

# pipeline

## DOOR TO FREEDOM

RACHAL FINDS KEY TO NEW LIFE



ALSO  
INSIDE

**KEEPING ANDREW'S  
LEGACY ALIVE**

—  
FEBY CHAN TALKS TO PIPELINE



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# SLEEP ON YOUR COUCH

## TO RAISE MONEY FOR YOUTH HOMELESSNESS

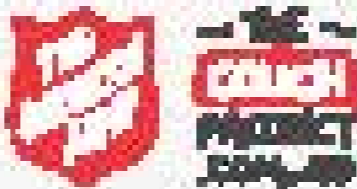


Over 44,000\* Aussies under 25 are homeless tonight, often because their family home isn't safe.

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\*ABS, 2012. Source: Salvation Army Housing, Learning, Mentoring, FRI.



14 / Feby Chan, wife of Andrew Chan who was executed in Indonesia last year, is the guest speaker at a series of SHE women's conferences being organised by The Salvation Army in its NSW and ACT Division. She talks to *Pipeline* about Andrew's strong Christian faith, and the heartache, anger, confusion, yet God-glorifying days leading up to his death.

*The Salvation Army*

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## GODLY MENTORING AN INVESTMENT IN LIFE

WORDS SCOTT SIMPSON MANAGING EDITOR

Many years ago, when I lived in Britain, I became involved with a sports ministry organisation. Over time, the director of the ministry, Steve, became a close friend and mentor. Whether it was our mutual passion for sport (Steve was a former NFL player), or our shared experience as “foreigners” living in the UK (Steve was American), we just clicked. Our meetings, whether in a coffee shop or at his house – reclining in worn, leather armchairs in the rustic office he had built in the garden of his house in rural Scotland – became a highlight of my week.

More importantly, Steve kept me accountable; he wasn’t afraid to ask the “uncomfortable” questions. Our meetings would always open with Steve asking the same question: “So, what have you been reading lately?” It was his way of making sure that I was spending time in God’s Word; his way of keeping me accountable to the daily discipline of absorbing the truths of Scripture.

He knew, from his own experience of being mentored, the importance of taking the time to build into the lives of others. I wasn’t the only person that Steve mentored – I am aware of at least three other people he would meet with on a regular basis – but I am forever grateful that he invested in me. Those years being mentored by Steve has helped shape the person I am today, and has impressed on me the importance of continuing the mentoring “chain” as I now spend time investing in others.

In this issue of *Pipeline*, we feature a series of articles that examines the discipline of mentoring. Although the word “mentor” is never used in Scripture, the principles are found throughout biblical text. We see numerous examples of mentoring relationships taking place throughout the Bible.

Jethro mentored Moses, who mentored Joshua. Joshua then mentored the leaders of his army. We then read of Eli who mentored Samuel, the chain continuing when Samuel mentored Saul and then David, who became Israel’s greatest king. David, of course, then mentored his army commanders and government officials, and also mentored Solomon.

In the New Testament, we see Jesus mentoring the 12 apostles, who mentored hundreds of other leaders including Paul. Paul mentored Titus and Timothy. Timothy mentored “faithful men” such as Epaphras. Epaphras and the other faithful men mentored others also, which led to a chain reaction that resulted in dozens of new churches in Asia. Ultimately, this specific mentoring chain is the origin of our churches today.

Finding the right mentor and developing a deep and trusting relationship, where anything can be discussed safely, can take time and effort. But it promises to be one of the most valuable investments you will ever make. ¶

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## A HEALTHY ARMY IS A STRONG ARMY

Let’s move forward in spiritual unity



Colonel Mark Campbell is the Chief Secretary-in-Charge of the Australia Eastern Territory

Developing healthy faith leaders and leading healthy faith communities is the primary focus of my leadership. Having these objectives in place means that when we start something new it comes from a healthy place.

I’ve always felt that if we focus on healthy faith communities, the rest will come. That’s because if we’re focused on being healthy people, looking after ourselves, we are going to lead in a healthy way and that’s going to make everyone around us better.

I don’t think healthy faith leaders and healthy faith communities just applies to the front line. Any expression of The Salvation Army, even a headquarters, should be a healthy faith community. Helping Territorial Headquarters journey further towards being a healthy faith community is one of the things I am going to prioritise over the coming months as Australia becomes one territory.

Personally, being a healthy leader is about having a monthly retreat day. It means reading my Bible regularly. It means having some spiritual rhythms in my life. It’s also about having fun – which I need to get better at!

As a movement, The Salvation Army loves to drive things. We get things done, but we can get caught in some bad habits. Many of us do a lot of hours at home as well. There have been times when my children have seen me on my computer until 9pm. Is that healthy? No. It doesn’t help you in the long term.

This is one of the things I always admired about Commissioner James Condon. The commissioner would always be in the office early, but normally he’d leave between 5 and 6pm, and when he went home, that was it. I’d send him emails, but you’d never get a response at night – you’d get it the next day. And I respect that. That was a good, healthy standard to set.

Another way we can keep building a healthy culture is to make sure we are empowering people. With the territorial restructure, we have worked hard to make sure that more decisions can be made on the front line. We’ve got to keep pushing hard to embed this into every part of our culture.

We’ve still got a few niggly process issues that we need to work out to make sure the structure is working smoothly. We know that and we’re working on it. But I think the bigger thing for us all to work on together is making the necessary shift in attitude.

Over the next six months, I want to work on helping people at every level understand how to empower the front line to make decisions. But taking on the authority means you also need to take on the accountability. Taking on the accountability means that we can’t blame others for the situations we find ourselves in. It means we need to make brave decisions ourselves, not pass the decision off to someone else so that we can pass the buck in case it goes wrong.

Being accountable also means we need to take the time to understand the various policies and procedures that have been put in place to protect The Salvation Army against wrongdoing. It means we need to work collaboratively so that we can be confident we’re making good decisions.

Where do we start on this journey? I think we need to look at ourselves. Ask yourself – are you leading, are you operating, from a healthy space? What does it mean for you to become a more physically, emotionally and spiritually healthy person? How do you build a healthy faith community? I think the answer is by each of us taking responsibility for being the healthiest version of ourselves we can be.



## SEXUAL IDENTITY – A NEW CONVERSATION

In part two of her article “Sexual Identity – a new conversation”, **Caroline Jewkes** proposes that the church’s marriage-focused and sexualised culture has diminished its capacity to embody its identity as the “Body of Christ”. She proposes an alternative way to embrace our humanity and sexuality

*When we reject the inclination to put others in boxes defined by sexuality, but rather acknowledge and accept the totality of the person before us, and the connections between us as fellow members of God’s family, we are building the Body of Christ*

Given our moral standards around sexuality, it could be expected that the church would be the easiest place to be single and celibate. However, my experience – and that of many other single people I have spoken to – is that the church is the hardest place to be single. With so much emphasis on marriage and with so much of human need positioned within this inherently sexual relationship, those with different experiences of sexuality can find themselves marginalised. In being unmarried, one is not just missing a sexual relationship but often also the companionship, security, hope, affirmation, family, friendship, and other aspects of a shared life and future which marriage encompasses.

In all of these things, our witness to the world is undermined. This is where we reflect television’s *Friends*, affirming the world’s notion that sex is a primary driver and goal of human experience and central to our identity, rather than offering a new discourse around sexuality. We are content to offer merely another position on the spectrum of morality, trapping people in the same patterns of sexualised identity and experience.

What then for the person who has not remained “pure” before marriage? What for the married couple who find that sex itself – or marriage in general – is not living up to their expectations? What for the gay person who is seeking to be acknowledged for more than their sexuality? What for the unmarried person (gay or straight) who is trying to live a fulfilling celibate life? I believe we are called to demonstrate a radically different way to be human.

### A DIFFERENT WAY

While fidelity in marriage and chastity outside it are certainly

biblical concepts (Hebrews 13:4), and while there are clear biblical standards around how marriage and family relationships (as with all relationships) should be conducted, our current focus on the nuclear family as the building block of society is a Western middle-class ideal, rather than a biblical one.

There is actually a subversive approach to family evident throughout the New Testament. Jesus’ references to marriage and family are downright disturbing. To a “marriage and family-oriented” Jewish society, Jesus says his message will split families and that anyone who loves their family more than him is not worthy of him (Matt 10:34-39). When told that his family were waiting for him, Jesus responds that his family are those who do the will of God (Matt 12:46-50). He tells us that there is no marriage at the resurrection (Matt 22:30), and (as already mentioned) not all will be married on earth either (Matt 19:10-12).

In a more sexually liberal Greco-Roman context, Paul (like Jesus, a single man) presents a revolutionary approach to sexuality with his focus on equality, fidelity, concern for the social and economic wellbeing of others, and a challenge to the violence and abuses of power evident in marriages. In 1 Corinthians 7, Paul affirms sexuality as a good and healthy thing, but he also relativises it. Paul notes that marriage has costs as well as benefits, and affirms celibacy as a positive choice. In effect, Paul is saying that we are not defined by our sexuality. Instead, his teaching emphasises our identity in Christ rather than in any human institution.

Echoing Jesus’ definition of family as those who do the will of God, Paul’s teaching highlights the corporate nature

of the Church, with care to be extended to those within the body of Christ as well as those within our immediate families. This theme is continued elsewhere in the New Testament, such as in James 1:27 where “true religion” includes caring for widows and orphans – those outside traditional family structures. While I do not believe that any of these things are inherently anti-marriage or anti-sexuality, they demonstrate a higher priority: unity and inclusion, against the inherently personal and exclusive nature of sexuality.

### FOCUS ON FRIENDSHIP

So, what does this mean in our sexualised contexts? Echoing Paul’s teaching, Foucault, in *Religion and Culture* suggests that rather than being liberated in sexuality we are to be liberated from sexuality – not “coming out” in sexual orientation (including heterosexuality), but finding a “way out” of sexuality. This is not a rejection of sexuality as part of our human experience, but recognition that this one element does not define the whole of who we are. Foucault suggests the “way out” of sexuality is found in friendship, something Christian thinkers such as C.S. Lewis and Australian social activist Dave Andrews also espouse. Within the church context, this translates to a shift in focus from marriage and family (necessarily closed and exclusive units) to the more open and inclusive concepts of friendship and community.

Andrews, in *Compassionate Community Work*, suggests that as Christians we must get past the world’s idea that “two is company and three is a crowd”, to the Trinitarian perspective that “two is company and three is community”. Lewis, in *The Four Loves* speaks of the distinction between the intimate “face to face” of the sexual relationship and the “side by side” openness

of friendship. Each notes that the orientation of friendship and community opens space for the “other”. This is not only beneficial to the “other” who is included, but strengthens the bonds between all as joys and burdens are shared, support is offered and the wisdom of another perspective is introduced. When we value friendship and community in the way we currently do marriage and family, we will be seeking the same level of ethical conduct in all of these relationships. Our friendships and community must be characterised by the same practices of fidelity, trust, openness and unity that we currently expect of a healthy marriage. In doing so, we will create the kind of safe spaces in friendship and community that allow us to be open with each other and with God, receiving the support and care that we all need in a world in the process of redemption. We will be as concerned by broken relationships within the community as we are by broken relationships within marriages and families. We will invest as much in building the Body of Christ as we do in building strong marriages and family units.

### TOTALITY OF THE PERSON

As we shift our discourse from marriage and family to friendship and community, we also ameliorate much of the risk inherent within sexuality. Most of our common human need can be met in a non-sexualised context – physical touch or emotional intimacy are not as “risky” when these occur in the context of community, rather than one-to-one. It is also significantly easier to respond appropriately and creatively to sexual desire if this desire does not come wrapped up in loneliness, alienation, hopelessness and fear for the future. Safe and healthy friendships and communities are a better place for all of us to be the whole people that we are – body, soul and spirit. When we reject the inclination to put

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The Salvation Army in Australia is transitioning to a new national leadership structure. This project is known as Australia One.

Stay up-to-date with the latest information at [www.australiaone.info](http://www.australiaone.info)



► *continued from page 7...*

others in boxes defined by sexuality, but rather acknowledge and accept the totality of the person before us, and the connections between us as fellow members of God's family, we are building the Body of Christ.

A shift from marriage and family to friendship and community requires something of each of us, but it also makes the Body of Christ stronger. Defining family in an inclusive sense (as family of God), rather than exclusively (as nuclear family) opens the door for anyone to belong and offers the benefits of family (companionship, emotional intimacy, affirmation, trust, dependability) to all. This requires those "outside" and those "inside" to open themselves to the other.

As a single adult, I need to let go of my independence, allowing others to care for me and also making the effort to care for them. In turn, families need to think not just of what is good for those within the family, but also how they can include those who are outside. We each need to be vulnerable enough to let others know when we are troubled, when we have something to celebrate, when we have something to contribute. This requires us to get to know each other as whole beings – bringing our work and community lives into the church as well as our sexual lives. It means rethinking our concepts of privacy and independence (both of which are Western cultural concepts) to build interdependent lives that include, accept

and affirm the needs and contributions of each member.

Hospitality needs to be considered not as a "my turn, your turn" social obligation, but as a genuine invitation to share life together – the good, the bad and the ugly – in all the diversity the family of God brings. This life together is as simple as an invitation to a child's school play and as profound as sitting together in the hospital waiting room. It is shared Monday to Sunday in all aspects of life, not just over a cup of tea after the Sunday meeting.

Foucault suggests that "Friendship is strategically important because it opens up new spaces for affection, tenderness, fidelity, camaraderie and companionship and so reveals the emotional emptiness of the tyranny of sexuality." If we are serious about presenting an alternative to the emotionally empty sexual liberalism of the world, here is that alternative: an identity founded not primarily in our sexuality, but rather in our shared life in Christ, expressed through friendship and community.¶

.....  
*Caroline Jewkes is the Project Manager: Education and Training Framework, for the Booth College of Mission in Hamilton, New Zealand.*

First published in *Thought Matters*, Volume 4, Honour God with your body: A Christian view of human sexuality.

## AUSTRALIA ONE SET FOR LIFT-OFF

General to officially launch national unification



WORDS CAPTAIN PAUL LORIMER

On a Sunday in September many years ago, in a park in Adelaide, a builder-come-greengrocer, John Gore, and a railway worker, Edward Saunders, decided to hold a Salvation Army meeting. With no authority and no formal training, they sang of heaven and offered practical help to those around them.

Out of the belief and passion of these two ordinary men, on that spring day in 1880 grew The Salvation Army in Australia. Surely the Army's future, like its early beginnings, must rest with ordinary people who in the power of God's Spirit speak and live the Gospel of Jesus Christ. Once again, it will be in Adelaide in the month of September that will see the start of something new for The Salvation Army in Australia, with the launch of the Australia One project by the Army's world leader, General André Cox, and the installation of our new national leaders, Commissioners Floyd and Tracey Tidd. Among the key events in a landmark week for The Salvation Army in Australia are:

- National Prayer Summit: Saturday 10 September, City Salvos, 7pm
- National Executive Leaders Conference: 12-16 September
- Australia One Celebration Launch: Saturday 17 September, City Salvos, 2pm

\* All times Australian Central Standard time

### PRAYER SUMMIT

To mark the end of The Salvation Army's 100 days of Ceaseless Prayer initiative and to lay a firm foundation for the Australia One project, a national prayer summit is being held at City Salvos (Adelaide Congress Hall), over the weekend of 10-11 September.

