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The Salvation Army a warming presence for Greenland's homeless

others

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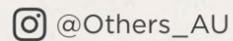
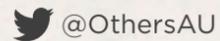
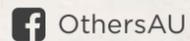
COLLABORATION KEY TO MISSION
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Army's mission being fulfilled nationwide

SCOTT SIMPSON | MANAGING EDITOR

ONE OF THE MANY PRIVILEGES of my job is that I get to hear a lot about what is happening in The Salvation Army across Australia. Every month, we run dozens of stories in *Others* about the Army at work through its hundreds of corps and centres, and every month at Others Online we run dozens more. And these are just a selection of the many more stories that we hear about; there are limitations to just how much content we can publish in either the magazine or online, so not every piece of content we receive, we can use.

Just last month, I spent a few days in Perth seeing first-hand the work of the Army on the west coast of Australia. Perth is the most isolated capital city in the world, yet what I found was that despite the huge distances that separate the city from much of the rest of the country, the diversity of communities that The Salvation Army is seeking to engage with and serve could just as easily be found anywhere else on our vast continent.

But what struck me most about my time in Perth is that it is in those places where The Salvation Army is working with the most marginalised in society – the homeless, those struggling with addiction, etc. – that the greatest impact, it seems, is being made. It's in these places that corps and centres are growing – flourishing even – and where lives are being transformed almost on a weekly basis.

And that has also been my experience over the years as I have either visited or read the stories of The Salvation Army in other parts of the country. It seems to be in those places where Salvationists and others have been willing to step out of their comfort zone and take "risks" in mission that God is pouring out his blessing. In short, it seems

to be when corps and centres are willing to embrace the attitude that typified the heady early days of The Salvation Army, and then adapting this to their modern-day context, that mission is having its greatest impact.

Mission is a focus of this issue of *Others*. We have talked to the heads of the four mission departments, which will sit under the leadership of National Secretary for Mission, Lieutenant-Colonel Lyn Edge, to bring you an overview of what the mission strategy of a new Australia Territory will be.

What I hope you will find encouraging is that all four department heads see the urgency is shedding any semblance of a "silo" approach to mission, recognising that at all levels, from Salvationists to corps officers, those working at the various headquarters across the country to those on the front lines, we're all in this together. It's an illuminating read.

Also in this issue, we bring you the story of a young Salvation Army officer who is breaking new ground in her role as an Air Force chaplain, and, in an international feature, we turn the spotlight on the remarkable work that the Army is doing to feed and shelter the homeless at the "top of the world" in Greenland.

I trust that each of these stories that I have highlighted, and the many other articles in this issue of *Others*, will help to inspire and equip you to engage in the work that God is calling you to, in the mission field where he has placed you. •

Scott Simpson is the Managing Editor of *Others*





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Alexis Mapleback's feet have hardly hit the ground after the Salvation Army officer recently took on an additional role as an Air Force chaplain.



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NATIONAL
VISION
STATEMENT

Wherever there is hardship or injustice,
Salvos will live, love and fight,
alongside others,
to transform Australia one life at a time
with the love of Jesus.

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When it's all said and done ...

Making the greatest impact for God

WORDS | COMMISSIONER FLOYD TIDD

"When it's all said and done, more is said than done."

YOU'VE LIKELY HEARD THAT BEFORE – and perhaps you've experienced that at some point or another. What a waste of time and energy invested in a project or team, or even a lifetime, when the result is that, more is said than done.

No one intentionally set out to live their days swamped in talk and busyness without achievement. I've found a life-check question that is a surefire way to avoid the unintended outcome of my efforts and energy being mere busyness: "Do I live to exist or do I exist to live?" It's a question that seeks to discover the degree to which my life has not only purpose but impact. Impact requires purposeful, intentional effort to ensure that what needs to happen gets done the right way. The degree of that impact is so often dependent upon the embrace of the all-or-nothing proposition. The opportunity for greater impact rests within the vision and choices of every person.

“

"Do I live to exist or do I exist to live?"

”

Realising Greater Impact as one of the six "Whys" of the journey of The Salvation Army to a single territory, is dependent upon the purposeful and intentional effort of each Salvo. It is too easy to assume that the busyness of the movement means impact is occurring. Greatest Impact happens when we find ourselves using our skills, gifts and experiences in partnership with God and what he is

choosing to do around us. Greater Impact will be the result of a full surrender to God's leading and vision for the Army and Australia, one Salvo at a time.

At the recent Red Shield Appeal launch in Perth the Governor of Western Australia, Kim Beazley, in his opening greetings, said of The Salvation Army, "In a selfie-age, you stand out as the Selfless movement". It was a word of appreciation of The Salvation Army, while challenging all in the room to consider personal perspective and motivation. It was at the same time a challenge to every Salvo in the room to indeed continue to live, love and fight alongside others in a selfless service approach.

Salvation Army officership has provided an avenue for many Salvos through the years to make a greater impact, leading and supporting teams of Salvos in diverse expressions of The Salvation Army in locations across the nation. Beginning this month, and over the months ahead, opportunities to explore and better understand the paths toward Salvation Army officership will be promoted, inviting people to consider if God might have in mind officership as an avenue for greater impact for their lives.

Officership is unashamedly an expression of "selfless" living and leadership in the era of the "selfie". As together we continue to journey to position The Salvation Army for greater impact, I invite you to consider the path of greatest impact that your life can make. When it's all said and done, what will you have done? For further information on officership contact any officer, or email National Officer Recruitment Team Leader at matt.reeve@aus.salvationarmy.org.

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



TASMANIA - HOLISTIC APPROACH TO SERVICE AND MISSION

As part of the transition to a national territory, The Salvation Army in Australia now has six divisions. Throughout 2018, Others is profiling each of these divisions, this month highlighting the Tasmania Division.

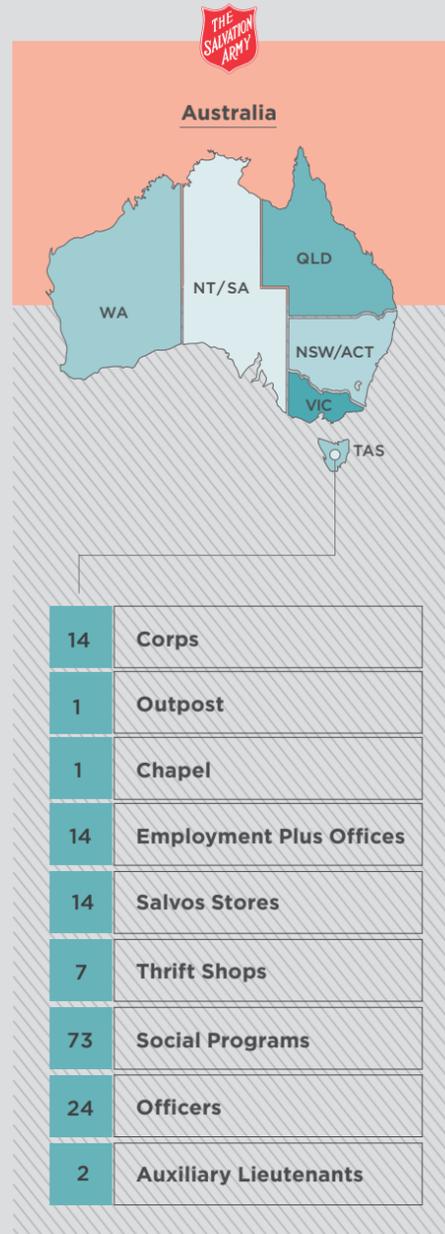
GOALS 2018

This year has seen the roll-out of The Salvation Army's national vision through well-received workshops, boosters and other activities. The division is still working on its strategic plan moving forward, given that it needs to be part of the national plan, which is still being developed. However, the key elements in the state are the development of sustainable leadership, innovative approaches to sustainability through social enterprise and other activities, and ensuring holistic approaches to service and mission.

DIVISIONAL COMMANDER'S VISION

Major John Friend, Tasmania Divisional Commander, says the state's focus is to reflect the National Vision Statement.

"We want to do our part in transforming Australia one life at a time by transforming Tasmania one life at a time with the love of Jesus," he says. "We are working towards this in several ways. Through our social programs, we are continuing to develop the Doorways program, and are also active in supporting victims of domestic violence and those experiencing homelessness. Next year we will be appointing area officers whose focus will be connecting corps and social programs, and we are really looking forward to that."



"Little things happening all over the place – like the story of Keith, who collected for the Red Shield Appeal because he knew The Salvation Army had a heart for social justice, just as he did. After collecting, he kept attending The Salvation Army and realised he needed spiritual transformation himself. He is now an active member of the Burnie Corps and has seen transformation in his own life."

"And Narelle, whom The Salvation Army assisted in the Dunalley bushfires in 2013 and now manages the Doorways program in Huonville and Cygnet. There are a number of these stories, transforming lives one at a time."

"Our isolation does give us opportunities. The Tasmania Division has been a pioneering and innovative division, willing to try new things and accept new challenges. For example, we have pockets of very low literacy rates in the state, in both adults and children. While this presents its own challenges, it has allowed us to pioneer some child literacy programs which are making a difference. We also have greater connection and influence with the State Government and can meet with ministers more easily than in bigger states."

CHALLENGES FOR THE DIVISION

"A challenge for most enterprises in Tasmania is finding the balance between size (small) and parochialism," said Major

Brad Watson, Divisional Public Relations Secretary. "The Tasmanian people are proudly independent, which goes back to the colonial days where Van Diemen's Land was the second settlement and quite distant from Sydney. The isolation of being on our islands adds to this. However, being small in number means that typically resources are scarce." In Tasmania, many communities can only be accessed by air or ferry. Getting Christmas toys and emergency relief support out to the Bass Strait islands is as much about logistics as it is provision.

Literacy is a major problem in Tasmania, with half of the population not equipped with the literacy required for many daily necessities, such as completing government forms. "The Salvation Army actually developed a program called 'Filling in Forms' to help with this," explained Major Watson. "Part of the problem is the much lower than average school retention rates in Tasmania, especially in the north west and west of the state."

Homelessness is a growing issue, particularly in the south. Hobart currently has the lowest metropolitan housing vacancy rates and the fastest growing capital city property market. There is no affordable housing for people left.

"Also, most of our corps are small and struggling for personnel and financial resources. This puts a strain on our already limited leadership base."

HISTORICAL OVERVIEW

In November 1883, the *Launceston Examiner* newspaper wrote about the "Advance Guard of The Salvation Army ... arriving in town and taking up residence at the Bishop's Temperance Hotel". This was the start of the Launceston Corps, and the start of The Salvation Army in Tasmania.

The first convert was Charlie Tyler, who had been a member of the Skeleton Army and went on to become Staff Captain Tyler.

Within weeks there were also corps established in the colonial capital, Hobart, where 2000 people gathered at the Exhibition Building on Queens Domain, and also in Latrobe and Waratah.

The women's "rescue home" known as "The Deliverer", which was running also in Launceston by 1898, is one of the first recorded social programs in Tasmania. Launceston was also the home of Divisional Headquarters (DHQ) until 1943 when, due to the war work and the centralisation of government, DHQ was "temporarily" moved to Hobart. It's still there!

Recent highlights

The establishment of new Doorways offices in Huonville and Cygnet in far south Tasmania, managed by a lady who was formerly a client from The Salvation Army's bushfire recovery program.

The "Chatterbox" Program in Huonville, which supports young girls in group sessions and was the recipient of a community award for innovation.

Receipt of state government funding to continue the work of the Hobart and Launceston Street Teams.

Establishment of a second congregation at Carlton Corps on a Thursday evening.

Start Today Again, a program targeting men involved in domestic violence and their children, developed as a research program, which has recently been awarded for its innovation.

Establishment of a bike repair program in the Derwent Valley, that brings together boys and their parents around a mechanical/practical community engagement and encourages physical activity. (See story P40)

Expansion of the Beyond the Classroom program to now operate in 15 schools in Tasmania.

Re-establishment of a prisoner post-release support program aimed at community integration and the prevention of recidivism. "Beyond the Wire" is operating from Hobart.

A youth partnership in Burnie that is seeing the corps partner with another church to offer a youth discipleship program.

The appointment of an envoy to be corps officer at George Town; the first locally based and stand-alone corps officer for the town in a number of years.

The purchase of a new facility in Glenorchy, which will enable the relocation of Moonah Corps and Doorways programs into the heart of their community.



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WORDS

CASEY O'BRIEN MACHADO

Generation 'Social Justice'

Army must engage today's issue-minded youth

AS A TEENAGER GROWING UP in the Salvation Army in Sydney, I was surrounded by friends. My corps had a large group of young people my age. Beyond this, a number of my closest friends were people I had met at music camps and youth events. We were engaged in our respective corps; we were consistently told that we were “the future of The Salvation Army”, and we believed it.

Fast-forward a decade or two, and when I look around my corps on a Sunday, and indeed at the wider Army in Australia, I see few, if any, people my age. Some have moved to other corps, and some have geographically relocated, some were specifically called to other denominations, but many have either chosen to go to other churches because they weren't “getting what they needed” from the Army, or have stopped attending church altogether.

In talking with Salvationist friends in other countries, I understand it is a phenomenon that is not unique to Australia. Young adults are disengaging from The Salvation Army. We see pockets that challenge this, and we praise God for those places in which our young adults are thriving, but we must also ask, will the young adults of today still be engaged with The Salvation Army in 10 or 20 years' time?

