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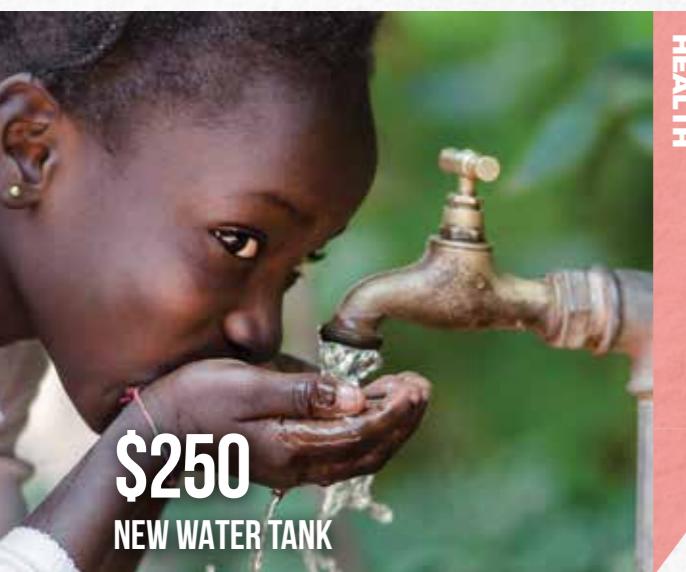


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HEALTH TRAINING
FOR NEW MOTHERS

Treatment of people with disabilities a blight on the Church.

SCOTT SIMPSON | MANAGING EDITOR

DURING CONVERSATION over dinner with friends recently, we got to talking about the Church and its struggle to embrace people with disabilities. One of the couples at the table, Greg and Kate*, are raising two children with special needs.

Our friends revealed how they have recently started attending a church that is more than an hour's drive away. They go once a month; on other Sundays they now hold a little 'church' service for their young family in their home. Part of the reason for this decision is that within their local community, they have been unable to find a church that caters for their family, particularly in its worship structure. They've struggled to find a place where they felt they belonged.

The Church is by no means unique in its inability to embrace people with impairments. The tragic reality is that our culture, despite government efforts to reduce discrimination and foster inclusion, is not particularly welcoming to those with disabilities. My friend Greg, who I referred to at the start of this article, has actually authored several essays on the subject of disability and the Church. In one of these essays, he wrote:

"Sadly, the Western Church is yet to become the type of hospitable community for people with disabilities that one might expect given the example provided by Jesus."

"In Australia, less than five per cent of churches are deliberate about including people with disabilities. In the United States, 71 per cent of congregations recently reported they were generally aware of the barriers the disabled faced in participating in church life, yet 69 per cent also indicated they 'had not yet started or were only getting started at transforming their community into a place where children and adults with disabilities are welcomed, fully included, and treated with respect'."

"In the United Kingdom, unhelpful stereotyping of the disabled is said to be common in the Church, and only two per cent of the clergy has a disability of any form whereas more than 16 per cent of the population is reported as having some form of disability."

These statistics that Greg quotes don't lie; it seems very little has been done to rid the Church of the architectural, attitudinal and communication barriers that have prevented people with disabilities from participating in it.

In this issue of *others*, in a fascinating article by Vaughan Olliffe, we are reminded again that we, as the Church, if we truly believe that *all* people are made in the image of God, need to do a better job in embracing people with disabilities. Vaughan, who works for The Salvation Army, is well qualified to comment on this subject, having completed a major project exploring disability and the image of God as part of his Bachelor of Divinity at Moore Theological College in Sydney.

The truth is, for the Church to be whole *all* must be invited in and genuinely welcomed. There can be no separate church for persons with disabilities. As my friend Greg says, it is only when people with impairments are present in the Church that it truly becomes the gathered body of Christ. ■

*Not their real names

Scott Simpson is the Managing Editor of *others*



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Luke Geary, who this month leaves Salvos Legal, the organisation he established more than a decade ago, will be remembered as one of the more prominent figures in Salvation Army history.



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The website homepage features a large image of a heart-shaped waffle, with the headline "Seeking after God's heart". A sidebar on the right lists "TOP STORIES" including "2022 A Mission Australia is Ready To", "Our hearts to make sure our love for God", "In the chapter's hands, Australia", and "Hope for tomorrow: when after 10 years of different services".

An integral part of our DNA.

The Salvation Army an organisation defined by transformation

WORDS | COMMISSIONER FLOYD TIDD

A “BIG, HAIRY, AUDACIOUS GOAL”, or “BHAG”, is terminology used in business planning for setting targets that are so large, it will take the might of all an organisation’s efforts to achieve it. For The Salvation Army in Australia, to transform Australia one life at a time is one of our BHAGs. We commit all of our efforts to this one aspect of our vision as we know that it only takes one life to start a movement that changes the world. It takes one life to spark an idea that will impact millions of lives. It takes one life to bring new life to another.

Since 1865, The Salvation Army’s global presence has been defined by transformation. It is an integral part of our DNA as a movement. We believe every person deserves the opportunity to live to their full potential. All Army expressions of faith and social justice are aligned to transforming lives: meeting the “whole” needs of individuals – physical, mental, moral and spiritual. We believe that no one should go hungry, struggle to find a job or be forced to sleep on the streets. Through journeying with millions of Australians over the past 130 years with the love of Jesus every day, we know that not only individuals will be transformed, but whole communities will come alive and prosper.

This must also be true for our movement. Through the leading and empowerment of the Holy Spirit to bring transformation towards unity in The Salvation Army in Australia, I have no doubt it will make us stronger and richer. In Paul’s letter to the Romans, he says, “Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect”. Here, Paul is challenging us to be true to God’s voice and trust his vision. And, too, if we renew our mind we have the opportunity to transform more than just ourselves.

The Army is transforming in many ways at present. The way we work: seeking to focus on integrated, local mission delivery through the introduction of the Area Officer model; the way we are structured: working from a national leadership team approach with centrally coordinated support services; and the way we unite under one vision: maintaining our ceaseless desire to transform Australia one life at a time. My fellow Salvos, transformation is not easy and is indeed a journey, but in the words of one of our founders, Catherine Booth, “there is no improving the future without disturbing the present”.

If we are to transform Australia one life at a time in the decades to come, we must heed the call of God to become a transformed movement. We are committed to improving the future. We must be prepared to have our present disturbed.

In this unprecedented moment in time to transform our movement in this nation, we must not forget the privileged position of being partners with God in his work of transforming lives with the love of Jesus. One life transformed is one life that God will use to expand and grow his kingdom. And friends, it only takes one life for God to transform communities, nations and our world.

I fervently believe that by the renewing of our minds to God’s will, The Salvation Army in Australia will be the transformed movement God has in mind to use to transform the lives of millions more. ■

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



New Zealand, Fiji and Tonga Territory.

How well do you know The Salvation Army world? This month, in this regular feature, we give an overview of the New Zealand, Fiji and Tonga Territory.

On 1 April 1883, Captain George Pollard and Lieutenant Edward Wright commenced Salvation Army activities in the New Zealand South Island coastal city of Dunedin. Social work began in 1884 with a home for ex-prisoners. In Fiji, the Army's work was officially started on 14 November 1973 by Captain Brian and Mrs Beverley McStay, and in Tonga on 9 January 1986 by Captain Tifare and Mrs Rebecca Inia.

Salvationists in the countries that make up the territory – New Zealand, Fiji and Tonga – see themselves as “the Army that brings life” – the literal translation of “The Salvation Army” in Māori. “The Salvation Army” in Māori is Te Ope Whakaora.

The gospel is preached throughout the territory in many different languages, including English, Fijian, Hindi, Korean, Māori, Rotuman, Samoan and Tongan.

The territory's three-year mission plan, that began this year, focuses on spiritual renewal, and corps and social services working together to meet the needs of the whole person. Over the next three years, Salvationists will be challenged to better connect with the many thousands of people who come through the Army's doors each year.

A separate strategic plan was launched to strengthen bicultural engagement with Māori in New Zealand. The plan aims to

nurture a stronger sense of partnership, develop more effective social and evangelistic ministries, and provide a clearer sense of belonging for all Māori connected with The Salvation Army.

New Zealand

A new discipleship course for Māori by Māori is helping indigenous New Zealanders marry faith and culture in a way that puts God first, without needing to give up cultural identity.

