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pipeline

THE SALVATION ARMY
AUSTRALIA EASTERN TERRITORY
JUNE 2013
VOLUME 17 ISSUE 6

HIGHER PLANE

MARK BULOW'S OFFICE IN THE SKY

IN THIS ISSUE:

BREAKING
THE MOULD
GIVING ASYLUM SEEKERS A FUTURE

ELEVATING THE
ENVIRONMENT
CHRISTIANS AND GOD'S CREATION

ARTICLES BY

COMMISSIONER JAN CONDON | MAJOR DEAN SMITH | CASEY O'BRIEN | COMMISSIONER FLOYD TIDD | MAJOR BRUCE DOMROW

Saturday 7 September - Sunday 8 September 2013
SYDNEY OLYMPIC PARK

freedom

— CELEBRATION —

FEATURING

STAN WALKER
MARK VINCENT
BRITTANY CAIRNS
AND TRACEY FAITH

FREEDOM CONCERT • LASER TAG COMPETITION • FREEDOM CARNIVAL
CHILDREN'S MUSICAL • AGED CARE PLUS WALKATHON • BACK TO BRIDGE
MULTI-CULTURAL FOOD HALL • SENIORS MORNING TEA

SUNDAY AM - "FREEDOM THROUGH CHRIST" • SUNDAY PM - "FREEDOM THROUGH SALVATION"

WITH SPECIAL GUEST

THE SALVATION ARMY WORLD LEADER
GENERAL LINDA BOND

MORE INFO • REGISTER • VOLUNTEER

salvos.org.au/freedomcelebration



We're about people
finding freedom.

SATURDAY PROGRAM

- 9am - Registration - ACP "Freedom Walkathon"
- 10.20am - Aged Care Plus "Freedom Walkathon"
- 10.30am - Seniors Morning Tea
- 11am - "Back to Bridge"
- 12pm - "Freedom Carnival"
(including Laser Tag competition)
- 1.30pm - SAGALA presentation
- 2.30pm - Children's musical
"Spend a while on the Nile"
- 4pm - Inter-faith Gathering
- 6.30pm - "Freedom Concert"

SUNDAY PROGRAM

- 8am - Young Leaders Breakfast
- 9.30am - Kids' Church - "Freedom in the Son"
- 10am - Mini Kids
- 10am - Sunday AM Meeting
"Freedom through Christ"
- 12pm - Lunchtime Food Hall
- 12pm-1.30pm - Lunchtime entertainment
- 2pm - Sunday PM Meeting
"Freedom through Salvation"

REGISTRATION FORM (or register online)

YOUR DETAILS

One registration form per person.
Please photocopy the form if registering more than one person.

Title First name Surname

Address

City/Suburb State Postcode

Ph (Home) Ph (Mobile)

Email

(Please supply your email address so we are able to contact you regarding your registration)

REGISTRATION TYPE

Weekend registration \$20 Access to all ticketed events across the weekend.
Receive a free tote bag with weekend registration!

OR

Single event ticket options:

Freedom concert \$18

Children's Musical \$15

Seniors Morning Tea \$5

Back to Bridge \$5

ADDITIONAL OPTIONS

Laser tag competition \$50 per team Team name:

Team can be up to 10 players and you must submit a team name on registration

ACP Walkathon

Please register your interest in joining the Aged Care Plus Walkathon
For more information call (02) 9779 9411

Total \$

PAYMENT

Cheque/Money order

GL Code (for Corps/Centre use only)

Visa Mastercard

Credit Card number:

Exp: / Amount:

Cardholder's Name:

Cardholder's Signature:

Please send your completed registration form to: Carolyn Hide
PO Box A435,
Sydney South NSW 1235

Or for more information:

Phone: (02) 9266 9644 Email: carolyn.hide@aue.salvationarmy.org

Terms & Conditions:

The organisers of "Freedom Celebration" reserve the right to change any of the published details without notice, and have the final say on any matter relating to the celebration.
REFUND/CANCELLATION POLICY: Your donation toward registration is greatly appreciated. We understand that sometimes circumstances change and if you cannot commit to this celebration and require a refund of your donation please make an application for refund to Carolyn Hide. The application must be in writing. A receipt will be issued to confirm your registration.
PLEASE NOTE: The Freedom Celebration Office is unable to process your registration until payment has been made in full.



COMMISSIONING 2012-2013


**NEW VENUE:
SYDNEY TOWN HALL**
483 George Street, Sydney

Officiated by: Commissioners James and Jan Condon
Colonels Richard and Janet Munn

Sunday 1 DECEMBER 2013

disciples
OF THE
CROSS

more details to come!



Full time Ministry Opportunity In Youth & Children's Ministry

Newcastle Salvation Army are looking for a committed Salvationist to join their team as a paid, full time Youth & Children's Ministry Worker.

Newcastle Salvation Army is an exciting place with active youth & children's programs. It also has a unique opportunity for ministry being in the same building as Oasis Youth Services.




For more information contact Captain Scott Allen on 0416 133 938 or email newcastleworship.centre@ae.salvationarmy.org

The successful applicant will have formal qualifications in youth ministry and/or significant practical experience. Hold a current drivers licence and be willing to work flexible hours. For full job description and essential criteria contact newcastleworship.centre@ae.salvationarmy.org



The Salvation Army Newcastle & Central NSW Division

AUSTRALIA EASTERN TERRITORY

WELCOME

Colonels Richard and Janet Munn
Chief Secretary and Territorial Secretary for Women's Ministries



Sunday 23 June 2013
6:00 pm

Hurstville Salvation Army
cnr Bond and Dora Sts, Hurstville



Supported by Hurstville Band and the Burundi Choir from Auburn

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IN THIS MONTH'S WOMEN IN TOUCH

Little things can make a big difference



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your
say...

Where is the tightrope?

My colleague, Lieutenant-Colonel Neil Young, has written often with fresh insights and challenges to our understanding of God's plan for both our personal and organisational life. His recent message, "Army walking a spiritual tightrope" (*Pipeline* April 2013) is no exception – right up to his final sentence.

In striving for balance between the commands to love God and to love our neighbour, to conclude, "Maybe we could emphasise this [balance] by decreasing our social work so that our energies could be diverted back to the spiritual" tends to promote an either/or dichotomy rather than the wholeness of the gospel.

Of course, we must acknowledge the danger of humanitarian benevolence

being valued as a sole basis for social engagement. But followers of Jesus will ensure that the gospel in its entirety is the basis for our discipleship, including our engagement in social issues.

Love for God, our devoted wholehearted obedience, is foundational. But as John Wesley so consistently articulated, if our love for God and our allegiance to Jesus are not expressed in practical love for our neighbour, we seriously mutilate the gospel (Isaiah 58 is one of many places where we obtain a clear God perspective on worship and practical living). This practical element of Wesley's teaching was so pronounced that he regularly had to refute a charge that he was preaching salvation by works.

The truth is that the salvation we receive by faith is lived out through our

works. William Booth highlighted this same principle when he identified the social work of The Salvation Army as being "the natural outcome of Salvationism, or ... of Christianity described, proclaimed and exemplified in the life, teaching and sacrifice of Jesus Christ".

Neil Young's call for us to deal with "our internal spiritual weakness and poverty" is a message we need to heed. However, the solution is not achieved by decreasing our social work. Indeed, the likely outcome of attending to our spiritual health, both personally and organisationally, will be a renewed God-inspired impetus to our expressions of love for our neighbour.

Thanks, Neil, for turning the spotlight onto this critical matter.

Major Cecil Woodward

Sound Bible teaching

As so often occurs, I found some articles in the April 2013 issue of *Pipeline* attracting my attention and worthy of comment.

Scott Simpson's editorial makes a comparison between theological training and hymnology. Scott quoted a songwriter friend: "... three years of [Bible] study has inspired and equipped him to now write songs that are steeped in biblical doctrine ...", and "... he also understands the importance of Christian music being established on a foundation of sound theology ..."

Then Commissioner James Condon on Mission Priority 7: "A significant increase of new soldiers and officers."

I contend that to achieve this goal more emphasis could be given to Mission Priority 4: "Our people equipped and empowered to save the world." Commissioner Condon then goes on to remind us of Paul's instructions to the Ephesians concerning the whole armour of God. I believe the foundation for the whole of our "armour" is a knowledge, understanding and belief in the whole of the Bible – Genesis to Revelation.

In addition to these instructions, in his second letter to Timothy, Paul counsels to "... Be diligent to present yourself approved

to God, a worker who does not need to be ashamed, rightly dividing the word of truth ..." (2 Timothy 2:15). And again in 2 Timothy 3:16: "... All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work ..." We recall that during his temptation in the wilderness that Jesus Christ answered all of Satan's challenges by quoting Scripture. Where did those words come from? The only Scripture that was available at the time, and that solely used by the early church – Genesis to Malachi!

Then Lieut-Colonel Neil Young debates the Army's focus on welfare at the expense of ... spirituality. Being personally involved with the Army's welfare activity, I don't doubt for one minute that in so doing we are practising the "inasmuch" (Matthew 25: 31-46).

However, thinking about Commissioner Condon's lament over the numbers of committed Christians in the Army, I go back to Scott's editorial: "... He said to me that preachers who don't get deeper theological training will always end up preaching the same sermon ..."

So what is the point I am trying to convey? If the "in-house" training for cadets at the School for Officer Training

(SFOT) is less than two years, which includes several areas of their future ministry as well as sound(?) theological teaching, how can Salvationists be "equipped and empowered"?

From personal experience over many years, I question that depth of "exegesis" teaching as opposed to "apologetics" at the SFOT. We often hear too much "feelgood" stuff from the pulpit, indicative of the "emerging church". How often do we hear a "meaty" sermon based on the Old Testament or "end times" prophecy? Our hedonistic generation does not want to hear about heaven and hell, fire and brimstone, discipline, judgment and end times, so we preach a "user-friendly" Christianity whose gospel is summed up in three words: "God loves you." True, but unless there is repentance, regeneration and sanctification, just knowing "God loves you" will not save you from eternal damnation!

We are told that in the "end times" there would be an apostasy in the church, and many false doctrines and teachers would set out to deceive believers. We desperately need more sound Bible teaching from the pulpit! Then the soldiers in the Army will be "equipped and empowered"!

**Terence Carpenter,
Goulburn Corps**

TPWM
TC@PIPELINE

FLEEING FROM GOD INVITES A LIFE OF DISCONTENTMENT

Commissioner JAN CONDON says true peace only comes when we say yes to God and put our lives in his hands



Commissioner Jan Condon is Territorial President of Women's Ministries

Running away from danger is necessary, but running from your father's discipline is not wise. I tried it one day and I paid the price of severe lacerations to both legs when I tried to get away from my father and ended up between a bed of rose bushes and some corrugated iron that was in the wrong place at the wrong time.

Running away, unless from danger and harm, pays a high price.

I listened to a sermon on television recently and one line from the preacher has remained with me: "Jonah paid a fare to run from God."

Most of us know the story of Jonah so well and that part of the verse has never stood out to me before. Jonah was running from God's commission to him – and not only running from God but highlighting his disobedience as well.

It caused me stop and think. "Jonah paid a fare ... to flee from God."

The Message paraphrases it, Jonah paid a fare to run ... "as far away from God as he could get".

How did he ever think he could get away from God? Psalm 139 verse 9 reminds us that even if we settle on the far side of the sea, God is there. God is everywhere. No-one can escape from God.

Providence seemed to be on Jonah's side – this ship providing him with a way of escape.

We may be out of the way of duty and meet with favourable conditions, but the ready way – the way that seems right to man – is not always the right way.

When God calls, we cannot escape it and experience peace. Just like Jonah, we can blame everyone and everything else and, yes, even blame God. But the

peace will only come when we are prepared to say yes and obey.

Why was Jonah running from God? He probably had friends in Tarshish with whom he could stay and hide. But we know that he paid the price for his disobedience.

Obedience the key

Jonah paid a fare to run from God. What fare have we paid? I feel heavy in my heart for those who have paid the fare of disobedience or bitterness.

I feel very sad when I hear of those who ignore the call of God.

The way of our choosing may seem right and better, but when we disobey God's call and run from him, the fare is too high and the outcome will not be right and peaceful.

In fact, just like Jonah, our reaction may be anger and discomfort.

My prayer is that we would run to God, not from him. May our response be as expressed in the words of a song:

*I'll say yes, Lord, yes
To your will and to your way
I'll say yes, Lord, yes
I will trust you and obey
When your Spirit speaks to me
With my whole heart I'll agree
And my answer will be yes, Lord, yes.*

Don't pay the price for disobedience and bitterness, but enjoy the peace of God.

If the Lord is speaking to you about something that you are willing to freely share in *Pipeline*, send your story to eastern.editorial.aue@salvationarmy.org

BEING A SALVO TAKES MORE THAN YOU THINK

Sydney-based Salvationist **CASEY O'BRIEN** recently spent 12 months as an intern at The Salvation Army International Social Justice Commission in New York, where she wrote a paper entitled "The Thinking Salvationist". In an edited excerpt from the paper, Casey challenges every Salvationist to have a Christian perspective on challenging issues facing a sin-filled, chaotic world

The Salvation Army today exists in 126 countries. Its 15,765 corps are made up of a total of 1,132,823 soldiers*.

That's 1,132,823 individual minds who have committed to the principles and practices of The Salvation Army as a movement and who claim to follow the ways and teachings of Jesus in their everyday lives.

Those 1,132,823 individual minds each hold the capacity to make their own decisions and form their own opinions on everything from their favorite meal to their governments.

Each of those 1,132,823 individuals live separate lives, in differing environments with a variety of conversations, engagements, meetings and makeup of each day; 1,132,823 minds, created by God, with the capacity to think, engage and form ideas – that's not something to be sneezed at.

However, for these minds to be a strong force in a world which so desperately needs new ideas, they must be active and willing

to think. They must be "thinking Salvationists".

In his 2004 lecture at William Booth College, General Shaw Clifton asked, "What does it take to be a thinking Salvationist?" In his exploration of this question, he paid tribute to the life of General Frederick Coutts, taking a look at what it was that made this man worthy of such a description.

General Clifton pointed out that in order to be a thinking Salvationist, one must have both a knowledge of his history as a Salvationist and a knowledge of the present day.

"Unless we know where we have come from, we cannot know who we are today," General Clifton said. "A thinking Salvationist has a knowledge of our past, a sense of our history, so that she or he can think intelligently and in context about the present and the future ... a sense of history and a working knowledge of our past are crucial to being a modern thinking Salvationist."

He emphasised the importance of being simultaneously aware of the world today, saying, "A sense

of history is not enough on its own. A sense of the social, moral and political trends of the present day is also crucial to the thinking Salvationist. Keeping in touch with, and understanding, the world beyond the often introspective confines of The Salvation Army is absolutely central to our soul-saving and soldier-making mission under God."

Today, globalisation and the internet have made the accessing of information and knowledge and, therefore, the capacity for the world to form opinions in a split-second, much easier.

Stretching our minds

On a daily basis we are bombarded with information, facts, propaganda and issues. Watch the news for half an hour and you will likely feel overwhelmed. Too often, when a current issue comes up in conversation, we hear, "Oh I don't know enough about that to be able to comment", or "I figure someone must know what they're talking about, so I'll just leave the decision-making up to the decision-makers".