While not every Salvationist and friend can travel to Adelaide, everyone across the country can be part of the Saturday night event at Adelaide Congress Hall, through live-streaming ([100days.australiaone.info](http://100days.australiaone.info)) of the occasion. So, wherever you may be on that weekend, why not get together with others from your corps and other faith communities, to share in this event and seek God's voice for his Kingdom. Don't just watch it, get involved through the #TSA100Days hashtag. Prayer resources will be made available through the 100 Days website ([100days.australiaone.info/](http://100days.australiaone.info/)) so that you can participate alongside the live stream. It all starts at 7pm (Australian Central Standard time).

Don't forget the invitation from our national leaders to share

your reflections from the 100 Days of Ceaseless Prayer. What are you hearing of God's heart for Australia and for The Salvation Army at this significant point in our history? Use this link ([www.surveymonkey.com/r/100daysreflection](http://www.surveymonkey.com/r/100daysreflection)) to complete the survey tool or ask your corps officer for a form to complete.

### AUSTRALIA ONE LAUNCH

The General and Commissioner Silvia Cox will be in Adelaide on Saturday 17 September to launch the Australia One project, that will see the work of The Salvation Army across the country come together as a single entity under one national leadership team.

The launch commences at 2pm at City Salvos and will include the installation of Commissioners Floyd and Tracey Tidd as national leaders. The invitation is extended to you, wherever you are across Australia, to join in this historic celebration through live-streaming coverage ([australiaone.info/launch](http://australiaone.info/launch)). Mark your calendar and plan to share this event with fellow Salvos locally and across the country.

### INVITATION FROM COMMISSIONERS TIDD

We stand together at a historic moment in the life and ministry of The Salvation Army in Australia. Australia One – the journey to one united territory in Australia – is about far more than an administrative structural change. There is a growing awareness that God is at work, preparing his Army for a new work he has in mind to accomplish through a movement dedicated to serve and accomplish his mission.

As we officially launch Australia One this month, following 100 Days of Unceasing Prayer, we invite you to share the journey; not just by keeping informed of national initiatives and developments, but through personal surrender in obedience to God's call to prepare to be available to be used afresh for his purpose.

We look forward to the journey we will share together as "partners in the Gospel" (Philippians 1:3-5). – Commissioners Floyd and Tracey Tidd

### 100 DAYS OF SHARED SCRIPTURE

This month, we will be launching the second national initiative of Australia One, building on 100 Days of Ceaseless Prayer. 100 Days of Shared Scripture will be an opportunity as we journey together, to share in scripture and stay close to the heart of God. Stay up-to-date with all the latest information at [australiaone.info](http://australiaone.info)



During her re-enrolment at Campbelltown Corps, Rachal Mills gave a riveting testimony of how God rescued her soul.

## Making a fresh start.

Re-enrolment signifies Rachal's second chance in life

WORDS BILL SIMPSON PHOTOS LENA POBJIE

The young woman in Salvation Army uniform stood on stage in front of mostly new-found friends and warned them her testimony was PG (Parental Guidance) rated. She was being conservative. MA (Mature Audience Only) would have been closer to the mark.

To be blunt, Rachal Mills told the congregation at Campbelltown (NSW), her life had been "less than godly". That day, she didn't go into details of a life she was not proud to share publicly. "I was going to stand here today and read you a bunch of explanations and past regrets, and explain how I triumphed over them," she said. "But, then I realised my greatest testimony isn't my past and the triumphs. My greatest testimony is my present and my blessings."

The grand-daughter of Salvation Army officers and daughter of Salvationists started life 34 years ago doing all the right things. She went to Sunday school, played timbrel with the other girls, completed corps cadets, was enrolled as a senior soldier at 18 and showed interest in training to be an officer. A personal problem around the officership issue upset her. She walked away from The Salvation Army – and God.

Life changed dramatically. Not only had she withdrawn from her church, she had turned her

back on the moral code she had been taught. There was no longer any place in her life for God or anyone associated with him. She didn't want anything to do with that side of life. "I was no longer behaving like a Christian. I was doing everything I had been taught not to," she says.

Rachal married at 23. For her, life had become "one big party", with lots of drinking. She was surrounded by a drug culture and violence. After 10 years and two children, she left the marriage. She lost her family and her home and had to vacate a good job with work vehicle on Queensland's Gold Coast.

With little left from those 10 years, her only option was to move to Sydney to live with her parents. Not a lot changed. Drinking and drug-taking remained central to her existence. There were times when she didn't go home from a party for days. Her parents, who were looking after one of Rachal's children, had no idea where she was. "Dad said he used to wait for the police to call to say that I was dead. I should be dead," she says. "I don't know how I survived, except that God had plans for me."

She began self-harming. "The self-harming was drug-induced. It was my coping (with the past) mechanism. I was over-analysing. I had lost my identity." ▶

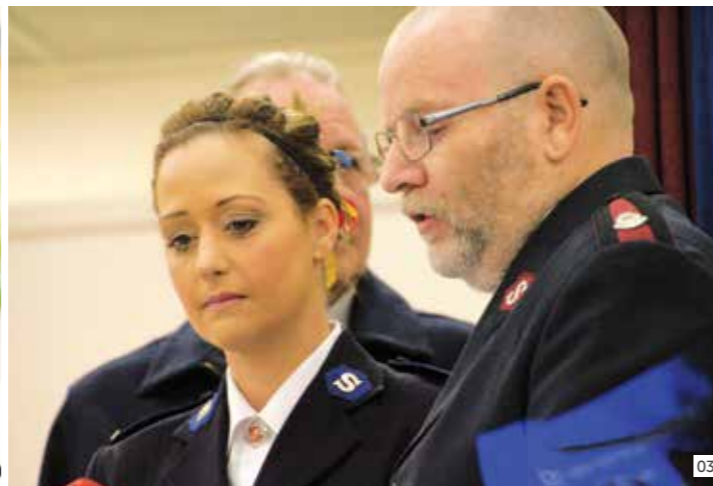




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At 33 and seeing little hope in a future, she left her parents' home. "I had stopped talking to my parents. I left because I was sick of them telling me that I had to change the things that were destroying me. I know now why they were so concerned. My family and corps family kept praying for me, even though I chose not to make contact while stuck in a messy breakdown and was trapped."

She didn't have any friends. She had no idea where to go. She was homeless. She slept in a toilet block, refuges, hotels, on the street – wherever she could find something for a night. And she was pregnant.

Life became even uglier. There was an unsavoury association with a notorious gang in the Parramatta area. There were difficult things she had to do to survive, including being forced by gang members to participate in the customs of another religious faith against her wishes. That was a painful experience for her. "Let's just say it wasn't nice," she says. Rachal realised if she didn't dramatically change her lifestyle, she was a high risk of dying young. She was now in serious danger.

One day late last year, she saw The Salvation Army corps building at Parramatta. She went inside. "It took a lot of guts for me to do that because of the things I had done," she says. She spoke with the Parramatta corps officer, who contacted her father. "After I left the building, I got a call from Rachel Browning, who was working in welfare at the Parramatta Corps. Rachel saved my life. She told me to come back and see her. She put me into a hotel and gave me food cards. If Rachel (Browning) hadn't called and offered the help she did that day, I don't think I would be alive today.

"Rachel called me when I was leaving the Housing Department after being refused accommodation. I had nowhere to go. If she hadn't called as I was walking down the stairs at the Housing Department, I would have been picked up by (the gang). I don't think Rachel realises just what she did for me that day. It surely saved my life."

A few weeks later – just before Christmas 2015 – Rachel Browning called a second time to check that Rachal Mills was okay and offered more food cards.

"I was told to go to Campbelltown Corps building to collect the cards," Rachal says. "When I arrived, I was met by Major Brenda Stace (Corps Officer). She knew my mum. I felt like I had come home. Major Kelvin Stace invited me to the next Sunday meeting. I went. People were lovely to me. I felt safe. I have been there ever since."

On Sunday 3 July, Rachal Mills was re-enrolled as a Salvation Army soldier. "I made a promise some time ago (initial enrolment) and today I re-sign that promise," she told the congregation at her re-enrolment. "Yes, it meant something to me the first time, but it means much, much more to me now.

"Today, for me, symbolises new beginnings, a new life and a new adventure. With the help and prayers of my family and the grace of God, I stand here today and swear an oath I promise I will uphold. Today, I give my whole life and everything in it back to God and let him mould it to his will. My testimony is: 'Amazing grace, how sweet the sound that saved a wretch like me. I once was lost but now I'm found; was blind but now I see!'"

Almost 10 months after reconnecting with The Salvation Army at Parramatta and then Campbelltown, Rachal also reconnected with God. She works at the Campbelltown Connect Centre (welfare) and Family Store. She is the corps timbrel leader and a member of the Home League.

As a teenager, she offered for service as a Salvation Army officer. She is offering again. "I want to use my life now to help people like me," she says. "I don't believe that God allowed me to go through those horrible experiences for nothing. I believe God has a plan for me. I believe he has called and I am ready and willing. He deserves nothing less than all I have to offer." □

*"I don't believe that God allowed me to go through those horrible experiences for nothing. I believe God has a plan for me"*

- 01. Rachal Mills with the Campbelltown Corps Officer, Major Brenda Stace.
- 02. Rachal loves working at the Campbelltown Connect Centre and Family Store.
- 03. Major Kelvin Stace re-enrols Rachal as a senior soldier at Campbelltown Corps on 3 July. Photo: David Rich
- 04. Rachal with her children – Sophia-Rose (3), Athena (6 months) and Zachariah (8). Photo: David Rich





## Keeping Andrew's legacy alive.

Feby Chan, wife of Andrew Chan who was executed in Indonesia last year, talks to *Pipeline*

PHOTOS LENA POBJIE

In April last year, Australians watched an unfolding drama in Indonesia as two of their fellow countrymen faced execution by firing squad. Andrew Chan and Myuran Sukumaran, who had spent the previous 10 years in Bali's Kerobokan Prison on drug-trafficking charges, were eventually executed on 29 April.

Chan had become a Christian while in prison, his strong faith clearly evident during those traumatic weeks leading up to this death. While at Kerobokan he met Febyanti Herewila, a young Indonesian Christian who had been called to prison ministry. Their friendship developed, they fell in love, and less than 48 hours before his execution, Andrew and Feby were married.

Chan's Christian faith had its origins in a lifelong friendship with the Soper family in Sydney. Majors David and Shelley Soper are Salvation Army officers. Their sons, Luke, Mark and Joel, all Salvationists, grew up with Andrew and his older brother, Michael, as close friends. Throughout Andrew's prison ordeal and tragic execution, the Sopers were an ever-present support. David was Andrew's chaplain and was with him in those final moments before he faced the firing squad. Mark served as one of Andrew's pastors, especially in the early years when Andrew was moving back to God. Mark also made regular visits to Bali to spend time with their friend.

Feby Chan has developed a deep friendship with the Sopers and, when in Australia, attends church with the family. At the invitation of Shelley, she is the guest speaker at a series of SHE women's conferences being held in The Salvation Army's NSW and ACT Division. During the recent SHE conference at The Collaroy Centre, Feby spoke to *Pipeline's* SIMONE WORTHING about her time with Andrew, and the heartache, anger, confusion, yet God-glorifying days of April last year. ►



Feby Chan was a guest speaker at the recent SHE women's conference at Collaroy where she shared her story about her brief but life-changing relationship with Andrew Chan.



**Simone Worthing:** *Prison ministry has had a huge impact on your life. How did God lead you into this ministry?*

**Feby Chan:** After ministering in Singapore, I returned to Indonesia at the end of 2011. My best friend and prayer partner, Linda, and I, took a few days to pray, asking God for his vision for us for the following year. We prayed for three days and God spoke to us about Bali and prison ministry. I had never thought about this before and didn't think it was my calling, but I went to Bali and started a prison ministry there. I had no experience and I didn't want to go to the prisons, but I felt God leading me. A friend, Eugene, then asked me to go and visit a friend of his in prison – Andrew Chan, who wanted to start a prayer room at the prison. Linda and I met again for prayer, in the mountains outside the city of Yogyakarta. On the last night, we were in a small prayer room with the doors and windows closed because it was cold. We started to pray about prison ministry when suddenly there was a huge wind, like a tornado, inside the room. We screamed, were scared, and called out to God. The words from Isaiah 61:1 came to us loudly – set the captives free. I understood that this was the presence of God. After that, I stopped questioning God. I told Eugene that I would meet Andrew. We met, started talking about the plans for the prayer room and getting all the permissions and materials he needed for both Indonesian and Western prisoners. Andrew was already a leader, a pastor, in prison and I started as a partner in this and we encouraged each other. He had his own struggles. He always tried to live according to biblical standards in prison, which was not easy. I would just encourage him to stay strong, despite what he saw around him. We supported each other, picked each other up. He gave me insight into things. We were really good friends; best friends.

**SW:** *The Soper family were influential in Andrew's life from an early age. Can you tell us about Andrew's relationship with them?*

**FC:** When Andrew spoke about his childhood, he spoke mostly about the Sopers. He told me how, growing up, David would tell him not to do this and that, and that Shelley was always protective and would take his side if he did the wrong thing. His childhood memories were all about them. Andrew started to know God through the Sopers and so they were the people he always trusted. Mark and Luke would visit and encourage him (in prison). There were things Andrew struggled with and

he shared them only with Mark. The Sopers never stopped supporting him – that is something I am so grateful for. And now, I know that I have their love and support.

**SW:** *Are you continuing the connection with the Soper family, and The Salvation Army?*

**FC:** Yes, definitely. I go to Menai Corps (in Sydney) when I am in Australia. The Sopers go there and Menai is one of the churches that really supported Andrew and prayed for him. This church is my family.

**SW:** *You speak of Andrew's strong faith. How did this impact you as execution looked more likely, and how is it impacting you today?*

**FC:** Andrew stayed calm no matter what. It doesn't mean he wasn't sad, but he learned from day one to put his faith and trust in Jesus. That is what really affected me then, and still does now. It's hard to believe that when he knew that he was going to be executed he was not scared, but sad. He wanted to get married, have kids, make his parents happy, but he was so sad knowing that he would not be able to enjoy this. That was the saddest thing when it came to our last moment before execution. He was just so sad to leave me and was begging God for the chance to have a family with me. But he trusted God and knew he was his only hope.

**SW:** *Can you share some of how you were feeling during this heart-breaking time?*

**FC:** It was very, very difficult. I knew that I had to make a decision not to break down, or Andrew would, too. I just knew that I would do anything to support him and make him happy. We never talked about what would happen if he was executed because, for us, faith without action is nothing. We decided we would never give doubt, sadness or fear a chance to come into our hearts. We just focused on the future. Andrew prepared himself for what he would do if he got clemency and left the prison. We spoke only of the present and the future.

**SW:** *In the struggle and pain of these years, was there a moment, a time, which was the hardest for you to bear?*

**FC:** When it was announced that 72 hours remained until execution, I chose to trust God, knowing only God could save Andrew. I never thought that he would be executed. On the last day, when I had to say goodbye,



Feby Chan with Major Shelley Soper. The Soper family has been an ever-present support to Feby over the past few years.