Affordable housing is at a premium in New Zealand. The Salvation Army is strengthening its housing stock for those aged over 55, as well as for people needing emergency and transitional housing.

Work with released prisoners has doubled in size. The New Zealand Government contracts the Army to help ex-prisoners integrate back into society and live crime-free.

A loans scheme gives those on low incomes a better alternative to high-interest lenders and builds financial literacy skills. After a successful pilot in two locations, the scheme expanded to 14 new sites around New Zealand in 2017.

Salvation Army leaders are championing an innovative and relevant Salvation Army. Examples of such innovation include a youth CD, an online food bank, a fair trade enterprise, and an officer

recruitment campaign.

The CD by young Salvationists, called *Bearers*, has given fresh impetus to young Army songwriters and musicians.

A passion for fair trade saw the Army relaunch the Hamodava brand, inspired by Herbert Booth's vision in 1897 to sell tea from Ceylon (now Sri Lanka), benefiting growers and funding the Army's work. Profits from Hamodava coffee and hot chocolate support the Army's social services.

The “I'm Saying Yes” campaign invites people to explore officership. It features video of officers talking about the fulfillment of sharing God's message of hope and empowering people to live out their God-given destinies.

New Zealand's first online foodbank – run in partnership with a major supermarket chain and web developer – continues to expand. As well as providing basic food necessities, shoppers donated women's sanitary products as part of a Salvation Army campaign to support women on low incomes.

New Zealand's first online foodbank is expanding again to meet growing demand after reaching more than \$250,000 in donations. The Foodbank Project is designed as an online shop, with people going to the website foodbank.org.nz to buy items needed by foodbanks. Countdown

5403 SENIOR SOLDIERS

TWENTY FIVE OUTPOSTS

823 Junior soldiers

69 Institutions



NZ



FJ

564 Officers

Active 298
retired 266

TWENTY TWO CADETS

92 Corps

2174 EMPLOYEES

1445 ADHERENTS



TONGA

supermarket then delivers the items to 11 Salvation Army foodbanks or Community Ministry hubs around the country.

Over its two years of operation, The Foodbank Project has attracted more than 4000 donors from New Zealand and overseas.

Altogether, 91,000 items ranging from baked beans to fresh vegetables, fly spray and cleaning products have been donated by shoppers. Donors have also used the store to back Salvation Army campaigns, with people donating over 13,000 sanitary items worth \$47,000 in the past 10 months as part of the Army's campaign to support women who cannot afford them.

Fiji

In Fiji, Family Care Centres provide safety for women and children fleeing domestic violence, with an emerging need to house trafficked women. Education and training is a focus, including sewing programs and kindergartens. In-service training is equipping Salvationists to work in a rapidly changing society.

In early 2016, The Salvation Army opened its first addiction treatment centre in Fiji, where alcohol and drug abuse has dramatically increased. The Army's expertise in this field is already highly valued in Tonga.

Tonga

Tonga celebrated 30 years of Salvation Army work in the region in July 2016. World leaders of The Salvation Army, General André Cox and Commissioner Silvia Cox, were special guests for the anniversary. The General enrolled 30 junior and 30 senior soldiers, with the number of senior soldiers reaching over 200 for the first time.

After-school programs are addressing the needs of many children home alone after school while parents work. A growing area of need is families where the husband has moved overseas for work. ■



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Ready for the light.

The better country that awaits

WORDS | CATRIONA MURRAY

SOMETIMES IN THIS WORLD, I think we receive tiny glimpses into heaven. Just like the briefest ray of sun might touch you and warm you on an otherwise gloomy day, these are precious moments which can keep us going through many difficulties.

Today, I heard news that confuses me, because I hardly know how to feel about it. One of the loveliest ladies I have ever met died last night. She has gone to be with her Lord; she is free of pain and worry, free of missing her husband, free even of old age. For all those reasons, I rejoice on her behalf. Her burden has been laid down and she can rest in the arms of her Saviour.

But heaven's gain is most decidedly our loss. We are only human, and we will miss her from our midst. Her family who loved her so much and cared for her so well have now to find their way from here onwards without her wisdom, her kindness and her strength. The particular beauty of this situation, however, is that she herself equipped them very well to deal with the temporary separation that must be theirs.

She had helped all her children come to know her Saviour as their own and to know him better still at times through her

own lovely witness. Lately, knowing that her time with them was growing short, she could rest on the knowledge that the same Comforter who had been with her would also be with her loved ones.

Much as they cared for her, they are in infinitely better hands. He has entered into their grief and, better still, he knows its purpose. It is the ultimate comfort for every Christian at times like these. I can testify to his steadfastness myself, and it never wavers or dims.

The last time I spoke to Rachel, the lady in question, was a week ago. I had a feeling, as I drove home, that I would not see her again in this world. She always seemed to me to be a little too good for it anyway. Not, I must add, in any kind of lofty, impossibly pious way. It was just impossible – even for me – to be a bad person in her company, or to believe that there was much badness in anyone else.

I have never known anyone to be so much in love with people. But that was because she walked so closely with her Lord.

She was a very wise and seasoned Christian, and I regret not talking more with her. I could have learned such a lot. But we shared many lovely moments and even the last time I saw her we had such a laugh.

Near the start of her battle with cancer, I spent a couple of hours in her company. It was an enriching experience just to be with her. She did not wallow in self-pity, nor speak much about the illness at all. It was typical of her that her main concern was for everyone else, and that she maintained an interest in others right up until the end. I have never known anyone to be so much in love with people. But

that was because she walked so closely with her Lord.

We have been aware for some time that this moment of parting was swiftly approaching. Visitors came to, and went from, her home just as they always have, but there was something extra, something different this time.

On a Sunday night not long before she died, I was privileged to share a time of worship with her and a small group of others in her home. She looked serenely beautiful as she bravely pointed out the verses of psalm that she wished us to sing. And the singing was ... well, out of this world. There were only six of us in that room, but the sound produced was immense in every sense. It seemed as though we were accompanying her down to the water's edge, and were afforded a glimpse of what awaits in that haven we all desire to see.

Ever since I heard that she had taken her leave of us for now, I have been thinking of these words, penned by Calum and Rory MacDonald:

Long ago she knew someone who told her

All the things she'd done in life

Now she's waiting in the morning fields

Ready for the light

We grieve, not as those who have no hope, but as those who have watched a loved one go on home without us. As natural human beings, we miss them from our lives; as believers, our grief is more like cianalas for that better country that awaits us all. ■

Catriona Murray blogs at posttenebrasluxweb.com



WORTH QUOTING.

"Let God's promises shine on your problems."
- Corrie ten Boom

Counterproductive calling.

Refocusing our mindset

WORDS | DAVID WOODBURY

OVER RECENT YEARS, I've become concerned about what I see as the *churchification* of The Salvation Army. That is, the push to make us like other churches. The utilisation of the word "church" on Salvation Army buildings, stationery and literature I believe is counterproductive to our mission and calling.

For many years, Salvation Army centres were designated as "corps". It's terminology that is little understood in today's world and the need for a more relevant definition is desirable. However, the term "church" is highly questionable in a Salvation Army setting. While I understand the philosophy behind its use, to designate our presence as part of the global Christian community, the reality is that many non-Christian people, at least in Western culture, have a negative attitude towards the church. These are the people we seek to reach, so why do we use terminology which engenders a negative response?

Among the ecclesiastical community we have, at times, suffered from an inferiority complex because we were not, in the eyes of others, a church. However, because of that very issue we often found ourselves far more accepted and relational to the non-church sector of the community. This poses the question: in our rush to be seen as a legitimate church have we surrendered that distinctness that made us so esteemed and effective?

I suspect that this issue may well have exercised the mind of the late General Eva Burrows, who said: "The Founder [William Booth] marched us out of the church and into the world – and I am not planning to march us back." While we are certainly part of the universal Christian church, we are a unique part. If we insist on using the "church" terminology we may well fade into oblivion as just one of the many denominations in what is now, in Western culture, a highly competitive member market. Whether or not we can survive in such a setting is highly questionable.

... many non-Christian people, at least in Western culture, have a negative attitude toward the church. These are the people we seek to reach, so why do we use terminology which engenders a negative response?