It is all too easy to be so caught up in the goings on of our daily lives that we simply "don't have the time" to look outside our immediate view.

As Salvationists, we must challenge this attitude of accepted ignorance. We must be aware of what is happening in our world and be prepared to inject a Christian perspective into conversations. We must be "teachable" thinking Salvationists.

The beauty of today's fast-paced, information-accessible world is that that information is readily available to us also. Ten minutes a day spent reading the headlines and delving into those topics to which God draws your attention, will slowly dissolve the "I don't know enough about that to comment" urge.

When prayerfully considered, God will use our minds by developing thoughts, opinions and perspectives on issues which we previously knew nothing about. God created our minds with the intention of using them for good –

We need Salvationists to consistently challenge the thinking of those around them through intelligent, scripturally-based conversation, and this cannot be done until Salvationist themselves are challenging their own thinking.

for the furthering of his truth and his wisdom.

While this prospect is exciting, it must be noted that this may be uncomfortable at times and General Clifton's call for Thinking Salvationists comes with a warning: "It sometimes takes enormous moral courage to be true to oneself. Let all aspiring to be a thinking Salvationist note this. There may be a price to be paid. You may often be misunderstood".

While God will use our minds for furthering his truth, human elements come into play and it is inevitable that, at times, thinking Salvationists may disagree with each other.

As Baptist pastor Scott Higgins writes of all Christians, "Our primary calling is not to agree with one another but to love one another. Jesus didn't say that the world would know we are Christians by our unified opinions on controversial issues but by our love." The same can be said of Salvationists. We must approach our ideas and thoughts not with arrogance or a spirit of criticism, but with the mind that we are humans, attempting to undertake God's work and inject his wisdom into a sin-filled, chaotic world.

Innovative thinking

Yet as our calling to be Salvationists came with the warning of self-sacrifice for living counter-culturally and speaking the words of God, we must be ready to experience such

misunderstandings at times for the importance of speaking God's truth into a messy, chaotic world.

Romans 12:2 urges us, "Do not to be conformed to the patterns of this world, but be transformed by the renewing of your mind". We need Salvationists to consistently challenge the thinking of those around them through intelligent, scripturally-based conversation, and this cannot be done until Salvationist themselves are challenging their own thinking.

General Linda Bond's vision for The Salvation Army – "One Army, One Mission, One Message" – states, we are to go "into the world of the hurting, broken, lonely, dispossessed and lost, reaching them in love by all means ... encourag[ing] innovation in mission".

Christians are designed to do exactly that – to encourage the innovation of new methods of reaching the "hurting, broken, lonely, dispossessed and lost" to complement those methods which already exist.

We can do this through the encouragement of critical and innovative thinking in all areas – including those in which many Salvationists are already experts.

The Salvation Army is blessed with many intelligent, educated people who are contributing to academic debate across the world. However it is my belief that The Salvation Army is full of Salvationists who hold the >>>

knowledge and capacity to contribute to conversation on social justice issues in their own areas of life, yet are simply staying quiet.

The circles in which you move and the things on which you think are your God-given area of expertise, and the knowledge and lessons you have gained through moving in this area are unique to you.

We need soldiers, future officers and officers to recognise that whatever it is they are called to do, that ministry is inextricably linked with their calling to be a Salvationist.

Whether you are called to be a lawyer, a receptionist, an exercise scientist, a courier, a Salvation Army officer or an information technology specialist, God has a plan for you to use that calling in your ministry as a Salvationist. Soldiers of The Salvation Army are strategically placed by God in all areas of life to speak into all areas of life.

God's truth

We need strong Christian voices who are aware of not only their own contexts but of situations in the broader world, and are prepared to speak truth into these situations.

Before we attempt to speak truth into the world, we must be 100 per cent sure that the truth we are speaking is,

In our ever-changing and growing world, we as The Salvation Army must be prepared to form God-inspired, counter-cultural opinions.

in fact, God's truth. As General Clifton states, "Being a man of God transcends any thought or aim of being a thinking Salvationist. We can hold all the views we like on Army history, Army personalities, Army policies, Army methods, Army theology, or the Army's future and still not be godly. The greatest need is our personal holiness."

In our ever-changing and growing world, we as The Salvation Army must be prepared to form God-inspired,

counter-cultural opinions. Let us be vigilant in keeping up with the movements of the world in an effort to stay ever-relevant, intuitive and entrepreneurial in the way in which we share God's love with the world.

Let us be present where God has placed us and use the knowledge which He has given us to educate others about what we know, keeping in mind that, "important as it is that we have in our ranks those who may be dubbed 'Thinking Salvationists', it is infinitely more important that we have godly 'Thinking Salvationists'"

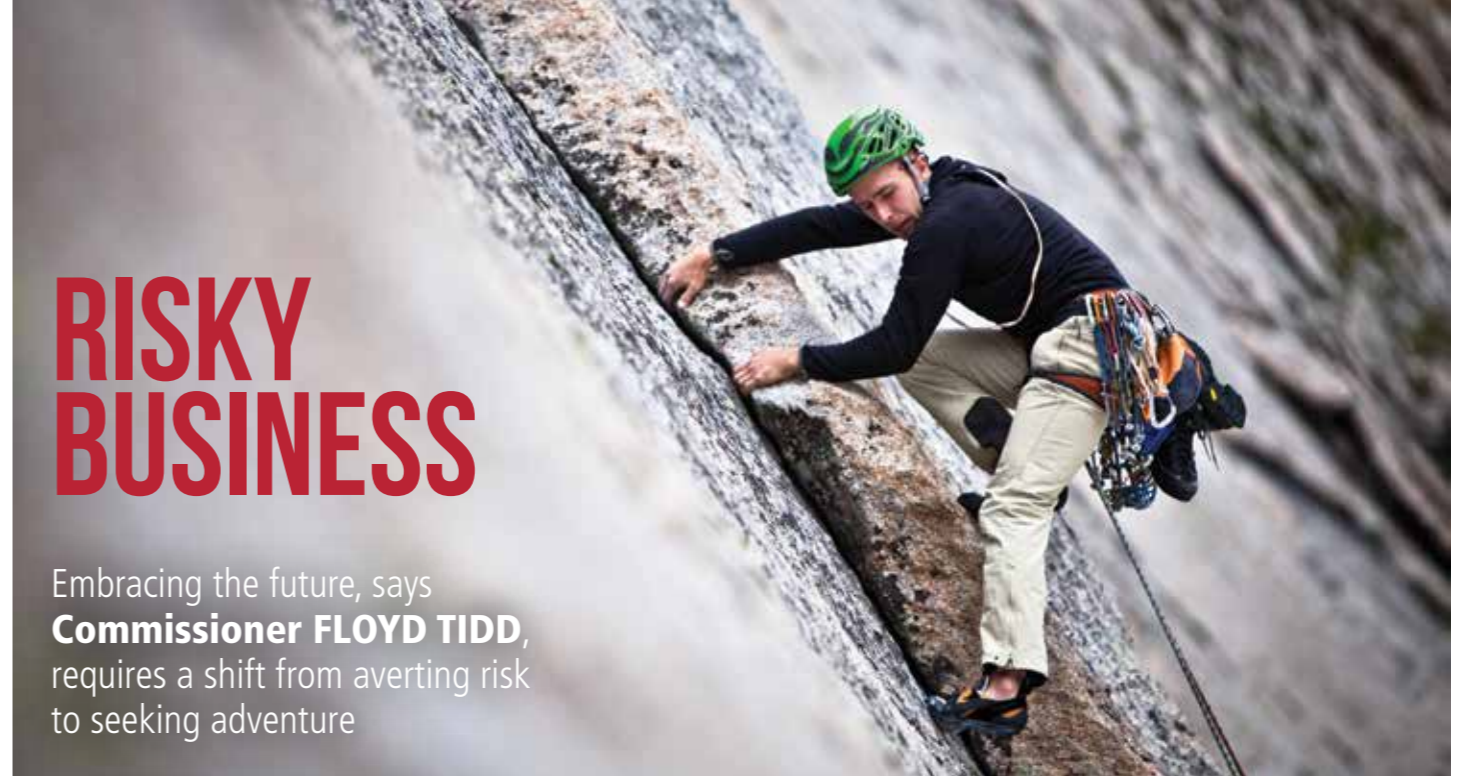
As General Clifton stated of General Coutts, let it be said of us that we are a holy people who place our mind, brain and thinking capacities all at the disposal of our Lord.

Let us be Thinking Salvationists.

* Figures as of September 2012



Casey O'Brien is a Salvationist who attends Sydney Congress Hall



RISKY BUSINESS

Embracing the future, says **Commissioner FLOYD TIDD**, requires a shift from averting risk to seeking adventure

"It's the nature of the beast and a seemingly inevitable movement, especially as we get tied up with job security, consistent policies for everything and public image and identity. As soon as you get employment norms and professional people whose job depends on status, security and dependability, it's very hard to take risks for God or for the values of the gospel. Eventually this monument, its maintenance and self-preservation become ends in themselves." (Richard Rohr, *Hope Against Darkness*)

"If we can embrace the adventure and risk and equip our churches to lay down their lives and abandon their inherent loss-aversion, who knows what innovation, what freshness, what new insights from the Spirit will emerge. If only we would take the risk!" (Alan Hirsch, *The Faith of Leap*)

At an amusement park recently, I noticed that the higher the roller-coaster, the younger the people in the line. As we get older, does our appetite for adventure lessen? Do maturity and experience necessarily dampen our willingness to take risks?

Casting it in missional terms, as followers of Jesus and members of The Salvation Army, how big is our appetite for risk? Or, how small is our tolerance?

Christianity was birthed by men and women with an appetite for risk and a daring belief in the supreme adventure of Christian mission. The early Salvationists embodied that same spirit and embraced a Saviour who invited them to lose their lives for his sake (see Matthew 16:25). But is it possible that over the past 200

years, the risky renegades of the early church have settled down and become religious conformists? And what about the pioneering spirit of Salvationism? Is that now lessened, replaced by careful moderation and respectable restraint?

The mission of God is a sending mission, much like a relay race. As the Father sent the Son, so the Son sends us, with the command to Go! And that sending has always been full of uncertainty and risk, no less in Jesus' day, William Booth's or ours. In the Army's international vision, General Linda Bond calls us to "a God-raised, Spirit-filled Army for the 21st century, convinced of our calling, moving forward together".

We recognise that the 21st century is a different time and place than when the Army was founded in Victorian England, but do we also comprehend how different it is from the 20th century? The challenges we face today are different and the opportunities before us unique. But the direction of the journey must remain the same - forward. The way ahead may remain uncertain, but what is certain is that we can't go back.

Speaking through Isaiah, God declares: "See, I am doing a new thing! Now it springs up; do you not perceive it?" (Isaiah 43:19). New ventures and fresh initiatives are an appropriate response to God's invitation to join him in what he's doing today. The calculations of the past are little use for the new equations of the current reality. A new math is required, one developed by revisiting and even revising our own theology of risk and faith.

Alan Hirsch, in *The Faith of Leap*, suggests that "risk aversion is perhaps one of the major killers of adventurous discipleship and mission in the life of the church". All of us have some aversion

to loss, but Jesus understood that if his followers could be freed from this, their outlook on risk would change. In all of the four gospels, he instructs his followers to lose their lives in order to find them. This "losing" is not a choice made once for all time, but rather a regular discipline, a decision made daily, a continual giving up of our own self-interest for the interests of the kingdom. And a life surrendered more readily embraces risk.

Incorporating this teaching of Jesus into our lives will transform our theology of risk, our understanding of the will of God and, therefore, our relationship with Christ.

In *The Barbarian Way*, Erwin McManus reminds us that "God's will is less about our comfort than it is about our contribution. God would never choose our safety over our opportunity for significance. God created us so our lives would count, not so that you could count the days of your life."

This article appears courtesy of Salvationist (*Canada*) magazine.

Questions for reflection

1. Have we domesticated our faith experience to the point where faith is no longer required?
2. How much of what we do as individuals or The Salvation Army requires actual dependence on God?
3. What was the last risk your faith led you to embrace? What is the next risk your faith is leading you to?



Commissioner Floyd Tidd is the new Territorial Commander of the Australia Southern Territory

ZERO TOLERANCE SEXUAL ABUSE

The Royal Commission Into Institutional Responses to Allegations of Child Sexual Abuse will inevitably focus at times on past abuse within The Salvation Army.

I want to reaffirm at this time our total commitment to our child protection policies. It is vital that all who work with children follow these policies, as spelt out in our *Caring for Kids/Safe Salvos* manual. In keeping with that policy, all allegations of sexual abuse must be reported to the authorities.

I also want to reaffirm our commitment to persons who suffered sexual abuse in the past within a Salvation Army corps or children's home. If you were abused, please tell us. Any persons who come forward with complaints of abuse will be received with compassion. A careful restorative process will then be followed.

If you feel you need to make a complaint, please contact us at our Territorial Headquarters.



Phone: 02 9266 9781
Email: pso@aue.salvationarmy.org
Mail: Professional Standards Office
The Salvation Army
PO Box A435
Sydney South 1235

Commissioner James Condon
Territorial Commander
The Salvation Army
Australia Eastern Territory



Office in the *Sky*



Captain Mark Bulow tells **SIMONE WORTHING** how The Salvation Army's new plane is opening up the Outback and its people to much-needed pastoral care and chaplaincy services



Captain Mark Bulow says the Cessna gives him nearly seven hours of uninterrupted flying time.

Captain Mark Bulow, with his wife, Jo, is Corps Officer at Dalby in south-east Queensland. He's also a pilot for The Salvation Army Flying Service and a Rural Hub leader. His is a busy and diverse ministry. One element of his ministry, though, never changes – the focus on outreach and evangelism.

“The main element of this ministry is *not* the flying,” Mark emphasises.

“It’s meeting and regularly visiting people and sharing life with them. It’s being taken into their homes and being trusted. It’s following up and building deep and concrete relationships.

“It’s all about the ministry of being a rural chaplain. The flying, although important, is just one part of the ministry. It’s just a means to an end, like a car, a caravan or a building. It’s an office in the sky.”

Captains Mark and Jo Bulow have been based in Dalby since January last year, and have pioneered the Flying Service there. Their previous appointment had been six years in nearby Toowoomba, where Mark earned his pilot’s licence.

Until recently, Mark has been flying a helicopter to reach people on remote properties. The Flying Service has replaced this helicopter, which allowed Mark 2½ hours of flying time before needing to refuel, with a Cessna 182 which provides 6½ hours of uninterrupted flying and can carry heavier loads.

“People here will rarely ask for help, and you know their situation is bad if they do.”

“To get to Birdsville, for example, 1400km from Dalby, [in the helicopter] I would have to refuel four times,” Mark explains. “Even on shorter trips I would often have to stop to refuel. Now I can do in five hours what it took me nearly nine to do before.

“In our ministry we have found that the plane goes further, is faster,

and is cheaper to run than the helicopter.”

From his base in Dalby, Mark now has 25 per cent of the vast state of Queensland within his reach and he plans to use it to reach out to as many people as possible.

“This extra capacity the Cessna brings opens up a big, vast area of the Outback, and there are plenty of people out there who need someone to talk to, someone to visit them, and a friend.”

Variety of experiences

Visits to people living on remote properties or in small towns are always different. They might include sitting down for a chat over morning tea, or going around the property with the landowner.