There are numerous reasons behind a person's decision to leave a denomination,

and we must learn the many, varied and multifaceted lessons from the past. However, my intention here is not for us to dwell on our losses. I believe we are on the cusp of an exciting new era for young adults in The Salvation Army.

As generations pass, and each one is given a new name (Generation X, Y, Z, Baby Boomers, Millennials, etc.), generalisations are made about each. While not every person fits into these summations, they are often backed by solid social research. One such form of research is that which sums up today's young adults.

One of the defining factors of those who are now in the young adult age bracket (approximately 18-25 years old) is that they are more socially aware than previous generations (*Contiki Youth Evolution Research McCrindle Research, March 2017*). They care about issues such as climate change, gender equality and racism, and they're well aware of the issues that society is facing. This generation wants to engage with people around them. They care about social justice issues, and are prepared to advocate for them. They care when someone is doing it tough, and are willing to give their time and resources to see hardship reduced.

Sound familiar? The very things that this generation cares about are the things that The Salvation Army cares about. We are a social justice movement – an arm of the wider Christian Church which has imbedded in our very being a passion for those whom society has left behind. “Working for justice” is an element of our mission that has never dropped off, and is only strengthened by its inclusion as one of our new mission intentions.

In 2018 and beyond, The Salvation Army is presented with a unique opportunity. We have the chance to provide for today's young adults (both those with a

faith and those without) ways in which to engage with the world around them – opportunities to engage with social justice.

For the most part, we don't have to convince them to care about social issues, or to want to engage. They already do. We simply need to provide the space for them to join in.

For decades, we have questioned what will “keep” or “attract” young adults within/to The Salvation Army. We have looked to other denominations and exclaimed, “perhaps we should do it that way!” Yes, we must learn from others, but we must also own who we are – a body of believers that recognises the importance of social issues and understands that God cares for the whole person.

We must take hold of this opportunity, providing the young adults within our corps, and the young adults within our communities, with opportunities to serve, to be innovative in mission and to learn how faith can and must interact with social issues. We must teach them how to look at issues through a theologically informed lens, so that they can teach us how the world is changing.

Let's take hold of the opportunity we have to engage this generation of young adults, so that in 10 and 20 years' time we are not asking how we missed it, but are thanking God for providing new troops for his Army. ●

.....
Casey O'Brien Machado is a social justice coordinator with The Salvation Army.



WORTH QUOTING.

We shall soon be in a world in which a man may be howled down for saying that two and two make four, in which people will persecute the heresy of calling a triangle a three-sided figure, and hang a man for maddening a mob with the news that grass is green. – **GK Chesterton**

WORDS

LUCY DAVIS

Statement from the heart

Army stands in solidarity with Indigenous voices

IN RECENT YEARS, there has been unprecedented and historic dialogue with Aboriginal and Torres Strait Islander communities on constitutional recognition. This led to the “Uluru Statement from the Heart”, a historic consensus position on meaningful constitutional reform, which was adopted at the First Nations Constitutional Convention at Yulara in Central Australia in May 2017.

Indigenous leaders met for three days at Yulara to discuss their approach to constitutional recognition. The Uluru Statement was the culmination of 18 months of constitutional “dialogues” supervised by the Referendum Council on Indigenous Recognition. The council was a committee formed by the Commonwealth Government to guide discussion of how Indigenous Australia wanted to be recognised in the constitution.

The Uluru Statement outlines three broad objectives for reform as agreed to by the Indigenous leaders – the establishment of a First Nations Voice, a Makarrata Commission, and a process of truth-telling.

The Salvation Army, and its Aboriginal and Torres Strait Islander ministry department, is fully supportive of this reform. It is important to be a part of an organisation that stands by its beliefs and

mission, and I am extremely proud of The Salvation Army's support for the Uluru Statement. The overwhelmingly positive response of not only The Salvation Army, but all Australians, for the Uluru Statement is a real sign that we are willing to acknowledge our shared history and support Aboriginal and Torres Strait Islander peoples.

It is important to emphasise that the reforms are deliberately sequenced. The dialogues were not asking for treaty first or immediately. The message from the dialogues was that communities required empowerment via an institution to enable themselves to organise and rebuild in order to be at the threshold required to enter into treaty agreements. As the Uluru Statement says: “In 1967 we were counted, in 2017 we seek to be heard”.

In simple terms, the Uluru Statement calls for the “establishment of a First Nations Voice enshrined in the Constitution”. This has been interpreted in light of past suggestions put forward for the establishment of some form of representative body for Aboriginal and Torres Strait Islander peoples. There is no definitive statement about the form such a body would take, but proponents of the idea – such as Noel Pearson and Professor Megan Davis, both on the Referendum Council – have previously suggested that such a body would sit outside Parliament to provide non-binding advice on legal and policy matters affecting Aboriginal and Torres Strait Islander peoples.

The Uluru Statement also seeks “a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history”. Makarrata is a word from the language of the Yolngu people in Arnhem Land. As Noel Pearson explains: “The Yolngu concept of Makarrata captures the idea of two parties coming together after a struggle,

healing the divisions of the past. It is about acknowledging that something has been done wrong, and it seeks to make things right.”

A Makarrata Commission would likely be tasked with seeking Makarrata agreements between First Nations and the Federal Government. The Constitution can only be changed by the Australian people. Any move to enshrine a “voice” for Aboriginal and Torres Strait Islander peoples in the Constitution would need to be passed at a referendum. Details of the changes would have to be agreed by the Parliament before being presented to the people for a vote.

Last year, The Salvation Army joined 2500 other churches and agencies in signing a statement, prepared by Professor Fiona Stanley and the Australian Council of Social Service (ACOSS) in consultation with many non-Indigenous and First Nations peoples, expressing disappointment at the federal cabinet's rejection of the proposal for constitutionally enshrined First Nations Voice.

I am so proud to be a part of a ministry that is making a stand for injustice, and by signing the ACOSS statement we as an Army are saying that we support and stand in solidarity with Aboriginal and Torres Strait Islander voices. However, it is so much more important that we as Christians all understand the “whys”, so I encourage you to read the Uluru Statement (www.1voiceuluru.org) and have the “yarns” of how we can come together in the name of justice and reconciliation. ●

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Lucy Davis is an Aboriginal and Torres Strait Islander Engagement Coordinator for The Salvation Army Australia Eastern Territory



WORTH
QUOTING.

The fact that I am a woman does not make me a different kind of Christian, but the fact that I am a Christian does make me a different kind of woman. - Elisabeth Elliot

WORDS
INGRID BARRATT

Time's up

Why I'm breaking up with pop music

I HAVE SEEN JUSTIN TIMBERLAKE NOT once, but twice, in concert. True story: I was in London and I saw JT in a shop. I tried to mob him, but he got away in his blacked-out SUV before I could push through his bodyguards. What I'm saying is, I am a committed pop music fan, sometimes to the point of being kind of uncool about it. But there's something disturbing about pop music I've always had to ignore: the highly sexualised lyrics and the soft-porn music videos. Female artists who are consistently depicted as sexual playthings, while the men get to be fully clothed in baggy street wear.

Many of the songs are obsessively about lust and sex. Take the two biggest songs of last year: *We Love Ed Sheeran*, but his huge hit *Shape of You* was about his tribute to a woman's body. Then there was *Despacito*, which seems to sum up the music industry's attitude to relationships and sex. The Spanish lyrics are an evocative description of a sexual encounter. The men in the video get to wear ripped jeans, chains and plaid shirts, while the women literally gyrate against them in their bikinis.

This sexual dynamic is so ingrained in pop music that we barely question it. But last year, as the #metoo movement gained momentum, this power imbalance became more obvious and more uncomfortable.

As you know, #metoo was sparked by sexual abuse allegations against movie mogul Harvey Weinstein. Behind the beautiful façade of Hollywood, ugly stories of harassment began to emerge. Women around the world found their voices, too, telling their own stories.

Then in January this year, Hollywood celebrities began the Time's Up program, building a legal defence fund to fight abuse and harassment. During the glitzy awards season, celebs wore black, white roses and Time's Up pins to show their solidarity with the movement. They did the same at the Grammy's, the music industry's premiere awards night. There were the white roses and the pins. Singer Janelle Monae gave a stirring speech, and Kesha gave a powerful performance of her comeback hit, *Praying*. This was her moment, after years of fighting to be freed of her producer who she claims sexually abused her. Now she was literally being embraced by a powerhouse of female co-stars.

But, suddenly, something felt very wrong. Moments before, I had been watching those Despacito boys grinding on their bikini-clad dancers. Ed had been singing his song, "I'm in love with your body ...". Then there was one of my faves, Bruno Mars, singing *Finesse*. I suddenly couldn't help wondering, "Why is he wearing a big baggy T-shirt and trackies, while his rapper Carli B is literally wearing a bikini top?"

Why are less than 10 per cent of Grammy nominees women, even though the likes of Taylor Swift, Rhianna, Lady Gaga and Pink are propping up the industry? It's telling that *Shape of You* won the Grammy, even though Ed was nominated with four female artists. In that moment, a spotlight shone on the hypocrisy of the industry. Pop music claims to support equality, while diminishing the women within its own ranks.

As a pop music fan, I play a part in this hypocrisy too. I am a follower of Jesus and, as such, I believe that men and women are equal. I believe we are called to mutual respect and love. Each of us is a unique creation of God, and viewing anyone – male or female – as purely an object for sexual pleasure dishonours them as a multifaceted human being. And it dishonours God as our creator.

Not only that, but it diminishes me. How often have I subconsciously started to feel disgust at my own, very normal body after watching someone like Katy Perry in a music video? These are not depictions of what normal, healthy women look like.

What I let into my life does have an influence on the way I think and behave. And if God really rules my life, he also needs to rule my playlist. So I've decided I can no longer listen to lyrics that turn women into objects, and men into predators. I can't participate in the music industry's depiction of either men or women as objects of sexual pleasure.

This doesn't mean I have to listen to Hillsong 24/7. The world has an abundance of talent – from our corps worship team, to musicians in every genre. Even pop music can surprise us, with stars like Adele and Sam Smith who refuse to fit the mould. We just need to make conscious choices that are positive and life-giving.

I have to value myself as a woman, and to honour God as my creator. I'm sorry, JT, but we're over. It's time to break up with pop music. ●

Ingrid Barratt is the editor of *War Cry* (New Zealand, Fiji and Tonga Territory) in which this article first appeared.

Mailbox.



FEEDING OURSELVES IN ORDER TO FEED OTHERS

Recently, I have had contact with a significant number of people who were once Salvationists but are no longer worshipping nor serving with us. Their number is alarming. Without exception the reasons from all were virtually the same: "No one was with me when I needed them most."

The Salvation Army today is promoting that we should be there for "others". It is understandable that some Salvationists are there for themselves only and they need to understand that we exist for "others". But it is not as simple as that. What have we to offer? Before we can do anything for others, we need to have something to offer them.

David Watson, one of England's leading churchmen, says, "The tragedy is that most people outside the Church today are hungry and thirsty for God or some form of spiritual reality, but the Church as an institution has little to offer in terms of living bread or wine of the Spirit". That is his view of the state of Western Christianity. He describes it as being "flabby".

It is simple sense that firstly we need to be fed ourselves before we can feed others. If sheep are not fed where they are, they will simply go where there is the food, or just go hungry, or leave.

The first priority for our Army is to meet the needs of those who are already

inside the fold. Yet all of the above people did not feel that people inside the Army were there for them, or not sufficiently there to meet their deep needs. When we first become Christians we have only begun the journey. It seems that some of us do not move very far off first base, because internal provision is not there for us.

In church history, it is claimed that John Whitfield saw more people converted than John Wesley. Yet there is no history of any of his converts, whereas Wesley made provision for those converted under his ministry to grow in grace by establishing home groups. It was in these groups that the people grew and developed their spirituality. We once had holiness meetings to meet the growing spiritual needs of our own people. It was vital for growth.

Two anecdotes will suffice.

A woman, though quite comfortably off, came before the magistrate on repeated minor offences. Becoming tired of her frequent appearances, he asked her why she did not get involved with a friendship, like joining a church. The woman responded angrily: "I feel guilty enough without going there to add to my guilt." Where did this lady get her image of the church from? From the church itself?

A missionary in Africa was coming to the end of his terms there and needed to go back home for the sake of his growing children. He was afraid that one day he would have to tell his people that he would be going home and not coming back. After one morning meeting he called his flock together and broke the news to them. There was

deep sadness in the people, but it was the Sergeant Major, who through his tears asked the missionary: "Who will be our father then?"

The Corinthian church had the same problem. Paul told them, "Even though you have 10,000 guardians in Christ you do not have many fathers ..." (1 Cor:4:15a). That was why they were so immature.

Lieut-Colonel Neil Young



SALVATIONIST, NOT 'SALVO'

I did so appreciate the word from J.L. Berry (Mailbox, May issue of *Others*) regarding his/her objection to being referred to as a "Salvo". I, too, find this something I cannot personally accept.

I am first and foremost a "Salvationist", committed to Jesus Christ. I wonder how many others are out there who suffer this "Salvo" reference in silence?

Also, I would like to say how much I appreciate the words and thoughts of (regular Viewpoint columnist) Major David Woodbury. I love to see his articles as they are always something to which I can say a fervent "Amen".

More articles please David!

Major Margaret Castley

others

Your opinion counts.
We want to hear from you!