In his book, *The Authoritative Life of General William Booth*, George Scott Railton records the words of the Army's founder: "Some of the evangelists whom I had engaged to assist me rose up and wanted to convert our Mission into a regular Church ... so I called them together, and addressing them said, 'My comrades, the formation of another Church is not my aim. There are plenty of Churches. I want to make an Army. Those among you who are willing to help me to realise my purpose can stay with me. Those who do not must separate from me, and I will help them to find situations elsewhere'."

Various dictionaries all lead with the same definition of the word "church": "A building for public, especially Christian, worship." While we acknowledge that the theological meaning is much different, the reality is that the dictionary definition reflects public perception. To many non-Christians the word "church" de-

notes a building, something that is static and in many ways cloistered.

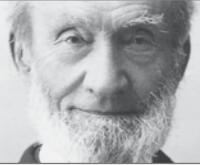
In comparison, the terminology "mission" brings to mind an image that is active, mobile and purpose driven. Most dictionaries speak of: "The vocation or calling of a religious organisation, especially a Christian one, to go out into the world and spread its faith" (*Oxford Dictionaries*). Missions tend to have a sharper focus on their reason for existence; they instinctively know what they need to achieve and have the vision and adaptability to realise their goals. Since they possess a clear focus they are not easily sidetracked or distracted by other issues, even though such issues may be quite worthy.

The Christian Mission, out of which The Salvation Army evolved, had a clear concept of the role of its centres and simply designated them, "mission stations". Perhaps this is a more relevant designation that clearly depicts the role and mission to which the Army is called. As an organisation we were missional in our mindset and terminology.

It may well be that in adopting the terminology "church" we have infused into our members a church mindset rather than that of a Holy Spirit-fired mission. If you tell members they are a *church*, that will become their mindset. If you tell them they are a *mission*, you will get an entirely different response.

The bottom line is: are we a church or a mission? Perhaps some robust discussion is needed to come up with terminology which more aptly describes the Army's mission and refocuses our mindset. ■

Major David Woodbury is a retired officer and former editor of Salvation Army publications.



WORTH QUOTING.

"The only way to learn strong faith is to endure great trials."
- George Müller

Keeping relationships ...

... in an 'unfriending' world

WORDS | JOHN STACKHOUSE

PERHAPS YOU CAN HELP me with this. I'm trying to decide whether to find a new mechanic for my car. The problem with my current mechanic is not, I should say, mechanical. He seems to be able to figure out quickly what's wrong with my car. He fixes it properly. And he charges a fair price.

But what about this? I noticed a calendar on the wall of his shop the last time I was in, and I was shocked to see that it is from the Pepsi-Cola company. Well, I used to drink Pepsi, sure. All of us make mistakes when we're young. But I've drunk nothing but fine Coca-Cola products ever since I got married. When you're an adult, you make adult choices.

So should I cut this guy loose and find a more dependable mechanic?

You've raised one eyebrow. Okay, then, how about this other decision I have to make? The pastor of the church I've been attending seems like a good guy. His sermons are wise and funny in appropriate measure. His theology seems orthodox and sincere. He gave very good counsel to one of our kids in a difficult time. And his wife and children seem like pretty nice people, too. But here's the thing: He likes baseball. I mean, he's a nut about it. I know better. Maybe once or twice a game, baseball offers an interesting few

moments of actual sport. But to go crazy over it seems to me to be, in a word, crazy. So should I switch churches?

Perhaps you don't yet see the force of these ethical and relational quandaries. Yet all over our society, people are "unfriending" and "blocking" and otherwise virtually killing off other people because, while they otherwise like and respect them, those people support a different political party, or hold different views about global climate change, or are on the wrong side of immigration policy, or are more/less tolerant of one or another LGBTQ+ issue than they ought to be.

Now, I've unfriended and blocked a few people myself, but only because they persisted in acting in unfriendly ways. Not because of their actual views. Yet we are retreating more and more into fellowships not just of the like-minded, but of the identically minded.

Wisdom tells us that real people in the real world come in varied forms, with variegated views. People do not, in other words, nicely align themselves on one side or the other of a Great Binary: Yes/No, Good/Bad, In/Out, Friend/Enemy.

I might think a little less of you if I find out that you drink Pepsi or love baseball. I might respect you enough to inquire as to why someone I like actually prefers those detestable things. I may not be convinced by your response. But our relationship can continue, can't it?

I have friends who are quite brilliant biblical scholars whose writings I admire. But I have found out via Facebook posts that they hold what I think are truly regrettable political views, supporting politicians I find positively loathsome. My friends aren't blind to those politicians' shortcomings, but they feel that the best choice they can make in a difficult political situation is to support people I cannot.

So what? So now I have to write them off, unfriend them, and no longer recommend their books?

The Bible presents even its heroes as having serious flaws: Abraham and Sarah, Moses and Miriam, David, Solomon, Peter, Paul – even Mary. Only a few (Daniel comes to mind, and possibly Joseph, depending how you read his story) escape portraits that include, as Cromwell put it, warts and all. (Jesus, of course, is The Exception.)

I find great comfort in this, for I myself am warty indeed. But I also find a challenge here, too. It is unpleasant to find unpleasant opinions and traits in people one heretofore has found admirable and likeable. And if the subject of disagreement is sufficiently painful, it is tempting to reduce the pain by shutting out the source of it: that person and his or her infuriating opinions.

But that isn't love. The apostle Paul reminds us that "love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things" (1 Corinthians 13:4-7).

There is nothing sentimental about that view of love. Quite the contrary: it is realistic about the faults we invariably will find in the beloved, and tells us quite practically what to do about them.

So I suppose I'll keep going to that church and to that garage. And I'll keep us connected on Facebook as friends ... ■

John Stackhouse is Professor of Religious Studies at Crandall University in New Brunswick, Canada.



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Transformation, one life at a time.

WORDS | BEN WARD

*"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

OUR VISION IS igniting across our nation. As you read this, thousands of Salvos located all across Australia are preparing to attend their local "Living Our Vision" event where they will be wrestling with some of the hard questions, and learning about the important role that each Salvo plays, as we, a national movement, prepare to mobilise and live our Vision.

We're nearing the end of our five-part series on the National Vision Statement. So, it is fitting that as we embrace this Vision – our Vision – we take a deeper look into the fourth line of our statement; *to transform Australia, one life at a time*. The Oxford Dictionary defines transformation as "a marked change in form, nature, or appearance, a process by which one figure, expression, or function is converted into another".

Since our humble beginnings in 1865 in London, we have pioneered, persevered, innovated, lived and died to transform lives with the love of Jesus. Today, over 150 years on, we are a growing international movement working in 128 countries worldwide. Transformation is at the core of who we are as Salvationists, and it is at this core that transformation begins.

Looking back, our rich history reminds us that we are a people who know that in order to transform the lives of others, we must first transform ourselves. This self-transformation is a constant thread through all our years of growth and service as a movement that exists to share the love of Jesus.

In the late 1800s, female officers became "slum sisters", moving into the slum districts to live alongside and serve the poor. During World War One, we found new ways to care for those fighting on the front lines as well as those back home. When Nazi Germany was expanding and restricting the activities of Salvationists in occupied countries, we found ways to keep our mission critical communications flowing by opening channels through neutral Sweden.

Through transforming ourselves and our mission expressions, we have been instrumental in changing laws, improving standards for workers, and creating pathways to freedom from poverty, slavery and trafficking, all to bring transformation to the lives of those around us, one life at a time, with the love of Jesus.

Now, looking forward, as we mobilise across our nation and begin to embrace the challenges before us, as we wrestle with the hard questions and reconcile the changing landscape around us, our Vision calls us to once again transform ourselves so that we might see Australia transformed, one life at a time.

"Anyone who belongs to Christ is a new person. The past is forgotten, and everything is new" 2 Corinthians 5:17 (CEV).■

Ben Ward is the Communications Manager for the Australia One Program Office

PRAAYER POINTS

- Pray that we will be a people who not only speak the truth of the gospel, but also live the truth of the gospel. Living out the Great Commission, going into all corners of Australia making disciples.
- Pray that our corps and centres would be places where people feel welcome and accepted. Pray for an outpouring of the Holy Spirit upon all Salvationists, bringing a fresh passion to be mobilised for mission.
- Pray for family and friends who have drifted away from God believing for their return. Pray for revival in our nation, claiming Australia for Jesus!

In coming months you will receive an invitation to a 'Living Our Vision' event. This event will be one of many held across Australia, in each expression of The Salvation Army as we prepare to mobilise our National Vision.