“I try and visit around meal times or morning tea – a free feed is always good,” Mark jokes. “I don’t want to waste their time, so I try to visit when they’d be taking a break. If people are away or busy I just go to the next property.”

He can land the Cessna on the airstrips of small towns, on properties that clear a strip, or, occasionally, on neighbouring properties that have a strip.

Continued page 16

Two couples who appreciate regular visits from the Outback Flying Service – (right) Ken Syme and his partner Dee Chambers, and (below) Paul and Gai White. Photos: Shairon Paterson



Friendship runs much deeper than a flying visit

By SIMONE WORTHING

“These Salvo guys are fair dinkum,” says Ken Syme, owner of “Woodlands”, a vast property near the western Queensland town of Mitchell.

The property is a four-hour drive from Dalby, where Captain Mark Bulow is based. Mark can fly there in 90 minutes and land on Ken’s airstrip.

The pair first met during the devastating floods of 2011 when Ken offered his property to Mark as a base from which he could fly to other properties in the area to offer support and practical relief.

“The Salvos are well-known in these parts for taking care of hurting people,” says Ken.

“They come out and spend the time to get to know us so when things are tough, we have someone to talk to.

“The fact that they come back shows us that they are serious.

“They help us out at emotional

and difficult times, and their care is ongoing.”

Mark’s first two visits to Ken and his partner, Dee, were just social and an opportunity for them to get to know each other.

“We get to know what sort of bloke he is and whether he will be back,” Ken explains. “It does take time ... to get to know a person and feel comfortable and be able to chat about deeper things.”

Gai and Paul White also know what tough times are like. Their property, “Riverview”, near Surat, 240km west of Dalby, has seen six floods in three years, following on from 10 years of drought.

“We swam through waist-deep water and were airlifted out in 2011, and 6000 of our 10,000 acres of our property, including the house, went under,” Gai says.

Although the house was structurally sound and only one wall buckled, everything was damaged. Gai also lost an antique pianola that belonged to her grandfather.

“You get used to this,” she says quietly. “But we are very tired and I don’t think people here can take much more.”

For Gai, the worst thing was losing all her precious roses – more than 250 of them across three acres of garden.

The Whites met Mark during a

family crisis in 2012. He arrived at Riverview with a counsellor after hearing that the Whites were in a challenging situation and might need help.

“He couldn’t have timed it better,” says Gai. “He arrived just when we needed him.

“Sometimes you need someone who is not related, not from the area and doesn’t know either side of the issue. Mark came, not judging, and could understand where we were all coming from.”

Mark still keeps in regular touch by phone.

“We appreciate this so much, especially as the tyranny of distance is huge here,” says Gai. “He’s worth the money the flying service costs!”

Paul agrees. “We all need someone we can turn to. If I need Mark, I know where he is. And he’s been there for us and is welcome at Riverview at any time.”

“... the Cessna opens up a big, vast area of the Outback, and there are plenty of people out there who need someone to talk to, someone to visit them, and a friend.”

Good weather is a precondition for flying, which means that sometimes Mark has to land and wait, or stay at a property longer than planned if the weather changes.

“Being flexible is key in this ministry,” he says with a laugh. “You never know what the day will bring!”

When the weather is bad, Mark gets in his car and drives the long distances to see people.

“If they want to see me, then I keep my commitment to them,” he says. “Three hours flying is six hours driving, so I just do fewer visits in a day if I drive.”

Vital link

Mark visits people who ask him to come – mostly those who have had contact with previous Salvation Army flying padres (in 2000 the name was changed from the Flying Padre Service to the Outback Flying Service), or who have heard about him from others.

“I’m also proactive and ask to visit people, especially when I hear about certain needs ‘on the grapevine’. People here will rarely ask for help, and you know their situation is bad if they do,” he says.

He is also occasionally asked to perform weddings, dedications, funerals or memorial services.

The pastoral care Mark provides also plays a vital, and growing, role in helping to prevent depression or assisting those already struggling with this illness – common in Outback areas where people are isolated and have endured so much in recent years.

“People know that someone cares,” Mark explains. “They can talk to a counsellor on the phone which is great, but when I’ve visited them, they know who I am and feel more comfortable ringing someone they know. And they know I can come out and visit them again.”

Mark’s schedule is based on being at home in Dalby one week, and visiting remote properties the next week. He is always home on weekends to lead church services and share the preaching with his wife.

“It’s a challenge to be away from home, from Jo and our three children, but we knew this before we got involved with this ministry,” Mark says.

“Jo is 100 per cent behind this ministry, and it needs that for it to be successful. Otherwise it just won’t work.”

Jo, meantime, is kept busy running Dalby Corps, the Sunday school, writing a positive lifestyle course, expanding the Mainly Music program to nearby Chinchilla, and overseeing the Rural Hub and working on strategies to develop it further.

“I am used to Mark working away as he did this in the early days of our marriage, out harvesting with my dad,” Jo explains.

“I’m resilient too, and focus on God and trust in him for the ministry we are doing together.

“I also am energised when I have time to myself. The kids – Jacob, Hannah and Bethany – all pitch in, the corps is supportive and everyone works together. It’s fun!”

The future

Mark would like to see the Outback Flying Service taking more services, such as Moneycare, counselling, and legal assistance, to both remote properties and small towns.

“I’d also like to reach fly-in, fly-out workers in places like Roma, and see the Flying Service expand into central and country NSW,” he says.

“It is more costly to run a plane than a corps, but the two help each other and it’s a great mix. We are going to the people with outreach and evangelism, and this is the bottom line of our ministry.

“The [Dalby] corps is small but the ministry is big and, from our corps building and our office in the sky, it’s all about the ministry.” □



Simone Worthing is a writer for Pipeline and supplements



Whether it’s a chat on the verandah, a cuppa in the kitchen or a quick word on the airstrip, Captain Mark Bulow provides a vital spiritual link to residents in remote rural areas in his role with The Salvation Army’s Outback Flying Service. Photos: Shairon Paterson

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Breaking the mould



Major Paul Moulds says The Salvation Army couldn't ignore the asylum seekers in Nauru and Manus Island. "Where people are suffering, we are compelled to go."



BILL SIMPSON SPOKE TO MAJOR PAUL MOULDS ABOUT THE TOUGHEST CHALLENGE OF HIS SALVATION ARMY OFFICERSHIP ... HEADING UP THE ARMY'S WORK WITH ASYLUM SEEKERS IN NAURU AND MANUS ISLAND

For almost a quarter of a century, he sat in the gutters of Sydney's seedy Kings Cross desperately seeking to assist thousands of homeless kids. His workplace was the outdoor office of the drug and alcohol addicted, the pushers, prostitutes and pimps, and the underworld.

Despair and disappointment were a daily experience. But there were successes, too – young people reunited with families, freed from slavery to addiction, settled into their own housing, job training and, eventually, jobs.

In 2010, Major Paul Moulds and his wife, Major Robbin Moulds, were honoured with the Order of Australia for their work with homeless youth.

Paul Moulds – as a young

captain – loved his work with street kids because he had the power to offer them "freedom". He could do something positive about their problem. It was often dirty and desperate work, but it had good outcomes.

Today, it's a different story. The outcomes are largely out of his reach – and that savages his soul. But he knows that what he is doing has to be done and that he has to do it. His conscience wouldn't allow otherwise.

Fulfilling the need

It's his toughest job in 17 years of Salvation Army officership.

It's tough because he can't offer the people he is working with now the one thing they desire most. He can't offer them freedom. That, he says, is frustrating for a social

worker whose aim is the very best for those in his care.

Major Moulds is The Salvation Army Australia Eastern Territory Social Missions Director, working from Territorial Headquarters in Sydney's central business district.

He has recently concluded a six-month secondment to head the Army's work with asylum seekers in Nauru and Manus Island, where Robbin was working with him. He remains, however, heavily involved with the Army's Humanitarian Mission Services, which coordinates the work with asylum seekers, as a board member and official spokesperson.

The work is entirely funded by the Australian Government, which oversees the detention centres.

It's no surprise that Paul Moulds, although now an

administrator, tries to spend most of his time out of the office and with the asylum seekers in the regional processing centres. He is a sleeves-rolled-up-person.

Toiling alongside him at the centres has been a team of Salvation Army workers trying to make life a little better for people, many of whom have fled conflict and persecution in their own country, hoping for a better life in Australia.

Those in their care are what the media commonly refers to as "boat people"; "illegals".

They are what Major Moulds refers to as "our people" – people The Salvation Army was raised up to assist.

Controversial move

He is aware that a majority of Australians disagree with the concept of allowing asylum seekers to disembark from their leaky boats and be housed in Australian Government-funded detention centres until they can be processed for residency in our country.

He knows there are Salvationists among the dissenters. And he knows there are Salvationists who disagree with The Salvation Army providing assistance to the asylum seekers.

And he knows – and supports – The Salvation Army's objection to the Government's policy of mandatory detention and offshore processing of asylum seekers. He knows the Government knows of The Salvation Army's objection to its asylum-seeker policy.

But he knows – above everything else – that The Salvation Army "needs" to be there to do what it can to assist asylum seekers to press toward a better life.

"It's our [Salvation Army] DNA. We help people – and without prejudice. It's what we do. We can't ignore these people. They are 'our' people," he says.

He explains that assistance to asylum seekers is similar to The Salvation Army being on the front line during world conflicts.

"It is the same passion and motivation that leads our organisation to work with asylum seekers in Nauru and Manus Island.

"Where there is need and suffering, you will find The Salvation Army, whether it is caused by cyclone, war, poverty, illness or otherwise. We are not an organisation that just demonstrates and debates and discusses.

"Salvos have always been a people of action, who have been described as 'Christianity with its sleeves rolled up'. Where people are suffering, we are compelled to go. Our presence on Nauru and Manus Island does not mean that we have endorsed [government policy] or given it legitimacy, just as our presence on the front line serving tea and coffee and offering emotional support to our troops in times of war does not mean we support war or violence.

"But we cannot walk away from the vulnerable and do nothing. We must stand by asylum >>>

"OUR PRESENCE IN NAURU AND MANUS ISLAND DOES NOT MEAN THAT WE HAVE ENDORSED [GOVERNMENT POLICY] OR GIVEN IT LEGITIMACY, JUST AS OUR PRESENCE ON THE FRONT LINE SERVING TEA AND COFFEE AND OFFERING EMOTIONAL SUPPORT TO OUR TROOPS IN TIMES OF WAR DOES NOT MEAN WE SUPPORT WAR OR VIOLENCE. BUT WE CANNOT WALK AWAY FROM THE VULNERABLE AND DO NOTHING."

Q&a

PIPELINE'S **BILL SIMPSON** SPEAKS TO COMMISSIONER JAMES CONDON ABOUT THE SALVATION ARMY'S MISSION TO ASYLUM SEEKERS

BS: What did you think when Major Paul Moulds first suggested the idea of working with asylum seekers?

JC: Over the years, I have followed the plight of asylum seekers looking for a new way of life, with new hope, new freedom, new opportunities here in Australia. So when Paul first raised it with me, I saw it as something The Salvation Army could be involved in and saw it as having huge potential in terms of our mission. It seemed to me that this was an open door that we should walk through.

BS: Was it a hard or easy decision for you?

JC: No, it was never a hard decision. I discussed it with my colleagues on the Territorial Policy and Mission Council and it was unanimous that we move into this new area of mission.

BS: Did you have initial concerns? If so, what were those concerns?

JC: No, nothing readily comes to mind.

BS: Did you take into account that the majority of Australians do not want asylum seekers coming to Australia? If so, how did you reconcile that?

JC: That thought did cross my mind but I think, as I thought it through, there is a lot of misunderstanding regarding asylum seekers within the Australian community. I felt it important if we were going to take on this mission, that we clearly communicate our reasoning to the Australian public and in particular, we needed to communicate that did not mean we were aligning ourselves with the Australian Government or the Opposition's policy on offshore processing.

BS: There are, no doubt, Salvationists, who would be concerned about The Salvation Army assisting people seeking to enter Australia in this way. How do you answer them?

JC: I've had no negative responses from Salvationists about us assisting asylum seekers. If I did, I would take them back to [General] John Gowan's three-legged stool in terms of our mission of Saving Souls, Growing Saints and Serving Suffering Humanity. This certainly is a new initiative that focuses on serving suffering humanity.

BS: Have you had letters, etc., of complaint from the public - from Salvationists?

JC: No, I haven't personally received any letters or complaints. A small

fraction of our generous regular donors have asked how the offshore program is funded. We have advised them - as is public knowledge - this program is 100 per cent funded by the Australian Government and thus does not affect donations.

BS: Has our involvement affected the public's giving to The Salvation Army?

JC: No, if anything donations are up slightly year on year. Donations to The Salvation Army fluctuate from year to year based on many factors including the state of the economy and significant events like international natural disasters. We have no evidence to suggest our decision to assist people in offshore processing has had an effect on donations.

BS: Any other comment you wish to make?

JC: When I now hear first-hand of the stories of how we are able to move alongside people [asylum seekers] at a time in their life where they have lost hope and do not see a future, I'm so glad we are there, as The Salvation Army.

For more information about The Salvation Army's offshore mission, go to hms.salvos.org.au

"SALVOS HAVE ALWAYS BEEN A PEOPLE OF ACTION, WHO HAVE BEEN DESCRIBED AS 'CHRISTIANITY WITH ITS SLEEVES ROLLED UP'. WHERE PEOPLE ARE SUFFERING, WE ARE COMPELLED TO GO."



seekers in their time of uncertainty, vulnerability and isolation."

Despite how tough - and, at times, unpopular - the decision to be there was, he knew that one day The Salvation Army would go to where the asylum seekers were.

Salvationists in Australia had already, for a few years, been assisting a small group of asylum seekers to assimilate into our community. It was a small, but significant, first step. Some of them are now part of The Salvation Army team in Nauru and Manus Island.

"We were speaking at every social justice conference for years about helping asylum seekers. It was time that we did [help them]," he says.

Army equipped

Late last year, the Gillard government agreed to open detention centres in Nauru and Manus Island. It looked at a humanitarian assistance program for the inhabitants.

Major Moulds knew The Salvation Army was equipped to assist. He had a chat with the Australia Eastern Territory Commander, Commissioner James Condon. The commissioner agreed.

"Over the years, I have followed the plight of asylum seekers looking for a new way of life, with

new hope, new freedom and new opportunities here in Australia," Commissioner Condon told Pipeline. "So, when Paul first raised this with me, I saw it as something the Army could be involved in and saw it as having huge potential in terms of our mission."

Commissioner Condon wrote to the then Immigration Minister, Chris Bowen. There was an immediate response. Within days, Major Moulds was in Canberra talking with the minister. Two weeks later, in September 2012, The Salvation Army arrived on Nauru.

"The Nauru centre was not really prepared to receive people. But our people got involved from the start. Our people have been brilliant. They are making a difference," says Major Moulds.

They are helping with English classes, providing internet and phone services, running exercise programs, listening to and sometimes laughing with people who need their spirits lifted - doing whatever helps. The help program is being replicated in Manus Island (Papua New Guinea).

Major Paul Moulds and The Salvation Army continue to have concerns about some aspects of the detention centres, but are convinced of their need to be there for the sake of the asylum seekers.



Conditions in Nauru and Manus Island are basic but The Salvation Army is committed to the welfare of the asylum seekers.

