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■ FEATURE

Salvos across Australia called to 100 Days of Prayer and Devotion

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SEPTEMBER
2018

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24 September - 1 January

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Prayer and fasting ... a powerful combination.

SCOTT SIMPSON | MANAGING EDITOR

“We’ve given a lot of focus to strategy and vision, but it’s time that prayer became our priority.” The comment was made to me by a senior Salvation Army officer during a recent conversation about the creation of a new national territory in Australia.

I think William Booth, the founder of The Salvation Army, would agree. He once famously said: “Work as if everything depended upon work, and pray as if everything depended upon prayer.”

The Salvation Army in Australia will later this month be called to 100 Days of Prayer and Devotion. It’s an opportunity for Salvationists all over the country to come together to seek first the Kingdom of God. But as vital as I believe this initiative is, I also believe we could – and should – complement it with another biblical discipline. Time and again, the Bible reveals the power of persistent prayer, but what stands out most to me about many of these examples found in Scripture is their strong connection to fasting.

It’s clear that many followers of Christ down through the centuries – and even Jesus himself – have placed great importance on this spiritual discipline. Fasting is a practice that godly people have used for thousands of years to enrich their relationship with God. If we look through biblical history, we see that at specific times for particular purposes, people chose to go without food. They determined that for a time they would not be strengthened or comforted by food, instead crying out to God, acknowledging that “you are my comfort, you are my strength”.

In Deuteronomy, we read that Moses fasted for 40 days when receiving the Ten Commandments. King David, a “man after

God’s own heart”, fasted at different times throughout his life. And in Acts 13, we read about a group of Christians who gathered in Antioch to pray and fast as they sought God’s guidance, the result being the sending out of Paul and Barnabas. That decision was the catalyst for a missional movement that would make Christianity the dominant religion of the Roman Empire within 250 years, and 2000 years later have more than a billion followers of Christ around the world. The course of history was changed because a small group of Christians at Antioch grasped the importance of prayer and fasting.

More importantly, Jesus spent time fasting. He waited 30 years before getting the call from God to begin his public ministry, and what is the first thing he did? He went into the wilderness for 40 days to pray and fast (Matt 4:1-11). It begs the question: if Jesus felt he could accomplish everything he came to do without fasting, then why did he fast?

Fasting has always been a spiritual discipline for God’s people, and remains so – or, at least it should – for followers of Jesus today. It serves to deepen our prayer life and brings us to new levels of intimacy with God. The concept of 100 Days of Prayer and Devotion, at this historic time for The Salvation Army in Australia, is to be applauded. It’s something we should all enthusiastically embrace. I wonder, though, how much greater the impact of a “new” Salvation Army around our country would be if in addition to prayer, we also got serious about the biblical discipline of fasting?

Scott Simpson is the Managing Editor of *Others*





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A moving ceremony at the Australian War Memorial in Canberra has honoured The Salvation Army composer and bandmaster, Arthur Gullidge (below). See story on page 41. Photo: Merrin Button



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September 2018

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Others is a monthly publication of The Salvation Army in Australia. *Others* is printed by Focus Print Group, 25 Arctic Crt, Keysborough, Vic, 3173, Australia.

Print post approved PP236902/00023. Member, Australasian Religious Press Association.

All Bible references are quoted from the *New International Version* unless otherwise stated.

Subscriptions
Annual: \$24 (includes GST).
Available from: subscriptionsothers@aus.salvationarmy.org
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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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Holy disruption.

Partnering with God in the 'new thing' he is doing

WORDS | COMMISSIONER FLOYD TIDD

There is a Japanese proverb that says, "Vision without action is a daydream. Action without vision is a nightmare."

Sitting in the congregation during a recent corps visit, I heard the challenge put, spontaneously, to the congregation to recite our National Vision. I waited and watched to see how those around me would respond. The room resounded with voices in unison declaring with faith and confidence that, "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".

Similar moments are happening across Salvation Army mission expressions in every state and territory of Australia. An "aligned vision" – one of the six "Whys" behind the bringing together of two Salvation Army territories in Australia – is becoming well embedded. But to ensure that this God-given vision doesn't become just a daydream, The Salvation Army must answer the call to action. And vision in action is strategy! But what action to take is the critical question to answer before we get busy!

Henry David Thoreau, a 19th-century American practical philosopher, wrote: "It's not enough to be busy, so are the ants. The question is, what are we busy about?" Our National Strategy, arising out of the engagement of more than 2500 Salvos from across the country, provides a framework in which we plan and execute actions that will lead us to achieve our vision. An aligned vision lived out in local settings will see The Salvation Army advancing as a movement across Australia, making an even greater impact than ever.

Our National Strategy will require us all to review what we do and how we do it. We have an opportunity and obligation to actively partner with God in the "new thing" he is doing (Isaiah 43:18,19). Our actions must align with a strategy to achieve the vision, that God has given to The Salvation Army.

Doing a new thing is both exciting and terrifying at the same time. To embrace increased innovation requires a willingness to let go of some of what has been the "done thing". That letting go can be challenging, but we are a movement blessed by God that must hold on to the One who blesses, and hold the blessings loosely.

The often-quoted statement by Catherine Booth reminds us that, "There is no changing the future without disturbing the present". Disruption sounds reasonable until it comes close to home, to where I am, to what keeps me comfortable. In those moments, the disruptor becomes anything but welcome. Yet in the days of embracing and executing a national strategy locally, there is a need for holy disruption in order to partner with God in the "new things" he is doing.

Jesus practised disruptive disciplines. He was prepared to challenge the status quo. He demonstrated new models arising out of new thinking – models of servant leadership and loving enemies, embracing the outcast. He called to the cost of discipleship. The practice of disruptive discipline isn't necessarily understood or welcomed in every setting. Yet transformation is the core reality of the life of the individual and movement committed to the person and practice of Christian faith. Without a disturbing of the present there is no improving the future.

We have come this far in the journey to becoming one national territory – a Salvation Army repositioned for an even greater impact across Australia and beyond. Faith and hard work combined have brought us to this significant place in the journey. Let us not shrink back now. •

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



Rwanda and Burundi Command – Mission to serve the marginalised.

How well do you know The Salvation Army world? This month, we give an overview of one of Australia’s partners in mission – the Rwanda and Burundi Command.

HISTORICAL OVERVIEW

The Salvation Army became actively involved in Rwanda in September 1994 through relief work as a result of civil war and genocide in the East African nation. Operations were concentrated in the Kayenzi Commune.

Following mission work by officers from Zaire, Uganda and Tanzania in 1995, officers were appointed from Congo (Brazzaville) to develop corps and mission work in Kayenzi Commune. Kayenzi Corps officially began its ministry on 5 November 1995. The Salvation Army was officially registered as a church in Rwanda on 15 September 2008.

In 1983, Justin Lusombo-Musese (a Congolese born in Burundi) was introduced by a friend to some of William Booth’s writings. Justin and the friend were so enthused they decided to become members of The Salvation Army. Over the ensuing years they persistently requested International Headquarters to start Army operations in Burundi, and on 5 August 2007 the work was officially recognised with Justin and his wife, Justine Fatouma, as auxiliary-captains.

The Rwanda Region was redesignated Rwanda and Burundi Region in October 2008 and upgraded to Command status on 1 April 2010.

Spiritual growth, children’s camps, open-air meetings, community engagement and community empowerment are focus areas of the Command. Women’s ministries also play a major role in the Command through their “Mission to serve the marginalised” emphasis. This includes serving and advocating for children with disabilities and their families, as well as other marginalised people in the community, with compassion, love and support. Recent women’s ministries seminars included topics such as how to choose a life partner, creating a small garden for income generation, female genital mutilation, and risk management – issues of relevance and significance in this command.

The Officer Training College re-opened in February 2017 following a three-year break.

RELATIONSHIP WITH AUSTRALIA

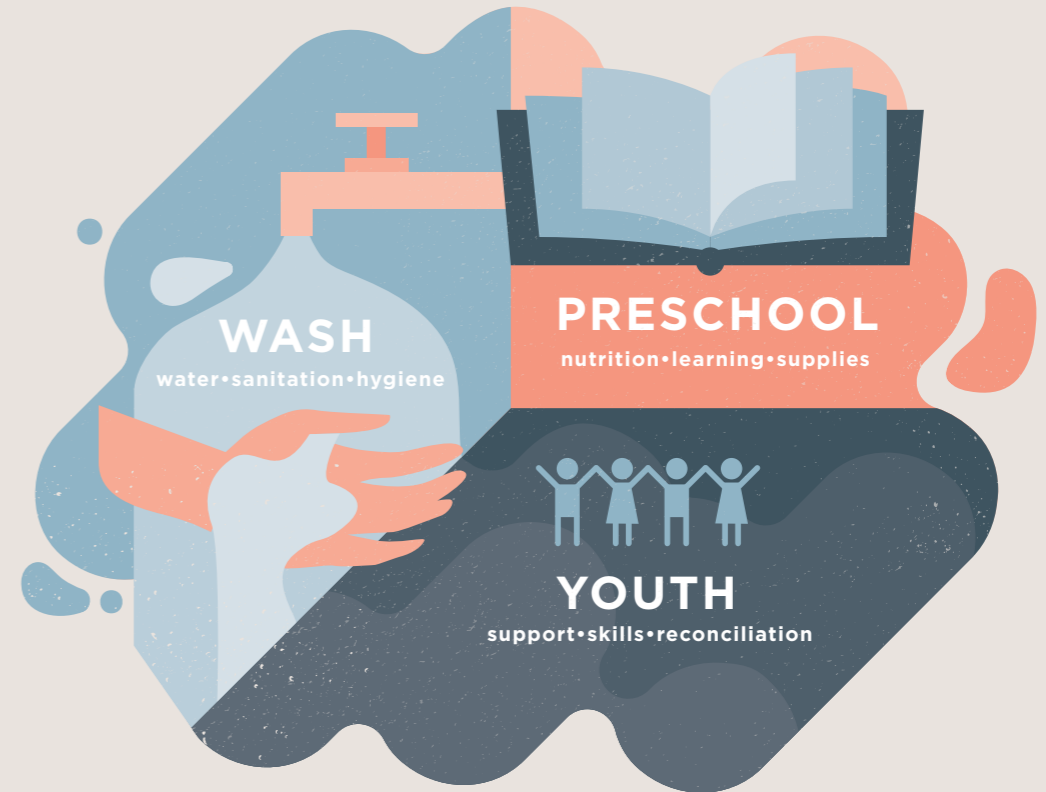
In the past few years, The Salvation Army Australia has supported six community development projects focused on children and youth in the mostly agrarian and densely populated Rwanda and Burundi Command. These include:

- Institutional support for preschools
- Youth and children’s clubs
- School health care programs
- Water and sanitation facilities.



AT A GLANCE

35	Officers
39	Employees
15	Corps
13	Outposts
15	Schools
2791	Senior Soldiers
1298	Junior Soldiers
794	Adherents



PRESCHOOL SUPPORT PROJECT

When the project commenced in 2012, the Rwandan government encouraged schools to provide nutrition feeding programs, as half of the child population under five years old was malnourished. This project enabled nutritious porridge to be served to the children daily. New learning materials and school supplies were also provided.

WASH PROJECT

The WASH (water, sanitation and hygiene) project* aimed to supply safe water sources for the village, and six latrines for the preschool, to improve health in Rubirizi, Rwanda. Before the project, the locals used to walk 6km through rough terrain to reach the nearest water pump.

“The project raised the profile of The Salvation Army, which resulted in building a deeper relationship with the local government and community,” said Stephanie Gradwell, International Development Project Coordinator.

YOUTH PROJECT

This project focused on support for returning Rwandan youth who fled to Tanzania or Uganda during the civil war. Many of the children are orphaned or vulnerable, and in need of psychosocial support and skills training.

Stephanie explained that the project enabled four children’s and youth clubs to be formed. Activities included counselling, games and performing arts opportunities, motivational speakers and informative seminars on conflict management, reconciliation and anti-genocide ideology.

“This project is a way forward for unity, reconciliation and the establishment of new and healthy relationships between children, youth, adults and the wider community,” she said.

“Many of these people are still struggling with their identity.”

INSTABILITY

While Rwanda has stabilised politically and economically after its harrowing past, Burundi’s political and economic climate hasn’t seen the same success.

“Given the political and economic unrest in both countries, The Salvation Army Rwanda and Burundi Command shows a firm and united front,” Stephanie says. “As they continue to support preschools, microcredit programs for women, youth clubs, vocational training and health projects, their operations will no doubt continue to be needed in the years ahead, as will our support to them.”

Despite the challenges faced in this Command, open-air meetings continue to attract crowds, and more people are finding Jesus. The Command gives glory to God for his endless grace and assured presence with his Church. ●

* To donate to the 2019 Self Denial Appeal go to selfdenial.info/au

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



WORDS

BARRY GITTINS

Whose Army is it?

The answer lies in the example Jesus set

INITIALLY KNOWN AS THE CHRISTIAN Mission, The Salvation Army was founded by William and Catherine Booth, and sustained and grown by God, the Booths' children, their supporters, their disciples and their allies.

At the age of 14, William Booth became a pawnbroker's apprentice and knew the nature of poverty, being acquainted with it personally. He became a preacher and evangelist who hungered to reach impoverished people. In his early days, William took poor people to worship at a Methodist church, but he was reprimanded because of his charges' appearance and demeanour. William was told if he was to repeat the action, he had to bring them through the back door and hide them out of sight. He disagreed.

