the fact that she is also the third Salvation Army officer in the family to reach 100.

Brigadier Steer's sister, Brigadier Emily Day, who turned 100 in 2015, and their mother, Major Laura Day, who reached a century in 1976, also received congratulatory letters from Queen Elizabeth.

Family members came from near and far to celebrate Brigadier Steer's birthday in Melbourne.

Brigadier Steer was born in Burra, South Australia, the third of four children to Majors Samuel and Laura Day. Her parents were the Corps Officers at Burra at the time.

As Vera Day (her maiden name), she joined the *Dauntless Evangelists* session of cadets in 1939, with her sister Emily joining the *Hold Fast* session a year later.

Brigadier Steer married in 1945, and she and her husband Hedley spent the next four decades serving as Salvation Army officers until their retirement in 1983.

Hedley was promoted to glory in May 2000 and Brigadier Steer moved to Weeroona retirement village in Melbourne before moving to her current home in Inala Village.

Brigadier Steer and her husband had several appointments serving in Salvation Army boys' homes, among them Box Hill and Lyndon Lodge in Melbourne, and Barrington Boys' Home in New Town, Tasmania.

Five men, who were cared for by the Steers when they were boys, attended Brigadier Steer's 100th birthday to honour her love and care for them during their childhood.

During the celebration, while thanking everybody for coming, Brigadier Steer said she didn't do sermons these days. One of the former boys she cared for responded that she “lived a sermon every day”.

General serves Sri Lankan dump disaster survivors

THE INTERNATIONAL LEADERS of The Salvation Army, General André Cox and Commissioner Silvia Cox, World President of Women's Ministries, met with survivors of a deadly rubbish dump landslide in Colombo, Sri Lanka, and brought encouragement to relief workers, including police, military and medical personnel.

The 90-metre high dump collapsed on Good Friday, destroying 145 homes and killing at least 32 people. More homes were badly damaged and eight people are still registered as missing.

With a team of Salvation Army officers, the General and Commissioner Cox visited both the disaster site and a local school that had become a temporary shelter for approximately 200 people who have been left homeless.

The couple moved among hundreds of people, bringing their personal greeting and interest to as many as possible.

The Salvation Army, alongside government agencies and other relief organisations,



General André Cox helps distribute sandals to dump disaster survivors in Sri Lanka.

provided for the immediate needs of those directly impacted by the disaster.

A team of Salvation Army workers provided meals for 550 people and on the day in which the international leaders visited, the

General joined a team that was distributing more than 700 pairs of sandals to people who had lost everything. He has assured survivors of the Army's ongoing support.

– Major Peter McGuigan

Army opens first anti-trafficking shelter in Florida

DOTTIE GROOVER-SKIPPER, The Salvation Army's Anti-Trafficking Coordinator in Florida, United States, has spent decades fighting the epidemic of human trafficking.

She is now helping to open the Army's first anti-human trafficking program in Florida that allows short-term housing for trafficking victims who are rescued by law enforcement.

The program will open in Tampa Bay, but Groover-Skipper is hoping it can act as a model for the rest of Florida.

"It is truly amazing to see the transformation in a survivor who The Salvation Army works with," she said. "To see that, slowly but surely, life comes back into their eyes."

Tampa Area Command has received a Department of Justice grant to develop the human trafficking program. Captains Andy and Abby Miller have worked with Groover-Skipper to establish collaborative partnerships in the area to provide survivors with all the services they need, such as case management, residential



facilities, legal assistance and programs for substance abuse and detox.

The organisers have secured a location that can house up to six survivors at a time. The women and men can stay there for five days until a long-term housing option is found. If there is overflow within that five-day window, the Army has partnered with other groups in the area who might have extra beds.

– Caitlin Johnston

Reaching out to refugee women in Germany

IN NAUMBERG, GERMANY, corps officer Captain Mareike Walz and her team runs a café program for Muslim women in the community – helping to meet their unique needs and equip them with skills to help rebuild their lives.