Elevating the environment



Major DEAN SMITH issues a challenge to Christians to rethink their attitude towards the environment and explores the notion that the spiritual world and the physical world go hand in hand to achieve God's eternal purposes

Why are many Christians so ambivalent about the body and the material world? This is the question that has occupied me for well over 30 years and continues to direct much of my intellectual energy.

As I reflect upon my early formation within The Salvation Army, I think there was always within me a sense of disquiet at our "other-worldly" preoccupation with so little emphasis given to our life lived here and now in the material world. As an introvert, the beauty of the world has always been a significant means of grace for me, and while I could understand the logic of Christians emphasising the primacy of the soul and "our home in heaven", I found it hard to accept the other-

worldly flavour of much of the teaching I was receiving.

It is interesting to realise now that these formative years for me also happened to correspond with the rise of the environmental movement and the seismic cultural shifts of the 1960s and '70s. Yet tellingly, I have absolutely no memory of experiencing any real concern for the planet during that time. Certainly I have no memory of such things being addressed from the pulpit or in any other teaching forum. The environment was simply not on the radar. Being a good Christian and a good citizen was about spiritual and moral integrity and the world was simply a stage, albeit a temporary one, upon which concern for God and neighbour could be lived out.

But since my early years I have

gradually come to be increasingly concerned about the state of our environment and the future of the planet. Politicians argue about whether global warming is a reality while missing the point that we are trashing the planet for generations to come. In his book *God's Earth*, historian and former Catholic priest Paul Collins issues the following sober reflection on our generation's role in the ecological crisis: "It is perhaps odd for an historian to be writing a book about ecology. But it arises out of my conviction that those of us whose lives span the second half of the 20th century will be among the most despised and cursed generations in the history of humankind. The reason why we will be hated by our children's children and by those who come after them is simple: never before

have human beings exploited, damaged and degraded the earth to the extent that we have. Without regard for the future we have unconsciously rendered the earth less and less inhabitable for both our human future and that of other species of flora and fauna, many of which we have already driven to extinction."

In recent years there has been a rush by evangelical Christians to show their environmental credentials lest they be seen to be lagging in these stakes. As is sometimes the case, voices outside the Church have issued a prophetic word to the culture and those within the Church then scramble to keep up, searching for biblical and theological justification for a position that has long become mainstream and eminently sensible – our continued existence on the planet.

And it has to be acknowledged that environmentalism, once the preserve of "leftist greenies", has to a large degree become a mainstream position. There is a growing recognition that we can no longer ignore the planet. With ever-growing populations and dwindling resources, politicians are beginning to see that a vision of endless growth is no longer achievable in a finite world.

Why our ambivalence?

To return, though, to my initial question, "why are Christians so ambivalent about the body and the material world?" It would seem that there are a number of reasons for Christianity's worldly disinterest.

Firstly, there is the centrality given to the human species in the Judeo-Christian drama. The technical term for this position is anthropocentrism.

According to this quite narrow view, humankind is the purpose of the cosmos and God's ultimate plan of creation and redemption. Rather than being part of the natural order, we see ourselves as standing apart and masters of our domain.

If this is the position held then it is easy to see how certain attitudes can prevail. If the world and all that is in it is made for our enjoyment and purposes, this can easily lead – indeed >>>

Food waste statistic hard to digest

By ESTHER PINN

Almost 1.3 billion tonnes of food produced in the world for human consumption is lost or wasted every year, according to the United Nations Food and Agriculture Organisation.

The organisation also claims that one in every seven people in the world goes to bed hungry and more than 20,000 children under the age of five die every day from hunger.

World Environment Day, 5 June, coordinated by the United Nations Environment Programme (UNEP), is the largest global celebration for positive environmental action.

Since 1972, World Environment Day has grown to be one of the main vehicles for stimulating worldwide awareness about the environment and encouraging political attention and action.

With a growing international population and food waste increasing worldwide, the Food and Agriculture Organisation believes

the planet is struggling to provide enough resources to sustain the world's increasing population. The massive consumption of both renewable and non-renewable resources means resources are being exhausted causing loss of biodiversity, increasing pollution and ultimately contributing to climate change.

"Think.Save.Eat" is the theme for this year's World Environment Day. It's an anti-food waste and food loss campaign designed to challenge individuals, including Salvationists to reduce their food wastage footprint.

The purpose behind the theme is to encourage individuals to become aware of the environmental impact of their food choices, with the hope to empower them to make informed decisions. For example, UNEP encourages individuals to purchase foods that have minimal environmental impact, such as organic foods that do not use chemicals in the production process.

Mongolia has been named the host country for World Environment Day 2013 due to its increasing steps to address environmental challenges within their country such as introducing laws to decrease air pollution. Mongolia's President, Tsakhia Elbegdorj, was named as one of the six recipients of UNEP'S Champions of the Earth 2012 award for leadership that had a positive impact on the environment.

To get involved in World Environment Day, or to find out more, please visit: www.unep.org/wed/2010/english



has led – to the exploitation of the planet. Another reason for our ambivalence is the strongly dualistic strand within Christianity that is due to the influence of Greek thinking. According to one influential interpretation of Plato, there is a fundamental gulf that separates the real world from the world of shadows. The real world is unchanging while the world of shadows is a world of change and disintegration.

Because the soul belongs to the real world and the body to the world of shadows, the highest good for humans is to be found in contemplating the “higher” realm. In this scheme, the world of soul is real and the world of matter is not. While Christianity is the religion of the incarnation, and therefore by implication a religion of the body, it would seem that quite the opposite has been the prevailing view, with many Christians holding the belief that matter and the body are of little value.

Gnostic view

This dualistic tendency was reinforced by the Gnostics who believed that the material world was the creation of an inferior god and that the superior God is spiritual and is not the cause of the material world. According to this view, the divine spark in humans is captured within a material body and is only freed upon death. The focus of those in the know is to treat the body with the contempt it deserves, either by bringing it under control through ascetic practices or by libertarian practices.

There is clear evidence in the New Testament that Gnosticism did infiltrate and influence early Christians, with many rejecting the body and the material world.

Further, before Augustine was a Christian he was a Manichee and they, like the Gnostics, believed that the spiritual world was good and the material world bad. Of course, Augustine is famous as an important Christian father, but he is also known for his struggle with his sexuality and the sins of the flesh. It is not entirely obvious that Augustine ever resolved his anti-matter stance when he became a Christian. This is important when we realise that Augustine remains one of the most influential church fathers, particularly for evangelicals.

For the religion of the incarnation, which supposedly

“There is a growing recognition that we can no longer ignore the planet that we live on.”



celebrates the body and the material world, there is plenty of evidence that a sizeable number of Christians throughout the millennia have sought to flee from the world and give focus to the things of the spirit. This anti-materialist streak can be seen in the tendency of many evangelicals to emphasise the apocalyptic strain within the Bible.

According to the apocalyptic world view, the world is going to end in a particularly fiery cataclysm. This destruction will be a precursor to a new heaven and new earth. The implication of such a world view is that we need not concern ourselves too much with the world as it is. However, this is only one strand within the Bible. There is also another school of thought that focuses on the renewal and redemption of our present world. Paul, in Romans, certainly had a vision of the world being redeemed and renewed.

So while I am at times disturbed by the tradition’s failure to identify with the side of the ecologically minded, I am not entirely surprised given our unique history and the philosophical and theological influences that have come to bear

upon our traditions. However, I do think it is time we did some rethinking about our attitude to the body and the material world. There has been much scientific work published in the past 50 years that requires we give due attention to the state of our world and our underlying attitudes to it.

Theological shift

The good news is there are resources within our tradition that can help us realign our thinking with current environmental concerns.

The incarnational paradigm was reaffirmed at the council of Chalcedon in 451. In articulating the belief that the divine and human natures were united in the person of Jesus Christ, the Church went against the grain by acknowledging that matter really matters. This view stands in stark contrast with those of Platonic or Gnostic origin that place the spiritual world over the material world.

In the incarnation we are presented with a profound sacramental reality, an outward and visible sign and means of inner and spiritual grace. With the incarnation

at the centre of our world view, the body and the material world take on a new significance. Through Christ’s union with a human nature the entire created order is sanctified and destined with us for redemption.

Becoming sacramentally aware is, I believe, the key to thinking differently about the world and our embodied existence. In his book *Guide to the Sacraments*, John Macquarrie begins his exposition of the sacraments with a chapter entitled “A Sacramental Universe”.

Here he identifies that “perhaps the goal of all sacramentality and sacramental theology is to make the things of this world so transparent that in them and through them we know God’s presence and activity in our very midst, and so experience his grace”.

Genesis 1 first presents the credentials for the claim of a sacramental universe in its opening statement: “In the beginning when God created the heavens and the earth ... And God saw that it was good.” Paul Collins refers to the universe as the primary sacrament of God, and Jurgen Moltmann speaks of the universe as destined

to become the icon of God. To capture the sacramental nature of the world some theologians have referred to the world as the body of God. Such is the importance and status of the world to faith that, according to Thomas Berry, without a beautiful world, belief in God becomes less possible.

Making a stand

To speak of the world as a sacrament counters all the views that at worst, treat the world as evil, and at best, treat it as an encumbrance to all things spiritual.

The Psalms, in particular, witness to the fact that nature is a reliable source of God’s revelation. While in the early part of the 20th century Karl Barth’s emphasis on the transcendence of God and his rejection of natural theology is to be understood as a corrective to the excesses of the liberal theologians’ stress on the immanence of God, we find ourselves again in need of recovering the depth dimension or immanence of God in the world. Evangelicals in particular need to recover the notion of a sacramental universe. If we take this approach to sacramentality seriously, the

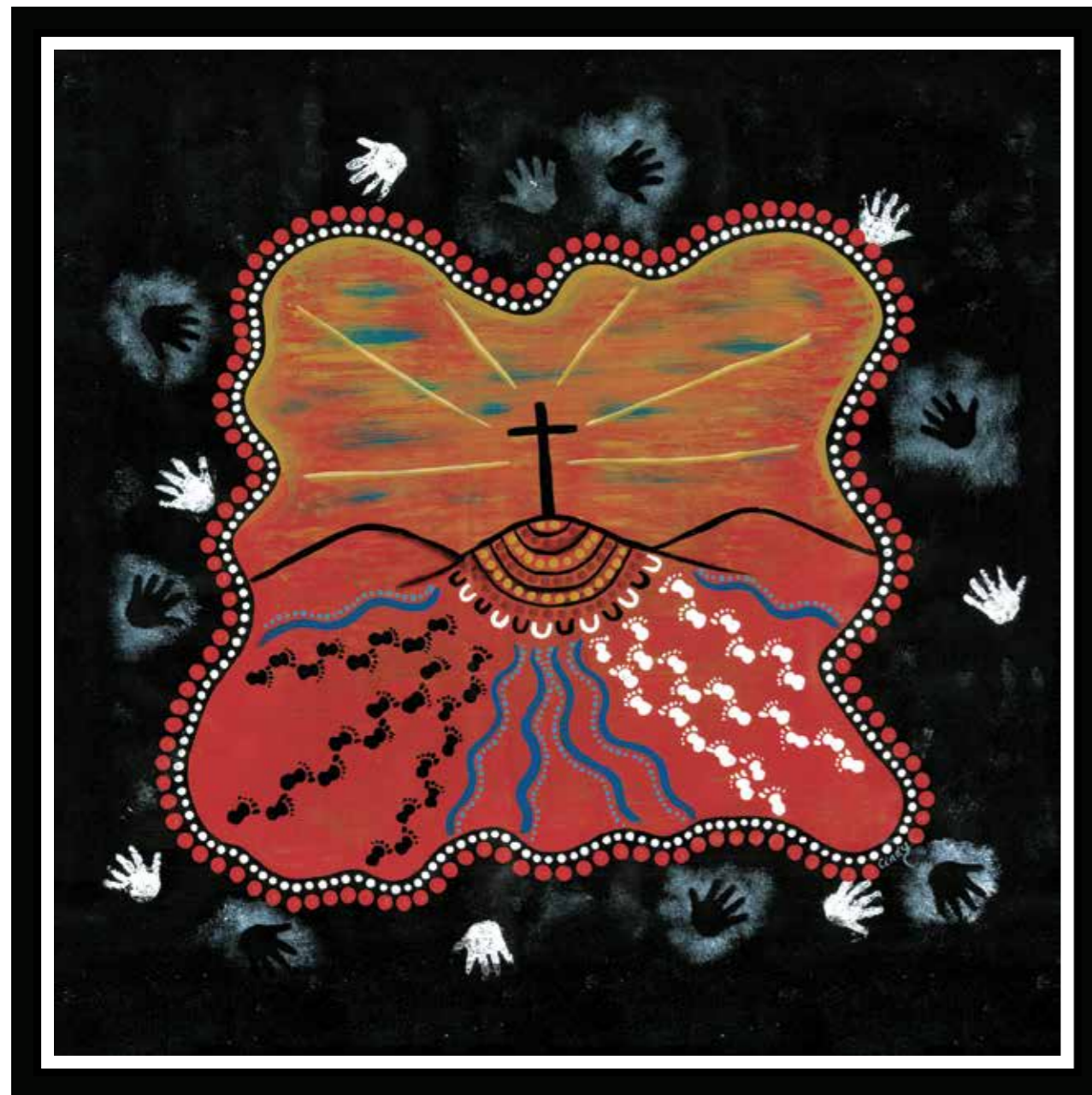
material world takes on a much more important status. It is not just a stop on our journey to heaven; it is not a place to be escaped. Rather, it is our home and with us is destined for redemption.

At a time when a concerted effort is required by governments of all persuasions and nationalities to make wise choices about the sustainability of our finite planet and its resources, Christians can have something important to contribute to the debate. With a renewed appreciation for the body and the material world we can lend our voice to the growing number being raised against the short-sighted exploitation of our planet. Is it conceivable that rather than cursing us for our failures to care for the world, our children and our children’s children will have cause to honour us for our stand on the side of the world?



Major Dean Smith is dean and head of theology at the School for Christian Studies, Booth College

We value the vision



Artist: CINDY ALSOP

Aboriginal & Torres Strait Islander
Community Appeal
7 July – 11 August 2013

without vision the people will perish Proverbs 29:18



mysalvos.org.au/indigenous

INDIGENOUS APPEAL CASTS BRIGHT NEW VISION

By SIMONE WORTHING

The theme for this year's Salvation Army Aboriginal and Torres Strait Islander Community Appeal, which runs from 7 July to 11 August, is "We Value The Vision".

The theme reflects that of NAIDOC week (National Aborigines and Islanders Day Observance Committee) which runs from 7-14 July and celebrates the 50th anniversary of the presentation of the Yirrkala Bark Petitions to Federal Parliament – petitions from the Yolngu people which helped shaped the nation's acknowledgment of Aboriginal people and their land rights.

"We, too, believe in the vision of a brighter future for the Aboriginal and Torres Strait Islander people in this nation," said Adrian Kistan, Australia Eastern Territorial Indigenous Ministry Coordinator.

"This comes when the people of God invest in and partner with Aboriginal and Torres Strait Islander people to make a difference in their lives."

Six DVDs will be shown in corps throughout the appeal. The DVDs highlight stories from the Aboriginal and Torres Strait Islander community, as well as showcase programs that will benefit from the appeal.

