

pipeline

THE SALVATION ARMY
AUSTRALIA EASTERN TERRITORY
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RECONCILIATION TRAILBLAZERS

FLYING FLAG FOR INDIGENOUS MINISTRY



ARTICLES BY

COMMISSIONER JAMES CONDON | CAPTAIN MAL DAVIES | MAJOR BRETT GALLAGHER | CHICK YUILL | CLAIRE HILL | CASEY O'BRIEN

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The Salvation Army's two territorial commanders in Australia were recently given an audience with Prime Minister Tony Abbott, who pledged his support for the Red Shield Appeal. Mr Abbott, a long-time supporter of The Salvation Army, met with Commissioner James Condon, pictured right, (Australia Eastern Territory) and Commissioner Floyd Tidd (Australia Southern Territory) over morning tea. The Army's National Secretary, Major Kelvin Alley, was also present for the meeting, where the officers prayed with Mr Abbott.

COVER STORY

8 RECONCILIATION TRAILBLAZERS

With NAIDOC Week this month, *Pipeline* profiles three Indigenous leaders who are paving the ongoing road to reconciliation on behalf of The Salvation Army.

FEATURES

16 GOD DEALS RIGHT CARD FOR BRETT

Pipeline's Bill Simpson remembers having doubts many years ago about the spiritual future of a disruptive young lad in his corps cadet class, but God had everything under control.

22 CHICK YUILL MANS UP

International speaker and author Chick Yuill will be back in Australia this month as the special guest at The Salvation Army's Just Men conferences, so *Pipeline* caught up with him for a chat.

26 FLIGHT CLUB TAKES OFF

Spectacular swoops, aerial acrobatics and the occasional crash landing are all part of a unique ministry of The Salvation Army's Slack's Creek corps in Brisbane.

REGULARS

- 5 TC@PIPELINE
- 20 INTEGRITY
- 24 SOUL FOOD
- 30 ENVIRONMENT
- 32 ARMY ARCHIVES
- 34 WHAT WOULD JESUS VIEW?
- 36 SOCIAL JUSTICE
- 39 COALFACE NEWS
- 46 PROMOTED TO GLORY

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Smoothing the road to reconciliation

On February 13, 2008, then-Prime Minister Kevin Rudd delivered what has become known as the "Sorry Speech", a national apology to the "Stolen Generations" of the indigenous people of this country.

It was intended to be a major turning point on the road to reconciliation. And, indeed, there has been tangible progress in relations between indigenous and non-indigenous Australians.

However, several years after this historic event, Mr Rudd says despite the apology, there is still a long way to go to achieve full reconciliation.

In 2012, Mr Rudd, as the Labor government's Foreign Minister, told a function in Sydney that there had been some "healing of the soul" since the apology and "a new-found sense of dignity, identity and respect" was being experienced. He also said measurable gains had been made in areas such as child mortality rates, housing, education and employment.

But he also said much more work needed to be done, as Australia was "barely scratching the surface."

Since 2006, the Reconciliation Australia network has been rolling out Reconciliation Action Plans, which have been taken up by about 500 businesses, organisations, corporations, governments and educational facilities throughout Australia.

The aim of the Reconciliation Action Plans is to implement meaningful, yet practical, plans to develop relationships, show respect and increase opportunities for Aboriginal and Torres Strait Islander peoples.

The Salvation Army is now working on its plan and is ready to launch in the next few months. Adrian Kistan is overseeing this job for The Salvation Army and *Pipeline* in this edition publishes his intentions for the plan (P15).

Pipeline is using this edition to focus on indigenous ministries within The Salvation Army and profiles three people at the coalface – Shirli Congoo, Raelene Baker and Uncle Vince Ross.

We've called the trio "Reconciliation Trailblazers", a title which certainly fits the bill. They are voracious advocates of reconciliation and I encourage you to read

their stories and learn who they are, what they stand for and what they're trying to achieve in God's name.

The word reconciliation has become synonymous with indigenous issues in recent years. In his "Sorry Speech", Mr Rudd stated his aim was "to remove a great stain from the nation's soul and in the true spirit of reconciliation to open a new chapter in the history of this great land Australia."

Jesus also had something to say about reconciliation ... "Love one another" (John 13:34). At the end of the day, this profound statement, wrapped up in three words, says it all.

But in a sinful world, love is always going to be opposed by hate, by division, by bigotry, by discrimination.

Yet there is hope, and in 2 Corinthians 5:18 it says, "... God, who through Christ reconciled us to himself and gave us the ministry of reconciliation."

Let us pray for the people who have been called to this ministry of reconciliation, both from a secular and spiritual point of view, and lend them our support in God's name.

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To find out more please contact Tamasyn Brown.
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Guest Speaker:
Commissioner Lyn Pearce



BUILDING GOD'S KINGDOM THROUGH RECONCILIATION

Commissioner JAMES CONDON says the ultimate act of reconciliation came in the form of Jesus Christ and, as Christians, our mandate is to introduce people to his offer of forgiveness and restoration



Commissioner James Condon is Territorial Commander of the Australia Eastern Territory

We hear a lot about reconciliation today and it can infer many different things. I remember when my wife Jan went to her first appointment as a Salvation Army officer, the divisional headquarters officer came to reconcile the corps books and, after spending two days, was unable to complete the process.

Always ready for a challenge, Jan set about finding the discrepancy and sent a copy of the reconciliation to divisional headquarters. Mission accomplished.

I think about other failed reconciliations – and I have seen evidence where family members are unable to reconcile with each other. It can be a humbling experience to admit we are wrong and seek the forgiveness of another person. Or it seems harder for some people to forgive another person who has hurt them, thus preventing reconciliation.

I know people who have died with a broken heart because reconciliation with a family member was not achieved. How tragic when people carry bitterness and resentment, rather than offer or find forgiveness. A definition of reconciliation is “a change of status, a coming together, building better relationships”. That is our mission as part of the Body of Christ.

God was the first to demonstrate reconciliation by sending Jesus to die for us. He broke down the walls, the barriers that our sin created by showing amazing grace and unconditional love towards us as sinners.

Jesus, the sinless one, became sin for us, to

reconcile us to himself through the cross. While we were still sinners, Christ died for us. He did not wait for us to change our ways. He initiated the reconciliation. We are no longer enemies but friends.

We are unable to repair the damaged relationship by our own efforts. We only have to trust God, repent of our sin and accept his gift of salvation and new life through Christ Jesus.

It's a new relationship and lifestyle and then God invites us to partner with him in helping others to be reconciled to Jesus. What a privilege to share in this ministry of reconciliation.

The church ought to be the best demonstration of reconciliation – a coming together and building better relationships. But so often we see strained relationships because of negative attitudes, criticism, apathy, complacency and a lack of love – to name a few.

We are not here for ourselves. We are here to introduce people to Jesus and explain to them how they can be reconciled to God. The Bible tells us that it is a beautiful thing when brothers and sisters dwell in unity.

I challenge us all to put aside anything that spoils relationships and hinders the work of the Holy Spirit in the ministry of reconciliation and mission in the army.

The words of a chorus come to mind,
We are one in the bond of love

We have joined our spirit with the Spirit of God

May that be a reality for the Army in this territory.

WHERE IN THE WORLD DOES *PIPELINE* GO?

Pipeline is the official internal magazine of The Salvation Army's Australia Eastern Territory, but its readership is well and truly worldwide.

Each month, Salvation Army corps and centres throughout the territory (Queensland, NSW and ACT) receive *Pipeline* – along with its supplements *Women In Touch* and *Creative* – but the magazine is also distributed internationally.

From New York to London, Nairobi to New Delhi, Tokyo to Moscow, it lands on the desks of divisional and territorial headquarters around the globe, as well as the letterboxes of individual subscribers.

Pipeline is also available to read online, and each month the magazine registers hundreds of hits from all over the world. Our IT department recently informed the editorial team about readership "hits" from countries such as Pakistan, Jamaica, Tanzania and Norway!

Letters and emails from all over the world are regularly received by the *Pipeline* office, informing us of how a particular edition or story has had an impact.

A letter from a subscriber in Africa recently stated: "Please send me more copies of your *Pipeline* magazine because the one we have has been read by about a hundred people and is now very tattered and torn."

The content of *Pipeline* and its supplements may be primarily about the Australia Eastern Territory, but the stories of people's recovery, of rehabilitation, of salvation; the reports of events and programs; and the articles of inspiration, teaching and encouragement are relevant to every soldier and friend of The Salvation Army. They, in turn, reflect the true nature of this wonderful, worldwide movement that was borne out of the heart of a man called William Booth almost 150 years ago.

If you don't have regular access to *Pipeline* at your corps, please send an email to eastern.editorial@ae.salvationarmy.org with "Pipeline Subscription" in the subject. *Pipeline* is a free subscription.





Australia Eastern Territory

Online readers

Where Pipeline is sent

* Information from past three editions.



BLAZING A TRAIL TO RECONCILIATION

Shirli Congoo's path to healing began a few years ago. Now, says **ESTHER PINN**, she's equipping The Salvation Army to embrace others on that journey

Her heart is in Townsville but, for Shirli Congoo, home is wherever her ministry takes her. And for Shirli, that's right across The Salvation Army's Australia Eastern Territory.

At the beginning of the year, Shirli took on a new role as Territorial Aboriginal and Torres Strait Islander Ministry Coordinator. It requires her to travel throughout the territory, providing guidance and resources to indigenous ministries at

Salvation Army corps and social centres. She is also a member of the Army's National Aboriginal and Torres Strait Islander Reference Group. For Shirli, it's all about reconciliation between Aboriginal and Torres Strait Islander and non-indigenous Australian communities.

"Our vision is to see Aboriginal and Torres Strait Islander people being treated with respect, dignity, justice and equality," she says. "We deeply desire for true reconciliation, to see Aboriginal and Torres Strait

Islander culture valued, embraced and making its contribution to the life of The Salvation Army and our nation."

Biblical basis

Shirli's own journey of reconciliation started about three years ago when she returned to The Salvation Army. It had been a long absence, her last experience of the Army being in her childhood.

She says that it wasn't until she reconnected with God that she began to understand the true faith-

"Our vision is to see Aboriginal and Torres Strait Islander people being treated with respect, dignity, justice and equality."

we've been reconciled, we've got to become the reconcilers and I think sometimes we're looking outside [the world] to the meaning of reconciliation where really, it's in the Word [the Bible]."

For Shirli, reconciliation starts with an acknowledgement of Australia's chequered history, not only from non-Aboriginal and Torres Strait Islander founders based on Terra Nullius but also the role churches played in missions with Aboriginal and Torres Strait Islander people, and showing respect for the pain caused to Aboriginal and Torres Strait Islanders. Only then, says Shirli, can the healing process begin.

Strategic plan

Through her territorial role, Shirli has been part of formulating a strategic plan that focuses on educating non-indigenous Australians and Salvation Army members about indigenous communities.

Over the past few years, she has been educating people about the history of Aboriginal and Torres Strait Islanders through cultural awareness days at the Army's Booth College in Sydney.

In Brisbane, the Army, through their Communities for Children program, has been running guided bus tours to Aboriginal and Torres Strait Islander significant sites to educate them about the local Aboriginal and Torres Strait Islander history. This is led by Uncle Barry Watson.

Every year, a mission team also goes to Moree, in north-west NSW, during school holidays to run activities and engage with the Aboriginal and Torres Strait Islander community there. And in 2012, The Salvation Army held its first Aboriginal Ministry Conference, which is open to officers and those who work for the Army, and saw up to 60 people attend. The intention is to hold the conference every three years.

With education comes engagement and with Raelene Baker, Aboriginal and Torres Strait Islander Engagement Coordinator based in Brisbane and Allen Minniecon, Aboriginal and Torres Strait Islander Community Development Worker in Cairns, Shirli is building relationships in communities where The Salvation Army runs indigenous ministries.

Another community development worker will be based in Townsville in the future. "Where we've got our two workers now [Raelene and Allen], they're doing really positive stuff in their communities," she says. "There's really good feedback from the divisions where they work."

Building bridges

There are numerous other Salvation Army initiatives which are helping to build bridges into and support indigenous communities.

Since 2012, Adrian and Natalie Kistan have been running the Army's Indigenous Community House in Sydney. This program supports Aboriginal and Torres Strait Islander students from rural areas as they complete their high school studies in Sydney.

Flying padres, Lieutenants Natalie and Simon Steele, working out of their base in Mt Isa in north Queensland, regularly visit Aboriginal and Torres Strait Islander communities to develop relationships. Each year they escort 12 Aboriginal children from these remote areas to the Collaroy Centre in Sydney for the Red Shield Camp.

This month, Salvation Army corps and social centres across the territory are joining with their local communities in events held to celebrate NAIDOC week, from 6-13 July. The dates mark two significant milestones in Aboriginal and Torres Strait Islander history, the anniversaries of the Australian referendum in 1967 and the High Court Mabo decision.

NAIDOC is a national event held annually to raise awareness of the history, culture and achievements of Aboriginal and Torres Strait Islander people.

Recently, The Salvation Army also celebrated Reconciliation Week (27 May to 3 June) which coincides with some significant dates in Aboriginal and Torres Strait Islander history. It's an opportunity for all Australians to reflect on reconciliation and learn more about our shared history, cultures and achievements.



Esther Pinn is a staff writer for *Pipeline* and supplements

ABOVE: Territorial indigenous ministries co-ordinator Shirli Congoo believes God brought her back to The Salvation Army to fulfil this role.
Photo: ShaIRON Paterson

based meaning of reconciliation. And, she says, it's through the Bible that we come to understand how to achieve reconciliation.

"I was looking through Scripture, 2 Corinthians 5:18-19: 'All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sins against them. And he had committed to us the message of reconciliation.'

"It's a statement saying because

MUTUAL UNDERSTANDING

A rich Indigenous heritage, says **SIMONE WORTHING**, makes Raelene Baker the ideal person to lead a new Salvation Army ministry in south Queensland

Mutual understanding and respect, healing, wisdom, strength and action are the role areas for Raelene Baker, who is the South Queensland Divisional Co-ordinator for Indigenous Engagement.

The role is a new position for both the territory and the division and Raelene is looking forward to the difference she can make in deepening and strengthening reconciliation between Indigenous and non-Indigenous Australians.

Raelene is a member of the Birri Gubba and Yuggera clan nation peoples of Far North Queensland and the Brisbane South East. Her mother is remembered as a Brisbane Elder who worked long and hard for freedom and recognition.