The Salvation Army belongs to those who live at the bottom of the world's social strata.

Catherine Booth stood on her two feet and preached and taught, as a woman. The act of a woman preaching is still considered radical by some people today. Catherine and her daughters and daughters-in-law led the charge with visitation to the sick and elderly in their dwellings, helping women clean their homes, care for and feed their children, and sometimes escape brutal beatings from their husbands or partners. In fact, The Salvation Army's

first public meeting in Australia, held in Adelaide's Botanic Park in 1880, included an invitation to people who may not have eaten to go with them and share a meal.

The Salvation Army belongs to people regardless of gender. It belongs to those who are hungry and those who can help to feed them. The Salvation Army belongs to all those who have suffered from family and domestic violence.

From its earliest meetings, as part of the worldwide temperance movement, The Salvation Army spoke and acted against the deprivation brought about by addiction to alcohol and opium. In 1883, The Salvation Army commenced its first formal social work with the Prison Gate program, accommodating and feeding newly released prisoners in Melbourne, and helping them find employment and dignity.

The Salvation Army belongs to those who are fighting addictions. The Salvation Army belongs to prisoners and those released from prison.

The Salvation Army took a stand against injustice and oppression in many instances including: the liberation of young women from enforced prostitution in Japan; the maiden tribute scheme that drew attention to white slavery and saw the age of consent raised in England; the championing and acceptance of the untouchables in India; the closure of the French penal colony Devil's Island; the industrial transformation of the matchstick industry in England, which led to the eradication of the disease "phossy jaw".

The Salvation Army belongs to those who are exploited and oppressed; those who are bruised and coerced against their will.

In the late 1900s, The Salvation Army in Australia pledged itself to respect

the legacy and role of Aboriginal and Torres Strait Islander Australians, and to recognise their land rights and their plight.

The Salvation Army belongs to those who seek reconciliation, and those who need to reconcile and be reconciled.

In 1899, The Salvation Army sent padres to South Africa to aid and comfort combatants in the Boer War – on both sides. Ever since, Salvationists have sought to play a role as chaplains and representatives to combatants and non-combatants in fields of conflict.

The Salvation Army belongs to those who choose and those who are forced to wage war, and to the veterans of those wars.

Especially in Australia, The Salvation Army began by reaching out to girls and women who worked in the sex industry. By 1892, the Australian *Warcry* reported that "over 40 men and women rescued from the prisons and brothels were now officers in the Army and were engaged in this social work".

The Salvation Army belongs to those who are used and abused; to the isolated, the lonely, the neglected, dismayed and distressed.

If we think or feel that The Salvation Army belongs to us, its members, then we are mistaken. So, to whom does The Salvation Army belong? The Salvation Army belongs to our neighbours, those in need and those who can meet that need. The Salvation Army belongs to Jesus Christ, who said, "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did it for me" (Matthew 25:45). ●

Barry Gittins works in The Salvation Army's Social Program Department in Melbourne.



WORTH QUOTING.

"By perseverance the snail reached the ark."
- C.H Spurgeon

WORDS

DAVID WOODBURY

Measuring authentic growth.

Facts and stats give us the real story

ALTHOUGH IT WAS OVER 50 YEARS AGO I can still see my father as the Corps Sergeant Major in my home corps doing the rounds of sectional leaders each Sunday and getting their attendance numbers for the week. Later, when I became a corps officer, I appreciated the value of such statistics in assessing the progress of my corps. As these statistics were forwarded on to divisional and territorial levels there would have been a very clear picture available to leadership to assess the status of our organisation. With significant changes in information gathering in the computer age, I am wondering where is the measuring stick today?

I understand there is a valid concern that any measuring tool should reflect spiritual dynamics and that is a difficult and challenging task: As Jim Mellado of the Willow Creek Association comments, "It's incredibly hard to measure transformation in a heart." Consequently, we are left in somewhat of a complexity. As we struggle to find an adequate measuring tool, should we simply abandon the metric system? Probably not! "You can find plenty of people who critique the metrics that are used in a typical Christian organisation, but you won't find many who say that measurement doesn't matter at all" (*Measuring What Matters* – Mike Bonem, CTPastors, Christianity Today, Spring 2012).

The early Christian church did not shrink from using metric statistics in reporting the growth of the fledgling organisation. Jesus was seen by "more than 500 of his followers at one time" (1 Cor 15:6 NLT). Peter's preaching on the Day of Pentecost "added to the church that day – about 3000 in all" (Acts 2:41 NLT). The Old Testament gives us numerous statistics from the seven days of creation, the 10 commandments, the 12 tribes, to Gideon's 10,000 men who were ready to fight.

Current information I have from the Eastern Territory is that keeping statistics for Sunday attendance is a purely optional activity at corps level. Often it has been these very metric statistics that have resulted in closure or amalgamation of corps. Consequently, I am left wondering how we will ever be able to get an intelligent and measurable assessment of our ongoing status.*

As we move to one territory I am wondering where is the measuring stick we will use to assess how effective this amalgamation will be. It may well be that leadership has some program in place and it would be good to know how this process will be actioned. Someone has said: "Facts are our friends", and there is a sense to which that is true, if they are compiled correctly, and deciphered wisely, with a focus on mission.

I note an emphasis today on reporting numerous, positive anecdotal stories that are most encouraging and give us glimpses into the ministry of the Army in places we may not know about. However, for every positive story, there are probably negative stories that go unreported. Consequently, reporting positive anecdotal stories cannot be used as proof of growth or progress.

With the accelerated proliferation of social media it is quite possible, and might I say, more than probable, that

this media is being used to promote only positive anecdotal stories, which can skew our perception of the reality of what is actually occurring in some places.

Social media is a great way of catching up with friends from distant days and distant places, a resource I use myself. Used wisely and sensibly it is a great communication tool. However, the Christian needs to be judicious in their use of it lest we appear to project an appearance of self-indulgent, self-focused triviality that can harm the perception of God's church and impair its mission.

In seeking to assess the development and progress of our mission we must, above all, hold firmly to integrity and transparency and resist, in the strongest manner, any attempt to intentionally project an image that is anything less than authentic.

With the amalgamation of the two territories we are living in crucial days when behaviour, decisions and management will have long-term, historic implications. Consequently, we need a credible measuring stick if we are to realistically and authentically assess how it is all working out. ●

**2018 is the third year the Australia Eastern Territory has used a Census Week program to gauge attendance at corps. When reporting annual attendance at corps, the figure obtained in Census Week is multiplied by 50 to allow for corps that may not operate the full 52 weeks. Significant research has revealed that this annual statistic is almost identical to attendance figures compiled on a weekly basis.*

Major David Woodbury is a retired Salvation Army officer and a regular contributor to *Others* magazine.



WORTH
QUOTING.

“Our leadership model is not about personal elevation, but how we enable others to develop their full potential.”
– General André Cox (Ret.)

WORDS
MERV HOLLAND

Soldiership – getting back to basics.

Social media has lit up like a Christmas tree following Captain Peter Hobbs’ article titled “The Soldiership Dilemma”, which appeared in the July edition of *Others* magazine.

He raises some challenging observations and for traditionalist and conservative Salvationists, controversial views on the relevance of soldiership today.

He contends that: “He (Jesus) invited/ recruited everyone to be involved in his mission without discrimination. In a Salvation Army context, the idea of becoming a disciple is similar to becoming a soldier. To become a Salvation Army soldier, you have to do soldiership classes, promise to live a high and moral life where you’re not going to drink alcohol and smoke. Here’s the problem: Jesus would make a great adherent. Soldiership not only excludes Jesus but it also excludes the majority of people within our society who don’t wish to make these lifestyle promises ... However, this higher calling creates a two-tier exclusiveness, which Jesus opposed, and allows for unbiblical power and segregation problems within community.”

Have we always had “two-tier exclusiveness”? If not, what were the original conditions of membership at the inception of our movement and when and why did this evolve into what they are today?

In the beginning, there was nothing – a void the established church refused to fill.

In the mid-1850s, Catherine and William Booth sought to bring light and hope to the marginalised masses of England, declaring their intent to get people saved and then teach them to get others saved. When they commenced their creative and controversial ministry there were no articles of faith, rules or regulations, covenants or conventions – just an overwhelming need for the “whosoever” to be saved from sin and fed back into the established church.

Catherine’s first published article, printed in the Methodist *New Connexion* magazine issue of June 1855, articulated an uncomplicated missional intent: “The babe in Christ must be made to feel his individual, untransferrable responsibility. He must be taught that labour is the law of life, spiritual as well as natural, and that, to increase in wisdom and stature and in favour with God, he ‘must be about his Father’s business’” (Sandall, R. *The History of The Salvation Army Vol.1*, p66).

Originally, there was no definite creed or doctrinal framework to which converts were required to subscribe, until the early 1860s when the East London Revival Society published its *Articles of Faith and Bond of Agreement* (Ibid pp264-5).

The five-point bond was uncomplicated, requiring a declaration that:

1. One would strive to depart from all iniquity and be devoted to God;
2. Commit to the salvation of souls and strive to secure their conversion;
3. Attend indoor and open-air meetings and make every effort to bring souls to Christ;
4. Cultivate a spirit of brotherly affection and to manifest this by seeking to meet each other’s temporal and spiritual welfare; and
5. To contribute weekly offerings to assist the Society in its operations.

But progressively, membership got more complex. Conditions of Membership documented in the *First Constitution of The Christian Mission* (1870 Ibid, pp277-279), reveal that “tickets of membership” could be issued only to those demonstrating adherence to 18 rules, commencing with a confession of faith in the Son of God, and extending to attendance at meetings, contributing “no less than one penny per week”, total abstinence from alcohol, smoking, pornography, no involvement in any way in the liquor industry, a prohibition on “selling or reading the *London Journal*, *Family Herald* or similar publications”, adherence to modest dress codes ... and the list of conditions goes on.

The Christian Mission became The Salvation Army and Conditions of Membership became the Articles of War, which were revised and amended at least six times between then and now, incorporating updates of doctrine and membership commitments.

Are you shocked to learn that Jesus could not have been a card-carrying member of The Christian Mission or a soldier of The Salvation Army? Jesus drank wine, in his first miracle manufactured wine and served wine at the last supper!

Seriously, though, the “good old Army” is in decline – little evidence of Builders and Baby Boomers pioneering new frontiers of mission and ministry, leading sinners to salvation and equipping them to disciple others. Those regarded as the radical reformers aren’t focused on building The Salvation Army – they’re building the Kingdom of God – and they’re winning! ●

Major Merv Holland is a retired Salvation Army officer of the Australia Eastern Territory

Mailbox.



‘SOLDIERSHIP DILEMMA’ FUELS FACEBOOK DEBATE

The *Others* magazine team has received dozens of responses to Captain Peter Hobbs’ article, which was published in *Others* magazine (July edition) and associated social media channels, including the *Others* Online website and Facebook site.

Here is a selection of the posts that appeared on the *Others* Facebook site:



What a great article. As a long-term employee of TSA I see myself as a Salvo but many others do not ... am I not worthy? I believe I am, I also think Jesus would think I am pretty worthy too.
– Yvonne Hunt

Yep! Why do we rank the level of belonging based on behaviour? I’m not talking about suitability assessments for certain roles, that ought to consider a person’s capacity to manage those commitments and the behavioural obligations of the role. I’m talking about membership. Being a bonafide Salvo. I’m sure if William Booth was here, the outside appearance of our congregations would look quite different!
– Michelle White

Great article. The other issue is TSA even embracing soldiers as part of the movement. It seems you have to be an officer or employee to have a voice or get a seat at any table. May God shake up The Salvation Army so all structures that have taken us from a movement to an institution are rocked at their foundations and rebuilt on Jesus. Then maybe we will see and hear the prophetic voices that can pioneer this movement called The Salvation Army.
– Brooke Prentis

I take great heart and cheer that Jesus is stirring these conversations up. Thank you for this article. I feel challenged. In what ways do I perpetuate the caste system and/or reap the reward? Am I prepared to empower others at my own expense? Let it be so, Lord.
– Rosy Keane

I find this topic and article belated. I recall General John Gowans when he was Commissioner of Eastern Territory some time ago now liberating people and encouraging all people to be “fully employed” with the Eastern Territory responding to this challenge and now seeing the fruition of that challenge. Personally I know of numerous corps and hundreds of people who are not soldiers but who are embracing Jesus’ Mission in their corps and community.
– Christine Martin

I mostly agree with Peter. Unfortunately while Peter’s view of soldiership might reflect current “membership of a club” style, the original soldiership was not initially set up to be like that. Soldiership was a reflection of holiness and also designed to enhance evangelism. It was a method of organising efficient and effective “go and make disciples”. As the current five values of TSA show that TSA does not value holiness and there is less emphasis on evangelism, it is no wonder that soldiership is becoming more of an obsolete hindrance or (as Peter suggests) a “movement blocker”. Soldiership and uniform is an outer sign of inner grace and commitment. Let us in TSA humbly repent and return to holiness and our calling of “make disciples of all nations”. Then the rest will have a suitable place and purpose as befits today’s culture.
– Jed Inight

I believe most of our views on soldiership, officership, uniform, worship etc are just that ... our views our own internal struggle around our identity. I have rarely, if ever, had a conversation with someone outside that, a) has an issue with the related struggles we have or, b) even cares. They see someone with a uniform, red shield shirt or one of our buildings and know they can find people that will care about and journey with them. Let’s focus on changing the things that bind us up in delivering and being the mission and ministry to our communities.
– Glenn Smith

others

Your opinion counts.
We want to hear from you!