The first DVD includes a message from Australia Eastern Territorial Commander Commissioner James Condon and



snapshots of how last year's appeal strengthened indigenous ministry in Townsville, North Ipswich and Sydney.

The second DVD features Uncle Vince Ross, a Salvationist from the Australia Southern Territory and chairperson of The Salvation Army National Indigenous Reference Group, who has ministered to the Aboriginal and Torres Strait Islander people for more than 55 years.

The Guuma-li (which means "gathering place" in the local Gamilaroi language) playgroup for young mothers in Moree is the focus of the third DVD.

"We are helping young mums to see that God hasn't given up on them, neither have we, and their

future and that of their children, can still be bright," said Adrian.

The fourth DVD focuses on a new Salvation Army Family Store that recently opened in Yarrabah, 40km from Cairns. It is one of the poorest Aboriginal communities in regional Queensland.

"This is all built around relationships and trust, and enables us to look towards offering other opportunities to people in the future, such as traineeships, women's groups and support groups," explained Adrian.

The fifth DVD goes behind the scenes of the Outback Flying Service, based in Mt Isa, with Lieutenants Simon and Natalie Steele who are working with communities in remote areas of far north and western Queensland.

"We are supporting the work of the 'flying padres' as they visit isolated communities and host children at the annual camp at The Collaroy Centre on Sydney's northern beaches," said Adrian.

"At the camp children hear the gospel, learn that God has a plan and a future for them and return home changed."

The final DVD is a music montage and poem reading.

The financial goal for the appeal is \$100,000. Donations can be made through envelopes provided at the corps for the altar service on Sunday 11 August, or online until 30 June at mysalvos.org.au/indigenous

Lieutenants
Simon and
Natalie Steele
with a group of
children who
attended a
camp at The
Collaroy Centre.



Uncle Vince Ross (right) and his cousin Ian Kirby feature in the second DVD.

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soul food

Every Christian seems to have a favourite Bible verse that has either impacted them at one stage in their walk with Christ, or continues to encourage and nourish them on their spiritual journey. In this *Pipeline* column, selected people share their favourite piece of Scripture.

My Favourite Verse – Major Bruce Domrow

“The Lord’s Spirit has come to me, because he has chosen me to tell the good news to the poor. The Lord has sent me to announce freedom for prisoners, to give sight to the blind, to free everyone who suffers.” Luke 4:18 (*Contemporary English Version*).

This verse from Luke’s gospel caught my attention during the Self Denial Appeal earlier this year.

What is this good news for today?

Some people seem to spiritualise these verses to draw out the continuing good news. For instance, they claim that Jesus came to proclaim good news to the poor in spirit, freedom for those imprisoned by sin, sight to those who are spiritually blind and freedom for those who suffer because of sin.

Now there may be some validity to this, however, I think this text is also

about more tangible things.

The poor: In Christ’s era poor people were seen, by the religious elite, to be out of favour with God. However, Christ shares the good news with them, welcomes them into his kingdom and promotes them to the top of the table, as it were.

The poor people in our world need to hear the good news, and not just of the gospel. They also need to hear that the 20 per cent of people who control 80 per cent of the world’s wealth, will open their hands generously towards them.

The prisoners and the suffering: It was quite common for people in first century Palestine to suffer, or to be imprisoned, for reasons relating to marginalisation, politics, religion, ethnicity, poverty and dispossession of land. Jesus seems to be advocating for these injustices to be ended and these prisoners to be released.

Right on our doorstep we have asylum seekers being placed in detention centres. Seeking asylum is not a criminal offence, yet people are locked up and are suffering.

Christians should not be indifferent to victimisation, marginalisation, discrimination and racism. Christians should be advocating towards the ending of all injustices.

The blind: During the time of Christ’s ministry blind people were often seen to be sinners, or at least cursed by God. Jesus broke through this bigotry and proclaimed that the good news was equally available for them.

Christians should be supporting projects that bring health and healing to people in an endeavour to stem the tide of the 4100 children who die each day from severe diarrhoea as a result of poor sanitation and hygiene, as well as the 11,700 people who die every day from HIV/AIDS, tuberculosis and malaria.

I believe Christians must alleviate the plight of the poor, release from suffering and captivity those who are in these situations unjustly, and support projects that bring health, healing and equality to all, otherwise the good news we proclaim is not really that good after all!



HOW THE DISCIPLES DIED?

Most historians agree that all but one of Jesus’ disciples suffered and died a martyr’s death, even if we can’t be sure of the exact details or dates. **Lt Pete Brookshaw**, an officer of The Salvation Army Australia Southern Territory, currently serving as the officer at Palmerston Corps in the Northern Territory, compiled a list of the fates of the Apostles and several other important church figures of that time ...

James the apostle, the brother of John, was beheaded (44 AD).

Philip the apostle was stoned and crucified (54 AD).

Matthew the apostle was beheaded in Ethiopia (70 AD).

James the apostle, the son of Alphaeus, was stoned to death in Syria (60 AD).

Matthias the apostle, who replaced Judas as one of the 12 disciples, was stoned to death in Jerusalem (70 AD).

Andrew the apostle was crucified in Patras (70 AD).

Mark, the author of the gospel bearing his name, died by being dragged to death in Alexandria, Egypt, (64 AD).

Peter the apostle was crucified upside down in Rome (69 AD).

Paul the apostle was most probably beheaded in Rome, the same day Peter was crucified (69 AD).

Judas, also known as Thaddeus the apostle, was killed by arrows/javelins in Armenia (70 AD).

Bartholomew, also known as Nathanael, the apostle, was skinned alive and crucified in Armenia (70 AD).

Thomas died by being baked in an oven and pierced with spears in India (70 AD).

Luke, author of the Gospel of Luke, was hanged in Greece (93 AD).

Simon the Zealot was sawed in half in the Middle East (74 AD).

James, half-brother of Jesus, was thrown from a building, stoned and beaten in Jerusalem (62 AD).

Timothy (Paul’s mentoree) was stoned and beaten to death in Ephesus (80 AD).

Information sourced from www.petebrookshaw.com

Each month, *Pipeline* goes behind the scenes of Salvos Legal to bring you a story from the not-for-profit law firm owned and run by The Salvation Army. **MICHAEL ANGLIN** share the story of Florette, a refugee from West Africa who sought the help of Salvos Legal in her quest to bring her family to Australia

Florette arrived in Australia in June, 2012, after spending five years in a refugee camp in West Africa. She landed at Brisbane Airport not knowing anyone, but was greeted by the case worker who would help with her transition into Australian society.

I remember Florette telling me that the further away from the refugee camp she travelled the bigger the smile on her face. For her, anywhere was better than the refugee camp, yet, there was a lingering sadness as her mother, brother and four sisters were still there and she had no idea if or when they would be cleared to leave the camp.

Florette is university-educated. However, her courses were all completed in French, her native language, and until her course outlines were translated into English, she would have to make do with whatever job was available.

Florette recalled being taught English while at the refugee camp and of her desire to speak and write English fluently. She spent most of those five years attending English classes, reading English language books and newspapers and conversing with her English teachers. Apart from the fluid French accent, Florette's English was excellent.

Before contacting Salvos Legal, Florette had begun negotiations with immigration departments to find out what was happening with her mother and siblings. She had done some groundwork but I assured Florette that I would do my best to assist her further.

I helped finalise some letters she had written to the Australian Embassy and provided her with some advice regarding the migration process and the timeframes for new arrivals following processing by the United Nations High Commissioner for Refugees (UNHCR) and the Department of Immigration and Citizenship (DIAC).

Migration maze

Every fortnight, without fail, Florette would drop by the office to provide an update on her family. One day, she came to my office with tears in her eyes.

Her mother, brother and all but one sister were cleared to fly out to Australia. Amid the happiness that progress was being made, she was devastated to discover that one sister would be left behind, as

someone else had been given her spot.

I asked Florette if she was certain her sister had passed her medical, had received word from UNHCR and DIAC, that she was cleared to travel. Florette answered yes to those questions. Florette could not understand how someone who was not even related to her could fly with the rest of her family while one sister remained behind. Was there some mixup? How could they have gotten it so wrong?

I did not know the answers at the time but reassured Florette that I would provide as much assistance in trying to find out what had happened.

Florette then asked me to proofread a letter she had again written to the Australian Embassy seeking answers. So I emailed the embassy.

Florette left the office feeling sad but was also relieved that her mother would be in Australia soon.

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I was certain I would see Florette in a fortnight. She always stopped by to provide me with an update. However, a fortnight passed and I did not see her.

One day in October, I received a telephone call from our receptionist who told me that there was a client waiting in the lobby. As I quickly walked to the front of the building, I heard a bit of chatter and laughter coming from the reception area. As I rounded the last corner, I saw a very familiar face and other people I had never seen before, but the uncanny resemblance gave them all away.

There was Florette standing with a huge grin on her face, and behind her were her mother, her brother and her three sisters. Their faces all lit up, as did mine. It were as if I had known them all along.

Florette had brought her family, who had arrived in Australia only days earlier, to see me. They all wanted to thank me for helping Florette navigate the migration maze.

I ushered them into the conference room; my office would not be big enough for us all, and watched them all with smiles on their faces as they told me their stories.

They spoke of the dark years and the sad moments; of children being born and people dying in the refugee camps; of despair, of excitement at the news that someone was granted a visa to travel away from the dread.

We sat there and chatted like long-lost friends. Florette's mother looked on in amazement as her children conversed easily and fluently in English and quickly switched to French when speaking to her. In her well-spoken but carefully thought out words, Florette's mother said, "I still find it easy to speak in French. But I will be just as good as they are with my English!"

Ongoing relationship

In all this I still needed to know what was happening with the other sister. When was she travelling? Did the other woman travel with the family? Where is she now? When is the remaining sister scheduled to arrive? Had they heard from her recently? How is she?

Christmas came and went and so did the New Year and I had not heard anything from Florette. I thought she might have gone away for the holidays with the rest of her family. In Mid-January, Florette came to see me to let me know that she was keeping in touch with her sister and that they were confident she would join the rest of the family soon.

On the first day of February, I received a text

message that said it all: "... just to let you know my sister will be here on Tuesday. She received a call from Immigration yesterday. A big, big thanks. Good day."

The news the rest of the family was waiting for had finally come through. They would all be together again. The following Tuesday came and went and I heard nothing from Florette. This time I was not concerned. I just knew they were spending as much time trying to catch up on the many months they were apart.

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When Florette finally came to see me, her sister stood next to her and with the familiar smile, her sister reached out her hand and said, "I would like to thank you." It could not have been any better. I jokingly asked what had taken her so long to come and see me. She responded that she was suffering from jet lag and spent the first week trying to catch up on some well deserved sleep. We had a good laugh as we sat down to chat about her new home.

We do what we do not for the thanks but because we are making a difference.



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A pragmatic history

The Salvation Army has never indulged in giant cathedrals or religious shrines. Its attitude to real estate is epitomised in the historic use of a heritage mansion in Sydney's inner west. **Major DAVID WOODBURY** looks at its many and varied uses over the years

Part of a 240-acre farming land grant to Captain Thomas Rowley, an adjutant of the New South Wales Corps, by Governor King in 1803, was to become the site for Salvation Army ministry that stretches back more than 100 years.

The heritage-listed complex in Cambridge Street, Stanmore, still stands as a testament to the vision of our pioneers and a reminder that The Salvation Army has always embraced functionality and adaptability in its approach to the occupancy of property.

The varied use of the complex epitomises The Salvation Army's pragmatic attitude to real estate and its acceptance of change.

The building, now used as a centre for The Salvation Army School for Leadership Training, has a rich and varied history. Located at Stanmore, in Sydney's inner-west, it has been known by various names during its lifetime.

Built in 1872 by William Henry Paling, an early musician, composer and philanthropist, it has been home to a number of important people, including

two former NSW premiers – Sir Henry Parkes and Alexander Stuart.

Purchased by The Salvation Army in 1900 as a women's rescue home and originally known as The Anchorage, it served as a refuge for women addicted to drugs, such as opium or alcohol, or working as prostitutes on the streets of Sydney.

Laundry facilities were incorporated in the design of the home as women were encouraged to work as part of their rehabilitation as well as assisting to finance the establishment.

Its purchase and opening aroused a great deal of interest, not only among the residents of Sydney, but also the wider Salvation Army with Mrs Booth, wife of the Chief of Staff, Bramwell Booth, coming from England to open the centre.

Girls refuge

The *Sydney Morning Herald* of Tuesday 30 January 1900 gave a picturesque overview of the centre which was to be officially opened that day. "The home, which is the first freehold property in New South Wales to be acquired by

The Salvation Army for rescue work, is situated in spacious grounds extending from Cambridge Street to Harrow Road, Stanmore. New buildings have been erected for the purpose of carrying on the laundry work, whilst in the original building accommodation has been provided for 15 inmates. The dormitories are comfortably furnished, and a spacious dining hall has been provided overlooking a cool and inviting garden."

Most of the clients were either addicted to drugs or working as prostitutes on the streets. A 1903 edition of *The War Cry* gave some insight into the situation of those women within the care of The Salvation Army: "These homes are adapted for the girls who, for the most part, are wanton ... it is sad to recall that from fourteen to eighteen years is a very common age to find young girls in brothels, opium dens, and in some cases, paramours of Chinamen. The principal and most comprehensive cause of this wholesale degradation is that parents leave the fear of God out of their children's training. They grow up to think of dress, fashion, amusement

and are permitted to cultivate habits and companionships that are at the root of their ruin. The girl that grows up indolent, wilful and addicted to novel-reading, dancing and gaiety, has already begun to tread the slippery pathway that leads so many to destruction."

It was obvious the opening was a significant event for an organisation that was less than 20 years old, and included among the attendees noted politicians and distinguished citizens from around Sydney.

The Sydney Morning Herald, Wednesday 31 January 1900, reported the official opening: "At the rear of the main building a marquee capable of holding 700 or 800 people had been erected, and under this canvas the formal portion of the proceedings took place. Colonel Hoskins presided and he was supported on the platform by the Premier and Mrs Booth, also Mr TS Hawthorne, MLA. The proceedings were opened with devotional exercises, after which Colonel Hoskins outlined the work that was being accomplished by the Army in all parts of the world."

Training venue

Over the years the centre served many areas of ministry from a refuge for prostitutes wanting to change their lifestyle to a women's industrial home for young female offenders and women on probation. Tasks such as sewing and making bags for flour were often part of the rehabilitation program.

A significant change in the role of the complex occurred in 1969 when it became a haven for children from home environments that were impacted by poverty, drugs, alcohol and sexual abuse, or parents who simply could not cope with family responsibilities.

With an official change in government policy the complex once again changed to become a hostel for female students in 1987.

On 29 October 1988 the building embraced a new role as the Centre for

(Right) Girls from the Stanmore Girls Home learn a Bible verse; (below) Major Leona Schultz, matron of the girls home at Stanmore, with one of the children.



Front view of the refurbished Lodge.



Interior of the informal fellowship area at The Lodge.

Officers' Further Training, with Captain Graham Hyslop as Principal. On 14 January 1993 the name was changed to the Centre for Salvation Army Leadership Training (SALT) and on 12 January 1995 it assumed its current title as the School for Leadership Training when it became part of the College of Further Education.

