

pipeline

THE SALVATION ARMY
AUSTRALIA EASTERN TERRITORY
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BYRON BOARD MEETING

SALVOS CONNECT
WITH BEACH
COMMUNITY



ARTICLES BY

COMMISSIONER JAMES CONDON | DR HOWARD BATH | MAJOR DAVID WOODBURY | COLONEL RICHARD MUNN



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seeds
of hope

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Photo: Shairon Paterson

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Creativity after God's own heart

I am continually amazed at the creativity of The Salvation Army. For many centuries the church's public worship got stuck in liturgy and tradition, often at the expense of compassion and grace.

Then, in the late 19th century, along came a fellow by the name of William Booth. He upset the apple cart, challenging the faithful out of their comfort zones and taking the gospel to the people in a practical way. His vision for bringing hope to the poor and destitute was ahead of its time. Likening his movement to a military battle was a stroke of genius and it paints a picture of a man inspired by creativity.

The early movement generated a whole bunch of creative innovations – the introduction of uniforms for clear identification and a sense of belonging, his utilisation of brass bands to attract attention, stealing pub songs and replacing them with spiritual lyrics, the use of cutting-edge technology (movie camera) and new inventions of the day (motor car).

The Salvation Army, unfortunately, lost its way at times over the next 100 years or so as a mindset based on tradition set in, but in recent times I have seen a shift, a shift for the good and a shift that was necessary. And the shift is based around creativity.

In this edition of *Pipeline*, we have focused on this creativity and how it is being implemented in various parts of the Australia Eastern Territory to further the kingdom of God.

Our cover story centres on Byron Bay and its alternative lifestyle. To be an influence in this colourful beachside town, Lieutenants Peter and Myf Evans have adopted an "alternative" style of ministry, which revolves around meeting people where

they're at. That may be at the local park, on the beach, at the cafe, in the community garden or at the railway station. It's a mobile style of ministry, and it's working!

Then we have God's Sports Arena, the God-inspired church nestled in the shadows of the famous sporting cauldron of Lang Park in Brisbane. Bill Hunter runs the show there, tapping into a sports-mad culture and running a service with heavy sporting overtones. And it works!

Just down the road we have the thriving Brisbane Streetlevel ministry, which has started a Sunday morning service called "Sunday Space". It is run by Streetlevel staff and volunteers, and attracts people of all ages who don't feel comfortable in a traditional Sunday morning church service setting.

Creativity is not reserved for the modern age. Creativity is biblical. A quick look at Scripture reveals that creativity is consistent with the very nature of God. Actually, the very first verse in the Bible says: "In the beginning, God created ..." The first mention we have of God refers to his creative acts.

Creativity in ministry can also be seen in the example and teaching of Jesus and Paul. Jesus didn't delve into the theology books to get his message across; he used parables, creative stories that the people of the day could easily relate to. Paul, too, embodied innovation in ministry. He declared: "I have become all things to all men so that by all possible means I might save some" (1 Corinthians 9:22).

We should strive for creativity in ministry. In other words, we should continually be cultivating fresh ideas about how we can most effectively reach today's generation for Christ.

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THIS IS 'KAIROS HOUR' FOR THE SALVATION ARMY

In the midst of the Royal Commission into child abuse, **Commissioner JAMES CONDON** reinforces The Salvation Army's foundation as a holiness movement and calls for a period of repentance underpinned by prayer



Commissioner James Condon is Territorial Commander of the Australia Eastern Territory

During the Royal Commission, I received many emails, cards, letters, texts and phone calls from people telling me they were praying for Major Peter Farthing (response coordinator), myself and the survivors.

Corps were also praying in Sunday meetings and in midweek meetings and house groups. There has been a wave of prayer across the territory.

I have never known a time when I have felt we were so united in prayer. May it continue. May we not lose the momentum.

Mission Priority No.1 comes to mind – a territory marked by prayer and holiness. I believe the ongoing focus should be repentance and prayer for the atrocities that happened to children while they were in our care.

Some of our team are currently preparing resources that will help us focus on this theme, particularly on the National Day of Prayer and Fasting on 2 March.

This is a time for cleansing for the Army. An

officer friend wrote to me on Facebook and I quote – “as I read the ABC article and your comments this morning, while having reflection time, the song ‘O God of burning cleansing flame ... send the fire’ came to mind. That’s my prayer for Salvos at this time. May this be a refining and cleansing by the Holy Spirit on The Salvation Army to wholeness and purity.”

Desire for holiness

Many believe we stand on the verge of something great following the cleansing, believing that God will do a new thing among us.

At the same time, as we confront sins of the past, I sense an incredible desire for holiness. We are a holiness movement.

Holiness for me is love for Jesus, marked by the character of Jesus and living as servants of Jesus.

This is a kairos hour for The Salvation Army in our territory – kairos meaning “a crisis in history or the appointed time in the purpose of God”.

God bless you all.

HOLINESS AND MULTICULTURALISM

In the latest instalment of a *Pipeline* series written by members of The Salvation Army's International Doctrine Council and entitled "Holiness and ...", **Colonel RICHARD MUNN** says that under the lordship of Christ, culture is a means, not an end, in the communication of holiness



"I looked, and there before me was a great multitude that no-one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb" (Revelation 7:9).

A popular 1976 *New Yorker* magazine cover depicts a skyscraper view from New York City with an ever-narrowing perspective. Ninth and 10th Avenues are clear and detailed. The Pacific Ocean, Japan, China and Russia all fade into the distance. It gives the distinct impression of Manhattan as the very centre of the world.

The cartoon is popular because we recognise the truth of our fundamental self-centredness. We are more likely to have detailed familiarity with our neighbourhood, day-to-day it looms large, and only a vague awareness of what goes on elsewhere over the horizon.

The vision of John in Revelation describes a multitude that is innumerable, a cosmopolitan polyglot of every ethnic group on the face of the earth. While this in itself is picturesque enough, what makes it truly intriguing is what precedes it – a tedious list of one ethnic genealogy, the 144,000 from

the tribes of Israel (Revelation 7:4-8). Here is a five-verse journey from one solitary ethnic group, from one part of the earth, to the expansive, multi-ethnic international congress before the throne of Christ.

In many ways this is the story of the Gospel; and of course, it is also the story of holiness – holiness in the Americas, holiness in Africa, holiness in Europe, Asian holiness and Australasian holiness.

In the very early pages of the Old Testament we read the promise to Abram that "all peoples on earth will be blessed through you" (Genesis 12:3). From this man and his family, from one territory of the earth, against seemingly impossible odds, the truth of God becomes known.

Personified in Christ, the truth of God is revealed again in one ethnic expression, not travelling a journey of more than 200km. While the Gospel first takes root in a rather tight ethnic group of Galilean Jews, it is by no means Jesus' intention that it should stay there. Upon the shoulders of his disciples is placed the commission to "go and make disciples of all nations" (Matthew 28:19).

From that point the Gospel begins to break out of a local culture. Heroic feats and acts of

prodigious bravery sail the Gospel onward and outward.

John, on a tiny island in the Mediterranean, has the vision of Genesis 12 being fulfilled. The vision is a scene that even the disciples could not have imagined. No longer just 144,000 from the family of Abram, but as we Salvationists revere, an “atonement for the *whole world* so that *whosoever will* may be saved” (sixth doctrine) and “the privilege of *all* believers to be wholly sanctified” (10th doctrine). It is the vision from local to global that inspired John Wesley to say: “The world is my parish.” It is this same vision – one of global holiness – that The Salvation Army celebrates this very day.

Shrinking world

In many ways there has never been a better time in history than today to espouse the multicultural, global holiness of the Gospel. Because of the marvels of technology and travel we live in a “shrinking world”, and as a result there is an ever-increasing “internationalisation” of holiness.

Spanish is the language most spoken by Christians in the world. English is second. In 1800, more than 85 per cent of Christians were white; today that number is around 40 per cent. In 1910, three-quarters of all Christians in the world lived in Europe or North America; a century later that is reduced to one-quarter, with the remaining majority south of the equator. The world’s largest Christian congregation is in South Korea and the largest church building is in the Ivory Coast, Africa. Particularly fascinating, there are more Christians worshipping together on a Sunday morning in China than in the United States.

Even the very accustomed neighbourhoods we know are changing. The mix of colours, languages, smells and cultures are not just a quaint sideline in our nations, “they are our real neighbourhoods” says Peter Wagner. “What used to be unfamiliar, distant faces seen only in the pages of *National Geographic* are now the faces of our grocer, banker, mechanic and next-door-neighbour,” writes Gordon Aeschliman in *Global trends: Ten Changes Affecting Christians*

Everywhere. These demographics are changing the face and strategy of world missions, and are surely having an impact on the holiness message. Ethnic groups can be evangelised who cannot be reached in their native culture and there is a growing “ethnic pool” of missionaries.

For The Salvation Army and our Wesleyan holiness message this is especially poignant. The proclamation of Christ as Saviour for the world is clear and unambiguous; the outworking of that lordship, in holy behaviours, relationships and values immediately adds cultural complexity.

I recall conversing with a pastor from a multi-ethnic congregation in Southern California who said wryly: “There are 26 different ethnic groups in our congregation, so there is always at least one group who is offended.”

At The Salvation Army International College for Officers (ICO) we have hosted officer colleagues from India who are mortified at the sight of women in London wearing open-shoulder garments in public; or, Asian officers who just cannot call colleagues by their first name; or, African officers who wonder why the meeting ends after only two hours; or, Mizoram and Korean colleagues who pray out loud, all at once, at great volume when a call for public prayer is issued; or, when we have a “house of prayer” with creative worship stations, some Asian delegates perceive them as too close to idolatry. All these examples, among many more, are reminders that a multicultural community makes the outworking of the holiness message all the more intriguingly complex.

The lesson for us all is that under the lordship of Christ, culture is a means, not an end, in the communication of holiness. This saves us from cultural idolatry and only in Christ can this genuinely happen. It is before the Lamb on the throne that the multitude gathers, and so as well as quite astonishing diversity, there is remarkable unity in Christ.

Genuine reconciliation

The first word that is cried out in a loud voice before the throne of Christ is “salvation!” It is when the

grace of full salvation is experienced that the dividing wall of hostility breaks down and genuine reconciliation takes place.

How I recall the beaming faces of two ICO delegates, one from the India Northern and the other from the Pakistan territory, embracing arm in arm, shoulder to shoulder, with faces that radiated pure joy when they announced to the session, “if it was not for Christ, we would be enemies”.

Globally incongruent cultural values, dissimilar financial, legal and political systems create what we might call “holiness stressors”. Even types of Salvationist syncretism – Catholic Salvationism, Pentecostal Salvationism, Hillsong Salvationism, secular Salvationism or tribal Salvationism – can do the same. If this is so, then the cohesion of doctrine, with holiness beating at the heart, will help create multicultural unity.

Whether we have a high-tech corps of upwardly mobile affluent Westerners or an outdoor circle of nomadic African cattle farmers meeting under a tree, the call to bear the fruits of the Spirit, embody the beatitudes or be clothed in righteousness will have application.

As we know and value, every local Salvation Army unit is a vital contributor to one international Army. We operate locally, evangelise locally, take civic pride locally and pray fervently for our locality. At the same time, however, we must be thinking globally and expanding our vision of the Gospel, moving from the 144,000 of one locality to the countless multitudes of every tribe, culture and language before Christ. Here is the paradox and enigma of the Gospel, in so doing our locality benefits immeasurably.

Thus we authentically proclaim the holiness of Jesus Christ – “In his name the nations will put their hope” (Matthew 12:21).

This series appears courtesy of The Officer magazine



Colonel Richard Munn is Chief Secretary of the Australia Eastern Territory

For **GOD** through **SPORT**

Bill Hunter doesn't believe in New Year's resolutions. However, as **SIMONE WORTHING** reveals, a sincere prayer spoken in the days after the calendar clicked into 2010 has changed his life in ways he could never have imagined

In early January 2010, Bill Hunter was restless. He was about to celebrate a "milestone" birthday and had spent some time reflecting on his life.

Bill had been a physical training officer in the Queensland Police Service for 21 years, had run marathons and supported athletes with disabilities, both in Australia and overseas. He was managing a successful family business in first-aid training and, after 16 years, continued to serve as chaplain to the Brisbane Broncos rugby league team.

"I was thankful to God for the life he'd given me and the fantastic experiences I'd had," Bill says. "But now I was approaching 50 and I told God that he had to give me something new to keep the excitement levels up in my life."

Two weeks later, Bill was sitting in The Salvation Army's Centenary Corps in Brisbane which, with his family, had been his church home for the previous 22 years. He felt God telling him that it was time to make some changes in his life.

"I went home, lay down and heard a voice tell me to start a sports church," Bill says. "I thought this was crazy stuff and I went to get up but I was paralysed. I simply couldn't move."

Bill agreed to do what the voice

had told him, but only if God made it very clear that he wanted him to be a "history maker". Bill thought he would be safe, that he wouldn't see any history made, and he could just forget about it.

A few minutes later, Bill got out his Bible. Underneath it he found a piece of paper with words on it he had written three years earlier, when the corps officers at Centenary had asked everyone to record what ministry they would like to be a part of in the future. Bill had written: "Give me the strength to be a history maker in sports ministry."

"From coming home from church to lying down on my bed, my life had been turned upside down," Bill says with a laugh. "Even my wife, Michelle, when I shared it with her, told me to do something about it and not just stand there talking! Through it all, Michelle has been my rock and support and I could not have done this without her."

Bill thought his two biggest problems would be lack of support from The Salvation Army and finding a location. Again, God made it very clear to Bill that he had everything under control.

The Army's South Queensland Divisional Commander at the time, then-Major Wayne Maxwell, loved the idea and encouraged >>>



Sports-mad minister ...
Bill Hunter, the founder of
God's Sports Arena church
in Brisbane. Photo: Shairon
Paterson

"We have fun in a relaxed, informal way, but it's still all about God."





Bill to plant the mission. An Anglican minister friend who pastored a little church in the shadows of Brisbane's premier sports complex, Suncorp Stadium, was also enthusiastic, told Bill to start immediately and offered his church as a venue. And so God's Sports Arena was born.



Sports analogies

God's Sports Arena kicked off in March 2010. A typical meeting starts with the blow of a whistle and each "side" shaking hands with the other. At "half-time" the congregation swaps sides and eats oranges to continue the sporting analogy. People are also put in the "sin bin" for infringements such as a mobile phone going off.