If you’ve read something in Viewpoint or elsewhere in this issue of *Others* that you would like to comment on, then please get in touch. Email your letter of about 250 words to:
others@aus.salvationarmy.org

WORDS
PETER BROOKSHAW



Breathing life into local mission.

It's the start of another week and the door of the local Salvos Store is swung open, ready for the public. The chaplain has already had an early-morning coffee with someone in crisis. The social services manager is assessing how the centre ran over the weekend and the local corps officer is sitting, reflecting on how the weekend just went.

The work of The Salvation Army in Australia is diverse and high-impact. Every year, the Salvos support hundreds of thousands of Australians, with countless lives transformed with the love of Jesus.

But here's the thing: our local expressions haven't always been well-connected. Sometimes partnership between Salvo expressions in the same geographical area has been limited. In fact, I've even heard stories

of Salvo expressions who share a building, but are strangers to one another.

We now have an opportunity to strengthen how we work together and implement a nationally consistent approach to local mission delivery where people are engaged in meaningful and holistic ways.

As part of the national transformation and in line with our new national strategy, a new approach to local mission is being implemented. It's called the Local Mission Delivery Model, and it is set to see local Salvo expressions working together like never before.

The new approach is well underway in NSW, ACT, Queensland and Victoria, with plans to roll out across the rest of the country in January 2019.

LOCAL MISSION DELIVERY MODEL



The Local Mission Delivery Model is a restructuring of how local mission expressions engage with each other. Representatives from Salvo expressions in a common geographical area meet every four to six weeks for networking, planning, resource sharing, strategic thinking and communication around the work of The Salvation Army in that particular region.

MODEL IN ACTION

Picture for instance, the north-east region of Victoria. Every six weeks or so, people travel from different regions (Shepparton, Craigieburn, Wodonga, Broadford) and meet and discuss the vision and mission of The Salvation Army. Time is spent considering what "working together" looks like in that particular context. Are there resources we could share? Is there a strategic project we could work on together?

Jo Barrett, General Manager of SalvoCare Northern, says that in the North East Victoria Area Leadership Team, communication between homelessness, drug and alcohol, and financial hardships programs and corps personnel has strengthened. She says she is confident that this can prepare everyone to work collaboratively, identifying local needs, seeking solutions and presenting as one Salvation Army to

the local community. Not only then does the Area Leadership Team make The Salvation Army more effective in the community, it also, as Jo points out, "strengthens the internal network of The Salvation Army, statewide and nationally".

Heading much further north, the Local Mission Delivery Model has been implemented in North Queensland. Bronwyn Vinen is the Area Manager for Salvos Stores, Townsville, and she says that the Area Leadership Team in North Queensland "is a great opportunity for all expressions to build relationships and grow in our faith journeys and is a wonderful opportunity for networking".

After speaking with the coordinating chaplain for Melbourne Airport, Captain Martyn Scrimshaw, I had a sense that the new Area Leadership Team meetings were both challenging and helpful. They were challenging in the sense that the uniqueness of the airport environment meant that ministry is not confined to being local. People come and go, travelling both domestically and internationally, needing referrals to all types of places, like St Kilda Crisis Centre and Melbourne 614. The Area Leadership Teams have been helpful in regards to "getting all expressions of the Salvos together in ▶

Key features:

- The new model brings together geographical Areas of The Salvation Army for Local Mission Delivery (LMD)
- An Area consists of all Mission Expressions and connects these to deliver integrated, holistic Missional outcomes.
- Areas are supported by Area Officers and Area Leadership Teams (ALTs)
- ALTs bring together representative leaders of all Mission Expressions to set strategic goals that meet the needs of their local community.

Key changes:

- We will work collaboratively with all Mission Expressions in our Areas, in a consistent way, to better understand and address the needs of local communities.
- Area Officers will drive local Missional outcomes in these Areas.
- ALTs will enable a strategic focus on integrated, holistic outcomes for the benefit of the community.
- Corp Officers will report to Area Officers.
- Area Officers will report to Divisional Leaders.

the one room”. As Captain Scrimshaw says, it brings together like-minded people, in order that they can think about our vision, mission and values as they relate across The Salvation Army.

Major Gaye Day, the Gunnedah Corps Officer, says, “the benefit of having the Area Leadership Team is that it provides a collaboration platform for mission, resources, support and fellowship ... and this has been very beneficial in the rural setting, which often can feel isolated and under-resourced”.

EFFECTIVE MISSION

The role of an Area Officer is a fairly new concept, so it is interesting to hear the perspective of an Area Officer helping to roll out the implementation of the Local Mission Delivery Model. Major Christine Wright (Area Officer for Metro West – Victoria Division) says, “Area Leadership Teams give all ministry expressions a deliberate, regular time to meet together and share stories from their area, which helps each expression grow in understanding and appreciation of the vast scope of engagement The Salvation Army has. This in turn has provided important opportunities to discover ‘intersection points’ where expressions can ‘value add’ to each other”.

The Local Mission Delivery Model is still in its infancy stage. That being said, early indications reveal that it is helping The Salvation Army better align its people and resources towards effective mission.

Personally, I see a bunch of immediate benefits:

- Meaningful fellowship reminds you you’re not on the journey alone;
- Effective communication means you stay up to date with what’s happening across the board;

- Working together helps us impact communities in a more holistic way;
- Sharing of resources becomes an opportunity for better overall stewardship; and
- Regular discussion about the vision and mission of The Salvation Army helps local mission expressions to stay focused on what matters most.

The Local Mission Delivery Model, with its Area Officers and Area Leadership Teams is a different way of operating, but it’s filled with potential. As Major Isabel Beckett (Area Officer – North/North West NSW) suggests, the Area Leadership Team meetings have the potential to enlarge our vision and open our eyes to the possibilities of what can be.

So pause for a moment. Soon another week will start. The Salvos Store will swing open its doors again. The emergency relief service will get ready to meet people’s needs. The chaplain will connect once again and make sure the barista is grinding the coffee. The social services manager will engage with their communities. The corps officer will get ready for another week of opportunity.

And quietly, but progressively, the Local Mission Delivery Model will have had an impact. Resourcing, encouraging and aligning what is collectively done in communities all over Australia, to transform one life at a time with the love of Jesus.

For more information about the national strategy, please head to australiaone.info

Captain Peter Brookshaw is the Corps Officer of The Salvation Army Craigieburn.

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Join the conversation

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

Tracey Tidd

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

Brian Peddle

“Brilliant! Love the good news from around Australia.”

Peter Hobbs

“Awesome. God is doing a new thing in the hearts of people. Keep transforming lives in Jesus’ Name.” #livelovefight

Belinda Spicer





WORDS
BILL SIMPSON

Balga – the one-door corps.

William Booth’s vision at the heart
of community-minded church

She was born a Buddhist; he a Muslim. But they worship together at The Salvation Army every Sunday. The interesting couple are Limun Mong and Shaiful Shafiq Bin Shaifri Bahri. Both were born in Malaysia. They have two daughters, Monalisa, aged three, and Geovanna, now three months.



The family worship every week at The Salvation Army Balga Corps, in Perth’s northern suburbs. They reached out to the corps two years ago shortly after arriving in Perth on a tourist visa – because they were in need. They have stayed and become involved in the corps – because they were assisted to rebuild their lives and felt accepted.

Limun is now a Christian. She first had contact with Christians in Malaysia. But her faith has blossomed at Balga. Shaiful – they call him George for simplicity at Balga – is “making progress”. Their daughters have been dedicated at The Salvation Army.

Limun is a regular volunteer worker with the corps emergency relief program. George works three days a week as a cook in the corps’ Early Learning Centre kitchen. “I think we belong here,” George says. “Of course we do,” Limun interjects.

The couple have been unsuccessful in their application for a protection visa, which would allow them to stay in Australia. They are now awaiting the outcome of an appeal. “We’re praying,” says the Corps Officer, Captain Darren Aitken, who

Captains Darren and Megan Aitken, Corps Officers at Balga in Western Australia, where (inset) Shaiful and Limun and their two daughters have found love and acceptance. Photos: Murray Jongeling



has been at the corps for almost four years with his wife, Megan. “The whole corps is praying,” he says.

Balga is a progressive corps. Lots of things happen at Balga. “We are a one-door corps,” says Darren. “You come through the front door to access all of our services. Everything is on one site.” By that, he means as well as traditional corps activities, Just Brass, Mainly Music, Early Learning Centre for children six weeks to six years, Child Health Centre, emergency assistance (Doorways) and management of a housing project, which involves more than 80 properties rented to clients in the community.

In total, Balga employs about 25 people on a permanent basis and has an army of volunteers. “We’re an outward-looking community corps that links people from the community to Christ through the various services we offer,” Darren says. “It’s that early-Army vision that William Booth had of the Army being at the centre of the community.”

PAYING BACK KINDNESS

Limun and George – and their children – are just one example of a family linked to Balga through initial assistance with food and accommodation, to referral to the Early Learning Centre and now employment.

Jodi and Graham Glew are another couple who sought assistance from Balga Corps and are now

intimately part of the family. Graham lost his job with a trucking company last year. The loss of income impacted on their ability to pay rent.

The Salvation Army, through Balga Corps, helped them through a tough period. “We felt just so accepted by the people here (Balga) that we started coming to the services on Sunday,” Graham says.

They knew that Balga would be their spiritual home, so they agreed to get married “in the presence of our friends here”, according to Graham. “Because the people here treated me and Jodi as family, I wanted to volunteer; to do something to repay the people for helping us,” he says.

He volunteers almost every day at the corps, from collecting fruit, vegetables and bread from a local supermarket to provide to people calling at the centre for emergency assistance, to providing toasties to clients and sorting food as it comes in from Oz Harvest.

“I do almost anything that needs to be done around the place,” Graham says. “This corps has been good to me and I want to do what I can to pay back the kindness I received when I was in need.”

Jodi attended Balga Corps as a girl and is certain in her faith. Graham has been working through understanding the Christian faith and The Salvation Army with Darren. “I’m getting close,” he says.

Above left: Graham Glew says the Salvos helped him through a tough period in his life, and he now volunteers most days at Balga Corps. **Above right:** Balga Corps operates a successful Early Learning Centre that caters for up to 50 children per day.



LIVING THE VISION
As corps leaders, Captains Darren and Megan Aitken see Balga as “church every day”. In an impressive publication to showcase their corps, they remind readers of The Salvation Army’s National Vision: “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.” The National Vision is their personal vision.

The Balga Corps leadership and membership supports the vision – as mission. “The Salvation Army Balga Corps Network has walked alongside thousands of people who struggle through hardship and injustice on a daily basis,” the Aitkens say. “We have fought alongside people who have no voice and no hope, and we have been blessed to see positive transformation to individual lives – children, adults and families. We are so proud of the incredible efforts that the Balga Salvos team have given through their dedication of time and energy in living out our theme of ‘open to receive all that God has for us’ and embracing New Beginnings.”

Hundreds of individuals, couples and families are currently being assisted through Balga programs to afford their own accommodation, keep their little children healthy and educated, ensure adequate food is available, find employment – and friendship.

The Early Learning Centre is one of only three or four in The Salvation Army in Australia. It employs

16 qualified staff and can take up to 50 children per day. It operates five days a week. The Child Health Centre also operates five days a week with two full-time community child health nurses, providing care and support to newborn babies, infants and their mothers. It is the only child health centre in The Salvation Army.

Corps-based housing programs, operated in consultation with the Western Australia Housing Department, employ four case workers who not only assist low-income earners to find affordable rental accommodation, but equip them with life skills. A professional hairdresser provides free haircuts and styling two mornings a week, and a community garden is available to anybody who wants to grow their own produce. The community garden has a coordinator, who runs help sessions for local families each week. Mainly Music and Just Brass attract large numbers of children, young people and their families.

Every program at Balga is deliberately designed so that everyone new to a corps service feels accepted and comfortable and once supported and empowered, to move on independently to other faith pathways within the corps. As Captain Darren Aitken told us, “Everyone comes through the front door.” ●

Above left: Captain Darren Aitken says an activity like a simple barbecue is a great way to connect. **Above right:** The main hall is a bustling place all week at Balga Corps, with the coffee machine constantly running as people gather.

Bill Simpson is a contributing writer for Others.

WORDS
ROBYN MAXWELL

Salvos called to 100 Days of Prayer and Devotion.

These are significant days for The Salvation Army in Australia as we prepare to become one territory.

In recent weeks, I have found myself thinking often about Joshua in the Old Testament. When Joshua was preparing his people to cross the Jordan River into the land they had been promised he said, “Consecrate yourselves, for tomorrow the Lord will do amazing things among you” (Joshua 3:5). With these words Joshua was challenging the people to prepare themselves spiritually, in readiness for what the Lord was going to do among them.

It wasn't just an instruction for the leaders, or for a select few. On the eve of one of the greatest days in their history, it was a challenge for the whole community. Israel was commanded to be certain they were right with God. To examine their lives, confess their sins and devote themselves wholly to the Lord.

Consecration isn't a word we hear a lot these days, but it's a powerful idea and an important one for God's people. To consecrate is to set apart and dedicate oneself for a special purpose. So when Joshua says “consecrate yourselves”, it's a call to

address anything that would hinder our relationship with God. It's a call to holy living and obedience, repenting in areas of our life that need to change.