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

WORDS
CLAIRE HILL

Pursuing greater impact

Founder's inspiring vision calling every Salvo forward

*Wherever there is hardship or injustice,
Salvos will live, love and fight,
alongside others,
to transform Australia one life at a time
with the love of Jesus.*

– National Vision Statement

“Bramwell, we need to do more for the homeless ... and we need to send a team to start the work in China. Promise me you will ensure we do. Mind, if you do not, I shall come back and haunt you!”

As a frail 83-year-old, William Booth, founder of The Salvation Army, sat in his armchair and shared what would be one last conversation with his son, two things were apparent. First, his sense of humour was still very much intact! Second, even in his final days of life, he was absolutely focused on how The Salvation Army could have greater impact.

Despite the spectacular influence The Salvation Army had already had, General William Booth spent his final, private moments on this earth thinking about how the movement could see even more lives transformed with the love of Jesus. Inspiring, isn't it?

Today, The Salvation Army in Australia is pursuing greater impact too. Greater Impact is one of the six 'whys' of the National Transformation journey.

Australia's National Commander, Commissioner Floyd Tidd, introduced these 'whys', (sometimes referred to as Australia One objectives) in a video message in June 2016, saying they were “about greater impact; greater impact in the lives of vulnerable and suffering Australians, greater impact in solving the issues that keep people trapped in homelessness, poverty and addiction, greater impact in communicating the message of Jesus and greater impact in seeing the will of God done on earth, as it is in heaven.”

So how is this happening?

The local mission delivery operating model is one way. Implemented in divisions across Victoria, Queensland and NSW/ACT from January 2018, the model is an integrated approach to frontline mission, where all Salvation Army expressions work in close partnership.

Captain Vanessa Garven, Area Officer, South West NSW, believes the model brings huge potential for greater impact. “From my perspective, the biggest



The Six 'Whys'



Aligned Vision



Increased Innovation



United Voice



Stronger Partnerships



Better Stewardship



Greater Impact

strength of the new (mission delivery) model is actually working in teams together. It's crossing those boundaries, getting rid of the silos of corps and social so that we're just delivering mission together. We're one Army, with one voice, and that's really exciting. As a team, with all mission expressions working together, we'll be able to help more Australians in transforming their lives, whether it be spiritually, emotionally or physically.”

According to National Secretary for Business Support, Lieutenant-Colonel Stuart Evans, another way the national transformation will fulfil Greater Impact is through more effective systems and reduced duplication. “Streamlining processes and addressing inefficiencies will enable us to direct more time, energy and resources to the frontline for even greater impact.”

Salvos expressed their confidence that the transformation will lead to increased impact in the April 2018 Pulse survey*. Released periodically, the Pulse surveys are used to capture feedback about the national transformation journey, from Salvos throughout Australia. More than 80 per cent of participants in the most recent survey said that they agree or strongly agree that they “understand how a united Salvation Army Australia Territory will benefit the people we serve”.

One respondent commented, “I feel optimistic about the evangelistic opportunities that will come from

combined resources and a united vision. I look forward to the Army no longer having ‘island’ corps or social programs ... (I envisage) that everyone will be connected and full of energy for what The Salvation Army was raised up for.” Another respondent said they were excited about “the possibilities of creating a new system that will allow for innovation and growth”.

Like William Booth, Commissioner Tidd dreams of The Salvation Army moving into places we have not been before, and sees us being even more effective in the work we are already doing. “Our vision calls us forward,” he says. “We are boldly pursuing God's very best for The Salvation Army in Australia. I am excited when I think and pray about what lies ahead. I see a united, focused, strong Salvation Army, bringing hope to places of hardship and injustice like never before, seeing our nation transformed one life at a time with the love of Jesus.”

**More results from Pulse Survey 3 will be available in coming weeks through the National Transformation Updates at australiaone.info*

Greater Impact is one of the six 'whys' of the National Transformation journey. Over the coming months, we will continue to look at the six 'whys' in turn. ●

Claire Hill is Communications Coordinator for the Transition Support Team.

All on the same page.

Unity the key to effective mission delivery

As The Salvation Army in Australia continues its landmark national transition journey, Others contributing writer Barry Gittins sat down with the four new Mission Department heads – Major Jenny Begent (social mission), Captain Stuart Glover (community engagement), Dr Elli McGavin (policy, research and social justice) and Captain Steven Smith (mission resources) – for a conversation about mission.

By January 2019, the Australia Territory is due to be fully operational. The four new Mission Department heads have sat down to talk about where The Salvation Army is at, and where it is heading. Asked if the Mission Department was now working through a national approach, or was settling on a “two territories” approach (hanging on to diverse territorial frameworks from the old Eastern and Southern territories), the answer from Major Jenny Begent is clear. “We’re looking at a national approach,” she answers, clearly and firmly. “And ... the sooner the better; the sooner we are all on the one page, the better off we’ll be.”

So, while there are territory-specific issues coming out of last year’s Diversity* conference, for example, such as a practitioner’s understanding of the concept of “intersectionality”**, they do hold national implications when it comes to implementation.

“Practice is important,” Major Begent explains, “right across the nation. I would want us to have a collegiate and coordinated approach to the way we do business, whether we do it in Toowoomba or Wagga Wagga or Broome or Hobart. You want to be able to walk through any service The Salvation Army runs and receive a service that is holistic but kind, caring, welcoming and open ... where the individual is treated with respect.”

To help us achieve that, Dr Elli McGavin says, The Salvation Army needs “to decide what type of advocacy we want to do, and then understand the participant’s, or client’s, voice a bit better. We can then link that voice with other information. We have some good advocacy out there being done locally. Some of it is quite sophisticated, but currently it is in isolation, so certainly a lot more coordination across the country will be helpful.”



National Secretary for Mission, Lieutenant-Colonel Lyn Edge (front second from left), with her department heads (from left) Major Jenny Begent, Dr Elli McGavin, Captain Steven Smith and Captain Stuart Glover.

At National Headquarters in Melbourne, and throughout the country, there is a great deal of active learning and mapping going on. There is also much discussion about how we, The Salvation Army, want to treat people; what it wants to do and what it wants to say.

“We want to build on where we are strong and focus our energy into what we want to be known for in transforming Australia,” says Captain Steven Smith. “Key to this is understanding how we can best facilitate holistic mission for the whole person, in our local communities. This needs to guide our decisions and everything we do.”

HOLISTIC MISSION

All four Mission Department heads understand the importance of aiming for holistic mission. “I’m not sure that ‘mission’ can be differentiated between what Jenny’s responsible for – some of the stuff that’s large, chunky social mission – and the way we engage with the community in a local corps-based setting, or through a Doorways***-based program,” says Captain Stuart Glover.

“For me,” he continues, “mission is mission. We express it in different ways. Sometimes it looks like a faith-based expression. Sometimes it looks like a social expression. But we need to get away from the language of a corps-based or faith-based expression of mission versus a social expression of mission. That’s why the department is named the Mission Department. Part of the national transition journey idea is that the silos are broken down, so we are meeting the community at their point of need.”

The point of need in Australia is becoming wider. The Salvation Army has an increasing client base, with expanding client need, ageing and diminishing internal membership, reduced programs and changes to the specificities of federal and state funding models. In many sectors of social engagement, Major Begent notes, there are large-scale changes designed to empower individual clients; yet the same changes and proposed additional changes (read funding cuts) are placed in a punitive setting and process that lies within “the context of the current government rhetoric around what

it means to be able to work [which] sees unemployment as the fault of the person who is out of work, rather than the fault of a wider structure.”

As well as its own ongoing dynamics of the national transition journey, The Salvation Army is floating in a sea of social welfare reforms that threatens to return to the old 19th-century philosophical model of the “deserving poor and the undeserving poor”. At such a time, The Salvation Army needs to meet people at their point of need, through a holistic, unified approach that comes ▶

*Diversity is a new addition to The Salvation Army’s values.

**Intersectionality is a window into the interconnected nature of social groupings and categories such as gender, race, sexual orientation, age, class, etc., as applied to a person or a cohort of people. The nature of intersectionality, as posited, can create positive and negative treatment and bias, to the advantage or the disadvantage of the people described or categorised.

***Doorways is a Salvation Army model for the delivery of emergency relief.

“

We are one part of a whole, and we cannot be holistic in our own right ... to remain relevant, we need to continually ask ourselves, what is the Body of Christ doing?

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from the heart of the Army and shares Salvo mission through compassionate community engagement.

Knowing who it is as an organisation, who it aids and who it represents in advocacy, feeds into deeper philosophical and theological questions. Do “the Salvos” have a unique place in the church universal, characterised by St Paul as “the Body of Christ”?

“We need to acknowledge we put frail words around all of these things, and metaphors only go so far,” says Captain Smith. “The Spirit of God is living and active in the world, sustaining everything, the body of Christ metaphor is more dynamic and living, and so too is the role we play in transforming Australia, alongside others.

“What we have been is not necessarily what we should return to; I don’t think that what we have been in the past is necessarily always relevant, either. We essentially are an engaging, listening people. People resonate with the heartbeat of The Salvation Army, and that resonance is something that is quite important to me.

“What I really love about our International Mission Statement is that it says we are a part of the Body of Christ. We are one part of a whole, and we cannot be holistic in our own right ... to remain relevant, we need to continually ask ourselves, what is the Body of Christ doing? What is the function and value with which we are connecting?”

BODY OF CHRIST

Captain Smith, acknowledging the activist history and theology of The Salvation Army, doesn’t believe it is our place to self-identify as “the hands and feet” of Christ. That way, perhaps, lies hubris or self-limitation. This may seem esoteric to some, but the creative tensions at play in this discourse are important to the decisions made by leadership. Who are we? What’s our role? Why do we choose what to do, and how to do it?

“The Body of Christ thing is a mystery,” says Captain Glover, “and to try and define our role, with hard boundaries, is almost impossible. God calls people and denominations into being for a particular point in time and space. It’s not just a question for us; it’s a question for all organised religion in a Christian sense. I would argue that churches need to relisten, rehear and relearn, or they die. The Spirit of God goes where the energy is. If we don’t respond, then we dissipate.”

Major Begent also wades into this conversation. “[The Army’s founders] Catherine and William Booth were very clear that they did not want to be part of the established Christian church,” she notes. “And over the years, particularly in the Australia Southern Territory, we have evolved our thinking and practice on some issues – that is a healthy thing. I quite like the idea that we are a bit more fluid, and maybe we don’t always belong to an established view of the church. It appeals to the rebel in me. I agree that, in terms of where we sit in the wider church, that we are part of the whole, but not the whole.”

The Salvation Army is not called to solve all the world’s problems, nor is it positioned to serve as the sole arbiter of wisdom. It is, however, called to serve God and humanity. In what capacity, and in which sectors, is an ongoing conversation. Of course, seeking to change the world, one person at a time, is not without its complications and risks. As Captain Smith notes, “We are a pretty big organisation and we do a lot of stuff, with more risk, probably, than we recognise. Navigating that national momentum and national opportunity is challenging, but the opportunity is worth it. Embracing risk is just the new norm; so, it is not an excuse for not advancing. It is something we have to learn how to do; to find our courage and our heart amidst the challenges.”

“One of the risks is not taking everyone with you on a journey like this,” adds Dr McGavin. “We see things happening

on a daily basis, but it can be much more difficult for somebody else, sitting somewhere else, to engage with it and be brought along with the changes. That is one of the risks.

“I also think that the national transition journey, this process, has more people excited about it than anything I have ever seen. Its time has well and truly come. We see the value of it and it is an easy sell to people. Engaging everyone in that process is one of the things I want to be sure to do.”

“

For the first time ever, we have a vision that belongs nationally, which means we are able to ensure that whatever we do actually fits within it.

”

OVERARCHING VISION

For Captain Glover, the risk lies in “forgetting people, from a service delivery point of view. We want to make sure the people who engage with our services are at the centre of what we do, and not just a process we are doing to them. That applies in a social program, or in any other engagement that we may have.

“While there is a need for national consistency, we need to ensure that we celebrate the diversity of local communities. So the risk in a national approach is that we can quash that kind of diversity. We need consistent national standards, that still allow for creative ways of doing mission ... so we don’t ‘control things’ too much.”

Major Begent adds that, “We now have a vision that belongs nationally, which means we are able to ensure that whatever plans we make, at a community level or middle management level, look similar. They may not be the same, but they are ▶



all marked by this overarching vision. The risk is not being able to engage people in getting on board.”

All four Mission Department heads see the risk of staff, Salvos and clients being disengaged or disheartened. The risk is alleviated by working with people, getting them on board, rather than leaving them behind. When it comes to evaluating the Salvos’ mission and mapping success, Major Begent asks herself one question: “If The Salvation Army wasn’t there, in that community, would it be missed?”

It’s how you measure success and see the impact of a Salvation Army service, centre or corps, she explains. “If you took us out of a community, would anyone care? Maybe if there was a bushfire they might; you want them to care and value the Salvo presence in their community. I’ve always kept that in mind, especially when I have been in governance roles.

“Do we keep things going or don’t we ... if we moved out, would we be missed? I think there are some key areas where we would be missed by Australians. If you took us out of homelessness services, or emergency relief services, there would be a significant national deficit. If you took us out of a small regional setting, would there be a deficit? One would hope so. It’s the way in which we have a big vision of who we can be; we also have to have a small, normal vision about the impact we have at a very low level. It’s not just about a social impact; it is about our holistic impact.”