"These are just words to have fun with in church, but we are a church," says Bill.

"We sing, have a Bible reading, a message and we pray.

"We have fun in a relaxed, informal way, but it's still all about God. It's about passion, the love of Jesus Christ and the love of sports."

For the first three years, around 30 people attended the weekly Sunday service. Feeling that the vision wasn't progressing, Bill again went to God with his dream, asking what he wanted him to do.

Since then, attendance has increased to between 70 and 80 people each week, with around 20-30 regularly coming forward for prayer. Subsequently, the God's Sports Arena prayer team has grown to 10 people.

An increasing number are also



TOP LEFT: Bill and his wife Michelle, who has supported Bill from the beginning of his vision for God's Sports Arena. **BOTTOM LEFT:** Sporting accessories are an integral part of God's Sports Arena, including the whistle to "kick off" the meeting and oranges at half-time; **FAR RIGHT:** Reverend John Cuffe, an anglican minister friend of Bill's who pastors this church in the shadows of Suncorp Stadium, offered it as a venue for God's Sports Arena. Photos: Shairon Paterson



participating in the encouragement session of the meeting. "This is like a traditional Salvation Army testimony time, but I ask people to specifically encourage others and give them good feedback," Bill explains.

God's Sports Arena has a different guest speaker each week, including Salvation Army officers and pastors from different denominations. Occasionally, there is a non-Christian guest, such as inspirational speaker Dean Clifford, or a high-profile sports personality.

Major Sue Davies leads the singing, Captain Phil Staines and his wife, Sherene, assist in running the meeting, and new adherent Tony Kerridge facilitates the encouragement and prayer times.

Rod and Pauline Collins, who also attend Carindale Corps, bring home-cooked food to serve after the meeting and Greg Dhnaram, Bill's neighbour who came back to church after 20 years, blows the whistle and sets the tone for the meeting.

Tony and Bill also train the God's Sports Arena touch football team which plays in a local competition.

"God is moving," says Bill. "He is encouraging us to remain patient, faithful and consistent."

People from a variety of backgrounds attend the church, many of whom have gone through challenging life experiences. There are Christians and non-Christians, the unchurched, Salvationists, clients from Brisbane Recovery Services Centre (Moonyah),

graduates from Moonyah, and people from the community.

Bill's mother, retired Major Margaret Hunter, attends every second week, alternating with Bundamba Corps.

"Mum and Dad gave me a great start in life, and I really appreciate having her there." Bill's father, retired Major Keith Hunter, has been promoted to glory.

Several more non-Christians who have found God's Sports Arena through Facebook have told Bill they want to come along.

"This church stands out; it's the most non-judgmental church I've ever been to," says Sarah Jane Alley, who is passionate about sports ministry and co-ordinated The Salvation Army's involvement at the 2012 London Olympics and Paralympics.

Another regular attendee says, "I was hurt and damaged by church as a young man and I was never going back, but I love this church".

Packed schedule

Life these days for Bill is full. He runs God's Sports Arena, oversees the family business and continues his long-distance running and involvement supporting athletes with a disability.

"God has answered my request big time," he says with a laugh. "The excitement keeps coming. I'm not an adrenaline junkie but I like to stay on the edge and keep it happening. I'm a better evangelist that way."

Bill continues his chaplaincy with the Brisbane Broncos and

off the field he maintains close relationships with players such as Darren Lockyer and Justin Hodges. He performed the weddings of both players and christened Lockyer's three sons.

In October, God's Sports Arena is sending a team on a mission trip to Papua New Guinea and is currently fundraising and preparing for that.

The church continues to enter teams in Relay for Life to raise money for cancer research, and the annual Bridge to Brisbane which raises money for the runners' specified charities.

Bill, his daughter Alyce, Sarah Jane, and Ben McLeod from Brisbane City Temple, are also running in the Brisbane 2014 Oxfam Trail Walker 100km event to raise money for charity.

"I am a dreamer," says Bill emphatically. "God can do wonderful things and I know that one day he will pack this arena with 50,000!"

Bill would also love to see more lay people step up and make changes for themselves and their church.

"I did something I didn't think was possible and God blessed it," he says. "Think about what God can do through you, and step up to the plate!"



Simone Worthing is a writer for Pipeline and supplements

TONY'S CHAINS ARE GONE

Captive to the powerful addictive influence of alcohol and drugs, Tony Kerridge's life was a mess. But, says **BILL SIMPSON**, the transforming grace of God has set him on the path to freedom

It could so easily have ended in tragedy – a life wasted; lost; a family destroyed.

Tony Kerridge concedes that he considered suicide. Drinking and drug-taking had cost him his family with five children, his friends, his business and his self-esteem. What was the point, he wondered, of carrying on. Who cared? He didn't!

But this is a good news story! By the grace of God, Tony Kerridge's life took a new turn when, through The Salvation Army, he discovered Jesus and the power to overcome. Members of his family are coming back. So is his self-worth.

Almost two years after agreeing to get help at The Salvation Army's Moonyah addiction counselling service in Brisbane and linking with Salvationist Bill Hunter's God's Sports Arena church in the Queensland capital, Tony has been accepted as an Army adherent.

Four of his five children, lost to him in his marriage break-up six years ago, are back living with him and attend God's Sports Arena church services and other activities with their dad. They, too, have discovered Jesus.

"The Salvation Army gave me a chance when all else seemed gone," Tony says. "Both Majors Graham and Chris Tamsett [Moonyah

managers] are beautiful people who have given their life to showing the love of God to others.

"They have shown that love to me. As a result, God has broken the chains of bondage and addiction on my life. He has given me purpose, hope and confidence.

"God has set me free to have an intimate and very personal relationship with him. I am truly amazed at how God takes our mess, our brokenness, our strife and turns it into a testimony of grace, love and forgiveness.

"I am fully aware that I need to remain vigilant and consistent, and I know it is God alone who holds the keys to newness of life."

Downward spiral

Tony, who was born in Brisbane 40 years ago, had a good start to life. When he was five, his family moved to Stanthorpe where he helped his parents run their stone fruit orchard.

After leaving school, he started a plumbing apprenticeship and gained qualifications in exercise and fitness.

He was married at 21. The marriage produced five children, but ended after 13 years due to Tony's addiction issues. He now thinks the addictions were due to not dealing with emotional

difficulties in his youth.

During his marriage, he ran his own plumbing business and fitness centre. Like his marriage, his business activities suffered, to the extent of closure, because of his addictions.

"I made serious errors of judgment from the influence of drugs," he says. "I knew I was doing the wrong things, but couldn't stop. I regret deeply hurting those I loved the most."

His marriage break-up sent him into an even deeper downward spiral, with drug-taking, in particular, increasing significantly. Within six months of his separation, he had overdosed twice and attempted suicide. His addiction had taken a vice-like grip on his life.

"Speed, ice, heroin and alcohol now had me fully," he says. "I could not function without them. I had lost my home, my business, my friends, my reputation, my confidence and my self-control.

"I ended up in prison. After release from jail, I found myself repeating the drug use, only to end up back behind bars.

"After many years of this cycle, I really had given up on myself. I really did believe that I was hopeless. I truly thought that drugs and prison would be my life.

Tony Kerridge has found a spiritual home at God's Sports Arena. 'The Salvation Army gave me a chance when all else seemed gone' he says.

"I thought that everyone had given up on me. I had used up all of my 'sorry' statements to everyone. I remember lying on my bed in prison and crying for how things had turned out."

Transformation

In early 2012, on remand and facing sentence for yet another drug offence which could mean many more years behind bars, Tony was offered an intensive drug order by the court. This meant rehabilitation. He accepted.

"I remember being picked up from the police watch house in Beenleigh and delivered to Moonyah at Red Hill [Brisbane]," he says. "I couldn't smile or feel excited. Instead, I felt like this would be another failure for me.

"But at Moonyah, I felt understood, cared for and loved. I was so blessed with a Christian case worker, Andrew Holland, who dug deep into my life and never held back the truth. I started to feel a deep inner change.

"I owe my new life to The Salvation Army at Moonyah because of the amazing people there. I was set free and given a chance to be loved and cared back to health and serenity."

Tony graduated from Moonyah in early 2013. During his >>>



Photo: Shairon Paterson



Tony Kerridge has come a long way since going through The Salvation Army's Moonyah addiction counselling service in Brisbane. He is now employed as a support worker at Moonyah and recently became an adherent at God's Sports Arena church. Photo: Shairon Paterson.

rehabilitation, he attended weekly chapel services and God's Sports Arena. He still does.

"Bill Hunter grabbed hold of me and walked with me through my life-changing time. He didn't judge me, nor did anybody else there."

Tony is now employed as a support worker at Moonyah. He assists Bill at God's Sports Arena by playing guitar, leading an "encouragement time" in services and helping out at fitness bootcamps and mission trips.

He has started a Friday afternoon barbecue to connect with families, students and workers recently arrived from overseas.

"We have a large group of Korean people coming," he says. "They are seeing the love of God through us and have started to come to God's Sports Arena."

Tony is also planning a mission trip to Papua New Guinea later this year with members of God's Sports Arena and people in recovery at Moonyah.

In the past year, his eldest children, Jessie (18), and Matthew (16), have moved to Brisbane to live with their father. Both gave their lives to the Lord and, in Tony's words, are "on fire for God".

"They saw the changes that God has done in me ... they knew that something great was happening here in Brisbane, so they came to live with me.

"I was surprised that Jessie gave her heart to Christ. She didn't even want to go to church, at first. But she told me that she couldn't believe the change in me and the amount of love and support that I had from beautiful, genuine people.

"After some amazing testimonies and encouragement at God's Sports Arena, Jessie went forward for prayer and is now helping with our church activities. She is a transformation miracle, thanks to Jesus.

"Matthew has been transformed from a troubled teenager to a gentle, loving person who is

involved in church activities. He attends Moonyah chapel every week and is involved in helping others get connected and stay connected."

Daniel (12) and Chloe (7) have now also moved in with their father and support him in his work and church activities.

Tony and the four children living with him pray every day for his fifth child and their sister, who is 14. They hope that she, too, will soon join them.

"I have a saying that has struck my heart and keeps me very excited," Tony says.

"The best is yet to come!"



Bill Simpson is a staff writer for Pipeline and supplements

Messengers of Light session switched on

By ESTHER PINN

The *Messengers of Light* session of cadets has been officially welcomed to the School For Officer Training at Booth College in Sydney.

Colonel Janet Munn, the School for Officer Training Principal, welcomed the cadets to the college at an official lunch on 29 January.

"This meal, as well as the public welcome in a few days' time, represents the transition for the *Messengers of Light* from candidate to cadet. I want you *Messengers of Light* to feel welcome," said Colonel Janet Munn.

After Lieut-Colonel David Godkin, Secretary for Personnel, offered a prayer for the cadets, Major David Soper, Territorial Candidates Secretary, shared his own story of originally resisting officership before submitting to the will of God. He encouraged the new cadets to be confident in their call to officership.



Right: Cadet Vicki Keenan is "interviewed" by second-year cadet Stewart Hartley at the public welcome to cadets. Below: Commissioner Jan Condon places the sessional pennant on The Salvation Army flag. Photos: Carolyn Hide

"We're celebrating your obedience to God's plan and purpose for your life. And when it comes down to God's call on your life your future will not be plagued with what might have been," he said.

Major David Soper also honoured the cadets' family, friends and corps officers for the role and influence they played in helping the cadets to enter college. Then Major Shelley Soper, Territorial Candidates Secretary, introduced the 10 new cadets individually. They comprise five married couples. Four out of the five couples come from divisions across the Australia Eastern Territory (ACT and South NSW, Sydney East and Illawarra, Greater West and North NSW) and one couple are from the Australia Southern Territory.

Chief Secretary Colonel Richard Munn then rose to offer some wisdom to the *Messengers of Light*. He shared about the importance of their session name, based around the theme of light.

"My challenge to you – during your days at the School for Officer Training, – is that you will be illuminators, be attractive and you [will] dispel darkness," he said.

Commissioner Jan Condon, Territorial President of Women's Ministries, then proceeded to place the sessional pennant on The Salvation Army flag.

The lunch concluded with a

prayer from Lieut-Colonel Laurie Robertson, Secretary for Program, and a benediction from Assistant Training Principal and Director of Spiritual Formation, Captain Sharon Sandercock-Brown.

Friends and family also had the chance to publicly welcome the *Messengers of Light* at Hurstville corps on 9 February.

The service began with the cadets entering the hall and saluting Commissioner James Condon, Territorial Commander. Colonel Richard Munn then welcomed the congregation and encouraged the *Messengers of Light* to "leave the light on." Colonel Janet Munn followed and prayed for the cadets from Colossians: "Be assured that from the first day we heard of you, we haven't stopped praying for you, asking God to give you wise minds and spirits attuned to his will, and so acquire a thorough understanding of the ways in which God works."

Throughout the service, each cadet gave a brief testimony, sharing their journey to officership.

Major Peter Farthing followed and brought a message to the congregation from the book of Acts, encouraging everyone to share the story of the good news of the gospel.

The service concluded with joy-filled singing of *Tell Them in the East and in the West* and a benediction from Commissioner Jan Condon. □



PROCESS OF HEALING AND RESTORATION

Commissioner JAMES CONDON writes an open letter to Salvationists, employees, volunteers and the Australian public on his response to the Royal Commission

Dear friends,

You may be aware that The Salvation Army in Australia recently appeared before The Royal Commission into Institutional Responses to Child Sexual Abuse. The hearing focused on four children's homes in NSW and Queensland that ceased to operate more than 30 years ago.

The Royal Commission will also be looking at similar homes run by a range of other religious and state-based institutions. The Salvation Army in Australia will need to appear before the Royal Commission in the future, and we will continue to cooperate fully with it.

The evidence already heard from victims of abuse at these homes is horrific, shocking and deeply shameful, and media coverage has been understandably damning of The Salvation Army officers, employees and volunteers involved as well as the systems and structures that allowed them to prey on children so deviously and deceptively.

The Salvation Army is ashamed that we allowed this to have happened. It was a breach of the trust placed in us. We are deeply sorry. In 2004, The Salvation

Army first publicly apologised for the sexual and physical abuse suffered by children in some of our children's homes. Since then, we have continued to express our unreserved apologies, regret and shame.