God was going to do something amazing with his people, but first he asked them to prepare themselves; to consecrate themselves. The people of Israel obeyed and God performed wonders among them. As we anticipate the incredible new things God will do in The Salvation Army Australia Territory, I believe those same words are for us: “Consecrate yourselves, for tomorrow the Lord will do amazing things among you.”

Our National Vision talks about transforming Australia one life at a time with the love of Jesus. I picture a wave of transformation and renewal over our beautiful nation. In preparation, we need to invite the Holy Spirit to do a work of transformation and renewal in our own hearts.

On 24 September 2018, 100 Days of Prayer and Devotion will launch across The Salvation Army in Australia, and I would like to encourage you to be a part of it. The 100 days will lead us through to

Online resources.

The 100 Days of Prayer and Devotion resources can be downloaded online from mid-September at australiaone.info



Cover image photo by Major Scott Allen.



Commissioner Floyd Tidd, National Commander.

In June 2016, Salvation Army officers, soldiers, adherents, employees and volunteers from across the Australia Eastern and Australia Southern territories came together on their knees for 100 Days of Prayer, as together we approached the journey to one Australia territory.

It is upon this foundation of prayer, followed by 100 Days of Shared Scripture, we have walked in faith, following God's lead into a new chapter for The Salvation Army in Australia. We are confident that it is because of the faithful prayers of so many through those days and in the months following, that we have been able to navigate uncharted waters and see God at work in ways and places that continue to confirm his divine design for The Salvation Army.

As we approach the closing days of 2018, we are calling all Salvos to unite in another 100 days of unceasing prayer. The Salvation Army will enter 2019 as a single national territory – committed to sharing the love of Jesus by caring for people, creating faith pathways, building healthy communities and working for justice. On 1 December 2019, General Brian Peddle, the world leader of The Salvation Army, will officially launch the Australia Territory during the “Still Others” event in Melbourne (27 November – 3 December).

We remain convinced that God is doing a new thing in and through The Salvation Army in Australia (Isaiah 43:18,19). He has worked within us to prepare the Army for a fresh move of his Spirit to transform Australia one life at a time with the love of Jesus.

We invite you to join with us in 100 Days of Prayer and Devotion from 24 September, leading us into the new year as one national Salvation Army. We count it a privilege to be partners with you in prayer to our God, who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us – an Army of Salvation available for his mission (Ephesians 3:20-21).

1 January 2019. Special resources, in the form of an online booklet (see information below left), have been prepared to help create a space where together as a nation we can be directed by God, be challenged to confess and repent and where we can hear from the Lord for the way ahead. They are high-quality materials, with Gary Thomas' *Sacred Pathways*, Adele Ahlberg Calhoun's *Spiritual Disciplines Handbook* and articles from Kathryn Shirey complementing contributions from Salvationists.

We all connect with God in different ways, so 100 Days of Prayer and Devotion will include a variety of pathways to connect with God.

100 Days of Prayer and Devotion is a call to position ourselves to pray and press into the Word of God, to prepare us individually and as an Army of God for all that he has planned. Our National Strategy says that we will foster Christian spirituality – reflected through prayer, engagement with scripture and holy living, and this is one way for us to come together across the country and live that out.

These are exciting days for The Salvation Army in Australia. Let's allow God to do his work of purifying and preparation for all he wants to do in and through us. Let's set aside the time to listen to him, to read his word, and really understand what he is saying to us. And then, let us be prepared to obey.

The 100 Days of Prayer and Devotion resources will be available at australiaone.info ●

Colonel Robyn Maxwell is the National Ambassador for Holiness and Prayer.

WORDS

FAYE MICHELSON

Australia leading the way.

New board's diversity reflects our future



The Salvation Army in Australia is at the forefront of the worldwide movement to improve the way the organisation is governed. This includes an overhaul of the governance model used in Army territories around the world.

One of the key components of a new Australia Territory has been the creation of a Board of Governance. This newly-appointed Salvation Army Australia Territory Board, chaired by National Commander, Commissioner Floyd Tidd, met for the first time last month.

“Having a board is a key component of our new governance structure. It will help to realise our vision and is integral for us to operate effectively as a single territory and demonstrates best-practice transparency and accountability,” Commissioner Tidd said.

Commissioner Tidd, as National Commander, will serve as chair of the board, which includes five additional officers – including the Chief Secretary (Colonel Mark Campbell) and Territorial President of Women’s Ministries (Commissioner Tracey Tidd) – and five independent members, two of whom are Salvationists.

“They are all people who live out a personal faith in Jesus Christ, and the diversity of our board members – age, gender, ethnicity and background – reflect the Australian community and the future of the movement,” Commissioner Tidd said.

“They will be responsible for providing oversight, legal compliance and adherence to International Headquarters (IHQ) principles and we’re very fortunate to have such a high calibre of board members who are passionate about The Salvation Army and the work that we do.”

In 2016, then-General André Cox called Salvationists around the world to spiritual and missional renewal. He affirmed that we are accountable to God and each other; we are accountable for the way we live every moment of every day; we are accountable for learning and improving and we need processes and systems that are fit for our God-given purpose. This resulted in the IHQ Accountability Framework. Australia is one of the first territories to change its governance model in response to the Accountability Movement.

In the journey to a single national territory the opportunity to consider and develop a governance structure that matches the mandates of the Accountability Movement was embraced. The invitation was to create a governance model that would meet the requirements to support the work of The Salvation Army in a 21st-century Australia and drive the movement to continued improvement in mission delivery approved by IHQ.

Nine of the 10 members of the new Australia Territory Board at the inaugural meeting in Melbourne (from left): Colonel Mark Campbell, Richard Grellman, Captain Richard Parker, Commissioner Tracey Tidd, Desley Hargreaves, Colonel Geanette Seymour, Adrian Appo, Lieutenant Lydia Hong and Commissioner Floyd Tidd.

The new Australia Territory Board for The Salvation Army will support the movement in delivering the mission and realising the territory’s vision through a national strategy.

“We are grateful for the time, effort and energy committed by these individuals to fulfil the work of the board and their involvement in various committees of the board,” Commissioner Tidd said.

You can read short biographies of the board members on the following pages. ▶

The Australia Territory Board of Governance.

The senior governance body for the mission and work of The Salvation Army in Australia is taking shape. *Others* introduces 10 confirmed members of the board, with a final member awaiting confirmation and appointment.



COMMISSIONER FLOYD TIDD
Commissioner Tidd serves as the National Commander of The Salvation Army Australia. Among his many roles over 32 years of officership, Floyd has served as Territorial Commander of the Australia Southern Territory, and Chief Secretary of the Canada and Bermuda Territory. He has a Masters in Theological Studies from Tyndale Seminary, and is a graduate of the Arrow Executive Leadership program.



ADRIAN APPO
Adrian is the CEO of Equity Health Solutions as a joint venture with Aspen Medical. He is also Executive Director of First Australians Capital, Australian Advisory Board on Impact Investing, Children's Ground and Social Ventures Australia. A Gooreng Gooreng man, Adrian has served in the Royal Australian Air Force and is a graduate of the University of Sydney, Melbourne Business School and Harvard University. He has been awarded the Defence Service Medal, Centenary Medal and Order of Australia Medal.



COLONEL MARK CAMPBELL
Colonel Campbell has held various corps, divisional and territorial appointments throughout his 32 years of service as a Salvation Army officer. Other appointments include staff member at the Officer Training College and serving as Divisional and Territorial Public Relations Secretary. Prior to taking up his appointment as National Chief Secretary, Mark was the Chief Secretary for the Australia Eastern Territory. He holds a Bachelor of Administrative Leadership and a Master of Arts in Theological Studies.



GREG COUTTAS
Greg will serve as Chair of the Audit and Risk Committee. He holds a Bachelor of Commerce (Accounting and Finance) from the University of NSW, is a Fellow of Chartered Accountants Australia and New Zealand and a Member of the Australian Institute of Company Directors. Greg served as a senior audit partner at Deloitte for 28 years until retiring in 2016. For the past five years Greg has served as an Advisory Board Member and Chairman of the Audit Advisory Committee of the Australia Eastern Territory.



RICHARD GRELLMAN
Richard has the role of Lead Independent on the board, carrying the authority to communicate with International Headquarters directly in exceptional circumstances. Richard was a partner of International accounting firm KPMG, rising to become a member of KPMG's National Executive. In 2007, he was appointed a Member of the Order of Australia for service to the community, particularly through leadership roles within Mission Australia. Richard was until recently Chairman of the Bible Society of Australia.



DESLEY HARGREAVES
Desley holds a Bachelor of Social Work and is a member of the Australian Association of Social Workers. She spent 11 years in senior executive positions in the Department of Human Services, which included 10 years managing the largest social work service in Australia. This involved leadership of around 700 social workers across Australia. For the past 12 years, Desley has been a member of The Salvation Army Moral and Social Issues Council. Desley is a soldier at Carindale Corps in Brisbane.



LIEUTENANT LYDIA HONG
Lieutenant Hong is the Associate Corps Officer at Hurstville Corps in Sydney. Prior to becoming a Salvation Army officer, Lydia held various roles in marketing with Unilever China and Unilever Australasia including brand development, consumer insight and trade marketing. She also worked for Energizer Australia as a market researcher. Lydia holds a Bachelor of Arts, majoring in advertising, from Fudan University, Shanghai. She is currently finalising her Bachelor of Theology and is bilingual in English and Chinese.



CAPTAIN RICHARD PARKER
Captain Parker is the Regional Officer for the Northern Territory. During his decade of Salvation Army officership, Richard has been the Assistant Training Principal at Eva Burrows College in Melbourne, Corps Officer at Mitcham in Victoria, and the Divisional Youth Consultant for the Eastern Victoria Division. Prior to being commissioned as a Salvation Army officer, Richard held various employment positions with The Salvation Army. He holds a Graduate Diploma of Theology, a Bachelor of Music Performance (Trumpet) and a Diploma in Ministry.



COLONEL GEANETTE SEYMOUR
Colonel Seymour has been appointed to the role of Alternate Chair, having responsibility for Chairing the Board in the absence of the National Commander under the approved terms of reference. She has had numerous appointments during her 40 years of service as an officer of The Salvation Army including as Director of the Army's International Social Justice Commission, and Chair of its International Moral and Social Issues Council. Geanette also served as Chief Secretary of the Australia Eastern Territory.



COMMISSIONER TRACEY TIDD
Commissioner Tidd is the National President of Women's Ministries for The Salvation Army Australia. She has served as a Salvation Army officer for 32 years, 27 of which have been in her home country of Canada including as Territorial Secretary for Women's Ministries. More recently, she served as the President of Women's Ministries in the Australia Southern Territory. Other areas of service include as a chaplain in a network of group homes for developmentally challenged adults.

Still Others a historic occasion not to be missed.

TOGETHER – Celebrating as One

- 📅 Friday 30 November
- 🕒 7.30pm – 9.30pm
- 📍 Melbourne Convention and Entertainment Centre

Together - Celebrating as One is a significant event that will feature the official launch of the new Salvation Army Australia Territory. The newly appointed world leaders, General Brian Peddle and Commissioner Rosalie Peddle, will be officiating at this historic occasion.

We encourage all Salvos to invite family and friends to join us. We would love to see every volunteer, employee, community partner, local business, board member and corporate friend enjoy this evening.

Key aspects of the National Vision and strategy will be featured. This will be an exciting opportunity to show the community where The Salvation Army is heading.

You will be captivated as we feature a variety of performers from across Australia, showcasing the unique work of the Army through music, drama and dance.

Our Christmas Gift Concert Spectacular

- 📅 Saturday 1 December
- 🕒 2.30pm – 4.30pm and 7.30pm – 9.30pm
- 📍 Melbourne Convention and Entertainment Centre

The Salvation Army Creative Arts Department is excited to present Our Christmas Gift, a family concert spectacular featuring carols, entertainment and music to bring the joy of Christmas to our wonderful community.

Entertainer Silvie Paladino will be joined on stage by jazz superstar James Morrison, singer/songwriter and harpist Alana Conway, The X-Factor winner Isaiah, drama group 3D Arts Company, and The Salvation Army Staff Band and Christmas Choir.

The Salvation Army invites everyone to connect and celebrate the hope, spirit and true meaning of Christmas by attending this special family event.

These two spectacular occasions will be a celebration of all we are, and a celebration of the rich diversity that exists in all expressions of The Salvation Army across our country.



salvos.org.au/stillothers

Tickets and registrations for these and other events at Still Others will be available on the Still Others website salvos.org.au/stillothers from 10 September.



A week of vision, equipping and celebration

Still Others

Gathering as One Army

featuring

- National Conference Week
- Friday Night Spectacular
- 'Our Christmas Gift' Concert Event
- Commissioning
- Family Fun Zone
- Salvo Expo
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Presenting the General of The Salvation Army to launch the Salvation Army Australia Territory

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WORDS
NEIL YOUNG

Fullness of life.

God's perspective on human suffering

Share my yoke. This invitation comes from Jesus as recorded by Matthew in the New Testament, but many Salvationists will also recall this as the title of a song written by British officer, Major Joy Webb. Joy must have been going through some tough times to have written from her heart, “When things I’ve counted on just do not come my way ...”; and much deeper, “When I’ve lost the things that always seemed so sure ...”

The Christian life is not a bed of roses as some “prosperity doctrine” teachers assume. This is a dangerous and faulty view of life. Those who live by this mandate are, to be kind, living in a fool’s paradise. The very serious issue of human suffering, whatever its source, is still with us today. It is a very confronting issue and has been for thousands of years. Suffering comes from a variety of sources and varies in intensity. It may arise from a broken relationship, loss of a loved one, loss of health, financial loss, or even moral or spiritual failure.