After 30 years of working with the government in Canberra and Queensland, Raelene had been searching for a new opportunity. She sees her new role as an amazing blessing.

"The opening has been a calling for me as part of my continuing spiritual and personal journey," she says.

"There are also many areas where I can apply my skills and experience working across a range of Aboriginal and Torres Strait Islander communities in remote, rural and urban environments and roles; as well as in a variety of State and Commonwealth Government and private sector positions."

Raelene's role is focused on supporting corps and services as they build new and enhance existing relationships and partnerships with the various Aboriginal and Torres Strait Islander communities across the division. She works closely with Shirli Congoo, Territorial

Indigenous Ministry Program Co-ordinator and consults to Major Robert Duncan, Divisional Mission and Resource Director - Corps, and the Divisional Leadership Team.

"I am also the nominated Salvation Army representative for 'Queensland Churches Together' (QCT), which provides and supports a ministries base for the group known as 'Churches Together Indigenous Peoples Partnership' (CTIPP)," explains Raelene.

"CTIPP is the Indigenous reference and advisory body to the QCT."

A significant future focus of Raelene's role will be with Adrian Kistan, former Territorial Indigenous Ministry Co-ordinator, who was recently contracted to The Salvation Army to initiate the development of a Reconciliation Action Plan (RAP). (Story P14).

"This plan represents a major commitment by this territory and the National Indigenous Advisory Body," says Raelene.

"It will be a wonderful platform for the 40 corps I am working for."

Action and integration

Another facet of Raelene's role is to help integrate indigenous traditions into mainstream culture.

"I am working on supporting and enabling people to see that embracing indigenous Australians and respecting traditions should be a natural part of our workplaces, our corps, and our offices," she explains.

"An acknowledgement of country or welcome to country is a mark of respect to the first nations people of Australia, as is a prayer, a dedication or a ceremony; it should be an embedded part of what we do.

"Our indigenous staff is here to

support people to understand and embrace this."

For the indigenous peoples, there is still much pain being felt.

"There are a lot of people who are still looking for family who were taken, and who feel disconnected, distrustful and like strangers in their own country," says Raelene.

"We need personal and community reconciliation on this journey. We are a people, the first nations people, we have been here for 60,000 years plus and are very proud of culture and heritage."

Raelene is able to draw on her own background and experience when engaging with Aboriginal and Torres Strait Islander people.

"Much of this engagement means people understanding and building trust in the church - it's a two-way street, and slowly times are changing," explains Raelene.

"Healing is a slow process, it will take a long time, but we have wonderful communities trying their best to understand, engage and respond to each other."

Raelene is also exploring ways in which Salvos Legal; support chaplains in prisons and hospitals; women's crisis centres; Streetlevel; Youth Outreach Service and other Army programs and services can work together with Aboriginal and Torres Strait Islander agencies and the indigenous population, particularly youth.

"We hope to work with youth to keep them out of the justice system; we have the highest incarceration rates in the country, and in some areas the world," explains Raelene.

"Taking the Word of God and spirituality out there is so solid, the foundation, a fundamental thing."

Spirituality, conversations and formal cultural training are all on Raelene's agenda as the starting

ABOVE: Raelene Baker is looking forward to making a positive difference in strengthening relationships between indigenous and non-indigenous Australians.
Photo: Shairon Paterson

"... this is like a calling for me and part of my spiritual and personal journey."



points for change in The Salvation Army.

"It's about engagement. It's one thing to bring people to church; it would also be wonderful to see more justice for our people in the areas of health, education, housing and employment.

"It's about preaching the gospel, but we have homelessness and shocking statistics around health. We need to have a Bible in our pockets, but in the other pocket we need to have the offer of services to get kids off the streets. We need to see grace and faith in action."

Rich heritage

Raelene grew up in a strong indigenous family and community in Brisbane.

"We lived in unforgettable poverty and, given the times as they were before 1967, we knew our station as Aboriginal people, not having rights or recognition in our own country," she shares. "We were always second-rate citizens and treated as such, which had a huge

impact on my life."

Raelene also remembers, at the age of five, being told that her grandmother was forcibly removed from the family, at the age of eight, and placed with a wealthy non-indigenous family, where she was forced to learn to clean and work as a servant.

"She was not free, she worked for nothing, she had to learn a new language and culture, and was forbidden to practice her own culture, language, song and dance," shares Raelene quietly. "She never saw her parents again. She had to leave school after grade four and as a young teenager, trained in a Salvation Army home to go out as a domestic (house worker) on properties and in wealthy homes.

"Really it was a glorified slave trade – inhumane, so wrong, and so sad."

Realising the difference education makes, Raelene went back to studies in her mid-20s and completed years 11 and 12 in one year. She then continued to

university in Canberra. "I realised that I had the freedom to choose and never looked back," she says.

Raelene holds a Bachelor of Applied Science in Management and Aboriginal Community Development, and various other post graduate qualifications.

Raelene and her husband, David, have four grown sons.

"Two are dentists, one is a medical doctor and the other is still considering his path," says Raelene. "They have entered into caring professions and are very special sons. Never in my wildest imagination did I think this could happen in my lifetime, especially with the history of handicaps and difficulties my families and I have encountered. I am truly blessed."



Simone Worthing is a writer for *Pipeline* and supplements

CHANGE AGENT

Pipeline's **ESTHER PINN** spoke to Uncle Vince Ross about early positive influences in his life which has led to him becoming an advocate for bridging the gap between non-indigenous and indigenous cultures

"I want to say, without any reservation, that The Salvation Army has responded in a positive way in both territories to the call of indigenous people."

Uncle Vince Ross says the happiest days of his life were when he was 12. While he lived in a marginalised community in a reserve along the Edward River in Deniliquin, NSW, the joy he felt came from being part of a Salvation Army community.

"There wasn't black and white, there was people," he said.

Young Vince recalls Salvation Army officers and soldiers from Deniliquin Corps visiting the reserve to hold church services. It was Uncle Vince's first encounter with Christianity and he loved it.

While there was division outside of the reserve, there was none in his home corps. He was

invited to play in the Deniliquin Corps band and for the first time he experienced what it was like to be an equal team player. Uncle Vince explains this culture was created by the few Salvation Army officers who came to the reserve.

"Some of the officers who passed through in those days didn't just talk about God, they showed us God in action.

"Because of the genuine ministry of those officers, they have influenced my life over many years."

Bridging the gap

This influence has led to Uncle Vince becoming one of Australia's prominent figures and a well-

respected leader within The Salvation Army. While retired, Uncle Vince still heads up the Army's National Aboriginal and Torres Strait Islander Reference Group.

"I like to see myself as a change agent. It's about reaching out and changing attitudes," he said.

Growing up in a Salvation Army church that had a strong belief in helping the marginalised, Uncle Vince says he believes this was the mandate the founder of The Salvation Army, William Booth, wanted Salvationists to pursue.

Although progress has been made in the way indigenous communities are treated, through the national reference group, Uncle

ABOVE: Uncle Vince Ross heads up The Salvation Army's National Aboriginal and Torres Strait Islander Reference Group. Photo: Shairon Paterson





Vince wants to see more change in the way society views Aboriginal and Torres Strait Islanders. He wants to encourage The Salvation Army to be part of the change by recognising past mistakes, understanding indigenous culture, building relationships and bridging the gap between non-indigenous and indigenous cultures.

"I think [Australian] history hasn't been very kind in really recognising and really valuing the first nation people.

"We're firm about what we believe and we [want to] challenge the Army to really think seriously about it. Not to just think seriously about it but to act. I think that's important. We're not just a

figurehead. There's a purpose in what we're trying to achieve and we want to break some barriers down."

Moving forward

While The Salvation Army doesn't have a perfect track-record when it comes to building indigenous community and ministry, Uncle Vince commends the Army for the cultural divides that have been bridged in recent years.

"I want to say, without any reservation, that The Salvation Army has responded in a positive way in both territories to the call of indigenous people. I know a lot of this takes time but I think there is a positive move to go forward."

Uncle Vince has spent almost his whole life in Salvation Army churches.

From Deniliquin Corps, he moved to Kyabram Corps in Victoria, where he became the corps bandmaster, corps sergeant major, young people's sergeant major and many other corps roles.

After Uncle Vince married his wife Enid, the couple moved to Geelong Central Corps (now Geelong Corps) and looked after eight children for four years, along with their own two daughters, Karen and Cheryl, at a Salvation Army Cottage.

They then moved to South Barwon Corps in Belmont where they still attend and serve today. □



ARMY PUTS RECONCILIATION PLAN INTO ACTION

ABOVE: Indigenous ministries is a calling close to Adrian Kistan's heart, which has led him to co-ordinating the rollout of The Salvation Army's Reconciliation Action Plan.

By SIMONE WORTHING

The Reconciliation Action Plan (RAP) currently being developed by The Salvation Army is not just a government initiative or even doing "the right thing" by our Indigenous people – it's about our faith and living the word of God, explains Adrian Kistan.

Adrian, former Territorial Indigenous Ministries Co-ordinator, has been contracted by the Australia Eastern Territory to lead the development of the RAP. His role will focus on both facilitating and engaging The Salvation Army towards a deeper understanding of reconciliation and development.

A RAP plan outlines the vision of organisations for reconciliation through meaningful, yet practical actions to develop stronger relationships, and enhanced

respect between Aboriginal and Torres Strait Islander peoples and other Australians, as well as their aspirational plans to drive greater equality by pursuing sustainable opportunities.

"Put simply, the RAP program is about working with organisations across Australia to turn their good intentions into real actions," says Reconciliation Australia, who assists organisations as they formulate their plans.

Recommendations

The Salvation Army National Indigenous Reference Group has made six key recommendations to the leadership of both Australian territories with regard to Indigenous Ministries.

"One of these recommendations was for The Salvation Army to develop a Reconciliation Action Plan," Adrian explains.

"There are a number of corporations, organisations and companies that have already developed RAPs, such as Westpac, Woolworths, IBM and Mission Australia, with some churches joining this group.

"We all understand the disparity and disadvantage between Aboriginal and non-Aboriginal peoples, and the RAP puts some structure around what we're doing to close the gap. It outlines how we can put good intentions into action to bring about unity, prosperity and equity for all Australians."

The RAP focuses on three key areas – relationships, respect and opportunities:

Good relationships are based on trust, understanding, communication and mutual respect.

Respect means to show pride in the cultures that have existed in

this country for tens of thousands of years and in the contribution of Aboriginal and Torres Strait Islander people to Australia's development.

Opportunities are about creating avenues that will achieve equality in life expectancy, education, employment and all the important measurable areas of disadvantage.

"We, as The Salvation Army, affirm all those key areas and our history, our story, shows we have had some engagement in this," says Adrian.

"We want to build on this and the RAP is the driver to push us towards these areas so we create new chapters of our story. We have the introduction and first few chapters but we need to complete the story."

Foundation of Christ

The driving force behind the RAP is 2 Corinthians 5:18. "Christ has reconciled us to himself and

in turn given us the ministry of reconciliation," says Adrian.

"This is our foundation, our heart. It's about our faith and what we've been called to be.

"That's what makes our RAP unique – it resonates with the heart of God, we are following principles based in the Gospel and reflecting God's heart for reconciliation."

Territorial Commander, Commissioner James Condon, is enthusiastically supportive of the RAP, both as leader of the territory, and personally.

Adrian is also engaging with divisional leadership and developing strategies for communicating with The Salvation Army through all its expressions in developing a Salvation Army RAP.

"It's a period of wide and open engagement to promote our message to the wider Army, to give people input into the plan, and garner engagement across our movement," he says.

After the engagement process,

"This is our foundation, our heart. It's about our faith and what we've been called to be."

a working group will draft a RAP which will then go to Reconciliation Australia for endorsement.

The territory is hoping to launch its RAP plan in the first quarter of 2015.

If you have any questions, comments, suggestions or feedback, please contact Adrian at adrian.kistan@ae.salvationarmy.org □

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God deals right card for Brett

Pipeline's **BILL SIMPSON** remembers having doubts many years ago about the spiritual future of a disruptive young lad in his corps cadet class, but God had everything under control

It was the mid-1980s and I was struggling as a corps cadet counsellor with a student who enjoyed distracting our class.

I red-carded him; sent him out of the class. I suggested he might like to sit on the steps outside the building – on the proviso that he told his parents.

Brett Woods was his name. He was about 14 or 15 at the time. He thought my suggestion was brilliant and accepted the offer. He even asked if his suspension could last until the end of the season!

True to his word, Brett advised his parents of his ejection.

His dad's name was Wally. He was our bandmaster at Wollongong – a very warm and funny man.

When he found out about Brett's "send off", Wally came up to me after church the following Sunday and apologised profusely. But, then, Wally blurted out that he was exactly the same as a corps cadet when he was a boy at Maitland.

We had a good laugh. Wally was a great story teller – one of the funniest I've ever heard. He loved a good laugh. Brett was no different – like father, like son, I suppose.

Anyway, Brett was ordered back to class. Each week for several weeks he pleaded for another "red card". The other students took it upon themselves to tell Brett to behave and things settled down.

Moving on

A year or so later – 1985 – Wally and Brett, with his mother Shirley – moved to Melbourne. I often wondered what would become of Brett.

The family linked with Box Hill Corps, where Brett spent some time as band librarian and leader of the young people's band. He served an apprenticeship as a sheet-metal worker and later operated a steel reseller business.

In 1992, he transferred to Dandenong Corps, where he was deputy bandmaster, young people's band leader and then bandmaster.

Four years later, he moved to Warragul Corps to become bandmaster and also served as corps sergeant >>>



major. He also played in Melbourne Staff Band for 16 years (1989-2005).

It's an impressive story of service, especially for someone who severely tested his corps cadet counsellor as a teenager. But what impressed me most was Brett's next step.

In 2010, he became a fulltime prison and court chaplain in The Salvation Army Australia Southern Territory, a role, he says, that has given him his greatest satisfaction.

Another former Melbourne staff band member and Brisbane City Temple bandmaster, John Allen, once told me that becoming a prison chaplain in Melbourne some years ago was, at the time, the most fulfilling service he had provided.

John and Brett have swapped information and stories several times since Brett's appointment.

With his wife Helen, John is back in Brisbane, working alongside son-in-law Major Bryce Davies at the Streetlevel Mission in Fortitude Valley.

