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Tidds reflect on their 'roller coaster' six years in Australia

■ OPINION

Does the Lord's Prayer have a future in Australian society?

■ SALVATION STORY

'I was lost and broken ... I asked God for help and he gave it'

■ FEATURE

The Church's crucial role in healing a wounded world

others

CONNECTING SALVOS IN MISSION



HOPE AMIDST THE HEARTACHE

Morris and Teddy focus on silver lining to painful journey



JUNE
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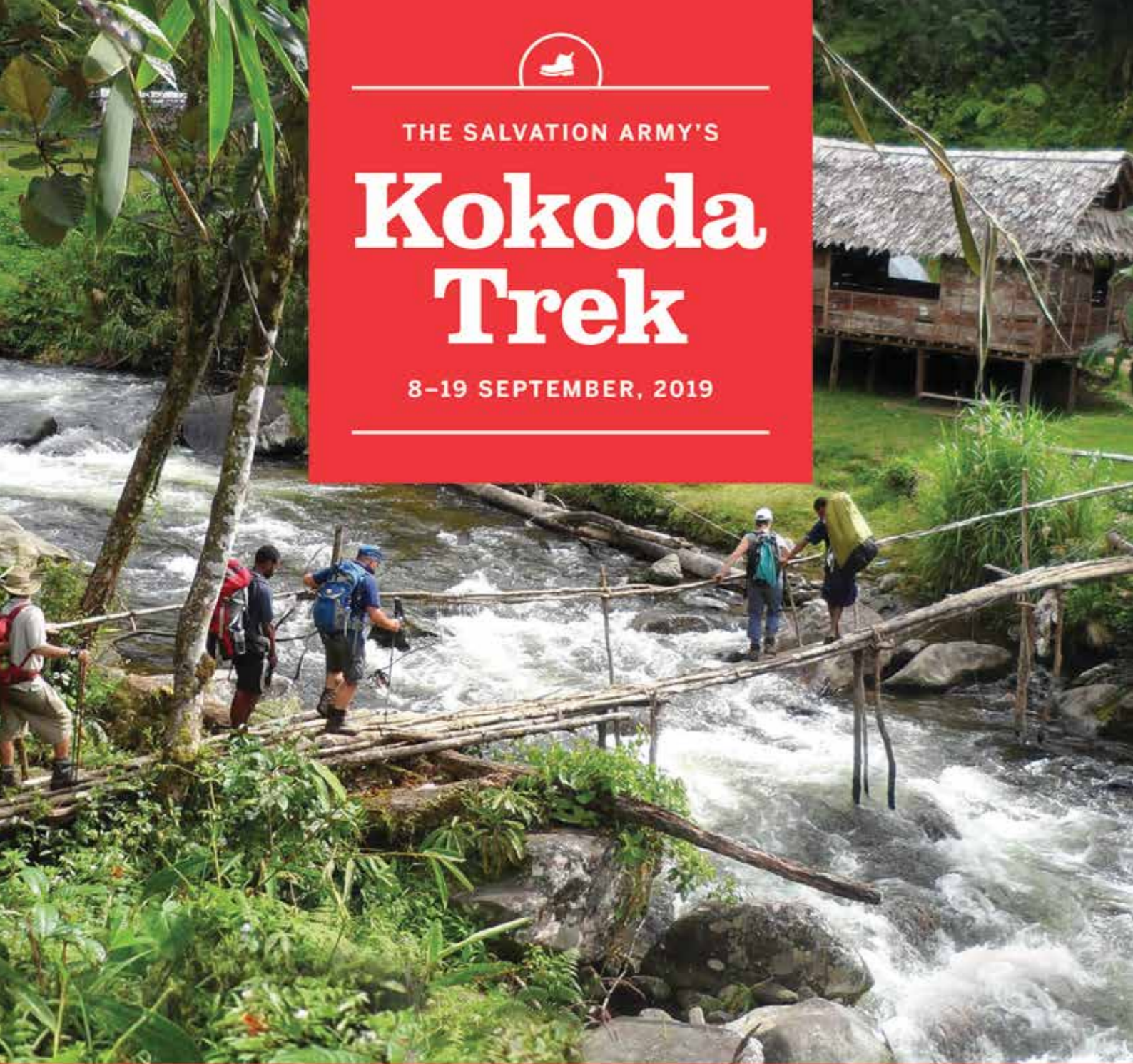
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Truth the key to unlocking reconciliation.

WORDS SCOTT SIMPSON

HOW DO WE KNOW WHAT TRUTH IS? IT'S a big question. The theme of truth runs throughout many of the articles in this issue of *Others*.

Apparently, we now live in a post-truth environment. This is the idea that people who don't agree with us haven't made their decisions based on truth, but instead have been guided by their feelings and emotions.

The view of Christians, however, is that there is absolute truth. To extrapolate this view, it must stand to reason then that if you're going to have an absolute truth, it must come from an absolute. Christians claim that 'absolute' is God, and that God has revealed himself in Jesus Christ.

Christianity also says that truth is found in a person, and that person is Jesus. From him come the words of truth. So, you could say that the barometer by which Christians measure truth is Christ and his word. As Jesus famously says in Matthew 14:6, "I am the way, the truth, and the life ..." and then later, in John 17:17, while praying for his disciples, "Sanctify them by the truth; your word is truth".

Lucy Davis, in a Viewpoint article in this issue of *Others*, picks up on the theme of truth, using it in the context of reconciliation between First Nations peoples and non-Indigenous Australians.

The theme of this year's National Reconciliation Week (27 May-3 June) is

'Grounded in Truth', while next month's NAIDOC Week (7-14 July), has a theme of, 'Voice Treaty Truth'. In a compelling argument, Lucy contends that 'truth telling' is essential in any genuine journey of reconciliation, and it has been the absence of this 'truth telling' that has been most damaging to the reconciliation process in Australia.

This absence of truth has been the catalyst for so much confusion and darkness, both for Indigenous and non-Indigenous Australians, throughout this laboured journey of reconciliation. So much unnecessary pain and hurt has been caused because without truth, and as Lucy points out, "we have been forced to reconcile a relationship that many Australians do not understand".

I also see in this a parallel for our increasingly secular culture that denies the truth of our need to be reconciled to God (Romans 5:9-11 and 2 Cor 5:18-20). There is so much confusion and darkness in a world that stubbornly refuses to acknowledge the 'absolute' that is God, revealed in his son, Jesus. But the light and truth of Jesus Christ, as it has always done, continues to shine through. If you haven't yet allowed yourself to see the Light, I suggest you take a look. •

Scott Simpson is the Assistant Editor-in-Chief.



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The record-breaking TV series *Games of Thrones* has finally reached its epic conclusion. *Others* culture writer Mark Hadley considers what impact *GoT* has had on a society desperately searching for meaning in a world that has been flooded with freedom.



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**NATIONAL
VISION
STATEMENT**

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

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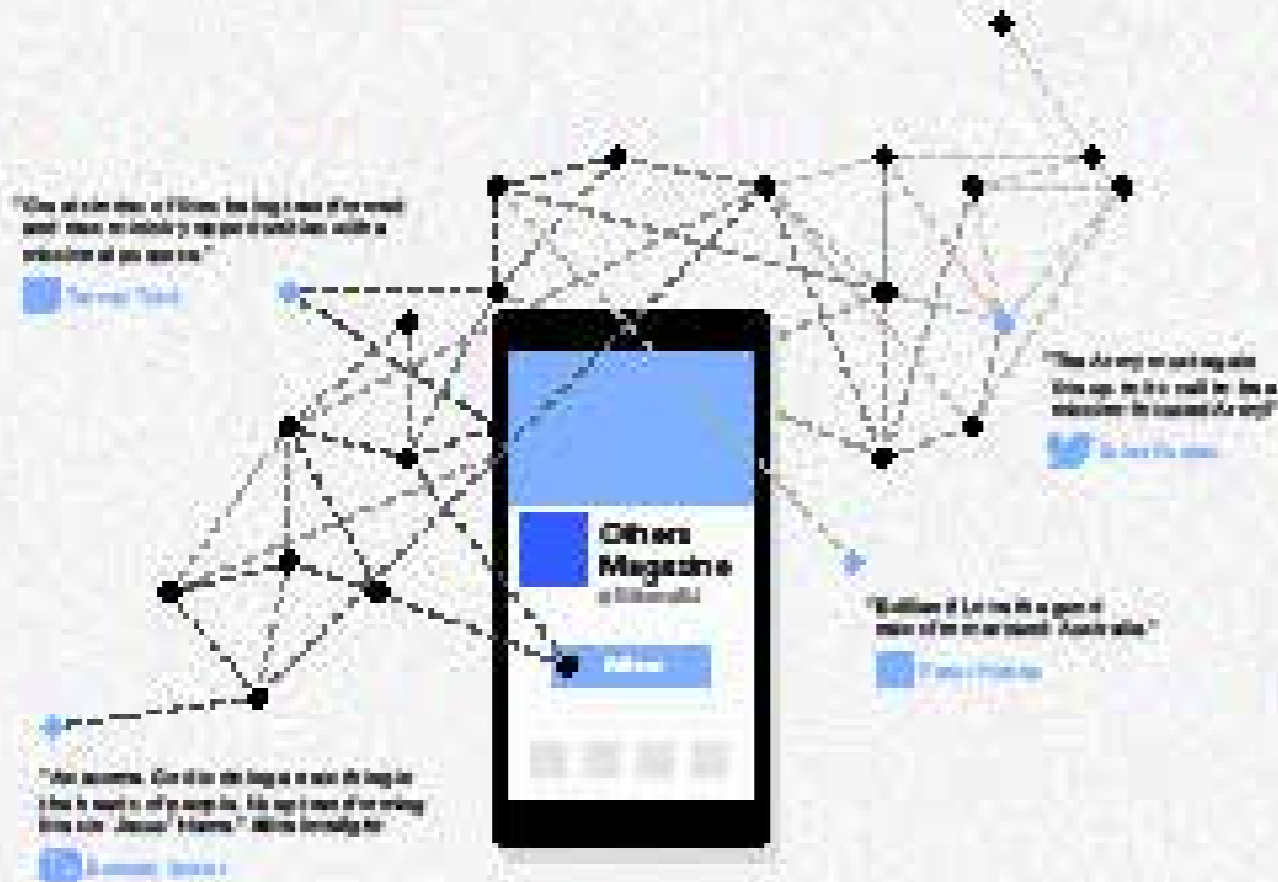
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Join the conversation



The joy of the journey.

Partners in the Gospel with a 'dynamic' force of Salvos

WORDS COMMISSIONER FLOYD TIDD

LIFE IS OFTEN DESCRIBED AS A JOURNEY. Throughout that journey our lives intersect or merge for extended periods of time with the journey of others. As I write this final submission for *Others* magazine, I am acutely aware that the journey of these past six years in Australia is quickly coming to an end, as the packing boxes have been removed from our home to set sail ahead of us for Canada.

Over these years we have experienced the depth of “partnership in the Gospel” (Philippians 1:3-5) that has been more than we could ever have asked for or imagined as God has clearly been at work. In this issue of *Others* you will read excerpts from an interview with Tracey and I, which unpacks more of the experience of these years journeyed with a dynamic Salvo force including officers, soldiers, employees, adherents, volunteers and friends of The Salvation Army.

Together we have walked the necessary journey as a movement through the Royal Commission into Institutional Response to Child Sexual Abuse. We are grateful to have been part of a movement that in this chapter chose to respond with sensitivity, remorse and commitment to support survivors and do all possible to ensure that everyone who comes to The Salvation Army finds a safe place, with safe programs led by safe people. We say thank you to every Salvo for their commitment to that end.

This is an exciting time in the life and journey of The Salvation Army in Australia. The journey of Australia One has positioned The Salvation Army to continue to be used for God’s mission in Australia and beyond. As a movement with an aligned vision, united voice, set for increased

innovation, stronger partnerships and better stewardship, Australia should expect this movement of God to have an even greater impact in the days to come.

We recognise this has meant much change, and change is never easy even when necessary. We also understand that there is much work yet to be done to realise the best hopes of the Australia One journey. These past few years have demonstrated the capacity and commitment to see the journey through. We will be forever thankful for the years in which the journey of our lives not only intersected with the people of Australia but for the invitation to merge our journeys through these years.

As we leave Australia, we go with a confidence for The Salvation Army in this nation, taken from Tracey’s favourite verse of scripture: “... being confident of this, that he who began this good work in you will carry it on to completion until the day of Christ Jesus” (Philippians 1:6). We know The Salvation Army in Australia will continue to share the love of Jesus as you care for people, create faith pathways, build healthy communities and work for justice.

We will continue to watch *Others* and the territory from Canada and Bermuda, and rejoice with you as Australia is transformed one life at a time with the love of Jesus, as Salvos continue to step into places of hardship and injustice, to live, love and fight alongside others.●

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



Aussie officers around the world – Philippines Territory.

In Global Focus this year, *Others* is profiling the work of Australian officers and personnel serving around the world. This month, we take a look at the Philippines Territory where **Majors Debbie and Rod Serojales** are serving. Debbie is Territorial Public Relations Secretary and Literary Secretary, while Rod is Territorial Corps Program Secretary and Generous Life Program Coordinator. Debbie shares their story.

In 2006, after responding to a call that God had placed on my heart to serve him overseas, I was appointed to the Philippines, a country made up of about 7100 islands and well known for being a place with the highest number of natural disasters!

I lived in the Philippines for six years, with the incredible privilege of working at Joyville Children’s Home in a provincial town. I met Rod at a youth camp we attended with some of our young people. He was also an officer and was serving on another island. We were married in 2009, unexpectedly blessed with our first daughter, Shaella, in 2010 and as a family we lived and ministered at Joyville.