*“He wanted to get married, have kids, make his parents happy, but he was so sad knowing that he would not be able to enjoy this.”*

I started to think about what would happen if he really was executed. That moment, when I allowed my heart and mind to cross that path, that was hard, because it affected my faith. I wrote a letter for David to take to Andrew, writing that even though he was going to die, I believed in the story of Lazarus and in miracles and God would bring him back. I was shaking but telling God I trusted in him. The hardest moment for me was, after seeing his body and praying over him, realising that God wasn't going to bring him back. I couldn't understand God's plan, or what God wanted from me. It was like a bomb to my life and I was shaken to the core of my foundations of faith. I couldn't understand why God had spoken to me so clearly and loudly about prison ministry and even confirmed that calling. I asked God why he asked me to meet Andrew, and even marry him, only to take him away from me. I couldn't accept the Word of God for some time. I only knew that God would never leave me. I could only worship and sing and that's when the healing took place. My heart opened and I could see the big picture again. Slowly, and although I will never fully understand, I am learning to trust in God's perfect plan for my life, just like Andrew did.

**SW:** *Can you tell us what you have been learning about forgiveness?*

**FC:** I know that forgiveness is not about feelings, it's about decisions. Like Martin Luther King says, hatred and bitterness is a burden too much to carry. And that's why I choose forgiveness. When I see pictures of the (Indonesian) president or the attorney-general, or hear their voices, the anger and pain, even physical pain, comes up – the injustice that happened is beyond belief. That hatred, that bitterness, it's too much to handle, and so I choose to forgive and when I do, my life is better. That is also one of Andrew's legacies – forgiveness. He spent 10 years in prison, facing people who lied and betrayed him every single day. Andrew decided not to be bitter but to forgive. And that's why he had a full and complete life in the prison hell. And so I choose the same thing. It's the only way I can have a full and joyful life. People say Andrew is in a better place. I know and understand this, but it doesn't take away my pain. The hardest part, my deepest pain and hurt, is knowing that he is not here. I was angry that people didn't understand, but slowly, as I learn to forgive people one by one, it helps me go through the day.



*“I couldn't accept the Word of God for some time. I only knew that God would never leave me. I could only worship and sing and that's when the healing took place.”*

**SW:** *Moving forward, where do you see God directing your future, leading you in ministry?*

**FC:** Sometimes your pain is your calling. When I read the Bible, I read Paul saying that he endured persecution so he could experience the comfort of God and then comfort others. I was actually laughing when I read this and said, really God, I go through this so I can comfort others? Will I serve people through my pain? I know God never wastes pain, and I refuse to waste the pain of this hell I've gone through. But I don't want to win just one soul or even a hundred souls for God – I want nations! I want God to use my pain to bless nations! I also know there are things Andrew wants me to do. In his last letter to me, he told me to keep on fighting against injustice in Indonesia; to build a community centre for youth and a school. This is the vision that put us together, connects us and reflects the heart of God. It has been too hard for me to go back to the prison, or to the island where we wanted to build the centre, until now. I'm still afraid of the pain – the pain that I'm doing this alone, even though I'm not alone. I know that the next step is to continue Andrew's legacy.

**SW:** *What is the main message that you would like to convey?*

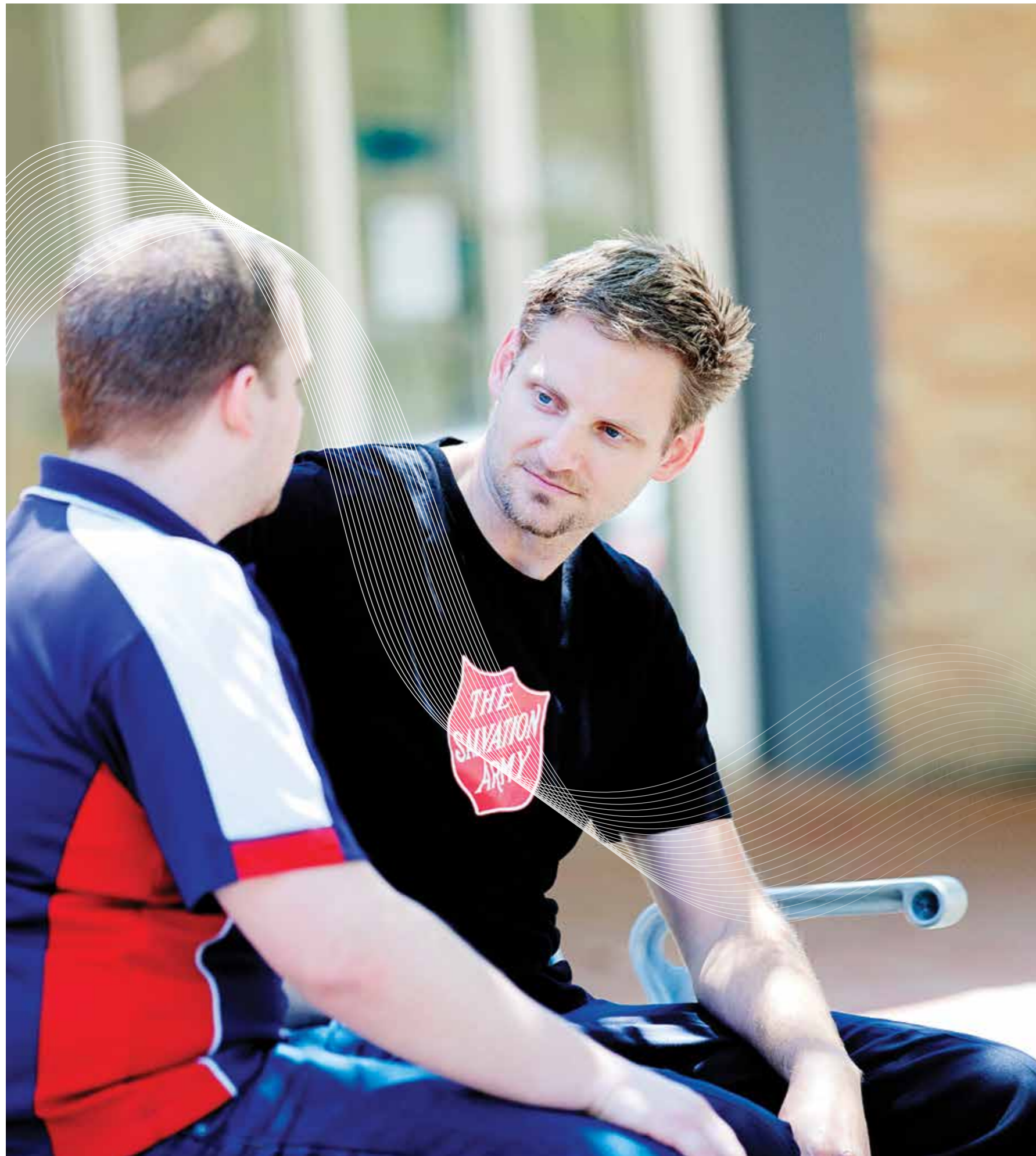
**FC:** My message comes from the Bible, the book of John, when Jesus visits the disciples after his resurrection, and Thomas, who doubts the resurrection, is there. Jesus asks Thomas to touch the scars in his hands and side. If you have a wound and someone touches it, it is painful. Jesus left his scars to teach us that there is power in the resurrection of Jesus. The scars will always be there, but not the wound, not the pain. Those who suffer, we are not destined to have an open wound for the rest of our lives. There is power in the resurrection of Jesus to heal our broken souls.

**SW:** *You have experienced so much pain and heartache. What do you love about life now?*

**FC:** The beauty of life is to see God unwrap things; it's so beautiful when all the pieces of the puzzle come together. Today I'm waiting for this; it's the only thing keeping me alive. God always has a purpose and a plan, and I am enjoying seeing that come together. □

.....  
An encounter with Jesus at SHE weekend.  
Page 34 ▶





## The ripple effect.

Impacting future generations through mentoring

Many Christians, of all ages and from all walks of life, either have a mentor or are a mentor themselves. Many are both a mentor and a mentee (someone who is mentored). All of these people say that being in a supportive, empowering and growth-focused relationship, as well as providing that to others, adds a dynamic dimension to their walk with Jesus, as well as their life and ministry.

Mentoring in a Christian context is all about walking alongside another person; being there for them through life's challenges and working with them to support, encourage and help them grow. Depending on the agreed purpose of the relationship, mentoring is also about disciplining a person; helping them discover and reach their full potential in Christ; developing a deeply trusting, transparent and authentic relationship; and is intentional, thought-provoking, motivating, focused, non-judgmental and ongoing.

In a *Pipeline* feature, Lieutenant Nicola Poore, who has a passion for mentoring and is both a mentor and mentee, considers what a huge responsibility there is in mentoring and how, given the power of the mentoring relationship, the wrong person as a mentor can do significant damage in a person's life. She also reflects on the power of the Spirit that can be unleashed in a person's life when a mentor gives the glory of the relationship to God. We also hear from a number of people who have been involved in

long-term mentoring relationships. In The Salvation Army Australia Eastern Territory, the only formal mentoring program is Big Buds, which is designed for children. There are, however, many corps and individuals who are active in mentoring across all age groups, particularly youth and young adults. The Salvation Army has also published a mentoring guide, which is available online (see box on next page).

Honesty is a key to the mentoring relationship. The Bible says, in Proverbs 27:6, that a true friend (and we can include mentors here) is willing to be honest to the point of risking hurting a friend in order for them to grow and develop. A mentoring relationship is a safe place for this to happen. Finding the right mentor and developing a deep and trusting relationship, where anything can be discussed safely, can take time and effort. As you will read in the comments (page 21) from those in The Salvation Army active in mentoring and being mentored, making the effort to find and be a good mentor is well worth the commitment. As Proverbs 27:17 says, having someone to help you keep motivated, accountable and focused is a powerful way to grow.

Mentoring relationships won't solve all our problems, but they have the potential to help us through some tough times, big decisions, ongoing life issues and, most importantly, in growing our personal relationship with God. ►



## A MATTER OF TRUST

WORDS LIEUTENANT NICOLA POORE

The benefits of being involved in a mentoring relationship are obvious, aren't they? Wise counsel, a trusted listener, a godly perspective, one-on-one investment, a role model – just to name a few. Can anyone be a mentor? I suppose so. Should anyone be a mentor? No, certainly not. Let me explain why. While the benefits of mentoring are self-evident, the dangers involved are far more subtle, but of extreme importance.

A mentoring relationship is not the same as a friendship. Of course, there are some similarities, but the striking and oft-ignored difference is that a mentoring relationship involves a power differential. Whereas friendship exists between equals, the entire premise of mentoring inevitably results in a power imbalance between the mentor and the mentee (the person being mentored). And that's not a bad thing. In fact, it makes perfect sense.

When I asked a woman whom I deeply admired to be my mentor, I was essentially asking to learn from her. In a sense (though I would never consciously use this language), I was inviting my mentor to have "power" over me. Again, this is not a bad thing. Power is not innately bad.

What kind of power would my mentor have over me? Well, as much power as I was willing to give to her. The power to offer guidance and direction about challenging personal situations. The power of knowing me deeply – even some of my greatest vulnerabilities and weaknesses. The power to speak the truth in love – even when it was painful.

That's some power. That's what makes mentoring dangerous. The words of a mentor will usually carry more weight than the words of a peer. A mentor's opinion might matter more. A mentor's correction might hurt more. And if our mentor is a particularly godly person, we might consider our mentor's point of view to be the irrefutable voice of God.



Scary, isn't it? And that's why not everyone should be a mentor.

Mentors can be powerful people. Imagine the damage that has been done by the reckless words of people who were considered mentors. Whether formally or informally, over a coffee table or in the songster room, great harm has been done by the careless words of those in respected positions.

But when power is used responsibly, to the glory of God, a mentoring relationship can be a channel for exponential growth in the Spirit. I am a witness. Should you choose to engage in a mentoring relationship, be mindful of the dangers, but be sure to celebrate the many benefits. □

\* Lieutenant Nicola Poore is Placement Coordinator at Booth College.



For The Salvation Army's mentoring guide, go to: [toolkit.salvos.org.au/toolkit/resource/simple-mentoring-guide/41/](http://toolkit.salvos.org.au/toolkit/resource/simple-mentoring-guide/41/) It is also available as an App for your device. Go to your App store and search, "Salvation Army Simple Mentoring Guide".

For information on the Big Buds program, go to: [www.sarmy.org.au/Ministry/Children/Programs/Primary-Aged-Church/Big-Buds/](http://www.sarmy.org.au/Ministry/Children/Programs/Primary-Aged-Church/Big-Buds/)

## GROWING TOGETHER

Four people share their experiences of a mentoring relationship

1

**CAPTAIN MELANIE-ANNE HOLLAND**

"My grandmother-in-law used to say that life is too short to make all the mistakes yourself. In that context, I find mentoring to be an incredibly constructive part of my life – both in receiving mentoring, and taking on the role of mentor in other people's lives. It is so powerful and life-nourishing to meet with other people in an environment of shared learning to encourage, nurture, inspire and train. Founded in trust and mutual regard, God uses these kinds of relationships to lovingly speak into our 'blind spots' – the awkward places in our behaviour and attitudes that elude our scrutiny and become hindrances in growth. I am so grateful for the elders who have graciously given their time and insight to speak into my life, and count it a privilege to be invited to speak into others in this way."

2

**MAJOR PAUL KINDER**

"Having been mentored throughout my ministry and now mentoring others, the greatest benefit for me has been to fulfil Christ's mandate to be his disciple, and disciple others. My personal mission statement has been formed out of Ephesians 4:11-1, where "preparing God's people for works of service" is a fundamental leadership task in the Church. As I journey alongside another as their mentor, I sense I am keeping in step with the Holy Spirit. He guides and accompanies me as I guide and accompany my brother/sister. I have grown in breadth and depth of faith, hope and love as I have participated in mentoring. It is one of the most fulfilling aspects of my ministry."



3

**MAJOR DONNA TODD**

"For the past 16 years I have been mentored and it has been an indispensable part of my ministry and discipleship journey. The key thoughts, impressions and questions asked have helped me grow, and gain fresh insights, into many situations and challenges. I believe this relationship has helped me continue to go the distance in ministry and avoid many pitfalls. Through such a long relationship, my mentor has come to know me personally and is able to ask hard questions. At the end of each session I come away with some small steps to put in place. When we connect again the next month, we check in to see how I've followed through on those points. Such accountability ensures I keep a growth mentality. I also feel spurred on by the prayers and encouragement of my mentor."



4

**TERRITORIAL ENVOY ANGELA CAIRNS**

"Just like a rock creates a ripple effect of circles in the water, a mentoring relationship creates a ripple effect from the mentor's life into the lives of others. My greatest excitement as a mentor has been when I have witnessed the one being mentored becoming a mentor, and then their mentee, mentoring someone else. I have felt so privileged to mentor numerous girls over the past 15 years. It is an absolute honour to journey so intimately with someone. It is vital to always endeavour to show grace, to provide a listening ear, encouraging words and accountability. Although as a teenager I didn't have an opportunity to be intentionally mentored, I have appreciated as an adult, being mentored myself. I believe the mentoring relationship provides a unique and special opportunity for spiritual growth. This is a ripple effect worth making."