Captain Glover says success means you can see “communities flourishing ... the reverse, negative

indicator of Jenny’s scenario is if we moved out of a community and there was no change to the way the community operates.”

Flourishing. Captain Glover is talking about health of individuals and families and communities. People growing personally and spiritually. Material, spiritual, emotional, psychological, and societal health being the norm, alongside an absence of malnutrition and ignorance. Children and adults in education, employment, training, revelling in healthy relationships, pastimes and pursuits; experiencing an absence of violence, sexual abuse, discrimination, hatred, prejudice, and deprivation. The pursuit of kindness, the realising of dreams, the sharing of lives, and the kindling of hope.

“I use the word ‘hope’ explicitly,” says Captain Glover. “If you are in a space where you feel hopeless, or helpless, the services aren’t going to help you get out of that pit. There has got to be a capacity to help people transform their lives; to find a sense of joy and a positive outlook for the future.”

“I want to know that we have moved into communities and done that better,” Captain Smith says. “And in places where we already are present, that we have improved in what we are doing. We need an overarching vision for Australia that is bigger than the sum of its parts.” ●

.....
 Barry Gittins works in The Salvation Army’s Mission Department and is a contributor to *Others*.

“Generosity to those in need matters to me...
and it is a core value in our family.”



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WORDS
BILL SIMPSON

The sky's the limit for Alexis.

Young officer spreads wings as an Air Force chaplain

She is still in her mid-20s, but already Alexis Mapleback is mixing it with some of the country's high flyers. A Salvation Army Lieutenant for the past 18 months, Alexis is also a Flight Lieutenant in the Australian Defence Forces, serving as a chaplain at the Air Force East Sale base in Victoria. When on Salvation Army business, she wears a Salvation Army uniform. When on Air Force business, she wears the blue "jungle" uniform of the Air Force.

Alexis studied separately to join the Air Force as an enlisted officer because she wanted to connect with the community when she and husband Simon were appointed Corps Officers at Sale at the start of 2017. She is one of the youngest Australian Defence Forces chaplains and one of the very few females in the role. While working alongside her husband at the Sale Corps and raising two children, Lillian, 4, and Liam, 2, Alexis also spends time among the more than 1000-plus people on the Air Force base.

"I call it lurking with intent," she says. That means she is available to listen to the Air Force personnel and assist, where appropriate. She works with four other chaplains at the base. "Lurking with intent is simply defined as hanging around people enough so that they recognise that we are there. It means sharing yourself with them so that they feel comfortable sharing themselves with us." ▶

“

This is not a normal position for an officer in The Salvation Army. Nor are there many female Air Force chaplains, especially not in their 20s. I set some new ground for myself, The Salvation Army and the Air Force.

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wasn't pleasant. We were in New Zealand and Alice Springs. "I didn't like it much. But I was conscious and cautious of not doing anything to upset my parents' ministry."

As a teenager, she was rebellious, but "not naughty". "I think it was more about trying to take control of my life," she says.

"God was always important to me. My rebellion was more about whether The Salvation Army was important to me; whether I really wanted to be part of The Salvation Army. God wasn't tied up in my feelings about The Salvation Army. I saw God and The Salvation Army as two different things. I concluded that I could serve God, but I wasn't keen on serving The Salvation Army. After generations of Salvation Army members and officers, becoming an officer would have been like joining the family business."

After high school, Alexis studied to be a psychologist. Her intention was to work as a social worker "anywhere but in The Salvation Army". But then she met Simon. He was already in training to be a Salvation Army officer. "I guess that this was a case of God having a really big sense of humour," Alexis says. "So, I went with it."

After training college, Simon was appointed as Corps Officer at Eaglehawk, near Bendigo, in Victoria. Alexis joined him in the appointment as a Territorial Envoy. She was in that role for four years before, herself, going to training college for two years. During Alexis' time at college, Simon was Corps Officer at Mitcham and Dandenong.



Above: Lieutenants Simon and Alexis Mapleback and their two children, Liam and Lillian, at the time of Alexis' commissioning in late 2016. **Top right:** Alexis standing in front of a Roulette 7 aircraft with squadron leader Colin Barwise (left), who is the coordinating chaplain on base, and Flight Lieutenant Daniel Armstrong, the Roulette pilot.



BREAKING NEW GROUND

After her graduation, Simon and Alexis were appointed to Sale. In the first year of her Sale Corps appointment, Alexis also studied to become a Royal Australian Air Force reservist. She achieved her goal in December 2017. It was a year of paperwork, medicals, selection processes and capability testing.

"Unlike being a 'Sally Man' (a Salvationist working with the Defence Forces), you can't just walk onto an Air Force base and be a chaplain," she says. "You have to enlist (in the Defence Forces), which is a very long process. You then also have to undergo a lot of training and your role is very much governed by strict guidelines.

"It wasn't about The Salvation Army finding a position for me. Rather, I found the opportunity myself, applied for it and worked with both the Air Force and The Salvation Army to undertake this missional service in my community.

"When we got to Sale, we quickly realised that as a town with an RAAF base within it, it was our job to be as involved with its personnel as we could with any other major group in the community. For me, this meant I would do whatever it took to meet the needs of my community. If joining the Air Force and getting The Salvation Army on board is what it would take, then that is what I would do.

"This is not a normal position for an officer in The Salvation Army. Nor are there many female Air Force chaplains, especially not in their 20s. I set

some new ground for myself, The Salvation Army and the Air Force.

"I think as Salvation Army officers we are called to meet people where they are and serve our communities whatever the cost. This is what drove me to join the Air Force and in doing so, I have found a calling beyond myself and a joy which urges me on to achieve everything and anything I can within our two working organisations."

Alexis had been in her Air Force role only a few months when we spoke with her. "It's still early," she says, "but I am already making valuable connections. Last week, I visited a different area of the base and met a person who said he hadn't seen a chaplain there in a very long time. He was about to be deployed to a very physically and emotionally draining environment. After we talked, he thanked me and commented how timely our meeting had been." She thanked God for placing her there to help in a time of need.

Her achievement has also inspired Alexis to teach her daughter that being a girl shouldn't stop her from doing something she chooses, including being the only female in a team of men. It has also encouraged her to teach both children to do what they are passionate about; to make a difference in the world. ●

Bill Simpson is a contributing writer for Others.

WORDS

DAVID GILES

The true 'northern lights'.

Greenland's homeless warming to Salvation Army presence

Greenland appears to be something of a misnomer for the Arctic nation when landing on the diminutive airstrip just outside its capital, Nuuk, at the start of winter. There is no grass to be seen (save for a couple of Astroturf sports pitches). There is just a solitary tree and, on closer inspection, even that's really more of a bereft-looking vine.

There are, however, lots of icebergs jostling for position along the inshore waters and a permafrost on the mountains rising dramatically from the fjords. The average annual temperature here is below freezing, and there's a light dusting of snow on the ground so we're glad of our hats and gloves as we leave the warmth of the propeller-plane cabin.

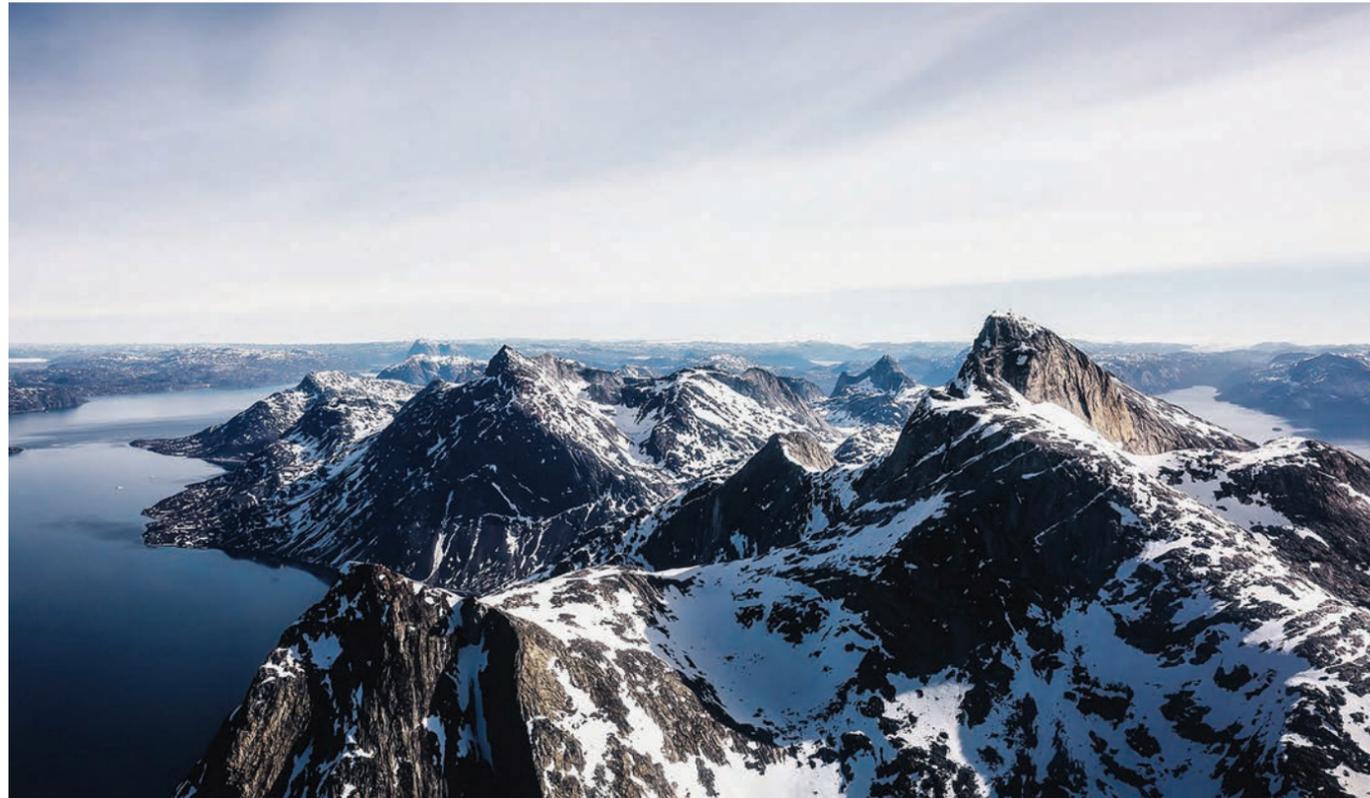
Close to the Arctic Circle, Nuuk is the world's most northerly capital city and also one of the most unusual. Greenland is the planet's largest non-continental island yet also one of the most sparsely populated. With just over 17,000 inhabitants, Nuuk is home to nearly one-third of the country's citizens.

Much of the interior is enveloped by an incredibly thick and inhospitable ice sheet, so settlements are scattered sparsely along the coast. As is the case throughout Greenland, there are no roads between Nuuk and any other settlement. The only way in or out is by plane or on the occasional (and expensive) ferries that ply the nation's west coast. It's not a place for the claustrophobic, but curiously we note a Ford Mustang being driven – perhaps with false optimism – along the highway to nowhere.

An autonomous country within the Kingdom of Denmark, Greenland is culturally more aligned with Scandinavian Europe than Canada, despite its geographical proximity to the latter. The island was first occupied by the forefathers of the Inuit, and then the Vikings, but what is now Nuuk was founded by Danish missionary Hans Egede in the early 18th century.

The Inuit still represent more than four-fifths of the population, making it a world city with one of the highest indigenous populations. Spiritually, many ▶





Greenlanders revere tupilaqs – an Inuit shamanistic carving – and feel that the spirits they represent are talking to them.

Originally called Godthåb (Danish for “good hope”) until 1979, when it became Nuuk (“cape” in the West Greenlandic Kalaallisut language), the small town became prosperous through the fishing industry. More recently, though, this traditional employment has declined and the economy has had to develop to embrace international trade, business, shipping and other industries such as tourism, playing on the island’s natural splendour and the dual draws of the midnight sun in summer and regular sightings of the spectacular aurora borealis – “northern lights” – in winter.

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We have a lack of housing – the biggest challenge we have in Nuuk. We have people who are not educated ... who are affected by unemployment. Homelessness is a big problem.

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INCREASING HOMELESS POPULATION

The Salvation Army established itself in Nuuk a little over five years ago, partly in response to a direct request from the Greenlandic government, which was becoming increasingly concerned about its homeless population. “It’s quite simple, really,” Major Kurt Pedersen tells us starkly, “if we don’t feed them, they starve.”

In a rare interview, Asii Chemnitz Narup, the Mayor of Sermersooq (a local government area that includes Nuuk), is frank about the social and economic issues affecting Nuuk. “We have a lack of housing – the biggest challenge we have in Nuuk,” she says. “We have people who are not educated ... who are affected by unemployment. Homelessness is a big problem,” she admits.

Her passion for Nuuk is clear, and there is genuine sadness for those who have fallen on difficult times. She continues: “The Salvation Army is new in Greenland, but I do welcome you so much ... I have visited several times, and feel that everyone is warmly welcomed, there’s room for everyone – it’s very, very important. I know [the Army] has built a community between homeless citizens and those who are not. The willingness to work together is perfect. I see with my own eyes how much it means when you sing together and pray together. It strengthens people – it’s touching to me to be there.”

The corps (church) hall is positioned at one end of Nuuk’s main street, opposite some low-grade housing blocks that are somewhat incongruous against the backdrop of the imposing Mount Sermitsiaq, which towers above. “Several of the blocks are due for demolition and are technically already empty,” explains Major Pedersen, “but when it’s so cold outside, you can understand why many homeless people remain there despite them not really being fit for habitation.”