We moved to Australia in 2012. It took me some time to get used to being back, but for Rod, who had never lived anywhere but the Philippines, it was quite a culture shock.

In July of 2012 we welcomed our second daughter, Amaya. Although we loved our ministry in Australia, for me, the call to serve overseas was still there. Rod was passionate about serving in his own country and was keen to take back valuable training and life experiences to assist in ministry back in the Philippines. The decision to return was not an easy one as this time it wasn’t just about us – we had to consider the girls.

We returned on 1 May 2018. Although Shaella and Amaya settled reasonably well into home life in the Philippines, they struggled in some areas. They completed school mid-March in Australia, but upon arriving in the Philippines, school was finishing (as the school year is August-May) so they did not start school or have the opportunity to really build new friendships until four months later.

During that time they felt lost as they



TERRITORY SNAPSHOT

236	Officers
4	Envoys
67	Employees
82	Corps
69	Outposts
8283	Senior soldiers
1237	Junior soldiers
9	Schools



Majors Debbie and Rod Serojales with their daughters Shaella (middle) and Amaya, are serving as a family in Rod’s native Philippines, with the many joys, rewards and challenges that brings.

were grieving familiar surroundings and truly missed being with their school and church friends. Although they used to be excited to attend church in Australia, we initially struggled to get them to go in the Philippines or to mix with other children.

They missed the inclusive and creative worship with adults and children, and struggled with the language and many other differences. It took many months, but the girls now attend Sunday school regularly and, although they are quiet, they are slowly finding their place.

When I received my appointments I was surprised, as they were roles I never imagined that I would find myself doing. My initial appointments were: Literary Secretary, where my main responsibility was producing the *War Cry* for the territory, and the Generous Life Program Coordinator [Rod now has this role]. This program encourages people to live a

generous life by the giving of time, skills in ministry and financial gifts to God.

After being in the Philippines for a few months, I received an additional appointment – Territorial Public Relations Secretary. This is a great challenge as I work to build the profile of The Salvation Army in the Philippines, consider how to partner with other agencies and businesses, and I have the big task of creating an advisory board for the territory.

For the first time, and with great support from *Kidzone* in Australia, we now have a *Kidzone* Philippines page included in every *War Cry*. This has been a great way to encourage the children and to share resources with leaders who are in far-flung, isolated areas.

Within the Generous Life Program, we are now working on adapting children’s resources to encourage our young people to

think about how they can live generously for God. It is also pretty exciting that my first partnership with The Salvation Army was with Disney Philippines!

Rod’s main role is Territorial Corps Program Secretary and he has spent considerable time researching and providing resources to assist leaders in the field. His position provides opportunity to travel to every division and distant locations to support corps officers and leaders. He recently travelled to another island, drove many hours to a town and walked quite a distance to meet with outreach leaders in an isolated mountainous area who minister in a tribal community.

These leaders receive no allowance from The Salvation Army, as there simply is no funding, yet they are committed to serving God in this community with minimal resources. They are incredible examples of servant leaders. It was his great privilege to provide training for senior local officers and then an impromptu spiritual retreat purely for the outreach leaders during his visit.

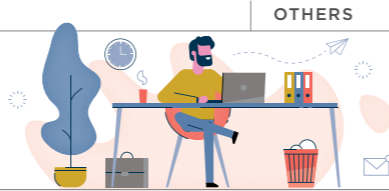
Rod was not able to wear his uniform as he hiked up the mountain to the outreach due to the safety risk – there is militia insurgency in that area. There are so many officers in the Philippines who serve with risk to their own safety, yet never doubt their calling as they know with certainty the plan God has for their lives.

In our roles we are so thankful that we get to spend time with incredible people, staff and colleagues in our workplace, community members and others within Salvation Army corps around the country. We are greatly challenged by their commitment in the midst of hardship and poverty and their willingness to serve. ●

In the next edition we will be profiling Australian officer Captain Andrew Lee, who is serving in the Italy and Greece Command.

Viewpoint.

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



Defending the Lord's Prayer.

Has Jesus' model got a future?

WORDS DOUG DAVIS

THE CITY FATHERS OF ADELAIDE, THAT renowned city of churches, are reportedly looking for alternatives to the Lord's Prayer as a formal way to commence their council meetings. Meantime, a member of our Federal Parliament has begun a crusade to ditch the time-honoured tradition of commencing sittings of the House with the words Jesus gave as his model for prayer.

The argument to get rid of the prayer is that it no longer reflects current values and that it is a mere form of words that hold no significance for what is to follow in either the parliament or council chamber. It is claimed that our multi-faith, multicultural community ought not be subject to the prayer of a single religion and that it is unfair to persons who reject faith to be required to experience prayer in any form.

As Christians it should concern us if the prayer is spoken only as a formal duty and custom, as often seems to be the case in secular forums.

It should also concern us that secular, post-modern Australia seems ready and willing to turn its back on the value system upon which the Commonwealth was built. This accelerating trend is so far advanced as to seem unstoppable. It confronts the Christian Church and its Australian adherents with a challenge, but also an opportunity. Shall we clamour to maintain use of the prayer without

looking more deeply at the spiritual malaise that is the underlying cause of its rejection? And how are we to more effectively witness to our communities so as to address the cause of which the rejection of the prayer is but one symptom of increasing secularism?

We are challenged to articulate a faith position that identifies the link between spirituality and ethics. There is a constant erosion of moral values that is a threat to the quality of life in Australia. The Bible rightly warns "righteousness exalts a nation, but sin is a disgrace to any people" (Proverbs 14:34), but that biblical truth is unlikely to win hearts and minds outside the Church.

Australians value a fair go for those who battle and our Salvation Army shares that ideal in many practical ways. This sense of social justice must be married to ethical values if it is to be more than fine-sounding words in political speeches or mission statements. Sadly, history shows that once-great civilisations collapsed when ethics were traded off for self-seeking, hedonistic indulgence. How does a community – a nation – ensure the maintenance of the ethical framework needed to underpin the ideal of a fair go? That is one question at the heart of the proposed rejection of the spiritual and moral framework that the Lord's Prayer represents.

As a movement, and as individuals, Salvationists must work at discovering how to articulate our values in non-judgemental ways that will carry the day as we interface with our pluralistic communities. Ungodly influences must be met with inspired, culturally relevant responses. We should be alert to these societal pressures that impact our Salvation Army. We must hold firm to our principles both as a movement and as individuals striving to advocate our Christian lifestyle by word and deed. We

are called to much more than a defence of the Lord's Prayer, worthy though that may be.

The writings of Friedrich Nietzsche, 19th century German philosopher, include vehement rejection of Christian ethics contrary to his upbringing as the son of a Lutheran pastor. Nietzsche took up a lifestyle marred by a low moral tone and that led to serious disease. Sue Prideaux's biography of Nietzsche, *I am Dynamite*, describes his life and philosophy and asks, "What happens when man cancels the moral code on which he has built the edifice of his civilisation? What does it mean to be human unchained from a central metaphysical purpose? Does a vacuum of meaning occur? If so, what is to fill that vacuum?"

Her questions are pertinent to the secular mindset that turns its back on those values the Lord's Prayer represents in the life of our nation.

Prideaux continues, "Nietzsche's statement 'God is dead' had said the unsayable to an age unwilling to go so far as to acknowledge the obvious: that without belief in the divine there was no longer any moral authority for the laws that had persisted throughout the civilisation built over the last 2000 years."

Ours is surely an age that is unwilling to acknowledge the obvious degradation of its values and morality. It is not sufficient for us to withdraw to our citadels and cluck our tongues over the state of society. We must be up and doing for the Master, "... always prepared to give the reason for the hope we have and to do this with gentleness and respect" (1 Peter 3:15). ●

.....
Commissioner Doug Davis is a retired Salvation Army officer.



WORTH QUOTING.

"Just because somebody doesn't love you the way you want them to doesn't mean they don't love you with everything they've got." – **General Eva Burrows**

What are we reconciling?

The need to tell the truth

WORDS LUCY DAVIS

AS I SIT DOWN TO WRITE THIS ARTICLE we are just a few days away from the start of another National Reconciliation Week. It leads me to reflect on what reconciliation means. What is it that we, as Australian Christians, are reconciling?

The theme of this year's National Reconciliation Week (27 May-3 June) is 'Grounded in Truth'. NAIDOC Week (7-14 July), has a theme of, 'Voice Treaty Truth'. These words can be quite foreign to Australians but repetitive to First Nations Australians. Even in that disparity there is a greater need for us as followers of Jesus, to understand what we are reconciling. It starts with the question: What is our relationship with our First Nations Australians?

From a Christian perspective, reconciliation has to do with the relationship between God and us. God reconciles the world to himself (2 Corinthians 5:18) through the death of his son (Romans 5:1). Thus, we are no longer enemies, ungodly, sinners or powerless. Instead, the love of God has been poured out in our hearts through the Holy Spirit. Reconciliation, in the context of Indigenous and non-Indigenous, should then mean that we need to throw down our spears, throw down any sins that have been committed and forge towards forgiveness between White Australia and First Nations peoples.

However, political leaders, past and

present, have confused the narrative of what reconciliation is and what it should be. They've pushed different agendas from the 'fix it' bucket rather than discussing the position of the 'relationship' between First Nations peoples and non-Indigenous Australians. Again, from a Christian perspective, if reconciliation means reconciling my relationship with my enemies or acknowledging my sins, how can this apply to our country's relationship with First Nations peoples?

How can you reconcile a relationship when a relationship may not exist? How can you empathise with a people when you are only told one side of the story? How can you offer forgiveness when you do not understand what you are saying sorry for? These are questions that might lead to a greater understanding of the reconciliation process and why the only way forward must be 'truth telling'.

Christians have played a significant role in leading and spreading the reconciliation message. Some churches have begun the process of 'truth telling' by giving First Nations peoples a voice to be able to tell their stories, then making official statements of apology, sorrow and regret for their part in the injustices which First Nation peoples have experienced. It seems like a pretty simple process but, unfortunately, because of political leadership, we have been forced to reconcile a relationship that many Australians do not understand and, without dissecting the issues of the relationship, many Australians may never understand.

The reconciliation process has been around for almost 20 years. In the 1990s, then-Prime Minister the late Bob Hawke promised Aboriginal Australia a treaty, but could not deliver on it. So, he established the Council for Aboriginal Reconciliation. His decision to establish a reconciliation process came from a

political compromise rather than a pursuit of truth and justice. This is a crucial point in understanding why, after 20 years, this relationship is still full of pain, trauma, frustration and unfinished business for all involved.

In countries like Canada, South Africa and the Congo, the process of reconciliation began with a Truth Commission, tasked with discovering and revealing past wrongdoing by a government (depending on the circumstances) in the hope of resolving conflict. So initially, the reconciliation process in Australia should have focused on 'truth telling', but went straight to 'problem solving' without any knowledge or recognition of history and the impact it has had on First Nations peoples.

The Council for Aboriginal Reconciliation has done amazing work, but these positive steps led by the renamed Reconciliation Australia mean nothing if the conversation continues to fall on deaf ears. Rebuilding such a damaged relationship can only start with 'truth telling'. You can't force reconciliation on a non-existent relationship; there has to be a want for resolution and a need to understand the position of the relationship and how it got to its current position.

Bringing Aboriginal and non-Aboriginal people together at a festival or an event is not reconciliation and should not be used to tick a box. This is simply socialising and making new friends. True reconciliation is bringing Aboriginal and non-Aboriginal people together to discuss the position of the relationship and the 'want and need' to do better. ●

.....
Lucy Davis is The Salvation Army Indigenous Engagement Coordinator for South East Queensland.



WORTH
QUOTING.

“If I’m going to be in the right relationship with God, I should treat the things he has made in the same way he treats them.” – **Francis Schaeffer**

A gospel with no boundaries.

The ripple effect of encountering Jesus

WORDS MONTY BHARDWAJ

ABOUT FOUR YEARS AGO, MY WIFE AND I met two families (one from Iran and another from India) and a lady from New Zealand. They had all arrived in Australia through different circumstances – as asylum seekers, as international students and as a migrant.

Harman and Sudesh were from India. They were studying and caring for their daughter, Vera. It was a tough time for them, juggling the demands of study, work and parenting. They became our good friends and out of that friendship they came to know Jesus.

As an international student, Harman had to pass an exam to secure permanent residency in Australia. One of the questions asked by her examiner was: “Can you tell me something about your character?” She explained how her character had changed since she started believing in Jesus, and spoke about the difference Jesus had made in her life. Harman was awarded the highest possible mark in this section of the exam.

During these past four years, we have seen Harman and Sudesh grow spiritually. We have also seen them develop financially. Recently, they purchased an old house that needed extensive renovating before they could move in. This is where Lily and her family from Iran enter the story.

We met Lily when she left an asylum seeker detention centre and arrived in

Melbourne. She was struggling to settle, emotionally, financially and morally, but with the help of many people she and her family found a community with us. As our friendship developed, Lily and her husband, Kevin, came to believe in Jesus. We saw them become more forgiving, going out of their way to help anyone in need.

Recently, Lily and Kevin started a property-renovation business and were looking for customers. Harman and Sudesh, meantime, were searching for an affordable company to renovate their house. Lily and Harman, through their community connection with us, had already developed a close friendship. So it made sense when they decided to help each other. Harman and Sudesh had their house renovated at a much lower cost than they would have normally paid, and Lily and Kevin attracted more customers because of their quality of work at the property.