The first recorded biblical study of the issue goes back to the writing of the book of Job in the Old

Testament. Some scholars think it may have been written at the time of Moses, or even the time of Abraham. Others think that Job may not have existed at all, historically, and was just a treatise. These questions do not matter as the issue is plainly there. Job’s “comforters” asserted that his suffering was God’s punishment because of his sin. But Job maintains his innocence. This belief that suffering comes because of sin was still there in Jewish thinking in Jesus’ day. The disciples asked him, “Rabbi, who sinned, this man or his parents that he was born blind?” Jesus answered, “Neither this man nor his parents sinned, but this happened so that the work of God might be displayed in his life” (John 9:2-3).

But we need to be clear here that Jesus was not implying that this man’s blindness was caused by God. It was his cure that was to glorify God. This view is still held by many today. How often have we heard, “What did I do to deserve this?”. Well, perhaps nothing. We live in a damaged world and it abounds in unfairness, and it is more unfair to some than to others. Where that unfairness comes from hardly matters to those suffering. ▶



THE PROBLEM WITH 'NO'

That pain may be physical, emotional, or spiritual ... perhaps all three. Suffering is not always the fault of those who suffer. It is estimated that 3.1 million children die every year for lack of food, and 800 million have insufficient food to live healthy lives. Yet there is more than enough food to feed the world's population of 7.6 billion. The selfishness in the world is to blame. One of the problems in our thinking is as to why God does not answer the prayers of the world's sufferers. Those who claim that God always answers prayers have a problem here. The response that God does always answer, but sometimes says "no", is just a play on words. It does not explain why he says "no".

When God says "no", it is because he has some deeper purpose in mind for us. Augustine wrote in the 4th century, "Without God we cannot, without us God will not". God, for his own reasons, has chosen to work through us, his church. So if we Christians are not doing all that God wants, the work does not get done. We all have to live with that, whether we are Christians or not. No one is exempt, though there is some erroneous teaching that in being Christian you are bound to prosper.

Firstly, we need to understand that it is not always God's wish that anyone should suffer in this life or the next. We need to differentiate suffering from pain. Pain is often a signal that something is wrong and needs fixing. So some pain is positively good for us. We could say that God does not initiate suffering. Our problem is to find healthy ways of dealing with this problem that confronts so many of us. We are not looking for "pat answers", which some offer, nor theological abstractions that learned theologians expound. We need real understanding and realistic sympathy. One of the ways is to read about the life experiences of some who have faced horrific suffering and yet lived healthy and fulfilling lives. We have to admit that some of the best work done in the church is being achieved by those who have suffered most.

Allow me to suggest three people who accomplished this. In each case their relationship with God did not relieve them of their pain. Admittedly, these are extreme cases and not everybody has serious issues like these people, and sometimes there are things we can do to relieve our suffering, but when we can't we need God's help.

INSPIRATIONAL SUFFERERS

Take the case of one David Watson, who was one of the 20th century's most successful ministers of the cloth. David, an Englishman, was scheduled to undertake a series of lectures in the United States. Theologians from around the world were booked in to learn from him and his team. But a few days before he was due to leave, with all of his preparation intact, a medical specialist diagnosed him with a terminal illness for which there was no cure. David was told he had about 12 months to live.

David recounts his story in his biography *Fear No Evil*, the words taken from Psalm 23 where King David wrote, "Though I pass through the valley of the shadow death I will fear no evil, for you are with me". David Watson's book recounts in fine detail the last year of his life and his response to his deteriorating health. God did not heal him, and he had to come to terms with that, but he never lost his faith. His belief was that God could do something *for* him and *through* him in his torturous suffering. American author Philip Yancey says, "Health and life, I would say, in the full and final sense of the words, are not what we die of, but what we die into". And he asks, "Where is God when it hurts? He is in us – not in the things that hurt – helping to transform bad into good".

Yancey penned two books on this problem of human suffering, and dealt with it exhaustingly. The first was *Where Is God When It Hurts* published in 1977, and later, *Disappointment With God* published in 1988. Yancey tells of his interview with Joni Eareckson Tada, who suffered a spinal fracture from a swimming accident and was paralysed from the neck down. At first she found it too hard to accept that she would never be cured, but gradually learned to accept that God was with her in her pain and that some purpose could be served from her loss.

She admits once saying to a friend, "Please do one thing for me. I can't face it any longer ... help me to die." "So," wrote Yancey, "Joni learned another cruel fact: she was too helpless even to die on her own". It is hard to imagine anything more painful than that. Yet today she speaks at conferences around the world. Further, she says, "God has proven to me that I, too, can have fullness of life."

Yancey tells another story about Brian Sternberg, who was at one time the world's greatest pole-vaulter. In 1963, while training on a trampoline, he landed awkwardly and broke his neck, leaving him a quadriplegic at the age of 20. His parents who cared for him all his life said, "We believe in a loving God and we still believe God wants to heal Brian". And he said the same. Brian came to faith in the aftermath of his accident and went on to tell his story to thousands of people. He once said: "I never felt like a winner until I put God in the centre of my life."

“

It's not what suffering does to us that matters, but what we, with God's help, do with our suffering.

”

Suffering, as I indicated earlier in this article, is, as these three examples confirm, a confronting issue which has been with us for thousands of years. It has its origins in a variety of sources and varies in intensity. What we learn, however, from the three examples I have cited, is that it's not what suffering does to us that matters, but what we, with God's help, do with our suffering.

Joy Webb's song clearly spells out the way to think and live. Through the three verses of her song she tells of her loss, and closes the verses with, "Tis then I long to hear him say ...", then in the chorus, Jesus answers, "Share my yoke and find that I joined with you ..." •

.....
 Lieut-Colonel Neil Young is a retired
 Salvation Army officer.

WORDS
JOY INGLIS

Sleeping under the penitent form.

Campsie Salvationist Joy Inglis reflects on what life was like growing up as a Salvation Army officers' kid in the 1950s and '60s



went to sleep there. Mum and dad forgot about me one night. Luckily, I didn't wake up, I would have been terrified! They must have got home and thought, "Oh we're missing one" and they came back to get me!

We all used to stand around the hall and outside talking to each other after the meetings. One Sunday morning at Mackay, I remember standing next to a car and I could feel something moving against my leg. It was a green snake! I think I might have screamed and then some adults came over to investigate. One of the farmers just went over, picked it up and put it in a nearby garden!

I also remember a young girl turning up at church one day. Her family weren't believers and she was dying of a brain tumour. My family looked after her on a Sunday and she came to church with us. She felt God telling her to go to church and she was only a child about my age, about 10.

She was drawn to the church and she just became very devout and involved. It was as though God meant her to be with his people during her dying times. She was often at our house on a Sunday.



A Home League picnic at Mackay Corps in 1964. A young Joy Inglis is among the group enjoying the outing.

Then, she just wasn't there anymore. But she was a Christian and you just believed she was in a better place.

As an officers' kid, there was no support or camps like there are these days. I remember when they had Officers' Councils in Sydney a lot of the officers' kids would just be hanging around outside. There was nothing planned for us at all, but we would all get to know each other and chat a bit.

General John Gowans used to say, "The need constitutes the call". I do believe in the priesthood of all believers, that all Christians are called to minister in whatever way they feel God is calling them to do. We are called to be Jesus to others on this earth and minister as he would.

I look back on my life and I can see blessings and I can see miracles. It has not always been brilliant, but it's been good – a good life. ●

As told to Lauren Martin.

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SUNDAYS WERE VERY BUSY. THERE WAS "knee drill" (prayer meeting) very early and then you'd have directory and Sunday school, and sometimes an open-air meeting as well as a Sunday morning holiness meeting. In the afternoon you'd have Sunday school and at night there was the open-air meeting followed by the salvation meeting. It was very busy, but it was full of fellowship; it was a lovely, warm feeling.


They used to have a 7pm meeting and, for many kids, it finished way past our bedtime, so we'd just go to sleep on the floor. Now, those halls didn't have carpet except under the penitent form, so we




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THE TRADE





Words Mark Hadley

01.

BLACKKKLANSMAN

Rating: MA 15+

Release date: 16 August

Spike Lee, the director who built his career critiquing racist culture, has returned to the big screen with what may be his most strident attack on intolerance in decades. *BlacKkKlansman* sets its sights on the hateful prejudice of the Ku Klux Klan as well as the present-day White House. But is the film's impact blunted by its own bigotry?

BlacKkKlansman is based on the true story of Ron Stallworth, an African-American detective who infiltrated a chapter of the KKK. Stallworth initially contacts "The Organisation" over the telephone, pretending to be a racist Caucasian. His membership inquiry is received positively, but since his skin colour prevents him from attending meetings, Stallworth enlists the help of Detective Flip Zimmerman, a man of Jewish descent. Playing two halves of the same character,

the detectives insinuate themselves ever deeper into the KKK, until they are on a first-name basis with Louisiana's Grand Wizard, David Duke.

Spike Lee's film exposes the casual racism that dogged even police services in the 1970s, as well as the covert tolerance often afforded organisations like the KKK. Lee goes one step further, though, by highlighting faults on both sides of the race debate. However, his attempt at balance is thrown off by his selective portrayal of other groups.

Christianity is constantly associated with the vehement hatred of the film's segregationists. This is a fair reflection of how the Bible has often been ill-used in attempts to justify racial superiority and anti-Semitism. Yet, Lee makes no attempt to counterbalance their misrepresentation of Christianity, by demonstrating the true teaching of the Bible, or supplying examples of other ethnicities who have placed their faith in it. Without exception, every Christian shown in *BlacKkKlansman* is an unapologetic bigot, and every champion of the civil rights movement is motivated solely by liberal philosophies.

But surely, Lee can't be unaware of the historically strong Christian faith held by members of the Afro-American community since the earliest days of American slavery? Or the white

Christians who laboured alongside the oppressed to set them free? Instead, *BlacKkKlansman* nods to Martin Luther King and the early civil rights movement, but effectively divorces their efforts from the church-based organisations that inspired and empowered them. Consequently, what emerges from the film is a history made even darker by its selective reading.

The saddest part of *BlacKkKlansman*, though, is its failure to provide any wise response to discrimination. The film strongly condemns racially motivated violence, but regularly adopts the same tactics as white supremacists. Lee alarms his viewers with excerpts from the film, *The Birth Of A Nation*, which relies heavily on stereotypes that presents Afro-Americans as unintelligent and sexually aggressive. Yet those enjoying the movie are pictured as equally cartoonish "poor white trash" and petty criminals. The film acknowledges that violence will only beget violence but falls short of encouraging any real alternative. This, though, is where *BlacKkKlansman* might have benefited from a Christian perspective.

How should a follower of Jesus, for example, respond to their portrayal as the sponsors of racism? Firstly, Christians are called, like Martin Luther King, to embrace passive resistance. Rather than seek "an eye for an eye", Jesus tells his followers to practically demonstrate their faith in the God of justice and "turn the other cheek" (Matthew 5:38-40). Secondly, Jesus calls on Christians to end the cycle of violence by doing what appears impossible to this world – love your enemies: "But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven" (Matthew 5:44).

Finally, Christians shouldn't be silenced by such characterisations. The Bible encourages Jesus' followers to proclaim our universal need for God's forgiveness, to the sympathetic and the critical, "... in season and out of season" (2 Timothy 4:2). Doing so not only clarifies what we stand for, it meets humanity's greatest need.



Words Mark Hadley

02.

CRAZY RICH ASIANS

Rating: PG

Release date: 30 August

How much does your wealth weigh on your opinion of someone? The popular wisdom would reply, "Not at all!" However, a new film that enters the world of the elite rich suggests we need to be a little more honest about our attitudes to the "haves" and the "have nots".

Crazy Rich Asians is based on a best-selling novel that takes a Chinese-American girl and introduces her to the excessive world of "old money" Singapore. Rachel Chu is a hard-working Asian girl who is invited to accompany her boyfriend, Nick, home for a friend's wedding. On arrival she realises that Nick is not simply financially "comfortable", but the heir to Singapore's wealthiest family. Nick's mother, Eleanor, is far from pleased about her son's new world girlfriend. What ensues is a struggle between two strong-minded women over who will play the leading role in Nick's future.

At one level, *Crazy Rich Asians* is another class-centred romantic comedy that could just as easily been set on New York's Upper East Side, or in London's Belgravia. But there's more on display here than extreme wealth. Rachel and Eleanor represent two different ways of seeing the world. Rachel considers herself to be the classic Asian woman with nothing to fear from Nick's family. But when all is said and done, she is a product of a Western culture which places its ultimate value on fulfilling the passions of the individual. Eleanor, however, is a traditional Chinese mother who sees her responsibility to equip her children to benefit the fortunes of the family as a whole. What emerges is a battle between Eastern and Western viewpoints.

It's easy to cheer Rachel on as she scores points against a world defined by wealth and tradition. However, if I'm honest, it's hard not to admire the degree of luxury and opportunity Nick's family enjoys. In fact, it would be worth asking ourselves how our attitudes might change if we were to inadvertently discover a friend was a billionaire? Money seems to convey both the freedom to choose and the power to act, two things that have been tempting the human heart since the Garden of Eden. It's no wonder then, the Bible warns: "The love of money is a root of all kinds of evil" (1 Timothy 6:10).