Later, as we get to grips with the city’s layout, Major Pedersen shows us that the local authority does provide a hostel for homeless people, but that capacity is insufficient. There are just too many people in need. “Homelessness is a problem that is less taboo than in [much of Europe],” he continues. “Most people here will know somebody who is homeless.” As well as the hostel and the unofficial use of condemned buildings, he explains that “some live with friends or family – until they outstay their welcome; some live in tents; some live in shipping containers; some live underneath boats.”

AFFORDABLE HOUSING CRISIS

Nooka is one such boat-dweller. He’s no shirker – he works for two different taxi companies – but he’s simply unable to save enough money to afford the rent for Nuuk’s pricey housing stock. He presently lives underneath a boat on the outskirts of town. It offers precious little protection from the elements, but



Top left: Sermitsiaq (Saddle Mountain) north-east of Nuuk, is 1210 metres tall. **Bottom left:** Assistant professor Steven Arnfjord at The Salvation Army in Nuuk, ready to feed the city’s homeless population. **Top right:** Putting together food packages. **Previous page:** One of Nuuk’s homeless men who receives help from The Salvation Army.

it is – for him – home. But the land on which the boat is abandoned is about to be developed. Nooka is concerned that he is about to become, to use his own words, “homeless”. And he knows he won’t be able to get enough capital together for a deposit on one of the new-build apartments. “I don’t know where I’ll end up,” he says.

Assistant Professor Steven Arnfjord, from the University of Greenland, shares Nooka’s concern. “Is there sufficient affordable housing? No, not at all,” he tells us. “And it’s been a problem for 30 years or so. It’s too expensive. We need more flexible housing offers – short-term stays, shelters, transitional housing.”

His research into homelessness across the Arctic region indicates that a policy shift is required. “Everything [here] is just ‘homelessness’ on a general level. What we see in other Arctic communities is a differentiation by government of what homelessness is – different homeless groups. A differentiation of the services provided to each group would be a huge win when we’re talking about social services. There is no one fix, no magic wand that we can wave ... but our research is trying to find solutions.” ▶

Steven may be a noted academic, but he's also hands-on in The Salvation Army's kitchen on the night we visit. The menu, which might seem unpalatable to some tastes, includes slow-cooked seal with a rice soup and traditional mustard accompaniment. There's also plenty of nutritious salads and fruit – expensive commodities in this isolated community. Every Wednesday, Steven's organisation, Nolni – which partners with The Salvation Army, the Red Cross and other local non-governmental organisations – provides a hot meal for up to 120 homeless and vulnerable people. There is a buzz about the place as men and women of all ages gather to meet each other and enjoy the shared meal. "Community is super-important," he tells me.

“

There is a special kind of warmth here ... people are very welcoming towards us and The Salvation Army – which speaks of the needs we seek to address here.

We must do more.

”

The following morning, we join Major Pedersen as he collects food from businesses around town. "We have particularly good relations with this bakery," he smiles. "They commit to always providing us with as much bread as we need. Usually it's day-old, but if they run out they bake us fresh loaves specially." Other Nuuk institutions like the Royal Greenland Shipping Company also regularly supply him with ingredients. "It can be a bit pot luck!" he adds with a twinkle, "so we have to be quite creative with the menu."

CLOSE-KNIT COMMUNITY

Collection run complete, Major Pedersen sets to work in the kitchen. The Salvation Army opens its Williams Café every weekday from midday. "We can seat about 35," he says, "but regularly see more than double that number." As the doors open, it's encouraging to hear a lively buzz and friendly banter. It's evident that this is a close-knit group, with genuine concern for each other.

Also joining us today are tuberculosis nurses from Queen Ingrid's Hospital, as part of another partnership The Salvation Army is keen to encourage. They're here to offer general advice on

health and hygiene, conscious that the homeless population is particularly susceptible to easily preventable conditions. There are showers available at the hall and, in the worst cases, The Salvation Army can provide blankets and winter coats, but does not presently have any registered accommodation that can be offered.

Meanwhile, Jette Skov, from The Salvation Army's Territorial Headquarters in Denmark, is out and about with Major Kurt's wife and co-leader Major Helle Pedersen. They are exploring potential partnerships with some of the artisan craft communities that ply their trade to the well-heeled clientele of visiting cruise ships. There are also opportunities to export to Denmark and other European markets.

Skov explains that many Greenlanders are creative people. "[Together] we can use their craftsmanship and their know-how in that regard to help [the homeless people] regain self-esteem," she says. As much as anything, any initiative that develops will be as much about providing transferable life skills such as punctuality, teamworking and basic literacy and numeracy.

Crafting skills are also in evidence at a midweek women's group that Major Helle returns to lead. Over a hot drink and some cake, the women share fellowship and ponder a short devotional time. "This is our church," says Helle, with palpable pride in the women who have assembled, some bringing their young children. To more directly address the needs of families, The Salvation Army has recruited a volunteer youth and families worker who is starting to build even more relationships in the local community.

Attending church is, of course, not mandatory to receive the support that The Salvation Army provides throughout the week – but the sense of community witnessed during midweek openings of Williams Café now extends to Sundays too. The worship hall is at capacity, with people standing around the periphery. Eighty-five per cent of the attendees are homeless, with many of those benefitting from the Army's provision during the week choosing to "give back" on Sunday by serving through providing music or performing other roles. Several have committed their lives to following Jesus, with one also having become an adherent of The Salvation Army.



Above: A midweek craft group, led by Major Helle Pedersen, is an opportunity for women to connect over a hot drink and some cake, with a short devotional time also part of the morning. **Top right:** A low-grade accommodation block, which is soon to be demolished. **Lower right:** Major Kurt Pedersen prays with a homeless man. All photos David Giles and Gary Rose (except Mt Sermitsiaq).



Singing in Greenlandic is something of a linguistic leap, but it's enormously encouraging for me to be sharing a moment of worship with people of otherwise such a different culture and context.

So what of the future? As our visit concludes, Majors Kurt and Helle share their vision. "There's still much to be done. Perhaps we need to explore the possibility of running an additional hostel – but it's all expensive and beyond our means at the moment," reflects Kurt. "There is a special kind of warmth here," adds Helle, "people are very welcoming towards us and The Salvation Army – which speaks of the needs we seek to address here. We must do more."

There's also the prospect of expanding The Salvation Army to other parts of Greenland, again at the request of the government. "We're particularly

looking at whether it is viable to plant a corps or centre in east Greenland," says Kurt. Conditions on the eastern coastline are, if anything, even more harsh than in Nuuk, and social problems – including alcohol abuse – abound.

Whatever the future holds, the Pedersens are making a substantial difference right now in the lives of hundreds of vulnerable people. They, with the faithful community members who are making efforts here to create a sharing, Acts chapter 2-inspired fellowship, are truly the "northern lights" in this Arctic outpost. ●

** This article appears courtesy of All The World*

David Giles is Digital Communications Manager at The Salvation Army's International Headquarters



NORTHERN LIGHTS

A film by David Giles and Gary Rose about The Salvation Army's work in Greenland was released earlier this year and is available to watch online at sar.my/northernlights

WORDS

LAUREN MARTIN

My weakness became my strength.

Throughout his officership, Lieutenant-Colonel Rusty Adams used music and humour to engage with people young and old, counting his cockney wit and slight speech impediment as a blessing rather than a hindrance.

I WAS BORN IN LONDON IN 1931 to Salvationist parents. They soldiered at a small corps in one of the poorer areas of south London. I was number four in a family of five siblings. Life revolved around the usual Salvation Army activities. It was a busy time but, as I recall, happy and secure.

A few weeks before Christmas in 1940 my mother died. I was nine years of age. Mum was the hub of our family, everything revolved around her. Her death had a paralysing effect on me, resulting in a difficult childhood. I was a problem at home, at school and at The Salvation Army.



At the age of 14 my childhood was over, and I started an apprenticeship. At 18 I signed on for five years as a soldier in the regular army and was drafted into an infantry regiment. Because I could play an instrument, I was assigned to the Regimental Band. About this time, I was introduced to the most defining influence on my life, Elizabeth. We started courting. A year later, while on embarkation leave we were married.

While on a posting to Malaya I learned to play the ukulele banjo and recite monologues. I became the unofficial camp entertainer. Good training for the days ahead! When I returned home to England I obtained a job and renewed my links with The Salvation Army. I joined the corps band and Elizabeth became a soldier.

At a divisional band program, I met an old military friend. He asked, "Do you still play the banjo?". I replied, "No, since I got converted I lost my repertoire." He said, "That's a shame, you played it for the Devil for years, why don't you play it now for Jesus?" So, the following Sunday I took my banjo to Sunday school, played a few choruses, the children loved it and I've been "playing it for Jesus" ever since!

In 1959, with two small children, we migrated to Australia, sponsored by Bendigo Corps in northern Victoria.



Throughout his officership, Lieut-Colonel Rusty Adams used music and humour to engage people, young and old. Photo courtesy Australia Southern Territory Heritage Centre

Not long afterwards I received my "call" to ministry as a Salvation Army officer. Elizabeth and I entered the training college in Melbourne in 1962. In officership, my inherited "Cockney" wit and a slight speech impediment was for me not a hindrance but a blessing. Congregations would listen, hoping for a laugh or a mistake on my part, when in reality it meant they heard every word of the sermon! As the Bible says, "My weakness became my strength".

Over the next 35 years we ministered throughout Australia and had appointments overseas. During my ministry I have had the privilege to be a Divisional Youth Secretary, Territorial Youth and Candidates Secretary, and head up the "church growth" department. In this appointment I think the biggest lesson we learnt is that if we are to grow we must be true to our calling as The Salvation Army, and at the same time reflect the ethnological mix of the community we are placed in and seek to meet their needs. There have been so many highlights in my ministry, but nothing can compare with the joy of leading a person to Christ and seeing that person grow in faith. ●

* As told to Lauren Martin

O1.

STELLA GREEN

**KING'S MESSENGER,
MY LIFE AMONG CHINESE PEOPLE**



THIS SLIM VOLUME is a quick read – but what a wealth of history, insight and personality it delivers through its 96 pages.

Retired Salvation Army officer, Major Stella Green, was at the forefront of the Salvation Army's Chinese ministry, both overseas and in Australia. Her memoir details her work ministering in the Philippines in the 1950s, Hong Kong in the '60s and '70s, and later her vision and determination to establish a Chinese congregation in Sydney. But more than that, Major Green gives us an intriguing glimpse of a young woman on fire for God, whose life changed dramatically after she entered training to become a Salvation Army officer in Sydney in 1948.

Written in a no-nonsense style lightened with humour, she recounts some of her experiences as a new officer appointed to outback NSW, such as negotiating the flooded Darling River to distribute food, managing stations for farmers needing medical attention, to sleeping in rat-infested sheds. She notes, God was preparing her for "the heat and rough times to come", because just a few years later she was on ship to the Philippines.

Her recollections are fascinating and, in a world where communication is only a screen away, we are reminded of the sacrifices made by missionaries just a few generations ago. At one appointment, Major Green had no contact at all with her relatives for five years, and so those she worked and ministered with became her family.

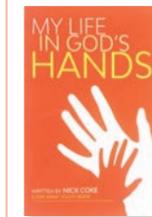
"I am more Chinese than Australian," says Major Green, now in her late-80s. "I praise God for the privileges he has given me in this ministry."

King's Messenger, My Life Among Chinese People is available from Salvationist Supplies in Sydney (1800 634 209).

O2.

NICK COKE

MY LIFE IN GOD'S HANDS



THIS BOOK IS only 32 pages, but it is packed with ideas, thoughts and the opportunity for some deep reflection. Written by British Salvation Army officer, Major Nick Coke, to accompany Commissioner Robert Street's book *In the Master's Hands*, it explores what it means to be a follower of Jesus as a young person in The Salvation Army.

The six short chapters – "Dreams", "Treasure", "Signposts", "Inside Out", "Outside In" and "Cascade" – are easy to navigate, with spaces included to make notes. Chapters include Bible readings, "stop and reflect" sections and "read or watch" suggestions. Brief anecdotes, photographs and sketches help to illustrate the points Coke wants to make.

As the introduction states, the book's purpose is to encourage the reader to put his or her life in God's hands – with the knowledge it will never be the same again.

My Life in God's Hands is available from Salvation Army Supplies in Melbourne (1800 100 018), Salvationist Supplies in Sydney (1800 634 209), and online.

O3.

ROBERT STREET

WHO IS THIS JESUS ANYWAY?



IT'S BRIEF, it's to the point and it's a great book to give to someone who wants to know more about Jesus. Developed from the leaflet of the same name, Commissioner Robert Street takes an uncomplicated look at Jesus, his life, his death and the reasons for it all.

As it's a book written for people who want answers to their questions, Street starts with some to lead into his thorough examination of who Jesus was. The 32 chapters are each covered in double-page spreads, with topics including "Jesus is a fact", "History tells us about him", "He chose to suffer" and "What was the purpose of his death?". The final chapter, "It's our choice", emphasises that it is our decision alone whether or not we choose to have a relationship with Jesus. Each finishes with a "Face the Facts" section to encourage further reflection and personal response.

The book includes more than 200 Scripture references, as well as a succinct collection of verses on "What Jesus said about" topics such as love, forgiveness and his death and resurrection. As well as being valuable for individuals, it would be an effective book to use for group study to gain fresh insights into who Jesus was, what motivated his life and teaching, and how he can transform our lives today.