Muhammad Khurram proudly wears his Salvation Army uniform, a far cry from the uniform he once wore as a Taliban warrior.



## Soldier of life.

Trading the Taliban for the truth

WORDS MENNO DE BOER

Muhammad Khurram's surname means "a happy person" and that's what he is, despite trials, tribulations and a life of insane violence. Born in Pakistan, near the capital Islamabad, he was brought up in a world where the truth is determined by the barrel of a shotgun. Once, a Taliban commander ordered him to shoot a handcuffed and blindfolded man. Oddly enough, this was to be the start of his journey with God.

"Where I come from, the Taliban determine what's true or not," says Muhammad. "These extremely fanatic Muslims are always right, other opinions don't count. Anyone who dares to think differently will be punished or killed. Everything is permitted in the name of Allah."

Muhammad's father was a strict and devout Muslim who spent 30 years with like-minded Muslims in Saudi Arabia. Though not active himself in the Taliban's war to install Sharia (a strict religious legal system governing Muslims) everywhere, his father supported the Taliban's ideas. At home and at the Madrassa (a religious school where Islam is being taught) the extreme rules of Muslim fundamentalism are instilled from a young age. "Brainwashing starts at school," Muhammad says. "The extremists have a large influence on schools in Pakistan and they use lessons to train children in their way of thinking."

### TALIBAN WARRIOR

"So I grew up in a world of violence and extreme views. I have to be honest, heroism

appealed to me. When you have a gun, you feel like Rambo. For a young man that's quite cool. I didn't like the way the leaders behaved, though. They thought they were always right, no matter what. I asked questions. The leaders thought I asked too many questions. Not appropriate. You just had to follow orders."

Life as a Taliban warrior, with assaults as a daily activity, dragged on. "The battle to be right all the time takes many victims, especially among your own people," Muhammad explains. "Most of the assaults were in mosques where moderate Muslims worshipped. I started to doubt if such a god even existed."

"This doubt disappeared when, after finishing my training I was forced to kill a man – a Pakistani Muslim journalist who was on his knees before me, handcuffed and blindfolded. 'Shoot him', was the first command I got from my leader. I hesitated and thought, 'God, where are you?' But I had to shoot him. I couldn't refuse. I pulled the trigger and ... nothing. 'The gun doesn't work,' I told my commander. I pulled the trigger again and it still didn't work. The commander said, 'Take mine'. I pulled the trigger and again it didn't work. I realised, God is here! The commander looked at me and said, 'There's something strange about you'. We walked away and, unfortunately, I learned that the prisoner was later killed by another Taliban warrior. But there my journey with God started."

### NETHERLANDS DREAM

After years of hopeless violence, Muhammad





► couldn't take it anymore and fled to the Netherlands. "I had enough money," he says. "I was able to start a new life in the Netherlands. I bought a nice apartment, got a job and started a relationship.

"New Year's Eve 2010, I was in my apartment looking out over the city where I lived and prayed to God: 'I know you are there. I want a perfect connection with you'. He answered my prayer in a remarkable way when the police came to my apartment in June 2011 telling me my stay in the Netherlands was illegal. I was imprisoned between murderers and rapists and 'lost it' for a while, but also my apartment, my girlfriend and my job. Everything was gone.

"Three months later I had a dream. I was in a somewhat misty space ... and I saw a man sitting. Could that be Jesus? The man looked at me and smiled. Then I knew it was him. 'At last, there you are', he said, without moving his lips. I was the only one who could hear it. Putting his hand on my shoulder he said, 'Don't be afraid. You are not alone', he assured me. Then I woke up. That dream gave me inner peace. In a second dream I was baptised in his presence."

Meeting Jesus in his dreams changed Muhammad's life. He decided to become a Christian. "That made me an apostate Muslim," he said. "That's why in Pakistan a fatwa (a religious conviction) was issued against me. If I'm forced to go back I will have to answer to a court and likely be executed because apostasy from Islam is punishable with the death penalty."

**SALVATION ARMY CONTACT**

After a short period of wandering around homeless, Muhammad came into contact with a Salvation Army corps. "Soup, soap and salvation," he smiles. "Now I want to fight in another army – an army where we battle to save other people. I want to tell everyone,

Muslims, Hindus, Jews and atheists about God's grace, that it is there for them, too." When Muhammad talks about Jesus his face starts to shine with happiness. "He has changed me forever. Jesus saved me and died for me on the cross and carried my sin away. It's my favourite part of the Bible. He conquered death. Knowing I don't have to pay for my sin myself is such a difference from the religion I was brought up with. Islam tells you, you can earn heaven by strictly following the rules or by blowing up yourself or others. Jesus' blood paid for everything. His resurrection not only showed that he lives but that he is the Lord over life and death."

Muhammad's future is still uncertain. "I know what I want. To work in the service of God and man as a Salvation Army officer. Despite everything, I am happy now. I was a soldier of death but now I am a soldier of life. Through Jesus." □

\* Reprinted as an edited version with permission from *The Netherlands War Cry*.



*"I want to tell everyone, Muslims, Hindus, Jews and atheists about God's grace, that it is there for them, too."*

SUPPORTING GIRLS TO FACE LIFE'S CHALLENGES

WORDS SIMONE WORTHING



01

but really, it's about the relationships we build – they see me as a 'safe' adult and mentor."

Judy teaches Religious Education at this school, and at Lockhart Central School, a program that encourages students to question, explore and discover the basics of the Christian faith based on the Bible. "Girl Time" is another popular group at these two schools, in both junior and senior high school. "I work with the girls to build social and resilience skills, develop good character, identify their passions and goals, and serve in the community," Judy explained. "We work together to overcome the differences in our personalities, we look out for each other, and we support each other."

At a school for children who can't attend mainstream education, Judy works with the only two female students on self-esteem and social skills. "I use art and role playing with the girls to help them break the cycle and not allow the past to sabotage or create their futures. We also do 'girlie' crafts and fun things which the girls, in a school full of boys, really enjoy." Team-building games, including dancing and drumming, are also part of Judy's toolkit with both genders.

Judy's "Drama and Discovery" group is based on the therapeutic model used by Playback Theatre in Sydney where Judy worked for many years with children, adults, organisations and communities. "Playback Theatre works on the premise of using real life stories, rather than a script," Judy explained. "It is used in conflict management, prisons with disengaged youth and with those suffering from mental illness. It's about listening and communication, body language, and expressing yourself through movement, music and metaphor."

Judy loves her work with students and helping them identify and overcome some of the challenges they face. "It's so rewarding just to see the change in their demeanour; the sparkle in the eye of a child that thinks they're amazing," she explained. "They choose to come and spend time with me. They know I'm a Christian; that I believe in Jesus, and this leads to some great conversations. I develop as many relationships in the community that I can, and I know that God is blessing this work." □



02

Drama, singing, craft, Scripture and "Girls Time" are just some of the tools Judy Schutte uses in her role as The Salvation Army's Rural Schools and Community Worker in the NSW Riverina region, to support girls facing life's challenges.

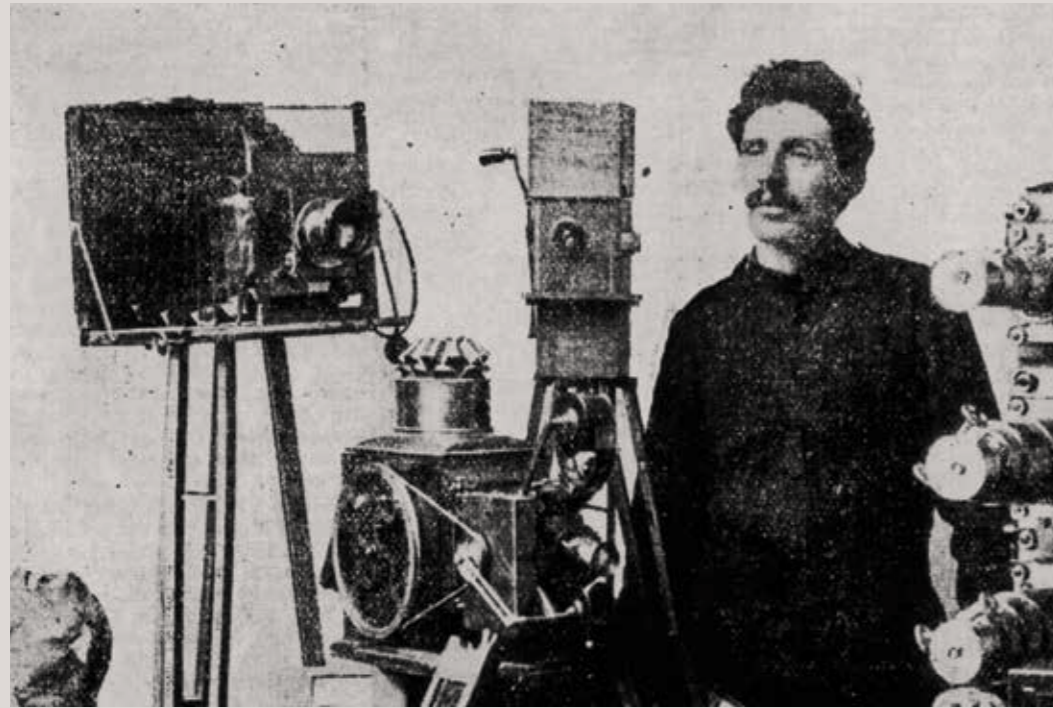
Judy's background in theatre and singing, both as a performer and teacher, as well as her experience as a school chaplain, teaching the Army's Red Cap anger management program, and in women's and children's ministries, enables her to contribute to the lives of girls, and boys, many from disadvantaged backgrounds, in a unique and creative way. Judy is part of a team of Schools and Community Workers, with her colleagues based at The Salvation Army in Canberra. Her area extends for hundreds of kilometres, from West Wyalong to Wagga Wagga and out to Lockhart and Tumbarumba.

One of the programs Judy runs for girls is a vocal program at The Rock Central School. "It's a singing group and they sing in concerts, are preparing for the eisteddfod in Wagga, and just enjoy the benefits of song," Judy said. "I teach them technical skills and harmonies,

- 01. Judy Schutte (centre) uses craft, drama and singing to help young girls face some of life's challenges.
- 02. Judy also uses the game Jenga to teach the girls about getting up again after life's challenges knock them down.



## THE ARMY ON THE BIG SCREEN



▶ Captain Joseph Perry of The Salvation Army's Limelight film studio.

In the first of a two-part series, edited by **LAUREN MARTIN**, *Pipeline* publishes excerpts from *A history of The Salvation Army in secular movies and music* by Garth Hentzschel, President of the Brisbane Chapter of The Salvation Army Historical Society

The Salvation Army and “poetic licensed” versions of it have appeared in numerous secular films and songs. Many movies portray The Salvation Army’s desire to change society for good and for God.

Perhaps the most well-known portrayal of The Salvation Army was in *Guys and Dolls* (1955), a musical that was adapted for film. It showed The Salvation Army as “Save a Soul Mission”. The Army is out on the streets in the open air and fighting against sin, although it is brought into some corruption. As in a similar movie, *The Belle of New York* (1952), the Doll gets her Guy. These stories are, some argue, based around a true Salvation Army officer, Captain Crawford, who became known as the “Angel of Broadway” (also the title of a movie), *The Prettiest Girl in The Salvation Army*,

and *The Beauty in the Blue Bonnet* (which became a novel).

A number of movies see Salvationists as the hero or the positive influence. Walt Disney’s *Hot Lead and Cold Feet* (1978) pits two brothers, one a Salvationist, against each other to win the control of the Midwestern Town of Bloodshy. A hero Salvationist is also the main character in *The Big Punch* (1921) where a divinity student (Buck Jones) is jailed for a crime actually committed by his outlaw brother (Jack Curtis). Upon his release, Jones is befriended by a Salvation Army girl (Barbara Bedford), and together the two manage to convert the lawless brother. *The Connection* (1962), a film about heroin addicts, also had a female Salvationist, “Sister Salvation” (Barbara Winchester), who was a saving influence on other characters. *She Done Him Wrong* (1933) sees Captain Cummings (Cary Grant), a Salvation Army officer try to reform Lou (Mae West). This is the film where Mae West utters the famous words, “I always did like a man in a uniform”.

Other secular works show life-changing experiences. *The Angel of Broadway* (1927) sees Babe Scott (Leatrice Joy) research a role for a new position and finds herself in a Salvation Army uniform. She goes to work on a street

corner, complete with tambourine. At the end of the film we see that Babe’s experiences have made her a better person. Elvis Presley released *Saved* (1968, by songwriters Lieber & Stoller) with the lines: “I used to drink, I used to smoke, and dance the hoochie coo and I’m standing on this corner, I’m Saved. I’m in that soul-saving army, beating on that big bass drum.” While Presley was happy to change and get saved, others were not so happy, as shown in the satirical, *Salvation Army Song* (1963) about The Salvation Army interrupting evil doings. Whether it be through satire or in earnest, the portrayal of The Salvation Army in secular movies and music shows that The Salvation Army has been, and still is, firmly entrenched in our culture.

✓ **FUN FACT:** Did you know that Salvationists were once forbidden to attend places of entertainment? Glen Horridge and Bob Brettle wrote in their 2004 article *Were you a silver-screen sinner?*, “Woe betide any bandsman, for instance, seen cheering on his favourite football team. If reported to his bandmaster he would still be expected to attend open-air meetings, but would be ordered to march behind the band without his instrument until he learnt how better to use his free time. As for being seen going to the cinema ... well!”



## FOOT-WASHING FORGIVENESS

Jesus’ example more than an act of servanthood

WORDS BRON WILLIAMS

One night, just before the Passover, Jesus and his disciples were having a meal together when things got a little weird. Jesus stripped off his outer garment and took up a bowl of water and started to wash his disciples’ feet (John 13: 1- 17).

The washing of feet was normally done by a servant and was an expected ritual before eating, so that guests were made comfortable after walking for dusty miles. But Jesus was not the servant, he was the host, and much has been made of the attitude of servanthood that Jesus displayed here. However, I would like to unpack a slightly different nuance in this scene.

John notes at the beginning of chapter 13 that Judas was already thinking about how to betray Jesus, but there is no mention that Judas was not part of the meal that night, so he would have had his feet washed along with the others.

Peter, being his impetuous self, immediately objects and Jesus cautions him by saying that although he doesn’t understand the significance now, he will later. But Peter can’t let it rest. But neither will Jesus, because Jesus is determined to model something for his disciples to emulate – and it’s not

just servanthood. Jesus tells Peter that unless he allows his feet to be washed by his master, then he can have no part with him, to which Peter almost shouts, “Well then, don’t just wash my feet, wash my head and hands as well!”

It is here that Jesus’ reply becomes important. He says that those who have had a bath only need to wash their feet. He continues rather cryptically that not everyone around the table is clean, to which John adds a comment about Judas. What if this foot-washing was as much about forgiveness as it was about servanthood?

What if Jesus was indicating that by allowing themselves to have their feet washed, his disciples were allowing the forgiveness that Jesus would bring through his imminent death and resurrection to wash over them? If that is the case, then Jesus was modelling for his disciples, including the one who would betray him, that following him was about forgiving each other and being forgiven – something which Peter would personally have to face after his denial of Jesus.