This has been a time for The Salvation Army, along with the Royal Commission, to listen to victims, respect their courage in coming forward, and to try to understand the devastation that has been inflicted on their lives.

We have been at all times transparently honest with the Commission, and we intend to remain transparent with the general public. That is why we are writing this letter to you. I want to reassure you that we take our duty of care for vulnerable Australians seriously. I want to assure you, as the leader of The Salvation Army in the Australia Eastern Territory, that nothing is more important to me than this.

The Salvation Army has done everything possible to ensure that this terrible chapter of our history can never be repeated. The Salvation Army has strong policies in place to protect children and vulnerable people.

We have put in place a range

of checks and balances where interactions between Salvation Army personnel and children are concerned, such as requiring every employee and officer who works with children has police checks and a Working with Children clearance.

Our hope is that the process of the Royal Commission will bring healing for those who suffered while in our care and that we will act justly and compassionately towards them, being fair to all.

Today, through more than 1000 social programmes across Australia, The Salvation Army remains committed to fulfilling its mission to help Australians in crisis and meet human need without discrimination.

For more information about The Salvation Army's cooperation with the Royal Commission, please visit the website: salvos.org.au/royalcommission

Yours sincerely,



James Condon (Commissioner)
TERRITORIAL COMMANDER
The Salvation Army
Australia Eastern Territory

NEVER AGAIN

Major GRAEME MCCLIMONT, a retired Salvation Army officer of the Australia Southern Territory, was inspired to write a poem after watching Eastern Territory Commissioner James Condon being interviewed on the ABC's *7.30 Report* about the Royal Commission.

Hidden evil, cancerous, unseen,
Camouflaged behind superficial piety,
An image of respectability,
And the world looked away, the problems of unwanted children solved.

Vulnerable children at the mercy of fiends,
Abused, violated, assaulted and discarded,
Voices unheard, pain borne in silence or unbelief,
And evil festered whilst the church slept in indifference, and ignorance.

The church is stripped bare.
The searchlight of public scrutiny exposes inner evil.
The many condemned by the actions of a few,
But ignorance and indifference can never be our defence against
wrongdoing.

Now generations since,
Our heads are bowed in profound sorrow, we weep in shame.
The church, so consummately self-preserving must speak the truth,
Must make amends for the evil within its walls and ensure justice is
always done.

For those who were victims,
Can we bring hope and restoration?
What can we do to ensure, never again?
This next time, can we all be like Jesus and live like Jesus?

Surely then, the hidden will be exposed,
The truth will be told and heard,
The vulnerable shall find shelter in grace,
And justice will roll on like a river, hope and righteousness, a never-
ending stream.*

*(Amos 5:24)

Major Graeme McClimont

HOPE AMONG THE DARKNESS

A long-time supporter of The Salvation Army, **KEITH MACKIE** has been horrified by the revelations of the Royal Commission. While acknowledging the long road to restoration that lies ahead for the Army, he says that however dark things appear, goodness always re-emerges and spreads

The Royal Commission has exposed serious incidents of sexual abuse within religious and non-religious institutions. It highlights that sexual predators managed to infiltrate nearly every institution or organisation which has, or had, dealings with young children of all ages. Unfortunately, The Salvation Army is among that number.

The crimes are horrific and deeply disturbing. More shocking is that it appears elements of society and institutions have known of the crimes long before the establishment of the Royal Commission. The problems have been ignored for so long that many of the victims are now in their 50s and 60s, with some having already passed away.

For those who are still alive, what is their quality of life? Based on the information that has been made public, it's no surprise they are scarred psychologically and have health and personal relationship problems. Some, tragically, have taken their own lives.

Some victims have already received monetary compensation, and, as more cases emerge, undoubtedly more compensation will be required. I imagine the monetary aid will not provide much benefit; at most, it will cover legal and medical bills.

Leaders of religious and non-religious organisations are offering unreserved apologies to the victims. This is admirable. However, more noticeable is the perpetrators offer no apology.

Why a person becomes a child sexual predator, or why others knowingly allow those acts to occur, is beyond my scope of understanding.

The whys and wherefores of such behaviour has been and will continue to be the subject of discussion by world governments, and legal and medical bodies. This discussion will ensure more textbooks, journals and papers. Governments will pass more legislation to ensure the safety of young children. Victims will write of their experiences in the hope that it will show other victims they are not alone and are not to blame.

I am left wondering what more can be done to ensure such attacks will end and that young children are safe, especially those placed in institutional care.

Jesus and children

These past few weeks, I have found myself wondering about the perpetrators (priests, ministers, officers, lay people, etc). I suppose, owing to being brought up within a strict and structured church environment (Salvation Army) from the late 1960s through to the

early 1980s, several questions have come to mind:

1. Did they have such desires before they joined the church?
2. Did the desires emerge after they became ministers?
3. How did they justify their theological training, with the crimes they committed, and still don their vestments, uniforms etc. and preach about God, Jesus and the Holy Spirit?
4. Is there hope that all denominations can survive and continue to grow on completion of the Royal Commission?

The answers to questions one and two can only be provided by the perpetrators. As most offer no apology, I suspect they would provide no honest answer.

Question three again needs to be answered by the perpetrators. However, I believe they forgot the basics of theological training. How did they miss God's creation of man and the value Jesus placed in children when it's written in the Bible?

"So God created man in his own image, in the image of God he created them; male and female he created them," Genesis 1:27 (KJV).

And then while at Capernaum in a discussion with his disciples, Jesus took a little child and set him in the midst of them: "And when he

had taken him in his arms, he said to them, "Whoever receives one of these little children in my name receives me," Mark 9:36-37 (NKJV).

The value Jesus places on children cannot be understated when he said: "But whosoever causes one of these little ones who believe in me to stumble, it would be better for him if a millstone were hung around his neck and he were thrown into the sea," Mark 9:42 (NKJV).

While it is pure conjecture, I believe Jesus knew some people embracing the faith would not fully understand the Word of God and its requirements. When Jesus explained the parable of the seeds that fell among thorns, he said: "And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness or riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful," Mark 4:18-19 (KJV). The actions of sexual predators has certainly been unfruitful.

Knowing the Royal Commission has a long way to go, the final question is whether there's a future for religious denominations and in particular The Salvation Army? I believe there is.

The media in recent years has detailed many cases of child abuse within the Catholic Church, as shocking as those in The Salvation Army. However, the leader of the Catholic Church, Pope Francis, wrote recently: "Often it seems that God does not exist: All around us we see persistent injustice, evil, indifference and cruelty. But it is also true that in the midst of darkness something new always springs to life and sooner or later produces fruit.

On razed land, life breaks through, stubbornly yet invincibly.

However dark things are, goodness always re-emerges and spreads. Each day in our world beauty is born anew; it rises transformed through the storms of history. Values always tend to reappear under new guises, and human beings have arisen time after time from situations that seemed doomed. Such is the power of the resurrection and all who evangelise are instruments of that power."

These words are not just applicable for the Catholic Church. They apply to all denominations. How does any church recover from such atrocities? AW Tozer possibly sums it up: "We Christians are the church and whatever we do is what the church is doing. The matter therefore is a personal one. Any forward step in the church must begin with the individual."

I am not suggesting that every individual in the churches involved in the child abuse scandals had involvement or knowledge of it. Far from it.

However, in view of recent events in all denominations, is it now time for all individuals to review the depth of their belief? And in doing so, challenge ourselves to see if there is anything, no matter how trivial, that is leading us away from God, Jesus and the Holy Spirit, producing a negative impact on the church.

Review, to corroborate if we count among those who received the word that was sown on the good soil: "And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some hundred," Mark 4:20 (KJV)

Moving forward

Returning the discussion to The Salvation Army, what will enable it to move forward from recent

scandals? All individuals (soldiers, adherents and friends) could not go wrong by putting into practice the following question and then waiting for an answer before acting:

*"How can I better serve thee, Lord?
Thou who has done so much for me?
Faltering and weak my labour has been;
O that my life may tell for thee.*

*"Strength for my weakness, Lord
impart,
Sight for my blindness give to me.
Faith for my doubtings, Lord, I would
crave,
That I may serve thee worthily."
(Song 488 Salvation Army Songbook)*

In conclusion, I again quote Pope Francis: "However dark things, are goodness always re-emerges and spreads."

On Sunday, 2 February 2014 (the week The Salvation Army was the subject of the Royal Commission), the Army's Newcastle Worship and Community Centre was well attended. Goodness was seen everywhere and notably among the congregation were many children of all nationalities, aged from babies to teenagers. During the service, young people took part.

More promising for Newcastle Corps and The Salvation Army as a whole, a young woman received a dedication by the corps as she embarked on a new role as a young persons coordinator. She and people like her are the future. She will bring the old values (Jesus' teachings) and make them new.

People like her with the commitment of the whole corps and Salvation Army will ensure the darkness is not repeated.

Young people like her, of other denominations as they take on roles within the church community, will ensure that all denominations of the Christian Church will survive. □

An Alternative *style of mission*

Lieutenants Peter and Myf Evans have had to think outside the square in an attempt to connect with their community. *Pipeline* reporter **SIMONE WORTHING** and photographer **SHAIRON PATERSON** travelled to Byron Bay to see how The Salvation Army's Streetlevel Mission is operating in a town famous for its alternative lifestyles



The scent of pineapple sage, mint and rosella tea wafts through the little cottage in the heart of Byron town, a coastal town in northern NSW famed for its beautiful beaches, vibrant art scene and alternative lifestyles.

Volunteers prepare lunch in the kitchen, using fresh ingredients picked from the nearby community garden. An art therapy class is in progress. Men and women of all ages are dropping in – talking to mission leaders Lieutenants Peter and Myf Evans, assistant Marc Kinsella, and with each other. There is laughter and comfortable chatter. Somehow, in the pain, sadness and hardship that is reflected in the different faces of the people, there is also a glimmer of hope.

Here people are accepted and cared for. They are valued, given practical assistance, supported in life-changing decisions, and loved.

Lieutenants Peter and Myf, leaders of the Byron Bay Streetlevel Mission, or “the cottage” as it



is often called, have a long-held passion for incarnational ministry, social justice and mercy, and love the people and colourful community of Byron Bay.

Marc Kinsella, a soldier of three years with a background in financial counselling, emergency relief, welfare and mental health, assists the Lieutenants part-time and has been an integral part of the Byron Bay Mission for almost a year.

Community connection

Streetlevel is all about community: with those who come regularly, drop in sometimes or are passing through – and with the wider township.

The drop-in centre is open from 9am to 1pm weekdays with a basic breakfast available each morning and snacks on hand throughout the day. Three days a week volunteers prepare fresh and creative lunches from locally grown, donated and purchased ingredients.

Streetlevel also works in

conjunction with Liberation Larder, another local not-for-profit group that prepares lunches the other two days a week.

“We just can’t operate in isolation here,” explains Marc. “The agencies and community all work together; it’s the only way to do it.”

As part of connecting with the community, Peter and Myf are learning to surf!

“One of our volunteers is teaching us, says Myf. “It’s a great way to connect with him and to see the town through his eyes.”

“This is also a great way to meet and get to know other people so we can do our job better,” adds Peter, as he grabs their surfboard and heads down to the beach.

Holistic service

At Streetlevel, community members can access showers, laundry facilities, counselling services, legal aid, Centrelink appointments, drug and alcohol addiction referrals, case work, art therapy, craft groups and community gardening.

The garden at Streetlevel is in its early stages and develops according to which community members want to look after it. The mission, other agencies and locals also use the nearby community garden for fresh vegetables, herbs and edible flowers.

Hele, a qualified art therapist from a local church, runs art therapy classes twice a week at Streetlevel which include “wet on wet” watercolour painting and work with clay. For more information on Hele’s art classes, see *Creative Ministry*, April 2014.

The Lieutenants and Marc also assist with housing needs, emergency accommodation, referrals to bulk billing medical facilities and a range of other issues.

Peter and Myf find the atmosphere of Byron Bay different from their former appointment at The Salvation Army’s Oasis Youth Support Network in Surry Hills, inner Sydney.

“Here, it’s much more about rough camping in the bush >>>

Lieutenants Peter and Myf Evans are making an impact for God as The Salvation Army’s representatives in the colourful beachside community of Byron Bay. Photos: Shairon Paterson



LEFT: Playing guitar and “jamming” is a big part of the Byron Bay culture, both on and off the streets; BOTTOM LEFT: Lieutenant Peter spends time chatting each day with community members who drop in for lunch. BOTTOM RIGHT: Streetlevel assistant, Marc Kinsella, has a daily informal “beach outreach” and also supervises the kitchen area and builds strong relationships with all those who come in to the centre.



than living tough on the streets,” says Peter.

“It’s much more community based.”

Reaching out

Another vital part of Streetlevel’s ministry is outreach to community members who live in the bush and sand dunes around Byron Bay, or in government housing or caravan parks, and who congregate daily in the town’s central park.

Myf, Peter and Marc visit the park a few afternoons a week to chat with people there and to take food and other supplies.

Centrelink and an Indigenous Health Team join them there each fortnight.

Julie, who works at the old Byron Bay railway station next to the park, keeps Streetlevel informed if anyone needs particular help or ongoing assistance (see page 24).

Marc, and Casandra Wilson, a soldier from Ballina Corps with a heart for the marginalised, continued this park ministry before Peter and Myf arrived last September.

“This is a good place for us to make contact with the guys and see

how they’re going,” says Peter. “It’s also important that we go to them, rather than expect them to come to us.”

Marc also runs an unofficial “beach outreach”. Every morning he buys a discounted coffee from “owner, roaster, barista and general champ” Rodney at the Barefoot Brew Room and takes it to the beach. He chats with any community members gathered there, or they come up and sit with him as they arrive.

“I like the interaction with the guys and have an understanding of where they’re at because of events in my own life,” says Marc.

“The guys can relate to me because of that. We work with people nobody else wants to work with in society. We do struggle working with them at times – breaking up brawls, getting coffee cups thrown at us and yelled at.

“We have to look at their hearts though; they’re venting from their pain and frustration and we can’t take it as a personal attack.

“We are here to help them step up, and out of, the situations they are in.”

In the non-traditional

community that is Byron Bay, Peter and Myf are trying to “think outside the box” and provide a space to help people explore their faith in God in different ways.