Training courses and retreats became very much part of the day-to-day role of the complex and in 2007 a complete refurbishment was completed giving the school greater flexibility and expanding its accommodation facilities.

Modern lecture rooms and motel-style accommodation now blend with the Victorian architecture and furnishings to give the school a unique and intimate ambience amid the tranquil gardens.

Like many social complexes owned by The Salvation Army, the mansion in Cambridge Street, Stanmore, has served as a centre of effective ministry throughout its lifetime in a variety of roles, often reflecting the changing needs of the community and the adaptability and pragmatism of the organisation.



Major David Woodbury is *Pipeline's* founding editor



What would Jesus view?

With Pipeline culture writer Mark Hadley



Leonardo DiCaprio, Carey Mulligan and Joel Edgerton star in the fifth remake of *The Great Gatsby*.

The Great Gatsby

RATING: M
RELEASE DATE: 30 May

The *Great Gatsby* is told from the perspective of Nick Carraway, a young World War I veteran played by Toby Maguire who's moved to Long Island in search of the new America. His cousin Daisy (Carey Mulligan) introduces him to a world of ease and expectation populated by figures like her discriminating husband Tom (Joel Edgerton) and her professionally bored friend Jordan (Elizabeth Debicki).

Like strings of pearls, their privileges eventually lead them to the mysterious Jay Gatsby, an intense and outlandish millionaire personified by Leonardo DiCaprio. As Nick is drawn deeper into Gatsby's world, he realises his new-found friend is obsessed with Daisy. In fact, his constant displays of excess are calculated to lead her back to his door.

But this is more than an attempt to renew an old love affair. Gatsby is attempting to remake himself and Daisy is

the epitome of his dream. But will his rude awakening to reality crush his ambition or reveal the diamond within?

Hollywood returns to *The Great Gatsby* as regularly as it retells the "American Dream". This is the fifth film since 1926. It is the quintessential rise of the battler because Gatsby's roots actually grow out of seedier ground than his high society neighbours. But on another level it's a sober reminder that the American Dream regularly drifts out of reach. Confronting Gatsby's desire for his wife, Tom tells him: "We were born different from you. It's in our blood ... Nothing that you do or dream up can ever change that."

And that's exactly the sentiment a modern audience would want Gatsby to triumph over. Since the time we could turn on a TV we've been raised on the inherent equality of all people, and director Baz Luhrmann's *Gatsby* is determined to remake himself.

Yet we often forget that our right to be treated equally doesn't mean we have the power to choose our destiny.

DiCaprio says he wanted to play the film's hero because he was drawn to "... the idea of a man who came from absolutely nothing, who created himself solely from his own imagination".

But the true foundation of our equality is that we're equally unable to grasp our dreams. *The Great Gatsby* shows breeding is no sign of refinement and money no sure foundation for life, be it old or new. And its tragic conclusion demonstrates that even Jay's love is no guarantee of happiness.

If there's a Gatsby in the Bible then it has to be the rich young ruler. He comes to Jesus with riches to spare and consumed by the need to live a loving life, but no confidence he has God's approval. Jesus tells him it's because he's fixed his heart on the wrong god: "Go, sell your possessions and give to the poor, and you will have treasure in Heaven. Then come, follow me." (Matthew 19:21).

The Great Gatsby might persuade today's viewers that the first half of Jesus' instructions make sense, because we're still enamoured by DiCaprio's self-made man. It's the second half that will prove the most troublesome.

We Steal Secrets

RATING: M
RELEASE DATE: 12 June

We Steal Secrets is the story of Julian Assange and the rise of his WikiLeaks website.



We *Steal Secrets* is an ironic title for a documentary that's actually about our struggle to know what is really true. It delves into the history of WikiLeaks, a secret-busting website. But it turns out telling truth from fiction is harder than anyone imagined.

Julian Assange, an Australian-born computer hacker turned activist, established WikiLeaks in 2006 as an instrument of free speech. Whistleblowers could upload secrets from anywhere in the world without complete anonymity.

In 2010, the perfect information storm developed. Private Bradley Manning provided WikiLeaks with history's biggest leak of classified documents - Pentagon papers including records about assassination squads, hushed-up civilian casualties and a video showing a helicopter gunship shooting journalists.

What follows is a bizarre account of the US Government's attempts to shut down WikiLeaks, the sudden prosecution

of Assange on rape charges in Sweden and his eventual flight to an Ecuadorian Embassy where he resides to this day. The question is, how much of this is the persecution of a free speech advocate, and how much the failings of one man?

We Steal Secrets offers no final judgment because its makers, like us, cannot be sure. However, they conclude with the words of atheist Carl Sagan: "In all this vastness there is no hint that help will come from elsewhere to save us. It's up to us."

But surely WikiLeaks proves that's no solution? The dawn of the computer age may mean injustice can be more easily exposed than ever before. The documentary's title is taken from the director of the US National Security Agency who reflects on how difficult his job has become: "Let me be very candid. We steal secrets. We steal other nation's secrets. One cannot do that above board and be very successful for a very long period of time."

However, there's another side to this uninhibited flow of information. Everything is now so accessible that it is literally becoming impossible to make sense of the facts at our disposal.

Clearly WikiLeaks and its creator have done provocative things, but Assange's story is so mixed up in the scandal that surrounds these achievements that it's also hard to recognise the truth anymore. We have the information but we simply don't have the ability to weigh its relevance and judge good from evil.

God, on the other hand, promises to deliver justice by weighing the people behind the facts: "I the Lord search the heart and examine the mind, to reward each person according to their conduct, according to what their deeds deserve," (Jeremiah 17:10).

No general or hacker can evade that gaze -nor us, for that matter. But equally, if God has purified our heart we don't have to fear anything the internet might reveal.

Hub idea helps Queensland find

The hub concept has been operating now for almost two years. **Major BETH TWIVEY** shares some of her thoughts and experiences as a team leader

The hub concept introduced to the territory almost two years ago is really just a case of commonsense, says Northern (Queensland) Hub team leader Major Beth Twivey.

Really, it brings together the various expressions of The Salvation Army in a way in which the community thought always existed, she says.

“For example, people walk into Salvos Stores and think they can find out about any Salvation Army service. This hasn’t always been the case because we haven’t always been great at communicating with one another. But it should be the case.

“Under the hub concept, staff at every Salvation Army expression need to have information to guide people to whatever service they require.”

The Northern Queensland Hub has been operating since the beginning of last year. It covers an area from Ayr in the south to Ingham in the north, Charters Towers in the west and Townsville in the east.

Palm Island and Magnetic Island are being considered as future areas for the hub.

Expressions of Salvation Army work within the hub include five corps (churches), three Family Stores, three Salvos Stores, two Community Welfare Centres, two Recovery Services (addiction counselling) centres – outpatient service for women and residential service for men and women – as well as Communications and Public Relations office, Courts and Prisons Chaplaincy, Emergency Services, Red Shield Defence Services, Moneycare, Indigenous Engagement Service and Home Energy Saver Scheme.

Timely move

Seventeen representatives covering the various expressions make up the hub leadership team. Seven members form a strategic policy team, selected for gifts in particular areas such as prayer, evangelism and stewardship.

Major Twivey and husband David



A group of Northern (Queensland) Hub leaders before a team meeting at Salvos Stores. Majors Beth and David Twivey are on the left.

The Hub Vision statement

Unify all expressions of The Salvation Army in defined missional areas, supported by local front-line leadership for holistic mission

are team leaders of Townsville Riverway Recovery Mission, which includes a corps and addictions treatment centre for men and women.

They arrived in Townsville for new officer appointments in January, 2012. The first meeting of the hub had already been arranged. It was held one week after their arrival.

“But that was good,” she says. “There were other Salvation Army personnel arriving for new appointments in other expressions (services).

“So, within a week, we were finding out about every expression of Salvation Army work in the hub area.

“I think that was an advantage for us.

From the beginning, we have endeavoured to promote unity across The Salvation Army expressions; a sense of we are all in this together.

“I think that we in The Salvation Army everywhere should have always been doing this, anyway. But we haven’t. Other issues have crowded out that concept.

“My view is that it needs to be a relational experience. We need to get to know each other better; to know what each of us provides and how we can assist each other.

“We need to champion each other.

“The community thinks that is how we operate. But we haven’t always.

“Now, in our hub, Moneycare, which

true north

7 MISSION PRIORITIES

1. A territory marked by prayer and holiness
2. Our whole territory, in every place, involved in evangelism
3. Corps – healthy and multiplying
4. Our people equipped and empowered to serve the world
5. The territory passionate about bringing children to Jesus
6. Youth trained and sent out to frontline mission
7. Significant increase of new soldiers and officers

has a financial counsellor, has a far better idea of The Salvation Army, as a whole. They were aware, in a smaller way, about where they might be able to help. Now, their horizon has increased.

“Recovery Services had a bus out of action. Before, they had to hire a bus, costing \$800-\$900. Now, they have a relationship with another Salvation Army expression which is able to provide a replacement bus for the cost of the petrol.”

Common purpose

A picnic day involving expression leaders, paid staff and volunteers has already been held, as well as a combined event to bring together members of each corps congregation as part of the hub concept.

“It’s pretty simple,” Major Twivey says. “But, for some reason, this sharing of resources wasn’t happening. I think that sharing resources is a key. Unity is also a key.

“The hub is based on being unified around a common purpose. It’s not a new message. It’s just been rewrapped for us and we are excited about it as we offer freedom through community, action and faith.

“It’s about serving God and serving the community as The Salvation Army.

“Yes, I am enthusiastic about the hub concept.

“I don’t see it as an additional job. I think it’s definitely the way to go for The Salvation Army.

“We are all in this together.”

FREEDOM STORIES

Corps and centres are encouraged to send reports of changed lives under the heading of Freedom Stories. Here are the latest reports. ...



Greater Liverpool

Palm Sunday proved to be a wonderful time of celebration at Greater Liverpool. Palm leaves placed on the floor created the atmosphere as the story of Jesus’ entry into Jerusalem was read. People were invited to open their hearts to the King of Kings, celebrate, rejoice and look towards Easter and the Holy Week. As the Word was brought, two beautiful things blessed the house. A young boy from Sierra Leone – orphaned and living with his grandmother and sisters, and embraced by his church family – came forward first, followed by a man from the newly commenced Miller Mission. God is alive and well at Greater Liverpool and we look forward to the discipleship journey for these people. – Major Belinda Spicer

Rural Chaplains (Far North West NSW)

Not long after we commenced our outback ministry in 2009, we met a couple in a small village who invited us to visit regularly. Geoff was not Christian and had no interest in finding out more. But he did need friendship. We called at their home for a cuppa whenever we could and they attended The Salvation Army Bush Mission concerts. They sometimes asked us for assistance with fuel for borrowed vehicles, food for themselves and help with items for an elderly lady they took into their home as a favour for someone. Geoff passed away very unexpectedly and Isobel asked us to do the funeral. She said we were the only “chaplains” he had taken a shine to and that after one Bush Mission said that maybe there was something to this “God thing” after all. After the funeral, we gave Isobel a brand new Bible and maintained

our visits. She moved to the city to be near her family, but we kept in contact. She told us that when walking through a park one day, she came across a church group having a craft day and as a result was invited to their church. Having always believed in the saving power of Jesus, she made some very tentative contact with the local church and now after almost two years has found her niche. She is now assured of her own faith and trust in God. She is more at peace with her situation and ready to move into a brighter future.

– Envoys Lloyd and Vicki Graham

From the Sally Truck

As I was packing up after the Canberra Show Exhibition, I went to the front of the truck to unplug power and saw a man struggling at the face painting table. As I helped him get his bag onto his back, he passed out. I was able to catch him and help him to a seat. He came around quickly. I offered him a drink. It was then that I realised he was profoundly deaf. He was so grateful to the Salvos. He kept pointing to my Red Shield pocket and signing “thank you.” I have a little bit of experience in communicating with the deaf from my former life as a teacher. We shared basic sign language. He was from a big family which didn’t accept his deafness. He shared his pain at being rejected by his family. It was an amazing experience for me because although I studied Auslan 15 years ago, I never really had a chance to use it until this moment. – Penni Roden

KALBAR RETIREES FULFIL HEART FOR MISSION

By ESTHER PINN

While many retirees often choose to take luxury holidays or catch up on a lifetime's worth of reading, Salvationists Allan and Elsa Stibbe decided on a different approach.

The Stibbes, who attend The Salvation Army's Kalbar Corps in south-east Queensland, have nurtured a heart for mission, so on retirement they packed their bags and headed to India on a four-month trip to serve the Lord.

"It's a desire I've had for many years to go and do some sort of mission work and give something back to society," shares Elsa.

Setting off in early November last year, the Stibbes spent the next 16 weeks working at Mukti Mission, a refuge for women and children in Kedagon which is 90 minutes from the city of Pune in India's central west.

The mission offers spiritual, emotional and physical help to those who come from abusive and impoverished lifestyle situations. Mukti Mission includes a hospital, dairy farm, aged care home, 14 children's family homes, schools and a church that holds up to 1000 people.

Carrying about 36 kilograms of medical equipment, Elsa says clearing customs at Delhi airport was as straightforward as walking through her own front door. Expecting to be stopped, Elsa was overwhelmed by God's blessing over the situation and the many more that came throughout the trip.

Having trained in podiatry and massage at a TAFE college in Brisbane, Elsa spent the majority of her time at the mission working in the hospital as a podiatrist, treating patients from babies to 93-year-olds. Elsa also spent time teaching young women podiatry care at the mission.

Working in aged care for about 20 years, Elsa says the work at the mission came naturally. She tells a story where a man visited the hospital while at a conference at Mukti and was overwhelmed with emotion and humbled by

Elsa's simple act of washing and massaging women's feet.

Alongside her podiatry work, Elsa worked in the mission's nursery, aged care facility and also gave cleaning advice to the staff at Mukti.

Allan suffered from a bout of typhoid while at Mukti but didn't let the illness slow him down. A farmer by trade, Allan helped run the dairy farm at the mission, taught the staff farm and maintenance work, including fencing, and purchased tools for the mission from donations provided by people back in Australia.

Sharing Christ's love

Along with their practical work, both Elsa and Allan were given many opportunities to share the love of Christ through running devotions and ministry opportunities that arose.

"Even though they [the people at Mukti] are disadvantaged, they could see the love of Christ shining through which made it so easy to share with people there," explains Elsa.

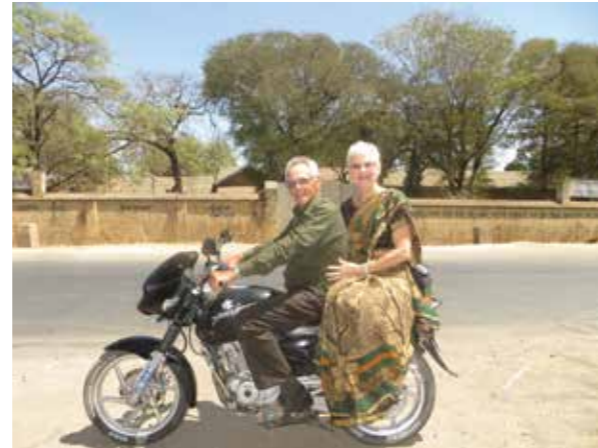
As well as ministering to the people at the mission, Elsa shares how she left Mukti spiritually impacted herself.