"We meet in a café setting," Captain Walz said. "Women and their children are invited and it is predominantly Syrian women who come. There is a playroom and crafts available for the children. For the mothers we frequently prepare fun-based German lessons, so they can test their knowledge of German."

The program began in 2015, after hundreds of thousands of people seeking refuge arrived in Germany.

"The women are grateful that this café is for them," Captain Walz said.

ENROLMENTS

■ DUBBO CORPS NSW



CAPTAIN DAVID Sutcliffe enrolled eight junior soldiers at Dubbo last month – Sebastian Davis, Keeleigh Humphreys, Ian Humphreys, Shantay Wark-Butcher, Courtenay Wark-Austin, Benjamin Miller, Ebony Herd and Hope Butler. Junior soldiers Mikaela Sutcliffe, Ella Sutcliffe and Seth Davis each renewed their junior soldier promise.

■ BANKSTOWN CORPS NSW



LIEUTENANT-COLONELS Kelvin and Cheryl Pethybridge enrolled 11 new senior soldiers at Bankstown last month – Madline Alberto, Bobby Iyere, Peter Iyere, Jeredine Koroma, Vai Lesatele, Xiangjuan (Sandy) Liu, Wei (David) Sheng, Inamie (Hamida) Mansaray, Priscah Samoei, Xiufeng Xu and Yang (Helen) Zheng. The new soldiers are originally from nations including China, Kenya, Nigeria, Samoa, Sierra Leone, South Sudan and Vietnam. They all love Jesus, have found a home at the Bankstown Salvation Army and are involved in the corps and local community.

■ SUNSHINE CORPS VIC



NORM CORBELL was enrolled as a senior soldier, and Sil Lazzara, Belinda Byrne and Marcia Jolley accepted as adherents, at Sunshine Corps recently. The group is pictured with Corps Officers Lieuts Phuong and Colin Reynolds, with Major Ian Platt holding the flag.

■ BELLARINE CORPS VIC



BELLARINE SALVOS recently added eight new junior soldiers to the corps – Alexis Marcus, Harley Bunney, Lilly Cripps, Kael Bassett, Stori Robertson, Henry Rooke, Archie Rooke and Bella Brew. The eight are pictured with other junior soldiers at the corps. "These precious kids have connected [with the corps] through the wide variety of missional communities around the Bellarine," said Corps Officer Captain Peter Hobbs.

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

ALLEN EDWARDS



ALLEN EDWARDS was promoted to glory on 9 February, aged 92, in Adelaide. His funeral was conducted by the Adelaide Congress Hall Corps Officers, Majors Jeff and Christine Waller, on Thursday 16 February at Centennial Park, Heysen Chapel.

Allen was a man of firm Christian faith and expressed this through service as a Salvationist for many decades. He played tenor horn in the Unley Corps band for more than 40 years before he transferred to Adelaide Congress Hall about 21 years ago.

Allen Arthur Edwards was born on 14 March 1924 at Unley, South Australia, to Horace and Florence Edwards. The family lived in Parkside, where he grew up with his sisters Vera and Eva (both now deceased). He attended Unley Corps and Unley Primary School and left school at 14 to commence work as a cabinet maker.

He spent the next 25 years in that field, interrupted only by war service in the Royal Australian Air Force when he served in

Borneo as an aircraft mechanic. He later qualified as a licensed land broker, ran his own furniture shop and became a Commonwealth public servant.

Love blossomed when Allen met Bernice Inglis at Unley Corps, and they were married on 15 September 1951. Their house on Elphyn Road was the family home for 42 years. They had two sons, Bruce and Gavin, and three grandsons, Luke, Troy and Damon.

The passing of Bernice in 2005 was a great loss to him, but he was still able to live on his own until he was 90. He passed away peacefully one month short of his 93rd birthday.