“We are a church, a community of believers and seekers,” Myf explains. “Our Christian input is doing what Christ would do and being Jesus to people – feeding, serving and loving them.

“Many community members are open to exploring beyond what they can see and feel and often talk to us about what we believe and why we do what we do.”

Exploring God

On a number of occasions, Myf has had women who already know Jesus ask her questions such as, “How could God let this happen to me?”

“I usually answer that I have no answer and just sit and pray with them in their grief and confusion,” says Myf.

Myf and Peter are working out how community members are already connecting with God and how best to respond to that.

“We want people to know that God is in this community and God

"We just can't operate in isolation here ... the agencies and community all work together; it's the only way to do it."



is in their lives," says Myf.

Early in their marriage, Myf and Peter spent one year visiting different expressions of The Salvation Army that focus on incarnational ministry and caring for the marginalised.

These included the "Saved to Save" program in Sweden and 614 communities in Vancouver and Toronto, Canada.

"We took on a lot of values and passion from that time – rhythms of life, prayer in the park, no structured worship," says Myf.

"It has influenced what we are doing here at Byron Bay."

Peter and Myf passionately believe in the global calling and heart of The Salvation Army.

"We feel we are called to the whole Salvation Army, wherever that might be, and we will live that ethos and fight for justice wherever we are appointed," says Peter.

TOP TO BOTTOM: The community members who visit Streetlevel come from a wide range of backgrounds and represent different age groups, but all find it a place of acceptance, support and hope.
Photos: Shairon Paterson



Simone Worthing is a writer for *Pipeline* and supplements

Streetlevel volunteers add life to community



The Byron Bay Streetlevel Mission volunteers come from all walks of life. Many are students, some are locals who hear of a need and respond, and some just walk in off the street to do whatever is needed.

"The Byron Bay community love to see people, and their environment, flourishing, and they get behind helping to make that happen," explains Lieutenant Peter.

Three volunteers share their stories:

Gemma

"I come from a happy family, I had time on my hands and I wanted to give something back," says volunteer Gemma, who cooks creative community lunches, cleans, and also works in the nearby community garden.

"I also use the fresh fruit, herbs and flowers from the garden to make our tea infusions and drinks," she says.

As a result of her volunteering work, Gemma has decided to study social welfare.

"I want to understand the different ways people live and think," she says. "I believe there is good in everyone and we just have to learn how to find that good."

Julie

Julie works at the old Byron Bay railway station, next to the park where many community members sleeping rough or in government

housing go to "hang out" during the day.

"We see Julie as an outpost really," laughs Myf. "She keeps an eye on people in the park and lets us know if anyone is doing it particularly tough, or if she sees anyone we're looking for."

"Julie often brings in food from home to help feed people as well. She is not officially a volunteer but she is so in line with what we are trying to do in this town that we think of her as one."

Julie has been assisting The Salvation Army in this way for nine years, since the now Majors Darren and Leanne Elsley served in Byron Bay.

"I want to do anything to help the Salvos and the Community Centre here," Julie explains. "It's just lovely to help."

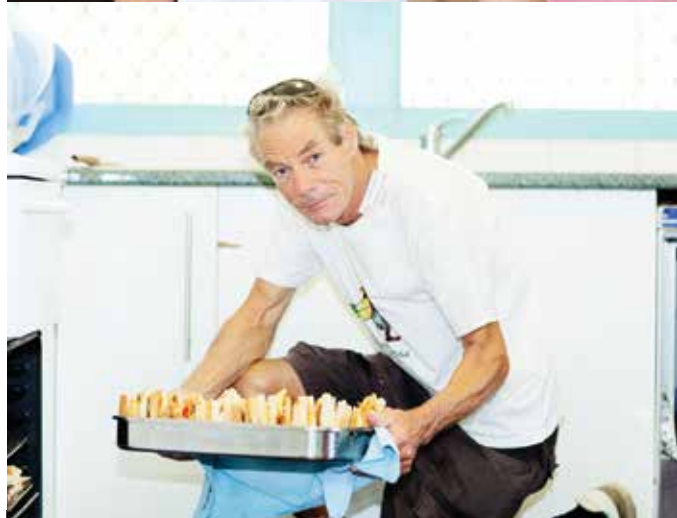
Tom

Tom loves the social aspect of volunteering, and having a chat with and helping those who come in each day. "I really enjoy the atmosphere here, and being able to help people know where to go or what to do to help sort out their problems," he says.

Tom assists with food preparation and serving, general cleaning, laundry and anything else that needs to be done.

"I wanted to give something back to the community and this is a great way to do it," he says.

– Simone Worthing



TOP TO BOTTOM: Lieutenant Myf and volunteer Gemma pick fresh herbs and vegetables from the local community garden; For many years, Julie assisted the Salvos to look out for community members sleeping rough in the town's central park; Preparing and serving food is one of volunteer Tom's favourite jobs! Photos: Shairon Paterson.



Brisbane Streetlevel launches Sunday Space

Top left: Feeding the lambs was a highlight of Sunday Space for Elliot Butler; Top right: Brisbane Streetlevel ministry worker Catherine Philpot talks with the kids.

By **SIMONE WORTHING**

The lambs definitely stole the show at the launch of "Sunday Space" at The Salvation Army's Brisbane Streetlevel Mission on 9 February.

Children and adults alike gathered around the lambs to feed and stroke them, smiling with delight as the tame little animals revelled in the attention, and food, they were receiving. It was all for a purpose, with the theme of the first three Sunday Space meetings being "Lost" – the lost sheep, the lost coin, the lost son.

Sunday Space is a new weekly meeting that provides a place for all ages to come and meet God, and get to know him. It is run by Streetlevel staff and volunteers, and is held in the Army's Youth Outreach Service building which is adjacent to the Streetlevel complex.

"This is a space for people who don't feel comfortable going to traditional church,"

said Catherine Philpot who is a Streetlevel ministry worker. "It's a place for people of all ages, including children, to find out that God loves them."

Space options

Streetlevel team leader, Major Bryce Davies, is also excited by the opportunity that Sunday Space provides to connect children, and families, to healthy, godly adults.

"It's been our dream for a long time to do church for kids and families and to have a place that is real, earthy and friendly where people don't have to pretend," he said. "We especially want kids to have fun and feel comfortable."

"Lately, I've been able to be 'Uncle Bryce' to some kids who don't have a safe adult male in their lives, and I worry about these kids. Here we can provide the influence of godly aunts, uncles, grandparents – people who will care about the kids."

Sunday Space kicks off with

a "celebration space" where everyone gathers to sing praises to God, share, pray, and hear a brief, encouraging message.

Those attending then choose where to go next from three different options:

The chat space – a safe place where people discuss the message, ask questions and chat about what's on their mind;

The doing space – which offers stories, crafts and a hands-on way of meeting God;

The listening space – where people can sit and listen to a message and what God is saying.

A monthly Streetlevel Sunday Roast – where the local community is invited to come to the centre and enjoy a free roast dinner – will also be part of Sunday Space.

"This creates The Salvation Army culture of service," said Major Davies. "It will also help show some of those who attend [Sunday Space] what life is like for those sleeping rough, battling addictions or living in poverty."

the power of **redemption**

Commissioner Vida Bath was promoted to glory in December last year after an inspirational life of sacrificial service for God. Her son, **Dr HOWARD BATH**, in paying tribute to his mother, has revealed a story of a traumatic childhood that, by the saving grace of God, was transformed into a victorious life in Christ

Lower Circular Rd is a boundary road that skirts Calcutta's notorious slums. Had you travelled that road from the mid 1950s to the early 1960s, you would have passed a small compound in which a diminutive Albanian nun, along with her Indian helpers, was ministering to the destitute and dying.

Some years later, Malcolm Muggeridge introduced this nun to the world as Mother Teresa. She subsequently became one of the most influential figures of the 20th century.

Less than 2km further along that same road you would have passed a small lane leading to The Salvation Army's social service centre. There, you would have found another diminutive woman, with her husband, Robert, and their Indian staff, serving the destitute of Calcutta. Her name was Vida Bath and her journey from rural Australia to Calcutta is a compelling story.

Strength in vulnerability

Recently, I was invited to give a presentation to a conference in

Canberra. The topic was the lifelong impact of exposure to traumatic experiences as a child and how such overwhelming events can have damaging repercussions right across the life span. But the main focus was on what the science tells us about overcoming trauma and getting on with life. And more than that, how some people not only survive, but go on to achieve far more than anyone would have thought possible.

For some people, their very vulnerability turns out to be their greatest strength. I could have been talking about Vida Bath, mother to my sister, Lynette, and I.

There were experiences in Vida's early life that are as confronting as any of the cases I have come across in my 40 years of working with abused and neglected children. She didn't talk much about her childhood and early adolescence. I now know it was a time in her life she'd sooner forget.

Vida was the only girl out of six children born into a chronically poor family. On her birth certificate, her father is listed as a "general labourer". We know that the family travelled around NSW

and southern Queensland, going wherever there might be work.

Vida remembered being scared when her father had been drinking and having to hide when they heard him coming home from the pub. Her Christmas recollections were not the joys of relaxing with family, feasting and opening presents, but hiding in fear with her brothers.

When she was about six, Vida witnessed some horrific events that were devastating for her and the family. She ended up in an adult psychiatric hospital and recalled being as scared there as she had been at home. Her mother was also taken to hospital, while Vida was later moved to a children's home in Sydney's north.

Vida's mother was eventually restored to health and so the young girl returned home, wherever that might have been at the time. She said to me that she could not remember a time in her childhood when she felt safe going to bed at night; she was constantly vigilant, fearful that something awful was about to happen.

You could write the script of what was in store for Vida



"For some people, their very vulnerability turns out to be their greatest strength."

after those events: alcoholism? self-destructiveness? abusive relationships? chronic disease? The research is clear about the life course consequences of such traumatic childhoods. But that is not Vida's story. Her life took an altogether different course.

Turning point

The American writer Ernest Hemmingway once said: "The world breaks all of us and afterwards many become strong in the broken places." Hemmingway's observation gives us courage and hope, but it is not usually true for those whose early lives have been marked by neglect and trauma. More often than not they stay vulnerable in the broken places.

In some ways this was true for Vida, but the remarkable thing was it did not stop her getting on with life and in a way that I don't think even Hemmingway would have understood; those vulnerabilities

also became her strengths.

Vida Bath's was not an easy life by any means, but it was a life of committed service, wonderful achievement, loving relationships, incredible adventures, national and international leadership, and an enduring impact on the lives of many people all around the world. Psychologists like to refer to this defiance of the odds as resilience. The Christian tradition, however, is rich with stories like this where it is often referred to as redemption or salvation.

In Canberra, I referred to the doyen of child development research, Sir Michael Rutter. In a recent review, he pointed out that there were two critical elements in the lives of people who succeed against the odds. They were what he called turning-point experiences and healing social connections.

For Vida, the critical turning point was when she committed her life to God in her mid-teens

and joined The Salvation Army. Researchers such as Rutter feel uncomfortable talking about the role of faith, but clearly these were the key turning points in Vida's life that brought her hope, purpose, and healing along with a host of wonderful role models.

The healing social connections to which Rutter refers came along with Vida's new life. She made many close and enduring friendships that nourished and sustained her, including fellow Salvation Army officers in different parts of Australia as well as India, Sri Lanka and Papua New Guinea.

Of Vida's obvious qualities, courage is one that stands out. She told us that when she and Robert were to be appointed overseas in 1955, she hoped it would be China or Africa and feared the thought of ending up in India and especially Calcutta, that byword for human misery where the Army had a significant presence. But, of course, that is where they ended up for seven arduous yet fruitful years.

They faced challenges on many fronts; isolation from friends; worries about political and social turmoil; the requirement that >>>

Commissioner Vida Bath, whose life story is an inspiration of sacrificial service to God and The Salvation Army.



Commissioners Robert and Vida Bath, and their children Lynette and Howard, in the mid-1960s.

missionaries send their children away to boarding school; and daily worries about health and safety. At one point Vida had to deal with the disappearance of Robert who was abducted by a communist group trying to pressure the Army over an industrial issue.

My sister and I were both sent off to boarding school at four years of age and it was only in our adult years that we understood just how wrenching that was for our parents, who we got to visit twice a year.

Vida's courage was called on many times during her life as she faced her inner demons and outer threats, as well as the roles and responsibilities that come with an increasingly public profile. Then there were at least a dozen encounters with the surgeon's knife, three separate cancers, numerous viral infections, kidney and gall stones, diabetes, and brain clots. She faced it all with courage, acceptance and grace.

In the midst of those early Calcutta challenges, she and Robert

set to work running an Army recycling facility, destitute men's hostel, aged care hostel, students' accommodation service, food program for slum dwellers and a medical clinic.

Vida's episodic battles with depression were no doubt, in large part, a legacy of her childhood traumas. Thankfully, these periods of struggle did not dominate her private or professional lives and she had many long years of productive, relatively peaceful service.

Just recently, I heard an inspiring talk about the power of vulnerability. It seems that success in life owes as much to our willingness to embrace our vulnerabilities as to our apparent strengths. Many successful people do not possess power in the conventional sense, but, like Vida Bath, are nevertheless able to achieve a great deal because they become strong in their vulnerability.

In writing this, I was reminded of the apostle Paul's struggle with

his own unnamed vulnerability and how God told him: "My grace is all you need because my strength is perfected in vulnerability."

I suspect that Vida Bath's strength was not the sort that Hemmingway referred to, but it is the strength that Paul and countless others have discovered. It is the strength that took a vulnerable, at-risk teenager and transformed her life into one of committed service, wonderful achievement, and godly influence.

This article has been adapted from a tribute to Commissioner Vida Bath given by her son, Dr Howard Bath, at her thanksgiving service in December. Dr Bath has worked with vulnerable children and young people in the



child protection and juvenile justice systems for more than 40 years. He is Children's Commissioner in the Northern Territory.



Hope springs from an act of Self Denial

Salvationists and friends will have the opportunity to give to The Salvation Army's Self Denial Appeal at an Altar Service on Sunday 30 March.

Money raised through the Self Denial Appeal will go towards supporting the Army's work in countries that struggle to fund their own ministries. Awareness about the appeal is raised through a six-week DVD series featured at Salvation Army corps and centres in the Australia Eastern, Australia Southern and New Zealand, Fiji and Tonga territories.