Spiritual maturity

What took Brett up a notch or two to fulltime service was the discovery and acceptance that

God had something more for him. He was, he says, maturing as a Christian when the fulltime opportunity arose.

"The job chose me, really," he tells *Pipeline*. He was sharing a cup of coffee with Bruce Reynolds, a soldier at Warragul Corps, and asked Bruce what he did for a living.

Bruce told Brett that he was a prison chaplain. The conversation progressed; the seed was sown. By the end of the year, Brett, too, was a prison chaplain.

"God doesn't call the qualified; he qualifies the called," is a quote Brett uses to explain his transition.

"Working in the construction industry for more than 20 years, I developed a skill in communicating with men and God led me to the vocation he wanted for me.

"As a Christian, I believe life is not a destination, but a journey. We are being shaped by God for the next task he has for us each day of our lives."

He now sees that God puts people in place along that journey to guide and shape us for his service.

"Some knowledge is heard and

The Salvation Army Song Book has a song that states 'Rescue the perishing; care for the dying'. Our founder (William Booth) stated: 'We are the translation of the Bible that people will read'.



LEFT: Brett Woods outside the law courts, where he is a chaplain. ABOVE: Catching up with a colleague on the steps of the courthouse in Victoria's Gippsland region. Photos: Shairon Paterson.

kept," he says. "But until we are spiritually ready or mature enough to comprehend it, it may lay in waiting.

"My brother-in-law in Tasmania, Lieutenant Paul Lorimer, puts it better. He says: 'Following the will of God often means leaving what is good for what God knows is better'.

"The Salvation Army Song Book has a song that states 'Rescue the perishing; care for the dying'. Our founder (William Booth) stated: 'We are the translation of the Bible that people will read'.

"I think to journey with people in this way, it must be for God and his work alone. Companionship is the vehicle through which God heals."

God's representative

Brett, his wife Delwyn and 13-year-old daughter Renae are still at Warragul Corps. Brett is still the bandmaster. Delwyn also volunteers as a court chaplain one day a week.

Brett's work week is broken between prison and court chaplaincy in Victoria's Gippsland region. His principal prison is the

Fulham Correctional Centre, a medium security jail at Sale. Many of the inmates are serving sentences for drug-related issues.

He visits the prison, speaking with prisoners and staff. He has introduced the Positive Lifestyle Program (PLP) into Fulham prison, offering life-changing skills in one-on-one sessions.

A men's group has formed from the program, where conversation swings anywhere from cricket to God and the meaning of life. Brett also conducts chapel services and visits the families of prisoners.

"One guy (in prison) spoke to me about his elderly and sick father living in a nursing home. The last words they shared before this guy went to prison were said in anger.

"He asked me to send love and reassurance to his father that he (the prisoner) would be home from jail soon and that he wanted his father to hang in.

"I returned from seeing the father with his own message of love for his son. A couple of days later, the father passed away."

But the father-son relationship had been restored.

"I assisted a family to move

closer to a prison where the husband and father was serving a long sentence. I was their only contact in the area.

"I received a call from the wife to say the couple's only son had been killed in an accident at home. Pastoral care was required.

"The pastoral care continues three years later. I was able to link the mother and her three girls with the local Salvation Army corps.

"I have found that it's the little one percent act of love that makes all the difference."

So what is the lesson for a corps cadet counsellor almost 30 years on from "red carding" a student? I think it's about being faithful to God's Word in your teaching and leaving the maturing process to the Holy Spirit.

I'm happy with that.



Bill Simpson is a staff writer for Pipeline and supplements

JESUS, THE MASTER ASKER

INTEGRITY

When it comes to asking questions, there is one religious figure who, says **Captain MAL DAVIES**, stands head and shoulders above all others

At some stage, I'm sure, many of us have had to deal with an inquisitive child (some may choose to say precocious or pesky) who decides to answer everything with the simplest of all questions: "Why?"

"Can you pass me your teddy bear, please?"

"Why?"

"So that I can put it in your bag."

"Why?"

"Well, I don't want to forget it when we leave soon."

"Why?"

"So that you have it to play with when we're at grandma's house."

"Why?"

"Because you like playing with it."

"Why?"

"I don't know why you like playing with it: you tell me."

"Why?"

The exchange tends to last a few moments and often ends either with you uttering the response your parents said to you as a child (which you swore you'd never use) – "Because I said so" – or with the questioner attempting to become the questioner: "Well, why not?"

Some toddlers grow out of this type of game while others evolve into teenagers who transfer their mental powers from the question game to the answer game:

"Are you going out tonight?"

"Yeah."

"Where are you going?"

"Just out."

"Who are you going out with?"

"Friends."

"What friends?"

"My friends."

"Do I know these friends?"

"Yeah."

"And their names are ...?"

"You know. Just my friends. Do I have to tell you everything?"

"Well, even one thing would be nice ..."

Good communication

The ability to ask and answer questions well is one of the foundation stones of good communication. Imagine how your day would unfold if you were not allowed to ask a question.

When it comes to asking questions, there is one religious figure who, I contend, stands head and shoulders above all others.

Jesus was a master asker. He used questions in a range of ways well beyond simply seeking information. Most commonly, he used questions to teach.

As with nearly all other aspects of Jesus' life and ministry, books have been written about the questions of Jesus (for example, Stan Guthrie's *All That Jesus Asks* and Conrad Gempf's *Jesus Asked*) that give an indication of how this manner of communicating – questioning – was used so effectively by Jesus during his earthly ministry.

Sometimes Jesus would speak almost entirely in questions. For example, in Matthew 16 we read that the disciples travelled with Jesus across the Sea of Galilee and forgot to take some bread

with them to eat. Jesus took the opportunity to warn them to be careful of the "yeast of the Pharisees and Sadducees". This caused them a little confusion, until Jesus stepped in:

"You of little faith, why are you talking among yourselves about having no bread? Do you still not understand? Don't you remember the five loaves for the 5000, and how many basketfuls you gathered? Or the seven loaves for the 4000, and how many basketfuls you gathered? How is it you don't understand that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees.' Then they understood that he was not telling them to guard against the yeast used in bread, but against the teaching of the Pharisees and Sadducees" (verses 8-12).

Note that in Jesus' response to the disciples his answer includes six sentences – five of which are questions! Yet it says the disciples "then" understood what he was saying. He asked them five questions and then they understood. Now that's a clever questioner! At other times, Jesus would ask a question he knew the answer to but, clearly, he wanted his listeners to think for themselves.

Some Pharisees came and tested Jesus by asking, "Is it lawful for a man to divorce his wife?" "What did Moses command you?" he replied (Mark 10:2-3). "What do you think? If a man owns 100 sheep, and one of them wanders

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away, will he not leave the 99 on the hills and go to look for the one that wandered off?” (Matthew 18:12).

“Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye?” (Matthew 7:3–4).

Jesus could have just lectured his listeners on the right thing to do or spoon-fed them the answer, but instead he manipulated the conversation to allow his audience to reach their own conclusions.

Asking the obvious

Maybe most famously, Jesus was also the master of using the obvious question. At the pool called Bethesda in Jerusalem, Jesus stopped to talk to a man who had been an invalid there for 38 years. He asked the man, “Do you want to get well?”

Well, of course he did! What a silly question. What on earth was Jesus thinking? How insensitive could Jesus be to ask an invalid if he truly wanted to be healed?

Then again, maybe Jesus wanted to stir in the invalid an anticipation of healing, a sense of hope. Maybe he wanted the invalid to once again recognise his sorry condition – highlighting the miraculous nature of what was about to happen. Maybe Jesus understood that not all ill people wanted to be healed but – in that time and culture – could lose their

livelihood (as a beggar) if, in fact, they were healed. Maybe healing the man would be too much of a change for him. After all, he’d sat with these people at the pool for years and even decades; they were like family to him. Maybe Jesus just wanted to clarify what the man wanted – a man with his own free will – rather than just imposing himself and taking action.

Either way, while it was an obvious question, it was a fair question that respected the invalid’s wishes and clarified what he really wanted.

Consider also Luke chapter seven. Jesus accepts an invitation to dine at a Pharisee’s house and a woman with a sinful reputation arrives on the scene and anoints Jesus’ feet.

This causes some uproar and Jesus offers a parable about forgiveness. He then says to Simon, the Pharisee, “Do you see this woman?” (verse 44). Simon was not blind. Yes, of course he saw the woman. Again, what was Jesus thinking? What a silly question to ask of his host and a learned man.

On the other hand, maybe Simon didn’t see her. Maybe he saw only her sin. Maybe he saw only her reputation. Maybe he saw only his pride and what people would say about him because of this incident. Maybe he saw only the realisation that she was washing Jesus’ feet because he, the host, had failed to do so. Simon didn’t really see the woman as a seeker of God and being of value in God’s eyes: he

only saw the related issues and the “baggage” she carried. Simon was – indeed – blind.

Perhaps the single most significant question Jesus ever asked is the one recorded in Matthew 16:15, Mark 8:29 and Luke 9:20 and which is as relevant today – to each one of us – as it was the very first time Jesus asked it.

After a discussion about who the people were saying Jesus was (“some say John the Baptist, some say Elijah, and others say Jeremiah or one of the other prophets”), he asked the disciples directly: “Who do you say I am?”

Peter gave the answer that should be on our lips, too: “You are the Christ, the Son of the living God.”

Two thousand years after he walked the Earth, Jesus still questions us. We hear his voice as we read Scripture and as we listen for him in prayer; sometimes he asks us questions through a sermon, a song lyric, a poem, the text of a book or even through another person.

I pray that we take the time to thoughtfully answer him.

This article appears courtesy of The Officer magazine.



Captain Mal Davies
is The Salvation
Army’s National
Editor-in-Chief in
Australia



International speaker and author Chick Yuill will be back in Australia this month as the special guest at The Salvation Army's Just Men conferences. He spoke with *Pipeline's* **ANNE HALLIDAY** about his thoughts on biblical manhood



The Just Men conferences are being held at the QCCC centre in Mapleton, Queensland, on 18-19 July and at The Collaroy Centre, Sydney, on 25-27 July. For more information, email Malcolm Beeson at malcolm.beeson@aue.salvationarmy.org

There's a lot of talk these days about manhood not being what it was in past generations. From your perspective, what has changed and how has it impacted the male sense of identity?

There have been some obvious changes in our Western culture which have had a significant impact. The proper emphasis on gender equality means that it isn't so easy for men to see themselves as "the stronger sex" or even – as was all too often the case – "the superior sex". Leadership is rightly no longer the preserve of men and there are few jobs that would still be considered suitable only for men. All of this has resulted in a culture in which a woman need no longer be dependent on a man for protection and provision. Scientific advances mean that a woman doesn't need to have a male partner for procreation and marriage is now one alternative lifestyle choice for a woman.

The consequence of all this is that for many men there has been a loss of identity. And I think this shows itself in two opposite tendencies. On the one hand, there can be a loss of confidence among

men. The increase in suicide rates among young males may be one manifestation of this. On the other hand, men can compensate by retreating into the "macho culture" of men's magazines – sexual promiscuity, hard drinking, 'sport is everything', and loud aggression.

Do you think there is a "biblically shaped" manhood? Are there scriptures that have particularly shaped your understanding of what it means to be a man, or masculine?

This is where I find myself somewhat at odds with some of the "biblical masculinity" stuff that I read and hear. I'd rather approach this from a different angle.

Firstly, I think that there is a much greater biblical emphasis on our humanity than our gender. A true understanding of biblical humanity will focus on the fact that we are all – men and women – made in the image of God. We are people of worth, we are not here by accident, we have a purpose, we have dignity, and we have a destiny.

So a biblical humanity will mean that we treat everyone else – male, female, straight,



LEFT: International speaker Chick Yuill will be the special guest at The Salvation Army Just Men conferences in Queensland and NSW this year. **ABOVE:** Chick and his wife of 45 years Margaret.

gay, transgender – as children of God. One aspect of this biblical humanity is that there will be a complementarity between men and women that will be expressed not just sexually, but in every area of life. That's what makes marriage so demanding and so rewarding.

I discover my masculinity – as I find everything else in life – in relationship rather than in mustering a few biblical texts. Having said that, I think that Paul's words in Ephesians 5:21-33 explore this truth wonderfully and illuminatingly.

Secondly, I think that the key to being truly human and truly masculine – as well as being truly feminine – is found in the call to discipleship, which I boil down to two great truths:

1. What does it mean for me as a man – and equally for a woman – to live like Jesus. How do I live a life of joy, love, forgiveness in my humanity, my personality, my sexuality, and my situation in life?

2. How can I live well in every circumstance in life – the good bits and the difficult bits. And how can I live in such a way that others will look and say (as in the 1980s movie *When Harry Met Sally*), "I'll have what you're having".

In a previous interview with mySalvos, you commented that being both a good husband and a good dad are central to living your life well for God. What does being successful in these roles look like for you? Has it changed from when you were first embarking on marriage and family?

Good question! I have to say that I am still a learner in the school of being a husband and dad. Being successful as a husband means that my wife (Margaret) is fully valued for who she is, constantly encouraged and complimented, passionately loved. It means laughing together lots and crying together a little. It means working at and enjoying a marriage, which is even better than it was when we started out 45 years ago.

Being a good dad? Well, years ago I was encouraging one of our daughters who was struggling with some particular task that she didn't find easy. She said to me, "Dad, maybe I'm not as good as you think I am". To which I replied, "No, you're better than I think you are". I think that's what good dads do.

How has it changed? In our

marriage it's a case of learning new things, knowing each other better, living well together through changing situations. We're at a great stage of life – we're both fit and very active with a very full ministry.

Of course, inevitably we will eventually reach a different stage of life – the final years – and it will be interesting to see how I respond to this question then.

In 2012, you intentionally announced that you had been diagnosed with prostate cancer. Why was it important to you that this was not a private journey?

For several reasons: 1. I simply wanted people to pray for me. 2. If you don't tell people, the rumours of your death will be greatly exaggerated! I actually met someone who had heard I was dead! 3. I still think there's a level of fear, and even shame, surrounding cancer. Every time someone steps up and says, "Hi guys, I've got cancer and it's being treated and I'm fine", it makes it easier for the next person who gets cancer. 4. I'm a man – so I love sympathy! 5. The treatment gives me a fund of stories to tell at a men's conference!



Every Christian has 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 edition, Major Brett Gallagher shares his favourite piece of Scripture

My Favourite Verse – Major Brett Gallagher

"I have become all things to all people ..."