In each Living Our Vision event we'll be exploring the National Vision Statement by asking 'why we should bother' with a new Vision, learning about our Vision for Australia, brainstorming ways we can live our Vision wherever we are, and taking action.



Living OUR VISION



Join in this special event as we mobilise across our National Movement to live our Vision locally!

The Living Our Vision event is an exciting opportunity for you to learn all about our National Vision, and what you can do to be a part of it.

As we begin to mobilise, you can prepare for your local Living Our Vision event by thinking about the different ways that you can get involved, and the role you could play in shaping the future of The Salvation Army in Australia.

Longing to belong.

Challenging the Church to better embrace people with disabilities

WORDS | VAUGHAN OLLIFFE

“Your results are like the equivalent of winning the gold medal.” These were the words of the genetic counsellor to my wife and I following our 12-week ultrasound.

She meant that it was highly unlikely that our child would be born with Down syndrome or other related genetic disorders. I wondered if she was aware of the implication of her words: that to have a “normal” baby was to “win gold” while having a child with a disability was to lose the race.

As the days passed, that implication stayed with me. For while it was easy to speak of how we believe all people are “equal”, the question that kept coming back to me was whether those words or beliefs were seen in my life. And not just in my life but that of our churches, both in terms of theology and practice.

We assume that our theology naturally leads us to embrace all people but it is less clear that we have a view of humanity that truly does that. Disability theologian Deborah Creamer argues that people with disabilities are often seen, within the Christian community, as symbols of sin, images of saintliness, signs of God’s limited power or capriciousness or personifications of suffering.¹ Her point: in being

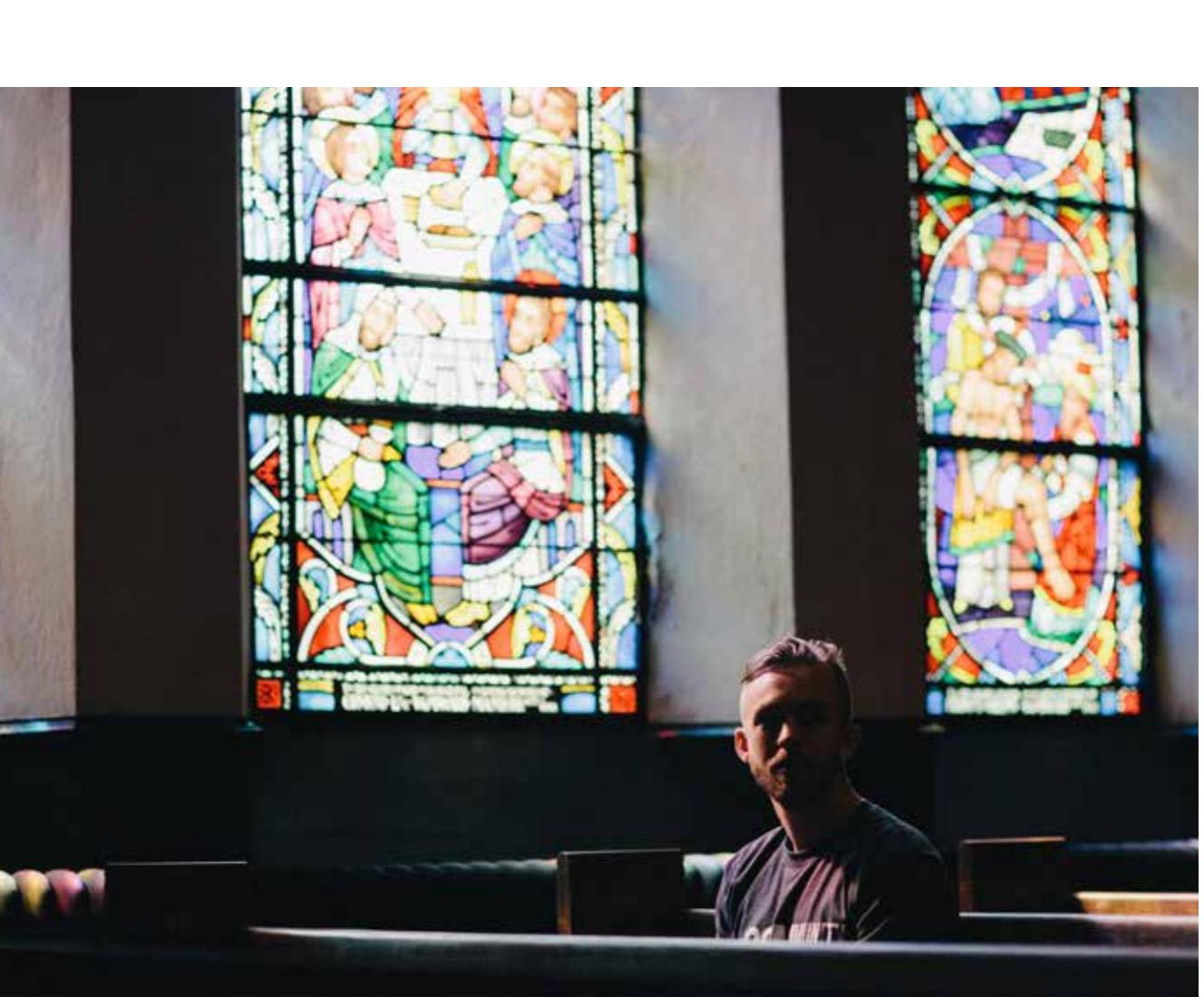
seen exclusively in terms of their disability, they are “othered” rather than recognised as fully human like the rest of us “normal” people.

In objectifying and othering people with disabilities in this way, we follow the lead of our culture, which glorifies a certain type of body. Impairment is regarded as a challenge to overcome or a burden to be borne. What is seen is the condition rather than the person.

IMAGE OF GOD

Christians seek to provide a challenge to this attitude by turning to the “image of God” to secure dignity for all people. And yet, understandings of the “image of God” routinely exclude people with disabilities. For example, ethics professor Hans Reinders suggests that Augustine’s linking the image of God to the intellect can justify the creation of different classes of people depending on their intellectual capacities.²

Yet image-of-God theology should shape our understanding of what it is to be human. In Genesis 1:26-28, God creates humanity, both male and female, in his image. The image is not given to one particular individual or one sex. Nor are there



any conditions set for someone to have the image. The image of God is the gracious gift of God to humanity. To be human is to be made in the image of God. This is something that all people share in.

While Augustine has been criticised by disability theologians, he makes the point that all children of Adam and Eve are truly human. There is an equality among us all as we are all persons created by God. God has called each one of us into being. No one person has more of the image than another.

Each human, therefore, is a unique person who is equally worthy of dignity and respect. We do not need to work out what characteristics someone might have to grant the image. Instead, knowing that they have the image, we should reach out with love towards them to discover what it is that makes this person unique. In doing this we should remember that while we write and speak of disability as an overarching condition, the reality is that there is no

single experience of disability. To view someone as their disability, therefore, is to fail to see them as a unique person first.

The other part of the creation story is that humanity is given the image corporately. We bear it together. And in Genesis 2 we learn that the man is not complete by himself. People are made for relationship. We discover who we are through relationship with God and with one another. This is a need shared equally by people with disabilities.

INCLUSION VERSUS BELONGING

So why do we struggle to rightly welcome people with disabilities? Theologian Thomas Reynolds suggests it is because disability forces us to confront our own fragility and contingency.³ And in a world that celebrates youth, health and beauty we are uncomfortable with difference. Yet we are all vulnerable creatures who have been given God’s image and called to witness to all people. To fail to ▶

properly include people with disabilities in that is to place them on the outside.

So if our practice rightly reflects our theology, then it must affect the way that our churches gather together. We do not want our churches to merely *include* people with disabilities, we want them to be places where people with disabilities feel they *belong*. Theologian John Swinton notes the following differences between inclusion and belonging. Inclusion makes sure there is a ramp for people with disabilities to come into a room. Belonging means that there is love and acceptance waiting as the person with a disability enters the room. While inclusion can be a way of making sure things remain the same, belonging welcomes difference. When someone belongs, they know that they are wanted.

Take Stephen, Swinton's friend with Down syndrome, for example. His love for Jesus would lead him to shout out "Jesus" during church services. Stephen was moving to another home and Swinton went to help him find a church in the area where he could enjoy fellowship. During the service of a church they visited, Stephen yelled out "Jesus" several times. A church member eventually came down and suggested to Swinton that perhaps Stephen would be better off leaving or joining the Sunday School so that people could "worship in peace".