Money gives the impression of independence, but in a world where it's actually God who, "... owns the cattle on a thousand hills," (Psalm 50:10) that impression is an illusion. Wealth is God's to disperse, and perhaps he does so to test the hearts of human beings. From that perspective, rich and poor alike are on an equal footing before the throne of God.

In the case of *Crazy Rich Asians*, our heroine does win through to an understanding that she is the match of any wealthy or traditional woman Nick's mother might propose – but for the wrong reasons. The film simply sets aside tradition because it is an impediment to another Western idol. Eleanor concludes that her greatest goal shouldn't be her son's financial security or his place in the family, but his happiness. The irony is, she is still setting her sights too low. Happiness is even harder to hold on to than the wealth her family has accumulated.

And the pity is Eleanor embraces this low standard despite entering the story at a women's Bible study, reading a passage about the only person who can guarantee peace now and forevermore: "Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory" (Colossians 3:1-4).

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^ Major Mark Bulow from The Salvation Army's South West Queensland Flying Service captured this image of the drought in north-west NSW.

Salvos by farmers' side during 'big dry' crisis

By Simone Worthing and Lauren Martin

"WE ARE TIRED, ISOLATED AND struggling, and it's good to know we are supported emotionally, spiritually and in other ways as well," says Susan McLeish, who, with her husband, Dougal, operates a farm at Quambone in north-west NSW. Their property is just one of hundred of farms across NSW and Queensland that are in the grip of what has been described as the worst drought in more than 100 years.

Salvation Army rural chaplains have been walking alongside the McLeishs and many others in the farming community for decades.

They've shared times of flood, drought and hardships of

all descriptions. "They provide a listening ear, practical help, financial assistance, advocacy, and plenty of hope and encouragement," adds Susan. "These things are good for our souls, and they need attending to, especially in such tough times. They shoulder our burden ... we need to be together in this and what they are doing is no small thing."

In response to the growing crisis, The Salvation Army is contributing an additional \$1 million to boost the support given to farmers and rural and regional Australians.

"The way we support people who are affected by the drought is that our frontline personnel – our rural chaplains and support workers – are able to give

direct financial assistance to people who are affected by the drought," says Andrew Hill, the Army's National Community Fundraising Director.

"We want to put money in the pockets of drought-affected communities for individuals and families to spend on their most pressing needs. That could be to fill medical prescriptions, buy clothes for their kids, or it could be to buy groceries or fodder for their stock. Our assistance gives people the dignity of choice to spend the money on what they need. We know that a lot of that money will then also be injected back into the local economy, assisting others in the area who are also struggling."

Rusty and Dianne Lawson, Salvation Army rural chaplains in

north-west NSW, say it's hard to comprehend the circumstances many farmers are dealing with. "It's only when you see the tears



^ Salvation Army rural chaplains, Rusty and Dianne Lawson, with Trevor from the NSW Central Coast who purchased 20 bales of hay and several truckloads of water to assist farmers in the Tamworth area.

that you get a real sense of how broken and hopeless the situation has become," says Rusty. "Many are starting to seriously wonder what the future holds for them."

In the far west of NSW, most farmers have destocked their properties and are just trying to keep their breeders going in the

drought. They are also dealing with starving kangaroos and emus who consume any remaining resources, hungry wild dogs that attack their stock, and working out how to source and pay for additional feed. Major Robin Pullen, rural chaplain at Broken Hill, says that although people are tough

and resilient, they are getting to the stage where they simply can't do it on their own.

Major Mark Bulow, from the Army's South West Queensland Flying Service, based in Dalby, says many in his area are doing it extremely tough. "People have definitely lost the 'spark' they had in the past, but they

are not broken," he says. "They are doing the best they can to get through. It's still hard for a lot of people to accept help, but we are financially assisting as we can."

To donate to the appeal go to salvos.org.au/ruralsupport. To access assistance go to salvos.org.au/drought.

'The worst drought I've experienced'

For years, Quambone farmers Susan and Dougal McLeish have endured a cycle of drought and flood, but they've never had it as bad as it is now. In an interview with *Others* magazine, Susan has described the scale of devastation that farmers are facing from this latest drought.

IT SEEMS INSENSIBLE, REALLY. We went from a terrible drought in 2013, when Salvation Army teams were here, to a flood and now to another drought. It's certainly the worst I've experienced, probably because we're sharing it with so many. We did have a little meaningful rain last year, but desiccating winds in both winter and summer, and then the summer heat followed it. We're losing trees now, which is unusual. We just can't keep anything alive anymore.

Kangaroos and other native animals are invading us – they eat everything. We don't shoot them anymore; they're starving too and are in a bad way, just like us. So many beautiful wild birds, some of which I've never seen before, are also coming to our property, to the artesian bore that we have. They are desperate, looking for anything

to forage. This place, though, is no longer an oasis.

I watch the weather, but the past promises of a (rain) system coming through have not materialised. We see rain in other areas, but we are always in the rain shadow. When I see the rain passing it's like taking another wallop.

This drought just crept up on us like a shadow, enveloping everything green and wholesome. It's taken the toughest and best-prepared farmers by surprise, due to its sheer length and severity. We've all destocked – most of us are down to our breeding females. A friend of mine, a stud breeder, was recently selling pregnant cows. He's never had to go to those lengths before, but he has to now. Not only can we not afford hay, we can't source it either. It's a scarce resource; we don't know where the next load will come from or how we will finance it.

Drought funding is available, but due to the huge number of people affected, applications take a long time to be processed. Every time we talk to people we realise there are those worse



^ Susan and Dougal McLeish on their Quambone property, which has been devastated by drought. Photo: Shairon Paterson

off than we are. And we are grateful to those fabulous people from the city who are giving their time, energy and resources to try to help us. They give us hope. But this is a national crisis and we need help on a massive scale. It's beyond what any individual can do, and the farmers especially are beyond it. If the Government brought out the Army, the way The Salvation Army has helped us before, to work with the logistics of delivering and distributing feed, perhaps that would help.

As a country, we have to get some fodder in for the remaining animals or we won't have a national herd, flock, or quora [pigs] because individuals simply can't afford to maintain them anymore

– and the resources aren't there anyway. Even if you do find hay it's never enough, and the price is a shifting target and beyond reach.

The Salvation Army and other organisations are providing resources through their hubs that give us all hope. They share this tough journey and it really does help. I want to use the hub model to show the Federal Government what can be done to help the farmers.

People can do things to help. Call your council if there are grass verges and ask them to cut it, dry and bale it, and get it out to farmers. Cane waste can be separated and baled, or sent loose on trucks. It's all fodder and fibre and that's what these animals are lacking.



^ Salvation Army Intercultural Ministries officer, Captain Mera Bhardwaj (left), with Saeid Latifi, a member of their organic church.

Salvos Catering serves a missional purpose

A CATERING BUSINESS supporting refugees has been an unexpected byproduct of the organic church expressions led by Captains Monty and Mera Bhardwaj, The Salvation Army's Intercultural Ministries officers based in Melbourne.

Centred around the traditional food of their community members, mostly new arrivals from regions such as the Middle East, India and Africa, the fledgling enterprise is supporting families in need and creating missional opportunities.

"We had people from our community coming to us and they were speaking about their financial difficulties and assimilation and all those things ... so we thought 'maybe we should start something for these guys and at the same time we can generate some income,'" said Captain Mera.

"Melbourne University approached us and asked if we could cater for an event of about 70 delegates. They really liked it."

The experience provided income for the mission of The Salvation Army Intercultural Ministries. It also planted the seed of an idea, which Captains Monty and Mera prayed about and developed further.

Salvos Catering now operates on a 50/50 income split. Fifty per cent of the profits go to the contractors who work on each job, and 50 per cent goes into The Salvation Army's Intercultural Ministries, moving Captains Monty and Mera's role towards financial sustainability.

Iranian-born Saeid and Neda work together at Salvos Catering. "I love cooking and in this time I have my little daughter and I couldn't go out to work and I think it's a good situation and opportunity for me," said Neda.

The couple left Iran with their two-and-a-half year old son in 2013 due to increasing religious persecution. Saeid's cousin, who introduced them to Jesus, spent six months in jail before fleeing the country and a few years later both Neda and Saeid felt that life in Iran had become too dangerous.

They paid smugglers, who promised them passage on a ship to Australia. What they got was an unsafe, rickety boat. But

by then, it was too late to turn back. "It was very dangerous for me and my wife and my son," said Saeid. "We were just praying in the boat. Just praying and praying and praying."

They spent a month in mandatory detention on Christmas Island and another month in detention in Adelaide. When they arrived in Melbourne, Saeid began volunteering with the Salvos as he pursued his studies in accountancy (he has a Bachelor of Accounting from the University of Iran but needs to requalify to work in Australia.)

Through volunteering, Neda and Saeid met Captains Monty and Mera and began a Bible study. "We started with two families and now it's grown to nearly 35 families," Saeid said. "We just started telling people who were non-religious – because most Iranian people are non-religious. We try to tell those people about God and who Jesus is."

– Lauren Martin



^ Neda loves cooking and says Salvos Catering provides her with an income while also being able to look after her young children.

War Memorial honours bandmaster Arthur Gullidge

EVERY EVENING AT APPROXIMATELY five minutes to five, the War Memorial in Canberra farewells visitors with a moving Last Post Ceremony in the Commemorative Courtyard.

Each one features the story behind one of the names on the Roll of Honour – the list of members of the Australian armed forces who have died during, or as a result of war service, or for Post-1945 conflicts, warlike service, non-warlike service and certain peacetime operations.

In light of the fact that Thursday 2 August marked the 50th anniversary of the Australian Army Band Corps, Sergeant William Arthur Gullidge, Bandmaster and Stretcher-Bearer of the 2/22nd Australian Infantry Battalion in the Second World War, was chosen.

"It is quite significant," said Salvation Army Red

Shield Defence Services Chief Commissioner, Major Brett Gallagher, of Arthur Gullidge being chosen.

"As you would imagine, tens of thousands of service men and women have paid the ultimate price so once in a lifetime someone's story gets read at the War Memorial. So, it was a very significant occasion for not only the Australian Army Band but for The Salvation Army as well."

Arthur Gullidge is revered as the one of The Salvation Army's noted composers and arrangers of brass band music. He was the bandmaster of the Brunswick Corps Band in Melbourne when the war broke out. He enlisted with a number of his men and together they formed the core of the 2/22nd Battalion Band.

Members of the band, as stretcher bearers, soon faced the reality of war when they arrived with the battalion in Rabaul, New Guinea. It was



^ Representing The Salvation Army at the Last Post Ceremony – Major Gallagher (left), Stephen Button and Captain Kathy Crombie.

here, amid the trauma of the battlefield, that Gullidge was to write a piece of music that would forever regard him as one of the Army's great composers – *Divine Communion*.

On 23 January 1942, Japanese forces invaded Rabaul and Arthur was one of hundreds of prisoners of war embarked on the Japanese transport ship, the *Montevideo Maru*.

On 1 July 1942, the ship was torpedoed off the coast of the Philippines by an American submarine. More than 1000

prisoners lost their lives, including Gullidge and many of his fellow bandmen.

Representing The Salvation Army at the Last Post Ceremony was Major Gallagher, Captain Kathy Crombie (representing the Territorial Commander) and Salvationist Stephen Button, who is a major in the Australian Defence Force and the Officer Commanding/Music Director for the Australian Army Band in Brisbane.

– Lauren Martin

Bandmaster Harvey hangs up baton after 26 years

DAVID HARVEY WAS HONOURED for 26 years' service as Moreland City Corps bandmaster during a special ceremony on Sunday 5 August.

Captain Susan Lamotte, Corps Officer, presented David with a retirement certificate and a gift on behalf of the band. Corps treasurer Aaron Harvey, son of the bandmaster, was flag bearer for the ceremony, which included tributes

from bandmen Ian Wright and Wayne Collyer.

The final piece David conducted at the meeting's end was Purcell's Voluntary on *Old Hundredth*, the traditional tune for the doxology *Praise God from whom all blessings flow*.

After the final note was played the congregation with the band stood to acknowledge David with an extended round of applause.



^ Bandmaster David Harvey conducting the Moreland City band for the final time on Sunday 5 August.

Katherine Doorways Hub restores hope to local community

AN ART WALL, HAIRCUTS and toiletries are some of the ways The Salvation Army's Katherine Doorways Hub in the Northern Territory has been building community and meeting local needs.

The art wall features concepts and inspiration from Hub members, who drew many of the wall designs on paper for professional artists and other young people, to paint.

"The *Man from Snowy River* is everyone's favourite movie here, so that's why it features," explained Harley Dannatt, Katherine Doorways Hub Coordinator. "Everyone always stops to watch the famous scene when he rides down the hill.

"An elderly Aboriginal man and former stockman

(coincidentally named Banjo) said we should put that on the wall, and everyone enthusiastically agreed."

Experienced Queensland barber Nathan Faulkner was in Katherine recently to visit his father, and spent a day at the Doorways Hub trimming and styling for a cause.

"I thought what they do [at the Hub] was really good so I thought I would come down and help," Nathan said. "People can come here, have a feed, wash their clothes and have a shower, they can do it all, I've just added a haircut to that list. The reactions have been great and it has been a really good chance to chat to the locals."

A new pink vending machine has also been installed at the



^ Brisbane barber Nathan Faulkner gives a haircut to a community member at Katherine Doorways Hub.

Hub to help women in need with feminine hygiene products. The dispenser is ensuring women and girls who might be experiencing or at risk of homelessness always have access to sanitary products.