"In the mission, they love Jesus so much. The children walk around singing hymns. If you were to walk into the mission with little faith, you would not walk out the same person. It's going to be strengthened so much because the Holy Spirit is in that place. You could feel the presence of the Holy Spirit there."

Without the support of Kalbar Corps and their local community, Elsa says their mission trip would have been impossible.

"Even though they didn't go to India, without their support and prayers we couldn't have gone. It's basically the community that goes. Without their support, you can't do it."

Elsa and Allan also visited The Salvation Army in Pune and shared with the corps about their experiences of working at Mukti Mission.



Queensland Salvationists Allan and Elsa Stibbe decided to begin their retirement years by serving the Lord in India, where they used their gifts to help at Mukti Mission for four months.

Long wait worth it as Munns treated to a warm Aussie-style welcome

By ESTHER PINN

Colonels Richard and Janet Munn have arrived in Sydney to take up their new appointments as Chief Secretary and Territorial Secretary for Women's Ministries, respectively, for The Salvation Army Australia Eastern Territory.

After a few delays with their visas being processed, the Munns were welcomed at a morning tea on 9 May at the Army's territorial headquarters.

"We've been waiting for this day for quite some weeks, but we're glad that the Munns have finally arrived and we have the pleasure and privilege of welcoming them," said Commissioner Jan Condon on behalf of the territory.

In a light-hearted speech, Commissioner Condon introduced the Munns to the Australian way of life by giving them a number of souvenir gifts. Holding mini boomerangs and wearing hat umbrellas, the Munns looked quite at home at the morning tea.

Commissioner Condon also presented Colonel Janet with a bunch of flowers for Mother's Day. The Munns' two adult children live in the United States.

Peter Alward, Territorial General Property Manager, then spoke on behalf of the Australia Eastern Territory's employees. He welcomed the Munns and



Colonels Richard and Janet Munn are looking forward to serving the Lord in Australia.

spoke of the responsibility employees have to humbly serve the territory.

In response, Colonel Richard shared how God had spoken clearly to him about having a servant heart in his new position. "You [the territory's employees] are offering to serve us," he said.

"Well I'd like to say I'm batting it right back to you. That is a high value for me ... I'm committed to humility, simplicity and integrity."

Colonel Janet then spoke about the challenges of familiarising herself with a new culture, lifestyle and job.

She concluded by issuing a challenge to the audience to be agents of transformation.

The welcome finished with a prayer by Commissioner Condon. An official public welcome for the Munns will be held on Sunday, 23 June at Hurstville Corps in Sydney.



Commissioner Jan Condon chaired proceedings at the official welcome.



In a light-hearted moment, the Munns were presented with various gifts, including umbrella hats, to help them get through their time in Australia. Photos: Shairon Paterson

New Zealand hosts tri-territorial heritage conference

Maori history, music archives, digitising and electronics were just some of the topics covered in the recent Tri-Territorial Heritage and Archives conference which took place at The Salvation Army Training College in Upper Hutt, New Zealand, on 9-13 April.

Four delegates represented the Australia Eastern Territory



Delegates who attended the Tri-Territorial Heritage and Archives conference at Upper Hutt, New Zealand, in April.

– Major Reta Brown, Coordinator for Heritage Preservation at The Salvation Army Heritage Centre in Sydney; Envoy George Hazell, Consultant for Heritage Preservation; and Corps Sergeant Major Garth and Rachael Hentzschel who attend the Wynnum Corps in Brisbane and are members of The Salvation Army Historical Society.

The Australia Southern and New Zealand, Fiji and Tonga territories were also represented.

In addition to relevant lectures and workshops from local and guest speakers, delegates also visited a range of archive centres including Archives New Zealand, Wellington City Archives, Lower Hutt City Archives and the New Zealand Defence Force Archives.

“Each territory was also given the opportunity to present a report on their centres, including the challenges we face,” said Major Brown.

“We also had very practical sessions on uniforms and textile conservatives, and two staff from Te Papa Museum shared some very practical information on the preservation of textiles.”

Lynn Campbell from the Christchurch Art Gallery spoke to delegates about disaster preparedness and rescuing artifacts during a disaster, based on their experience during the Christchurch earthquakes.

Local officers commissioned at Sydney Korean Corps

The Sydney Korean Corps recently celebrated the commissioning of nine local officers under the leadership of corps officers Majors Hansang Lee and Seongeun Heo.

The junior timbrel brigade contributed to the celebration and the corps brass band praised God through their band messages.

The visit from Commissioners James and Jan Condon, territorial leaders, added to the atmosphere of joy and thankfulness. Commissioner Jan Condon gave a message, challenging the Sydney Korean Corps to use “what is in our hands” to serve God.

Commissioner James Condon shared the message from the book of Luke. “As it is easy to miss seeing someone in our physical lives, it is also possible to miss seeing Jesus in our spiritual lives,” he said.

Commissioner James Condon reminded the congregation that although we may not see Jesus on our journey, he is in fact walking with us.

Captain Hannah Ahn and Major Hwanki Kim led prayers.

“We praise God for what he is doing in the Sydney Korean Corps. We commit the nine local officers to him and pray that he will equip them to further expand his Kingdom,” said Commissioner Condon.



Commissioners James and Jan Condon (centre) with the corps officers and the nine new local officers commissioned at the Sydney Korean Corps.

Men challenged on officer retreat

The male officers from the Newcastle & Central NSW Division recently took advantage of a weekend away at The Collaroy Centre for “spiritual growth, fellowship, fun and ‘blokeiness’”, said Envoy Lucas Cairns, Divisional Youth Secretary.

Lieutenant-Colonel David Godkin, Territorial Secretary for Personnel, led the group of 17 men, challenging them on topics including passion, submission, conforming and purity.

The men also enjoyed watching football, sharing meals and testing

their strength on the flying fox.

“A huge ‘thank you’ to Gavin [Major Gavin Watts, Divisional Commander] for investing in this weekend, and to David for encouraging and challenging us to be men of God,” said Envoy Cairns.

New bus opens doors to service in St Marys community



Salvos Stores chief executive officer Neville Barrett hands over the keys to the 25-seater bus to St Marys Corps officer Major Tony DeTommaso in front of staff and corps members.

By ESTHER PINN

Salvos Stores has generously donated a 25-seater bus to St Marys Corps in Sydney to assist with local community work. More than 30 people, including Salvos Stores staff and corps members, attended a special event on 23 April to celebrate the handover of the vehicle.

The 2006 Mitsubishi Rosa will replace a 25-year-old Toyota Coaster.

Over the past 25 years, St Marys Corps has used the bus to transport hundreds of children to Salvation Army events including SAGALA, special camps at The Collaroy Centre on Sydney’s Northern

Beaches and interstate, and to Christmas parties for children with special needs. It has also been used to transport many corps members to Sunday church services and other social activities.

“A bus has always been an integral part of The Salvation Army’s community work in the area,” said Major Tony DeTommaso, St Marys Corps Officer. Major DeTommaso hopes the new bus will not only continue the ministry of the corps, but will see more people find Christ through the simple act of transport.

“We look forward to many years of service with this great community bus, travelling all through town, helping people find freedom,” he said.

Neville Barrett, chief executive officer of Salvos Stores, said his staff were excited to be able to help St Marys Corps in such a practical way.

“This bus is the spirit of Salvos Stores and The Salvation Army together and shows what we can do: one Army, one mission, one message,” he said.

“This bus, I know, will do many things. It will transport happiness; it will transport some to salvation; it will transport some to transformation.

“We’re really excited about this happening because our store members don’t get to see a lot of the work done. Now they can look at a bus and say, ‘we funded that’.”

Family Place hosts children’s literary circus

Communities for Children, in partnership with several local support agencies, hosted a “Literacy Circus” at The Family Place, part of The Salvation Army’s Life Community Mission, Slacks Creek, last month.

The event, part of celebrations of Under 8s Week, attracted almost 600 people from the local community including Logan Mayor, Pam Parker, who took the opportunity to read and sing to the children and their families.

“The mayor is passionate about early language and literacy development and this certainly came across as she spoke with the children and their families,” said Charmaine Stubbs, Family Empowerment Team Coordinator at The Family Place.

The “Literacy Circus” is one of seven major Communities for Children events held at The Family Place each year. This event promotes the importance of early literacy.

“For us, it’s all about bringing families together and being able to promote the importance of early literacy,” said Charmaine.

“Our aim was to demonstrate easy, low-cost activities that parents could try at home with their children.”



Logan Mayor Pam Parker reads to children and their families gathered for the “Literacy Circus”.

Dooralong opening focuses on transformation

Commissioner James Condon, Territorial Commander, officially opened the Dooralong Transformation Centre on the NSW Central Coast on Saturday 11 May.

Special guests for the event included Chris Hartcher MP, Darren Webber MP and Councillor Bob Graham, who spoke after Dooralong Manager, Envoy Craig Stephens, gave the opening prayer.

Scott, a Dooralong Transformation Centre participant, gave his testimony, sharing his struggle with alcohol and how his life has been physically and spiritually transformed.

"I have been to rehabs in the past, but they only rehabilitate you back to where you were before," he said.

"I'm in a transformation centre and I'm transforming into someone completely new through the power of Jesus."

During the dedication ceremony, Commissioner Condon inspired those gathered with the thoughts from a song penned by the late General John Gowans - *I Believe in God the Father* [Song 324].

"I believe in transformation, God can change the hearts of men", the Commissioner quoted from verse 2.

"Commissioner Condon unpacked the powerful notion that I can't but God can," shared Envoy Stephens.



The Dooralong Transformation Centre is nestled in a picturesque setting on the NSW Central Coast.

"Indeed transformation is found in no one else but Jesus."

The newly arrived Chief Secretary, Colonel Richard Munn, prayed, before Commissioner Condon unveiled the Dooralong Transformation Centre plaque.

Major Warren Parkinson, Newcastle and Central NSW Divisional Secretary, gave the acknowledgements and benediction before inviting everyone for afternoon tea, provided by The Salvation Army Emergency Services team.

An Indigenous dance was part of the celebrations, and The Salvation Army Gosford Band concluded the ceremony with music.

"The Salvation Army's Dooralong Transformation Centre is the only transformation centre in the nation," said Envoy Stephens.

"The centre boasts over 100 years of experience in administering our addictions treatment program. Add to that a strong case management team, registered medical clinic, wonderful recreation activities, and a picturesque and serene setting and you have the ideal location for people to become the best version of themselves possible.

"I believe in transformation, I see it every day in our participants courageously choosing and becoming completely new creations through Jesus Christ. God can!"



Officers at the Dooralong opening included (from left) Lieut-Colonel Kerry Haggar, Commissioners Jan and James Condon, Colonel Richard Munn and Majors Gavin and Wendy Watts.

Photo exhibition tells stories of changed lives

Ten budding photographers each shared their stories of transformation through a series of three photographs at a recent exhibition at Glebe Corps in Sydney.

More than 85 members of the local community attended the event. The exhibition was a result of The Salvation Army Waterloo Mission's third six-week photography course. The course is open to clients from the Army's Samaritan Services, Foster House and Waterloo Mission.

"A lot of the clients struggle with finding the confidence to talk about their situation," said Lauren Mason, Waterloo Mission Life skills Educator.

"Some have said that photography is a form of therapy. It's

all about them telling their stories in a different way."

Lynette, a former client and participant in the photography course, illustrated her faith journey through her artwork at the exhibition.

Another course participant, Marcus, depicted his transformation journey from being homeless to independent, and isolated to being in relationship with people. Marcus, who now works as a volunteer at Foster House, also won the People's Choice Award at the exhibition.

Major Raewyn Grigg, former Samaritan Services Director, presented completion certificates to the 10 photography students.

Little Jack the Wallaby jumps to children's aid

Little Jack the Wallaby, a children's book by Tasmanian Aboriginal writer, Fiona Calvert, was launched last month as part of The Salvation Army's Safe from the Start project.

This project aims to raise awareness that children who are exposed to violence do not feel safe and protected. Safe from the Start, based in the Australia Southern Territory, has also become an integral part of many corps and centres in the Australia Eastern Territory.

Judith-Rose Thomas, a well-known Tasmanian Aboriginal artist, illustrated the book which is full of bright, indigenous colours and designs.

Little Jack the Wallaby takes the reader through the story of



At the launch of *Little Jack the Wallaby*, (from left) Vicki Matson-Green, Captain Kevin Lumb, Launceston TAS corps officer, Fiona Calvert, Nola Hooper, Judith-Rose Thomas and Nell Kuilenburg.

Jack's friend, Jimmy, who is feeling frightened and scared when he hears his father shouting at his mum.

This children's book was written specifically for Safe from the Start to provide both Aboriginal and non-Aboriginal children a story book with a strong message about feeling safe, having friends to share feelings with and a safe place to stay.

"This delightful story book gently and beautifully illustrates through the pictures that sharing feelings with a friend when you feel scared and being able to sleep over at a friend's house can make you feel safe again," said Nell Kuilenburg, Development & Research Manager for The Salvation Army, Australia Southern Territory.

"The Salvation Army has worked with an expert reference group of Tasmanian Aboriginal women who have assisted and supported the writing of this book.

"The launch of the book highlights the need for all children to live in a safe and loving home and assists to increase awareness that witnessing violence affects children's health and well-being."

Although *Little Jack the Wallaby* was written specifically for Tasmania, it is expected that other indigenous programs that work with children in other states will also use this book within their services.

The Tasmanian Community Fund has funded *Little Jack the Wallaby*, which will be promoted within Tasmanian Aboriginal services and also be distributed to Child and Family Centres, school libraries, children's programs and family violence refuges.

For more information, contact Nell.Kuilenburg@aus.salvationarmy.org.

Conference gives technology boost to rural chaplains

By CAROLYN HIDE

They came to Moree from the east, the west, the north and the south to share their stories and to acquire new techniques to improve the ministry in their remote locations.

No other conference would use such variety in the mode of transport; SUVs, 4WDs with caravans, fixed wing - both commercial and the Army's own, and by helicopter. Such is the diversity of the Rural Chaplaincy in the Australia Eastern Territory.

These chaplains, 16 in total, have vastly different approaches to their areas of ministry but all have common characteristics; unassuming, passionate, humble, independent, and a thirst for God's Word and his direction for their journey. No longer do country folk flock to town on a Sunday to go to church as they did 50 years ago. To save rural souls, there needs to be a "one on one" approach for the "church" to go to the flock.

The theme of the gathering was Technology in Rural Ministry. Though many have tried to describe technology, one word which seems to encapsulate technology is "the practical application of knowledge".

Though the focus throughout the conference was on digital technology, it was reinforced that not all solutions could fit all circumstances, therefore a practical application of such solutions needed to be tailored for each situation.

One particular story touched the heart of this impartial observer. Paraphrased: "One phone call from one desperate girl. Chaplain jumped in car with Bible and prayed the 200km drive.

Before handing over relief parcel, he asked if could he share a Scripture passage. Reluctantly, the visited said yes. Read Psalm 121 - 'I lift my eyes to the hills - where does my help come from? My help comes from the Lord ... the Lord will watch over your coming and going both now and forevermore.' At the end of the reading the girl broke down and shared that this Psalm was read every week at her school so she knew it very well. She then committed her life to the Lord. Both her physical and spiritual lives were saved that day."