In many ways, Jesus was prefiguring that time. Peter was initially adamant that Jesus would not wash his feet – was there, perhaps, some pride there, with

Peter implying that he didn’t think his feet needed washing? But Jesus knew what Peter needed. Peter would be confronted with his own frailty, and then come face-to-face with the completeness of Jesus’ forgiveness. Peter was always “for” Jesus, so in Jesus’ eyes he was clean, but he was a flawed human and so he needed his feet washed.

I know this is true for me. I have had incidents in my life when I have felt immensely unclean because God has exposed some sin, some hidden flaw. But then, graciously and lovingly, I have been reassured that I am clean – I only need my feet washed. So where does that leave us as followers of Jesus?

Peter’s response shows that forgiving others, and being forgiven, do not come naturally. Jesus may have washed Judas’ feet, but that doesn’t mean Jesus found Judas’ betrayal acceptable behaviour. But in washing all his disciples’ feet, Jesus indicated that he was willing to forgive them. As his followers, we have a lifetime to learn how to forgive and accept forgiveness – and we are blessed when we can do so. ¶

\* Bron Williams has a consultancy and coaching business based in Melbourne. For details see [backstory.com.au](http://backstory.com.au)





# Commissioning & Celebration

**Sunday 4 December 2016**

**10am - Ordination & Commissioning  
2.30pm - Sending out**

**Edmund Rice Performing Arts Centre  
82 Stephens Road, South Brisbane**

Leaders: Commissioners Floyd & Tracy Tidd,  
Colonels Mark and Julie Campbell

## ADDITIONAL EVENTS:

### Graduation Ceremony

Thursday 24 November 2016, 7pm  
Earlwood Corps - 58 Earlwood Avenue, Earlwood

### Covenant Day\*

Wednesday 30 November 2016

### Principal's Reception and Silver Star Lunch\*

Saturday 3 December 2016, 1.30pm

\*BY PERSONAL INVITATION ONLY

## THE KINGDOM RESPONSE TO TERRORISM

Countering fear with God's love



WORDS CASEY O'BRIEN MACHADO

This month marks 15 years since one of history's most well-known acts of terrorism – the attack on the World Trade Centre in New York on 11 September 2001. Since that day, countless other acts of violence and terrorism have taken place around the world. Terrorism and its presence in our everyday lives has become the norm, with our children well aware of what terrorism is. Dialogue around terrorism has also grown, for better and for worse.

Secretary-General of the United Nations, Ban Ki-Moon, states that terrorism "can affect anyone, anywhere. It targets all ethnic groups, religions, nationalities, and civilisations. It attacks humanity itself." Terrorism takes humans from any element of society and instantly renders them vulnerable. And this, in turn, invokes fear. There is no telling when it will come, where it will take place or who it will harm.

When I was studying my Masters in Counter-Terrorism, someone said to me: "I'm glad you're studying this. Maybe you can learn how to stop terrorism." Unfortunately, I wasn't able to fulfil this hope! There is no quick-fix, tick-the-box response that will make terrorism disappear, despite what some politicians would have us believe. Terrorism is not limited to a specific group of people, to a specific religion, to a specific part of the world or to one particular modus operandi. Terrorism is, by its nature, supposed to come as a surprise. Its aim is to terrorise through fear, and this makes it very hard to "stop" indeed.

How then, do we respond to such a phenomenon?

There are those who allow fear to take over, rarely leaving their house or avoiding public places "just in case". Another outward display of fear is to misplace blame – for example, pointing the finger at an entire societal group, an entire religious group, or even an entire race. Some respond through acts of solidarity. Inevitably, in the wake of any large-scale attack over the past 15 years, communities have come together to support each other. I want to suggest another response – that we proactively press

into our faith in God. As followers of Christ, our mission is to work to see the Kingdom of God come to earth. The Kingdom of God abounds in peace, love, acceptance, forgiveness, compassion and unity – all things which are the direct opposite of terrorism and what it aims to achieve.

Nathan Dungan, an American preacher, believes that the events of 11 September 2001 provided the United States with an opportunity for introspection, a chance to "step back and consider who we are and what we are about". He speaks of his belief that the US has missed this opportunity. In a similar vein, we must be careful not to miss the opportunity provided by countless global attacks of terrorism to "step back and consider who we are and what we are about".

The Salvation Army stands for the Kingdom of God, and that is as close an answer to terrorism as I have been able to find. In the face of terror, violence and hatred, let us not be overcome with fear or its symptoms. Rather, let us work harder to see God's Kingdom come in our own lives, in our own communities and among those with whom we come into contact. The way we speak, the way we engage with others, the way we love people, the way we discuss people whose perspectives and opinions we may not understand – all of these small actions have the potential to create much larger reactions, either positive or negative. Our everyday choices have the potential to see the Kingdom of God come that much closer. Each Salvationist has a role to play in the combating of terrorism through these choices.

Rather than succumbing to fear and responding out of it, let us grow in our faith and, as a result, in our hope and our love for others. We must be sure to use these circumstances as an opportunity to bring God's presence to this world, rather than to further distort the face of God that is seen by the world. ¶

\* Casey O'Brien Machado is Territorial Social Justice Coordinator



## Virtual world opens doors to eternal reality

The global popularity of Pokémon Go is a great opportunity for Christians, writes MARK HADLEY, who are in the unique position of knowing both what someone is *actually* searching for, and where they can get it



He was a young man in his 20s, arm snugly around his girlfriend's waist, walking through the park on a fair-weathered Sunday afternoon. It was a scene that could have been repeated in any of a thousand parks that day. And yet there was something strange about the way he was walking. Sure, he was looking at his mobile phone as they wandered along – nothing unusual there – but the way he suddenly changed directed, stopped, and started swiping at the screen madly gave him away. He was another Pokémon Go player in a world that has gone mad for Pikachu and all his creature cousins.

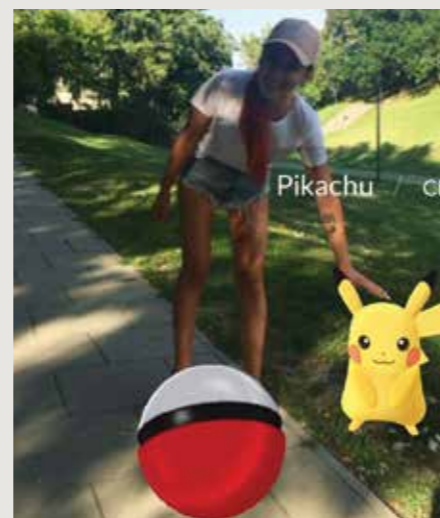
If you've recently found yourself on the outside, looking in, then let me provide a quick precis of what's happening. In July, game developers Niantic released a free-to-play game that utilises the cameras and GPS systems on mobile phones to create an augmented reality. Players can now immerse themselves in one of game-giant Nintendo's most popular fantasy worlds. Pokémon Go allows players to look through their cameras and search and collect the cute imaginary creatures they see around them. They can evolve their discoveries, trade them with the people they meet, even

set them battling in any number of virtual gyms via a system so simple a six-year-old could master it. Not that I'm passing judgment – how could I? I was in the park that day alongside my own six-year-old, hunting Duodos and Kinglers. The young man and I spotted each other at roughly the same moment, laughed in a friendly way, and returned to the alternate universes we were wandering through. Before long, friends were passing on stories of their own computer-generated interactions.

Pokémon hunts between floors in office buildings were connecting city workers more used to mutely passing each other than saying hello. Twenty-something meet-ups were turning into impromptu adventures in once-ignored suburbs. A colleague told me about a friend who just felt the urge to go hunting Pokémon one evening. He wandered into a dark, dead-end street, where he found "a bunch of randoms" sitting in cars. A week earlier this might have been a scene of trepidation; this night it ended in new friendships and a conversation that stretched over an hour.

Individually considered, these sorts of incidents don't sound like much of a

*Pokémon Go is clearly the tip of an electronic iceberg. The App had at least 21 million active users after the first week of release, and it's only the first of many virtual reality and augmented reality games on the way.*



technological revolution. However, we forget that the thousand touches we receive every day from social networking programs like Facebook, Instagram and Snapchat began with the relatively unobtrusive arrival of SMS. Pokémon Go is clearly the tip of an electronic iceberg. The App had at least 21 million active users after the first week of release, and it's only the first of many virtual reality and augmented reality games on the way.

Following Nintendo, Sony has announced that on 13 October it will finally release PlayStation VR, a hi-definition headset with built-in surround sound that will come ready to connect with every PS4 gaming console. Such headsets have been released before – like the rival, PC-based Oculus Rift – but this is so mainstream it's more likely to resemble the moment Apple convinced us they had invented the Smart Phone. Samsung is also aiming to deepen our experience of augmented realities by teaming with Oculus to release the Gear VR, a headset that works directly with its flagship phones. The future of gaming is immersive and communal. So what concerns, if any, should a Christian have?

For starters, the world-dominating Pokémon Go should have you locking up your credit card. It has the usual in-App purchases that can easily run up a hefty bill. Furthermore, its tendency to have players race off after invisible objects will probably result in more than a few accidents. However, the obsessive nature of gaming is likely to number among the earliest concerns.

The average Pokémon Go player spends 33 minutes a day catching creatures; by comparison, the Facebook App harvests around 28 minutes of a user's attention. Obsession, though, is not a concern limited to augmented reality Apps. I well remember reading a warning to young men not to become too caught up in fantasies about living in the past – written for youngsters in feudal Japan. Yet Nintendo may have unwittingly taken a whole generation one step closer to cyber bullying. Massive Multi-Player Online Games are infamous venues for the anonymous verbal bludgeoning of young and inexperienced players. Parents should be aware the same anonymity and drive for status is present in Pokémon Go, and the combat gyms are much more accessible – there's probably one in your local park. But that brings us



to one of the game's best features. Pokémon Go does the opposite of most screen entertainments: it compels children to go outside. Firstly, there are barely any Pokémon to be found inside your house. Parks and other public spaces have the richest populations of these digital fauna. Secondly, in order to hatch Pokémon eggs, you literally have to walk two or even five kilometres. Driving doesn't work; the GPS system is awake to that trick. Certainly, you have to be careful about where your ramblings take you, but some parents might actually be pleased with where their children end up. The game developers have regularly designated churches as the virtual Pokéstops where players can source their virtual needs. A minister friend of mine found a group of the sort of teenagers who would never normally darken a chapel door consistently hanging around the property. Augmented reality had delivered him his first gospel conversation.

Finally, Pokémon Go acts as a healthy reminder that the virtual world is the actual world for most Westerners. It's where we daily carry out our business, and maintain a myriad of personal relationships. This is not to say that it can replace the world in which we live, or the comfort of seeing someone face-to-face. It would be as much a mistake to champion Pokémon Go as the next great evangelism tool as it was to suggest Virtual Church could replace actual fellowship in the early 21st

century. Yet this little App underlines how open people remain to the idea of a caring community. Watch Nintendo's YouTube promotion for its game ([www.youtube.com/watch?v=2sj2iQyBTQs](http://www.youtube.com/watch?v=2sj2iQyBTQs)) and you'll see that's exactly what they're selling. I can tell you they are on to a winner because, despite our increasing penchant for privacy and personal luxury, God never intended us to live alone.

The first wrong thing to appear in the Bible's account of Creation is not sin, but solitariness: "The LORD God said, 'It is not good for the man to be alone. I will make a helper suitable for him'" (Genesis 2:18). Our perfect desire is to live in harmony with others, under God. Humanity will keep responding to this need, regardless of whether or not they acknowledge God's presence. Just as certain, they will eventually grow disenchanted with the promise of the Pokémon universe because he is not there.

Yet, while the fad lasts, Christians are in the unique position of knowing both what someone is *actually* searching for in the local park, and where they can get it. If you happen to have downloaded Pokémon Go, and are heading out to places you're likely to come across other searchers, I suggest you arm yourself with at least one opening line. Why not try, "What are you looking for?" It's on topic, friendly, and best of all opens the door to telling them what you've already found.¶

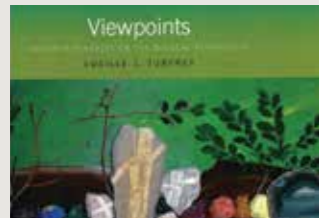


01

Read

## Viewpoints: Nature's Parables on the Biblical Perspective

– Lieut-Colonel Lucille L. Tufrey



Lieut-Colonel Lucille L. Tufrey's latest book, *Viewpoints: Nature's Parables on the Biblical Perspective* is an eight-week series of daily devotions. *Viewpoints* is the latest book from the pen, paintbrush and camera of Lieut-Colonel Tufrey, who says, "This earth is still a 'many splendoured' place – it sings to me of our Creator Lord who deigns to walk with us throughout the years, the tears, the fears, but also the abounding joys of life's experience."

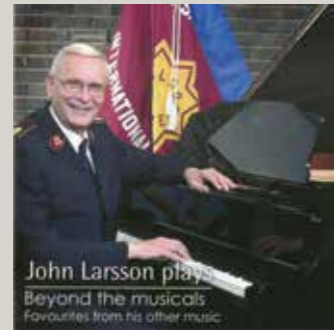
Each reflection includes a prayer, a point to ponder and a pilgrim's pool discussion starter for small groups, offset by a beautiful full-colour landscape photograph. *Viewpoints* is a sister publication to *Landscapes: Nature's Parable on the Human Journey* (2015), *Reflections: Nature's Parables on Wholeness and Holiness* (2014) and *The Sacred Journey: Nature's Parables on Redemption* (2012).

*Viewpoints* can be purchased from Salvationist Supplies for \$18. Go to [thetrade.salvos.org.au](http://thetrade.salvos.org.au) or phone (02) 9466 3257.

02

Listen

## John Larsson Plays Beyond the Musicals



*John Larsson Plays Beyond the Musicals* is the fifth and final instalment of the *John Larsson plays series*. This 25-track non-musical album immediately caught my interest. The album's simple cover straightaway reinforces that Larsson is playing music dedicated to God. And having a quick read of the inside cover made me curious.

While there are some songs that I don't know, because they have never been released, there are many of the favourites including *Sing and Make Music*, *God's Moment*, *It's New, God's Soldier*, and *A Melody of Grace*, just to name a few. While this is a non-musical album, it certainly is easy to listen to.

The music certainly retains what I identify as the Larsson playing style that I have heard from a video I was shown, *An Evening with Gowans and Larsson*. The tracks are easy to listen being played on the piano, and

reminds me how good it is to listen to a talented pianist play. Larsson doesn't disappoint with his ability to portray a range of moods through his style.

The highlights for me were *The Lord is near* with the lyrics, "Have no anxiety, Make your requests known to God in prayer." Followed by the contrasting *Joy! Joy! Joy!*. It's a reminder that in all things, God is there. No matter how you listen to this CD, there is a great selection of music that can touch the soul.

But for me, the real highlight was to sit and listen and to realise that all these tracks are songs with words behind them. It's relatively easy to pick up the tune and to fit the words if you choose. If you have time, I certainly recommend listening to this CD while having the words from the cover out.