Sometimes we look at the big picture and wonder how all this became possible. People from different countries and shaped by different cultures, helping each other as they live together in a foreign land – because they became friends in Jesus. When Jesus changes a person, it creates a ripple effect that impacts those around them.

We saw that ripple effect again when we met Judy, who had arrived in Australia from New Zealand many years ago as a migrant. Then she met Lily. The transformation Lily had experienced in her life motivated her to pursue a genuine friendship with Judy. As their friendship developed they became almost like family to each other, and Judy, who lives alone, became part of our wider community. Judy not only found Lily and her family’s support, she also found Jesus. After meeting Lily, her opinion about asylum

seekers changed. She no longer saw them as a burden but rather an asset to the community. Our role in all this was that of a spectator watching Jesus working in the lives of these friends – three people from three different countries coming together, making an impact not only in the lives of each other but also in the lives of people around them. For me, this is community development – community development in Zacchaeus mode.

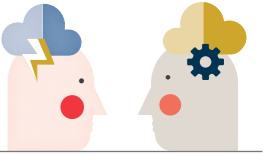
In Luke 19:1-10 we see a profound change in Zacchaeus’ life. Having met Jesus, he gave away half of his possessions to the poor and paid back four times to those he had cheated. His behaviour and actions resulted in a better community; a community where tax collectors were no longer seen as being corrupt and abusive but generous in helping with their money and position.

The story of Zacchaeus took place centuries ago, but it can happen again in our world today, if only we change our perception of the other. The moment we accept the other as one of us and treat them as we would ourselves, genuine friendship can develop. It’s a friendship that is not selfish or based on religious or political affiliations, but only sees the other as a human being. This opens the way for Jesus to lead people into his kingdom of love and freedom, people from the East and people from the West.

God not only brought Harman and Sudesh, Lily and Kevin, and Judy together, bringing them into a knowledge of Jesus, but they have also passed on the Gospel to others. God has taught me that the Gospel has no boundaries. It can reach every corner of the world. ●

Captain Monty Bhardwaj is Intercultural Officer for The Salvation Army in Melbourne.

Mailbox.



RYDE GETTING IT RIGHT

With regard to the story, ‘Inviting the Holy Spirit to church’ (*Others Online* 8 May), what a great concept that has been adopted by Ryde Corps.

For the last three or four years of our nine-year appointment (Manningham Corps), my husband and I had our Sunday morning meeting (fortnightly) called OMG, where we reclaimed the phrase ‘Oh My God’ and celebrated God in our gatherings. We only had an opening and closing worship song, beginning with the scripture of the day in an interactive reading of it, which underlined themes, actions, or involved some other intriguing treatment of it. This was followed by small discussion groups guided by a facilitator in each group, and a guide sheet on the four ‘Cs’: Connect, Consider, Context, Consequence.

The Consequence section was really

a summary of the sermon or message, which we came together again for. All the while children were attacking the theme with craft and games expressing the same learning outcomes, guided by members of our children and families team.

We then all joined together for a community lunch afterwards. We found it a very creative way to hone the discussion, thinking and learning.
– **Anne Hill**



APPEAL INITIATIVE IS EXCITING

I am writing in relation to the article ‘Red Shield Appeal initiative to inspire corps’ (*Others* magazine May issue, cover story). This is very exciting and I can’t wait to get a copy of the exact guidelines.

While Red Shield Appeal money has always gone to support the work we do, to have a portion of what we raise

locally be invested back into the local community is amazing!

– **Ronald Stobie**



GREAT INVESTMENT IN LOCAL WORK

With regard to the story ‘Red Shield Appeal initiative to inspire corps’ (*Others* magazine May issue, cover story), serving the present age includes financial support as an enabler for mission from donors who so often are unaware of the difference of how it is allocated. More transparency – the initiative is excellent!

It’s a great opportunity for investment in the local work of our church and I look forward to reading the extracts of its contents! Well done to The Salvation Army in Australia for taking a lead. Hopefully other territories, including the UK where I live, will follow!
– **Adrian Bailey**

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Dispelling the perception of 'us' and 'them'

Continuing a regular series looking at ways that The Salvation Army is engaging in mission across Australia. This includes initiatives in evangelism and discipleship, advocacy and social policy, community engagement and service provision. The intention is to offer ideas and stimulate action for holistic mission that expresses God's love for the individual, the community and all of creation.

WORDS ROD YULE

“I want someone in my life who is *not* paid to be there.” This was a recurring phrase from the social and mission conference that ran as part of Still Others in Melbourne late last year. Independent research by Dr Cameron Parsell (University of Queensland) and Bernie Geary, who both spoke at the conference, highlighted that this was the essential human factor in transforming lives – and this is where The Salvation Army's missional corps communities can make all the difference.

Our corps people can engage and share the love of Christ through building relationships with those engaged in our 'social' mission expressions. The increased integration of our mission expressions through Local Mission Delivery is fundamental to our new way of working. There is not another Christian denomination that has such ready access to the wider Australian community – to show love and care for people experiencing addiction, homelessness, domestic and family violence or financial stress. Vulnerable Australians are coming to The Salvation Army every day and this offers us a unique opportunity to show the love of Jesus. We are in a special position to provide or be that person who is not paid to be there.

At the same time, we need to do this well. A resident of a Salvation Army accommodation service said: “They were so nice, but I was made to feel like the 'needy person' they had come to help.” In living out our mission, it is important not to stereotype people who are involved as participants in our social and community mission expressions. We need to help people see one another as “made in the image of God” and come together on an equal footing – not as 'us' and 'them' or 'needy people' who 'we' have come to serve.

A corps member once asked his corps officer, “How do I talk to people from the Recovery Services centre?” The officer pointed to a house across the street and said, “The same way you would talk to the people from that house if they came to our corps.”



Dr Cameron Parsell speaks during the social and mission conference at Still Others in Melbourne last year.

Mission in brief

- The Policy and Advocacy team has been focused on the Federal Election and is now analysing how the outcome affects The Salvation Army's future advocacy priorities.

- The Mission Support team has been compiling daily reconciliation prayers from senior leadership for all The Salvation Army to share, and inspiring materials to use at a themed morning tea (or two!) during the week. National Reconciliation Week 2019 runs from 27 May-3 June with the theme 'Grounded in Truth'. Check facebook.com/mySalvos for these resources.

A great first step is to create opportunities for all our people to share mutual interests and opportunities to serve.

These could happen at the corps or the social mission expression, or another venue. Some ideas that your community might like to discuss and consider include:

- Get people together over a barbecue and watch a sports event on a big screen together.
- Get people together to share in learning a skill or craft – basic guitar, drawing, basic computer skills, pilates or physical fitness, cooking, learning English, etc. Draw on people with these skills in your community.
- Organise a game of table tennis, golf, tennis, fitness classes, jogging/park runs, or bushwalks together. Share a meal afterwards.

- Create opportunities for people from corps and social mission expressions to serve together and work alongside one another in mowing lawns for people; cleaning up a yard for someone in the community who has trouble doing it themselves; cooking together at a Bunnings sausage sizzle to raise funds for a Salvation Army project overseas; working at a Salvos Store or thrift shop.
- For Doorways and Salvos Connect sites, create friendly, warm spaces where people can come and share a coffee. They can play board games together and engage in friendly, caring conversation. People who will welcome them, seek to understand them and listen to them.

There is a mutual benefit in bringing people together. We all learn and grow as we engage with other people. Initially,

The corps perspective

“We want to become a more open, welcoming space which would allow community members to chat, have a cuppa and receive information about what we have to offer here at our centre. Relationships are at the heart of what we do and who we are. So far, we have had positive feedback from community members ... and it has also been a great blessing to our volunteers who are now able to participate in reaching out to those who are struggling in our midst.”
– Jess Howard, Community Support Worker, Bundamba

“We have volunteers – from the corps and other Christian traditions and expressions – who greet every person and make coffee for those who come in. We have invited people into our ministries with children, youth and adults. We also have a market table with fresh bread, vegetables and fruit. There has been more opportunity to share Jesus with people as they have sat around drinking coffee and enjoying a chat about their lives.”
– Chris and Mel Millard, Bundaberg

some of us might feel a little awkward and out of our comfort zone. That is okay. Jesus stepped out of his comfort zone, and he goes with us today. Graham Long, the former pastor of Wayside Chapel said: “I don't want you to be a problem that I have to fix, I want you to be a person that I can meet. And I think if we meet you'll change and so will I. You'll move towards health and so will I. That's how it works.”

The Salvation Army is looking for ways to meaningfully collaborate in holistic mission – to better integrate our different mission expressions in an area. Let's talk and listen and explore some of these opportunities for the mutual benefit of all people and the wider Australian community. ●

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Rod Yule is General manager, Local Mission Delivery and Resource, Mission Department.
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Photo: Sam Kostevc



*Later this month, Commissioners Floyd and Tracey Tidd will board a plane to begin the journey back to their homeland Canada, bringing to an end a six-year appointment in leadership roles in Australia. Assistant Editor-in-Chief **Scott Simpson** sat down with the Tidds to reflect on what have been some of the most demanding yet fulfilling days of their Salvation Army officership.*

Scott Simpson: *I'd like to begin by looking in particular at the past six months and all that's happened in that time. There's been the launch of the new Australia Territory, the bedding down of that, then new appointments for both of you, just to name a few of the bigger things. Have you had a chance to reflect on all that's happened?*

Tracey Tidd: *After the announcement came out that we were moving, but before the announcement about where we were being appointed to, we had a chance to take some time out and go away for two weeks. It gave us a chance to relax, debrief and chat with each other, and come to the realisation how exhausted we are. It's been a roller coaster ride, and we only came to that awareness once we just sat and relaxed. ▶*



SS: So do you feel like you are reconciled with everything that's been going on?

Floyd Tidd: I think there really is for us a sense that the six-year journey has been an amazing journey. And the past six months has been pretty dynamic in so many ways. I think there has been for us a growing sense that the timing is right for change to happen. The timing is right for change to happen for Australia and timing right for us to change. So having, as Tracey indicated, that pause moment when we were away for a couple of weeks, really allowed us to come to terms with what that might mean and what that looks like going forward.

SS: Six years ago you were appointed as territorial leaders to what was then the Australia Southern Territory. Six years on and how are Floyd and Tracey Tidd better equipped as Salvationists, as people? How has your time in Australia shaped you, changed you?

TT: As we reflect and look back I believe I'm not the same person I was three years ago let alone six years ago! It's strengthened my faith that God has done

amazingly more than we could ever ask or imagine. I just marvel at that. Not that I doubted it, but I just see it in this space and time that we've been through – the good, the bad, and the ugly. I truly believe that I'm different because I have this bolder faith to trust God and the things that I can't see, or couldn't see right in front of me. And I trust him fully as I move forward one day at a time.

SS: What about you, Floyd?

FT: I think we've been, as Tracey indicated, significantly shaped by the experiences here. There's certainly been some challenges in the journey of six years of leadership, but there's also been some ecstatic moments of great enthusiasm and excitement when we've seen things happening here. I think our hearts have been lifted, broadened in our own faith and expectation. Our hearts have also been broken through some of the journey of what this has meant, not for us but for people. And I think we have been most affected and shaped by the people of Australia.

SS: You mentioned the challenges. Your

feet had hardly touched the ground in Australia and you were faced with the Royal Commission into the way some young people were treated in Salvation Army children's homes. That must have been a trying time for you. Can you talk us through that?

FT: Yes, without question the Royal Commission was a part of a journey that we never anticipated. There was no early indication to us that we would be a part of the journey. But we weren't long on the ground in Australia when we became aware of the reality of that and the necessity of that journey. I think for us, through that journey, we became all the more aware of the power of the individual influence upon a person's life. We've seen, during our six years here, the light that one can bring. We've also seen the darkness that one can bring. And so the opportunity to represent The Salvation Army through the Royal Commission was a challenging but honourable opportunity. I think when the word came that I would be called to represent The Salvation Army, there was a dawning for me that it wasn't just to represent The Salvation Army. It was also the opportunity for us as a Salvation Army to re-present Christ. In many cases, by virtue of what had happened to so many, there was a false representation of the

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My ultimate hope, I think, is that we don't actually ever come to a sense of 'we've landed'; that we're always evaluating what does it mean to be The Salvation Army in Australia at this point in time.

- Commissioner Floyd Tidd

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Christian message. Our journey through the Royal Commission, I think has given us as a movement and us as leaders an opportunity to re-present Christ.

SS: What sort of support structure did you have around you at that time? You hadn't been in Australia long, so close friends you could turn to must have been thin on the ground. Was there a much greater need to rely on each other for that support?

TT: I think so. For personal reasons, I did not sit in the courtroom ... I was back in Melbourne and I went to Adelaide on weekends to support Floyd. But we chatted every day and my support to him was just making sure he was okay at the end of the day after he came off the stand from speaking. Also, the people around us, our leadership team, we had a support system there, and we also had counselling and debriefings on a regular basis. And then at the end of the journey, we took time out just to recover from the experience that we had.

SS: But even hearing you speak about it now, it sounds like it was a very intense time.

FT: I think it was intense because of the necessity of doing that journey, the necessity of sitting with survivors, the necessity of owning a past that none want to own but is a reality that needed to be owned. And through that to ensure that we were doing all that we could in the present to help every survivor who would present themselves.



SS: I imagine that the roles you have, as territorial leaders, that the intensity doesn't really let up. What can it be like for you? It must be hard to be involved in a corps in the way that you would probably like, and you're often having to make decisions that aren't always going to make you popular with everybody. How do you cope with it?