Some of the delegates who attended the Rural Chaplaincy conference in Moree. Photo: Carolyn Hide

New era for Canberra's youth in crisis

BY LAUREN MARTIN

The ACT Minister for Housing, Shane Rattenbury MLA, has officially opened Canberra's new Youth Emergency Accommodation Network, which is being delivered by The Salvation Army's Oasis and Canberra Youth Residential Services.

"This marks a new era in service delivery for young people in crisis in the ACT," said Mr Rattenbury. "The integrated approach means that young people who are homeless or at risk of homelessness are offered holistic, ongoing assistance which moves them, not only into sustainable, independent living, but into employment or education pathways as well."

The Salvation Army, through Oasis, and Canberra Youth Residential Services, have been delivering emergency accommodation services for homeless young people in Canberra since 1978 and 1980 respectively. With the recent restructure of the youth homelessness service system, the two organisations formed a partnership to provide the Youth Emergency Accommodation Network (YEAN).

Oasis delivers the two services in the south of Canberra, and Canberra Youth Residential Service on the north.

Oasis Manager, Carolyn Campbell, says through the YEAN, The Salvation Army has quadrupled its emergency client intake and expanded to new premises.

"We think it's a great opportunity to do more of the work we were doing before and also to work as part of a broader youth service system."

"Young people also have access to new services including living skills and crisis mediation programs that help them work through conflict with their family while remaining at home, rather than entering a homelessness service."



Major Julie Alley, Acting Divisional Commander; Carolyn Campbell, Manager – ACT Youth Homelessness Program, The Salvation Army; Nicole Townsend, Coordinator Canberra Youth Residential Service; and Shane Rattenbury, ACT Minister for Housing.

The new model allows young people to be supported in each of the four regions of the ACT – Tuggeranong, Belconnen, Woden and Weston Creek, and North Canberra and Gungahlin. The network has flexibility to move young people into the area that is closest to their school or work.

"If I didn't find Oasis I probably would have ended up on the street," said one former client who used to couch-surf and sleep in her car. "They are like family because they help, they support ... at the end of the day, that's all you need. You need someone to believe in you and support you and love you."

Green thumbs give back at Weeroona Aged Care Plus

By JOANNE BRAIN

Property Plus Group are using their green thumbs to build gardens and impact lives at Weeroona Aged Care Plus Centre in Bass Hill.

The Group, an initiative of Oasis Youth Support Network in Sydney, provides long-term unemployed people with job



Oasis Property Plus Manager David McMillan with Weeroona Village Aged Care Plus Registered Nurse Anthony Cavallaro and resident Laurel Reddie. Photo: Adam Hollingworth

placement and training. It offers a professional maintenance team – cleaning, gardening, painting and handyperson skills – with all profits going back into Oasis. Their work at Weeroona has created strong relationships between staff and residents.

"Working with Aged Care Plus has given our team a sense of giving back to the older generations," said David McMillan, Property Plus Group Manager. "The younger staff members and the centre's residents have formed an amazing bond over the past 12 months. Many residents know the staff members on a first-name basis and enquire about their welfare when they're not there."

The benefits have not stopped there, with the residents incredibly happy with their new garden.

"This is their home and they want it to look nice. They love having a beautiful garden," says Centre Manager, Captain Joy Morgan.

The centre has raised garden beds, allowing the residents to more easily tend them.

"The residents keep an eye on our work while we're not there, giving us an update on the fortnight's news," laughed Property Plus Group Manager David McMillan.

Captain Morgan says the group is also landscaping a special backyard in the centre's new memory support unit.

"We love what the team at Oasis have done and it's just great that we can have them come on a regular basis," she said.

Sophie shows her support for Salvos



Australian actress, singer and model Sophie Monk chats to a couple of residents at The Salvation Army's Foster House for homeless men.

Last month, Sophie, on a day off from co-hosting the Fifi and Jules show on the Austereo radio network, visited Foster House and the Army's Oasis Youth Support Network, in inner-Sydney. "It was probably one of the most beautiful days off ever," she said "The Salvation Army has helped a lot of people in my family – my grandmother worked for The Salvation Army too and that's why it's so special to me."

Photo: Shairon Paterson

Lismore Corps

Palm Sunday was a special occasion with corps officer Major Lindsay Reeves enrolling Anne Morrow, Fran Whelan and William Ovington as senior soldiers, and accepting Barry Boan as an adherent.

Barry and Fran have been part of the corps for about three years, Anne for 18 months, and William, who came to the corps through the Alpha course, for four years.

"Anne has a personal Indigenous ministry, Fran volunteers at the Family Store, and Barry is 'transport minister' as well as also spending hours in the Family Store," said Major Reeves. "We value their ministries and their commitment to the corps."

Pictured (from left) are Lieutenant Jennifer Reeves, Anne Morrow, Fran Whelan, William Ovington, Barry Boan and Major Lindsay Reeves.



Life Community Church (Slacks Creek)



It was a special morning on Sunday 21 April for Ben and Louise Archbold (pictured) who were enrolled as senior soldiers. Ben and Louise, with their children Rhiannon, Murphy and Igrayne, have been attending the corps since August last year.

During the ceremony, Louise testified about her life-changing transformation and Ben shared of his love for God and the importance that plays in their family's life.

Friends and relatives travelled to witness the service and support Ben and Louise, who have found a spiritual home at Life Community and are involved in children's ministries.

Ipswich Corps

Captain Lenore Pack enrolled Melissa Nicholls and Melissa Tanner (pictured) as senior soldiers on Sunday 5 May. As part of the enrolment ceremony, the congregation recited The Salvation Army's 11 Articles of Faith.

Melissa Nicholls started attending the corps in October 2011, the same week she began as a volunteer in the welfare centre. Since then she has continued to attend meetings with her son Brayden and is now very involved in corps life and ministry.

Melissa Tanner has been attending the corps for many years with her family. Last year she felt God challenging her to take the step of soldiery and has been obedient to that challenge. Melissa is also very involved in corps life and ministry, along with her children.



INTERNATIONAL NEWS

Prayers answered during General's visit to Singapore, Malaysia and Myanmar Territory

By Major LYNN GIBBS

The prayers of the international Salvation Army that surrounded the visit of General Linda Bond to the Singapore, Malaysia and Myanmar Territory, were answered through the moving of the Holy Spirit during meetings led by the international leader.

Prayer was also answered in a practical way after the General was granted a visa to enter Myanmar.

Almost 1000 Salvationists gathered to greet the General in Myanmar (also known as Burma). Some had travelled for nearly two days in very difficult circumstances, through heavy rain which had caused mudslides.

The "Celebrating Myanmar" meeting included items that represented local culture, although the highlight was the enrolment by the General of 63 children as junior soldiers.

On the Sunday morning, the General conducted the Ordination and



The General greets members of the congregation at the public meeting in Singapore.

Commissioning of the *Proclaimers of the Resurrection* session of cadets. The entry of the cadets was powerful and sacred – a covenant in itself. The General reminded the congregation that they were a

resurrected people and that The Salvation Army was based on this principle.

The General's time in Myanmar concluded with a God-honouring salvation meeting. In special, sacred moments she had the joy of enrolling 76 senior soldiers.

Throughout all the meetings in Myanmar there was a willing and enthusiastic response at the mercy seat. Many people knelt at the foot of the cross that was central to the celebrations.

The General then travelled back to Singapore to lead a public meeting attended by Salvationists and friends from the host country as well as many officers and soldiers from Malaysia.

In her forthright Bible message, the General spoke honestly about the need for Salvationists to "be the people we are called to be".



Cadets of the *Proclaimers of the Resurrection* session in Myanmar salute the General during the ordination and commissioning meeting.

Salvation Army in Mali caring for displaced people

The Salvation Army in Mali is setting up programs to assist people affected by ongoing conflicts.

Following a coup in 2012, rebel groups effectively took control of the northern provinces of the country, driving many people to the south and to neighbouring countries.

In January this year, France and some African nations deployed troops in an attempt to liberate the northern provinces from rebel control. While this has been achieved to some extent, fighting continues in the north.

As a result of the conflict and ongoing fears for safety, almost half a million people are still away from their homes. Around 300,000 are internally displaced, with the rest living as refugees in neighbouring countries including Burkina Faso and Senegal.

At the request of The Salvation Army's Mali Region, a team

has been deployed by The Salvation Army's International Emergency Services to assist internally displaced people.

Working from within the United Nations' coordination clusters, plans are well underway to provide assistance.

The team has engaged with local Salvationists to work in three communities around the capital, Bamako.

A training scheme to help generate income for displaced people through soap manufacturing is due to commence shortly.

There are also plans to assist 200 families with non-food material that will help them as they live in temporary accommodation.

The families that will receive this assistance are among the most vulnerable, as identified by the International Organisation for Migration.



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3. Lyell, Damon, and Herb Rader - The Power of Praying for Others
4. Pete Greig and Lyndall Bywater - The Praying Church
5. Jude Gotrich - Fresh Pathways to Prayer
6. Lyell, Damon, and Herb Rader - Everyday Questions About Prayer
7. Joy Webb and Robert Street - How I Pray
8. Joy Webb and Robert Street - The Prayers Behind the Songs
9. Jude Gotrich, Carol Bate and Carol Jaudes - Creativity and the Word of God

Conversations on Prayer, complete with small group study guide, is available from Salvationist Supplies in Sydney (www.salvosuppliesyd.com) for \$14.99.

about people

Additional Appointment

Major Christine **Dickson**, Territorial Planned Giving Operations Manager, effective 13 May; Envoy Roslyn **Edwards**, Territorial Seniors Ministry Coordinator, effective 1 July.

Appointments

Effective 13 May: Major Sharon **Coulter**, Divisional Support Officer, ACT and South NSW Division (pro-tem).

Effective 27 May: Captain Joy **Morgan**, Chaplain – Downing Centre Courts, Sydney East and Illawarra Division.

Effective 1 August: Lieutenant Hazel **Hunt**, Centre Manager, Mountain View Aged Care Services, Aged Care Plus.

Bereaved

Major Raewyn **Grigg** of her mother, Major Betty **Padman** on 17 April; Captain Lai **Li** and Captain Rhombus **Ning** of their father and father-in-law; Major Lynden **Spicer** of his father, Mervyn **Spicer** on 10 May.

Promoted to Glory

Major Averil **Whybird** on 23 April; Major Colin **Lingard** on 3 May; Major Gwen **Robinson** on 16 May.

Birth

Envoys Craig and Danni **Stephens**, a boy, Malachi Zion on 28 April; Lieutenants Sean and Cassi **Everitt**, a boy, Jasiah Noah on 8 May.

Resignation

Captain Merisa **Holland** on 2 May.

Study Success

The following people recently graduated from Sydney College of Divinity. All graduates studied at Booth College unless otherwise stated. **Master of Theology:** Major Irene **Pleffer** (Alphacrucis College). **Bachelor of Theology:** Lieut Bronwyn **Barkmeyer**; Major Lyn **Cook**; Lieut Tara **McGuigan**; Lieut Matthew **Moore**; Major Denise **Parkinson**; Susette **Bakker**. **Diploma of Theology:** Lieut Bronwyn **Burnett**; Lieut Stephen **Gorringer**; Lieut John **Humbley**; Lieut Darryn **Lloyd**; Lieut Lesley **Newton**; Lieut Kate **Ryan**; Lieut Matt **Ryan**; Lieut Dominic **Wallis**; Lieut Beth **White**; Lieut Christian **White**. **Diploma of Christian Studies:** Envoy Seamus **Corcoran**. **Advanced Diploma of Theology:** Charmian **Mannin**.

time to pray

26 May –1 June

Majors Philip and Deslea Maxwell, Papua New Guinea Territory; Parramatta Corps, Tuggerah Lakes Corps, Goulburn Corps, Sydney Congress Hall, Youthlink, all NSW; Territorial Advisory Board (30); Sydney East and Illawarra Division Review (31); SAES Conference, Collaroy (31 May-2 June).

2-8 June

Captain Elizabeth Garland, Southern Africa Territory; North West NSW Mission Cluster, Oasis Youth Network Hunter, Rockdale Corps, Belmore Corps, all NSW; Boonah Corps, Qld; Single Mothers Camp, Collaroy (3-7); Healthy Larger Corps Conference (6-7); ACT and South NSW Division Youth Councils (7-10); North NSW Division Youth Councils (7-10).

9-15 June

Human Resources Department, THQ; Campsie Corps, Campsie Community Welfare Centre, Blue Mountains Recovery Services

Centre (Hadleigh Lodge), Penrith Corps, Westlakes Corps, all NSW; Single Mothers Camp, Collaroy (11-15); Children Matters Conference (15-17).

16-22 June

Batemans Bay Corps, Hunter Region Recovery Services, Northlakes Corps, Hopedale House Gunnedah, all NSW; Salvos Legal, THQ; ACT and South NSW Division Chaplains, ACT; Newcastle and Central Division Officers Fellowship (17-20); The Greater West Division Review (21).

23-29 June

Salvo Care Line Sydney, Moree Corps, Armidale Corps, all NSW; Nambour Corps, Brisbane Streetlevel Mission, both Qld; Five Year Review for Officers (24-28); Decision Week (28 June-5 July); ACT and South Division Snow Mission (28 June- 12 July).

30 June –6 July

Griffith Corps, Dulwich Hill Corps, Dulwich Hill Community Welfare Centre, The Anchor Men's Crisis Centre, Sydney East and Illawarra Chaplaincy Services, all NSW; Oasis Youth Residential Service, ACT; Wynnum/Capabala Community Welfare Centre, Qld; Queensland Performing Arts School, QPAS (30 June-6 July).

engagement calendar

Commissioners James (Territorial Commander) and Jan Condon

Granville: Sun 2 June – Corps visit

Melbourne: Thu 6 June – Welcome to Commissioners Floyd and Tracey Tidd

Collaroy: Tue 11 June – 20 Year Review

*Sydney: Fri 14 June – Service of Farewell to Rev Dr Peter Jensen at St Andrews Cathedral

Collaroy: Sat 15 June – Official Opening of Elizabeth Jenkins Place
Raymond Terrace: Sun 16 June – Official Opening of new corps premises

THQ: Mon 17 June – Inter-Territorial Executive

Stanmore: Fri 21 June – Inspire Graduation

Hurstville: Sun 23 June – Welcome Meeting for Colonels Richard and Janet Munn

Stanmore: Mon 24 June – Christian Ministry and Theology Course Dinner

Collaroy: Tues 25 June – Five Year Review Dinner

Rockdale: Thu 27 June – SEI Officers Day Apart

#Commissioner Jan Condon only

*Commissioner James Condon only

Colonels Richard (Chief Secretary) and Janet Munn

Newcastle: Sun 2 June – Divisional Welcome Meeting – Newcastle and Central NSW Division

#Sydney: Mon 3 June – Ladies Evening Fellowship Sydney Congress Hall

#Wollongong: Sun 9 June – Combined Sydney Youth Councils

Collaroy: Tues 11 June – 20 Year Review

Stanmore: Tues 18 June – Inspire Dinner

Auburn: Fri 21 June – Divisional Review – The Greater West Division

Hurstville: Sun 23 June – Welcome Meeting for Colonels Richard and Janet Munn

Collaroy: Tues 25 June – Five Year Review Dinner

#USA: Thu 27 June-Wed 10 July – Western Bible Conference – California

#Colonel Janet Munn only