The vending machines are an initiative of Share

the Dignity, an Australian charity founded by Rochelle Courtenay. The machines have been installed across Australia in poverty-stricken schools, homeless shelters and domestic violence refuges.

– Simone Worthing

Art transforming lives at Wollongong First Floor Program

EVERY FRIDAY A GROUP OF people gather at The Salvation Army in Wollongong to create art. Most are not artists and art is not the primary reason they attend.

What draws them is supportive conversation, a feeling of belonging and the process of transformation.

Wollongong Salvation Army's First Floor Program supports individuals and families impacted by drug and alcohol and/or mental health issues, and grief and loss.

Marilyn Dunn, Coordinator of the First Floor Program, says services include



^ Chris Hansell helps to coordinate the Art for Healing group.

counselling, support groups, educational programs and of course, art for healing.

A member of the art group, Chris Hansell, first came to

the First Floor Program five years ago to get help for a loved one who was struggling with mental health issues. She wasn't expecting that her interaction with the First Floor Program would provide significant breakthrough in her own life.

"I suffered very badly from Agoraphobia [an anxiety disorder that often stops people leaving their homes] until four-and-a-half years ago and coming in here and volunteering has given me a lot of confidence and self-esteem," she says.

Sitting across from Chris in the art group is Rose Aitken.

"Before I joined the First

Floor Program I wasn't going well, I didn't talk much ... I didn't like that about myself," she says. "Through all the things that we do upstairs, now I can talk to anyone ... I'm the person who I wanted to be. I love who I've become."

Rose has since become a soldier, worships at Wollongong Corps and was invited to become a volunteer at the First Floor Program.

Meantime, the program recently launched a new course called 'boostED', which focuses on wellbeing, mindfulness and positive psychology.

– Lauren Martin

Heritage symposium draws international delegates

"HISTORY – A COLLECTION OF memories or a collective myth" was the theme for a symposium hosted by the Brisbane Chapter of The Salvation Army Eastern Territory's Historical Society, held on the Sunshine Coast from 27-29 July.

Officially opened by Fiona Simpson MP, Commissioner James Condon marked the importance of the weekend in his keynote address.

"We need to keep alive the spirit of our history and our forebears as it inspires, motivates, challenges us and shapes our future," he said. "We need to learn how to recognise myths and to gather truth about events and experiences ... we need to present a truthful perspective of our history for the present and future generations so they can learn from it."

Australian and international guest speakers presented at the symposium, including Major Keith Hampton, author, musician and the Corps Officer at Redcliffe; Dr David Malcolm Bennett, Christian researcher and writer based in Brisbane; and New Zealand officer, writer and historian Major Kingsley Sampson.



^ Nanci Gasiel, of the USA Central Territory, speaks at the historical society's symposium in Maroochydore.

American Nanci Gasiel, historian and Historical Museum Director of The Salvation Army USA Central Territory Historical Museum, also attended the symposium and spoke about "Doughnut Fact and Fiction: The Myth of the Doughnut Helmet".

Her presentation focused on the 244 Salvation Army male and female War Service Workers who were sent to France and Germany to provide

humanitarian aid to the US military forces during World War One and its aftermath.

Garth Hentzschel, president of The Salvation Army Historical Society, Brisbane Chapter, educator and PhD candidate in Salvation Army history, organised the symposium with his team.

A major feature was a panel made up of international experts who answered difficult questions around Army history.

"The aim of the symposium is already taking hold of those who attended," said Garth.

"I have received communication that some are questioning and looking for proof. From this they will find a deeper truth and the providence of God in history."

For more information on the Salvation Army Historical Society and future events go to salvos.org.au/historicalsociety

– Simone Worthing

Historic opportunity to honour the Army's past

THE SYDNEY CHAPTER OF THE Salvation Army's Australia Eastern Territory Historical Society is looking for a new president after Major David Woodbury announced his retirement due to ill health at last month's annual general meeting.

"Every president will bring

their own gifts to the role," said Major Woodbury. "As long as they have a passion for Salvation Army history I think that's the most important thing ... it's not a big job; it does take some of your time but there are only four meetings a year.

"It's always been my hope to get more young people involved

in the society; that's one thing I hope for the future.

"The other thing I hope for is that as we become a national territory, we become more conscious of our history because the Eastern Territory has a very rich history and there are lots of good things that have happened."





^ Captains Bronwyn and Ashley Barkmeyer outside the new Salvos Logan mission centre.

Salvos Logan opens new centre in heart of challenging mission field

THE SALVATION ARMY HAS opened a new mission centre in the heart of Logan, a city to the south of the Brisbane metropolitan area, which is one of Australia's fastest growing and most multi-cultural communities.

With a population of just over 300,000, it is also a city which faces numerous issues including crime, domestic violence, alienated youth, substance abuse, generational poverty, loneliness, social stigma and lack of hope.

"Salvos Logan" was officially opened on Saturday 4 August, with Captains Ashley and Bronwyn Barkmeyer appointed to oversee the mission.

"We are feeling out of our comfort zones but in the right place, scared but excited, somewhat uncertain and yet

completely reassured," said Captain Ashley.

Federal Member Jim Chalmers cut the ribbon, assisted by Major Neil Dickson, Queensland Divisional Secretary. Dr Chalmers thanked the Barkmeyers and The Salvation Army team for all they are doing, and will do, in Logan, and spoke about the powerful combination of faith and service.

"This is just where we want and feel led to be," said Captain Bronwyn. "Right in the heart of the community and joining with the local village to learn from others and help where we can. Everything we do is done in the name of Jesus and with a focus on the gospel."

The Barkmeyers continue to serve as corps officers for

The Salvation Army's Life Community Church, 3km away in Slack's Creek. Sunday meetings, financial counselling, Mainly Music, Communities for Children and other programs continue to operate from the corps.

The Barkmeyers, with volunteers from the corps and local community, will spend three days per week at the mission centre in Logan.

The ministry has only been running for a few weeks, but has been several years in the planning. The centre offers a safe and welcoming space where people can come for company and a chat, welfare assistance and connection to Doorways, a listening ear, encouragement, hope and so much more!

– Simone Worthing

Hundreds step out for homelessness

HUNDREDS OF WALKERS PUT their best foot forward on 4 August to raise money for homelessness services in the Geelong/Barwon region of Victoria.

Kerrie Crtalic, who works for SalvoConnect Barwon as manager of the Lazarus Centre, Samaritan House Geelong and Men's homelessness services, said 400 people took part in this year's walk, which has been held for the past 11 years.

"It's an annual community homelessness awareness and fundraising campaign where people from the community walk together in solidarity in a stand against homelessness," she says.

Funds raised this year will continue to enable the Lazarus Centre in Geelong to provide homeless and disadvantaged people in the Geelong region with facilities for showering, doing laundry and a place to relax.

"It's a safe place of unconditional welcome that's been operational for just over 12 months," Kerrie says. "In that time there have been more than 4500 visits to the centre and we have provided more than 10,000 activities in the way of shower/laundry/meals and recreation.

"We're aiming to become a world-class facility offering well-being programs, health services and training and education opportunities.

Housing is a right and together we can make a difference in the community."

– Faye Michelson

Employment Plus launches new disability services

THE SALVATION ARMY Employment Plus will offer nine disability employment services after the National Disability Insurance Scheme opened up the market to allow employment service providers to tender for the contracts.

Employment Plus Disability Employment Service launches have been held in Rowville (Victoria), Launceston (Tasmania), Ipswich and Browns Plains (Queensland), Chatswood and Gosford (NSW) and Woden (ACT).

Singer/songwriter and Employment Plus DES ambassador Kayla Sirrell, who has Tourette syndrome, performed at several of these events.

"With over a century of caring for some of the most vulnerable members of our community and 20 years of placing more than 600,000 people into roles, we welcome the opportunity to help people overcoming any

manner of disability to find the job they want," Employment Plus Managing Director, Greg Moul, said.

"Our values lie in helping the most vulnerable. It is an honour to extend our services beyond everyday job seekers to this important and valuable section of our community."

Employment Plus DES national manager, Ashley Clarence, said ABS data (2015) showed there were 4.3 million Australians with disability.

"This means there is a significant proportion of people with disability looking for work," he said. "There's a lot to consider when finding the right job for someone who has a disability and our DES staff members take a very personal approach with every job seeker," Ashley said.

"We understand everyone is different, so everyone we work with has their own program that best suits their individual needs."



^ Jessica Jovanovic and Ben Warren, who featured recently on ABC TV's Employable Me, assisted The Salvation Army.

Employment Plus' DES has developed resources with Jessica Jovanovic and Ben Warren, who featured recently on ABC TV's *Employable Me*, which focused on employment and disability.

Ashley said Jessica, who has autism, and Ben, who has OCD, helped review materials to ensure it "resonates with both a young audience, and an audience that may be living with a neurological disability".

"It enables us to have firsthand knowledge to better educate us on how to reach these job seekers and assist them

in finding work. William Booth believed that every person had the right to a job – and people living with a disability are included in that," Ashley said.

"A job can be life changing – it can involve you with the community, increase your self-esteem, help you support yourself financially and give your life a new layer of meaning.

"A job is not just a job, it's something truly fulfilling, and we firmly believe that everybody, including those with a disability, have a right to that."

– Faye Michelson

Just Brass to hit the small screen

THE SALVATION ARMY'S successful Just Brass music program will feature in an ABC TV documentary in November.

John Collinson, The Salvation Army's Just Brass consultant, said Just Brass was one of three music programs that took part in filming for the documentary series "Don't Stop the Music".

The series, which takes place in Challis Community Primary School in Armadale, Western Australia, shows how a vibrant culture of music can impact a

school community and change children's lives.

John says Just Brass came on board after production company Artemis Media approached Salvos Stores last year to be a collection point for instruments as part of the program.

"They'd contacted Salvos Stores, who told them about our Just Brass programs – and that's how we got involved in this huge project," he says. "Just Brass is always attached to a corps, so I looked up to see where the school was – and Armadale Corps is literally across the road."

That was the start of a great partnership, with a music teacher employed through

Armadale Corps to teach weekly brass lessons to 40 children, who then every Wednesday after school walk to the corps for band practice.

"Artemis filmed us from day one," John said. "We have film of the kids coming into the building and getting their instruments for the first time and sitting down in the band to play their first note together – to the finale concert in the Perth Concert Hall in May."

Salvos Stores will provide a collection point for people to donate instruments when the series is aired in November, to be distributed to corps to set up more Just Brass programs.

– Faye Michelson



^ Territorial Just Brass consultant John Collinson.

General Brian Peddle steps into top job

GENERAL BRIAN PEDDLE TOOK office as The Salvation Army's 21st international leader on 2 August, succeeding General André Cox, who has retired. He is joined in leading the global Salvation Army by Commissioner Rosalie Peddle (World President of Women's Ministries).

An official welcome to the Peddles took place at IHQ on 6 August. The Peddles say they are convinced of their responsibility to preach the gospel, encourage the saints and serve those in need.

"We fully embrace and celebrate the diversity of The Salvation Army, while sensing deeply the joy of leading an international Army that is unified through its calling to mission," they said.

A clearly moved Commissioner Cox spoke about God making



New General, Brian Peddle (left), and the International Headquarters "family" farewelled General André Cox and Commissioner Silvia Cox during a special meeting last month.

"everything beautiful in its time". She shared the many seasons she and the General have faced during their officership – in Switzerland with a young family, a time of learning in Zimbabwe,

readjusting to Western life back in Switzerland, off to Finland while their children remained behind, then on to South Africa and the UK.

She said the past five years at IHQ and travelling the world

has been "a time of challenge, joy – everything!" but added that she was thankful to God for all his blessings.

After the service, the congregation headed to a time of food and fellowship.

Lighting up lives of refugees in Bangladesh

THE SALVATION ARMY IN Bangladesh is to begin work in camps housing Rohingya people who have fled violence in neighbouring Myanmar.

After many months of planning and preparation, the government has given permission for an innovative project to supply LED lights, solar panels and accessories to 2800 families in the camps, with a focus on vulnerable people including the



Emergency Services teams assessed refugee needs in Bangladesh.

elderly, people with disabilities, and female-headed households.

Representatives from The Salvation Army's International Emergency Services visited Bangladesh in February this year to assess the situation with Bangladesh Salvation Army

leadership and emergency relief project staff.

The project will enable people to perform tasks at night without the need for batteries or the dangers of open fires. The lights will also greatly enhance safety and security in the camps.

Samoa gains official status

THE SALVATION ARMY HAS officially begun work in the Independent State of Samoa (formerly known as Western Samoa). Inauguration meetings took place on 3-5 August.

Sunday meetings have been taking place since May this year, and employees, engaged to be involved in the addictions program, began work in June.

Lieutenants-Colonel Rod and Jenny Carey, Regional Officers, along with Captain Miriama Simanu, Planting Officer, will lead the work in Samoa. The territory is now called New Zealand, Fiji, Tonga and Samoa.

Marching on in the Solomon Islands

THE SALVATION ARMY IN THE Pacific nation of Solomon Islands has held its first convention, bringing together Salvationists from various regions, as well as people from other churches.

The Solomon Islands is part of the Papua New Guinea and Solomon Islands Territory, and Territorial Commander, Australian officer Colonel Kelvin Alley flew to Honiara to attend this convention last month.

Colonel Alley then joined Solomon Islands District Officers, Majors Robert and Vanessa Evans, also Australian officers, on a flight to Auki in Malaita, followed by a four-hour drive on the back of a truck to Kwai.