TT: I say this often, when you're at senior leadership level it's a very lonely life, and I speak from experience. I guess for us, we have no history here in Australia, we don't have colleagues that we've shared and journeyed with long term. So we rely on each other a lot; I think we've become closer because we've had to rely on each other in those difficult moments. We have, though, gained some friendships here, which we will truly miss, and good colleagues that have partnered with us

and shared the journey with us.

SS: And probably no bigger part of that journey has been the transition to one territory in Australia. Before you were appointed leaders of the Australia Southern Territory, were you prepped on this possibility?

FT: No, there was no conversation about that prior to our arrival. But within about 18 months of our arrival in Australia studies were underway and things began to evolve. That conversation extended further and ended up with recommendations to International Headquarters (IHQ) to move to one territory. We thought that decision would probably precipitate our departure and they would bring in a new leader, but the view of IHQ was that we would stay and lead the two territories into a merger.

SS: Out of this whole process there's been many new initiatives. One of the significant ones, and I might direct this to you, Tracey, is the gender equity question. What sort of response are you getting from other territories?

TT: When we first brought this [one territory] proposal to IHQ, part of it was the gender equity issue with regards to having somebody placed in that leadership role, as well as putting a committee together and what that looked like. When we proposed that to IHQ, there was no thought about not doing it; it was just, 'yes'. I think from that moment, we were quite excited what that would look like. Colonel Julie Campbell has taken on that role [gender equity advocate]. She has done a great job of bringing this committee together, and also holding us accountable as a movement in all areas of what that looks like, whether it be in our boards, whether it be in personnel council, appointment council. We still have a long way to go, but conversation is taking place and people are asking us, "What have you done, how have you done it?" We are quite pleased that we are on target. The world is watching, and we have just come ▶

to know that IHQ has now put a team together with regards to gender equity and what does that look like across the world. Actually, Julie Campbell is on that reference group so that she can speak into that space because we are so far ahead of what's happening around the world.

SS: *The new Australia Territory officially launched five months ago, yet there still seems to be much change happening, positions to be filled, processes that are being tinkered with. Is this where we should be? Are we behind on the timeline you imagined?*

FT: Someone recently asked me, "Is Australia One working?" I think the answer to that is yes, and not yet. Yes, it is working, and it's not yet fully realised. I think the amount of change that we've chosen to undertake is going to take time. There are processes that need to be redeveloped. We could have implemented a system where we simply say we'll take what exists and we'll mash it together and we'll have a single, simple, straightforward operation doing what we've always done, but doing it in a more streamlined fashion. We chose the harder opportunity, and that was to actually ask, "What are we doing and what's the best way to actually deliver the Army's mission in Australia in the 21st century?" That's going to take time. Our governance board has actually said to us we're probably on a two- to five-year journey of continued changes. My ultimate hope, I think, is that we don't actually ever come to a sense of we've landed; that we're always evaluating what does it mean to be The Salvation Army in Australia at this point in time; that we have the courage to continue to change what needs to change to be the most effective that we can be for a mission that desperately is needed in Australia.

SS: *Floyd, you're known for your positivity and optimism, both when it comes to how the Army is progressing in Australia and just generally in your character. But I'm wondering if there's anything you regret in the past six years that you would – with the value of hindsight – do differently?*

◊ The Tidds share a prayer during their installation as national leaders.



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As we reflect and look back
I believe I'm not the same
person I was three years ago
let alone six years ago! It's
strengthened my faith that
God has done amazingly more
than we could ever ask or
imagine. I just marvel at that.
– Commissioner Tracey Tidd



◊ The Tidds have appreciated seeing The Salvation Army at work across Australia.

FT: I don't think there's a whole lot that I'd do differently. I think a good part of that is I've carefully checked in on a regular basis with where are we, what are we doing, what have I done, how have I approached that? We've been modifying as we go. But if there was one thing, I think a greater emphasis on continuing to tell more of the stories that we have the privilege of seeing when we traverse back and forth across the territory. In the midst of so much change and the intensity of that being felt in certain corners, for the stories to be told of the impact that's being made on the front line, of lives being transformed. Sitting, whether it's with a survivor, or whether it's with somebody who's been through one of our programs, or a family that has just come into the Army as a place of faith community and discovering what it means to be a follower of Jesus. I think if anything, it would be finding more ways to tell more of those stories.

SS: *You really feel quite comfortable with the past six years?*

FT: I think so, because we didn't make decisions independently; we really worked well with a team. I'm so grateful what's been accomplished in Australia has been

really the result of a solid team. So I don't think there's any of the decisions that we've made that I would go back and say, "We got that one wrong." I think we've made decisions that we needed to make with the information that we as a group had at the time, and that we've continued to move forward from those decisions.

SS: *How would you respond to some comments that The Salvation Army is becoming more corporatised?*

FT: As our Mission Statement says, "The Salvation Army is a Christian movement dedicated to sharing the love of Jesus. We share the love of Jesus by caring for people, creating faith pathways, building healthy communities and working for justice." We are a Christian movement. I think there's also a recognition, especially in the journey of Australia One, that we are talking about a corporate entity. We're talking about an operation that deals with 10,000 employees, 30,000 volunteers, 1000 officers, and has in excess of \$1 billion operations annually. We owe it to the people who support us and to the people we serve, to have the best business practice in place and the best governance in place. That doesn't have to be in opposition to being a strong spiritual evangelical and holiness movement. I think the two actually ride well together.

SS: *Just a final question, and I'd like to hear from both of you. What is it that excites you about The Salvation Army in Australia now?*

TT: Oh, there's so much. I think as we travel to every state and sit with people and have conversations with people, I think there's a lot of things happening in The Salvation Army across the nation and I truly believe that we have a strong force in our officers, who are very positive and excited to be doing what God has called them to do. It doesn't matter how hard it is, you see them out there slugging it out. It's all about the people whom they serve. I just think that God is going to continue to do amazing things in and through The Salvation Army, and it's up to us to continue to share those stories



◊ Tracey Tidd played a pivotal role in the gender equity initiative in Australia.

of transformation. It goes back to our National Vision Statement: "Wherever there is hardship and injustice, Salvos will live, love, and fight, alongside others, to transform Australia one life at a time, with the love of Jesus." That's what our officers, our people, are doing and it's just amazing to watch.

SS: *What about you, Floyd?*

FT: When we brought together a large group of people aged 30 and under during part of the Australia One visioning journey, one of the comments that came from them was, "We dream of the day when we don't talk about social versus spiritual, that we simply are The Salvation Army." We're seeing that on so many fronts, where it's really hard to draw the line as to what is corps and what is social – we're simply The Salvation Army. What's also exciting for me is that Australia has had the courage to embrace the opportunity that God placed before it. And that has been possible because there has been two strong territories that generations of officers, soldiers, employees, volunteers, have built. That is recognised by the Australian public. And that strength, built by

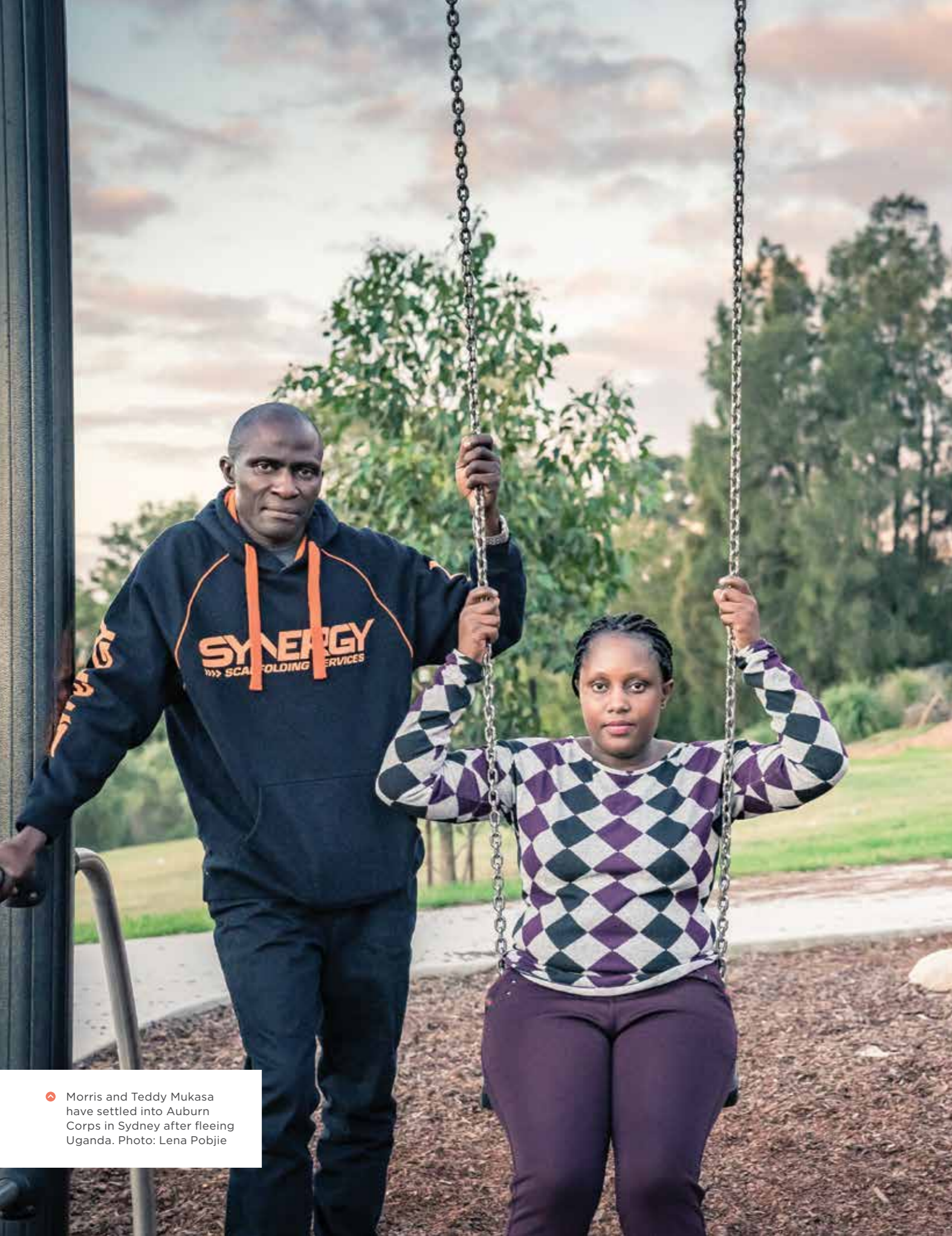
sacrificial service, brought two territories to a point where they could actually step into this new future. I think it's an exciting future for The Salvation Army and as we journey to the other side of the world, we'll be keeping a close eye on what God is doing in and through Salvo officers, soldiers, employees and volunteers. ●

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Scott Simpson is Assistant Editor-in-Chief.
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WATCH THE VIDEO!

This article is an edited version of a video interview that Scott Simpson conducted with Commissioners Floyd and Tracey Tidd. To watch the full interview, go to: others.org.au/tiddsinterview



➤ Morris and Teddy Mukasa have settled into Auburn Corps in Sydney after fleeing Uganda. Photo: Lena Pobjie

Hope amidst the heartache.

Ugandan couple make most of new life in Australia

WORDS BILL SIMPSON

Imagine being forced to flee your country in the middle of the night under the threat of assassination, leaving behind five children, including a baby. It's a desperate decision Morris and Teddy Mukasa had to make. Morris is certain he would now be dead if he didn't get out of Uganda that night.

It was 2017. One of Morris's closest workmates had been killed. Eight others had been shot before him. Morris was warned that he was next. Morris was head of prison chaplains for the Catholic Church in Kampala, the Uganda capital, training priests and staff in chaplaincy. He was also involved in programs helping people in crisis – including prisoners on release – to make a better life for themselves by knowing their rights and improving their work skills. He had been in prison and detention himself after claims – later found to be false – by a disgruntled relative.

Morris had called a news conference after the killing of his close friend, to condemn the spate of atrocities. He wasn't sure who had ordered the killings. But they were usually done by gunmen on motorcycles. They were reported in the media as “silent killings” because of the nature of the assassinations and uncertainty over who was responsible. Morris believed

somebody in authority was not pleased to have Ugandans raising their living standards. Members of Parliament who spoke against the killings were beaten, Morris says.

As he concluded the news conference, Morris was advised by a member of the media that gunmen would be coming for him that night. Instead of returning to his office or home, Morris went to a hotel. He phoned Teddy. He told her to come to the hotel with their travel documents. Both had visitor visas for Australia, due to their work qualifications. Teddy also worked to assist people in crisis.

At the hotel, Morris and Teddy discussed their options. If Morris stayed in Uganda, he would be assassinated just like his other nine colleagues. If he left alone, his wife would be murdered in his place. They decided to escape Uganda together. Their five children – then nine months to 10 years of age – were in the daily care of child-minders and the Catholic Church, and would be looked after.

Morris and Teddy got across the Kenyan border that night by ‘bribing’ border guards. They flew to Australia a few days later. When they arrived in Sydney, they booked into a hotel and contacted immigration officials. They were given the names of ▶



Salvos and refugees



The Salvation Army has developed an International Positional Statement on refugees and asylum seekers. To read this, including the background, context and grounds for the statement of position of The Salvation Army, go to salvationarmy.org/ihq/positionalstatements

The Salvation Army also provides a number of services in Australia to help refugees and asylum seekers. To find out more about these, email inclusiveaustralia@ae.salvationarmy.org or phone 02 9466 3475.



It was God who arranged for us to be in contact with The Salvation Army ... everything that has happened since confirms that God was involved in helping us.



several organisations that might be able to help them establish themselves in Australia.