The first DVD will be shown on Sunday 28 February. The final DVD will be shown during the Altar Service. It will be accompanied by a song called *Hope is Rising*, composed by Ryde Salvationist Gem Gray. The song sums up the theme for this year's appeal, "Planting Seeds of Hope".

"So the first verse [of the song] talks about turning tears to joy, changing situations from a simple idea of hope. It tells people you can do something to change the situation," says Gem.

The Self Denial DVD series tells the stories of individuals and families who have been assisted by the Army's Self Denial Appeal

funds. The first week showcases a montage of the weeks to come.

In week two, we follow the story of Enesia Bandi from Tabora in Tanzania and discover how the Salvos have freed her from a life of poverty through a micro-finance program.

Farmer Wang Zhong and his family now have a better quality life standard, in the Yunnan Province in China, through the Army's sustainable bio-gas program, seen in week three.

During week four, we discover how donations to the Self Denial Appeal have enabled The Salvation Army's Harry Williams Hospital in Cochabamba, Bolivia, to become self-sufficient.

Week five follows the story of a blind 13-year-old boy, Alomin from Jessore in Bangladesh, who now receives an education at The Salvation Army's school for the hearing impaired.

Children are encouraged to give at the Altar Service. A separate DVD series featuring the Agents of T.R.U.T.H was made to encourage their support.

To donate and view the Self Denial Appeal videos, go to www.selfdenial.info

THE DVD SERIES

- Week 1:** Introduction –
Planting Seeds of Hope
- Week 2:** Tanzania –
Enesia Bandi
- Week 3:** China – Wang Zhong
- Week 4:** Bolivia – Miriam
- Week 5:** Bangladesh – Alomin
- Week 6:** Music Montage –
Hope is Rising





Heaven scent

*Roses send a message of love
from housebound Val*

By SIMONE WORTHING

Every week at The Salvation Army's Gympie Corps in Queensland, a vase of freshly cut roses decorates a table on the stage and sends a sweet and delicate fragrance throughout the meeting hall.

'Roses simply mean love and that's the message I want to send'

Valma Leighton, who grows, cuts and prepares the beautiful roses, never sees how lovely they look there, or how much people appreciate them. She only hears about it.

Val, as she is affectionately called, can't even enjoy the scent of the roses once she's cut them. They go straight into a vase of water in the fridge to keep fresh until her

husband, Allan, takes them to the meeting and arranges them.

Val has an autoimmune disease and multiple life-threatening chemical sensitivities and allergies that prevent her going out in public.

Outside her home, set on five acres so she doesn't react to exhaust fumes and everyday chemicals used by neighbours, the only "outings" Val risks is to the doctor, chiropractor and optometrist. Even then, she has to avoid contact with as many people as possible.

Even a brief exposure to the chemicals from washing detergents in the clothes people wear; or in the shampoos, shaving creams, makeup and perfumes they use, can give Val puffy eyes and a red sore throat and cause her body to swell for days.

She has to take a range of anti-allergy tablets and other medication to prevent her going into anaphylactic shock.

In the 30 years since her diagnosis, Val's disease has steadily worsened.

For example, she can now only read magazines and new books that have been hung out to "detox" for a couple of weeks, and she cannot use a computer because of the

plastics used in their construction.

Her allergies have also put an end to the painting she loved, but this determined lady has changed to pencil drawing instead!

"You don't have to give up," says Val. "You just have to find new ways to do things!"

Isolation

"My condition is extremely isolating. I love being around people, but they have to detox before they can come and see me," Val explains. "This involves washing their clothes in fragrance free washing powder and using fragrance free toiletries. It's a personal thing to ask people to do which is why there is so much loneliness involved with this."

"It's also challenging, hard for people to understand, and sometimes I think I'm going mad!" she adds, with a laugh. "Thanks to my earthly and heavenly fathers, though, I can usually keep a sense of humour about it."

"I have also learned to stop grieving for what I can't do any more and accept what I can – that helps me deal with this."

Val is strong in her faith and relies on the power of God to get her through each day.



"I talk to him about everything all the time," she says. "I don't know if he has a pocket, but if he does, I'm in it!"

A small group of ladies from the corps goes through the detox process to visit Val every Friday for their "prayer, share and care" group.

"They are just wonderful," says Val. "We have a cuppa and chat and I try different recipes out on them!"

Once a month Gympie Corps Officers, Majors Peter and Royalene Maynard, join the Friday morning get-together to hold a "cottage meeting".

"I literally thank God for those who detox so they can come to see me," says Val.

"It's God and these people who give me the little bit of sanity I still have!"

In November last year, Majors Mark and Julie Campbell, South Queensland Divisional Leaders, went through the detox process and enrolled Val as a senior soldier.

"I just loved the fact that they came and did this," says Val.

"I love being a soldier and feeling part of something which is usually so difficult for me to do."

Val watches DVDs of the corps meetings each week, and is kept

up to date with prayer needs and events.

Majors Peter and Royalene Maynard also keep their home, and themselves, constantly detoxed, so they can visit her at any time.

"Val has such deep faith and is such an encourager," says Major Royalene.

Unique ministry

Val uses the phone to talk to and encourage others in a similar situation, and to reach out to those in the corps needing support.

"I don't know a lot of people, but those I do I can certainly contact," she says.

Val also leads prayers in the Friday meetings. "I have a lot of time so I can pray a lot!" she says.

A birthday card and chocolate ministry are also ways in which Val encourages others – sending cards to those in the corps celebrating a birthday, and leaving chocolates for those who care for her at her medical appointments.

Val's greatest pleasure, though, is preparing her roses for the corps.

"There are few people who don't appreciate roses, men included," she says.

"Roses simply mean love and that's the message I want to send."



TOP: Spending time preparing her roses for others to enjoy has been a priority for Val for many years; **CENTRE:** Val and her husband, Allan, constantly support each other; **ABOVE:** Val enjoys a laugh with Corps Officers Majors Peter and Royalene Maynard, and her friend Sherry Bland (bottom left) who visits her weekly.

NOT AN OPTIONAL EXTRA

SOCIAL JUSTICE

In our technologically advanced world, our neighbours are both local and global. **CASEY O'BRIEN** explains how our list of neighbours is now without limits

Recently, at a multi-denominational meeting, I introduced myself to a fellow attendee. Upon explaining my role to him, he responded "Oh, you're a social justice person. I suppose that's a given – you do belong to The Salvation Army. I am more of a Bible-type person. Our church really focuses on having strong biblical teaching and understanding".

Perhaps this sentiment is not always articulated as blatantly as it was here, but it is certainly the case that within our churches there are people who we identify as "social justice" or "social issues" type people.

Holiness and social justice are inextricably linked

An engagement with social justice is not an optional add-on to our holiness. Rather, it is an essential element of our holiness. True holiness does not exist without engaging with issues of injustice. Therefore, it is problematic to separate those who focus solely on social justice from those who focus solely on biblical understanding. Both are essential elements of our holiness, and as followers of God, we are called to take on "holiness" and all that it encompasses.

"Social justice is the outworking of our faith in the most practical of ways. It is the natural expression of our holiness."

As followers of God, our ultimate aim is to emulate him. He instructs us to "be holy as he is holy". We see through the Scriptures, time and time again, that when God instructs us to "be holy as he is holy", the command is followed by a list of ways in which to care for and advocate on behalf of others (for example, in Leviticus 19). The Scriptures also show us that not only is justice something that God appreciates, it is the very "foundation" of who he is (Psalm 89:14). Justice is the physical and visible embodiment of God's holiness. Therefore, the physical embodiment of our holiness must be justice also.

Engagement with social justice is not optional

Social justice is the outworking of our faith in the most practical of ways. It is the natural expression of our holiness. Engagement with others in a way that brings about social justice – that is, in a way that brings about the Kingdom of God – is not an optional extra to being a Christian.

In Isaiah 6, we read the story of Isaiah's sanctification and anointing. In verse 7, Isaiah is sanctified – made holy – when an angel touches his lips with live coal. Immediately following, in verse 8, Isaiah hears the voice of the Lord saying "Whom shall I send? And who will go for us?". Isaiah responds: "Here am I. Send me!". As soon as Isaiah has been sanctified, God sends him out to mission. Isaiah is not made holy in order to sit around and simply be holy. He is made holy and as a result, is sent out into the world. In the same way, when we are sanctified and our lives are transformed by Christ, this transformation naturally brings about a desire to see others' lives transformed and sanctified. We are sent out to mission.

A right relationship with God and with one's neighbour

Today, we speak often of holiness and righteousness as being in a right relationship with God. In Ancient Greek, the use of "righteousness" included an element of justice. It was "a right relationship with God and with one's neighbour". Paul stands in the Old Testament tradition in which "justice" (mishpat) referred not only to addressing social order in a legal sense, but also to God's right ordering of the cosmos. This "right ordering", as shown in the microcosm of Israel, includes a profound concern for the poor.

This is similar to the Wisdom tradition in which we are called to dynamically align our lives with God's ordering – which we call "holiness". Therefore, when God calls his people to holiness, as he did throughout Scripture and continues to do today, he calls them to a right relationship with himself AND a right relationship with their neighbour.

The Salvation Army and social holiness

The Salvation Army's founders, being heavily influenced by John Wesley's doctrine of social holiness, recognised early on that holiness without a concern and action for others was not holiness at all.

The issues begin when the concept of holiness is confused with the concept of personal piety. The Salvation Army's Handbook of Doctrine states that "A Salvationist understanding of holiness expresses itself as practical and social holiness as well as personal spiritual experience and development". That is, social holiness (often called social justice) is not an added-on extra. It is an essential element and expression of our holiness.

"... social holiness (often called social justice) is not an added-on extra. It is an essential element and expression of our holiness."

This concept of social holiness – that is, the "doing" of holiness – does not mean that we claim to gain Salvation by works. Isaiah was not sent out and required to fulfil his mission prior to being sanctified. Rather the "sending out" is a natural flow-on from the sanctification.

A call to holiness is a call to social justice.

As we pursue holiness, not only as individuals but as a unified Army, let us never forget that Social Justice is not simply a "good idea" or a "fad", nor is it appended to the Christian faith, or an optional extra. It is the very embodiment of God's holiness, and of His kingdom on earth. It should permeate every interaction, every conversation, every prayer. It is at the very heart of being a follower of God.

(I would like to acknowledge the work of Major Dr. Alan Harley, Major Dr. Terry Grey, and the advice of Major Cec Woodward in the writing of this piece).



**Casey O'Brien is the
Territorial Social Justice
Co-ordinator**



ARMY ENGAGES IN BATTLE FOR SYDNEY

UNLOCKING THE ARMY'S ARCHIVES

The Salvation Army received a hostile reception on arrival in Sydney. But, says **Major DAVID WOODBURY**, its strategy to take the church to the people soon paid off

The Salvation Army's ministry in Australia commenced in Adelaide in September 1880 and almost immediately flourished. When the Army started in Sydney in 1882, however, it was a different story.

The faithful preaching of the Army's message by young Salvationist tailor Thomas Mudiman, in the Sydney Domain, failed to attract any significant following. Perhaps this should not have been surprising. After all, Sydney had a different history to Adelaide. While Adelaide was a "free" city, established by immigrants and free settlers, Sydney was Australia's first colony settled by convicts.

Although the transportation of convicts to Sydney had ceased in 1840, and many Sydneysiders were now free-born citizens, the brutal and oppressive treatment received at the hands of the British authorities was still in living memory, and the spectre of their convict ancestry hung over them. The strong Calvinistic philosophy of the Sydney clergy, which seemed to reinforce the predominant English class system, further alienated those who resented the Church's role as part of the oppressive administration.

However, the arrival of Salvation Army reinforcements from Adelaide, in Captain Tom and Mrs Adelaide Sutherland,

Lieutenant Alex Canty and Mary Ann Cox, signalled a change in the Army's progress. Posters appeared around Sydney and its suburbs advertising the commencement of Salvation Army ministry in that city. "The Salvation Army will begin an attack on Sydney at Paddy's Market," read the poster, "with heavy field guns and light artillery, with sharpshooters bringing up the rear."

In 1882, the central attraction in Sydney on a Saturday night was Paddy's Market. Here, out in the open, was an assortment of merry-go-rounds, sideshows, saveloy sellers, farmers with produce and animals for sale, second-hand dealers, craftsmen and members of the rag trade. It was a hub of exciting and fascinating activity and the ideal venue for a family night out; a colourful, noisy environment where Sydneysiders relaxed and shopped.

It was into this boisterous and chaotic surroundings on 2 December 1882 that the Sutherlands and their little band of Salvationists came to "open fire" on Sydney, with the words of the song, *We're a Band That Shall Conquer the Foe*.



Sydney's lone pioneer Salvationist, Thomas Mudiman.



An artist's impression of the first meeting of The Salvation Army in Paddy's Market on 2 December 1882.

The choice of a busy marketplace to launch The Salvation Army in Sydney was not surprising, for Army strategy had always been to go where the people were.

An advertisement in that day's *Sydney Morning Herald* gave notice of a meeting to be held the following day, Sunday 3 December 1882, in the Protestant Hall, Castlereagh St. However, following good Salvation Army tradition, the little band of Salvationists had decided to hold an open-air meeting where the people were, on Saturday evening at Paddy's Market. With the sound of tambourine, cornet, euphonium and drum, they no doubt attracted much attention among the strident voices of the sideshows, spruikers and produce sellers.

It was no doubt an energetic and raucous experience since Captain Tom Sutherland seemed to have lost his voice and was unable to preach the following day, his place being taken by his wife, Adelaide. Bolstered by the arrival of fellow Salvationists from the city of Adelaide, the once solitary Sydney Salvationist, Tom Mudiman, took his place on the door. With the

addition of the Adelaide contingent, the Army had established its presence in the city of Sydney.

However, in the narrow confines of the inner-city, the open-air meeting and march drew opposition and persecution from the Sydney "larrikins".

During one skirmish with "larrikins", an attempt was made to seize The Salvation Army flag. Grabbing the flag and wrapping it around her body, Mary Ann Cox dared the crowd to take it away from her. The "larrikins" quickly receded.

Hostile media

The Sydney press was also not very complimentary about the presence of The Salvation Army in their city. Influenced by reports in England's *Contemporary Review*, a scathing reprint was published in the *Sydney Morning Herald*, presenting the Army as a rowdy and peculiar rabble.