- 1 Corinthians 9:19-23

For the past few years, in what seems like forever due to my research for a Masters Honours thesis, I have been concentrating on a small passage from Paul's first letter to Corinth.

In chapter nine, while summing up an argument on his apostolic authority, Paul writes, "I have become all things to all people so that I might save some". Paul was summarising his mission strategy for the spread of the message of Jesus and it has become one that has become more meaningful as I have researched.

For many of us, the spread of the message of Christ has become a task that seems too difficult. We can hide behind talk that "I'm not an evangelist", "It is not in my gifting" or the like, and so leave the task to the gifted or the professional.

In 1 Corinthians 9, Paul speaks of an incarnational approach to ministry, a walking alongside those whom he sought to influence or "win" for Christ.

This brought the charge by some of Paul's opponents and even contemporary interpreters that he was a chameleon, that he was inconsistent, that he would bend and accommodate his message to his audience and so that by appealing to the populist he would attract believers. This could not be more further from the reality of Paul's mission.

Paul walked alongside those groups.

It is interesting that he states that he "became like" rather than "became". He did not assimilate their beliefs, but by participating with them in their life situations and showing how a Christ follower responds in particular contexts, was able to demonstrate that Christianity is relevant in all walks of life.

So let's reach out and walk with those in our circle of influence. Let's speak our story of transformation into the social circles that we find ourselves living, working and playing in. Let's pray for our friends, work and school mates and in all things "become like" those around us so that our story will influence them to follow Jesus as we do.

May God bless us as we endeavor to follow Paul, as he followed Christ, and see "the more" won for the Kingdom.



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Generous Aussies keep Red Shield smiling



The Salvation Army's social welfare programs have once again benefitted from the generous donations of the Australian public and business sector to the annual Red Shield Appeal.

Major Bruce Harmer, the Australia Eastern Territory Communications and Public Relations Secretary, said he was grateful to all who gave generously to the appeal, which will ultimately help more than a million Australians over the next year.

"It is vital to the services that we run that Salvationists and the Australian public continue to support this long-standing public appeal," he said.

"Thank-you to those who have contributed to our Red Shield Appeal this year. Many of the services run by The Salvation Army depend on this appeal for their

resourcing and, without it, they would find it very difficult indeed."

The appeal closed on 30 June and final figures are now being tallied.

"I would also like to thank all our volunteers and faith community who got behind this year's Red Shield Appeal," Major Harmer said.

"There is little doubt that we simply could not conduct our annual appeal if it were not for the amazing volunteers who help us in many practical ways, from counting-house staff through to those who knock on many doors asking for donations."

Major Harmer said the Australian community resonated with the appeal's campaign which showcased The Salvation Army's rich history in Australia over the past 135 years.

"We have journeyed with the

Australian community through two world wars, the Great Depression, countless disasters and today we are still helping one million Aussies a year.

"This year's campaign has struck a positive chord with both our internal and external audience and will continue to do so as we share aspects of our history in the months that lay ahead."

Celebrating the Red Shield Appeal's 50th anniversary next year, Major Harmer said he was confident Australians would continue to support the appeal due to The Salvation Army's steady history in helping Australians.

"Certainly the appeal holds a very significant place both within The Salvation Army but more importantly within the Australia landscape," he said.

"It's been around longer than vegemite or aeroplane jelly."

TOP: A Sydney tour bus, emblazoned with Salvation Army branding, and the Red Shield Appeal mascot were two of the ways the appeal was promoted this year. **INSET:** Territorial Headquarters staff helped promote this year's doorknock by riding the bus through the streets of inner Sydney. Photos: Shairon Paterson



Flight Club top guns (from left) Carey Laban (alias Iceman), Sol Box (Goose), Matt Lynn (Quickshot), Captain Ashley Barkmeyer (Jester) and Sam Hindle (Maverick). Photo: Shairon Paterson

Flying high

Spectacular swoops, aerial acrobatics and the occasional crash landing are all part, says **SIMONE WORTHING**, of a unique ministry of The Salvation Army's Life Community Church at Slacks Creek in Brisbane





ABOVE: Sam Hindle displays one of the aircraft; **ABOVE TOP:** Matt Lynn with his daughter Katie; **ABOVE RIGHT:** Captain Ashley Barkmeyer is also an enthusiast.

Flight Club members will tell you it's not all about the flying. The emphasis, they say, is on family, friendship and reaching out to others in a relaxed environment.

(But, really, it's all about the flying!)

Flight Club has been up and flying for just over a year. Founder Sam Hindle, who attends The Salvation Army's Life Community Church at Slacks Creek, south of Brisbane, believed that a group for people with an interest in radio-controlled planes and helicopters would be a great opportunity for mission.

That belief was his vision to start a ministry, and so Flight Club was born.

Now, six regular members and their families meet once a week to fly, chat and teach their children some skills in building and flying radio-controlled aircraft.

"It's all about getting out there," says Sam. "We don't preach or witness unless others start that conversation; it's guys bonding, showing off to each other and becoming friends in a non-threatening environment."

Captain Ashley Barkmeyer, the Slacks Creek corps officer, is also a member of Flight Club.

"We try to fly once a week in different locations around the area," he says. "It's a good environment just to talk, to share as guys, and the wives chat too while the kids play and learn to fly."

"We just have to convince our wives to allow us to spend money on these planes!"

Flying machines

Flight Club is open to all ages and both genders. Members fly planes, helicopters, hexacopters and quadcopters. Often, just for fun, they play "streamer combat" where long streamers are tied to the tails of planes. The goal is to cut off everyone else's streamers.

There are some amazing flying feats at each club meeting, as well as some spectacular crashes. Matt Lynn, one of the club's first members, is usually on hand with his flight box for basic repairs and new batteries.

"We also have building days to construct a couple of planes and invite the kids to come along," says Sam. "Regular barbecues with our



ABOVE TOP: Many of the members' wives attend Flight Club, making it a community event – (from left) Amy Laban, Fiona Box (holding Amy's baby Sophie), Bonnie Lynn and Captain Bronwyn Barkmeyer. **ABOVE:** Children also have a great time at Flight Club (from left) Isaac Barkmeyer, Katie Lynn, Emily Lynn and Thomas Barkmeyer. Photos: Shairon Paterson

families in the local area are also now happening."

The building days are done mostly using designs from the internet, with personal features and enhancements from Sam and Matt. Many of the aircraft are rebuilt and repaired on these days, too.

"We even add Salvation Army decals onto the planes," says Sam.

"This is where art and craft meets technology," says Sol Box, another club member who attends the corps. "When our planes crash or break, we can re-use some of the materials, so it's not so expensive."

According to Captain Ashley, the only motto of the club is that everyone has to have at least one crash!

"That would make Sol a platinum member!" he laughs. "Essentially, though, it's all about building relationships."

Humble origins

Sam, who confesses he is "hooked" on radio-controlled aircraft, first became interested when his cousin showed him some planes. He built a few aircraft himself from designs he found on the internet and soon became

a skilled flyer. Sam works in information technology support at a local Christian high school where he also runs the science club with Matt Lynn, who teaches science there. He often talked to Matt about his flying.

Around the same time, Matt helped another teacher at the school get a radio-controlled plane he had brought in for a robotics class, in the air and flying.

"I thought that was pretty cool, so the next step was to fly with Sam," he says.

Matt got involved with Flight Club and started coming to the church at Slacks Creek. His wife Bonnie and their children now come with him, and Matt and Bonnie also actively contribute to children's church.

"Going to the Salvos is one of the only times he goes to church and then wants to hang out with his buddies and talk," says Bonnie with a smile.

Carey Laban, from the church, is also part of the club.

A couple of members, Mike and Steve, from the local community saw the club members out flying one day and came over to see what

it was all about. They are passionate about flying and building radio-controlled aircraft and joined the club with great enthusiasm.

"Just a few weeks ago when we were flying, three guys who just happened to be going past stopped to have a look," says Captain Ashley. "We chatted and told them where we were from and they have since joined the club. Too easy!"

Major Rick Hoffmann, the Army's South Queensland Divisional Mission and Resource Director – Social, also comes to the club when he can.

So far, the only female member is Nathalia Rickwood, who has since moved to Sydney, but comes flying whenever she is back in Queensland.

Club members abide by all Federal aviation laws and rules, and communicate via a closed Facebook page.



Simone Worthing is a writer for Pipeline and supplements

Holiness, health and consumption

WHAT WE PUT IN

In the second of a three-part series, Salvationist eco-theologian **MATT SEAMAN** continues to explore the theme of holiness, health and consumption. His first article focused on “What we put *on*” our bodies, and in this article he reflects on the biblical stance of “What we put *in*” our bodies

“Didn’t you realise that your body is a sacred place, the place of the Holy Spirit? Don’t you see that you can’t live however you please, squandering what God paid such a high price for? The physical part of you is not some piece of property belonging to the spiritual part of you. God owns the whole works. So let people see God in and through your body.” 1 Corinthians 6:19-20 (The Message)

“But as the One who called you is holy, you yourselves also be holy in all your conduct and manner of living. For it is written, You shall be holy, for I am holy.” 1 Peter 1:15-16 (Amplified)

In the previous article in this series, we noted that there is substantial interconnectedness between so many areas of life, between people and the places we live in. This means the seemingly insignificant choices we all make every day can impact our own personal health, the health of our local communities and the land, the wellbeing of people and ecosystems right across the world.

In particular we considered “what we put *on* our bodies”, how “status anxiety” – unnecessary worry based on the things we buy and wear – can hinder our spiritual journey, the idea that holiness encapsulates social and ecological issues, holy living considers the wider impact of our lifestyles on local and global communities and ecosystems, and that living a life aiming for holiness requires transformation.

Before we go on, I must again emphasise that I share my reflections in a spirit of love, care and encouragement – certainly not in a spirit of judgement, legalism, or negativity! We each have our

own story, our own experiences, challenges and understandings.

These are personal reflections on challenges to a holy lifestyle, yet my hope is that they may be of value and encouragement to you in your journey towards wholeness and holiness with the guidance of the Holy Spirit. So, let us further consider how we might better live in light of the gospel and God’s call to loving, holy lifestyles that are mindful of personal, social, spiritual and ecological health.

In the remainder of this article, let us consider “what we put *in* our bodies”. In this we can include both physical and non-physical things. In the physical: food, drink and other substances that are not necessary to survive; and the non-physical, such as ideas and thoughts.

Personal health

I’m not a dietician, food expert or health professional so I’d best not be too definite or specific, however, we can confidently say that there are strong links between what we eat and drink, how much we eat

and drink, and our own personal health and wellbeing. Our diet can significantly impact our lives.

If we are not able to live our lives to the full to some extent due to what food and drink we consume, how does this affect the part we play, both now and in the future, in partnering bringing God’s kingdom to earth? Reflecting again on 1 Corinthians 6:19, we are called to glorify God through how we use our bodies. Therefore, our diets are of great importance on our personal journey toward holiness.

One of the more interesting things I’ve learnt through more in-depth research into the Booth family – something that is relevant to our considerations of food in light of spiritual, social and ecological matters – is that William and Catherine Booth were promoters of vegetarianism.

Salvationist scholar Roger Green states that Catherine’s “knowledge of the slaughter of animals caused her to become a strict vegetarian, a position shared by William Booth. The eight Booth children were reared in a vegetarian home.”

William Booth, in a tract *Religion for Every Day* had this to say about eating meat: "Animal food should not be taken at most, more than once a day. There are multitudes of men and women who would be wiser, healthier, happier and holier without meat altogether. I recommend everybody who has not made the experiment of total abstinence from flesh meat in every form to do so at once. Give it a month's trial."

Ecological and social health

Following on from Booth's comments, it is interesting to note the social and environmental impacts that emerge from today's factory-farming methods.

Sociologist Ryan Gunderson argues that "many humans suffer from various physical, social and mental health problems, resulting from corporate food animal rearing practices." This includes issues such as environmental pollution. Gunderson also mentions that "the global poor, workers, and marginalised rural communities are the most susceptible to the environmental and general public health consequences of livestock agribusiness."

There are many other areas in which the production of the huge array of food and drink available to us could be less harmful to God's creation and for all who live in it. For instance, reflect on the amount of packaging that is created to transport and sell food and drink.

The huge increase in packaging over the past few decades has, therefore, also expanded the amount of waste that requires disposal (or recycling!).

In addition, consider the energy required to transport our food large distances if it is not grown and consumed locally. Eating locally grown food is not only more ecologically sound but socially

beneficial as it also supports the local community.

And we haven't even begun to consider the issues of fair trade, and the working conditions of many across the world, particularly those who have been trafficked against their will and forced to work to produce ingredients for food and drinks that we consume.

In all these areas, how might the food and drink we consume to sustain ourselves contribute to sustaining others and to holy and loving lifestyles?

Of the many tracts John Wesley wrote, one particularly pertinent tract is *Thoughts on the Present Scarcity of Provisions*. Wesley believed that the rich were cheating the poor by their over-indulgence and consumption. Might this still be the case today? Can we now also notice various environmental impacts of the rich cheating the poor in addition to social impacts?

To conclude this reflection on how the things we put in our bodies impact ourselves, others and God's creation, let us consider the idea by theologian Douglas Koskela that part of the "work of the Holy Spirit is detaching us from the practices and patterns that oppose God's saving purposes".

Aiming towards holy living requires change, a continual recalibration of our thoughts and actions in light of the gospel and kingdom values. How might we continue to wisely change our everyday lifestyles to care for ourselves and others, to show love to all creation and to bring glory to God?



Matt Seaman attends Nambour Corps and is The Salvation Army representative for the Qld Churches Environmental Network



THE PIONEER PEDIGREE OF AUSTRALIA'S FIRST OFFICERS

UNLOCKING THE ARMY'S ARCHIVES

Thomas and Adelaide Sutherland's officership only lasted a handful of years but, says **Major DAVID WOODBURY**, their legacy has had a significant impact on the development of The Salvation Army



Adelaide Sutherland was one of the pioneering officers of the fledgling Salvation Army in Australia.

Appointed as the first Salvation Army officers to Australia, Thomas and Adelaide Sutherland epitomised the very essence of early Salvationism. Thomas, saved from a life of drunkenness and lawlessness, and his wife, Adelaide, a fiery speaker who was not adverse to bouncing roughs who interrupted her preaching, proved an effective choice for Australia's first officers.