It gives a background behind the song, but also the words. This CD can be listened to in a variety of settings, and this is a CD I will use to help with my God time, a time to meditate and focus on the story behind the music.

I totally agree with what Larsson says about this CD, "May both music and words be of inspiration!"

– Adam Cole (Warwick Corps)

*John Larsson Plays Beyond the Musicals* can be purchased for \$25 from Salvationist Supplies. Go to [thetrade.salvos.org.au](http://thetrade.salvos.org.au) or phone (02) 9466 3257.

03

Read

## Through the Year with William Booth

– Edited by Stephen J. Poxon



William Booth – pawnbroker's assistant, firebrand preacher, advocate of women's rights, friend of the poor, confidant of statesmen, politicians and royalty, father of eight children, champion of the marginalised, and founder and first General of The Salvation Army.

General Booth's courage, oratory and passion changed Victorian Britain. He resolutely ignored his critics – including those who decried him as the Anti-Christ – and reached out to those who considered themselves well outside the concern of Almighty God. Prayer and practicality were his hallmarks: he ridiculed the idea of preaching to a beggar while that beggar was cold and hungry.

William Booth worked tirelessly, campaigning researching, negotiating, adapting music-hall songs – and writing. *Through the Year with William Booth* introduces us to his heart and convictions through 365 of General Booth's daily readings. Here we find the urgency, thought and humanity which drove him on.

Salvation Army officer from the Western USA Territory, Major Stephen Court, said: "William Booth was a cataclysmic catalyst for revolutionary change in the spiritual realm, in social welfare, and in the world of justice, always dangerously underrated and still not effectively imitated. *Through the Year with William Booth* will be a catalyst for revolutionary change in your life – in the spiritual realm, in social action, and in the fight for justice."

A paperback copy of *Through the Year with William Booth* can be purchased from

Salvationist Supplies for \$22.75. Go to [thetrade.salvos.org.au](http://thetrade.salvos.org.au) or phone (02) 9466 3257.

04

Read

## It Is Written: The Collected Works of Bramwell H. Tillsley



*It Is Written: The Collected Works of Bramwell H. Tillsley* is a compendium of General Tillsley's writings. "Few Salvationists have proclaimed, taught and penned The Salvation Army's Wesleyan theological underpinnings and, in particular, those concerning the biblical teaching of holiness, more than ... General Bramwell H. Tillsley," writes Commissioner William W. Francis, former territorial commander of Canada and Bermuda Territory, in the foreword.

*It Is Written* brings together three of the General's books, *Manpower for the Master* (1978), *Life in the Spirit* (1986) and *This Mind in You* (1990), along with two *War Cry* series, *Troublesome Texts* (1964-65) and *The Beatitudes* (1997).

"General Tillsley's writings cover a broad range of topics," notes Geoff Moulton, editor-in-chief and literary secretary of the Canada and Bermuda Territory, "including the work of the Holy Spirit, profiles of Jesus' disciples, the Beatitudes and difficult scriptural passages. With its deep Bible knowledge and lively anecdotes, this is a book that students of the Word will return to again and again."

The book also includes a brief original biography that traces General Tillsley's journey from his early years in Kitchener, Ontario, to becoming the 14th international leader of The Salvation Army.

Also, General Tillsley's book has been endorsed by The Salvation Army's Chief of the Staff, Commissioner Brian Peddle. "To those who live and lead in challenging and opportunistic times, I recommend these writings as rock-solid truth with personal growth potential ..." he said.

The kindle version of *It Is Written: The Collected Works of Bramwell H. Tillsley* is available for \$6.85 at [amazon.com](http://amazon.com). A paperback version is being sold for \$12.99 CAD at [store.salvationarmy.ca](http://store.salvationarmy.ca)

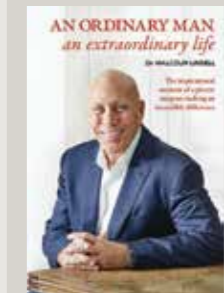
First published on [salvationist.ca](http://salvationist.ca)

05

Read

## An Ordinary Man, an extraordinary life

– Dr Malcolm Linsell



The son of Salvation Army officers, plastic surgeon Malcom Linsell has released his memoir, *Ordinary Man, an extraordinary life* which features his story of saving the life of young boy, Wesley Koni, from Papua New Guinea, who was disfigured after falling into a fire as a toddler.

Twenty-two years after Malcolm had completed the surgery to save Wesley's life, he made some enquiries about Wesley and found him living in Sydney, working with The Salvation Army in Macquarie Fields. Malcolm and Wesley were recently interviewed at the Army's Red Shield Appeal launch in Melbourne.

A paperback copy of *An Ordinary Man, an extraordinary life* can be purchased from [amazon.com](http://amazon.com) for \$37.80

Win

Simply email your name and address to [eastern.editorial@aue.salvationarmy.org](mailto:eastern.editorial@aue.salvationarmy.org), with the words "Pipeline giveaway" in the subject line for your chance to win our giveaway copies of Lieut-Colonel Lucille L. Tufrey's book, *Viewpoints: Nature's Parables on the Biblical Perspective* and Stephen Poxon's edited devotional, *Through the Year with William Booth*.



Congratulations



## An encounter with Jesus at SHE weekend.



01

“Awesome”, “rejuvenating”, “healing” and “encouraging” were just some of the words used to describe The Salvation Army’s SHE women’s conference, held at The Collaroy Centre on Sydney’s northern beaches, on 29-31 July. Almost 100 women, from corps and centres across the wider Sydney region, gathered for the SHE (Spiritually Healthy Experience) weekend, to experience intimate worship, focused teaching, moving testimonies and deep spiritual fellowship.

Speakers for the conference were Major Shelley Soper, NSW and ACT Divisional Director of Women’s Ministries, and Feby Chan, pastor, teacher, and wife of Andrew Chan who was executed in Bali, Indonesia, in April last year. Major David Soper, Shelley’s husband, had been a father figure to Andrew throughout his time in Bali’s Kerobokan Prison, and was his chaplain in the lead-up to his execution.

Feby shared her powerful testimony and witnessed to God’s power and love in her life that is enabling her to forgive, and choose to love, without carrying the heavy burdens of bitterness and hate. “The only story to tell is God’s story,” she shared with great passion. “Andrew came to Christ, and it’s Christ’s story we tell. It’s all about God.” (For an in-depth interview with Feby, go to page 14)

Major Shelley spoke about being deeply and intimately connected with God, and passionately developing the gifts he has given us so that others are drawn to Jesus. “God has specific works for you to do, so you grow in him, and so the Church does not lose its power and effectiveness,” she said, encouraging the ladies to go home and take the next step in their faith, not just continue on the same path.

Lieutenant Katie Ryan, Assistant Officer at Eastlakes Corps, and her young worship team led powerful, intimate and celebratory worship, opening the way for deep and authentic encounters with God. Lieutenant Nicole Park demonstrated worship through art as she painted on stage during two of the main messages, and in the Sunday morning Encounter session. The conference also included electives, free time, and a fun, pyjama-clad “Girls ‘night-in”.

A second SHE weekend was held in the ACT on 26-28 August, while further conferences will be held in Newcastle (2-4 September) and Coffs Harbour (14-16 October). The main messages and other resources will also be made available to women in rural and remote regions of NSW. Video content will also be available online at a later date. For more information, go to [shewomen.org.au](http://shewomen.org.au) – **Simone Worthing**



02

01. *The worship team that led powerful, intimate worship over the SHE Conference weekend in Sydney – (from left) Renata Davies, Captain Melanie-Ann Holland, Lieutenant Katie Ryan, Hayley Grigg, Hannah Robinson, Lieutenant Nicola Poore and Lauren Mason.*

02. *Pastor Feby Chan, wife of Andrew Chan, was one of the guest speakers. Photos: Lena Pobjie*

## Tours give insight into refugee experience.



A visitor to the exhibition is shown some of the basic living conditions experienced in refugee camps.

Salvation Army volunteers, employees, officers and corps members have experienced the kind of conditions facing people in refugee camps, at an interactive exhibition run by Auburn City Council.

“Refugee Camp in my Community” is a simu-

lated refugee camp, held at the Auburn Centre for Community, which aims to educate Australians about what it’s like to flee a country and seek out safety at a refugee camp.

Inclusive Australia, The Salvation Army’s multicultural ministries program, organised

refugee camp tours for those connected to the Army. The tours are led by former refugees or asylum seekers, who share their experiences of living in refugee camps.

Inclusive Australia volunteer, Arian Yeganeh, took part in the tours which, he said, were an eye-opening experience. In particular, he was surprised by the large number of countries refugees and asylum seekers come from when seeking asylum in Australia.

“Personally, I learnt to be open-minded to asylum seekers [and refugees],” he said after hearing first-hand many of their heart-breaking stories. “You don’t know where they are coming from. Often, we don’t hear the personal stories of what they’ve gone through.”

The interactive exhibition gave visitors a small taste of what it’s like to live in a refugee camp. Upon entering the exhibition, Arian was asked to hand over all his belongings. He learnt this to be a common experience for refugees. Some, he said, are even separated from family members and are forced to hand over their belongings in order to reconnect with their family. Go to [refugeeweekauburn.com.au](http://refugeeweekauburn.com.au) for more information or email [multiculturalministries@ae.salvationarmy.org](mailto:multiculturalministries@ae.salvationarmy.org) to get involved with other Inclusive Australia initiatives.

– **Esther Pinn**

## History symposium answers the Founder’s call.



Among the symposium presenters were (from left) Dr Jayne Krisjanous, Matthew Seaman, Dr David Malcolm Bennett, Garth Hentzschel, Major Kingsley Sampson, Robert Marshall, Associate Professor Daniel Reynaud, Dr Veronica Dawson, and Major Cecil Woodward.

Presenters from all over Australia and New Zealand took part in The Salvation Army History Symposium at Maroochydore on Queensland’s Sunshine Coast. The theme of the weekend was “History – Our Wake Up Call?”, which was taken from a quote by the Army’s founder, General William Booth: “We must wake ourselves up or somebody else will take our place and bear our cross and thereby rob us of our crown.”

The keynote address was given by Major Kingsley Sampson (New Zealand), who spoke on the lessons Salvationists could learn from the history of the Army. The bulk of the papers, covering various historical topics, were presented on the Saturday. Other events included the launch of the book *Darkness and Deliverance: 125 Years of the In Darkest England* which was dedicated by Commissioner James Condon, recently retired as territorial commander of the Australia Eastern Territory.

On the Saturday evening of the symposium

(23 July), a paper was presented on the secular tunes used by The Salvation Army. The audience sang both the secular and Salvation Army lyrics of some of these tunes, and a rendition of *Champagne Charlie* was given to show the differences in the words.

The Sunday morning meeting was led by the Brisbane Chapter of the Historical Society, followed by the final session of the symposium which used historical information from The Salvation Army on the Sunshine Coast to show how this information can assist the Army into the future.

All papers were linked to the heritage society’s Facebook page and will be published in the next issue of the *Australasian Journal of Salvation Army History*. After the symposium there was an additional driving tour of Salvation Army historical sites. The original Salvation Army Cotton Tree Campsite and Diddillibah hall, west of Maroochydore, were visited.

– **Garth Hentzschel**



## New leadership roles for Australia Eastern officers.



Lieut-Colonels Kelvin and Cheralynne Pethybridge flank recently retired Australia Eastern territorial leaders, Commissioners James and Jan Condon, during a promotional photoshoot for the 2016 Red Shield Appeal. Photo: Adam Hollingworth

Lieutenant-Colonels Kelvin and Cheralynne Pethybridge have received new Australia Eastern territorial leadership appointments, which will take effect on 1 January 2017. Currently serving as Territorial Secretary for Business Administration, Lieut-Colonel Kelvin will assume the role of Chief Secretary-in-charge. Lieut-Colonel Cheralynne, currently serving as Assistant Secretary for Personnel, will become Territorial Secretary for Women's Ministries.

The Pethybridges said they felt humbled to have been appointed to these positions. "We've always been available to what God and the Army has required of us," said Lieut-Colonel Cheralynne. "In that respect we haven't really sought out anything greater than the responsibility that we actually have at the moment."

Continuing to implement the territory's Forward Together strategy and a smooth transition to Australia One will remain priorities for the couple. They are also focused on empowering people in their current ministry roles during the Australia One transition, with the aim to create a unified Army. "People are a major priority and resource; officers, soldiers, employees and anybody who is associated with the Army," said Lieut-Colonel Kelvin. "Our people need to feel appreciated and empowered in their ministry and in this time of moving to Australia One, it

is important that people don't feel a sense of being lost in all that is occurring around them.

"We need to continue on the mission that God has brought the Army into existence to achieve. When we move to Australia One the Army will be stronger. The reality is, we can do the whole administrative thing, we can combine from a business perspective, but if that's all we do then we've missed the bigger things God has in store. God has a greater future for our Army in Australia."

In another major appointment for Australia Eastern officers, Lieut-Colonels Kelvin and Julie Alley have received new appointments as Territorial Commander and Territorial President of Women's Ministries, respectively, for the Papua New Guinea Territory. The Alleys took up their second appointment to the PNG Territory late last year, after an earlier two-year stint that began in 2008.

Since December last year, Lieut-Colonel Kelvin Alley has been serving as the PNG territory's Chief Secretary and Lieut-Colonel Julie as Territorial Secretary for Women's Ministries and Director of Health Services. They will begin their new appointments on 1 January 2017 and be promoted to the rank of colonel.

– Esther Pinn

## Queensland Division gives national leaders warm welcome.

The Queensland Division officially welcomed The Salvation Army's new national leaders, Commissioners Floyd and Tracey Tidd, at Brisbane's Stafford Corps on Sunday 7 August. Lieutenant-Colonel David Godkin, Divisional Commander, began the evening by introducing "kingdom selfies" – videos sent in by corps and communities around the division welcoming the Tidds and giving a snapshot of their ministries. The Tidds were also welcomed on behalf of the children, soldiers and friends, and officers of The Salvation Army.

Commissioner Tracey Tidd responded, sharing her dream regarding the way forward for The Salvation Army in Australia and the Australia One project. "This is about God's mission, following his lead and hearing his voice so that he will be glorified and his will done more powerfully than ever before," she said.