Who is This Jesus Anyway? is available from Salvation Army Supplies in Melbourne (1800 100 018) and Salvationist Supplies in Sydney (1800 634 209).

* All reviews by Faye Michelson



Words Mark Hadley

OI.

TULLY

Rating: M

Release date: 10 May

IF YOU HAD A CHANCE to talk to your younger self, what advice would you give? It's one of the more enduring memes that regularly surfaces on the internet, so it's not surprising that Hollywood would run with the idea in the comedy-drama *Tully*. The twist in this tale, though, is that it is the younger woman who is reminding mum of truths she's forgotten.

Charlize Theron delivers a break-out performance as Marlo, a mother in her late 30s who has two children under nine and is heavily pregnant with a third. Marlo's husband, Drew, is overwhelmed with work commitments, and so she manages most of their home chores alone. Her eight-year-old daughter Sarah is unhelpfully precocious, and her six-year-old son Jonah struggles with special needs that test the limits of her patience.

Marlo's struggles are exacerbated by the adults around her, but the biggest burdens of all are those she places on herself. Tully reminds us that modern motherhood has come to mean succeeding in more than just raising healthy, happy children. Marlo eventually accepts her brother's offer of a "Night Nanny" called Tully to help with her newborn baby.

Tully is just the tonic Marlo needs. Her night-time support and uncalled-for kindnesses make a huge difference to this struggling mum's life. Through *Tully*, audiences will find themselves rediscovering the "village" atmosphere that our individual-focused, endlessly flexible, time-poor lives have done away with.

However, it's the relationship between the two women that has the most profound effect. Marlo is able to warn Tully about the lessons ahead and, in turn, Tully helps Marlo remember the ones she's forgotten. In particular, the younger woman reminds her that her efforts are worthwhile, even though they haven't given her children an exciting life. What today's world calls predictable is actually security: "They grew up with a boring home and a boring husband, and that sameness is your gift to them: raising them in a circle of safety."

Speaking of today's world, it might be popular to believe in nothing at all, but this supportive/challenging relationship between two women actually reflects the unpopular wisdom of the Bible. Many people might think the Church has a universally poor record when it comes to women, but Jesus' teaching encouraged the development of Christian communities where older and younger women play comforting and encouraging roles in each other's lives: "Older women likewise are to be reverent in behaviour, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children" (Titus 2:3-4, *ESV*).

The film also contains a subtle rebuke to men who think that, while those children are young, they are excused from family responsibilities. The Bible's idea of family begins with a man and a woman acting as one flesh, long before children arrive. Practically speaking, a mother might have more to do in a baby's early years, but Drew realises he can still be caring for his family: "I got so overwhelmed with kids and work, that I forgot to take care of you."

Tully takes some strange turns before it finishes, and there is a jaw-dropping twist to hold on for, but the lesson remains clear throughout: it's not just the children who need to be cared for. Parenting is such a stressful task, that it requires levels of support and wisdom which far exceed the reserves of a single human being. We were never meant to do it alone. ●



Words Mark Hadley

O2.

CHAPPAQUIDDICK

Rating: M

Release date: 10 May

CHAPPAQUIDDICK IS A NAME that means little to Australian audiences, though it stirs uneasy memories on the other side of the Pacific. It is the one-word reference point for a dark moment in American politics that involved an off-the-record party, the drowning of a female staffer and a desperate attempt to protect political royalty. What will be familiar to local audiences, though, is the way we strive to see ourselves as innocent, even when our guilt is staring us in the face.

Chappaquiddick is a carefully paced political thriller that slowly unveils the fault lines in one of the world's most famous political families. The senator delays reporting the accident, raising unwelcome questions about everything from his personal bravery to his probably culpability. What emerges is a portrait of a man struggling in his brothers' shadows, while desperately hoping for a legacy of his own. The film also reveals the toxic influence wielded by the family's patriarch, Joseph Kennedy. But, for all the lessons that might be tied up in father-son relationships, I think the movie's most profound pairing is that of Ted Kennedy and his cousin, Joseph Gargan.

Gargan is Ted's childhood friend and moral opposite. When Ted returns from the car wreck worried about what to do, "Joe" is the first to call the authorities. While Ted vacillates between various courses of action, Joe dives into the water in an attempt to see if Kopechne is still alive. When her body is finally recovered, Ted is concerned about how best to appease the voting public, while Joe offers her parents a profound apology for not doing more.

The defining difference between these two sons of American privilege, is that only one knows how to own his mistakes. Joe realises, much as the Bible's King David did, that he answers to his Creator, before he answers to public opinion: "Against you, you only, have I sinned and done what is evil in your sight; so you are right in your verdict and justified when you judge" (Psalm 51:4).

On the world stage, *Chappaquiddick* might offer an insight into how a promising presidential campaign ended before it really got going. Yet on a personal level, it reminds us that left to ourselves, we are the last people to see our faults. Unless we realise we have reason to be judged, it's unlikely we'll ever seek the salvation God offers. ●

Mark Hadley is the culture writer for *Others* and is one of Australia's leading Christian communicators

Stories at the heart of appeal launches

THOUSANDS OF GOVERNMENT and business leaders put their support behind the 2018 Red Shield Appeal at launch events around the country last month, in the lead-up to the doorknock on 26-27 May. The most memorable moment, however, at any given launch is when someone shares their story of how The Salvation Army has impacted their life.

Sereana, a Salvationist of Auburn Corps in Sydney, shared her story of faith and hope at Sydney's Red Shield Appeal multicultural launch on 24 April. The launch, which was attended by the Minister for Citizenship and Multicultural Affairs, Alan Tudge, called on multicultural communities to support the annual appeal.

Born in Fiji, Sereana grew up in a large, loving family who followed Jesus. "What my parents taught me is respect and [that the] most important thing is love and forgiving," she said. Sereana made contact with The Salvation Army for legal, financial and housing assistance after fleeing her homeland to start a new life in Australia. "I came to The Salvation Army after my daughter was born," said Sereana, who was put in touch with Auburn Salvation Army, near where she lived. "I am volunteering with the Salvos now. I believe it's all about love – some people are like me, they need help. I believe that love conquers all."

Brisbane was the first of the capital city launches on 29 March, with Melbourne (3 May), Perth (9 May), Adelaide and Sydney (10 May), and Hobart and Canberra (17 May). Many regional launches were also held across Australia.

The Queensland Government launched the appeal in Brisbane with a generous donation of \$100,000. Melissa Berry



then shared her story about entering The Salvation Army's Recovery Services Centre at Moonyah, as a completely broken person. "Rehab was not easy and I was resistant, but The Salvation Army began to love me back to life," she said. "I also started going to God's Sports Arena every Sunday and felt I belonged. I found a relationship with God and started to pray. I had a whole army of wonderful people who believed in me and supported me, something I thought impossible."

NSW Premier, Gladys Berejiklian, announced a \$200,000 donation from her State Government at the Sydney launch. A highlight of the launch was the plea about homelessness from Ian Darling, documentary film producer from the Caledonia Foundation who has been supporting The Salvation Army's Oasis Youth Program for many years.

"After 20 years' exposure to the homelessness sector, I can say that homelessness should not exist in Australia," he said. "We should all be outraged by this human rights tragedy, and until we are we will never get the appropriate response from government. To build a fair, just and inclusive society we need people like the Salvos and other hard-working charities out there, at the table of



Sereana (top) shares her story at the multicultural launch in Sydney; while (above) Commissioner Floyd Tidd presents David Williamson with the 'Others' award.

public policy, unafraid to speak their truth, advocate on behalf of the homeless and give a voice to the voiceless. Thank God for the Salvos."

A \$150,000 donation from the Victorian Government kickstarted the Melbourne launch, which also included a special segment where Commissioner Floyd Tidd presented The Salvation Army's "Others" award to David Williamson, chair of the Army's corporate and philanthropic committee, for his three decades of committed, passionate service.

For a full wrap-up on the Red Shield Appeal, go to others.org.au

Saturday Night Church takes off at North Brisbane

TWO YEARS AGO, the corps officers and leadership team of North Brisbane Salvation Army knew it was time to consider options to cater for their growing congregation.

They believed an extra service was the next step – with the choice of either developing a completely new or targeted service or duplicating what was already working well.

The result was Saturday Night Church (SNC) – one that is modelled on the Sunday meeting with the same message, music and approach, but held on Saturday nights.

"We are still very much one church, but two congregations," said ministry worker Shelden Mathieson, who coordinates the new service in conjunction with Corps Officers, Majors Craig and Donna Todd, and a small leadership team.



^ It was a party atmosphere at the launch of Saturday Night Church at North Brisbane.

"We want to make sure that those who worship with us will feel as welcomed, accepted and comfortable in either service."

Similar to the Sunday morning meeting, SNC is not aimed at any particular

demographic or group, but to all ages and nationalities.

To keep consistency over both services, the same person preaches any sermon series on a Saturday and Sunday. If the messages are not part of a series, some will be preached at both services, with some small variations.

"We are also blessed with a worship team and a preaching team that have grown and developed enough to cater for both meetings," said Shelden.

SNC officially began in February this year, with the goal of reaching a congregation size of 100 by the end of the year.

The weekly attendance after three months is already within reach of the original 12-month goal, so now the team are considering their next steps forward.

– Simone Worthing



^ National leaders, Commissioners Floyd and Tracey Tidd, cut the official ribbon, held by Lieut-Colonel Neil Venables (centre), at the Glen Waverley office in Melbourne.

THQ teams move into new building at Glen Waverley

STAFF AND LEADERS of The Salvation Army gathered at the official opening of a new campus of Territorial Headquarters in a building at Glen Waverley, Melbourne, on Tuesday 1 May. This makes three main buildings between Melbourne and Sydney housing THQ personnel.

The Editorial and Public Relations teams had moved from the Blackburn campus to their new home, the day prior to the official opening. Salvation Army Housing will make the move in a couple of months.

National Leaders, Commissioners Floyd and Tracey Tidd, cut the ribbon to open the new office space, with Commissioner Tracey sharing a reading from Matthew 5:13.

Lieut-Colonel Neil Venables, the National Secretary for Communications, thanked staff for their commitment to making the move a success while still ensuring the day-to-day work of the departments continued.

Connection is the key at new Gold Coast Salvos

“WE ARE DEFINITELY BETTER when we work together,” said Lieutenant-Colonel David Godkin, Queensland Divisional Commander, at the launch of “Gold Coast Salvos” on 26 April.

“We are all about the delivery of holistic ministry that reaches people physically, emotionally, mentally and spiritually. It’s a reflection of our National Vision Statement and what we are celebrating here today.”

Gold Coast Salvos is the name of the combined Salvation Army expressions, ministries and services now available at the Army’s Southport site, just north of Surfers Paradise.

It comprises the Gold Coast Temple Corps, Still Waters (crisis and temporary accommodation for women and children), Moneycare, Doorways services and case worker, and Pathways.

Formerly known as “Turning Point”, Pathways is the assessment and referral point for The Salvation Army’s Gold Coast Recovery Services Centre (Fairhaven).



^ Major Rick Hoffmann, Lieut-Colonel David Godkin and Major Cathy Rogerson at the launch of the new Gold Coast Salvos initiative.

Also on site is a transition house for clients who have graduated from Fairhaven and are integrating back into community.

Gerard Byrne, The Salvation Army’s Operations Manager (Recovery Services), spoke about the Gold Coast Salvos being a “more responsive service linked by a

common mission”.

“The people who come to us not only have complex needs, but multiple complex needs, and our better access to a range of services, and to each other, can help us meet those needs now and into the future.”
– Simone Worthing

Aged Care Plus opens new centre on Sydney’s northern beaches

THE SALVATION ARMY’S redeveloped Pacific Lodge Aged Care Plus Centre at Collaroy, on Sydney’s northern beaches, was officially opened on Thursday 12 April.

Acting Chief Executive Officer for Aged Care Plus, Carel Bothma, said the redevelopment of Pacific Lodge Aged Care Plus Centre is a tangible example of Aged Care Plus’ continued commitment to providing quality services to residents.

“The Pacific Lodge Aged Care Plus Centre is a modern 50-bed resident and family-focused centre that will offer holistic care and specialised support, such as mental health services,” he said.

“We are deeply committed to lovingly transitioning our current residents to a place where they can feel as much at home as they have in Dee Why.”

The centre, previously located in nearby

Dee Why, took two years to redevelop in its new location.

“Over 200,000 hours of work has gone into this redevelopment,” Executive Manager of Capital Projects and Property Management, Steven Ball said.

“Today, we are opening a brand new state-of-the art centre. Each of the 50 private rooms offers modern ensuites, desks and televisions.”

Over the next 30 years, the number of people over the age of 85 living in Australia will grow to more than 1.6 million.

The redevelopment of Pacific Lodge Aged Care Plus is part of ACP’s comprehensive property plan in place to meet the increasing need for aged care, and this redevelopment is part of their commitment to expand care services to older Australians.

– Simone Worthing



^ Key stakeholders at the opening of Pacific Lodge Aged Care Plus Centre (from left) Steven Ball (Aged Care Plus Executive Manager of Capital Projects and Property Management), Major Steven O’Neill (Aged Care Plus Mission, Pastoral and Personnel Director), The Salvation Army’s National Commander, Commissioner Floyd Tidd, Jeff Davey (The Salvation Army Group Executive of Mission Enterprises), Carel Bothma (Acting Aged Care Plus Chief Executive Officer), Mackellar MP Jason Falinkski.