Both Thomas and Adelaide were born in England; Thomas in 1857 in Norfolk, and Adelaide (Milner) three years later in Lincolnshire. They became officers in William Booth's fledgling Salvation Army and with nicknames part and parcel of its early culture, Thomas became known as Glory Tom and Adelaide as Hot Milner. They met in an officers' meeting conducted by William Booth, with Thomas, on noticing Adelaide, whispering to his friend, Isaac Unsworth, "that girl is going to be my wife".

After the briefest of courtships, the Sutherlands were appointed to Derby on 3 August 1880, where their stay was almost as brief as their courtship. Within a few months they were appointed to work in the Colonies of Australasia

and on 5 January 1881, General and Mrs William Booth conducted a farewell meeting for the young couple. The following day, they boarded the SS Aconcagua for their voyage to Australia, arriving in Adelaide on 17 February 1881.

Dramatic arrival

There was no mistaking the Sutherlands as they stepped off the boat in Adelaide wearing the first Salvation Army uniforms seen in Australia. Tom was impressive in a red tunic, blue trousers, spiked white helmet with a brass chin strap and a large metal shield emblazoned with the words, "Salvation Army". Leslie Rusher, in his book *Pioneers on Parade*, commented that Tom stood out like a colour-crested cockatoo in a field of sparrows. Adelaide wore a dark blue dress that reached her ankles and a small bonnet. Both wore a row of white braid around their collars, signifying their rank as captains.

The first meeting was held in a stable belonging to Salvationist Edward Saunders who, along with John Gore, had commenced the ministry of The Salvation Army in Adelaide on 5 September 1880. Within a short space of time the little band of Salvationists had



The Sutherland family in Western Australia, where they eventually settled.

acquired their own hall in an infamous part of Adelaide. There were 23 uniformed soldiers among the 68 on the roll.

Having brought his cornet with him from England, Tom commenced the first Salvation Army band in Australia, which soon attracted complaints about its open-air meetings. Being warned by the police to cease from such actions, Tom soon found himself in court when he refused the police order. Ordered to pay a shilling fine, Tom was imprisoned until the rising of the court. Back on the street the following week, Tom found himself once again taken to court where he argued that other bands and even the circus are allowed to march, so why not the Army? Swayed by the rational argument, the court agreed that the Army could continue singing in the streets of Adelaide.

Further pioneering work was in hand for the Sutherlands when, in August of 1882, Captain and Mrs Emmanuel Rolfe arrived from England to replace them. This allowed the Sutherlands to depart for Sydney to commence The Salvation Army in Australia's first city. Arriving on 24 November 1882, Thomas and Adelaide set about establishing Army ministry,

opening fire in Paddy's Markets on Saturday, 2 December 1882.

Lieutenant Alex Canty, who had been converted in Adelaide, had preceded the Sutherlands to Sydney, deploying posters in the street declaring that the Army was "invading Sydney; with heavy field guns and light artillery, with sharpshooters bringing up the rear". The open-air meeting in Paddy's Markets must have been a raucous affair since Tom was unable to preach the following day due to problems with his throat, an ailment that was to plague him in the years ahead.

Later years

Three years of exhausting ministry in Adelaide, Sydney and, later, Brisbane took their toll on Tom Sutherland and at 27 years of age he was forced to relinquish his officership due to ongoing problems with his throat. In May 1884, Tom and Adelaide Sutherland, along with their baby daughter, Annie Dorothea, boarded the SS Liguria to return to their native England.

Not a lot is known about the family's short stay back in England, but we do know that within 18 months they had returned to Australia, settling in an

isolated area near Yelbini, Western Australia, where they raised nine children. Later, the family moved to Bunbury, soldiering at the corps until 1919 when Tom's failing health prompted a move to Perth where he could receive better medical attention.

Thomas Sutherland was promoted to glory on 1 August 1919, aged 62. He is buried in The Salvation Army section of Karrakatta Cemetery in Claremont, Western Australia.

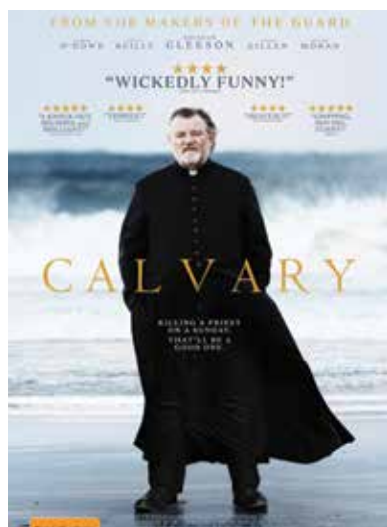
Adelaide spent her remaining years visiting at the Hillcrest Maternity Training Hospital in Fremantle, where her daughter, Captain Annie Sutherland, was matron. On 11 September 1926, Adelaide was promoted to glory and laid to rest beside her husband.

Although the Sutherlands' star burnt out early, it shone brightly and their place in the history of The Salvation Army in Australia is significant.



Major David Woodbury is Pipeline's founding editor

Calvary



Brendan Gleeson and Kelly Reilly play father-daughter roles in the black comic thriller *Calvary*.



Mark Hadley
is Pipeline's
culture writer

RATING: M
RELEASE DATE: 3 July

Calvary is a very timely film for a world enraged and enraptured by the wave of scandals that have engulfed the Church. But rather than be consumed by these tragedies, this film puts a strong case for the majority of Christians caught up in these failings, without ever resorting to pleading.

Calvary's story centres on Father James Lavelle, the down-to-earth pastor of an Irish village in Ireland's County Sligo.

Brendan Gleeson provides a pitch-perfect performance as a man who's come late to the collar after his wife died. His fine mix of humour, faith and blunt wisdom is the right medicine for a community pockmarked with the saddest small-town sins. But Father Lavelle's time in the confessional is interrupted one morning by a confronting admission. An unknown figure tells James he was repeatedly raped as a boy by a now-dead priest. But he's not looking for help or justice, just the chance to shake the world and the church out of their lassitude:

Confessor: I'm going to kill you Father. I'm going to kill you because you're innocent. I'm going to kill you because you've done nothing wrong. Not right now though. I'll give you time to get your house in order. Sunday

week? Meet me down on the beach. You've nothing to say to me Father?

Lavelle: I'm sure I'll think of something by Sunday week.

Calvary is actually full of darkly comic moments like that, but the content is very mature as is the earthy language that the villagers use. But none of this obscures the real purpose of the film. Knowing he's going to die, can a representative of the church actually walk the path Jesus has mapped out for him?

So Father Lavelle counts off the seven days by continuing to tend to the needs of his flock. They're a sad bunch of adulterers, atheists, wife beaters and hedonists – even an imprisoned serial killer – who don't see themselves in any need of salvation. In fact, one tells Father Lavelle that he's a relic who doesn't realise his time is gone. But Gleeson presents us with a hardheaded curate of souls who won't stand for woolly thinking, nor the idea that anyone is beyond redemption.

Of course, as the audience, we're completely unaware of which of those messed up characters actually plans to meet the good Father at the end of the week. But what does become clear is the way Father Lavelle's life parallels his Lord's. During those seven days he faces challenging questions from his daughter Fiona and is mocked by the worldly wise. As his days run out he's abandoned by a fellow priest and experiences

a dark night of the soul that looks like costing him his faith. What follows are moments of intense loss and a savage beating that culminate in a lonely walk to the site of his execution. How his passion week finishes is well worth the price of admission, as is the picture *Calvary* gives of a real man of faith.

It's not the crimes of the child molester that are on trial here, nor the multitude of other failings that might be laid at the Church's door.

In reality it's whether Jesus and his teachings have any relevance to this modern world. Can Father Lavelle trust them to his dying day?

What emerges is a determination to offer the grace of God to sinners and the self-righteous. They may be able to list the Church's shortcomings, but Father Lavelle knows they have at least one of their own:

Lavelle: I think there's too much talk about sins and not enough about virtues.

Fiona: What would be your number one? Lavelle: I think forgiveness is highly underrated.

Calvary is a film about the need for faith to shape our lives if it is to be of any value at all. It also sensitively underlines our own failures to find happiness apart from God. If it has a weakness it's that Father Lavelle tends to edge Jesus out of the picture. But at least it stands firmly for a faith in God that continues to weather every storm the world can hurl.

Devil's Knot



RATING: M
RELEASE DATE: 24 July

Devil's Knot is not for the faint-hearted – a drama about a disturbing triple murder and the serious miscarriage of justice that took place as authorities moved to calm community fears. However, it also highlights the sort of justice we long for as human beings, as well as our inability to deliver it.

Based on the best-selling book of the same name, *Devil's Knot* centres on the real murder of three boys in West Memphis, Arkansas, in 1993 and the accusations, investigations and controversy that followed.

Reese Witherspoon plays a very believable mother to eight-year-old Stevie Branch who goes riding with his friends Christopher Byers and Michael Moore one afternoon after school.

Their failure to return home sparks a town-wide search that eventually results in a grisly discovery. Their naked bodies are found hog-tied at the bottom of a local creek and the police conclude their murders are the result of a satanic ceremony.

Suspicion settles on three teenagers who are fond of wearing black and heavy metal music. They are arrested and their "satanism" revealed in court. However, independent investigator Ron Lax (Colin Firth) believes the

wheels of justice have, in this case, moved far too quickly. As the true story unfolds it becomes clear the hysteria that resulted in the teenagers' arrest might also have allowed the actual killer to walk free.

Devil's Knot contains some very disturbing pictures that make it hard to watch, particularly if you are a parent. Even more so when you remember it's the dramatisation of a true story. However, they also serve to explain the depth of feeling that arises in the West Memphis community. Death is an unwelcome stranger at any time; the violent death of innocents a thousand times so.

Witherspoon provides a portrait of a Christian mother struggling to come to terms with the evil that has enveloped her family.

The town's community of believers drift in and out of her personal hell, some raining down damnation on the accused while others treat her as an object of pity, even suspicion. But it is her need to know the truth that drives the plot.

Devil's Knot opens with a line from the prosecution's key witness, often repeated throughout the film: "When we all went down there ... to that place they call Devil's Den. And nobody knows what happened but me." – but it doesn't take long for the audience to realise that no human can lay claim to that sort of knowledge.

The well-intentioned police are

hopelessly inept, the crowd too consumed with rage to see things clearly. So we finish *Devil's Knot* not set free by the courts but tied up with a longing for justice.

Personally, I think the desires to see truth revealed and evil punished is evidence of the image of God – however tarnished – persevering in the hearts of human beings. Yet if *Devil's Knot* proves anything it's that without eyewitnesses of unquestionable integrity, evil regularly goes unpunished. But thankfully this is what our all-seeing God provides.

God was there in West Memphis that day. There are no secrets from him.

What's more, he presides over a courtroom that has all the evidence because its looks on the hearts of those involved.

Finally, God promises a judgment that will be both unbiased and above legal subterfuge. Everyone will be treated equally and receive the punishment justice requires.

I, for one, am glad that he will ensure the ones responsible for the death of those three boys will not escape, though I understand that this might not comfort some who are grieving now.

You can't be consoled by God if you don't trust in his compassion as well as his justice.

But I remind myself that our God lost his Son too, and so that we might avoid our own day in court.

Director Atom Egoyan (above left) advises his star actor Colin Firth during a courtroom scene in *Devil's Knot*.

LOOK AROUND YOU TO GET ON BOARD

SOCIAL JUSTICE

When it comes to social justice, **CASEY O'BRIEN** says each corps should look to meet the specific needs of its local area

As Territorial Social Justice Coordinator, I am often approached by individuals and by corps asking which campaigns they can get on board with, or what issues they can champion.

I always struggle with this question. Sure, I could recite a list of campaigns of which I'm aware, or a list of issues on which we as a territory are working – "Human Trafficking, Asylum Seekers, Homelessness, Children in care ...". Yet, the most honest response I can give to someone who asks me "What should I be caring about?" or "What should I be campaigning for" is "Go for a walk around your neighbourhood and see what God points out".

The Salvation Army operates on a "Local Corps, Global Mission" basis. We place a corps or centre in an area so that it can respond to the needs of that area. The corps officers and centre managers become missionaries in that community, responding to the needs that they see.

If each community is varied and different from other communities so, too, should each corps be varied and different from other corps.

The needs in the community in which I minister are vastly different to the needs in the community which exist 10 minutes away from me. Therefore, the response of The Salvation Army in my community should be different to the response of The Salvation Army in the community 10 minutes away.

For this reason, it would be irresponsible of me to go into each corps and recite a list of social justice issues that the corps "should" care about.

Beyond that, to do so would be to limit God and the possibilities he has in store for the community to a list of things which I happen to have learned about or come across in the past.

Utilising gifts

Similarly, God places individual Christians in an area so that they can respond to the needs of that area. God placed you where you are for a reason. He has given you the talents, abilities and experiences that you have in order for you to use them for him by serving others.

These abilities and experiences are different to everyone else around you, so there is no point in trying to copy exactly what someone else is doing.

As a Christian who is ministering in a specific community, your role is to keep your eyes open for what God is trying to show you, and to respond to

that to the best of your ability.

The Army's founder, William Booth, did not set out to save the entire world. Rather he called his soldiers to respond to the needs that they saw in front of them – starting with his son Bramwell, who saw a group of homeless men living under a bridge near the area in which he lived. From this premise, a worldwide movement of local expressions grew.

It would be damaging for any leader to come into a corps and expect to implement programs purely because they worked in another setting.

Similarly, it would be wrong for the Army to tell soldiers which issues they "should" be caring about without first identifying if those issues are actually present within the specific community.

Nobody can come into your corps, or to you personally, and tell you what you should care about. That's for you and God to work out.

Refreshing mindset

While writing this article I noticed a corps officer's post on Facebook about an issue which he had identified in his local community. He described the need which he had seen, and then wrote, "I'm thinking and praying about how our corps might be able to help meet this need. I see a need. I'm pretty sure it's one we can help fill in some way".

Praise the Lord! If every soldier in every corps had this mindset – identifying needs and attempting to fix them – how much greater and more effective The Salvation Army would be in communities all over the world!

The question is this – What is right in front of you ... what need in your community is God desperately trying to point out to you?