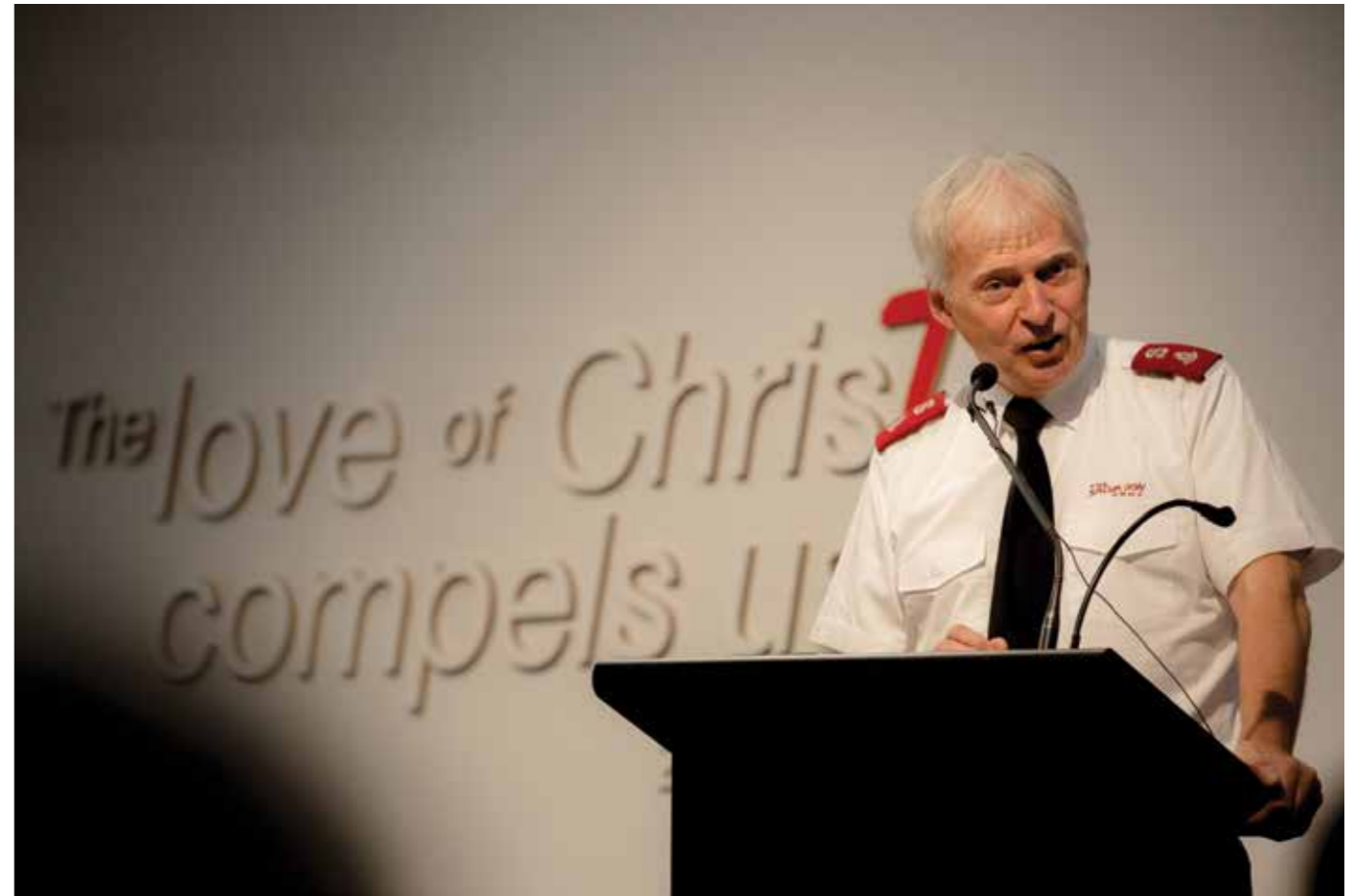
Commissioner Floyd Tidd emphasised that God is preparing the Army to do something new, and to be actively used in what he is doing. "It will have an impact of the lives of every Salvationist in every region of Australia, otherwise there is no point in doing it," he said. "As we move forward, it's only about the mission of Jesus Christ and having him at the centre of our lives. We come alongside you as partners in the Gospel, ready to share the good news with others who want to do the same thing."

– Simone Worthing

### HISTORY SNAPSHOT

Brigadier Arthur McIlveen won worldwide fame for his work at Tobruk in World War Two, but in Dubbo he was known as the man who nursed and helped those afflicted by the influenza epidemic with his wife, Lizzie. Read Brigadier McIlveen's story at [salvos.org.au/arthur-mcilveen/](http://salvos.org.au/arthur-mcilveen/)

## Lecture brings Catherine Booth's legacy to life.



Major John Read speaking on the importance of Catherine Booth for the contemporary Salvation Army. Photo: Carolyn Hide

Catherine Booth has been described as "the most extraordinary woman of the 19th century", yet many Salvationists have no idea why, said Major John Read, author of a new book on the The Salvation Army's co-founder.

Speaking as the guest presenter of Booth College's recent Frederick Couetts Memorial Lecture, Major Read created a dynamic and inspirational picture of a woman who was not only a powerful evangelist, passionate social reformer, and effective campaigner for the rights of women, but the theological genius behind the movement she co-founded with her husband, William.

In an energetic and engaging public lecture at Australia Eastern Territorial Headquarters in Redfern, Major Read, the UK's Territorial Ecumenical Officer, spoke about the legacy of

Catherine Booth and the impact a rediscovery of her thought might have on the contemporary Salvation Army.

"I taught doctrine for about 10 years, primarily from The Salvation Army's Articles of Faith," he said in an interview after his presentation.

"But I have come to realise that the core of our faith is not found in our doctrine but in the thought of Catherine Booth. If you want to know why we both evangelise and engage in social action, it is found in her understanding of salvation. She understood salvation as restoration of the whole person and, if that is true, then as Christ in the world why would our mission not work itself out in social action?"

He said that the doorway to understanding her thought was her understanding of salvation in which, through Christ, the image of God in

fallen humankind is restored. This was the powerful impetus behind both her social activism and the centrality of holiness in her thinking.

Major Read spent six years studying Catherine Booth's writings for his doctoral studies.

In response to the question of what Catherine Booth would have thought of the modern-day Salvation Army, Major Read said while he believed she would have been pleased with so much the Army is engaged with "on the battle front", such as human trafficking, he also believed she would have been frustrated by the ongoing divide between social action and evangelism.

Major Read recently released his book, *Catherine Booth: Laying the Theological Foundations of a Radical Movement*.

– Anne Halliday

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## Salvos extend ministry to Aussie soldiers in Middle East.



Red Shield Defence Services Representative, Captain Jon Belmonte, will spend four months supporting Australian Defence Force personnel in the Middle East.

Captain Jon Belmonte, The Salvation Army's Red Shield Defence Services Representative at Robertson Barracks, near Darwin, has started a four-month deployment with Australian Defence Force (ADF) personnel at Camp Baird in the Middle East. Camp Baird is Australia's main logistics base in the region.

Captain Belmonte will continue the work of the philanthropic organisations based there, to all services and ranks of the ADF, and to some coalition forces. A philanthropic representative is primarily involved in the provision of welfare and wellbeing support to all personnel.

"We wish to convey the biblical message of hope, redemption and freedom available through Jesus Christ," Captain Belmonte said. "The RSDS is a unique incarnational ministry that is immersed within the ADF. Its officers are a 'ministry of presence'. We live in the same conditions, eat the same food, experience the same hardships and deprivations as the ADF members and are available 24/7. Our ministry is lived out in a Christ-centred life that is demonstrated through our thoughts, words and actions to all, be that either by a listening ear, a kind word, a prayer, or cold drink; or just being

with them in times of their own individual and personal uncertainty."

Captain Belmonte sees the representatives' availability, and the ease with which they can be accessed, as one of their greatest benefits to ADF personnel. "We are constantly in and around the various units, groups and areas and are open at any time to listen, speak with or support individuals," he said.

Captain Lyndley Fabre, RSDS Chief Commissioner, was the first representative to deploy to Camp Baird, from December 2015 to April this year. "Since then, the ministry has constantly grown and is further expanding," Captain Belmonte said. "The RSDS is highly valued, supported and respected by the ADF. We have predominately worked with the Royal Australian Army and now we incorporate the Royal Australian Navy (RAN) and Royal Australian Air Force (RAAF) within the Middle East area. There have been many requests to have RSDS expand into the RAN and RAAF environments as people understand what a valuable resource RSDS officers are."

– Simone Worthing

## English classes break down barriers.

Calamvale Corps, in Brisbane's west, recently celebrated the first anniversary of the community English classes it offers free in the local area. Lieutenant Winnie Ng, Assistant Corps Officer, who oversees the corps' Chinese Ministry, runs the weekly classes.

"The corps is seeking to serve and engage the community through connecting with newcomers, and breaking down language barriers and social isolation," she said. "Most of our students are Chinese who live in nearby suburbs, and many are grandparents who come to Brisbane to visit or stay with their children and grandchildren. They come, and they bring their friends, so our numbers are growing and we always need more volunteer teachers."

In February, Lieut Ng also started a praise dance class, using scripture-based songs in Chinese, and rhythmic dance movements. "The last song is always the Lord's Prayer, so after the class we gather and share prayer requests and pray together," Lieut Ng said.

### HISTORY SNAPSHOT

"If there's a man here who hasn't had a square meal today, let him come home to tea with me." With those words, uttered by John Gore in Adelaide's Botanic Gardens, The Salvation Army began its work in Australia on 5 September, 1880. Read all about The Salvation Army's work in Australia over the past 135 years at [salvos.org.au/about-us/our-story/our-history/](http://salvos.org.au/about-us/our-story/our-history/)

## Just Brass hits right note for Redcliffe Corps.



The 11 children from Kippa-Ring State School who are part of Redcliffe Corps' Just Brass program.

Redcliffe City Corps launched its Just Brass program at Kippa-Ring State School less than three months ago, but already their fledgling band has had a successful public recital. The group of 11 Just Brass band members, from Grade 4, played to a crowd of about 90 people including parents, family and corps members. The band played four tunes and demonstrated how far they had come since mid-May, when they began learning together.

Redcliffe Corps member and program coordinator Robyn Mead, a retired music teacher, said it was an exciting day, with students receiving their Just Brass T-shirts which they wore for the performance. "This program is all about giving kids a sense of belonging and teamwork. The kids were so pleased to get their T-shirts and play together as a team," she said.

Each week, nine students receive instrumental tutoring during school, then are transported to

the corps where they have afternoon tea and band practice together. Two additional students from the corps are independently tutored by corps band members and have joined the Just Brass band. "The corps members have just been amazing," Robyn said. "Every week I have people asking me how the children are going and asking how they can get involved and support the program. For me, this is the opportunity to take what I have done all my life, my gift and to encourage others and share it.

"The Just Brass program accepts whoever wants to play, so it gives students who might not have an opportunity, the chance to learn an instrument. That really excites me! Just Brass is the only program I know of that provides an instrumental music program with no cost to the families. And it's great to see barriers coming down between the school and the church."

The next group of Grade 4 students from Kippa-Ring will join the program in 2017, and another state school has expressed interest in Redcliffe City Corps running a Just Brass program. "We want to grow the program in a manageable way but we are dreaming of what might grow from this encouraging beginning," Robyn said.

For more information on Just Brass, go to [sarmy.org.au/Ministry/JustBrass](http://sarmy.org.au/Ministry/JustBrass)

– Anne Halliday

## Aged Care Plus expands into Far North Queensland.



An artist's impression of the new Mossman Aged Care Plus centre in Far North Queensland.

Construction of a Salvation Army Aged Care Plus residential centre in Mossman, Far North Queensland, is about to begin after a "turning the sod ceremony" in late August. The 42-bed centre will meet all levels of care, including

secure dementia, and is set to contribute to the growth and development of the wider Douglas Shire. The project will generate more than 25 jobs during construction and 40 jobs once the development has been completed.

Executive Manager for Capital Projects for Aged Care Plus, Rohan McDonald, says Aged Care Plus is proud to be bringing aged care services to the residents of the Douglas Shire.

"We are passionate about providing this space for the people of Far North Queensland, and we are excited to expand our care services and love to the people in this community," Rohan said.

"At this stage, the finer design details are being completed and in the coming months we will be able to share the final plans with you."

The expansion of Aged Care Plus' care and services to Far North Queensland is part of a strategic plan to improve aged care access to all Australians through sustainable growth.

This development will mark the most northerly expression of The Salvation Army Aged Care Plus in Australia.

– Amie Whitehead



## Maxwells to take up United States appointment.



Majors Phil and Deslea Maxwell, officers of the Australia Eastern Territory, will move to Kansas in November.

Majors Philip and Deslea Maxwell, officers of the Australia Eastern Territory for more than 30 years, have been appointed as the Divisional Leaders for the Kansas and Western Missouri Division, USA Central Territory. Starting on 1 November, Major Phil will serve as the Divisional Commander, and Major Deslea as Divisional Director of Women's Ministries.

This is the third consecutive international appointment for the Maxwells, who have been serving outside Australia for almost seven years.

For the past two and a half years, the Maxwells have been appointed to The Salvation Army's International Headquarters (IHQ) in London. Major Deslea has been editor of the Women's Ministries leadership magazine, *Revive*, and editor of The Salvation Army Year Book. Major Phil has been in the role of International Auditor.

Prior to their appointments at IHQ, the Maxwells served in Papua New Guinea for four years – Major Phil as Territorial Secretary for Business Administration, and Major

Deslea as Director of Schools and then also as Literary Secretary.

"As we prepare to make the move, we would be grateful for your prayers, asking that the Lord might continue to provide us with good health, and that his vision for the Kansas and Western Missouri Division will be revealed to us as we work alongside the officers and staff in that part of his vineyard," the Maxwells said.

– Simone Worthing

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## General leads anniversary celebrations in Papua New Guinea.



The General and Commissioner Cox are greeted by locals dressed in traditional costume during their visit to PNG.

General André Cox, the world leader of The Salvation Army, and Commissioner Silvia Cox (World President of Women's Ministries) received a traditional welcome on the tarmac at Goroka Airport in Papua New Guinea, where they led the Army's 60th anniversary celebrations in the north and south of the country.

Asaro mudmen, covered in mud and wearing large clay masks over their heads, danced and "threatened" with spears and arrows. Exiting the airport terminal, the international leaders were met by hundreds of Salvationists singing *From the Rising of the Sun* in three languages.

The opening of the PNG Northern Congress included performances from representatives of tribes from the North Western Division who sang and danced in colourful traditional costumes. People gathered from all over the Highlands and North Coastal areas, with some travelling for as long as nine hours over difficult terrain to celebrate 60 years of God's faithfulness to The Salvation Army in PNG, to worship and to hear God's message.

The theme for the congress, "Right at the Heart", was reflected in the location of the open-air venue which was in the busiest part of Goroka. Throughout the congress, hundreds of people responded to the prompting of the Holy Spirit, sometimes moving forward despite

the rain, to kneel in the mud to bring their lives under the lordship of Christ. The congress included colourful, creative, contemporary and traditional dances as well as drama, timbrel and choral items.

A march of witness was a magnificent public demonstration of the strength of The Salvation Army in the north of PNG, as more than 1000 Salvationists proudly marched through the town, stopping traffic and drawing crowds. A local boy on a horse agreed to lead the march, holding high the territorial flag for the entire 2km journey.

Leaving Goroka, the General and Commissioner Cox headed to Port Moresby, the capital, for the Southern Congress. Many people travelled by boat or truck, with some even walking considerable distances to be part of the celebrations. A group of Salvationists and friends from Popondetta – including a five-month-old baby – walked the 96km Kokoda Track for eight days before reaching Port Moresby.

The international leaders were welcomed by three different cultural groups, and the territorial headquarters car park came alive with singing and dancing as the visitors made their way to the platform, welcomed by children from Boroko Primary School. In his Bible message, the General challenged the congregation to experience the presence of God by choosing to



A march of witness was a colourful and powerful demonstration of The Salvation Army's presence in Papua New Guinea.

think on the good and positive things that God gives them each day.