SALVATION ARMY CONTACT

One of the groups was Salvos Legal. A representative went to the hotel and talked with Morris and Teddy. They were invited to Auburn Corps, in Sydney's western suburbs, which has a large African refugee congregation.

Morris and Teddy were provided accommodation at The Salvation Army's former Eastern Territory training college. "It was God who arranged for us to be in contact with The Salvation Army," Morris says. "Everything that has happened since confirms that God was involved in helping us."

Morris and Teddy settled into the Auburn Corps and its associated families. As activists, they didn't want to 'take a back seat'. They got involved, almost immediately, providing care programs for people in the community. They would like to extend their voluntary work with Auburn Corps and other sections of The Salvation Army – going into prisons, for example – but the conditions of their visas won't allow it. "Through Auburn Corps, I have been teaching people to drive a car. But I cannot get a job as a driving instructor because of the conditions of my visa," Morris says.

It's important to Morris and Teddy that they support themselves financially. So, they both got jobs through The Salvation Army Employment Plus local jobs and training agency with an events management company, working three to four days a week. Their qualifications entitle them to higher paying jobs. But, for the moment, they are grateful for the work they can get.

POSITIVE ATTITUDE

Morris and Teddy's commitment to their new country has impressed Adrian Kistan, who is General Manager of Cultural Diversity and Inclusion for The Salvation Army Australia Territory. Adrian says their adoption of their new community should be accepted as a positive rather than negative example of the value of asylum seekers and refugees to our country.

"Teddy and Morris epitomise everything that is good and noble in the life story of so many of our newly arrived brothers and sisters to Australia," Adrian says. "They demonstrate courage, resilience, gratitude and adaptability. These skills are inherent in who



Teddy thinks about her five young children every day and longs for the moment she will be reunited with them. Photos: Lena Pobjie

they are and have been forged through their journey. Such skills are an asset to any employer, community and nation.

"Like thousands of others, they have come to Australia seeking refuge, safety and opportunity, but in return they give of themselves wholeheartedly to make this nation a better place. They are not takers; they are contributors. They contribute with joy and self-sacrifice even in the midst of uncertainty of whether they will be permitted to stay in Australia. That shows the true character of these fine people.

"Let us not be swayed by the fearmongering and hysteria created in the public domain about those seeking asylum and refuge in Australia. Instead, let our hearts be moved by the stories of Teddy and Morris, and God's Word that reminds us that we are to 'love our neighbour as ourselves.'"

Morris and Teddy are in irregular contact with their children back in Uganda. They make contact through the Catholic Church. They are able to speak with their children, but prefer not to say what means they use. "It would not be safe for our children to talk

about it," Morris says. They try to compensate for the absence of their children by involving themselves with other families, especially children. They have a family in crisis staying with them at their current home. "It was too hard for me at the beginning," says Teddy. "I cried every day for the first 12 months. We would dearly love to have our children here with us. But it would be far too dangerous to try to arrange that. They would have to apply for visas, which means the authorities would be notified and most likely have them killed to punish Morris and I."

Morris and Teddy are hoping to get permanent residency visas. Once they do, they want to establish help programs for people in crisis. They have big ideas, based on work in which they were involved in Uganda. For the moment, though, they work with their restrictions in an effort to "make a contribution to the country that has given us protection and acceptance".

Morris says Australia is "Heaven on Earth". Teddy says Australia is "the Promised Land".

Bill Simpson is a contributing writer for Others.

The great earth house.

The Church's role in healing a wounded world

WORDS PETER MCGUIGAN

On 29 August 2016, a group of eminent geologists attending the 35th International Geological Congress in Cape Town, South Africa, announced that the earth had entered a new age or epoch of its life. They named it Anthropocene, meaning 'the age of humans'. The word was not new, having been popularised by Noble Prize-winning atmospheric chemist Paul J. Crutzen in the year 2000. His rationale for the new epoch had gained increasing support among earth scientists in the intervening years.

Crutzen's claim was that the impact of human activity on the earth, particularly oceans and the biosphere, was so profound that it had ushered in a new geologic epoch. The Holocene Epoch, or at least the current sub-age of the Holocene Epoch, the Neoglacial Age, had been superseded by the Anthropocene. This Age of Humans is still not 'official', but the widely-recognised Anthropocene Working Group (AWG) has spent the past nine years working on the ratification process and the International Union of Geological Sciences will vote on the Epoch once the AWG's work is complete and its formal proposal has been received.

I find the thought intriguing – and somewhat frightening – that in 2016 while most of us were simply minding our own business, the earth slipped

into a new age of its lifespan without even a blip on the radar of our personal and corporate lives. In the not-too-distant future, the dawning of the Anthropocene will become a portal in time in which unprecedented changes will be required of humanity, both in how we understand our role in the universe and how we modify – or fail to modify – our behaviour and activity according to this new level of awareness.

I use the word 'new' lightly here. In reality, the major religions of the world all present the earth in some way as 'the great earth house' and the role of human beings as managers or stewards of the house. In the New Testament, the word *oikoumene* means life in a great 'world house'. And in the Old Testament, Genesis chapter one clearly describes the God-ordained role of humans as stewards of the earth.

The onset of the Anthropocene has been marked by first a gradual and then a sharp decline in humanity acting responsibly for the wellbeing of the great earth house. There is divided opinion on when the decline began, pointing to different possibilities. Some say it was the start of the Industrial Revolution, 200 years ago. Others go back further. But many earth scientists pinpoint 16 July 1945 as the start of the new epoch – the date of the first detonation of ▶



Photo: Lena Pobjie

a nuclear device in the New Mexico desert.

Plutonium fallout has left a mark in sediments worldwide, carried by winds; rivers, lakes and oceans; and glaciers. Similarly, our large-scale, long-term burning of the three fossil fuels – coal, oil and natural gas – has created a toxic blanket around the earth that traps the sun’s heat in the atmosphere, making temperatures increase, climates change, glaciers melt and ocean levels rise. Not only that, but air pollution is bad for human health and it is a well-known fact that our rivers and oceans are acidifying.

Add the impact of mass deforestation on rainfall patterns, and humanity has a self-made dilemma of monumental proportions on its hands. All of this, apparently, the result of ‘progress’, but more candidly to feed a lifestyle and unabashed wealth accumulation that has served to separate humanity from its great earth house rather than nurture oneness with it. We have been far from the landlords we should have been.

Of course, that’s easy to say in hindsight and armed with the knowledge of renewable energy technologies such as wind, solar and geothermal power. But there is an onus on humanity now across all sectors of our shared life together – global and local – to own our poor stewardship record and join hands in an attempt to reverse the impact of our recent environmental footprint; or at least salvage what we still have, given the warning of geologists that the earth’s natural environmental balance may be irretrievable or take millennia to restore.

That might sound dramatic, but the truth is that many people today have a sense of foreboding about humanity’s future. Grief and regret over the state of the earth is a part of what fuels this feeling. Humanity is deeply unsettled. Millennials and Gen Zers, particularly, wonder if we have entered humanity’s end game and our time on earth is almost up. A new level of planetary stewardship is an enormous challenge and one that is meant as much for adherents of Christianity as it is for those of other faiths and the world at large.

The biggest questions facing Christians now are about how we live out our faith and how we go about our mission amid the Anthropocene. It is a new day for both the world and the Church, a time in which we must identify how we can redeem the earth and its environment before it’s too late. A new paradigm for our lives requires a paradigm shift in

our priorities, in our behaviours, and in how we see ourselves. Exactly what should the Church in the Anthropocene look like?

I want to present what could be an Anthropocene blueprint for the Church. The overarching or empowering idea for this mega-shift in both ‘understanding’ and ‘being’ will be stewardship. In the blueprint, the biblical concept of stewardship that we may have regarded as a principle to live by or a goal to achieve, will actually fuel a new experience of being Christian. We actually live stewardship and by so doing become the blueprint.

1. THE CHURCH IS THE EARTH – ITS SALT AND LIGHT (MATTHEW 5:13-14)

We are the dust of the earth and have the breath of God in us like everyone else. But Jesus called us the ‘salt of the earth’ and the ‘light of the world’. In our earthiness then, let us be salt and let us be light, rather than be disconnected because the focus of our faith is heavenward. Let us understand that in the Anthropocene these roles of salt and light will translate first into the care of the earth, the stewardship of its resources, and remedial action in addressing environmental decline. In other words, this will be a way of life for us that reflects strongly in our actions, our words, our mission and our policies.

World Environment Day

World Environment Day is a United Nations global event, which takes place on 5 June every year and is celebrated by thousands of communities worldwide. Since it began in 1972, it has grown to become the single largest celebration of the environment each year.

The UN has announced that China will host World Environment Day celebrations this year, with a theme of air pollution. Approximately seven million people worldwide die prematurely each year from air pollution, with about four million of these deaths occurring in Asia-Pacific.

World Environment Day 2019 will urge governments, industry, communities and individuals to come together to explore renewable energy and green technologies, and improve air quality in cities and regions across the world.



“
... the major religions of the world all present the earth in some way as ‘the great earth house’ and the role of human beings as managers or stewards of the house.
”

In fact, such a universal commitment could become part of a preamble to all policy statements at every level of the life of the Church – not unlike the way that our recognition of ‘first peoples’ has become standard preamble commentary in some churches in some parts of the world. In the Anthropocene, the Church will lose credibility if it is not seen to be at the forefront of planetary stewardship and sustainability in its actions and advocacy. Such will be the expectation of a world fearful of environmental calamity. “What are you doing about the state of the earth?” will be the question that trumps “What are you doing about hunger and poverty?” The Church can become, as Romans 8:19-22 predicts, the hands and the voice of healing and restoration for the earth and its inhabitants. We can lead by example through such actions as transitioning our properties to solar power.

2. THE CHURCH IS THE BODY OF CHRIST – HIS HANDS, HIS FACE, HIS VOICE (1 CORINTHIANS 12:27, PHILIPPIANS 2:1-11)

It is not by chance that an incarnational model of being church has risen from relative obscurity during the past two decades to dominate discussion ▶

about mission and ministry methodology. One of the strongest and most recognised metaphors in the Bible describes us as “the Body of Christ”: “Now you are the body of Christ, and each one of you is a part of it,” the Apostle Paul writes to the Christians at Corinth (1 Corinthians 12:27).

If we are the Body of Christ, then we are the healing hands of Christ extending out to the ends of the earth, the face of Christ radiating the love of God for our world, and the voice of Christ speaking the mind of God into the world’s present and future realities. In the Anthropocene we cannot be anything but incarnational. Not only do we represent Christ, we are his hands, feet and spokespeople – his body! Our values of integrity and compassion, respect, diversity and collaboration will take on enhanced meaning as we engage the world with the priority of stopping environmental decline.

3. THE CHURCH IS MISSION – WE ARE EQUITY AND JUSTICE, MERCY AND TRANSFORMATION (MICAH 6:8)

It follows that if we are the earth, and if we are the body of Christ, then we are also mission. We are equity. We are justice. We are mercy. We are transformation. We live and breathe mission. In the Anthropocene, mission will no longer be something we do, it will be who we are. I want to encourage Salvationists here to see that perhaps more than any other church grouping today, we are perfectly poised to make this paradigm shift in our understanding

Salvos and the environment

The Salvation Army has developed an International Positional Statement on the environment, titled ‘Caring for the Environment’. It states: “The Salvation Army believes people are made in the image of God and have been entrusted with the care of the earth and everything in it.

“The Salvation Army recognises environmental degradation as one of the most pressing issues facing the world today with its effects felt disproportionately by the most vulnerable communities, particularly in terms of health, livelihood, shelter and the opportunity to make choices.

“The Salvation Army is concerned about the effects of environmental damage on present and future generations. Sustainable environmental practices are required to meet today’s global needs and aspirations without compromising the lives of future generations.”

“
It is a new day for both the world and the Church, a time in which we must identify how we can redeem the earth and its environment before it’s too late

and, therefore, our impact on and in the world.

Can we accept the identity that somehow, in the mysterious economy of God, has been cast for The Salvation Army today in the mind of the world? I’m talking about the world’s deeper perceptions of us over a long period of time as the hands, the face and the voice of Christ who loves the world he has made and all the people in it. I’m saying that how the world sees us needs to translate into how we see ourselves and become the new spring in the step of The Salvation Army in every place. In my view, we do not do mission, we are mission, a foundation from which we must operate with deep humility.

In every place, internationally and locally, we must identify, advocate for, work alongside and restore those most impacted by environmental degradation and climate change, particularly those unable to fight against its effects and with little access to resources. Such effects can be poor food, water and shelter security; destroyed livelihoods; and increasing instability from prolonged natural disasters such as drought. In Australia, this is particularly noticeable in our rural areas, but the environmental impact of urbanisation on our people must also be addressed.

At the heart of these three statements is the idea that we no longer see ourselves as separate from but as one with the context for our mission, with our mission itself and with the one who has redeemed us and brought us into union with him. In the Anthropocene, the future of the Church, including The Salvation Army, will be at risk if we don’t metamorphosise in the way we see ourselves and therefore the way we think and act and speak; imbibing environmental stewardship, passion and partnership as a way of life, of being and of leadership. ●

.....
Major Peter McGuigan is Corps Officer at Preston Corps in Melbourne. He is also the former chair of The Salvation Army Moral and Social Issues Council.
.....