Inclusion makes sure there is a ramp for people with disabilities to come into a room. Belonging means that there is love and acceptance waiting as the person with a disability enters the room.

This type of attitude places a greater emphasis on "the way we worship around here" than on loving those made in the image of God and welcoming them and their ways of worship. Welcoming people with disabilities will not always be easy, but we must not reject them because it is more comfortable for us.

FORGING RELATIONSHIPS

To welcome people with disabilities means that we regard them as we would any other member of the congregation. We should recognise that they are sinful just as we are and that they are saved through Christ just as any other member of the Church. This means that we should also seek to find the ways in which they can serve the body. If we only ever have certain people up the front it tells those who come in

our doors the type of people we value.

This is of prime importance given our tendency to be drawn to people just like us. Our churches should not simply be reflections of certain small groups of people. Swinton points out that the reality of life is that we become persons-in-relation with other people who are similar to us. But in the Church we have the opportunity to forge relationships with people who are significantly different from us. In relationship with people with disabilities, we recognise difference and celebrate that people with disabilities are equally in God's image. When we do this it allows us to broaden our thinking, theology and practice.

If we are to change our churches to seek to make them more welcoming, then we need to do this in consultation with people with disabilities and their carers. Churches need to hear the voices of people with disabilities about how to ensure that their gatherings are places where they feel they are wanted and belong. We should not assume that we know what will help address their needs because if we do we are thinking about including them rather than welcoming them.

It may be as basic as not offering communion in an area where you have to walk up stairs or having a Braille Bible available. But we should also not inadvertently disqualify people from serving just because they have a disability. These steps are just a start and yet are ones that many churches have not made.

A survey of 13,000 churches in the United States found that only 23 had programs that intentionally welcomed people with disabilities.⁴ The parents of children with disabilities interviewed, expressed a feeling that they were ignored or overlooked. Most did not blame the Church. Instead they simply said the Church was no different from the world.

UNIQUE GIFTS

At the core is how we think about people with disabilities. We need to regard them as people with needs to be met and gifts to use. It is not that we "allow" them to serve us but that we acknowledge that we need them. If we offer true hospitality then we recognise people with disabilities as "someone with inherent value, loved into being by God, created in the image of God, and thus having unique gifts to offer as a human being."⁵

Truly believing that people with disabilities are



made in the image of God should also affect how we think about mission. When mission is discussed in our churches, it is often done with a focus on verbal proclamation and intellectual assent. Little thought is given to those people with disabilities who cannot make an intellectual assent. Swinton argues that just as God has accommodated himself to us throughout history, revealing himself through his Word, he reveals himself in the communication of love to those with severe intellectual disabilities through loving relationships.⁶ We can offer the love of Christ through the way that we treat and interact with them.

We as a church need to do a better job of reaching out to people with disabilities, holding out to them the love of Christ. While we acknowledge some of the shortcomings of the attitudes of the Early Church fathers to people with disabilities, we could do far worse than to take up their call to care for all people because we recognise them as being made in the image of God. We can care for them in a way that values them as individuals with gifts for the body, not as passive objects of care. We also recognise that they have special needs and that we as a body should seek to ensure that those needs are met.

We should not simply wait for people with disabilities to seek us out before we change what we do. Instead we should take steps to seek them out so that they may know the glorious news that Jesus died for them and invites them to put their trust in him and come into his kingdom. ■

Vaughan Olliffe completed a Bachelor of Divinity at Moore Theological College, which included a major project exploring Disability and the Image of God. He is now the manager of the Doorways program in The Salvation Army Australia Eastern Territory.

Footnotes:

1. Deborah Beth Creamer, *Disability and Christian Theology: Embodied Limits and Constructive Possibilities* (Academy series; Oxford ; New York: Oxford University Press, 2009), 36.

2. Hans S. Reinders, *Receiving the Gift of Friendship: Profound Disability, Theological Anthropology, and Ethics* (Grand Rapids, Mich: William B. Eerdmans Publishing, 2008), 229.

3. Thomas Reynolds, *Vulnerable Communion*, (Grand Rapids, Mich: Brazos Press, 2008), 29

4. Amy Jacober, "Ostensibly Welcome: Exploratory Research on the Youth Ministry Experiences of Families of Teenagers with Disabilities", *J. Youth Minist.* 6/1 (September 1, 2007): 75.

5. Reynolds, *Vulnerable Communion*, 14.

6. John Swinton, "Restoring the Image: Spirituality, Faith, and Cognitive Disability", *Journal of Religion and Health*, 1 March 1997, 26.



Booth's lawyer.

Luke Geary's name etched into Salvation Army history

WORDS | BILL SIMPSON

Take a good look at this man. His name is Luke Geary. In generations to come, whenever Salvation Army history is written about or spoken of, his name will still be mentioned. His link to The Salvation Army spans only the past 15 years and he is only 37 years old, yet he already is a Salvation Army pioneer.

In 1890, Salvation Army founder General William Booth, in his book *In Darkest England and the Way Out*, wrote of a dream. Booth spoke of having the Army establish a "Poor Man's Lawyer" service, providing free legal advice and representation to people who could not afford it. In 2010, Luke Geary – then a little-known Sydney lawyer – left his legal practice to start Salvos Legal, based on Booth's model. It was the first legal service of its kind offered by The Salvation Army anywhere in the world.

It's odd for modern-day Salvationists and supporters to contemplate, but we have been here when history was being created. Whenever The Salvation Army's inception in Australia in 1880

is spoken of, the names John Gore and William Saunders immediately come to mind. When The Salvation Army's first full-time social ministry in Australia – Prison-Gate, in 1883, providing accommodation for prisoners leaving Melbourne prisons – is raised, so, too, is the name James Barker.

And, when the Army's first permanent legal service is discussed, it will be Luke Geary whose name is most prominent. Absolutely, says Lindsay Cox, a Salvation Army historian of long standing. If anybody knows about the significance of these things, it's Lindsay Cox. He has been writing about, talking about and advising on Salvation Army history for a long time.

"Luke Geary has made a very significant contribution to Salvation Army history," says Lindsay Cox. "His is a name that will be remembered."

In a social media comment on Luke's impending departure as managing partner of Salvos Legal, Colonel Richard Munn, who was Chief Secretary in the

Australia Eastern Territory in 2013-15, said Luke had "created and steered a quite wonderful and innovative venture for our Army". Colonel Munn said Salvos Legal was "highly esteemed, even envied, across our Salvo world". Colonel Munn is currently Secretary for Theology and Christian Ethics in the USA Eastern Territory.

Luke is flattered by the accolades and accepts them "on behalf of the team". "But for the huge amount of help along the way, Salvos Legal would not have happened," he says. "Insofar as we have now hit a milestone of 20,000 cases, I acknowledge that Salvos Legal is a pretty big deal."

This month, Luke is moving from Sydney to Brisbane for family reasons and will return to general law and his old law firm. He will, however, continue to work with Salvos Legal as a consultant and voluntary director.

In a way, he was an unlikely candidate for Salvation Army prominence. He was born into a Catholic family in Sydney's famous ▶



01

"Luke Geary has made a very significant contribution to Salvation Army history. His is a name that will be remembered"

02



Bondi beachside suburb. He was educated at Catholic primary and secondary schools. He completed a law degree at Macquarie University (Sydney), working as a casual bar attendant to help fund his study, before joining a law firm in 2000. As a Catholic, he attended Mass most Sundays. But it was more a chore than a commitment, he says.

In 2003, he came in contact with a few people at The Salvation Army Auburn Corps in Sydney. They sought help with legal representation for a friend. He assisted with further cases over the next 18 months. Through the contact with the Auburn Salvos, he started attending Sunday meetings. He liked what he saw. If this was The Salvation Army, then The Salvation Army was where he wanted to be.

The Auburn Corps Officers at the time were Captains Nesan and Cheryl Kistan. "I certainly remember the day Luke walked into The Salvation Army at Auburn," says Captain Nesan. "Luke caught the vision and the mission of The Salvation Army, and embraced it completely. Luke, as a young man, demonstrated a passion and willingness to serve the poor and marginalised. His fight for the underdog was one that always inspired me."