DOROTHY BLEWETT



DOROTHY (DOSS) BLEWETT was promoted to glory on 15 March, aged 95. Her funeral service, conducted by Major Kingsley Cochrane, was held at Greensborough Corps in Melbourne on Wednesday 22 March.

Doss, as she was affectionately known,

lived a long and active life and her Salvation Army contacts were many and varied. She was a faithful soldier of The Salvation Army, even after age and frailty made it difficult for her to attend.

Dorothy May Blewett was born on 21 December 1921 at The Haven, Melbourne. She stayed there until she was eight years old and was in Salvation Army care until she was 16.

She attended school at Alfred Crescent and Falconer Street, North Fitzroy, and attended the North Fitzroy Corps in Brunswick St. It was here that she became a junior soldier, a corps cadet and a senior soldier, finishing up at Northcote Corps where she taught in the Sunday school (primary-aged children). She then moved to Heidelberg Corps, which later became Macleod Corps.

Doss left school at 14 and took up several employment opportunities. It was on the train to work that she met Eugene (Hughie) Maurer, a daily commuter to Point Cook.

Doss married Hughie at Northcote Corps in 1955 and they lived in Macleod Parade, Macleod. Sadly, Hughie passed away in December 1979. Doss moved to "Strathallan" in 1983, and it became a home away from home until she passed away.

ABOUT PEOPLE

APPOINTMENTS

Effective 1 May: Major Marilyn **Smith**, Chaplaincy Operational Support Officer – Territorial Social Department.

Effective 8 May: Major Julie **Radburn**, Strategic Disaster Management as Recovery Team Leader, Cyclone Debbie Response (4 months).

Effective 28 June: Captains Cheryl and Nesan **Kistan**, Corps Officers, Tustin Ranch, CA and County Coordinator – Orange County, USA Western Territory.

Effective 3 July: Captain Charles **Walmsley**, Chaplain, Melbourne Assessment Prison.

ADDITIONAL APPOINTMENTS

Effective 8 May: Captains Petra and Steven **Dorman**, Strategic Team Leaders, NSW Northern Rivers Central Hub; Lieutenants Donna and Philip **Sutcliffe**, Strategic Team Leaders, NSW Northern Rivers Southern Hub.

PROMOTIONS TO MAJOR

Captain Rod **Serojales**.
 Captain Sugunama **Meredith**.
 Captain Elaine **Trendell**.

REACCEPTANCE

Captain Charles **Walmsley**

BIRTH

Aux-Lieutenant Michael **Brinkley** and his wife Rachel, a son, Abel Thomas, on 6 May.

BEREAVEMENT

Major Vanessa **Evans** of her father, and Lieut-Colonel Marilyn **Hamilton** of her brother, Alan **Vernon**, on 5 April; Major Graeme **Eastley** of his father, Barry Charles **Eastley**, on 9 April; Major Lyn **Jones** of her father, Robert (Bob) **Risdon**, on 16 April; Major Laurie **Cock** of his wife Major Lillian **Cock**, on 19 April; Aux-Lieutenant Sonia **Edwards** of her father; Major Beth **Gittins**, of her brother, Marshall John **Gittins**, on 23 April;

PROMOTED TO GLORY

Brigadier Samuel James (Jim) **Smith**, on 13 April;

Major Lillian **Cock**, on 19 April;

SOLE OFFICERS SYMPOSIUM (WELLINGTON,NZ)

Attendees: Major Denise **Ashby**, Captain Sarah **Eldridge**, Captain Karyn **Wishart**, Lieutenant Andrew **Lee**, Lieutenant Erin **Mains**.

ENGAGEMENT CALENDAR

COMMISSIONERS FLOYD (NATIONAL COMMANDER) AND TRACEY TIDD

Melbourne Sun 11 June – National School for Officer Training Family Retreat Day.

Melbourne Sun 2 July – Founders Day at Melbourne 614.