Tasmania wins award for family violence project

THE SALVATION ARMY in Tasmania has received a major award for its highly effective “Start Again Today” family violence project.

The 2018 APM STARR Innovative Solutions Award was presented at the national “No More Harm” Conference in Melbourne on 12-13 April.

The APM (Advanced Personal Management) award, which is part of the STARR (Strategy to Action Awards Recognition) category, acknowledges outstanding achievements in preventing harm and bullying.

The “Start Today Again” project has been developed to address the need to engage fathers who use violence that impacts on their children. The project consists of training sessions, a resource toolkit, video clips and training manuals for workers.

The project was designed by a skilled University of Tasmania and Salvation Army research team and will be rolled out nationally within Salvation Army programs and the wider community sector.

APM’s National Partnership Manager, Sheree Holdsworth, presented the award to Nell Kuilenburg, Tasmania Divisional Development and Research Manager.

“The STAAR Award provided the opportunity to showcase the Start Today Again resource toolkit, meet key people working in the family violence, safety and child protection sector and give a five-minute presentation at the Award ceremony,” said Nell.

– Simone Worthing



^ Salvo Studios media producer, David Cairns, with the Compelling Digital Media Content trophy awarded at the Christian Media and Arts Australia’s excellence awards.

Salvo Studios takes top online prize for video honouring women

AN ONLINE VIDEO produced by the Melbourne-based Salvo Studios has won the Christian Media and Arts Australia’s Compelling Digital Media Content award at the CMAA Excellence in Media and Arts Awards on 2 May.

This award recognises an individual or team that creates compelling Christian faith-based content targeted at a digital audience. The video, *Bold*, was produced to mark last year’s International Women’s Day, which carried the theme “Be bold for change”.

“We also wanted to raise awareness and engage people in the positive contribution women make to the world, as individuals

and as leaders,” said Salvo Studios media producer David Cairns.

The award has encouraged the Salvo Studio team. “It’s an acknowledgement that what we do has value and is respected in the Christian community, and hopefully broader media community as well,” said David.

The YouTube video has had more than 20,000 views, with many Salvation Army websites and Facebook pages around the world, including International Headquarters, featuring the content.

The YouTube video can be viewed at <https://youtu.be/rtXRnVCGh4Y>
– Faye Michelson and Simone Worthing



^ Steve Morgan (Communities for Children), Steve Nieuwhof (Derwent Valley Rotary Club) and Lieutenant Tim Size (Derwent Valley Corps Officer), who have all played a key role in rolling out the bike refurbishment program in Tasmania.

Wheels turning on Derwent Valley bike project to re-engage kids

BREAKING THE CYCLE of school disengagement is the aim of an innovative project that has been launched by a Salvation Army corps in Tasmania.

The idea is to get kids on two wheels by teaching them how to restore and maintain donated bicycles in workshops run out of a mobile trailer, says Lieutenant Tim Size, the Derwent Valley Corps Officer.

"The Derwent Valley (north of Hobart) covers a large area, and the outer areas are quite isolated. There are so many kids wandering around here with nothing to do, including a number who have disconnected themselves from their primary school community," Lieut Size explains.

"Our hope is that they'll reconnect if we provide them with mentoring and the opportunity to do something they like doing. This transition will be helped by building their confidence and helping them to feel better about themselves."

The Salvation Army's Communities for Children is administering the program, with support coming from parents and community groups, including schools. The Derwent Valley Rotary Club provided seed funding to get the wheels moving.

"Schools have selected the students they feel will benefit most from the project," Lieut Size says. "We're hoping it will become part of the curriculum as a positive way to link the children with their parents, community and school."

Plenty of bikes have been donated as a result of advertising in school newsletters.

"The most exciting part for us, though, is the opportunity to build relationships and influence the lives of the children and their parents in a positive way by giving confidence and direction to those who feel they have been left behind in their education. This is our vision."

– Faye Michelson

Federal Budget 'fails' Australians struggling with housing costs

THE SALVATION ARMY, while acknowledging that last month's Federal Budget contains some positive initiatives, says it fails to deliver on one of the biggest drivers of poverty and disadvantage in the country – the cost of housing.

Every day, The Salvation Army sees thousands of Australians struggling to keep up with everyday living expenses, one in three of whom are paying more than two-thirds of their income on rent.

"For those who rely on Newstart or Youth Allowance to survive, the picture is even worse with some paying 80 per cent or more to keep a roof over their head," said Captain Jason Davies-Kildea, a principal Salvation Army social policy manager. "Under these conditions, it is no surprise that the number of people falling into homelessness has been increasing."

In The Salvation Army's 2018-19 budget submission, it called on the government to: develop a comprehensive and long-term strategy to address homelessness and housing affordability; commit to 200,000 new units of social housing; and increase the Newstart Allowance by at least \$75 per week. None of these measures, which would make a real difference to the people who seek our help every day, are present in the budget, said Captain Davies-Kildea.

"While some low-income earners gain a little from taxation changes in this budget, there's nothing for those surviving on the lowest income support payments," he said.

"It's this group who are most in need, who are driven by desperation to the doors of the Army for help, but who are judged as undeserving by our government."

Captain Davies-Kildea said there were some positive elements announced in the budget, including: an extra 14,000 home care packages for the aged, over four years; an increase of nearly \$340 million in mental health funding; and the establishment of an anti-slavery unit, committing \$3.6 million, over four years.

Salvation Army supports service for exploited workers

THE SALVATION ARMY Freedom Partnership to End Modern Slavery and its Multicultural Ministries have supported a Service of Lament in Strathfield, Sydney, in memory of Pacific Island workers who have died while working on Australian farms as part of the Federal Government's Seasonal Worker Program.

The Service of Lament, held on 15 April, was initiated by the Freedom Partnership and Pacific Australia Seasonal Workers Association (PASWA), and supported by the Sydney Alliance.

More than 200 people attended, including leaders from The Salvation Army, Uniting, Catholic, Hillsong, Baptist, Mormon and local Korean churches, and representatives of Tongan, Fijian and Samoan congregations.

Many were moved to tears as they heard stories of the affect the workers' deaths had on their families, especially young children. There were also personal testimonies of Pacific Island Nation workers who were injured or assaulted while picking fruit and vegetables in the Australian horticulture sector.

Craig Laundy, Minister for Small and



^ Faith leaders, including The Salvation Army's Lieut-Colonel Samuel Pho (far left) and Lieut Belinda Cassie (far right), attended the Service of Lament in Sydney.

Family Business, the Workplace and Deregulation, also attended and has promised direct consultation with local Pacific Island communities.

Lieutenant-Colonel Samuel Pho, National Director for Multicultural Ministries, emphasised that The Salvation Army stood in solidarity with people who

are being exploited. "It is important to have this issue placed in the public square, when lives are being lost," he said. "This is especially true in the context of modern slavery, which is prevalent throughout the world, including Australia, and yet is still not widely known in our communities."

– Simone Worthing

Posthumous award for Salvo Olympic sprinter

THE AUSTRALIAN OLYMPIC Committee has awarded Salvationist sprinter Peter Norman a posthumous Order of Merit.

Norman, who died in 2006, won a silver medal in the 200 metres track final at the 1968 Mexico City Olympics. He stood on the podium with John Carlos and Tommie Smith, who raised black-gloved fists and bowed their heads in the salute of the US black power movement during the American national anthem.

Norman wore a badge on the podium in support of the Olympic Project for Human Rights (OPHR). When Smith and Carlos told the 26-year-old Aussie schoolteacher and devout Christian of



^ Australian Olympian, Salvationist Peter Norman (left), took a stand in support of Tommie Smith and John Carlos' civil rights protest during the 1968 Olympics Games.

their plans to use the medal presentation for their protest, Norman reportedly said, "I will stand with you"

At the AOC AGM, president John Coates said there was no doubt the award was overdue. The Order of Merit is the

AOC's highest honour, awarded at the discretion of its president and executive to those who have provided "exceptional merit" in the sporting world, through either personal achievement or by having a broader influence.

"The respect for Peter and his actions is still enormous to this day," Coates said.

"He believed in human rights throughout his life. We lost Peter in 2006, but we should never lose sight of his brave stand that day and further as a five-time national champion – his Australian 200 metres record set in Mexico has never been matched. His athletic achievement should never be underestimated."

Norman's time of 20.06 seconds at Mexico City remains an Australian record 50 years on.

– Faye Michelson

World leaders 'welcomed home' on visit to Finland and Estonia

GENERAL ANDRÉ COX AND Commissioner Silvia Cox, World President of Women's Ministries, were warmly welcomed on a recent visit to the Finland and Estonia Territory, where they had served previously as territorial leaders.

The world leaders of The Salvation Army led a congress in Helsinki, capital of Finland, with the theme, Mission to Serve.

As part of the congress, the General and Commissioner visited the Alppikatu supported housing unit in Helsinki, and commissioned the two cadets from the *Messengers of the Gospel* session.

At a meeting in the Rock Church – excavated from an outcrop in the heart of Helsinki – the General presented the Hedvig von Haartman Award 2018 (named after The Salvation Army's first leader in Finland), to former President of Finland, Tarja Halonen.

A long-time supporter of The Salvation Army, Ms Halonen – who served from 2000 to 2012 as the country's first female president – allowed her image to be used in a 2017 Salvation Army advertising campaign in which she posed as a homeless person.



^ General André Cox and Commissioner Silvia Cox with Tarja Halonen and her award.

Ship comes in for the homeless population in Paris

THE SALVATION ARMY'S "L'amirale Major Georgette Gogibus" is a former cruise ship permanently moored on the banks of the Seine River in France, which accommodates people experiencing homelessness.

The ship has been transformed into a residential and social integration centre, and is situated at Pont de Neuilly in Paris.

Since 2010, it has offered temporary accommodation to up to 80 individuals and couples experiencing homelessness. It is also a safe place where desperate people receive care, comfort, spiritual guidance, life and social skills training, and hope.

On board, old cabins have become single or double rooms, each fitted with showers and toilets. Other areas of the ship have been refurbished and include a common room, activities area, dining room, kitchen and laundry.

Four Salvation Army social workers engage with clients on L'Amirale, focusing on increasing their life skills and social



^ The Salvation Army's "L'Amirale" offers a safe place of care, comfort and hope in Paris.

integration. Volunteers also offer their services – a doctor, a French teacher and two others, who all focus on building social links between residents.

"L'Amirale is so different from most other homeless shelters that exist in France," said Samuel Coppens, Director Relations Publiques, Communication, and Resources and spokesperson for The Salvation Army in France.

"There are some unique challenges – such as being located in the richest city in France and some of the issues that come up about the ship in the local area.

"Being on the ship, though, also calms psychological pain and provides a very positive environment."

Army work to open in west African nation of Gabon

GENERAL ANDRÉ COX and the government of Gabon have approved the official opening of Salvation Army operations in the west African country.

The official opening will be on 1 July, at which point Gabon will become the 129th country in which The Salvation Army has an officially recognised presence.

The country, located on the Atlantic coast of central Africa, has a population of just under two million people and the official language is French.

With a budget for the first three years of operation approved, and officers identified to lead the new work – Captains Alexis and Irma Zola, officers of the Congo (Brazzaville) Territory – the way is now clear for the Army's work to be further developed.

The Salvation Army's International Secretary for Africa, Commissioner Benjamin Mnyampi, and Zonal Secretary for Women's Ministries, Commissioner Grace Mnyampi, will preside over the official launch of the work in the country's capital city Libreville on 1 July.

Hurricane response continues in the Caribbean

THE 2017 ATLANTIC hurricane season was one of the worst in living memory. Major damage was recorded in Mexico and central America, and across the USA southern states, but perhaps the most significant devastation was seen on some of the Caribbean islands, including Turks and Caicos, Anguilla, Sint Maarten, Virgin Islands, Cuba, Dominican Republic, St Kitts and Nevis, and Bermuda.

The Salvation Army responded with numerous projects, providing immediate aid and putting in place livelihood recovery programs. The Army's International Emergency Services team, based in London, was also sent out.

More than six months later, the response continues, as the USA-based Salvation Army World Service Office (SAWSO) and Salvation Army offices in Canada, The Netherlands, Norway and the USA Eastern Territory work with local governments across the Caribbean.



^ Salvation Army personnel have been busy helping people rebuild their homes in the Caribbean after the devastating hurricane season of 2017.

Army uses Roma Day to call for inclusivity

TO MARK INTERNATIONAL Roma Day in April, The Salvation Army's European Union (EU) Affairs Office published a statement in response to the EU framework for National Roma Integration Strategies.

It calls on the EU to do more to improve living conditions for Roma people (sometimes known as travellers or gypsies), to increase inclusion and to address "institutionalised anti-gypsyism".

The statement explains that, motivated by its Christian faith to fight for justice, The Salvation Army "has a long tradition of work with Roma people, both in their home communities and as EU internal migrants, and effectively employs Roma in the structures of our social services and church ministries, serving therefore as a model of inclusion".

The Salvation Army provides practical support to Roma communities in a number



^ Captain Vitalie Chiriac delivers bread to a Roma settlement near Pezinok, Slovakia.

of locations across Europe, including Romania and Slovakia. A European Roma Mission Network, which includes both Roma and non-Roma members of the Army, has also been established by the Army to ensure a coordinated approach to its work with Roma in Europe.