As part of his Auburn association, Luke took part in a program based on Rick Warren's *40 Days of Purpose*. It introduced him to Jesus. Luke became an adherent. In 2005, he started Courtyard Legal, providing free legal advice to people at the Auburn Salvation Army complex one night a week while still at his legal firm by day. His work spread to Parramatta Corps. In 2007, he was given a copy of Booth's book to read. But he didn't get to the Poor Man's Lawyer part. In late 2009, he was asked to meet with Salvation Army leadership. They asked him to consider establishing something similar to Booth's Poor Man's Lawyer. He agreed.

"You don't get chances like this very often in life," he told us for this story. "I went on a holiday to India. I think it was while I was on the plane that I returned to Booth's book. When I read the section on his Poor Man's Lawyer, it affirmed for me that this is what I should be doing."

And, so, although having just become a partner in his own law firm, he felt called by God to start Salvos Legal. He was, at the time, well aware that he was turning away from what would have been a very lucrative lifestyle. "But we (the family) have been well looked after," he says. "There are no regrets."

In 2010, The Salvation Army Australia Eastern Territory created Salvos Legal and Salvos Legal Humanitarian. Luke became full-time Managing Partner and recruited staff – full-time, part-time and voluntary. Many were lawyers willing to join his mission.

He had considered retaining the name Courtyard Legal. But his wife, Heather, said that Salvos Legal was more appropriate, in the circumstances. So, it was Heather who named the company. Luke and Heather have two children, Jacob and Cecelia, both dedicated at The Salvation Army (Auburn and Earlwood, respectively).

Today, Salvos Legal operates in NSW, Victoria and Queensland, with more than 40 permanent employees and 250 volunteers. It describes itself as a social enterprise law firm. It has a commercial arm, which provides a fee for service to large companies, governments, and individuals. It also has a humanitarian division, which provides free legal services to disadvantaged and marginalised people who otherwise would not be represented. Income from the commercial arm funds the work of the humanitarian division. More than 20,000 cases have been handled by the humanitarian arm, at no cost to The Salvation Army, government or clients.

Salvos Legal has won numerous industry awards, including 2014 Australian Law Firm of the Year and most recently 2017 Australian Boutique Law Firm of the Year. In his acceptance speech of the 2014 award, Luke said: "I am convinced that Salvos Legal is the best law firm because everyone there is unashamedly enthusiastic about making money – nowhere else is that possible without notions of greed and self-interest coming into play. Here, though, it is all done benevolently and graciously, for the greater good, that is, our humanitarian work."

After thanking many people for their sacrificial support in establishing and operating Salvos Legal, Luke added: "I want to share with you the motivating words of the founder of The Salvation Army, William Booth. In the early 20th century, in his old age, Booth gave a catchcry which embodied his life, his spirit and his commitment to those suffering. It resonates with all of us at Salvos Legal and reminds us of the importance of our work so that we never forget, never become complacent. He (Booth) said:

While women weep, as they do now, I'll fight.



- 01. Luke Geary is proud of Salvos Legal Humanitarian's record of handling more than 20,000 free cases over the past decade.
- 02. The Geary family – Luke and his wife Heather and their children Jacob and Cecelia.
- 03. Luke and his team take the stage after Salvos Legal was named the Law Firm of the Year at the 2014 Australian Law Awards.

While little children go hungry, as they do now, I'll fight.

While men go to prison, in and out, in and out, as they do now, I'll fight.

While there is a drunkard left,

While there is a poor lost girl upon the streets,

While there remains one dark soul without the light of God,

I'll fight – I'll fight to the very end.

A copy of Booth's *In Darkest England and the Way Out* sits on the reception desk at Salvos Legal's Sydney office. It is open at the page where William Booth records his desire to see a Poor Man's Lawyer established by The Salvation Army.

"And it's a first edition copy," Luke says. "It's my inspiration." ■

Bill Simpson is a contributing writer for others magazine

- *Salvation Army awards Luke Geary 'highest honour'.*
See story on page 36 ►



A century in the making.

Historic commissioning to be held in Sydney

WORDS | SCOTT SIMPSON

The commissioning of new officers is always a landmark event on The Salvation Army calendar. This year, however, the occasion will take on special, historical significance. When the cadets of the *Messengers of the Gospel* session gather in Sydney later this month, it will mark the first “national” commissioning of Salvation Army officers in Australia in almost a century.

Since 1921, when the Army restructured itself in Australia into two territories, cadets have always been commissioned as officers of either the Australia Eastern or Australia Southern territories, dependent on where they were trained. On 25 November, however, as part of the Australia One Program to transition back to one national territory, the 2016-17 *Messengers of the Gospel* session of cadets will be commissioned as one group.

The photo of the cadets (left) also has historical significance. It is taken on the platform of Melbourne’s 614 Corps, formerly Melbourne City Temple, and is the venue where national commissionings were held prior to 1921.

The *Messengers of the Gospel* are the penultimate group of cadets to undergo training at separate locations; the Australia Eastern cadets at Booth College in Sydney (with a smaller group of cadets-in-appointment also undergoing training in Brisbane), and the Australia Southern cadets at Catherine Booth College in Melbourne (with a cadet-in-appointment undergoing training in Perth). The 2017-18 *Messengers of Compassion* session, which is nearing completion of its first year of training, is a national session, but will still complete its final year of training at the respective campuses in Sydney and Melbourne. Subsequent sessions, beginning with the 2018-19 *Messengers of the Kingdom*, will be based at the new national college in Melbourne.

This year’s ordination and commissioning of cadets will be held at Sydney Congress Hall on Saturday 25 November, starting at 4pm. The service will be led by The Salvation Army’s national leaders in Australia, Commissioners Floyd and Tracey Tidd.■

Salvation on the airwaves.

Freedom stories at heart of Salvos Radio

WORDS | JESSICA MORRIS

Commercial radio is all about entertainment value and big bucks – and no one knows this better than the host and producer of Salvos Radio, Chris Elliott. After 34 years in the industry, he has heard it all. And between meaningless banter and the top-40 hit, he knows few things fall further from the message of The Salvation Army. But this experience has led him to possibly the greatest mission field of all – the airwaves.

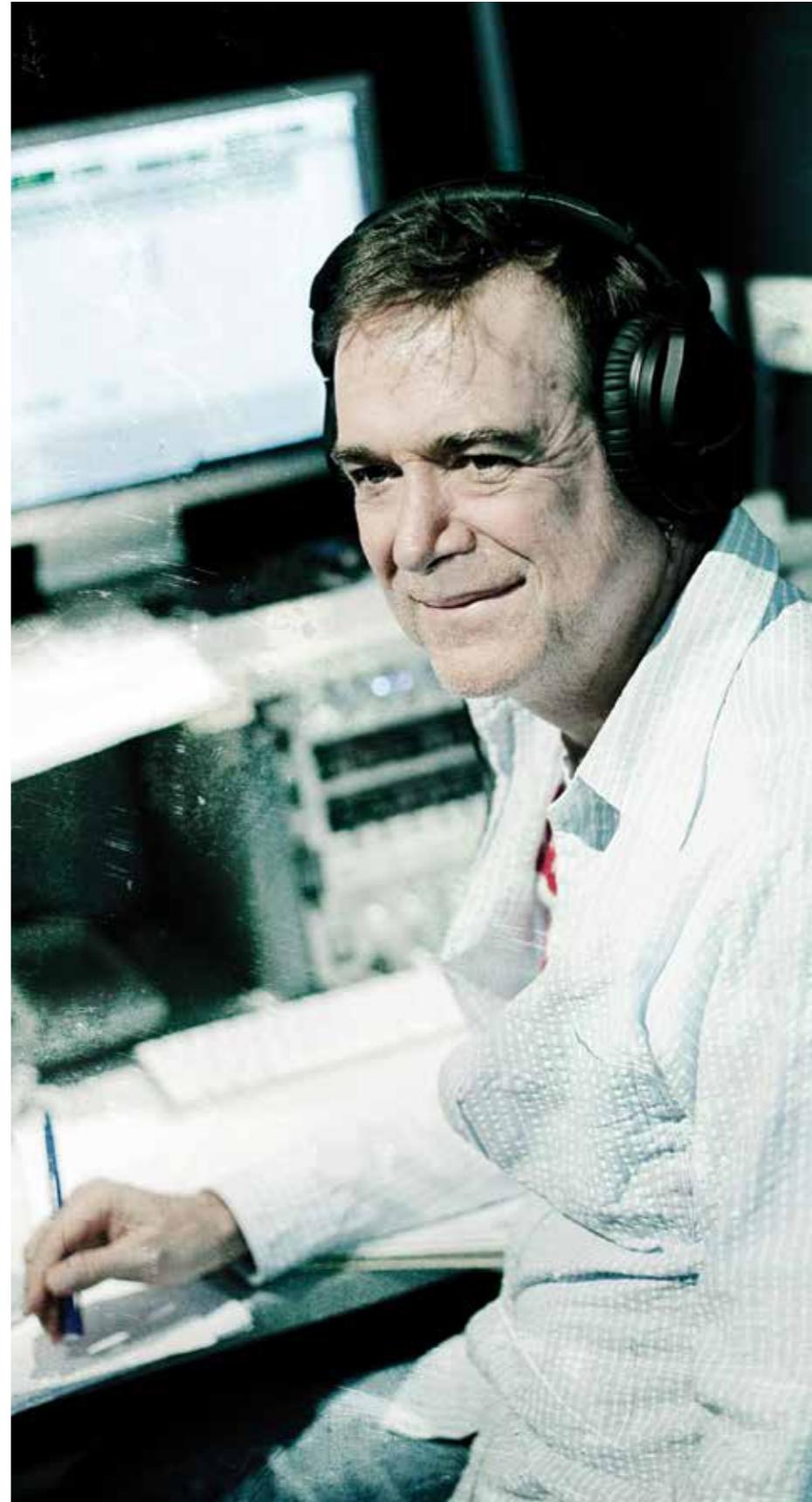
“I’ve always believed in radio as life changing, although back then even as a Christian I was just in radio because I loved the media,” he tells *others*. As Chris talks about Salvos Radio his face lights up. It was while attending Blacktown Corps in Sydney that he knew he wanted to work for the Salvos. In 2011, he found out about Salvos Radio when he met a former host of the program. He immediately knew this was what he wanted to do with his life.