Despite the opposition and persecution, and the indifferent press, Salvation Army ministry continued to progress, with the establishment of Sydney 1 Corps, later to be called Sydney

Congress Hall, and a second corps being opened at Newtown on 1 April 1883. During 1883, pioneer Salvationist Edward Saunders was appointed as Officer-in-Command of Newtown Corps. Drawing on his building background, Saunders set about constructing a much-needed hall, which was opened on 15 March 1884.

Sydney 1 Corps was soon to follow, with the building of its own meeting hall in Goulburn St. On 9 October 1884, the foundation stone was laid on land offered to The Salvation Army on a five-year lease, with the first year rent free.

Despite initial opposition, the Army's strategy to take the church to the people, together with the tenacity of its early leaders, meant that by 1885 The Salvation Army had established a strong presence in Sydney.



Major David Woodbury is *Pipeline's* founding editor

Noah

RATING: M

RELEASE DATE: 27 March



Russell Crowe plays the lead role of Noah in this epic story which misses the mark from a biblical point of view.



Mark Hadley is Pipeline's culture writer

Not since the days of Cecil B DeMille have directors taken on the epic story lines of the Old Testament and delivered them to the big screen. *Noah* is the 2014 exception. Sadly, despite bucket loads of special effects the story itself may have shrunk in the downpour.

Russell Crowe stars as one of the Bible's most popular characters in a version of the Genesis account that is anything but childish. *Noah's* pre-flood world faithfully reflects the Bible's account where, "... every inclination of the thoughts of the human heart was only evil all the time". Director Darren Aronofsky pictures sin spreading out from the day Adam and Eve first tasted the forbidden fruit until it infects every level of society. The result is a bleak world full of the threat of violence. In this context, Noah is visited by visions from God that warn him of a reckoning to come.

Of course, there's more than a little twisting of the tale in order to fit it to a less judgmental and more environmentally sensitive world view. But there are other dramatic elements the story draws out from the biblical narrative that are well

worth considering.

The villain of *Noah* is Tubal-Cain, played by Ray Winstone. The name is borrowed from the biblical son of the murderer Lamech, who is credited with developing tools of iron and bronze. In this film, those tools are weapons of war and Tubal-Cain is the despot who threatens Noah's building project. It's creative license, but it points at a truth that sits behind the scenes.

The very construction of the ark would have stood as a rebuke to the people of Noah's time. The suggestion that they were not acceptable to God, that they would all perish while Noah and his family were saved, would have resulted in more than just mockery. Christians who persist in warning the people around them of the approaching judgment of God are familiar with the derision, threats and even violence that follow. In Western society, it's more likely to lead to legal action.

Once again, though, the value of a film like *Noah* will rest in who it identifies as the key character. The Genesis account clearly makes the flood God's story: it is God who decides that the world has

become too evil to be tolerated; God who selects Noah; God who instructs him on building an ark; God who brings the creatures; God who shuts the door; and God who sees humanity's life raft to a safe destination.

Noah the film preserves some of these elements, but in the end it's hard to see it as something other than one man's triumph over an evil world. The real god in this scenario is the human spirit. But as the lights come up we would do well to remember that Jesus directed our minds back to Noah in order to point them forward: "Just as it was in the days of Noah, so also will it be in the days of the Son of Man. People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all ... It will be just like this on the day the Son of Man is revealed" Luke 17:26-27, 30.

A second judgment is coming, a concept people find just as ridiculous or infuriating today. But this time only those who are safe in Jesus will be able to ride out the storm.

Mandela: Long Walk To Freedom

RATING: M

RELEASE DATE: 6 February



Mandela: *Long Walk To Freedom* should have been a success. It should have combined searing insights into the nature of humanity with the undeniable power of faith in truths that transcend the individual. But my last sentence is as close to inspiring as it comes. *Long Walk To Freedom* is more than a wasted opportunity. It will undoubtedly be a tragedy for someone – and that someone may be you.

Mandela: Long Walk To Freedom is supposed to be based on the autobiography of Nelson Mandela, arguably one of the most inspirational people of the last century. It covers a huge amount of ground, from his impressions of South Africa as a boy to his inauguration as its first black president. In between are a string of emotional events that introduce us to his first wife (Evelyn) and second (Winnie), his legal struggles, his involvement in acts of sabotage as a political revolutionary and, of course, the lessons learned through 27 years of imprisonment. However, the film's biggest concern rests with what it does not say.

Nelson Mandela has long been

held up as a spiritual hero by Christians. He doggedly remained private about his personal faith in public, but his determination that all Africans were created equal, his belief that forgiveness was the only true means of transformation and his use of biblical imagery suggests a world view that respected Christianity and revered its King.

However, *Mandela: Long Walk To Freedom* is unrelenting in its efforts to separate Nelson from any sign of faith. In the movie, he remains stoically silent on the subject except for those occasions where he dismisses the church or attacks his first wife's belief in God.

Why would *Long Walk To Freedom* choose to emphasise Mandela's faith in humanity to the exclusion of his faith in a higher power? The answer lies with the scriptwriter.

In attempting to share Nelson Mandela's story, William Nicholson has actually ended up telling his own. The son of a Methodist minister and a South African Jew, Nicholson converted to Catholicism when he was young. However, his studies at Cambridge University replaced

his faith with the beginnings of a lifelong devotion to the human spirit: "Much as I wanted to go on believing, it became clear to me that it's we humans who make God, in our great need. God, if he existed, would have no need of humanity."

The tragedy I alluded to is a double one. If a Christian sits down to watch this movie they will be confronted by the suggestion that Mandela never really trusted God, and never really needed to. And if a non-Christian occupies the seat, they will simply have their faith in humanity's ability strengthened.

What Nicholson fails to realise is that God did not create humanity because he needed us, but so that we could revel together in our need for him.

Fittingly, we can leave the last word to Mandela himself. Quoted in a recent *Christianity Today* article, it is clear he realised that in Jesus, God has provided the answer to the need that confronts every person – the promise of an ultimate end to every pain. "Each Easter marks the rebirth of our faith," says Mandela. "It marks the victory of our risen Saviour over the torture of the cross and the grave."

Idris Elba plays the lead role in a chronicle of the life journey of Nelson Mandela, from his childhood in a rural village through to his inauguration as the first democratically elected president of South Africa.

Foyer ministry connects Rockdale community



Salvos Stores manager Freddy Choo, left, and Major Paul Kinder, Rockdale Corps Officer, have joined forces to create a unique Foyer Ministry.



By ESTHER PINN

There is nothing like it within the Australia Eastern Territory. A unique ministry in Sydney's south, known as the Foyer Ministry, has evolved out of a space situated between Rockdale Corps and Rockdale Salvos Stores.

Every day since October last year, one or two members of Rockdale Corps sits in the foyer of the complex, which is the entrance to both the corps and Salvos Stores shop, to connect with people who walk in.

Freddy Choo, Manager – Retail and Marketing for Salvos Stores, says the Rockdale venture is something that has always been on his heart. He says up to 300 people visit the Rockdale store on any given day.

"For years and years I've been promoting Salvos Stores as a platform for ministry to the corps officers," he says. "It's just a perfect fit."

The Rockdale corps officers, Majors Paul and Romona Kinder, have been supportive of the ministry from the start.

"From the get-go we were keen for it to be a partnership, not a tenancy agreement," says Major Paul. "We viewed Salvos Stores as an additional ministry of The Salvation Army on this site."

"We recognised we were in a unique position where we have space where Salvos Stores could fit ... [Major] Ramona and I have been working with Salvos Stores in the appeal office for eight years. We were very aware of Freddy's passion for mission and for the mission relationship with Salvos Stores and corps."

Prayers answered

Discussions about the Foyer Ministry began in February last year, however one member of the corps began praying for this ministry nearly a decade ago.

Major Lorraine Mack (ret.) settled at Rockdale Corps about nine years ago and began praying for a ministry to evolve from the vacant space in the foyer. She now leads the Foyer Ministry team.

"We said to Lorraine, if the Lord has been talking to you

about it, then run with it and see where it goes," says Major Paul.

The Foyer Ministry has been impacting lives of all demographics from the local community. A number of people have attended Sunday services after sharing a prayer with a Foyer Ministry team member during the week.

Prior to the Kinders' appointment at Rockdale, Major Romona remembers God giving her a vision of healing, comfort and refuge, which has now come to fruition through the Foyer Ministry.

Major Paul says he views the foyer at Rockdale as a doorway ministry – "one door leads to another, one ministry leads to another". On many occasions the Foyer Ministry team have offered individuals brochures about other Salvation Army services.

"We've been able to talk to some people about other [services] here. We've taken people over to the church doors where the flyer stand is. We talk to them about The Salvation Army and what we might have here that might be of interest to them," says Major Lorraine.

Along with the corps and Salvos Stores, The Salvation Army's Moneycare program is on site.

Strong relationship

There has always been a positive and strong relationship between Salvos Stores staff and the Foyer Ministry volunteers.

"It would be true to say that they are not two groups co-existing. They, the Foyer Ministry team and the Salvos Stores personnel, are one," says Major Paul.

"It's not uncommon for me to wander down and the foyer ministry volunteers and the store volunteers are having a chat."

Rockdale Salvos Stores Manager, Al Setoudeh, is a vital link to the ministry. Every Thursday, Al joins the Foyer Ministry team for prayer. Salvos Stores employees and volunteers have at times joined the prayer meeting.

Before Salvos Stores moved in, the area was used for a variety of purposes, including a catering conference centre, then a Family Store and finally a Sports Centre.

Are you a Salvonista?

Do you love creating a personalised fashion statement with a conscience? Then you could be a Salvonista.

Salvonistas are people who combine looking good with doing good. Purchasing a garment from Salvos Stores helps us raise funds needed each week for The Salvation Army community programs like aged care, employment services or meals and beds for the homeless. Which in turn, will make it feel even better to wear.

To find your closest Salvos Stores or for more fashion tips and ideas, check out www.salvonista.com.au



Find us on facebook and twitter

Boost to youth services in northern Sydney

Partnering with the City of Ryde Council, The Salvation Army's Oasis Youth Support Network (Oasis) will launch a new, integrated youth hub in the Sydney suburb of Ryde this month.

Known as "Our Space", the hub is a designated space for young people aged 11 to 18 living in northern Sydney, and will include a variety of services under one roof.

"The hub aims to empower young people by providing a safe, holistic and youth friendly space. The integration of a range of youth specific services on site encourages cross-referrals, ensuring young people's needs are addressed within a space where they feel safe," explained Josh Field, Oasis Education Manager.

Services include counselling, the Board of Studies-approved alternative education program, creative workshops, a community garden led by young people, case management, financial assistance, after-school homework and assignment assistance, TAFE outreach programs, and holiday programs.

As the lead service of the integrated youth hub, Oasis is partnering with other local organisations to assist with the services on offer.

Along with the City of Ryde Council, Christian Community Aid - The Shack and Ryde Family Support will be on site.

"Ryde Council approached us based on effective collaborative projects we have worked on together in the past," said Josh.

"We're excited to be involved in such an innovative youth project, and as numbers grow and we become more established within the community, we hope to employ an intake worker, streamlining our intake and assessment process and assisting in inter agency referral."

The launch follows three years of successful



The Ryde Hub team, from left, Natalie Ilkin (Youth Connections teacher), Jasmine Stevens (Youth Connections case worker), Emma-Kate Hanson (Youth Connections case worker), Jane Bingham (Youth Connections youth support worker), Josh Field (education manager).

alternative education by the Oasis Education Centre, previously based at Chatswood Corps.

The new integrated hub will not only continue the original education program but provide opportunities for holistic education, most notably the youth community garden.

This project-based learning initiative, sponsored by Janssen, will cater to individual learning styles not offered within a mainstream education setting, re-engage young people with education and teach them about sustainability, nutrition and horticulture.



Family Store opens doors at West Wyalong

More than 40 people gathered to celebrate the official opening of the new Red Shield Family Store at West Wyalong on Saturday 18 January.

Representing Bland Shire Council, Deputy Mayor Liz McGlynn, who also cut the ribbon to officially open the store, congratulated The Salvation Army on its good work in the community and spoke of the difference the store would make to the struggling residents of the town.

Speaking at the opening, Captain Christine Gee, ACT and South NSW Divisional Mission and Resource Director for Social, said the welfare work of The Salvation Army was as important as its church activities. She invited the community to come into the store, have a chat and find out more about the Army.

In her dedicatory prayer, Captain Gee thanked God for the preparation and work of so many individuals which had enabled the store to open. She invited God to be with volunteers, leaders and customers alike, trusting they each encounter love and care within the shop.



West Wyalong corps team leader Envoy Doreen Smith serves a customer in the new Red Shield Family Store.

Army celebrates memories of Molong Corps

Members of Orange Corps made the short trip up the Mitchell Highway on 29 December to mark the 125th anniversary of The Salvation Army "opening fire" in the NSW Central West town.

While there has not been a corps in Molong for more than 45 years, the Army still has a presence in the town through visitation to aged-care facilities, the involvement of Salvationists in the community and participation by Orange Corps band in the annual combined churches carols every Christmas.

The anniversary celebrations began with the band playing *Are You Washed in the Blood of the Lamb?* outside Molong Community Hall, before everyone moved inside for a meeting. Several historical items, including the old Molong Corps drum, were used to decorate the hall and help set the scene.

During the meeting, Margaret Dean read snippets from the *Warcry* and local papers of some of the Army's early history in Molong. Testimonies were given by Jocelyn Owers, Diane Cooper and Ian Barnes, soldiers of Orange who have family links to Molong Corps dating back many years.

Bible readings included Isaiah 1:18 which, according to a *Warcry* report, was used in one of the first open-air meetings in Molong. Other features of the meeting included the singing of some old Army choruses and the opportunity for the congregation to provide "gospel shots".

In his message, Orange Corps Officer Major Greg Saunders reminded the congregation that they were still a "salvation" army and that people needed to know about Jesus. The "old time" values of getting saved, staying well saved and actively serving are still applicable to today's world, he said.



The meeting concluded with the triumphant singing of *We're a Band that shall Conquer the Foe*.

Many of those present then walked to Jayes Gallery, which was the Molong Corps building from 1905-1921.