The march of witness through Port Moresby, which included musicians and timbrelists, was a spectacularly colourful demonstration, as multiple Salvation Army flags flew resplendently in the strong breeze at the head of a procession of hundreds of Salvationists, led by the PNG Police Force.

– Rhonda Lewis and Serah Abrahams



### Townsville Riverway Recovery Mission.



Captains Andrew and Paula Hambleton with Britta Winton and Gemma Tucker.

Associate Officers, Captains Andrew and Paula Hambleton, enrolled Gemma Tucker as a senior soldier, and witnessed Britta Winton sign her Soldier's Covenant as she recommitted her life to Jesus. After growing up at North Brisbane Corps, Gemma moved to Townsville where she is now a youth leader and part of the young adults and soul sisters (women's) groups. Britta grew up in Cairns and moved to her mother's native Sweden after finishing school. A friend invited her to The Salvation Army where she surrendered her life to Christ and became a soldier. Britta is now four years into a Bachelor of Medicine degree at James Cook University in Townsville and feels called to be a missionary doctor. "Britta's heart was to redo her soldiership classes in English and to recommit to following Jesus as a soldier," said Major Beth Twivey, Area Officer, North Queensland.

### Nambour Corps.



Corps Officers, Majors Greg and Karen Saunders, with Michele Thompson. Ryan Lowes is the flagbearer.

Michele Thompson has been accepted as an adherent at Nambour. "Michele has volunteered in the Family Store for six years, and has been coming to the corps for about three years," Major Karen Saunders, Corps Officer said. "She has slowly grown in her faith and now feels like she has found a place to belong."

### Batemans Bay Corps.



The 10 junior and senior soldiers enrolled at Batemans Bay during the corps' anniversary celebrations. Five adherents were also accepted.

Five senior soldiers – Stephen Roberts, Christine Roberts, Shawn Parker, Rebecca Bartley and Isobel Holland – and five junior soldiers – Jackson Downey, Alessandra Downey, Belle Macklan, Sean Spibey and Tristan Downey – were enrolled, and five adherents – Isabella Wright, Kelly Spibey, Shelley Macklan, Craig Macklan and Dylan Bartley – were accepted, as part of Batemans Bay Corps' 30th anniversary celebrations last month. Colonels Mark and Julie Campbell, Chief Secretary-in-Charge and Training Principal, School for Officer Training College, were special guests for the weekend. "We praise God for the great things he is doing in this community of Batemans Bay, Ulladulla and Moruya," Corps Officer, Captain Ross Holland, said.

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### Gladstone Corps.



01

Three junior soldiers – Taylor Vanderwolf, Logan Vanderwolf and Keylei Stevens – and one senior soldier – Tammy Stevens – have been enrolled at Gladstone. Lieutenant Kaylene Ford, Gladstone Corps Officer, enrolled Tammy, and Major Bill Hutley enrolled the junior soldiers. Taylor and Logan are Major Hutley's grandchildren. Tammy gave a powerful testimony outlining her dark times through domestic violence and drug and alcohol use. "She testified to the transforming power of Jesus whereby she now assists people in need in the community through the corps' Connect office," Lieut Ford said. "This was a huge step forward for Gladstone Corps. Only 18 months ago we had 12 people attending. Now we have over 30, with a third of them either newly enrolled or recommitted their lives to God." Two junior soldier renewals and four senior soldier commitments were also part of the day.



02

- 01. Corps Officers, Lieutenants Kaylene and Chris Ford, with the five senior soldiers who were either enrolled or recommitted to their soldiership, at Gladstone Corps.
- 02. Major Bill Hutley enrolls junior soldiers Taylor Vanderwolf, Logan Vanderwolf and Keylei Stevens.

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## Faithful servant.



**Colonel Joycelyn [Joy]** Parkinson was promoted to glory on 7 July, aged 79, from Macquarie Lodge, Arncliffe, following two years of suffering from Motor Neuron Disease. Following a private committal for extended family and close friends, a Thanksgiving Celebration of her life and ministry was held at the Hurstville Citadel on Tuesday 12 July. Both occasions were led by Lieutenant-Colonel Peter Laws, supported by Lieut-Colonel Jan Laws. Hurstville Citadel was filled to capacity, including friends and family from interstate and New Zealand who were present to honour this beautiful Christian servant of the Lord.

Joy had chosen the theme for the occasion, "No cross no crown" and a special display featuring these symbols was provided on an empty platform. There was no band, no flowers, no videos and no other paraphernalia as Joy wanted the focus to be on Jesus and his saving work. Hence the choice of songs, *My Jesus I Love Thee*, *O the Peace my Saviour Gives* and *Just as I Am*. Val Townsend, a family friend since the days at Bathurst 50 years ago, brought a moving tribute, as did Joy's daughter Meredith and grand-daughter Natalie.

Joy entered The Salvation Army Training College with her husband Keith in 1957 as members of the *Faithful* session. Field appointments over the next 20 years included Clermont, Zillmere and Rockhampton City in Queensland; Bathurst, Broken Hill as Regional Officers, Bankstown, Campsie and Hurstville in NSW. It was when stationed at Zillmere that their two children – Howard and Meredith – were born.

Owing to ill health, a change of work took Keith into the Public Relations Department at Territorial Headquarters and Joy was out of an appointment for those three years. The move to divisional work meant that Joy was the Divisional Women's Organiser for the next six years,

three at Bathurst and three at Newcastle. The unexpected move to the training college gave Joy an opportunity to become involved in the teaching and pastoral care of cadets and staff for the next five years.

Joy's next appointment was as Territorial Extended Corps Fellowship Secretary and found a wonderful avenue of service to those Salvationists who lived in isolated places throughout Australia where there was no Salvation Army Corps. Joy took the time to write to many individually and wonderful friendships were formed. Her final appointment was as the Assistant Territorial Director of Women's Ministries.

In 1996, retirement was welcomed and for nearly 10 of the 20 years in retirement a move was made to Bermagui on the NSW South Coast and there wonderful opportunities of Christian service opened up. Both Joy and Keith were placed on the preaching roster for the Narooma circuit of the Uniting Church and participated in pastoral care as well as preaching. So on 7 July we said goodbye to a faithful, talented, beautiful servant of the Lord who was an officer for just short of 60 years. Well done, good and faithful servant. Enter into the joy of the Lord.

## Fearless follower.



**Major Helen Dixon** was promoted to glory on 18 June, aged 89, from The Salvation Army Weeroona Village Aged Care Plus Centre in Sydney. Her funeral was led by Majors Kim and David Hawke at Bankstown Corps.

Lieutenant-Colonel John Hodge gave an officer tribute and read a tribute from the Chief Secretary-in-Charge, Colonel Mark Campbell. Major Elaine Eades (niece), in a family tribute, spoke of Auntie Helen being an encourager and mentor. Roselyn Dixon (daughter-in-law) gave tribute to a quiet, sincere and talented mother-in-law with a deep spiritual wisdom. Major Arthur Dixon spoke of his wife as kind, gentle

and firm, giving wise counsel on spiritual matters. Songster leader Karen Unicomb (niece) gathered 25 family members from the Wollongong area to sing *Life is a Journey*. Choruses sung in the service reflected her relationship with God – *All through the Years, He's the Same Today, And I shall See Him*.

Helen Anderson was born on 14 March, 1927, in Bulli, Wollongong, the fourth of six children, to Helen and Alexandra Anderson, newly arrived from Scotland. A neighbour invited Mrs Anderson to Home League at nearby Woonona Corps in which she accepted and took young Helen in the pram with her. At eight years of age, Helen gave her heart to Jesus, commencing a lifelong relationship with her Saviour.

Helen became a Candidate Helper, being sent to Hay Corps, before entering The Salvation Army's Training College in the *Fearless* session. Commissioned in 1947, Helen served as Assistant Officer at several corps, including Katoomba, Hornsby Gateway, North Sydney, Daceyville and Forest Lodge, and was the Corps Officer at Moree. Helen then spent the next nine years in various appointments in women's homes in Sydney and Brisbane, before becoming a trainee nurse at Bethesda Hospital in Melbourne in April 1960. She graduated in June 1963, being appointed as Matron to the Repose, Burwood, and took up additional studies in senior care. In December 1967, she was appointed to Rosedurnate, Parkes, to convert the facility into a seniors hostel.

In December 1968, Helen married Major Arthur Dixon, and became a mother to Robert. Serving with her husband, Helen assisted in the Property Department and Women's Ministries at Belmore Corps, assisted at the Trade Department (Parramatta), and relieved at several of The Salvation Army Nursing facilities. Majors Helen and Arthur Dixon retired in November 1990 to Bullaburra. In retirement, Helen continued to serve in Women's Ministries at Springwood and Bankstown Corps, and at Weeroona Village.

A line that sums up her life is, "I heard his voice so gently calling, Take up thy cross and follow me."

## About people

### Additional appointments

*Effective 15 August:* Captain Sandra MacDonald, Hub Leader, Capital South Hub, NSW/ACT Division.

*Effective 1 September:* Major Lyn Cook, Hub Leader, Moreton Hub; Majors Phil and Dianne Gluyas, Hub Leaders, Brisbane South Hub; Major Leanne Elsley, Hub Leader, Gold Coast Hub; Captain Daniel Ross, Hub Leader, Sunshine Coast, all Qld Division; Captain Ray Lotty, Team Leader for Club, Rural and Flying Service Chaplains.

*Effective 28 August:* Territorial Envoy Roz Edwards, Territorial Seniors on Mission Coordinator.

*Effective 29 August:* Major John Viles, Intern Project Liverpool, NSW/ACT Division.

### Appointments

*Effective 31 July:* Aux-Lieut David Delaney, Assistant to Corps Officers, Auburn Corps.

*Effective 15 August:* Major Heather Craig, Chaplaincy Operations Manager, Territorial Social Department; Captain Ray Lotty, Training and Development Officer – Chaplaincy, Lieutenant Donna Munro, Chaplain, Salvos Stores.

*Effective 28 August:* Territorial Envoy Roz Edwards, Associate Officer Tuggeranong Corps.

*Effective 29 August:* Major Maree Strong, Divisional Rural Ministries Consultant NSW/ACT and Qld Divisions; Major John Viles, Divisional Youth and Children's Secretary.

*Effective 29 September:* Captains Kaylene and Paul Morrice, Corps Officers, Hawkesbury City Corps.

*Effective 1 October:* Captains Brian and Marily Ault, Corps Officers, Roma Corps (Pro-tem).

*Effective 10 October:* Captains Peter and Rebecca Gott, Corps Officers, Miranda Corps.

*Effective 17 October:* Major Julie Schofield, Chaplain, Downing Centre Courts; Major Lyn Prince, Chaplain, Burwood Courts.

*Effective 1 November:* Majors Phillip and Deslea Maxwell, Divisional Leaders, Kansas and Western Missouri Division, USA Central Territory.

*Effective 1 January, 2017:* Lieut-Colonel Kelvin Alley, Territorial Commander, Papua New Guinea Territory, Lieut-Colonel Julie Alley, Territorial President of Women's Ministries, Papua New Guinea Territory; Lieut-Colonel Kelvin Pethybridge, Chief Secretary-in-charge, Australia Eastern Territory; Lieut-Colonel Cheralynne Pethybridge, Territorial Secretary for Women's Ministries, Australia Eastern Territory.

### International college for officers

Major Stuart Reid is attending ICO Session 230 from 13 July–22 August; Major Lyn Edge will be attending ICO Session 231 from 12 October–21 November.

### Retirement

Major Linden Kinder on 1 August.

### Promotion

To Colonel: Lieut-Colonels Kelvin and Julie Alley on 1 January 2017.

### Promoted to glory

Colonel Joy Parkinson, 8 July, Major Joan Sandercock, 14 July.

### Bereaved

Captain Phil McCall of his brother Andrew McCall on 25 July.

### Conclusion of service

Captain Katie Harlum, 31 March; Captains David and Patricia Day, 17 July; Major Alan Keane, 31 July; Captain Bronwyn Williams, 31 July.

### Time to pray

#### 28 August–3 September

South West NSW Area, Albury Corps, Deniliquin Corps, Griffith Corps, Leeton Corps, Wagga Wagga Corps, all Murray/Riverina Hub.

#### 4–10 September

Cootamundra Corps, Grenfell Corps, Temora Corps, Young Corps, all South West Slopes Hub.

#### 11–17 September

Majors Philip and Deslea Maxwell, Captain Kathy Crombie, Major Elizabeth Garland, all IHQ; Narelle Gurney, Malawi Command; Majors Bruce and Gwenda Pratt, PNG.

#### 18–24 September

Lieut-Colonels Kelvin and Julie Alley, Majors Kevin and Heather Unicomb, Major Chris Cohen, all PNG; Majors Mark and Beth Brooks, Singapore, Malaysia and Myanmar Territory; Majors Donna and Stuart Evans, The Netherlands and Czech Republic Territory.

#### 25 September–1 October

Queensland Division, Queensland Division Chaplaincy Services, North Queensland Area, Atherton Tablelands Corps, Far North Qld Hub.

#### 2–8 October

Cairns Corps, Centennial Lodge, both Far North Queensland Hub; Ayr Corps, Townsville Faithworks, Townsville Recovery Services Centre, Townsville Riverway Recovery Mission, Northern Queensland Hub; Longreach Corps/Rural Chaplaincy Base, Rural Expressions Hub.

### Engagement calendar

#### Commissioners Floyd (National Commander) and Tracey Tidd

Adelaide: Sat 10–Sun 11 Sep – Australia One, 100 Days of Prayer Summit. Adelaide: Mon 12–Sat 17 Sep – National Leaders Conference.

Adelaide: Sat 17 – Visit by General André and Commissioner Silvia Cox and installation of National Leaders, Commissioners Floyd and Tracey Tidd.

New Zealand: Mon 19–Wed 21 – General's Consultative Council.

#### Colonels Mark (Chief Secretary-in-charge) and Julie Campbell

#Bexley North: Thu 1 Sep – School For Officer Training (SFOT) Spiritual Day with National Leaders.

\*Melbourne: Mon 5 Sep – National Professional Standards Committee meeting.

Melbourne: Mon 5–Tue 6 Sep – Australia One Project (AOP) meetings. Adelaide: Fri 9 Sep – National Leaders meeting.

Adelaide: Sat 10–Sun 11 Sep – National Prayer Summit.

Adelaide: Mon 12–Fri 16 Sep – National Leaders Conference.

Adelaide: Sat 17 Sep – Installation of National Leaders, Commissioners Floyd and Tracey Tidd and launch of Australia One.

Adelaide: Sun 18 Sep – Morning worship at Adelaide Congress Hall with Sydney Staff Songsters.

\*Bexley North: Tue 20 Sep – School For Officer Training (SFOT) leadership lecture to cadets.

#Bexley North: Wed 21 Sep – School For Officer Training (SFOT) Half Night of Prayer.

Bexley North: Fri 23 Sep – Booth College review.

# Colonel Julie Campbell only

\* Colonel Mark Campbell only



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**Led by General André Cox  
and Commissioner Silvia Cox**

Featuring the official installation  
of National Leaders  
**Commissioners Floyd and Tracey Tidd**

*Adelaide Congress Hall*

For more information, and to watch  
the live stream, please visit  
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