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Words Mark Hadley

WHY WE LOVE TO PLAY THE GAME OF THRONES

Others culture writer Mark Hadley considers what impact GoT has had on a society desperately searching for meaning in a world that has been flooded with freedom



“WHEN YOU PLAY THE GAME OF THRONES, you win, or you die. There is no middle ground.” So says Queen Cersei, summing up the ethos undergirding the eight-year drama that was *Game of Thrones*. The series has achieved an audience in the hundreds of millions, making it one of the most popular TV shows in history.

Now the final, record-breaking episode has settled who will sit on the Iron Throne, the question can finally be asked: Why did we love it so much? A word of assurance. There will be no spoilers from season eight ahead, so readers sharpening their Valerian steel can put down their whetstones.

By the time its final season went to air, *GoT* was already sitting on an average viewership of 10 million viewers per episode in the United States alone. DVD and Blu-ray collections were also breaking all of producer HBO's first-day sales records. However you slice it, television viewers have loved the epic battle over the mythical kingdom of Westeros.

GoT has not been short on industry approval either. It has won scores of commendations since its debut, including five Screen Actors Guild Awards and 47 Emmys – making it the most awarded show in Emmy history. Probably most telling of all, the language of *GoT* has found its way into popular vocabulary, with phrases like ‘Game of Thrones’ being used to describe the Syrian Civil War, and ‘Khaleesi’ emerging as a popular girl’s name in the US.

The trouble is, this success just shouldn’t have happened in the West, where individualism, feminism and sexual tolerance are constantly celebrated. *GoT* is awash with explicit nudity, violence and sexual abuse, especially towards women. Progressive publications and liberal commentators have decried its content as “senseless, objectifying imagery” and “torture porn”. Its writers have defended their choices by saying the content is truthful to both history and human nature, where such things are disturbingly common.

I believe the reason for its success is that because alongside these culturally unacceptable inclusions, *GoT* supplies the most attractive fantasy of all: meaning.

Cultural analyst Mark Sayer says media consumers are desperately searching for meaning in a world that has been flooded with freedom. He believes human life is best described as an interconnected system of three reservoirs that, when properly balanced, enable flourishing. Firstly, humans need meaning – to feel like what they are doing is important. Secondly, they need a sense of community – relationships at personal and public levels. Thirdly, they need freedom – the power to express themselves as individuals.

The problem, according to Sayers, is that in Western countries that last ‘tank’ is draining the rest. “We have an overflowing sense of freedom,” he writes. “What that also means is that our tank of meaning is very low. To have a sense of meaning, to also have a sense of relationality and community, you need to limit your tank of overflowing freedom.”

Community and relational connections require boundaries in order to deepen. Likewise, a life purpose grows in value even as we limit our choices to achieve it. But the ability to choose anything, without limit, effectively diminishes the value of everything. Our devotion to freedom at all costs has perversely reaped a harvest of disconnection and purposelessness.

What has this to do with *GoT*? Well, one way of looking at its roster of characters is a list of those who acknowledge no limits, but have no community or meaning to speak of, and those who have deliberately limited their freedom for the sake of the other two. There are a range of bad guys for whom the freedom to do whatever the heart requires, results in something less than human. Walking in the light of our approval, though, are characters whose freedom is balanced by a greater meaning. At some level, we suspect that meaning,

not freedom, is the key to our survival. But is this just a plot device for epic television, or does it have a foundation in real life? Do humans in fact have a chief meaning to pursue? Strangely, up until about 50 years ago, you stood a good chance of getting an answer to that question from any number of young children.

Right up until the 1970s, it was not uncommon for children attending Sunday schools in Australia to be taught the Westminster Catechism. The first question of this summary of Christian belief addressed that life-purpose the 21st century finds itself longing for: Q. What is the chief end of man? A. Man’s chief end is to glorify God, and to enjoy him forever.

By submitting ourselves to God, we find our place in the cosmos as his children. The Bible overflows with this meaning-found-through submission. The book of Ecclesiastes calls it “the whole duty of mankind” (Ecclesiastes 12:13-14), and so the Gospel of Matthew encourages us to “seek first” God’s kingdom and character (Matthew 6:33).

Why? Because 2000 years before the first internet search for ‘the meaning of life’,

the Gospel of Luke was warning that “life is more than food and the body more than clothes” (Luke 12:22-23). Daenerys was one character at least in *GoT* who understood that the power to act without limit never ends well: “Lannister, Targaryen, Baratheon, Stark, Tyrell ... they’re all just spokes on a wheel. This one’s on top, then that one’s on top, and on and on it spins, crushing those on the ground.”

Yet *GoT*’s drama was set in a make-believe world, and so could never do more than reflect our yearnings and hint at their solutions. The Bible, though, is our history. It’s God’s message to real people who struggle with a real darkness when it comes to direction. And so, if we’re seeking meaning that will balance out freedom and deliver lasting community and relationship, we need look no further than the words of Jesus: “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life” (John 8:12). ●

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





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I.

IAN SOUTHWELL

LASTING TREASURE: THE STORY OF GEORGE AND JENNIE LONNIE

Review: Major Donna Bryan



Lieutenant-Colonel Ian Southwell has produced another excellent volume to add to his growing number of published books. This time it is a family history – and not only for the descendants of Majors George and Jennie Lonnie, who happen to be Ian’s maternal grandparents.

The Lonnies were a remarkable Salvation Army officer couple in the early days of The Salvation Army in Australia. Obedient to the call of God on their lives, they made sacrifices that are almost unbelievable for 21st century Salvationists, and certainly incomprehensible to many in our modern society.

Some of the events recorded brought tears to my eyes, especially those associated with caring for children in very difficult, almost primitive, living conditions. I very much enjoyed reading this history book because I relish detailed and factual accounts of the past, particularly biographies. The thorough research was evident, but it didn’t overpower the story of two faithful Australian Salvation Army pioneers.

The miracle of answered prayer was clearly demonstrated in the many achievements of George and Jennie for the Kingdom of God. I recommend reading this book, as it will challenge your own dedication and devotion to Christ when we live in an era that has so many ‘creature comforts’.

The book is available at Melbourne Salvation Army Supplies (1800 100 018) or at commerce.salvationarmy.org.au

2.

DANIEL TEMPLEMAN TWELLS

INSIDE OUT: A CROSS-CULTURAL PERSPECTIVE ON HOLINESS

Review: Jessica Morris



The battle between church and culture is an ongoing debate among Christians, but Australian Salvation Army officer Captain Daniel Templeman Twells, in his debut book, clearly articulates why holiness and culture go hand-in-hand.

Based on his experiences after being appointed to the Japan Territory for six years, he contrasts an Anglo-Christian-Australian perspective beside the thousands of years of tradition found in Japanese culture. Steeped in biblical teaching and utilising language, proverb and story to unwrap what holiness is, Daniel beautifully navigates the tension between the non-negotiables of our faith and what it means to live them out in a foreign culture.

I was particularly drawn to his credibility in questioning the ‘white saviour complex’, where he shows that we are not called to rescue but to walk beside others different to ourselves. Daniel’s focus on compassion and empathy, while highlighting the culture of Christianity in Japan (where only one per cent of the population are Christian) is also eye-opening, and challenges the reader to live out holiness in the same manner as Jesus – even when this means moving past religious concepts or cultural ideas of what is appropriate.

This is essential reading for anyone living or travelling in foreign countries, or facilitating relationships between different people groups. Knowing how broad and diverse The Salvation Army in Australia is, the sound teaching

in this book is imperative as we seek to understand, empathise and walk alongside each other.

The book is available at Sydney Trade (1800 634 209) or thetrade.salvos.org.au, and Melbourne Salvation Army Supplies (1800 100 018) or commerce.salvationarmy.org.au

3.

THE EUROPEAN BRASS BAND CHAMPIONSHIPS 2018

Review: Adam Cole



This double CD showcases the immense talent of 12 competing bands pitted against each other in a battle for the coveted European Brass Band Championships trophy.

Highlights include the very different interpretation of Romain Bly’s classical piece *Pretty Drugged Fairy* and James Curnow’s *Fanfare and Flourishes*, but overall this album is a unique blend of sound and musical styles.

The first track of CD 1 spoke volumes to me. It is a testament to the amazing talents that we have within The Salvation Army, showing that our composers can write music we know so well, and be embraced by world-class bands.

The following words rang out to me: “... We wonder why! We wonder why! The Son of God as man came down; What does this signify? He came to give us life in all its fullness ...” Is it really any wonder that music can reach the listener’s soul? If you’re wondering who won the European trophy, you can listen to the winning band play *The Turing Test*. Sit back and enjoy the results of these world-class musicians at work.

The CD is available at Melbourne Salvation Army Supplies (1800 100 018) or at commerce.salvationarmy.org.au

New international roles for Maxwells

COLONELS WAYNE AND ROBYN Maxwell, officers of the Australia Territory, have been appointed to leadership roles in the South Pacific and East Asia (SPEA) Zone.

Wayne will be International Secretary and Robyn will serve as Secretary for Women's Ministries for the zone, based at International Headquarters in London. They will take up their new appointments, with the rank of commissioner, on 1 October.

The Maxwells know the region well, having served as leaders of the Philippines Territory from 2013-17.

"We are grateful to the Lord for the opportunity these new appointments bring," the Maxwells said.

"Serving in the Philippines and Australia has given us a heart for the SPEA Zone. It has also given us some understanding of the challenge of service in this part of the world.



Colonels Wayne and Robyn Maxwell will begin their appointments at International Headquarters in October, with the rank of commissioner.

"We are passionate about the ministry of The Salvation Army in this zone, excited by what God is doing and looking forward to being a part of it."

Commissioner Floyd Tidd, Australia Territorial Commander, paid tribute to the Maxwells, particularly for their recent service in Australia.

"We are grateful for the leadership and ministry they have provided over the last two and a half years at THQ Redfern," he said. "As they assume their new appointments they leave behind a legacy of pastoral imprint upon lives touched, and a foundation for a renewed focus on prayer and holiness."

Innovation grants to engage mission

THE SALVATION ARMY HAS awarded 'innovation grants' to more than 70 corps and mission expressions across Australia.

The grants are part of the 'Innovation Funding' initiative that was announced by Commissioner Floyd Tidd at Still Others late last year.

"Through this innovation grants process, we have given front-line mission the opportunity to trial some new initiatives, and innovative approaches to make a difference to the people we serve," said Greig Whittaker, Australia Territory Innovation Executive Manager. "We are excited to see frontline Salvos being engaged in mission and we are looking forward to seeing some good results!"

The full list of successful innovation grant projects can be viewed at others.org.au/innovationfunding

Sunraysia Salvos get into stride of parkrun volunteering

PARKRUN PARTICIPANTS FROM the Sunraysia region of The Salvation Army, in north-western Victoria, took over all the volunteer roles for a recent Mildura Weir parkrun, with 16 people assisting throughout the Saturday morning event.

"One of the Mildura Weir parkrun directors asked us whether our Salvos Striders team would consider doing a group volunteer day, as we were the most regular group attending and had the highest numbers," said Major Belinda Davis, Mildura and Red Cliffs Corps Officer.

Some of the Salvos Striders already volunteer occasionally, to give those serving a break, and to be involved, but on an individual basis. This was the first time in Mildura that a group took care of all the roles and it was hoped it would set an example for other groups to follow.

"As a result of this effort, a number of the event directors were able to run the track for the first time in 11 weeks of operating, and The Salvation Army was publicly acknowledged multiple times leading up to the event, during the event



Salvos Striders participants took over all the volunteer roles for the Mildura Weir parkrun, and plan to do it again.

and since," said Major Belinda. "We have also decided that we can do this on a semi-regular basis, probably three to four times a year."

The volunteer duties included marshalling, taking photos, scanning barcodes, keeping times and making sure the runners enjoyed themselves.

More than 200 runners and walkers participate in the Mildura Weir parkrun each Saturday. Parkrun is a free, timed, 5km walk/run event held every Saturday morning in hundreds of locations across

the world, and has recently commenced in Mildura. It relies on volunteers each week to operate.

Major Belinda and her husband, Captain David Davis, were part of the trial runs of the Mildura Weir parkrun event before it commenced on 2 February this year.

They also encouraged their congregations to participate as a way of serving, and being visible, in the community.

"There have been a few weeks when we have had up to 18 people associated with

our churches at the event," said Major Belinda. "Our youngest runner is 11, and our oldest 70."

The team has designed and will soon receive Red Shield-branded running shirts after an 'evangelism grant' was received for this purpose.

"We want to be visible in the community so people know we're here and are a loving and vibrant faith community," said Major Belinda.

"The parkrun is making us famous and giving us a presence already."

— Simone Worthing

Park barbecues connecting Riverland community

THE HUMBLE SAUSAGE AND a cup of soup are connecting Riverland Corps to its community in the South Australian town of Berri.

When Helen Adamczyk began leading the Riverland Corps in 2017 she knew she had to get out of the building.

The corps was hosting a prayer group, Bible study and church meetings each week, but Helen wasn't satisfied.

"It was not really successful and I felt that we needed to be a presence and visible in the

community," said Helen, who also manages the local Salvos Store. "This tied in with the Army's emerging mission focus, which I am totally sold on, and my personality leads to getting out into the community."

A year ago, Helen and her team began setting up a fully equipped trailer and holding a weekly barbecue and soup outreach event after church on Sunday in a popular park.

Three months ago, adherent Carolyn Druery, from nearby Renmark, began a similar

outreach event on Wednesday afternoons. Between 40 and 50 people attend each event, with many coming from the corps' community services.

"We make ourselves available and also take out evangelical material, Bibles, tracts, and information about what we offer as a corps.

"I really hope to see this outreach translate to growth in the corps but if not, we still have a faith community there.

"As a corps, we have our sleeves rolled up!"