Fatherhood program now offered behind bars in US

THE SALVATION ARMY IN CHICAGO, USA, is making an impact on inmates in a city jail by helping fathers build better relationships with their children and co-parents.

The Fatherhood in Action program was recently introduced to the Cook County Jail, the largest single-site jail in the US, dealing with issues related to building family relationships during and after release. The program is completely voluntary and open to most inmates.

Twice a week during an eight-week session, the men meet with their peer group and two facilitators to focus on responsible parenting, healthy relationships, financial education, and wellness.

Janet De La Torre, from the Cook County Sheriff's office says the program is making a significant difference in the lives of the inmates.

Enrolments

CABOOLTURE CORPS
QLD



MAJORS BRUCE AND HELEN ELLICOTT, Corps Officers, and Cadets Ashley and Rita Biermann, enrolled six senior soldiers – Joyce Gordon, Alex Long, Danny Mathews, Candice Raymond, Marcus Richardson, and Robert Thamm – and Kerry Steele recommitted to soldiership, on 18 March. The group is pictured with their supporters, corps officers and the cadets.

WODONGA CORPS
VIC



CAPTAIN CHRISTINE ABRAM, Corps Officer, enrolled Makayla Grace (left) and Simone Duncombe as senior soldiers on 18 March.

TOWNSVILLE FAITHWORKS
QLD



LIEUTENANT BRONWYN LITHGOW, Corps Officer, enrolled Amelia (Millie) Elliott as a junior soldier on Sunday 22 April. Pictured are (from left) Diana O’Sullivan (“Big Bud”) and her son Ryan, Ray Elliott (Junior Soldier Sergeant), Amelia, and Lieut Lithgow.

PARRAMATTA CORPS
NSW



MAJORS COLIN AND KATE YOUNG enrolled their daughter, Caitlin Young, and Jodie Morris, as senior soldiers on Sunday 13 May.

MAROUBRA CORPS
NSW



LIEUTENANTS JACQUELINE AND MATTHEW GLUYAS, Corps Officers (right), enrolled Sandra Scifleet (left) and Wen at the chapel service on 15 April.

NORTH BRISBANE CORPS
QLD



MAJOR DONNA TODD enrolled seven new junior soldiers on Sunday 6 May: Kyah Clay, Lexxie Desmond, Fiva Etuale, Kyndral Harvey, Jackson Holley, Lauren Johnson, and William Unicomb. They are pictured above with their prayer pals/parents and flag bearer David Head.

GAVIN PARKER



MAJOR GAVIN PARKER was promoted to glory from his home at Mountview House, Maldon Hospital, in Victoria on 2 May, aged 95. A service of celebration and thanksgiving for was held at Box Hill Salvation Army on 25 May.

Richard Gavin Parker was born in Solomontown, South Australia, and grew up on the family farm where he learnt the business of butchering and delivering meat to the Port Pirie township.

Gavin attended the Port Pirie Corps, where family connections extended back to its beginnings. He involved himself in its life and ministry and accepted Jesus into his heart at the age of 14.

Having received God’s call to full-time ministry, Gavin’s entry to The Salvation Army Training College in Melbourne was delayed while he undertook three years of military service, which included service with the Red Shield Defence Service.

He entered officership training with the Fearless session in 1945. His first appointment was to Warracknabeal Corps (Vic), before he married Lieutenant Jean Cottle in 1947.

Following marriage, they served together as corps officers at Yarraville, Portland, Ararat and Broadford and took up appointments as corps officers at Port Augusta, Glenelg, Whyalla and Thebarton. During this time, Graham and Jennifer were born. A further move to Western Australia took them to Midland Junction Corps, followed by Subiaco.

In 1964, Gavin and Jean were appointed as Divisional Youth Secretaries in Tasmania before returning to Victoria to corps appointments at Melbourne City Temple, Thornbury and Hawthorn.

An eight-year appointment as a training college staff member preceded

appointments as Divisional Chancellor in Eastern Victoria, Trade Secretary at Territorial Headquarters, Divisional Commander in Western Victoria and Assistant Field Secretary at Territorial Headquarters. Majors Gavin and Jean Parker retired on 1 June 1987.

In retirement, Gavin and Jean were actively involved in the Rosebud Corps. In later years, they relocated to Inala Senior Citizens Village. Jean was promoted to glory on 29 August 2008.

Gavin was known as a fine Bible teacher, a wonderful encourager and a man who showed genuine interest in people of all ages. He was a very proud of his four children, eight grandchildren and 16 great-grandchildren.

Our love, sympathy and prayers are with Wes and Val, David and Bev, Graham and Dianna, Jennifer and Judy, grandchildren, great-grandchildren, extended family and friends.

FRANCES MCPHERSON



FRANCES AMELIA MCPHERSON was promoted to glory from Barrington Lodge, Hobart, on 16 December 2017, aged

98. Captain Johnmark Snead conducted her Service of Thanksgiving on 21 December at Hobart Citadel, with Fran’s granddaughter, Major Sandra Maunder, giving a family tribute and a Bible message.

Born in Hobart, Fran was a teenager when she accepted an invitation from a neighbour to attend the Hobart Salvation Army, marking the beginning of her long and dedicated service to the corps.

While visiting corps friends, Fran met and later married bandsman Bramwell McPherson. They had three daughters – Carlene, Deirdre and Merveen – who all participated in many corps sections and activities. The young family became a

familiar sight in their neighbourhood as they made their way each Sunday to church.

Fran supported the corps in many capacities and was always busy knitting, sewing, crocheting and baking for social events and fundraisers. Her flower arrangements were outstanding, and she was often asked to provide flowers for weddings and official corps and divisional events, as well as the annual Flower Show at St David’s Anglican Cathedral.

Caring and cheerful, Fran had a spontaneous and welcoming smile. She showed love and compassion, and was interested in and always willing to come alongside folk who were ill or in need.

She resolved to visit corps folk and people on the fringe who were ill, lonely, or in difficulty, to share God’s word. She visited their homes or care facilities, always carrying a small gift until she became unable to travel. As well as visiting people, Fran maintained a substantial mail and telephone ministry well into her 98th year.

Fran was also a solid support for her husband, especially when he was appointed as Divisional Envoy in the Tasmania Division. She was a prayer warrior, and her well-used Bible was always at hand. She was never ashamed to share her faith, and her valuable contribution to the Hobart Corps was considerable.

It was evident that Fran’s motivation was a deep love for the Lord; her service as a Salvationist was of the highest order and she served her Master faithfully in honour and humility.

Fran was much loved, and adored by Carlene and Brian Maunder, Deirdre and John Payne, and their families, Merveen McPherson, and Fran’s brother Henry Chiffey and her extended family.

She is sadly missed but remembered always with great love and affection as a soldier of Christ.

WORDS

DANIEL BETTERIDGE



Going into a communal-living rehabilitation was the hardest experience of my life. I was in there thinking, “How did I get to this? How did I end up here? Twenty years ago, this was not where I thought my life would end up.”

Circumstances culminated to a point where I realised the hopelessness of my condition and the help that I needed was not to be found within me; it had to come from a power greater than myself, which is my God. That was about when I reached my lowest point. What I learned was that it’s possible to have faith, but keep God out of your life at the same time. That’s exactly what I had been doing.

I prayed for the first time in a long time and I asked God for help. I gave my life to Jesus and basically said, “I can’t do this on my own, by myself. I need you.”

From there it was a truly amazing experience. I felt like a weight lifted. For the first time in my life, I felt hope. For a hopeless alcoholic, a hopeless drunk, to experience hope, it’s just amazing.

Now, I’ve been given a new life. It’s not the old life “polished up”; it’s a brand-new life. My perspective, my thinking, everything is being restored. I’m now married, have two beautiful children, and I’m working for The Salvation Army in roles where I’m helping people. I’m part of something that’s bigger than me. I’m

Daniel is part of the team that helps out at William Booth House Hope Chapel dinner in Sydney.

also a part of something where I’m in contact with people who have the same problem as me, so wherever I am able I can share my experience of strength and hope with others.

I’ve had talks with my parents and they’ve said things like, “You know, I’ve been praying for you for so long”, or just friends and family that have mentioned that. I don’t doubt the power of prayer anymore. My wife recently found an old journal that contained some prayers that she had prayed for me years ago. They’ve all come true.

I cannot thank my wife enough. I put her through hell and yet she never gave up on me. Her faith, in turn, helped me to understand love, which, in turn, helped me to understand how much love Jesus has for me. I believe God placed in my life the perfect wife for me.

There have been so many miracles in my journey. People think of miracles as being all “thunder and lightning” and big things like that, but I think miracles happen every day, you’ve just got to see them. ●

**As told to Lauren Martin*

I am an answer to prayer!

“For the first time in my life, I felt hope. For a hopeless alcoholic, a hopeless drunk, to experience hope, it’s just amazing.”

I SPENT MOST OF MY ADULT LIFE struggling with alcoholism, knowing I had a problem but was unable to fix it. Years after God saved me through The Salvation Army’s Bridge Program, I realised my new life is an answer to the countless prayers of those who loved me.

I didn’t know I was an alcoholic and always thought it was more about willpower. For years I had tried things to fix myself. I’d been to doctors and psychologists and counsellors and tried medication. I also tried hypnotherapy. When they all didn’t work I hit rock bottom.

About people

APPOINTMENTS

Effective 30 April

Major Suzanne **Winterburn**, Assistant to the National Secretary for Communications (special projects, pro-tem).

Effective 4 May

Major Janette **Philp**, National Family Tracing Coordinator (pro-tem).

Effective 16 April

Captain Alison **MacDonald**, Project Support Officer, Office of the National Secretary for Mission (pro- em); Captain Gareth **MacDonald**, Project Support Officer, Office of the National Secretary for Mission (pro-tem).

Effective 7 May

Major Cathy **Elkington**, Training Officer, School for Officer Training, Eva Burrows College.

RETIREMENT

Effective 1 May

Major Graham **Stanley**; Major Kathleen **Stanley**.

PROMOTED TO GLORY

Commissioner Ross **Kendrew** on 1 May; Major Gavin Parker on 2 May.

BEREAVEMENT

Major Karen **Elkington**, of her father, Don Simpson, on 10 April; Lieut-Colonel Donna **Evans**, of her mother, Trixie Hutchinson, on 14 April; Major Paul **Winter**, of his brother, Leonard Winter, on 17 April.

GRADUATION OF EVA BURROWS COLLEGE STUDENTS 2018

Diploma of Christian Studies

Katherine **Harlum**; Glen **Mortimer**; Natalie **Sheehan**; Doricah **Tulombolombo**; Beverly **Upton**; Gaina **Vali**; Melinda **Vohland**; Envoy Andrea **Wayman**; Envoy Daniel **Wayman**; Margaret **Ziebell**.

Associate Degree of Christian Thought & Practice

Julian **Clark**; Captain Steven **Dorman**; Captain Philip **Farthing**; Captain Rachael **Farthing**; Lieut Stewart **Hartley**; Lieut Erin **Horton**; Jon **Mayne**; Major Heather **McKeown**; Lieut Lloyd **Stanimirovic**.

Bachelor of Ministry

Captain Jenny **Hall**; Lieut Lauren **Kirkham**; Lieut Christopher **Marsh**; Lieut Melissa **Marsh**; Lieut Taryn **Singer**; Aux.-Lieut Daniel **Smith**; Lieut Christopher **Sutton**.

Bachelor Of Theology

Captain Kylie **Herring**; Captain Nathan **Hodges**; Captain Leisa **Humbley**; Lieut Junyan **Li**; Lieut Alexis **Mapleback**; Lieut Bradley **McIver**; Lieut Nicole **Park**; Captain Debra **Parsons**; Captain Rodney **Parsons**; Bryce **Steep**; Lieut Jodie-Maree **Sutcliffe**; Lieut Matthew **Sutcliffe**; Lieut Mark **Townsend**; Lieut Bradley **Whittle**; Captain Ji Sook **Wunderlich**.

Graduate Certificate in Arts

Lieut Zak **Churchill**; Major Janet **Siddens**; Major Nicole Viles; Stefan **Wagner**.

Doctor of Ministry

Major Christine **Unicomb**.

Advanced Diploma in Theology & Ministry

Lieut Dit Kay Nguot **Chokeun**; Lieut Gavin **Jones**; Lieut Peter **Stamp**.

Graduate Diploma in Theology & Diploma in Theology

Lieut Chelsea **Wilson**.

**All graduations for courses studied through either the University of Divinity or the Sydney College of Divinity*

Engagement calendar

COMMISSIONERS FLOYD AND TRACEY TIDD

(NATIONAL LEADERS)

Melbourne Mon 4 June-Tue 5 June – Officers’ Fellowship, THQ Blackburn and Glen Waverley.
Collaroy Fri 8 June-Mon 11 June – National Officers’ Kids’ Camp.
Sydney Thurs 28 June – EBC Spiritual Day, Eva Burrows College, Bexley North campus.
Melbourne Fri 29 June – EBC Spiritual Day, Eva Burrows College, Ringwood campus.
Gold Coast Sat 30 June – Hope and a Future program.

COLONELS MARK (NATIONAL CHIEF SECRETARY) AND

JULIE CAMPBELL (NSWM/GENDER EQUITY ADVOCATE)

Castlemaine (Vic.) Sat 2 June-Sun 3 June – Castlemaine Corps.
Furlough Mon 18 Jun-Mon 2 July.



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