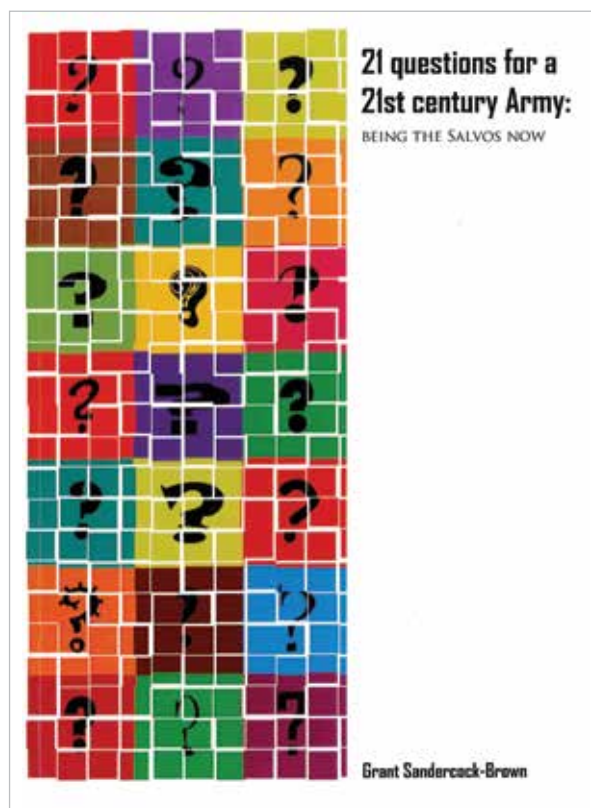
NOTE: If you would like support and help in identifying needs which are present in your local community and potential responses to them, Casey is available to assist at both corps and individual level. Contact her at casey.obrien@aue.salvationarmy.org



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

21 questions for a 21st century Army: Being The Salvos Now

(Grant Sandercock-Brown)



Is The Salvation Army of the 21st century fulfilling its potential? According to Captain Grant Sandercock-Brown, the answer is a resounding no.

In his recently released book, *21 questions for a 21st century Army: Being The Salvos Now*, the author explains his reasons in an articulate, engaging and honest exploration of where The Salvation Army has come from, where it is going and, indeed, where it has floundered along the way.

He implies a motive for his book right from the start, stating in his introduction: "We [The Salvation Army] do many good things, but I'm sure we can do better." And therein lies the book's purpose; the author not only proposing questions some would consider "hot potatoes", but offering answers and suggesting a path to take for not only the betterment of the movement, but essentially its survival.

His book follows a pattern of 21 questions, with each chapter headed by an enticing title, tempting the reader to dive right in. Offerings such as "Do I Have To Be a Soldier to Belong?", "Is There Such a Thing as Army Worship?" and "Is Our Appointment System Biblical?" get the ball rolling.

But it is in the next few chapters that the more meaty subjects emerge which satisfy the reader's appetite for constructive answers: "Can I Be ... a Liberal Salvationist ... a Fundamentalist Salvationist ... a Wealthy Salvationist ... a Post-modern Salvationist?"

After tackling age-old theological questions such as "Does God Answer Our Prayers?" and "Does God Heal Today?", the author explores the future of The Salvation Army and offers a way forward.

And that's the cutting edge of the book; the author is not afraid to tackle potentially divisive subjects such as the Lord's supper, arguing that "it would be extremely helpful for the spiritual life of our congregations if we allowed the traditional 'elements'

of the Lord's supper to be used alongside all the other creative means of responsive interaction in worship".

It is refreshing to see someone refusing to sit on the fence, and taking a bold stance at times. In the chapter "Can I be a Pentecostal Salvationist?", his immediate reply is, "Strictly speaking, no. It's that simple." And then he goes on to explain why.

Credibility is underpinned with Captain Sandercock-Brown's assertion that he has done his best to "wrestle with each of these questions with Scripture as my starting point ...". And the reader can, indeed, feel as if he has been in a wrestling match after certain chapters, especially where he challenges accepted practices of The Salvation Army.

The book rounds off well with the author offering a way forward in chapters such as "So What's Holding Us Back?" and "What is the Future for The Salvation Army?"

It is perhaps a statement by Chick Yuill, world-renowned speaker, writer and broadcaster, which best sums up the book: "A movement – however well-intentioned – will wither and die unless it remains true to its founding vision, understands and addresses contemporary culture in which it must work out that vision, and constantly reassesses its effectiveness in carrying out its God-given mission. And the key to that three-fold challenge is to ask the hard questions. Grant Sandercock-Brown does that with a courage and clarity that make this short but significant book a must-read for anyone who cares about the future of The Salvation Army. The answers that Grant offers may be open for debate and discussion; the importance and urgency of the questions he raises is beyond dispute."

– Dean Simpson

The book is \$19.95 from Booth College Bookstore; online at boothcollege.edu.au/bookstore; amazon.com and ibooks

TAPPING INTO THE KINGDOM POTENTIAL OF YOUNG PEOPLE



In the first of a series on The Salvation Army Australia Eastern Territory's Mission Priorities, **CLAIRE HILL** reflects on Mission Priority 6 and how it is continuing to be implemented

The Salvation Army has been empowering young people since its beginning. Many of us have heard the astounding story of 16-year-old Eliza Shirley, who pioneered The Salvation Army's work in the United States in 1880. The tale of the 19 and 20-year-old men who commenced the work of the Army in New Zealand is equally well-loved.

The Salvation Army Australia Eastern Territory Mission Priority 6 says that we want to do the same today. We want to see new stories written. We want to see young people *trained* (given the necessary teaching, demonstration and on-the-job practice) and *sent* (permitted or enabled to go) to *frontline mission*. That is, being used by the Holy Spirit for the exciting, unpredictable, eternally important purpose of seeing the Kingdom of God advance on Earth.

There are many great examples of this happening around the territory today.

In mid-2013, a new initiative called The Salvo Ambassadors Movement (SAM) commenced. It was led by young Salvo workers Bee Orsini and Matthew Gluyas.

Two-hundred school students from across Sydney applied to become ambassadors of The Salvation Army. From that number,

30 were selected. Lachlan Muir was in his final year of high school when he became an ambassador. After hearing about the heart and mission of The Salvation Army, Lachlan decided to pursue a career that benefits the needs of society's most vulnerable instead of pursuing wealth. "I can't see myself practicing corporate law," he says, "but see my future in some sort of service to the community."

Natalie Simpkin, 21, sensed God nudging her to move outside her comfort zone. She uprooted from her life in Adelaide and moved to Sydney to study a diploma in youth work and get frontline experience working with some of Australia's most vulnerable young people.

In her placement she works directly with vulnerable children, young people and their families every day. She doesn't know what she will do when she finishes the course, but hopes to continue to work with young people in need.

"When God led me outside of my comfort zone is when I really started to learn and be shaped," she says.

Chris Edwards graduated from the Army's Dooralong Transformation Centre in February this year. During his time at Dooralong, he recommitted his life to Jesus and says he has never looked back.

His experience in the Rode2Recovery program (where he visited schools to share his story and bring awareness of drug and alcohol issues) and on the week-long course "Sharpen" (a short-term intensive discipleship course run by the Army's School For Youth Leadership) led him to apply to spend a year at the School For Youth Leadership, growing as a disciple of Jesus, completing a certificate IV in youth work and experiencing a variety of frontline ministries.

God is doing amazing things through young people! There is much to be celebrated, but there remains so much untapped potential.

What is your part to play?

Is there someone you can encourage?

Is there an opportunity you can create?

Are you a young person who is being challenged to step out?

Let's continue to work together to see our young people trained and sent to frontline mission.



Claire Hill is Territorial Youth and Children's Team Leader - Resources

Transformed basement now shining light into darkness

By ESTHER PINN

The unused basement of The Salvation Army's William Booth House has been transformed into a centre of hope for disadvantaged Sydneysiders.

A partnership between Rotary Centre Sydney and the Army has seen the basement and outdoor decking areas of William Booth House become The Rotary Life Skills Centre Sydney. The new complex was officially opened on 5 June.

People who are rebuilding their lives during and post-recovery from drug, alcohol and gambling issues – addictions that are often associated with mental illness and homelessness – can use the centre's resources to develop life skills.

"The Life Skills Centre will help people who are our neighbours in a very personal sense," said Geoff Wilbow, Rotary Centre Sydney President. "They are people in our city of Sydney; they are people who sometimes literally live on the streets of our city and they need help too. And we at rotary can do that best by partnering with professionals such as The Salvation Army."

The centre will assist individuals to reintegrate into society, helping them to find stable employment and permanent housing.

The program will focus on positive communication, financial competence, resume and interview



The Rotary Life Skills Centre was officially opened at William Booth House by (from left to right) Rotary Centre Sydney President Geoff Wilbow, Commissioner James Condon, Governor of NSW Marie Bashir, President of International Rotary Ron Burton and District Governor of Rotary International District 9675 Garry Browne.

technique, healthy food preparation and diet, home and personal care, as well as recreational skills.

Commissioner James Condon, the Australia Eastern Territorial Commander and member of the Rotary Club Sydney for the last 42 years, spoke on behalf of The Salvation Army at the opening and thanked the club for its generosity.

The Governor of NSW and honorary member of the Rotary Club Sydney, Marie Bashir, then

presented a cheque for \$210,000 to Commissioner Condon on behalf of Rotary. The governor spoke of her enthusiasm for the partnership, describing The Salvation Army as one of the greatest intuitions in the world.

"I would like to ask all of you who support these two organisations, please to continue to do so because you are literally turning hopelessness into hope," she said.

Football focus on mission for Aussie Salvos

Three Salvationists from the Australia Eastern Territory have been taking part in the FIFA World Cup football mission in Brazil.

Hurstville Corps Officer Major Trevor Nicol, Mark Coulter of Manly Corps and Curtis Valtonen who attends Tuggeranong Corps, have been part of The Salvation Army mission team in Sao Paulo, running a nine-day mission centred on sports clinics.

"The sports clinics involve skill work, sharing the gospel, testimony from team members and culminate in the young people playing in a round-robin football competition," Major Nicol said.

"We are also taking part in outreaches focused on

human trafficking and are conducting meetings."

It is the third time Major Nicol has been involved in World Cup ministry, having previously been to Germany (2006) and South Africa (2010).

More than 60 volunteers from North America and Europe have also been running Salvation Army missions throughout other parts of Brazil.

The Salvation Army's Sports Ministry Coordinator for Europe, Lieut-Colonel David Bowles, is with the mission teams in Brazil. He has been keen for the Army's activities to be firmly rooted in prayer. "Pray that the Holy Spirit will equip each of us," he says, "as we share true victory in Christ Jesus."



Family Store back trading in Cootamundra

The Salvation Army's new Cootamundra Family Store was full to overflowing for its long-awaited official opening recently.

Previously an old farming supplies depot, the typical country shop and shed has been refurbished into a modern and functional showroom, with ample sorting and storage facilities.

In welcoming people to the opening, Cootamundra corps leader Margaret Robinson said she was reminded of an old coffee mug she owned, which stated: "It seems impossible until it is done."

She said the mug accurately reflected the journey the corps and community had been on as they waited more than six months for the Family Store to open.

Margaret added that 2 Corinthians 5:14, "The love of Christ compels us" had been the motivation behind the establishment of the store.

Councillor Ros White, representing the Cootamundra mayor and shire council, said The Salvation Army Family Store had been greatly missed in the town because of the goodwill and value it represented. She added that the convenient location of the store would make it easy for everyone to shop, and said the town tradesmen were looking forward to quality rags being available once again.

Major Howard Smartt, ACT and South NSW Divisional Commander, identified the day as "an amazing time" and the opening as "an amazing opportunity for the corps and the town".

In thanking Ron and Margaret and all the volunteers, he noted this was a new opportunity for The Salvation Army to express hope and help to the community.

In his prayer of dedication, the Army's ACT and South NSW Divisional Commander, Major Howard Smartt, asked that the store would become a place where people gathered, to meet together and to meet God.

During a celebratory morning tea, Major Smartt made a special presentation to the Family Store's manager, Marion, for her 20 years of faithful service.



TOP: ACT and South NSW Divisional Commander, Major Howard Smartt, cuts the ribbon to officially open the new family store in Cootamundra. ABOVE: Townsfolk flock through the front doors following the opening.

Veterans honoured at historical society meeting

The Sydney Chapter of The Salvation Army Historical Society has held its latest meeting at the Booth College conference centre, paying tribute to the lives and service of officers and soldiers aged over 90.

All the veterans present were acknowledged before guest interviewer, Major Chris Witts, was invited to chat with three of them.

Brigadier Flo Stockall, aged 101, spoke articulately and forthrightly, recalling her childhood spent on a farm at Kabra near Rockhampton learning skills that stood her in good stead as a Salvation Army officer. Most of her active officership with her late husband Percy was spent as a corps officer in many centres across the Australia Eastern Territory.

Next to be interviewed was Major Margaret Treloar, 93.

She recalled that after being commissioned as a Salvation Army officer she spent more than 20 years working in children's homes in NSW and Queensland. In contrast, the next 18 years was spent in the finance department at territorial headquarters in Sydney.

Ron Clarke, 92, was the last to be interviewed, his life representing a great tradition of faithful, godly and long-serving local officers in The Salvation Army. Ron has soldiered for many years at Rockdale Corps where he spent time as bandmaster.

The inspirational stories that emerged in these interviews helped build a picture of officers and local officers who, with God's help, have contributed to development of respected and influential Salvation Army across Australia.

An audio record was made of the meeting and will be kept at the Army's heritage centre in Sydney.

Arthur's half-century of service attracts Queen's Birthday honour

Newcastle Salvationist Arthur Soper has been awarded an Order of Australia Medal (OAM) in the latest Queen's Birthday honours list, for his services to cricket.

Arthur, 87, who attends the Newcastle Worship and Community Centre with his wife Joyce, was president of the Newcastle City and Suburban Cricket Association from 1981 to 2012. He has been a member of the association since 1961.

At one point during Arthur's tenure as president, the cricket association was the biggest in the Southern Hemisphere with more than 4000 players.

"I loved being the president; I had a lot to do," Arthur said. "I do

think I did a good job and that's not boasting – the results show that."

Arthur, who is described as someone who never looks for accolades, said he was surprised to receive an OAM.

"I can't believe it," he said. "There are plenty of people who do good things."

Carindale Salvationist, Professor Douglas Hargreaves, also featured in the honours list, being appointed a member of the Order of Australia (AM).

His award was for "significant service to engineering as an educator and researcher, to professional organisations, and to the community".