London Fri 7 July-Wed 12 July – International Headquarters

COLONELS MARK (NATIONAL CHIEF SECRETARY) AND JULIE CAMPBELL

Geelong Mon 5 June-Thurs 8 June – Eastern Victoria Officers Fellowship.

Perth Sun 18 June-Tues 20 June – Western Australia Officers Fellowship.

Melbourne Wed 21 June-Fri 23 June – Australia One meetings.

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

Adelaide Thurs 1 June – South Australia divisional visit.

Perth Fri 2 June-Mon 5 June – Western Australia divisional visit.

Northam Sun 4 June – Northam Corps.

York Sun 4 June – York Corps.

Ballarat Thurs 8 June-Fri 9 June – Western Victoria divisional review.

Geelong Sun 25 June – 10-year service seminar opening session.

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

Bexley North Thurs 15 June – Spiritual Day at School for Officer Training.

Sydney Fri 16 June – Sydney Prayer Breakfast at Darling Harbour Convention Centre.

June

Surrendering to God ended my battle with addiction.

WORDS | CHRIS EDWARDS

I GREW UP IN A GOOD home with a hard-working family. I had a Christian upbringing.

I was about 13 when I got involved with drinking, marijuana and cigarettes. It was a fun and rebellious kind of thing, but while others were dabbling, I took it to a very different level and was soon seriously addicted. I was smoking marijuana every day and going to school stoned. Soon I was experimenting with other drugs like speed, ecstasy, cocaine.

It was pretty devastating for my family and others close to me to see that I was slowly destroying myself. I didn't see that at all. I was quite a high-functioning alcoholic/addict and thought I was fine. I got a job at McDonald's so I had money for drugs and alcohol, but I was always in debt and always chasing to pay for the experiences that I'd already had.

There were a number of times I attempted to stop, and I had periods where I did, but it never lasted. I secured a job with a bank just before I was 18 and I managed a break from drug use, but unfortunately I relapsed and started to use the drug ice. Over this time, I'd lost cars, jobs, friends. I was in a position to buy a house when I was about 19, but I lost that opportunity and spent the deposit on my addiction.

My family always hung in there. They never approved of my lifestyle but always tried to support me. They stuck by me throughout all that and kept encouraging me to get some help. Everything was going wrong and, at a family gathering, I just sort of "woke up" and thought "what

am I doing?" At that stage I prayed and said: "God, I hope there's a life better than this because this is not what I want, but I can't do anything about it." That was in early January 2013.

I decided I really needed long-term rehab and The Salvation Army's Dooralong Transformation Centre (on the NSW Central Coast) had just opened. I'd gone to Dooralong as a kid when it was a resort, and so I had a great association with the place.

In my second week, I heard the gospel message – the message of forgiveness and love – and I just handed my life over. I asked God for forgiveness. It was a very special day for me and I have never really looked back.

On entering Dooralong, I started attending chapel and it was amazing just seeing everybody so happy and free. I wanted that but, at first, didn't know how to find it. I also went out to Bonnells Bay Corps, then connected with Long Jetty Corps. I really respected the workers and caseworkers at Dooralong, who'd also been through the bad stuff but were now openly sharing about the Lord in their lives and helping in practical ways with people.

In my second week, I heard the gospel



Chris Edwards with his wife, Natalia.

message – the message of forgiveness and love – and I just handed my life over. I asked God for forgiveness. It was a very special day for me and I have never really looked back. God, through his son Jesus, has been continuing to transform my life in every way.

I graduated from Dooralong and have since married Natalia, a Salvation Army soldier from Russia whom I met at what is now called the Salvos Discipleship School. I qualified as a youth worker and now serve as a ministry assistant at The Salvation Army's Oasis centre in Wyong.

I was trying to fix things my own way, but when I really surrendered to God he restored and transformed so much of my life. A relationship with God is the only path in life that offers true hope and meaning. ■



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salvos.org.au/SriLanka or contact Peter on 02 9466 3107