Some Salvationists had travelled hours on a banana/mosquito boat up the east coast, and then several hours by truck, to attend.

"The time and effort expended just to get to the convention was indicative of its significance in the lives of those who attended and in this season of growth for The Salvation Army in the Solomon Islands," said Major Robert.

After enrolling 17 senior soldiers and two junior soldiers, Colonel Alley announced that the North Malaita Fellowship was to be given corps status.

This second corps in the Solomon Islands will be known as the Gateway Corps, Suafa Bay.



Backpack coffee dispensers are a new street outreach tool in the USA.

Brew Crews share Jesus ... and a cup of coffee

THE ADULT REHABILITATION Centres (ARC) Command has a new street outreach in the USA Western Territory: the "Brew Crew".

These teams of ARC beneficiaries and alumni venture out with backpack coffee dispensers, known as "Rocketman Backpacks," to share Jesus and a cup of coffee, with the outreach aimed primarily toward those experiencing homelessness.

"We are called to go out and minister to others and that's exactly what we do," said Lieutenant Tanya Garrett, Administrator for Program at the Long Beach ARC.

Russia continues anti-trafficking work after World Cup

THE SALVATION ARMY IN RUSSIA is ramping up its focus on human trafficking awareness in the wake of the 2018 FIFA World Cup, held throughout the country from 14 June to 15 July.

The Human Trafficking Awareness Project, sponsored by the Salvation Army International Development UK, began in May, highlighted this global issue in a series of seminars across the country aimed at church ministers, non-government organisations (NGOs), psychologists, social workers and activists.

"Teams of volunteers were also active in their work during the World Cup, raising awareness of three types of modern slavery – sexual, forced labour and begging," said Olesya Kuzkina, Anti-Human Trafficking Project



Anti-Human Trafficking Project volunteers in Moscow.

Coordinator, Russia Command.

"Project volunteers, working together with Exodus Cry, visited at least 30 pubs and hostels and informed patrons about the scale of modern slavery and how to help those who got into situations of exploitation.

"However, since the majority of people involved in the World Cup were men, we focused on the places that men visited to watch football. We also

distributed our handouts to hostels and hotels, where both potential buyers of sexual services and potential victims, could be located."

The project, which is run in conjunction with several NGOs, is continuing its campaign in pubs and hostels, with a focus on young people and high-risk groups including orphans, the poor and the homeless.

Enrolments

NORTH BRISBANE CORPS

QLD



MAJOR CRAIG TODD, CORPS OFFICER, enrolled, pictured above from left to right, Rainelle, Mia, Gabby, Katie, and Chrionie as junior soldiers on Sunday 17 June. The new junior soldiers are with their prayer pals Narelle, Naomi, Karyn, Robert and Jeremy.

DANDENONG CORPS

VIC



CAPTAIN CLAIRE EMERTON ACCEPTED Doug and Rhonda as adherents on Sunday 15 July. Pictured (from left to right) are Cadet Jess Frost-Boyd (flag bearer), Captain Claire Emerton, Rhonda Smith, Doug Smith, Cadet Craig Boyd.

EASTLAKES CORPS

NSW



MAJORS COLIN AND PAM ROBINSON accepted seven adherents on Sunday 3 June - Sylvia Gully, Abby Muendel, Annette Thomas, Jemma Haynes, Marcelina and Colin Patrick and Michelle Abdilla (pictured above).

IPSWICH CORPS

QLD



CAPTAINS GREG AND LENORE PACK enrolled Cosgrove Fleming as a senior soldier on Sunday 5 August. Cosgrove is pictured with Captain Greg and flag bearer George Clarke.

DERWENT VALLEY CORPS

TAS



ROB HARRIS AND LEESA MARTIN WERE enrolled as senior soldiers at Derwent Valley Corps on 10 July. Rob and Leesa are flanked by Corps Officers, Lieutenants Di and Tim Size, with Aux-Captain Roy Tabrett holding the flag.

MANDURAH CORPS

WA



CAPTAINS LEAH AND SCOTT ELLERY recently accepted nine new adherents (pictured from left to right), Ruth Lawrence, Elizabeth Devereux, Hazel Cole, Doreen McMillan, Maureen Black, Vera Craigie, Kaye Worth, and Betty Warren (Caroline Cox absent from photo).

EDITH TURLEJ



EDITH MAY TURLEJ WAS promoted to glory on 8 July, aged 86, in Nambour, Queensland. A service was held at the Nambour Corps to celebrate and honour her life and service. Born in Townsville on 13 February 1932, the first child of Florrie and Harry Cox, she was dedicated and grew up in Townsville City Corps.

Edith was a Sunday school teacher, timbrellist, bandswoman, songster and the Young People's treasurer before she entered The Salvation Army Training College in Sydney in 1953 as part of the *Heralds* session of cadets. Her first appointment was to the Indooroopilly Boys Home, followed by the Cairns and Brisbane People's Palaces, then to Sydney Territorial Headquarters in the Editorial Department.

In 1963, Edith resigned officership to marry Stan Turlej at Dulwich Hill Corps in Sydney. In 1965, she returned to work as a secretary in the Women's Social Department at Territorial Headquarters in Sydney, before leaving again to raise her sons, Jon and Stefan. She returned to work as secretary to the Territorial Home League Secretary for 12 years before retiring from full-time employment in 1993.

Edith loved the Home League. Being an enthusiast like her mother, Edith joined the Home League in 1960, and in 1972 became the Home League secretary at Brighton-le-Sands Outpost, followed by similar roles at Bexley and Miranda corps. When Stan and Edith entered retirement they moved back to Queensland. Edith attended Nambour Corps and became the Home League

treasurer there, and was also a regular attendee at Maroochydore's Home League.

The highlight of her life in The Salvation Army was attending both the Holy Land Congress in 1985, and the 1990 International Congress in London, led by General Eva Burrows.

VERA STEER



BRIGADIER VERA STEER WAS promoted to glory from her home at Alawarra Lodge, Inala, in Blackburn South, Victoria, on 28 July, at the age of 101.

Her funeral service was conducted by Major Mervyn Lincoln at Inala Chapel on 10 August.

In March 1939, Vera Irene Day left her job as a knitting machinist and her home corps of Glenelg in South Australia to attend The Salvation Army Training College as part of the *Doubtless Evangelists* session of cadets. Following her commissioning, she held appointments as Assistant Corps Officer at Sandringham and Bentleigh corps before taking charge of Swan Hill, Carlton and Coburg corps (all in Victoria).

In 1943, now engaged to Captain Hedley Steer, Vera was appointed to the McBride Maternity Home in Adelaide while Hedley served in Darwin with the Red Shield Services during World War Two. Vera and Hedley were married in December 1944. Upon Hedley's return in 1946, they were appointed to Box Hill Boys' Home in Melbourne, where Vera's role was the matron in charge of the domestic running of the centres, house mother and special projects manager.

Their sons were born during this time – Graham in 1946 and Barry in 1948. Graham died suddenly in February 1950, and in March the family moved to Kent Town Boys' Home in South Australia, then to Linden Park Eventide Home, also in South Australia, in the July. From there, Vera and Hedley moved back into youth and children's work at Auburn Youth Hostel from 1953-58 and Barrington Boys' Home in Tasmania from 1959-69. Thousands of lives were positively influenced by their ministry in these places.

Following this period of service, Hedley moved into state social administration, with Vera serving in the Missing Persons departments in Western Australia and South Australia. While in Perth, she organised disaster relief for the victims of Cyclone Tracy on behalf of The Salvation Army.

Vera and Hedley entered early retirement in 1983 and lived in Pooraka, in Adelaide's north. Vera ran a successful thrift shop at Salisbury Corps and also continued to work in the area of missing persons for 10 years post-retirement. She also assisted Hedley teaching brass instruments to junior soldiers at Salisbury Corps for about 15 years. Craft activities and gardening also interested her.

Upon Hedley's promotion to glory in May 2000, Vera moved to Weeroona Senior Citizens Residence in Melbourne's south-east, and later to nearby Inala Village.

Our love, sympathy and prayers are with Vera's son Major Barry Steer, daughter-in-law Major Helen Steer, grandchildren Andrew and Melinda and Catherine and David, and her five great-grandchildren.

WORDS
NICK GOULIADITIS

Freedom from addiction.

This month, Nick Gouliaditis – once a senior lawyer for the Australian Government – will complete his court-imposed intensive corrections order. It's been four years since he was very publicly arrested on drugs charges at his workplace in the top-end of town. Now, he works for The Salvation Army, despite getting clearance to practise law again.

ON 22 AUGUST 2014, ON MY WAY TO my office, I was stopped by undercover detectives, arrested in front of my colleagues, and later charged with serious drug-supply offences. I was on the nightly news for two nights in a row. This is how my parents, family and friends discovered my best-kept secret: that I was an ice addict.

I had grown up in a very traditional Greek household. My parents were immigrants from Greece. I did well in high school, I went to university, I have a Bachelor of Economics, Bachelor of Laws, Masters of Laws, and I practised as a solicitor for 10 years at the Australian Government Solicitor agency. I represented the Commonwealth in high-end litigation in the federal courts, including the High Court, in administrative and in constitutional law matters. And I was good at it.



But in the preceding five years some significant matters went wrong in my life. I had been a regular user of cocaine and ecstasy, but in an effort to hide my inner, emotional turmoil, I turned to even harder drugs. Very shortly after I tried ice. I reached the point where I had to use it every day to be able to deal with life.

My friends that I was living with, and whom I had known since high school, kicked me out of our share house because ice quickly turned me into an arrogant, dishonest and selfish person. My family thought I was having some kind of breakdown, but could not understand why. My work colleagues described me as being in a “death spiral”. My use escalated to the point where, despite my income, I had to sell drugs to maintain my addiction. My life was so bad that, immediately after my arrest, I felt nothing but relief that it was over. I was exhausted, sick, and tired of constantly chasing drugs. My lawyer told me I had to go to rehab.

To be quite frank, when I first walked through the doors at The Salvation Army's William Booth House, my intention was to do what I had to do to get out of jail and then start using drugs again. Despite hating what ice did to me, it was the only life I could see in front of me. I wasn't expecting change. But, you know, this Salvos place is a bit of a miracle.



Above: Nick Gouliaditis with the manager of The Salvation Army's William Booth House Recovery Services Centre, Major Sherrie Nicol.

I considered myself a strong atheist before I went to the Salvos, but I started to find that I enjoyed the spiritual component of the recovery program. I became a believer. When you see Christianity in practice, like The Salvation Army does it, where the mission is to help other people, you come to appreciate that's what God wants and that's what Christianity is all about. If you had told me five years ago I'd be a drug and alcohol worker for The Salvation Army I would have laughed! But I feel like I need to give back to this place that has saved my life.

It's strange, I was so focused on trying to make sure I didn't get struck off the roll to practise law and now that the opportunity's there to be a lawyer again I don't want it! I get to help people here at William Booth House, I get to see people transform. My existence is an example to them that they can recover from addiction. I thank God that I was arrested, I think it was God's will because that act saved my life. I'm sure I'd be dead otherwise. ●

As told to Lauren Martin

About people

APPOINTMENTS

National appointment

Effective 13 August

Major Mark Soeters, Board Administrator National Governance and Risk Department, Office of the National Chief Secretary (pro tem, concurrent appointment).

Australia Eastern appointment

Effective 29 July

Auxiliary-Lieutenant David Delany, Associate Corps Officer, Fairfield City Corps, NSW/ACT Division (change of title).

ACCEPTED CANDIDATE

Wayne Collyer from Moreland Corps (Vic) has been accepted as a cadet in the *Messengers of Grace* session 2019-2020.

RETIREMENT

Major Glenys Page on 30 September.

BEREAVEMENT

Captain Judy Shaw of her father, Major Les Shaw, on 13 July; Captain Richard Day of his grandmother, Enid Day, on 28

June; Major Yvonne Henderson of her father, Reg Harper, on 6 August; Major Barbara Wilson of her father, and Major Melanie Holland, Major Ben Johnson, and Captain Darrell Wilson of their grandfather, Bill Johnson, on 10 August.

Engagement calendar

COMMISSIONERS FLOYD AND TRACEY TIDD

(NATIONAL LEADERS)

Geelong – Mon 10-Thurs 13 Sept – Wider Cabinet/EMLT – Geelong Conference Centre.

London – Mon 24-Wed 26 September – General's Consultative Council, IHQ.

COLONELS MARK (NATIONAL CHIEF SECRETARY) AND

JULIE CAMPBELL (NSWM/GENDER EQUITY ADVOCATE)

27 August-7 September: Furlough (excluding 28-29 Aug and 4-5 Sept).

4-5 September – National training event.

Geelong – Mon 10-Thurs 13 Sept – Wider Cabinet/EMLT – Geelong Conference Centre.

Geelong – Fri 21-Sun 23 Geelong Corps (Vic).

Sydney – Thurs 27 Spiritual Day, Eva Burrows College Sydney campus.

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Sunday 30 Sept - Tuesday 2 Oct
 Rutherford Park Country Retreat
 290 Kangaroo Hills Rd, Blampied, Vic.
 \$160. Full payment due by 3 September
 Registration forms available from
salvationarmy.org.au/CAD

CAMP CONCERT
 Tuesday 2 October 7pm
Where: Moreland City Corps
 828 Sydney Rd, Coburg North
COST: \$5 adults, kids free!

For more info: jcac@aus.salvationarmy.org

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