Arthur Soper has been honoured for his services to cricket in the Newcastle area. Photo courtesy of the Newcastle Herald.

'The Trade' re-enters the digital age

By ESTHER PINN

Salvationist Supplies, the one-stop shop for everything Salvation Army, has relaunched its website under the iconic name, "The Trade".

The Trade is an online catalogue of products – Salvation Army clothing including uniforms, books, CDs, DVDs, etc – that are sold at the Salvationist Supplies store located next to Australia Eastern Territorial Headquarters in Sydney.

With a simple click of a button, Salvationists and other customers who cannot get to the store in Sydney will be able to access a huge range of goods.

Customers will be able to access relevant information about each product including size and colour of clothing, brief descriptions about items and even CD track lists.

Individuals can order a product through the website and then will be contacted directly, via email, for payment and delivery.

The "My Trade" team also hopes to attract more business from overseas customers.

The new website name comes from a long history of Salvationists colloquially calling Salvationist Supplies "The Trade".

Go to thetrade.salvos.org.au to view the catalogue.

Taree Corps 125th Anniversary

2nd & 3rd August 2014

Special Guests: Chick & Margaret Yuill

Saturday – Outreach, Bible Study and

Concert featuring Port Macquarie Band & Songsters

Sunday – Celebration Meeting, Lunch (tickets required) and Youth Service

For more information contact (02) 6551 2570
tareecorps125th@hotmail.com



Dee Why turns orange to celebrate Harmony Day

The Salvation Army's Dee Why Corps in Sydney recently celebrated Harmony Day, encouraging its members to dress in the spirit of the occasion by wearing something orange.

As people arrived for the Sunday morning service they were invited to trace their hands on to coloured paper and then cut out the resulting design.

Lieutenant Tara McGuigan, Dulwich Hill Corps Officer, spoke on the theme of Harmony Day, "Everyone Belongs", and Lieut Winnie Ng, from Chatswood Corps, shared her experience of migrating to Australia.

As the benediction, the congregation sang *We Are Australia* and people came forward with the hand designs they had made earlier, to place them on the wall as a sign they wanted to be part of supporting the country's multicultural future.

Those who came were encouraged to bring some food unique to their country of birth, which was shared at brunch.

"It was a beautiful day," said Dee Why Corps Officer Major Claire Smith. "Positive, uplifting and enjoyed, particularly by our visitors."



ABOVE: Majors Brian and Claire Smith, Lieut Tara McGuigan (Dulwich Hill) and Lieut Winnie Ng (Chatswood) with some of the congregation in front of the "wall of hands".



LEFT: Flags of countries represented in the Dee Why Corps.

Social justice chair addresses national MASIC conference

Colonel Geanette Seymour was the special guest at The Salvation Army's 2014 national Moral and Social Issues Council (MASIC) conference held at the Booth College School For Leadership Training, Stanmore, on 13-15 June.

Colonel Seymour is the Chair of the Army's International MASIC and Director of its International Social Justice Commission, located in New York.

Colonel Seymour presented a compelling overview of the influence of The Salvation Army in addressing moral and social issues at an international level, but also the difficulty of the task.

She also addressed the growing desire of the Australian MASICs for a much closer working relationship with IMASIC.

The conference, held annually, comprised collaboration between the MASICs from the Army's Australia Eastern and Australia Southern Territories on complex moral and social issues facing both the Church and the world today.

Co-chaired by Majors Peter McGuigan and Brad Halse (the territorial MASIC chairpersons), issues discussed included euthanasia, gambling, abortion, suicide, prostitution, multiculturalism, domestic violence and human sexuality.

The annual conference is an opportunity to finalise work that has been done throughout the year, decide on new work and also new directions.

Self Denial Appeal raises \$4m to aid third-world countries

There has been an increase in giving to this year's Self Denial Appeal. The appeal raises funds for Salvation Army programs in third-world countries.

"We have raised more than \$200,000 than what we raised this time last year. We are very grateful for the increase in giving. The need is quite great," said Leigh Cleave, Australia Eastern Territorial Fundraising Director.

When *Pipeline* went to print, almost \$4 million nationally was raised through the 2014 Self Denial Appeal. The Australia Eastern Territory alone has raised over \$2.2 million.

"The Self Denial stories really resonated with Salvos this year. Such generosity of our church communities to think outside the needs of Australia. We are grateful to the churches who actively promote the campaign," said Leigh.

If Salvationists would like to hear more stories of how the Self Denial Appeal has helped people throughout the year or would like to set up a regular giving plan to the appeal, Leigh encouraged individuals to contact her via email: leigh.cleave@aue.salvationarmy.org

Hope, the theme of the 2014 Self Denial Appeal, will flow into next year's appeal with showcase stories from Cambodia, Pakistan, Rwanda and Papua New Guinea.

Visit selfdenial.info to donate to the Self Denial Appeal.

Bikers descend on national capital for blanket run

A cool autumn morning greeted riders at Old Parliament House in Canberra as they gathered for the annual MRA Blanket Run.

Good coffee, bacon and egg sandwiches, and friendly faces welcomed the 200 riders representing the Motor Cycle Riders Association, Defence Riders, Veterans and Ulysses clubs. They were there in support of The Salvation Army, bringing with them either a blanket or doona for distribution to Canberra's needy.

For the first time, participants were invited to also donate an old riding jacket, an opportunity that was eagerly embraced with many new and pre-loved jackets added to the increasingly large pile of donations left on the stairs of Old

Parliament House.

Throughout the morning, people arrived to add donations of linen, clothing and food, and the buckets which circulated among the crowd raised a further \$1879.

The Salvation Army's Major David Eyles, on his Ducati, was one of the first riders to arrive. Behind a police escort, he led the procession of motorcycles around Canberra, following a circular route which passed many of the significant monuments in the nation's capital.

All the donated goods were then loaded into a truck supplied by Salvos Stores and delivered to the Army's community services centre, from where they will be distributed to people in need.



Major Gary Masters addresses motorcyclists from various clubs who presented blankets to The Salvation Army on the steps of Old Parliament House in Canberra.

Staff Songsters help Kempsey celebrate in style

Kempsey Corps celebrated 125 years of ministering to their community over the weekend of 14-15 June.

"I was so proud ... to be an officer of The Salvation Army and to be in this community and to see what they've achieved and what they've done in that 125 years," said Captain Karen Keddie, Kempsey Corps Officer.

"We're still strongly connected in this community and we're still seeing lives won for Jesus and it's a privilege to be an officer and to be part of that."

The three celebration meetings were completely full, seeing about 500 people attend across the weekend. A mixture of Salvos and community members from Kempsey, Port Macquarie and Nambucca came to the meetings. Even a few former Kempsey soldiers made the trip to be part of the celebration.

The Saturday night concert, held at the local Anglican Church in Kempsey, featured performances including *Come Together Now* by the Sydney Staff Songsters. Captain Keddie said it was a privilege to have the Sydney Staff Songsters come and perform.

Kempsey council member, Betty Green, spoke at the Saturday evening concert and reflected on The Salvation Army's history in the town.

Tony, the Kempsey fire brigade officer, also shared on behalf of the brigade about the Salvo Fire Chaplains who have been serving them for the past 25 years.

Vivian Baker, who has been in the corps for the past 40 years, spoke about the corps' history.

The Territorial Commander, Commissioner James Condon, attended the weekend celebrations and shared about Kempsey Corps' rich history at the Sunday morning meeting. Also supporting the weekend were Commissioner Jan Condon and divisional leaders



Kempsey corps officer Captain Karen Keddie (centre) with two soldiers from the corps, Vivien Baker (left) and Betty Bowen, with the 125th anniversary celebration cake.

Majors Earle and Christine Ivers.

"It's good to celebrate the past and acknowledge it, but for me, it's more exciting to look at our future and where we are heading. There's a huge future here in Kempsey," said Captain Keddie.

That same morning, the corps' newest soldier, Julie Linton, who was enrolled last year, was commissioned by Commissioner Condon as a local ministry worker. A Powerpoint presentation of photos dating back to 1901 was also shown at the celebration.

The Sydney Staff Songsters performed again at a Pleasant Sunday Afternoon meeting, closing with *Till We Meet Again*.

Greg, the Kempsey Police Aboriginal Liaison Officer also shared about his collaboration with Kempsey Salvos. Together they work to engage with their local Aboriginal and Torres Strait Islander communities and bring healing through relationship.

ENROLMENTS

CALOUNDRA CORPS

Corps officer Captain Stuart Glover recently enrolled five new senior soldiers and one new junior soldier at the corps.

The senior soldiers Lindsay Bernhardt, Jan Murray, Frances Glover, Joce Hook and Brittany Hughes all gave testimonies at the enrolment service and shared how soldieriship was the next step in their path of discipleship.

In response to some of the challenges in life that Lindsay has faced in recent years, as part of his testimony he sang the lyrics to *The Solid Rock*: "On Christ the solid rock I stand, all other ground is sinking sand".

The corps' newest junior soldier, Portia Hook, said she was excited to be enrolled on the same day as her mum, Joce.

It was also a privilege for Captain Glover to enrol his mother, Frances.



From left: Senior soldiers Joce Hook, Lindsay Bernhardt and Frances Glover, next to Caloundra Corps Officer, Captain Stuart Glover. Junior soldier Portia Hook, Captain Paula Glover and senior soldiers Brittany Hughes and Jan Murray.

WARWICK CORPS

Corps officer Lieutenant Steve Spencer recently conducted the enrolment ceremony of Debbie Moffat, who spoke of "a sense of belonging" and "finding a home" at Warwick.

Debbie and her husband Geoff have been attending Warwick Corps for a number of years and Debbie had become an adherent. They both attended senior soldership classes, with Debbie first to make the next step. The corps is on a life journey with Geoff, which may culminate with him being sworn in as a senior soldier next year.

"It has been approximately two years since Warwick Corps has experienced a swearing in ceremony of a senior soldier; however we pray that that will not become the normal practice in Warwick," Lieut Spencer said. "With two soldiers being sworn in at Stanthorpe last year, the Kingdom of God is growing in the South West Corner of the Division.

"Sunday June 1 was a great time of celebration for the corps as Debbie was sworn in. She has found a renewed sense of awareness of God and his presence, both within her life and her marriage."



Lieutenant Lydia Spencer, Debbie Moffat, Lieutenant Steve Spencer and Aux Captain (Ret.) Terry Cantrill outside Warwick Corps.

IPSWICH CORPS



Andrew Ravenswood, Doreen Stibbe, Nayland Stibbe and Paul Bressington, who were enrolled by Captain Greg Pack.

Corps officer Captain Greg Pack recently enrolled four senior soldiers – Andrew Ravenswood, Paul Bressington and married couple Doreen and Nayland Stibbe.

All four gave testimonies and shared how they had grown spiritually through the soldiery preparation classes.

Paul explained his realisation that God never left him, rather he was the one who left God. Andrew spoke about the people in his life who influenced his spiritual journey. Both Andrew and Paul were previously adherents and felt it was the right time to take the next step.

Nayland, who became a soldier almost 50 years ago, said he was excited to re-enrol. Doreen described her re-connection moment with God while kneeling at the Mercy Seat. Earlier that week Doreen was also enrolled as a Home League leader.

GOLD COAST TEMPLE CORPS

Major David Pullen, Territorial Mission and Resource Director – Recovery, accepted PJ Way as an adherent at the Gold Coast Temple Corps on Sunday, 13 April.

PJ is a graduate of Gold Coast

Recovery Services (Fairhaven). After his acceptance, PJ spoke about his 12 years of addiction and how God has given him new life. "I am proud to be part of The Salvation Army, an organisation that has had a huge impact on my life," he said.

Empress of Ireland tragedy remembered



A painting depicting the sinking of the Empress of Ireland, in which about 130 Salvationists lost their lives. A special ceremony has marked the 100th anniversary of the tragedy.

Salvation Army leaders from the Canada and Bermuda Territory and the current Canadian Staff Band have taken part in a special ceremony in Quebec to mark the 100th anniversary of the sinking of the Empress of Ireland.

More than 130 Salvationists, including the Army's senior leaders in the territory and most of the then Canadian Staff Band, perished when the Empress of Ireland sank in the icy waters of the St Lawrence

River on 29 May 1914. The delegation had been on its way to The Salvation Army's third international congress in England.

The ship had been less than 15 minutes out of Quebec City when, in thick fog, it was holed by a Norwegian ship laden with coal. More than 1000 passengers and crew died in the tragedy, with just 465 people surviving.

For more information, go to the official centenary website: www.empress2014.ca

Fill the gap online for Congress delegates

The Mind the Gap appeal – through which Salvationists and friends from around the globe can raise funds to send people from the developing world to The Salvation Army's 150th anniversary international congress in London next year – has been expanded to receive online donations.

General André Cox set a challenge to raise funds to help bring approximately 1,500 Salvationists from developing countries to the UK for Boundless 2015, and donations have been coming in since the appeal was launched in July 2013.

Corps, centres, divisions, territories and individuals can raise or donate funds to ensure all 126 Salvation Army countries are represented at the congress.

"It will be truly wonderful to see the embodiment of the boundless love of God as peoples from all nations are able to assemble here in London," the General said.

For more information, or to donate, go to sar.my/givemtq

Army's highest honour for retired commissioners

By Lieut-Colonel ALLEN SATTERLEE

General André Cox has jointly awarded The Salvation Army's highest honour to Commissioners James and Ruth Osborne during a visit to the United States.

In admitting the Osbornes to the Order of the Founder during the USA Southern Territory's commissioning weekend in Atlanta, General Cox, the world leader of the Army, described the couple as "spiritual giants".

"I believe your spirit of Salvationism that you have shared together ... is something that would have commended itself to our founder [William Booth]," General Cox said of the commissioners, who are former USA national and USA Southern territorial leaders.

The award's citation revealed that it was presented for "extraordinary leadership rendered to The Salvation Army in the United States", saying that the two recipients have "continuously managed to raise the standard of service by exhibiting a high degree of guidance, empowerment and clarity of mission, both as active officers and in retirement".

The commissioning and ordination of the 29 cadets and nine auxiliary-captains of the *Disciples of the Cross* session was held on the Sunday morning of the General's visit.

In his Bible message, the General reminded the new lieutenants: "God in his faithfulness still calls men and women to leave all to commit themselves to the building of his Kingdom.