The show that Chris (pictured) puts together is heard on more than 110 radio stations every week. This includes both commercial and Christian radio throughout Australia, as well as stations across South East Asia. Salvos Radio provides a life-giving alternative to your average radio show. It’s all about finding freedom – freedom for the program’s interviewees, and freedom for the listeners.

How does that work in a 15 or 30-minute show? It’s a difficult task, but few people are as well equipped to sow seeds of hope on radio than Chris. He uses his extensive commercial radio experience, which has included being an announcer, copywriter, producer and editor, to create the Light and Life program. The show includes anecdotes, positive music, a psychologist, and a segment called Talkback Matters that features an interview with someone who has found freedom in Christ.

Light and Life began in 2006 and was the initiative of Captain Peter Hobbs, who is now the Corps Officer at Bellarine Peninsula in Victoria. Subsequent presenters have included Major Chris Witts, Lauren Martin and Helen Shield, before Chris took over the microphone. It is clear that presenting is Chris’ forte and, as he talks about the stories he shares every week, his face reflects the empathy he feels for his guests. “I speak to these people who are so broken and my heart really wants to know their story, how they found freedom and to get that story out there so that other people who are struggling can hear it as well and be rescued,” he says.

Just a few days before *others* spoke to Chris, he had interviewed Lee. Contemplating suicide, Lee was offered \$25,000 to “take a suitcase” on a flight from



“I’ve always believed in radio as life changing, although back then even as a Christian I was just in radio because I loved the media”

Thailand to South America. He was discovered by the authorities and sentenced to death, later reduced to 100 years in the “Bangkok Hilton”.

While in prison, he was given a Bible by a missionary and read about how Jesus came “to set the captives free”. Lee prayed: “Jesus, please get me out of here because it’s too much for me to bear.” Within 10 years Lee received a pardon from the King of Thailand. Today, Lee is still a follower of Jesus. This is the hook that keeps Chris going when the stories get too heavy. “My heart just breaks for these people – but [it’s] the fact that they’ve found freedom, and in every case when they’ve cried out to God for help, God has responded,” he says.

Creating meaningful content comes with its challenges. The show’s demographic age range is 25–54, but it is also played during family friendly periods of the day. This means there is constant tension between keeping the raw details of each interviewee’s road to redemption and censoring a segment so it stays on air.

For some stations, it’s the difference between the program being picked up or dropped. But for Chris there’s really no question; the significance of the program lies in the quality of the content, because this is what transforms lives. “It’s a tough gig,” he says. “If I was to make it a lot easier to listen to, [more non-Christian stations] would play it, but what would be the point if it’s not addressing the reality of the issue?”

For more information or to find where Salvos Radio is played on a station near you, go to salvos.org.au/radio ■

Jessica Morris is a staff writer for *others*

Send a Christmas greeting to Salvation Army personnel from Australia who are serving overseas.



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Saturday 2 December 2017

FEATURING

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S A L V O S
stores

William Booth owned a pub.

Army founder never afraid to take on the establishment

WORDS | GARTH R. HENTZSCHEL

THIS YEAR MARKED the 135th anniversary of The Salvation Army's invasion of the Eagle Tavern and Grecian Theatre in London. The Army's founder, William Booth, described it as "the greatest triumph" to that point in time, yet there is surprisingly little written about the event.

Originally known as the Shepherd and Shepherdess Tavern, the building had become a landmark as early as 1806. By June 1818, the Shepherd and Shepherdess Tavern had become the Eagle Tavern. In 1822, Thomas Rouse acquired the lease and would go on to renovate the site, making it one of the largest places of public entertainment in London. During this period, the tavern also became the base for Henry Hunt, an activist and political agitator. He used the tavern for political meetings, dinners and protests, and in this way bought patronage and popularity.

The 1830s saw the Eagle Tavern prosper, with musicals, sporting activities such as boxing, a pleasure garden, the Grecian Theatre, a dance floor, billiard rooms, theme park rides and tourist attractions such as the coronation gate. The entertainment also attracted literary attention; Charles Dickens visited the site and wrote about it in *Miss Evans and the Eagle*, and the nursery rhyme, *Pop Goes the Weasel*, is about the negative impact the Eagle Tavern was having on the population of London.

Upon Rouse's retirement, Mr T. Clark took on the lease and the place quickly deteriorated. Two years later, he placed the lease on the market. William Booth,

convinced that the Eagle's locality would be a good place to "train future evangelists" and the Grecian Theatre an ideal building for a corps, sent an officer, dressed in disguise, to the auction, and on 10 August 1882, The Salvation Army purchased the 17-year lease on the property.

Following some renovations, the Grecian Corps and Eagle Temperance Hotel was opened on 21 September 1882. Around 10,000 people attended the first meeting, with another 30,000 gathered outside to demonstrate against the Army. Despite this opposition, within months of opening the Grecian Corps had recorded 1800 seekers for salvation.

Many Londoners, disgruntled by the loss of their hotel and theatre, tried, through legal action, to end the Army's lease on the property. The first court case saw a win for the Army, but a second case, arguing against the Army holding a liquor license without serving alcohol, was successful. Subsequently, a sign on the door of the Eagle Tavern read: "William Booth, licensed to sell beer, &c., to be drunk on and off the premises."

Opponents took further, successful legal action to remove the tavern lease from the Army, but the loss of the Eagle, according to the Army, only increased the success of the Grecian Corps. Thousands would attend meetings, a Grecian "Slum" Corps was planted nearby by young people, and crime rates in the area decreased. However, in late 1898, the Grecian Corps, following further court cases, was eventually forced out of the building and conducted its meetings as open-air events.



01. Crowds gather for a Salvation Army meeting in the converted Eagle Tavern complex, East London, in 1882.



02. The current Eagle Tavern built on the site of the pub owned by William Booth (Photograph by Garth R. Hentzschel)

02
In August 1900, the current Eagle Tavern was built and opened. A year later, a police station was opened on the site of the old Grecian Theatre. The Grecian Corps became Hoxton Corps and is still an active place of Christian outreach.

* This article is an edited extract of a paper that appeared in the September edition of *The Australasian Journal of Salvation Army History*, by Garth R. Hentzschel. To read the full article, go to: salvos.org.au/historicalsociety/discover-our-history/australasian-journal-of-salvation-army-history ■

Garth R. Hentzschel is President of The Salvation Army Historical Society (Brisbane Chapter).



words Mark Hadley

OI.