A Riverland Corps volunteer on barbecue duties in the park outreach event in Berri.

Online worship arts forum provides outlet for creative sharing

A SALVATION ARMY WORSHIP arts forum called Space 2 Call Home held its first online session last month, with 40 participants joining in from Melbourne to Bundaberg.

Louise Mathieson, who is the Worship Arts Coordinator

in Queensland, hosted the session, which included musicians, painters, textile artists, photographers and writers.

"It was creative, colourful, crazy and cheerful," she said.

"A Space 2 Call Home allows fellow artists in both diverse

and similar disciplines to share their creativity and time in a safe space, as well as worship and brainstorm together."

Participants mainly from North Brisbane and Bundaberg corps held an initial catch-up before they were joined shortly

afterward by smaller groups and individuals online, including those from Melbourne, Sydney and surrounding areas, with everyone sharing their projects and ideas, asking questions, and encouraging each other.

More forums are planned.

Qld coffee mornings shine light in dark places

GUEST SPEAKER AUXILIARY-Captain Dr Catherine Philpot used the metaphor of light and darkness in relation to mental health when she addressed four Queensland Division women's coffee mornings.

More than 250 people attended the coffee mornings, held at Brisbane, Gympie, Lockyer Valley and Rockhampton throughout April and into early May, with the theme 'Shining light in dark places'.

Auxiliary-Captain Philpot, Centenary Corps Officer and South Brisbane Community Project Officer, presented Bible verses to show that Jesus is light, and everything he did was an act of light – including feeling sad, being angry, and experiencing anguish as he anticipated his death.

Auxiliary-Captain Philpot explained that these feelings, although difficult to experience,



The Queensland divisional coffee mornings team – (from left) Captain Leisa Humbley, Aux-Captain Dr Catherine Philpot and Major Rowena Smith.

are not of themselves, darkness. Neither, she said, is death, sickness or mental illness – the latter being something that one in two people will experience in their lifetimes, and one in five will experience this year.

"Mental health issues don't belong with evil and darkness," she explained. "It is a real and personal place, one that is sad, uncomfortable and horrible,

but it's not a person's fault and it's not helpful to blame them for feeling miserable or having crippling anxiety.

"This just adds a whole layer of guilt and shame to what is already so painful and it gets people stuck."

Auxiliary-Captain Philpot powerfully shared her own struggle with mental health issues, what helped, what

didn't, and that Jesus is always right beside those who are struggling, even though they can struggle to see and connect with him. She also spoke about ways others can be a light to those in troubled times – through love, care and just being there for someone.

Auxiliary-Captain Philpot again shared from experience, and what helped her journey out of depression, out of thoughts that she was bad, and into enjoying life again.

"I needed to hear the truth that I was not evil for having mental health issues, that I wasn't alone in my experience, and that I was unconditionally loved," she said. "Jesus is the light of the world – he transforms our sorrows, transforms our lives, and transforms our wounds, which become the means through which we can reach out to others."

– **Simone Worthing**

Women of Worth project helping to break the cycle of poverty

MORE THAN 100 MILLION women in Africa are unable to read and write.

The Salvation Army Women's Ministries Territorial Project, Women of Worth (Africa), is hoping to be a catalyst for change for some of these women to help stop the injustice, hardship and despair that illiteracy brings.

Women's Ministries Australia has partnered with The Salvation Army International Development (SAID) to use funds raised through the project to provide



Improving the quality of life for Kenyan families is the goal of the Women of Worth project.

development opportunities, not just for women, but to also raise the quality of life for families

and communities in Kenya.

"Women of Worth is a village education and banking program that helps women lift themselves and their communities out of the cycle of poverty," explained Captain Anne Jeffrey, Assistant Territorial Secretary for Women's Ministries.

"Since it started over 10 years ago, it has had an extraordinary impact and helped to transform the lives of thousands of African women, particularly in Kenya.

"Its unique model brings women together in groups of 25

to learn to read and write, save money, provide access to credit, and develop business skills including record keeping, book-keeping and entrepreneurship.

"Some women form partnerships and start businesses together; many go on to become employers in their villages, strengthening local economies and providing opportunities for their friends and neighbours."

For more information and fundraising opportunities, speak to your local corps officer or centre manager.

– **Simone Worthing**

Passionate Pindari team plant seeds of hope

"PLANTING THE SEEDS FOR transformation, offering hope, and walking alongside people in their journey is what we do here at Pindari Services," said Anne Wilson, Regional Manager, Accommodation and Homelessness Services, Brisbane City.

Quoting Pindari's motivating philosophy, Anne says she and her team demonstrate this passion for people "by being there when they need us most and providing an environment where people are challenged to change and grow.

"We know that God is in our work and we join him in people's life journeys that can and do result in transformation."

One such program helping to redirect people's lives is the Up Front Intervention program, led by Keith Van



The Up Front Intervention Team – Sara, Rachael, Lucy and Keith – is about being there for people at critical times in their life journeys and working with them to change and grow.

Haeften, Accommodation and Homelessness Team Leader.

A specialised team of four people provides immediate intentional support and housing options to individuals and families experiencing homelessness and housing stress.

This could be through the community housing network, or in the private rental market.

"A big part of the role is to provide emotional support," said Keith. "We support them at whatever point they're at in their journey, and offer hope.

"Part of this process is ongoing intensive case work, as well as helping meet physical needs through access to food, showers and medical support."

So far, the program has delivered some "solid" outcomes, with 61 per cent of people going into the private rental market, and 66 per cent accessing other accommodation.

"The relationships we create with other stakeholders – such as the Department of Housing and Community Housing programs, are important, as

they contact our caseworkers when accommodation becomes available," said Keith.

"We have a flexible service delivery focus. We look at private rental first, not 'pigeon-holing' people by looking at social housing as their only option."

This program, based at the Pindari centre, also extends to people throughout the region, from Gold Coast to the south, Sunshine Coast to the north and Toowoomba to the west.

– **Simone Worthing**

Tuggeranong Corps celebrates 21 years of service

FOUNDING CORPS OFFICERS Lieutenant-Colonels David and Sandra Godkin were the special guests as Tuggeranong Corps celebrated its 21st anniversary.

The Godkins, now the Queensland divisional leaders, were the first officers appointed to the newly-formed corps in Canberra's south in 1998, the result of amalgamation with

Canberra South (Narrabundah) and Wanniasa corps.

Current corps officers, Major Colin Maxwell and Captain Roz Edwards, invited all former corps officers and cadets (who had completed out-training at the corps) to the celebration.

The weekend in April included a prayer breakfast on the Saturday morning followed

by a high tea, attended by 200 people, where former corps officers, including Majors David and Michele Terracini, Majors Clayton and Leanne Spence, and Major Ann Lingard, as well as previous corps members who had travelled from interstate, were recognised.

The Sunday morning service was heartfelt time of honouring

God's faithfulness over the past two decades.

Tuggeranong is a thriving corps that reaches out to a community of 85,000 people. It also has musical sections, many weekly cell groups for prayer and Bible study, youth and young adult activities, and a weekly gathering for over 50s called Prime Time.

Red Shield fundraising riders keep wheels turning on Salvo services



Red Shield riders and crew members outside the Melbourne Cricket Ground at the end of their Sydney to Melbourne ride.

A TEAM OF 25 CYCLISTS HAS raised more than \$235,000 for The Salvation Army by completing a 1400km ride from Sydney to Melbourne.

Red Shield Ride organiser Peter Cleave said the event was a “huge success ... an amazing experience”, with the riders not only promoting the Red Shield Appeal along the way but also receiving support and generosity of The Salvation Army community in regional centres.

“We heard stories along the way,” said Peter. “Testimonies of people whose lives have been transformed and how The Salvation Army walked alongside them in their darkest moments.

“And the riders got challenged physically at all different levels ... it’s one thing to ride 150 kilometres in one day because you can rest the next

day, but when you do it back to back for 10 days, there’s not much room for error. But everybody did so well.”

The inaugural fundraising ride was held over 10 days, with participants following a route from the Sydney Cricket Ground, through Canberra, to Melbourne, climbing a total of 16,000 metres over the course of the journey – almost twice as high as Mount Everest!

Participants attended the Red Shield Appeal launches in Canberra and Melbourne as part of the journey.

One of the cyclists, Jennifer, said the ride was a great way to “help make a difference to people in our community who are struggling”.

She said the cause is close to her heart. “I owe much of where I am today to The Salvation Army. As a child, I remember

food shopping with my mother on [Salvation Army] food coupons. There simply wasn’t enough money in our household for food.

“I remember the excitement and joy I felt when we went shopping with our coupons. It was like Christmas but better. So now, over 30 years later, it is time that I give back.”

About three years ago, Jennifer broke her leg in three places after a bike accident where she hit slippery railway tracks at a crossing. She said completing the Red Shield Ride gave her a lot of confidence in her ongoing mental and physical recovery.

To find out more about the Red Shield Ride, donate, or express interest in future rides, head to salvationarmy.org.au/redshieldride
– Lauren Martin

Berwick Corps offering people a new start

FREEDOM FROM ADDICTION is a life-long process, but a six-week therapeutic day rehabilitation program at Berwick Corps in Melbourne is giving people of all ages the tools they need to begin the journey.

The program, called START, offers assistance to people with addictive behaviours, including drugs, alcohol and gambling, involving a holistic approach to recovery.

“By the time people make it through the doors at START their substance use has created a chaotic life that has torn a path of destruction through every aspect of their life and very often also the lives of those around them,” said program coordinator Dean McWhinney. “They are physically, emotionally, spiritually and financially destitute.”

Running out of the corps since 2016, START fills a gap in the system by providing a program that is flexible, open-ended and allows immediate commencement.

The approach encompasses group work, personal development, case work, advocacy, one-on-one counselling, assessment and referral. This all takes place between Monday and Thursday from 9.30am–2pm, giving participants the freedom to integrate the program into their day-to-day lives.

More than 250 people have entered the START community over the past three years, and many stay connected after receiving their six-week course completion certificate.

– Jessica Morris

MSS brings message of hope to Asia through song

MELBOURNE STAFF SONGSTERS (MSS) embraced Easter with the people of Singapore and Myanmar, travelling across these south-east Asian countries with a song of hope and a message of salvation.

Myanmar’s territorial leaders, Australian officers Colonels Rodney and Wendy Walters, greeted the songsters in Changi, Singapore. They celebrated the holy weekend under the leadership of Singapore Central Corps Officer, Major Mark Hall, before travelling to Myanmar for a music camp with young Salvationists.

Joined by the Australia Territory’s Colonel Mark Campbell (Chief Secretary) and Colonel Julie Campbell (Gender Equity Advocate), the songsters ministered and learned more about the corps and their migrant services in the regions.

Merryn Steel, who is the



The Melbourne Staff Songsters present the message of the Gospel through song in a Singapore park during their tour of Asia.

longest-serving member of the MSS (21 years), said God used the songsters in many ways.

“In the Christian calendar, Easter is one of the most important times of the year. To share that with people of a different culture was actually quite special because it comes to us ... through the eyes of people

we don’t normally share these with,” she said.

“On the Saturday night, the youth of Singapore Corps held a Tenebrae service [where candles lighting the service are gradually extinguished]. Seeing them growing in their faith and learning touched our hearts.”

Captain Paul Lorimer, the

newest member of MSS (three months) said the tour opened his eyes to God’s work in that part of the world.

“I didn’t expect to see some of the work a number of the corps in Singapore [are doing] in regards to migrant mission work. Getting an insight into that and being involved was fantastic,” he said.

In Myanmar, a group of 80 young adults came to a music camp for Bible studies, tutoring and performance.

“It was so uplifting to see the delight on the faces of the young adults as they played and learnt new musical instruments, drama, craft and songs,” said Colonel Mark Campbell.

“But the highlight for me was at the end of the Sunday services both in Singapore for Easter and Myanmar where people stood or knelt at the place of prayer.”

– Jessica Morris

Transforming the lives of vulnerable women in Darwin

THE TEAM AT CATHERINE Booth House in Darwin – a safe haven for women escaping domestic and family violence – has completed a six-month pilot program for mothers in their last trimester of pregnancy, or with babies less than 12 months old, who are unable to return home for safety reasons.

The program provided an opportunity for women in one of their most vulnerable times of life, who had either experienced domestic violence, were at high risk of further abuse, or were unable to protect themselves.



Vulnerable mothers and babies in need are the focus of a program at Catherine Booth House in Darwin.

who stay with us can come back with their newborns until we can transition them into another service.”

Much of the emotional support for the young mothers came from the staff that assisted them with parenting skills, practical needs and encouragement.

“This support could be as simple as helping the mum check the water temperature of a bath, sourcing nappies, or helping with sleep times,” said Ms Baya. “It could also include recognising signs of postnatal depression, or working with

other agencies for required support.”

Throughout the pilot program, Catherine Booth House looked after a total of nine mothers and 12 babies.

Catherine Booth House has applied for Northern Territory Funding to continue the program.

“Once we have approval for funding, it will become a permanent service here at Catherine Booth House,” said Ms Baya. “We are praying that God will allow us to continue with this program.”

– Simone Worthing

Enrolments

BURWOOD CORPS NSW



LIEUTENANT-COLONEL MIRIAM GLUYAS, NSW and ACT Divisional Commander, enrolled four senior soldiers and accepted four adherents at Burwood Corps, in Sydney, on 12 May. Pictured (left to right) are Lieut-Colonel Gluyas, Lieutenant Rong Fu (Corps Officer), senior soldiers Xue Li Zhang, Cindy Yan, Shu Yuan Qui, and Yun Mei Wu, adherents Yu Fang Zhang, Many Zhong, Ada Liang, and Alfred Ng and Lieut Dillon Wu (Corps Officer). Standing behind the group are prayer support partners.