General André Cox and Commissioner Silvia Cox show off some gifts they were given during their visit to the US Southern Territory.

"We leave behind our personal ambitions, hope for career or any monetary reward."

At the end of the meeting an invitation was given for those who felt God's call to officership. More than 200 people crowded the stage in response.

PROMOTED TO GLORY

A blessing to many



Hilda Perrem was promoted to glory on 7 February, aged 96, from Wesley Hospital in Brisbane. She had previously resided at The Salvation Army Cairns Aged Care Centre in Chapel Hill.

Hilda's funeral and celebration service was conducted by Lieutenant-Colonel Olive Lucas. Songs which were favourites and quoted by Hilda while in hospital – *Jesus Is My Light*, *Would You Know Why I Love Jesus*, *God is Good to Me* and *There is Sunshine in my Soul Today* – were sung.

Major David Terracini (Carindale Corps Officer) prayed, and Psalm 91 – read to Hilda in hospital – was brought by Major Thelma Eades.

The corps tribute was given by Marjorie Cathcart and a friend's tribute was brought by Jim Robertson whom Hilda had known from birth.

While photos of Hilda's life were shown on the screen, Rhiannon Creamer sang *It is Well With my Soul*. The family tribute was given by her niece Major Daphne Pampling, and the message and committal by Lieut-Colonel Lucas.

All spoke of her bright, caring spirit, and how she was always interested in their children and enquired how they were doing. She was keen to know about the young people of the corps and prayed for them.

Hilda Frances Perrem was born at Toowong, Brisbane, on 15 September 1917, to Majors James and Mary Perrem (Toowong Corps Officers). She had one sister, Muriel, who was 14 years older and predeceased her in 1989.

The family moved to Bundamba Corps (1921-1922) before going to the Purga Aboriginal Mission which The Salvation Army ran for the government. Hilda lived there with her parents from the age of six until she was 13. She loved the Aboriginal people.

In recent years, Hilda returned to meet some of her school friends and the Aboriginal people she had grown up with. This brought great pleasure to her.

Hilda's parents entered early retirement on account of her father's ill health. They settled at Albion in Brisbane and linked with Albion Corps, where Hilda became a senior soldier.

After leaving school, she worked in a clothing business at nearby Fortitude Valley. When Hilda was 15 her father was promoted to glory. She lived with her mother and later, as her mother aged, cared for her.

During this time, Hilda did

dressmaking, including Salvation Army uniforms. She was also involved in League of Mercy work at the Children's Hospital for nearly 40 years. She also worked at The Salvation Army New Farm Aged Ladies Home and, later, Boothville Maternity Hospital. Hilda took early retirement and still did sewing for Boothville Hospital, making baby's jackets, bunny rugs, gowns for theatre, and many other things. During a six-year stint living in Casino, she was the caretaker of the CWA rooms and attended Casino Corps.

Hilda came to live with her sister and brother-in-law (Major and Mrs Pampling) at Camp Hill. After their promotion to glory in 1990, she moved to a unit at The Salvation Army Chelmer Home (Warrina Village). She later moved to the hostel, then the new Cairns Aged Care Centre at Chapel Hill.

Wherever Hilda went she was loved by all. God has used her to help and bless many people.

In the arms of Jesus



Trevor Vaughan was promoted to glory on 28 February, aged 77. Trevor's life was celebrated at Cardiff Corps on 7 March in a service led, according to his request, by Major Violet Ovenden, whom he had grown up with in Kurri Kurri.

Trevor had chosen the songs *We're Bound For the Land of the Pure and the Holy*, *Will You Go?*, *That Will Be Glory For Me*, and *When the Roll is Called Up Yonder*, and Psalm 146, "I will lift up mine eyes unto the hills". He also requested that Major Connie Hindle play *When the Saints Go Marching In* on the organ and to "jazz it up".

Trevor had asked Neville Davis to organise a band to play at the service, and bandsmen from Thornton, Cardiff, Maitland and Newcastle gathered to meet his wishes.

Prayer was offered by Cardiff Corps Officer Major Nellie Moed, and the scriptures were read by his daughter-in-law, Tanya Vaughan. Family tributes were given by Trevor's children – Fiona, Desmond and Deborah – and Christopher and Sophie represented all the grandchildren who also included Emma, Sarah, James and Luke. Other tributes came from Ron Jenkins (Maitland Silver Threads), and Stan Dickey (Cardiff Corps), and included a flag tribute whereby a blue ribbon with Trevor's name on it was taken from the corps flag and placed on a memorial flag, then giving the

Salvation Army salute, saying "Well done, good and faithful servant". The family was given the white ribbon from the corps flag to keep.

Trevor Samuel Vaughan was born on 26 June 1936 at Kurri Kurri, to Lillian and Edward Vaughan. He was the youngest of eight children. Edward never saw his youngest child, passing away from cancer 10 days after Trevor's birth.

Trevor attended school until the age of 14, and was involved in many activities at The Salvation Army corps at Kurri Kurri. Trevor had several jobs throughout his teenage years, starting in the mines with his brothers as a labourer and digger, and then obtaining an apprenticeship with a local electrician. At 18, he attended National Service training and played in "The Nashoes Band", before becoming a full-time carer for his invalid mother.

Trevor married Captain Mary Organ on 28 January 1966 and moved to Merewether where they raised their family.

Trevor was employed at Port Waratah NSW Railways for 27 years, and during this time he supported Mary in Salvation Army activities. He retired in 1994.

Trevor had a keen interest in electronics and became a self-taught hobbyist. Some of his accomplishments included building a sound system at Newcastle Corps so the services could be recorded and delivered to those unable to attend, printing newsletters at Newcastle, Thornton and Cardiff corps as well as Maitland Silver Threads, teaching others to use computers, and building computers to send to India missions and for local families who may not have been able to afford one otherwise.

In 2012-2013, he assisted Mary to organise a 60th anniversary reunion for the 1953-54 *Heralds* session of cadets. Commissioner Ian Cutmore nicknamed him "Mary's scribe" in what turned out to be his last effort on the computer.

Trevor was diagnosed with terminal lung cancer in early January this year. He was cared for by his family at home in Charlestown until his promotion to glory in February. He is now "safe in the arms of Jesus".

Faithful servant



Robert Adlington was promoted to glory at Wollongong on 18 April, aged 74.

A thanksgiving service for Robert's life was held at The Salvation Army worship centre, Wollongong, on 24 April, led by Corps Officer Captain Phil Inglis, in

association with a previous corps officer, Major Errol Woodbury, who had become a personal friend.

Contributions included a musical prelude (Anne Walker), musical tribute *I'd Rather have Jesus* (relatives Barry, Cheryl and Robert McDonald, Kerrie Faulks, Phillip Newton and Val Coutts-Smith), family tribute (daughter Cheryn Cooke, son Duane Adlington and grandchildren Maddison, Morgan and Bailey Cooke, and Abby and Ty Adlington), corps tribute (Bill Simpson), friend's tribute (Rex Hutchinson) and songster memories (past and present songster members of Wollongong).

Robert was Wollongong Songster Brigade leader from 1972 to 1997.

He was born at Woonona on 11 September, 1939, the only child of Keith and Audrey Adlington. His great grandmother, Elizabeth Adlington, was one of the first soldiers of the Wollongong Corps, joining in 1888, just two years after its formation.

Elizabeth Adlington was one of several Salvationists imprisoned at the local police station cells for taking part in an unlawful march in the city's main street.

The Adlington family has maintained a continuous membership link of the Wollongong Corps since 1888.

As a young boy, Robert was involved in most children's activities at the corps and became youth group leader as a teenager.

He married Genise McDonald on 12 March 1966. They had two children, Cheryn and Duane, and five grandchildren.

Robert was leader of a Salvation Army outpost Sunday school at Keiraville for several years. The Sunday school had been started by his grandmother, Millie Adlington.

He became corps songster leader in 1972, holding the position for the next 25 years. Robert was also a member of the corps band and male voice party. He was chairman of various corps planned giving programs and an official corps prayer warrior in latter years.

Robert, with Major Errol Woodbury, started a caravan mission, which involved taking a team of caravanners to country corps over a 10-year period. He also assisted at RSL Anzac Day and Remembrance Day services, church services and was a board member of a Wollongong Christian radio station.

Tributes testified to an exceptional family man, friend and Salvation Army soldier.

Model of respect



Herb Epps was promoted to glory at Wollongong on 30 March, aged 97.

A celebration of Herb's life was held at The Salvation Army worship centre at Wollongong on 4 April, led by Corps Officer Captain Phil Inglis.

He is survived by wife Delia, whom he married in 1939, daughter Joyce McIver and son Joseph, as well as seven grandchildren and 16 great grandchildren. A second son, Colin, died several years ago.

Herbert George Epps was born into a Salvation Army family at Wollongong on 4 June, 1916, the son of Thomas and Florence Epps. He became one of the city's most prominent Salvationists through church and community activities.

He joined the Wollongong band at 12 and was an active member for the following 80 years, at one stage playing under the leadership of grandson Joe

McIver. He also played in The Salvation Army Illawarra Seniors' Band.

During his banding days, he was also band secretary. Other corps involvement included membership of the male voice party and songsters. He was also corps Red Shield Appeal organiser and corps arrangements organiser for many years.

In the community, Herb was a senior member of the Masonic Lodge and founding president of the Keira Probus Club.

Masonic and Probus members participated in his celebration service, which included a musical prelude by Joe McIver and Anne Walker, corps tribute (John Herring), and family tributes from Joyce McIver (children), Sarah Gulloch (grandchildren) and Nathan Oliver and Jarrod Heaton (great grandchildren).

The Wollongong band, Illawarra Seniors' band and pianist Anne Walker supported with music.

In her tribute, daughter Joyce described her father as a man of prayer, simple faith, and humour, a fine musician and brilliant calligrapher, and respected in the community.

His scripting work appeared in many Bibles, song books, certificates and commercial advertising projects.

"We will all miss him – miss his smile, handshakes, hugs, jokes and quirky comments," Joyce said.

"But we will all continue to be influenced in positive ways by our memories of him and by the way he challenged us always to do our best and always be truthful and dependable."

On behalf of the corps, John Herring said Herb lived a life of practical down-to-earth Christianity.

He was spoken of as a very honest and real Salvationist whose influence was good and uplifting.



BOUNDLESS

the whole world redeeming

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



about people

Additional Appointments

Effective 2 June: Captain Evonne **Packer**, Manager SAILLS (Darling Downs), South Queensland Division.

Appointments

Effective 2 June: Major Elwyn **Grigg**, Assistant to the Chief Secretary, Territorial Headquarters; Envoys Amanda and Jake **Clanfield**, Assistant Officers, Batemans Bay Corps (with responsibility for Ulladulla Mission), ACT and South NSW Division.

Effective 30 June: Lieut-Colonel Brian **Hood** (ret.), Secretary for Business Administration (pro-tem).

Effective 1 July: Lieut-Colonel Elaine **Hood**, Research and Support Officer – Territorial Social Justice Team.

Bereaved

Lieutenant Darryn **Lloyd** of his mother, Margaret **Lloyd** on 17 May; Major Fran **Everitt** of her mother, Margaret **Bull** on 3 June.

Births

Cadets Jake and Erin **Horton**, a boy, Stephen Glen on 25 May.

Retirement

Lieutenant Joe **Clarke**.

time to pray

29 June – 5 July

Maroubra Corps, Maroubra Welfare Centre, Menai Corps, Miranda Corps, Moree Corps, all NSW; Maryborough, Qld; Moneycare Financial Counselling, NILS, THQ; Territorial OTHERS week (29 June-5 July); Officers Kids Camp (4-7).

6-12 July

Caribbean Territory, Majors Bruce and Cheryl Carpenter; Montrose Residential Aged Care, Nambucca River Corps, both NSW; Mount Isa Corps, Mount Isa Recovery Services Centre, Nambour Corps, all Qld; Mountain View Aged Care Services, ACT.

13-19 July

Eastern Europe Territory, Colonels Rodney and Wendy Walters; Narrabri Corps, Narellan Corps, Narwee Corps, all NSW; National Secretariat, THQ; Nerang Community Welfare Centre, Qld; Officers 12-13 Year Review (14-17); Just Men, Brisbane (18-20).

20-26 July

Newcastle and Central NSW Divisional Headquarters, Newcastle and Central NSW Division Chaplains, Newcastle Community Welfare Centre, Newcastle Worship and Community Centre, all NSW; Noosa Corps, Qld; Just Men, Sydney (25-27); Aged Care Plus Review (25).

27 July – 2 August

Australia Southern Territory, Captain Kaye Barber; Noosa Shire Crisis Housing Program, North Brisbane, both Qld; North NSW Divisional Headquarters, North NSW Chaplains, Northern Beaches Aged Care services, Northern Rivers Corps Based Transformation, all NSW; Territorial Communications and Public Relations Conference (28-30); Youth Ministry Conference, Sydney (1-3 Aug); Salvos Stores Review (1 Aug).

3-9 August

Northside Corps, Oasis Youth Residential Service, both ACT; Oasis Young Centre Wyong, Oasis Youth Network Hunter, Oasis Youth Support Network, Sydney, Orange Corps, all NSW; Brengle Conference, Geelong (5-14); Central and North Qld Division Review (8); Sydney Staff Songster Weekend, Nambour (9-10).

engagement calendar

Commissioners James (Territorial Commander) and Jan Condon

Sydney: Thu 3 July – Pre-retirement dinner and meeting for officers due to retire.

Gold Coast: Sat 5-Sun 6 July – “Salvos Striders” Gold Coast Airport Marathon.

Dooralong: Wed 9 July – Retirement of Lieut Joe Clarke.

Sydney: Thu 10 July – Booth College Fellowship Meal and Coutts Lecture.

#Bexley North: Mon 14 July – Salvos Women Seminar, School For Officer Training.

Sydney: Tues 15 July – Officers Twelve and Thirteen Year Review.

Singapore: Sat 19-Sat 26 July – International Conference of Leaders.

*Commissioner James Condon only

#Commissioner Jan Condon only

Colonel Richard Munn (Chief Secretary)

Newcastle: Sun 20 July – Corps visit, Cardiff.

Qld: Mon 21-Thu 24 July – Divisional Officers Fellowship, Central and North Qld.

Collaroy: Fri 25-Sun 27 July – Just Men Conference. Officers Fellowship.

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Humanitarian – these are individuals ‘in need’ who are unable to afford a lawyer.

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