Major Saunders spoke briefly and then offered a prayer of thanksgiving for what had been achieved in that place by God's power and grace.

An anniversary cake was cut by Jim Scott (a descendant of Envoy and Mrs Boaden, early soldiers at Molong) and Chloe Armstrong, Orange Corps' newest junior soldier.



Top: Members of the Orange Corps band play outside the Molong Community Hall during the 125th anniversary celebrations.

Above: Among those taking part in the anniversary were Heather Warby, Diane Cooper, Ian Barnes, Una Barnes and Jim Scott (sitting).

New lieutenants welcomed to rural NSW corps

In a special welcome meeting at Dubbo Corps on Sunday 12 January, rural chaplains Majors Trevor and Maree Strong led the installation and dedication ceremony for the newly commissioned corps officers, Lieutenants Mark and Tamaryn Townsend.

The meeting featured an interview with the Townsend family, and junior soldier Catherine Moy welcomed the new officers' two children, Julia and Micah, to

the corps. She promised that the young people would do all they could to help them make Dubbo their new home.

Bandmaster Howard Evans welcomed the Townsend family on behalf of Dubbo Corps and, following the installation ceremony, Lieutenant Mark preached from Matthew 3:13-17 - "Jesus' baptism". He challenged the congregation to a commitment to God's mission for the corps.

A week later, on Sunday, 19 January, Lieutenant Andrew Jones was installed and welcomed into his first appointment as the commanding officer of Wellington Corps.

Majors Strong also conducted this service which included various members of the corps taking part. Following a formal welcome by corps sergeant major David Bower, Lieutenant Jones preached on the cost of discipleship.



Sports mission offers 'freedom' to kids



Football was one of the popular activities, left, at the Salvo Sports Mission in Sydney in January. Teamwork was emphasised, right, during the mission, with one of the volunteer leaders, Dylan Harmer, showing the way with his team.

By ESTHER PINN

Whether dribbling a football, swimming or dancing, the children at the Salvo Sports Mission were offered more than just fun activities – they were able to find freedom through Christ.

About 30 leaders aged between 13 and 21, spent a week during the January school holidays running a sports mission for children in Sydney's western suburbs. Two separate mission teams were sent to Glenmore Park and Hawkesbury, to run holiday programs for children aged from seven to 10.

"January is the most dead period for children in the year. It's just really disorganised, not structured and they need structure. We wanted to provide structure for kids so going back into school would be easier," said Jason Poutawa, The Salvation Army's Territorial Youth Coordinator, Oasis

Youth Support Network.

"We tried to engage them, because they're disengaged, and help them connect with other kids in their community they've never met or never talked to before."

From 13-17 January, the mission teams ran games, sport, drama, art and dance programs. On the final day, the teams combined for a sports carnival gala day at Ropes Crossing Community Hub in Hawkesbury. This included a wide range of sports, games, challenges in a round-robin tournament, and an awards ceremony.

The sports mission, however, offered more than just physical and artistic activities. It was about bringing freedom to children, said Jason. This was achieved through teaching the children life skills including nutrition and communication and, most importantly, about Jesus. Many of the children who attended, said Jason, had never been

exposed to church before.

Each day of the mission was also based on a theme, such as focus, courage, awareness and perseverance. The teams based the activities around the daily theme and used creative activities such as re-enactments of Bible stories to engage children with the message of Jesus. And, said Jason, the message of freedom was also presented to the parents. This was achieved by giving time back to parents who otherwise couldn't afford to spend money on holiday activities for their children.

Both programs at Hawkesbury and Glenmore Park provided options to connect with parents outside of dropping their children off for the program. Glenmore Park held a movie night and invited the children and their parents, and Hawkesbury invited parents to watch their children dance at a street dreams workshop.

Hope For Life service to honour bereaved

The Salvation Army's Hope For Life will host a healing and remembrance service for bereaved families on 21 March at territorial headquarters in Sydney.

The service, to be held in the Geddes Room, will begin at 11am for bereaved families who chose to honour their loved ones on the two Salvation Army NSW Lifekeeper Memory Quilts. These two quilts will be on display at the service.

These Lifekeeper Quilts are just two of five that exist – the others representing Victoria, South Australia and Queensland – and are part of an initiative of Hope For Life, which aims to create awareness about suicide.

The Territorial Commander, Commissioner James Condon,

will give a brief message at the service, offering words of comfort to the bereaved families present. Three bereaved family members also will share about their experience of loss and therapeutic value in honouring their loved ones through the quilt.

Following the service and provided lunch, an open forum will be held from 1-3pm. Dr Diana Sands will share about her book, *Red Chocolate Elephants*, a resource for both children and parents who are bereaved by suicide. She will also show a DVD that will offer additional information.

Professor Ian Webster, Chair of the Australian Suicide Prevention Advisory Council, will then join Dr Sands in a Q&A panel.

SAID project tackles gender inequality

By FAYE MICHELSON

Gender inequality is the focus of a Salvation Army International Development (SAID) awareness project in the lead up to International Women's Day on 8 March. Here are the horrifying statistics:

- Women make up more than 70 per cent of the world's poor (unwomen.org.au/focus-areas/economic-empowerment January 2012).
- Women are twice as likely as men to be illiterate
- Women and girls make up 76 per cent of people trafficked each year (UNODC Global report on trafficking in persons 2012).
- 140 million women and girls live with the consequences of genital mutilation (World Health Organization. Eliminating Female Genital Mutilation. An Interagency Statement. 2008).
- 117 million women go missing each year as a result of sex selection at birth (UNFPA. Sex Imbalances at birth: Current trends, consequences and policy implications, 2012).

If you weren't aware of these statistics before, Betsy Pineda, Communications and Marketing Coordinator for the SAID office, hopes the "She Is" inequality awareness project will change that.

Supported by the Australian Government, the project aims to promote understanding and knowledge in the Australian community about how gender inequality affects women and girls, particularly in developing countries.

The interactive SheIs.org.au website presents the facts about gender inequality and its impact on women. Supported by social media, it is expected the project will help inform up to 550,000 Australians about this complex issue.

Issues facing women

SheIs.org.au uses six banners to represent some of the characteristics of womanhood – She Is Life, She Is Freedom, She Is Power, She Is Beauty, She Is Provision and She Is Wisdom.

Under these topics, issues including gendercide, maternal mortality, human trafficking and child marriage, lack of voting rights, victims of violence and genital mutilation, poverty and lack of educational opportunities, are discussed.

The project provides up-to-date information, drawn from agencies and news channels including the UN, UNESCO, WHO, CNN and Reuters.

"It was an emotional journey researching this project," says Betsy.

"Around the world, women struggle, not just for their next meal, but for their right to be born, to be safe from violence, to have access to healthcare, to be educated, to be paid a fair wage for their labour and to participate in the decisions that affect them."

The project focuses on the UN Millennium Development Goal 3: *Promote gender equality and empower women*. In doing so, it provides not just statistics, but also a collection of inspiring stories of women and girls who have gone from victims to victors.

SheIs.org.au

"The website emphasises the impact of providing opportunities to females and the potential of women and girls to radically transform the world if given equal opportunities," Betsy says.

SheIs.org.au outlines what The Salvation Army is doing



around the world to tackle gender inequality on issues such as human trafficking, and illiteracy.

Snapshots of Salvo international aid and development projects give moving accounts of lives rescued and hope given, showing the change that happens in lives and communities when women are empowered.

"The website will continue to be live after the 8 March, releasing data and stories focused on gender inequality," Betsy says. "The first step to making change is awareness."

For more information, visit SheIs.org.au

Editor's note: The full version of this article first appeared in the 1 March issue of the Warcry.

ENROLMENTS

COWRA CORPS

Captain Louise Beamish recently enrolled four new senior soldiers and accepted two new adherents.

Patricia Mitchell, Ian McDonald, Dudley Nicholson and Colin Walsh were enrolled as senior soldiers and Carol Nicholson as an adherent, at a meeting during the visit of the Territorial Mobile Mission.

"We thought having a big band and singers would add to the celebration of the enrolment," Captain Louise said.

Not long afterwards, Pat Blatch was also enrolled as an adherent.

All the new soldiers and adherents are active in the corps.

"Patricia serves in community

care; Colin is active in The Salvation Army Emergency Services and similar organisations in the local community, and Dudley is the Red Shield Appeal Chairman who started coming along to the corps with his wife Carol, soon after he took over that position," said Captain Louise.

"Carol is an active corps member who assists her husband organise the Red Shield Appeal, and has completed her SAES training.

"Ian McDonald is active in all aspects of Salvation Army ministry and also organises the Driver Reviver program in the town."

Pat Blatch came to the corps through Street Ministry and is completing a course in Salvos Caring.



Cowra's four new senior soldiers, from left: Colin Walsh, Dudley Nicholson, visitor Jerry Percival from nearby Grenfell Corps, Ian McDonald and Patricia Mitchell.



MACLEAN CORPS

The Maclean Corps rejoiced in the recent enrolment of two new senior soldiers – the first soldiers enrolled in the corps for 16 years.

Envoy Penny Williams enrolled Amanda Glen and John Price as senior soldiers, to the delight of the corps, as well as family and friends.

Both Amanda and John have been doing hotel ministry for many years and are well-known in the community.

"John had felt that, after being

an adherent for many years, it was time to take the next step," said Envoy Penny.

"Amanda is a trained counsellor and has worked in Emergency Assistance for the corps and felt that taking this step was a natural progression for her.

"It was during soldiership classes that Amanda felt that she would not become an adherent, but that soldiership was where God wanted her to be.

"John and Amanda enjoy going out into the Maclean community now with their uniforms on as a witness to those they meet."



New soldiers John Price and Amanda Glen proudly show their Soldier's Covenant with Envoy Penny Williams (centre).

PORT STEPHENS CORPS



The Port Stephens Corps recently added eight adherents to its congregation – Niki Davey, Bill Thomas, Annie and Roger Franks, Dasha and Ben Montgomery, Linda Williams and Robert Makanda.

"It is so exciting seeing people feel like they belong and are needed and loved, and coming into a personal relationship with Jesus," said Major Colin Robinson, previous corps officer at Port Stephens.



Major Colin Robinson, far left, welcomes six new adherents – Niki Davey, Bill Thomas, Annie and Roger Franks, and Dasha and Ben Montgomery. Two other adherents accepted were Robert Makanda, centre, and Linda Williams, right.

Australian officers part of Winter Olympics mission

Lieutenant-Colonels Rodney and Wendy Walters, officers of the Australia Eastern Territory, were heavily involved in The Salvation Army's Winter Olympics outreach ministry last month.

The Walters, who are serving in the Army's Eastern Europe Territory – Rodney as chief secretary and Wendy as secretary for women's ministries and program secretary – spent three days with the Army's mission team in the Russian host city of Sochi. The team was in Sochi for the first week of the Games, as part of the More Precious Than Gold program (the Russian version of More Than Gold).

"This was a wonderful experience for Rodney and I as we joined the team of 10 Eastern Europe officers and soldiers from the Russia Division in Sochi as part of their eight days of mission outreach," said Wendy.

"The very fact that we were there in Sochi at all was a modern-day miracle. We don't have a Salvation Army corps or presence there so it was a privilege to partner with a local church and Christian outreach groups to support one of the 'FunZones' in the city."

Dressed in Salvation Army-branded jackets and aprons emblazoned with the Red Shield in Russian, team members served hot drinks and helped with translation when needed. While local authorities placed restrictions on the distribution of material in any location other than the church property where the team was based, Wendy said they did have information they were able to share when approached by members of the public.

"Our team assisted in providing tea and coffee and it was great to see the familiar Styrofoam cups with the Russian Salvation Army shield being used by so many people," she said.

"We also handed out wallet-sized calendars and small packs of tissues, again with the Red Shield and our website information



LEFT: Lieutenant-Colonels Rodney and Wendy Walters at the Olympics. RIGHT: The Salvation Army's ministry team which served at the recent Winter Olympics in the Russian host city of Sochi.



boldly displayed, and we formed links with A21, an anti-trafficking organisation, which provided material that could be given out from the church property."

During the mission, Rodney conducted several interviews with local and international media outlets, raising awareness of The Salvation Army's involvement as a church partner in the Olympic outreach movement.

Team members also had the opportunity to travel to the mountain town of Krasnopolyna, where some of the Olympic events took place.

"We will never know what kind of an impact has been made by our team, but we know this was a positive time for The Salvation Army in Eastern Europe, bringing an awareness that we are in this part of the world sharing the love of Jesus," said Wendy.

"We will never know what that cup of coffee meant, or the time spent interacting with children who came to the FunZone, or where the anti-human trafficking pamphlets eventually ended up. But who knows, we might have helped save one person from being caught in the terrible trap of slavery.

"This has been a major faith step for the Eastern Europe Territory and we give God the glory for the lives that have been touched over these days."

Compassion teams help desperate Indonesians



Hundreds of people affected by the volcan eruption in Indonesia are being housed by The Salvation Army.

The recent eruption of Mount Sinabung in Indonesia has increased the demand on The Salvation Army's Compassion in Action team which is working in the region.

The team has been in the region since September last year when the volcano became active again, meeting the needs of people displaced by the disaster. In late January, the eruptions became more violent and have so far claimed at least 16 lives.

More than 30,000 people are homeless and living in temporary community camps run by the government in association with The Salvation Army. So far, the Army has provided more than 10,000 people with temporary housing, food, medical aid and spiritual guidance.

The officer overseeing the emergency operation, Major I Ketut Putrayasa, said the current phase of the response – caring for people living in temporary accommodation – is likely to continue for some time. In the longer term, the Army will also look to play a part in the relocation of people who have lost their homes, and in any rebuilding programs.

PROMOTED TO GLORY

Faithful and obedient



Major Ruby Dalrymple, a soldier of Brisbane City Temple Corps, was promoted to glory on 18 December, aged 93. Her funeral was conducted by Major Christine Ivers at Mt Gravatt Crematorium in Brisbane on 24 December.

Ruby Maye Dalrymple was born in Gladstone on 21 June 1920, to Helen and William Dalrymple. She was one of eight children, with brothers William, John, Herbert and James, and sisters Margaret, Muriel and Stella.

Ruby attended Sunday school at The Salvation Army in Gladstone with other members of her family. It was here that her love for God was kindled and nurtured.