SHEPPARTON CORPS VIC



CAPTAIN KARYN WISHART, CORPS OFFICER, recently enrolled six junior soldiers. Pictured (back row, left to right) are Katie Trevaskis (ministry assistant and junior soldier leader), Harry Altoft, Matilda Altoft, Heather Wright (junior soldier leader), and Captain Wishart, and (front row, left to right) Oscar Wright, Eva Wright, Jairus Deventaran and Samuel Altoft.

MILDURA CORPS VIC



MAJOR BELINDA DAVIS, MILDURA AND RED Cliffs Corps Officer, enrolled Rob Davies as a senior soldier on Easter Sunday, 21 April.

PNG youth go the distance for Jesus

MORE THAN 600 CHILDREN and young people representing 19 corps last month attended the Papua New Guinea South Eastern Divisional 'Junior Miss' and 'Junior Mista' camp, held over three days in the village of Boregaina south of Port Moresby.

The camp included worship, Bible teaching and entertainment meetings where each corps showcased their talents. Education and training sessions were also held on topics such as child protection and juvenile justice.

On the same weekend, a youth prayer retreat was being held in the village of Gaire, closer to Port Moresby. Despite heavy rain and flash flooding causing delays on the roads, several hundred young people and youth leaders gathered under makeshift shelters



Some of the children and leaders from the remote Kobarouka village who walked 2-3 hours to get to The Salvation Army divisional youth camp.

outside the corps building, which was being used to accommodate campers.

"The people of PNG mostly live a subsistence life and have very few material things," said Colonel Julie Alley, Territorial

President of Women's Ministries, and guest speaker at the camp.

"This means that they rely on God for everything. Here, they live by faith – and most cases – by faith alone."

Caring for children on a global scale

DELEGATES FROM AROUND THE world have attended a child protection conference at The Salvation Army William Booth College in London.

The event focused on 'New Learning and Best Practice' and brought together Salvation Army officers and employees working in child protection, as well as external participants.

A survivor of childhood abuse in the Church spoke movingly on good practice in caring for those who have been abused.



General Brian Peddle (front row, fourth from right) with delegates at the child protection conference held at William Booth College.

Other sessions explored the biblical context for safeguarding – led by Nancy Turley, Territorial Abuse Advisor in the Canada and Bermuda

Territory – and working strategically with children who are being exploited, facilitated by Jason Pope from The Salvation Army World Service Office.

'Standing ready' in Sri Lanka

THE SALVATION ARMY IN SRI Lanka has been at the forefront of offers of help and assistance after a brutal terrorist attack on Easter Sunday saw over 250 people lose their lives and more than 400 injured. The attacks centred on three churches and three five-star tourist hotels in the heart of Colombo.

"The political climate of the country and our position as a minority religion has led to some frustration, but still we stand ready as The Salvation Army to provide spiritual and material support as needed – in the short and long term," said Colonel Suresh Pawar, Territorial Commander.

Revealing faces of modern slavery

THE SALVATION ARMY IN THE United Kingdom, in collaboration with the award-winning team at film production company Fat Lemon, has released a powerful short film that has been created to introduce viewers to the many faces of modern slavery that are often hidden in plain sight.

Kathy Betteridge, Director of Anti Trafficking and Modern Slavery for the UK with the Republic of Ireland Territory, said: "We are always looking for ways to confront the public with the reality of trafficking and modern slavery, which is why we are so grateful to the team at Fat Lemon for helping us to create this authentic film."

You can view the film at youtube.com/modernslavery

MARGARET MARTIN



COLONEL MARGARET MARTIN was promoted to glory on 11 March, aged 82. Her thanksgiving service was held on 21 March at Hurstville Corps in Sydney, conducted by Lieut-Colonel Graham Durston.

Margaret was born on 1 May 1936 in Young (NSW), to Captains Roy and Elsie Dawson. Four years later her mother died in childbirth.

Margaret learned to love and trust the Lord from a young age and in March 1956, a few weeks before her 20th birthday, she joined the *Sword Bearers* session at The Salvation Army Officer Training College in Sydney.

Following appointments at Adamstown Corps in Newcastle and in the Home League Department at Territorial Headquarters (THQ), Margaret became the Candidates and Advanced Training Officer at the Officer Training College in Sydney.

In February 1960, she married Captain James Martin. They served together in corps, officer training, youth work, divisional leadership and THQ appointments, touching the lives of hundreds of people. Margaret also served as chair of the Public Relations Board from April 1988 through to March 1997.

Margaret was an effective communicator and a wise mentor to younger women officers for whom she was responsible. She was an insightful writer and a gifted pianist, whose sensitive playing was an enduring part of her ministry.

Margaret was a wonderful mother to Alistair, Wesley and Elizabeth and grandmother to Harry and Thomas. She will be remembered as a competent minister of the Gospel, for her caring, devoted service and her gracious, calm spirit.

GRAHAM HARRIS



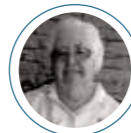
MAJOR GRAHAM HARRIS WAS promoted to glory on 3 April, aged 79. His funeral service was held at Nambour Corps on the Sunshine Coast, conducted by Major Alan Peterson. Major Karen Saunders, Nambour Corps Officer, gave a corps reflection and Commissioner Ivan Lang spoke about Graham's life achievements and service.

Graham was born in September 1939. He married Glenys Hopper in June 1961, and they entered The Salvation Army Officer Training College in Sydney in 1962 as part of the *Servants of Christ* session. Their service spanned a variety of ministries in corps and Territorial Headquarters appointments, during which time they welcomed four children – Paul (Graham), Phillip, Raylee and Louise – into their family. Tragically, Glenys was promoted to glory suddenly in September 1994.

Graham continued to serve as a Salvation Army officer, and in May 2000 he married Major Diana King. Their officership together included an appointment to the then-Taiwan Region from March 2003 to March 2005, where Graham served as Regional Commander. Diana was promoted to glory in February 2015.

Graham was a student and scholar, having attained various degrees including a Bachelor of Arts, Master of Arts, Doctor of Philosophy, Master of Literary Studies and Master of Philosophy. In retirement, he was a soldier of the Nambour Corps.

KATH BERRY



MAJOR KATH BERRY WAS promoted to glory on 1 March, aged 88. Her funeral service was held on 8 March at Noosa/Coolum Corps on

the Sunshine Coast, conducted by Corps Officer Major Warren Parkinson.

Kathleen Roberts was born on 10 July 1930, the youngest of eight children to Alice and Harry Roberts, of Warragul, Victoria. The family were all actively involved in The Salvation Army and Kath was the fourth sibling to become a Salvation Army officer.

Kath was a tailoress for KP White in Warragul prior to entering The Salvation Army Officer Training College in Melbourne in 1952 as part of the *Intercessors* session. She was appointed to Kardinia Toddlers home in Geelong (Vic). Other social appointments included terms in Hobart, Adelaide and Melbourne. During her term at Bethany, Melbourne, she was privileged to attend the Repatriation Hospital at Heidelberg to do a nursing aide course, graduating as the head of the school.

On her second term at Elim Centre in Tasmania she met and married Captain Abel Berry, in September 1980. The following January Kath and Abel relocated to Adelaide to take up an appointment at the William Booth Memorial Hostel. They were then appointed as assistant managers of Parklyn Senior Citizens Residence before their retirement in April 1986.

In retirement they moved to Queensland and were heavily involved with the Noosa/Coolum Corps. Abel was promoted to glory in March 2006. Kath continued to live in Queensland, and passed away on Abel's birthday.

Tribute reports.

To have a Tribute included in an issue of *Others*, please email your report of no more than 250 words and accompanied by a high-resolution (no smaller than 1mb) head-and-shoulders photograph of the individual, to others@aus.salvationarmy.org

ABOUT PEOPLE

APPOINTMENTS

Captain Mark **Schatz**, Chaplain, Employment Plus – Bunbury/Busselton, WA Mission Enterprises (additional appointment); Captain Zoe **Schatz**, Chaplain, Employment Plus – Bunbury/Busselton, WA Mission Enterprises (additional appointment).

Effective 6 May

Major Bruce **Cassidy**, Public Relations Officer, Victoria Office of the Secretary for Communications (pro-tem); Major Joy **Cassidy**, Assistant Corps Officer, Northside Corps, Victoria Division.

Effective 13 May

Captain Alison **Macdonald**, Officer Recruitment Secretary, Victoria Officer Formation, Eva Burrows College; Captain Gareth **Macdonald**, Officer Recruitment Secretary, Victoria Officer Formation, Eva Burrows College.

Effective 15 May

Major Leanne **Ruthven**, Head of Mission Support, Office of the Secretary for Mission.

Effective 1 June

Auxiliary-Lieut Marenda **Freind**, Corps Officer, Rivervale Mission, Western Australia Division; Auxiliary-Lieut Stephen **Freind**, Corps Officer, Rivervale Mission, Western Australia Division.

Effective 3 June

Captain Elizabeth **Johnson**, Rural and Remote Ministries Coordinator, Faith Communities Development, Mission Support Department; Captain Michael **Johnson**, Rural Chaplain South-East NSW, Community Engagement Department.

Effective 1 July

Auxiliary-Lieut Melissa **Cutler**, Corps Officer, North West Circuit (Glen Innes/Barraba/Bingara), NSW/ACT Division; Lieut Janine **Skinner**, Corps Officer, Traralgon Corps, Victoria Division (Lieut Skinner is transferring to the Australia Territory from the United Kingdom with the Republic of Ireland Territory).

Effective 15 July

Lieut-Colonel Laurie **Robertson**, Executive Officer, THQ Redfern, Office of the Territorial Commander (additional appointment); Lieut-Colonel Simone **Robertson**, Executive Officer, THQ Redfern Office of the Territorial Commander (additional appointment).

Effective 1 October

Colonel Robyn **Maxwell**, Zonal Secretary for Women's Ministries, South Pacific and East Asia Zone, International Headquarters; Colonel Wayne **Maxwell**, International Secretary, South Pacific and East Asia Zone, International Headquarters.

PROMOTED TO GLORY

Major Geraldine **Wilson**, on 1 May; Major Walter **Smart**, on 16 May.

ENGAGEMENT CALENDAR

COMMISSIONERS FLOYD AND TRACEY TIDD (TERRITORIAL LEADERS)

Melbourne Sun 16 June – Farewell Salute and Reception for territorial leaders, Project 614.
Geelong Sun 16-Mon 17 June – Executive Mission Leaders Team meetings, Geelong Conference Centre.
*Geelong Tues 18-Thur 20 June – General Leaders Change Consultation, Geelong Conference Centre.
Melbourne Sat 22-Tues 25 June – Transition days with new territorial leaders.

*Commissioner Tracey Tidd only.

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

Spiritual Day, Eva Burrows College – 7 June.
Farewell Salute and Reception for Commissioners Floyd and Tracey Tidd, Melbourne Project 614 – 16 June.
* 10th National Forum of the National Council of Churches in Australia, Canberra – 21-24 June.

* Colonel Mark Campbell only.

Join the conversation

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I AM A RECOVERING METH ADDICT AND have been clean since April 2015. I have been a victim of domestic violence. I've used dirty needles and contracted hepatitis C. I've been homeless. I've broken into houses and shops and stolen a car, leaving me with a police record two pages long. I've been to university and quit, I've had a Department of Housing property and lost it. I've had my youngest son taken from my arms by police. And I've been to prison.

I was lost. I was broken. I tried to stop but I couldn't.

After leaving prison, I was offered a place at a Salvation Army refuge. From the moment I entered, I felt a kindness and warmth that was so unexpected. I remember thinking, "If there is a heaven, this must be what it is like." Just one night later my worst nightmare happened. There was a knock at my door and a caseworker was there telling me that the police were there to take my youngest son. He was taken from my arms while I was screaming.

I was now hanging on by a thread, going through the emotions of deep sorrow and heartbreak. I needed to make a choice: run back to my old life where a quick fix [of meth] could instantly make this feeling go away, or choose to stay at The Salvation Army and get the help that I clearly needed. I chose to stay.

That Sunday, there was a refuge bus to a Salvation Army church, and I went. That day I gave my life to God. I started asking millions of questions. I would run down to the refuge office and ask my caseworker Barbara about God, about dinosaurs, or what I should be doing now. I started reading the Bible and from there I started to get to know who Jesus is. I started to understand and feel how much he loved me and that I was forgiven for everything I had done.

It was tough having my son taken away from me, but I now know that Jesus was right by my side and he was never going



Kristy (left) attends the recent Franklin Graham crusade with her former caseworker, Barbara.

to leave me. I made the decision to start fighting for my kids in court. I remember going to court with my support person and reading the Bible while we waited. I also got a job in a café.

I was really beginning to worry about my hepatitis and the effect it was going to have on my long-term health. One night I asked my friends at church to pray for my health. It was an amazing, strong, rebuking, powerful prayer. A few weeks later I went to hospital to start my hepatitis C medication. They did some tests and the doctor told me I didn't have anything wrong with me. This was just one of the many miracles that occurred in my life.

I was then given my own Salvation Army home. I got my youngest son back in my care and worked out a shared-care arrangement with my daughters. I have been clean from drugs now for four years. Recently, I took up a position at The Salvation Army as a support worker for men and women in crisis and I'm finishing my Certificate IV in Community Services at TAFE.

I asked God for his help and he gave it to me. By his grace I have been saved.

I am a walking miracle.

Jesus turned my broken life around

WORDS KRISTY

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