During the Second World War, Ruby obtained her general and midwifery certificates in nursing at Rockhampton Base and Lady Goodwin hospitals.

She entered The Salvation Army Training College as part of the *Challenger* session in 1946, from Hillside Corps. She was commissioned as an officer of The Salvation Army in January 1947.

Ruby worked in several Salvation Army hospitals including Merewether, Marrickville Mothers, Boothville and Hillcrest, then as the tutor sister for three years and later matron, for more than two years, of Bethesda Nursing Home, Marrickville.

Ruby was the officer in charge of the Kainantu Mobile Medical Unit in Papua New Guinea from January 1958 to March 1961. It was here that she conducted a maternal and infant welfare service in the villages surrounding Kainantu, in the Eastern Highlands of PNG, where cannibals were still in existence. Ruby, along with Dorothy Elphick, commenced the work of The Salvation Army in this area.

She also continued to study which enabled her to tutor nurses.

In 1968, Ruby was appointed to South Africa, firstly serving at the Addington Hospital in Durban and as the matron of Durban Mothers Hospital on the east coast of South Africa. She was then relocated to Booth Hospital Capetown on the west coast of South Africa.

In mid-1973, Ruby was transferred to Turen General Hospital in Indonesia.

On Ruby's return to Australia in December 1973, she continued her caring roles at Rosedurnate Hostel in Parkes, finishing her active service as a Salvation Army officer as the matron of Booth

House Dulwich Hill, retiring in July 1980. Ruby was an officer for 67 years, more than 33 of which were spent in active service.

During her officership Ruby served God faithfully and obediently, helping and enriching all people she contacted while living in extremely difficult conditions overseas.

We salute another servant of God, Major Ruby Dalrymple.

Servant of the people



Major Hilton Wilfred Morris OAM was promoted to glory from Geelong on 11 January, aged 79. A thanksgiving service celebrating the life and service of Major

Morris was held on 17 January at Geelong Corps, conducted by Major Andrew Craib.

Hilton Wilfred Morris was born on 29 April 1934. He accepted Jesus as his Saviour when he was eight. After finishing school, he qualified as a motor mechanic in Inverell, NSW. He married Wilga Sternbeck, a trained nurse, on 17 March 1956 and together they felt called by God to officership in The Salvation Army. They entered the Australia Eastern Territory Officer Training College from Inverell Corps in 1957 as part of the *Faithful* session.

Having been commissioned as officers in January 1958, they commenced a lifetime of ministry together. Their first appointment was to Longreach before transferring to the Australia Southern Territory and moving to Darwin in 1959, thus starting a special love for the people of the Northern Territory, which would manifest itself throughout their officership.

Further corps appointments included Healesville, Fitzroy South, Quorn in South Australia, and then to Alice Springs. Here they pioneered the Army's activities from 1965-1972, establishing a corps and a hostel for homeless and itinerant men. Hilton obtained his pilot's licence in 1956 and so, in 1972 and for the next 10 years, he became the Flying Padre, covering the Northern Territory, the north of Western Australia and north-west Queensland from his base in Darwin. Visits to cattle stations, mining settlements, small towns and isolated areas were all part of his much-appreciated ministry. Both Hilton and Wilga were recognised with the Order of the Medal of Australia.

They returned to corps appointments

at Geelong and Ringwood before becoming regional officers in Darwin for five years. Before they retired, they took up an appointment at Inala SCR and retired in January 1999. However, in 2001 they returned to Darwin after a request to "fill in" as relief managers at the Mitchell Street Hostel for three months.

Hilton and Wilga had four children – Brian, Winsome, Valarie and Duncan. Throughout his 41 years as an active officer, Hilton's life and ministry lived up to the sessional name "Faithful" to the God he served. His deep compassion for all, including those disadvantaged – the suffering and homeless, came to the fore in his ministry. This is especially true of those in the Northern Territory where both he and Wilga stood tall as "servants of the people".

Man of the Word



Lieutenant-Colonel Victor Martin Lingard was promoted to glory on 7 January, aged 88, after 51 years of service and ministry.

A thanksgiving service for the life of Lieut-Colonel Lingard was held at Gosford Corps on 13 January, conducted by Major Stan Evans. A large crowd of family, friends and colleagues came together to celebrate his life.

Martin had prepared the service, chosen the songs and scripture. Photo memories of Martin on powerpoint were prepared by his daughter, Margaret.

During the service a tribute was brought by Martin's son, Ian, plus several of Martin's grandchildren. The chaplain from Woodport Retirement Village, Val Hopewell, read the scripture from Romans 12:1-3, 6-18, 21. Earle Lehmann (son-in-law) led the service in prayer.

Major Lillian Hodges (retired officers' chaplain) presented a tribute from the Territorial Commander, Commissioner James Condon.

Major Evans brought a tribute on behalf of Salvation Army officers and the soldiers of Gosford Corps. Many tributes were read out from officers and soldiers who either trained with Martin and his wife, Yvonne, or who had worked with them. They all spoke of his integrity, self-discipline, professionalism and sanctity.

One officer said that Martin was a clever and trustworthy accountant, and was a "man of his word" and a "man of the Word". He seldom wasted words in idle chatter, but you could be sure that when he opened God's Word, his heart

and mind were well prepared.

Martin was always a soul-winner – he took time to speak to people and to encourage them.

Captain Adam Couchman (Gosford Corps Officer) centred his Bible message on Romans 12. He suggested that this passage was both a testimony of Martin's life and a challenge to those of us who remain to follow in his footsteps. Martin exemplified a life of love (Romans 12:8-13) and challenged, by word and example, others to do the same.

Martin Lingard was born in Brisbane in 1925.

He also lived in Bowen, Mackay, Cairns, Kalbar, Toowoomba, Townsville, Rockhampton and then Albion, as his Salvation Army officer parents fulfilled their various corps appointments.

He joined the Navy aged 17 and from 1942–1946 served on HMAS Adelaide and Leeuwin until World War II ended.

Martin then married Yvonne Chilvers at Perth Fortress on 30 March 1946.

After soldiering at Coorparoo and then Brisbane City Temple, they entered the Training College in 1956 as part of the *Swordbearers* session.

A diverse range of appointments followed including Tenterfield, Broken Hill (regional officer), Granville, Territorial Headquarters PR department (where he pioneered planned giving and advisory boards), Territorial Headquarters in East Africa (finance secretary),

Marrickville, Petersham, William Booth Institute and State Social Services Secretary (Brisbane and then NSW/ACT). He concluded active service as Territorial Secretary for Business Administration and Executive Officer and member of the Sydney Staff Songsters.

Martin and Yvonne retired in February 1991 after 28 years' active service.

In retirement, he managed the Red Shield book room and relieved as finance secretary in Papua New Guinea.

Family was always important to Martin. Married to Yvonne for 68 years, he was proud of his children, Ian (married to Glenda), Colin (married to Ann) Jenny (married to Earle), Margaret and also John Townsend.

His grandchildren and great-grandchildren were his joy.

Music was a compelling interest for Martin from an early age.

He featured as a boy soprano soloist and led several songster brigades. He played in the Brisbane City Temple, Petersham, Earlwood and Gosford bands. Martin was a lifelong student.

He completed degrees and certificates in commerce, accountancy and arts/divinity. At age 75, he graduated with a BA (honours). He was an accountant and a FCPA.

All his study and preparation was so that he might be more professional in all areas of his service to God.

Well done good and faithful servant!

Loyal service



Auxiliary Captain John Lehr (known as Jack) was promoted to glory on 23 July 2013, aged 75. The funeral service was conducted by Captain John Tatters and Captain Ed Henderson at Redcliffe City Corps.

John was born in Rockhampton on 28 March 1938 and grew up, with his brother, Mickey, and sister, Roslyn (Loyse), living in the family home of his grandparents, retired Salvation Army officers Senior Captain Albert and Mrs Altheda Fuller. Here John was taught about the Bible and given a true example of Christian faith and practice.

On finishing school at the age of 18, John began training as a professional first aider and gave 33 years of unbroken service to the ambulance service.

John married Thelma in 1963 and they had a son, Edwin John. John responded to God's calling for officership at the age of 50 with Thelma, from Rockhampton. For the next 14 years, they ministered in aged care and care for the homeless. These appointments included Elizabeth Jenkins Place and Balmain Men's Home.

John and Thelma retired to Redcliffe and worked quietly behind the scenes at the corps, giving faithful and dependable service at all times. John's love of God and his sense of humour, loyalty and genuineness, were his hallmarks.

PTG REPORTS

Please email promoted to glory reports and, if possible, a photograph to *Pipeline* at eastern.editorial@ae.salvationarmy.org. Please limit reports to about 400 words.

Something for everyone at international congress

The O2 Arena will be the venue for Boundless, The Salvation Army's International Congress, to celebrate 150 years as an organisation in 2015.

The week's schedule from 1-5 July will include a variety of sessions and activities for all age groups within The Salvation Army from all parts of the world.

There will be concerts (both indoor and outdoor), musicals, international prayer meetings, sessions specifically for young adults and even an International Officers' Councils.

Boundless will cater for delegates who bring their children. There will be two separate programs: the nursery for children under five and the children's program for children between 5-12.

There will also be a Trade Superstore where guests can purchase Salvation Army supplies. To view the schedule visit www.boundless2015.org

The leader of the international Salvation Army, General André Cox, has put a call out to Salvationists to support the



BOUNDLESS
the whole world redeeming

The Salvation Army International Congress
150th Anniversary | 1-5 July 2015 | London, UK

Mind The Gap initiative. He encourages Salvationists to raise funds to assist Salvationists from territories, commands and regions who are unable to afford to attend Boundless.

The General would like to issue a challenge to every corps and centre to help raise funds whether as an individual or group effort. It is estimated that approximately 3,500 corps/centres within financially independent territories could offer support.

The challenge is for 50 per cent of those corps to commit to sponsoring one delegate. This would mean an additional 1,750 delegates would be able to attend Boundless.

about people

Appointments

Effective 28 January: Major Raewyn **Grigg**, Director, School For Leadership Training, Stanmore.

Bereaved

Major Michele **Terracini** of her father, Arthur **Satchell** on 22 January. Captain Phil **Cardew** of his mother, Joyce **Cardew**, on 2 February. Envoy Lloyd **Graham** of his mother and Lieutenant Kirstie **Stringer** of her grandmother, Mavis **Graham**, on 3 February. Major Daphne **Pampling** of her aunty, Hilda **Perrem**, on 7 February.

Birth

Lieutenants Nathan and Kylie **Hodges**, a boy, Caleb David, on 16 January.

Promoted to glory

Major Dulcie May **Hopper** on 5 February.

Retirement

Majors John and Narelle **Rees**.

time to pray

23 February – 1 March

Caboolture Corps, Cairns Corps/Cairns Multicultural Ministry, Calamvale Corps, Caloundra Corps, all Qld; Campbelltown Corps, Campsie Corps, Campsie Community Welfare Centre, all NSW; Wider Cabinet (24-27).

2-8 March

Canberra City Corps, Canberra Community Welfare Centre, Canberra Recovery Services Centre, all ACT; Capricorn Region Corps, Carindale Corps, both Qld; Cardiff Corps, NSW; National Day of Prayer (2); Administrative Leaders Training Course (4-17); DYS – Consultative Forum (4-6); Divisional Mission and Resource Team Leaders Forum (4-6); Territorial Corps Mission Strategic Planning (6); World Day of Prayer (7); Sydney Staff Songsters Weekend, Newcastle and Oasis, Wyong (8-9).

9-15 March

Narelle Gurney, Malawi Command; Carpenter Court Residential Aged Care, Casino Corps, both NSW; Centenary Corps, Centennial Lodge, Central and North Queensland Divisional Headquarters, Central and North Queensland Division Chaplains, all Qld; Territorial Salvos Stores Manager Convention (11-14).

16-29 March

Central West Aged Care Services, Cessnock Corps, Chatswood Corps, Chifley Mission, Coffs Harbour Corps, all NSW;

Chaplains to Statutory Authorities, THQ; Territorial Policy and Mission Council Retreat (17-19); Territorial Caravan and Mission Team (22-4 Apr).

30 March – 5 April

Communications and Public Relations Department, Counselling Service, both THQ; Coolum Mission, Coomera Plant, both Qld; Cooma Corps, Cootamundra Corps, both NSW; International Day of Prayer for Children (30); Red Shield Launch, Sydney (2); Delve Weekend, Exploring Officership, Brisbane (4-6).

6-12 April

Cowra Corps, Dee Why Corps, Deniliquin Corps, all NSW; Critical Incident Peer Support, THQ; Dalby Corps, Disability Services (SAILSS and Horton Village), both Qld.

engagement calendar

Commissioners James (Territorial Commander) and Jan Condon

Nambour: Sun 2 Mar – Official Opening, Nambour Corps building.

Sydney: Thu 6 Mar – Administrative Leaders Training Course.

#Sydney: Fri 7 Mar – NSW Women of the Year Awards.

#Campsie: Sat 8 Mar – Arnowindra Reunion.

Coffs Harbour: Sun 9 Mar – Installation of Divisional Leaders, North NSW Division.

Coffs Harbour: Mon 10 Mar – Officers Fellowship, North NSW Division.

Sydney: Wed 12 Mar – National Council of Churches of Australia meeting.

Port Kembla: Sun 16 Mar – Official Opening, Port Kembla mission building.

Bowral: Mon 17-Wed 19 Mar – Territorial Policy Mission Council retreat.

*Sydney: Fri 21 Mar – Healing and Remembrance Service, Hope for Life Suicide Prevention.

*Sydney: Mon 24-Fri 28 Mar – Royal Commission Second Hearing.

Commissioner Jan Condon only

* Commissioner James Condon only

Colonel Richard Munn (Chief Secretary)

Parramatta: Sun 2 Mar – Band spiritual meeting and morning worship.

Bexley: Tue 4 Mar – Leadership lecture, First Year Cadets.

Hurstville: Sat 8 Mar – Men's Breakfast Hurstville Corps.

South Qld: Mon 10-Thu 13 Mar – Divisional Officers Fellowship.

Bowral: Mon 17-Wed 19 Mar – Territorial Policy and Mission Council Retreat.

London: Mon 24-Fri 28 Mar – International Doctrine Council.



Salvos Legal is a full-time, not-for profit practice which provides services to two categories of clients:

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