THE GOOD PLACE

Channel: Netflix
Rating: PG



The Good Place is brought to you by the same people who delivered the American hit, *Parks And Recreation*, and it's currently streaming on Netflix. The series centres on Eleanor Shellstrop, a telephone sales rep who wakes up at the beginning of the series in a comfortable waiting room, staring at a sign that says, "Welcome! Everything is fine."

The reassuring Michael, played by Ted Danson, tells her there's nothing to worry about, she's just dead – and she's arrived in "The Good Place".

"The Good Place" is not entirely like the popular conception of Heaven. That's because, according to the series, the majority of the world's religions each only got a tiny percentage about the afterlife correct. One thing that's 100 per cent clear though, is that your behaviour on earth makes all the difference between you ending up in "the Good Place" or "the Bad Place".

The axis on which *The Good Place*'s revolving door turns is moralism, which sounds about right to most people. But Netflix has some rude shocks in store as the series proceeds:

1. Not doing bad isn't good enough: Every time we neglect an opportunity to do the right thing, or a blessing we might have bestowed on others, we actually do something bad.

2. Motives count: One character raised \$6 billion for charities, but did so to impress others and outdo her sibling, so it didn't count. The good we do can't be about gaining an advantage. ■

3. So does consistency: The good place is only for people who've been very, very, VERY good – all of the time. There's no room for exceptions.

Though *The Good Place* is a secular comedy about the afterlife that doesn't reference Jesus once, these three points actually draw it much closer to the Bible's perspective than its creators might realise. The apostle Paul could have been scripting for Michael when he wrote: "For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad," (2 Corinthians 5:10).

The comedy in *The Good Place* arises from Eleanor's realisation that she doesn't actually belong there. The truth is, she lived an entirely self-centred life and is now desperate to fake "goodness" so she can avoid being sent downstairs. Like most people today, she finds all this talk about living up to a standard incredibly unfair.

Underlying her objection is the idea that the good and the bad we do balance each other out, and whoever is making a judgment should account for that. However, the Bible teaches that good isn't a "positive", but neutral in value – it's what we've been expected to do all along. So, what are we to do about the negative things that weigh us down? More to the point, who is going to do something for us, since we "Eleanors" are clearly not capable of saving ourselves?

The Good Place isn't a great model for working out how to get to Heaven. Jesus would say it's way off because he's the only way to get there, and he doesn't rate a mention. But the Son of God wouldn't quibble with its standards. God is preparing a perfect Heaven, and there's no room for even a touch of evil to mess it up. So, if we're going to get there, we have to work out *who* is going to do the hard work for us. Yep, it's a real pity *The Good Place* doesn't mention Jesus. ■



O2.

THREE SUMMERS

Rating: M (for coarse language)
Release date: 2 November



Three Summers is a quirky Australian comedy about a peculiar community, in the tradition of predecessors like *Strictly Ballroom* and *The Dish*. However, where those titles tended to put the laughs first and look for meaning afterwards, this latest release has opted to give centre stage to a range of emotive, important social issues.

Three Summers is written and directed by British creative Ben Elton, of *Blackadder* fame. It's set in Western Australia at a fictional folk music festival called "Westival", a summary for all the remarkable

and ridiculous things that come together to form Australia's fringe music scene. Its line-up stretches from pub-style Irish music bands to drumming pirates and Morris dancers. Over three years, viewers see the developments that take place in the lives of performers and audiences alike, though the script largely revolves around the story of Keevey and Roland.

Keevey is the feisty violinist and lead singer of the Irish folk band called The Warrikins. Roland, on the other hand, is a socially stunted, part-time musician who plays the bizarre electronic instrument known as the Theremin. His antipathy towards folk music and his general arrogance set the basis for *Three Summers'* love story. Will the Irish girl and the city lad be able to make beautiful music together? But director Elton actually has more significant harmonies in mind.

Three Summers is crowded with commentary on every significant issue threatening to divide Australia today. Westival's social melting pot is the setting for clashes between Aboriginal activists and closet racists, stoushes over constitutional reform and sexual politics, as well as nods to youth detention, the Stolen Generation and children dumped Down Under by Britain's child migrant

program. However, the lion's share of criticism is reserved for Australia's handling of refugees. A small band of Afghani musicians share their music and their pain, recounting their struggles to make it to the Westival stage: "The hell I just described is not just the land we came from but also the country on which we landed ... We've lost everything and we ask for nothing except for the chance to begin again."

They would share more, but their minders tell them it is time to return to the local detention centre in which they're quartered.

Three Summers is full of this level of criticism. Elton clearly hopes to inspire, but has created wooden, heavy-handed scenes that do little more than obscure the issues with clichés. *Three Summers* won't go down in cinematic history as one of Australia's great comedies because it basically bit off more than it could chew.

However, it's worth acknowledging the film's key message at a time when our country is tearing itself apart because people cannot accept that others see the world differently. Michael Caton plays the chief steward of the Morris dancers, who comes to realise that his refusal to value different worldviews runs counter to the very tolerance he believes Australia stands for: "I was only looking at my story, as if it was the only one that matters. Unless we start listening to each other's stories we won't begin to understand our own."

As Christians, we may stand under an increasing weight of criticism for holding that there is one God and one path to peace through his Son. Yet we will hardly be given the chance to share that truth if we fail to take the time to value the lives that have brought our listeners to the point of conversation. ■

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



01.

OI.

HAROLD HILL

SAVED TO SAVE AND SAVED TO SERVE: PERSPECTIVES ON SALVATION ARMY HISTORY

*Review: Glen O'Brien
(Booth College, Sydney)*

Salvation Army history, like all denominational history, can sometimes be biased and overly romanticised, especially when written by an insider. This is certainly not the case here. Dr Harold Hill has written a valuable and scholarly history that hits the right balance between objective analysis of evidence and the reflections of a critical yet appreciative insider. One of the great strengths of the book is its global perspective. Incidents drawn from Australian and New Zealand settings fill out the story so that the reader is not given only Northern Hemisphere perspectives.

Historians, even religious historians, are not always attuned to the theological

complexities of their subject matter, but Dr Hill has a sure grasp of the theology that has undergirded Salvationist activism. After a solid overview of Salvation Army history beginning in Victorian Britain, the author draws upon his earlier work on Salvation Army leadership to explore such questions as whether the Army should be seen as a sect or a church, whether its officers should be seen as "clergy", and whether its commitment to ordain/commission women as officers means that it has no problem with gender equality (on this last point there is the recognition that further progress needs to be made).

In each of these explorations easy answers are avoided and the complexity of the discussion is given due consideration. Three solid chapters on Salvationist theology cover its formal doctrinal statements, its theological diversity, and its worship practice.

Soon after becoming an employee of The Salvation Army in 2009, I discovered somewhat to my surprise how diverse Salvationists were. I had expected a broadly evangelical church with a slightly Wesleyan flavour. While I found plenty of that, I also encountered a much wider range of perspectives from the very conservative to the very progressive – Charismatic Salvationists, Social Gospel



02.

Salvationists, Catholic Salvationists, even Reformed Salvationists all wearing the same uniform and gathering under the same flag.

The sixth chapter on "Diversity" explains this in terms of a pragmatic commitment to a commonly held core mission of "getting people saved and sanctified, with as little impediment to those ends as possible". There are two solid chapters on the Army's social work and the book concludes with a global snapshot of the movement which takes into account its initial connection to British imperialism, the gradual indigenisation of leadership, and its ecumenical commitments.

This is a very fine history that arises out of a lifetime of careful thinking about The Salvation Army. It exhibits the skills of a careful historian and an insightful theologian. It will serve as an excellent textbook but will also appeal to the general reader wanting an up-to-date and authoritative source on global Salvation Army history. I recommend it wholeheartedly.

Saved to Save and Saved to Serve is available from Salvation Army Supplies in Melbourne (1800 100 018) or Salvationist Supplies in Sydney (1800 634 209).

O2.

VERSES

CHAPTER 1 EP

Review: Jessica Morris

There was a time when memory verses were for Sunday School, but Newcastle-based electro-pop outfit Verses have reinvented the concept for a new generation of worshippers. Comprised of Joel O'Dea, Jess Clayton O'Dea and Luke O'Dea, the band's *Chapter 1 EP* is ground-breaking in the Christian worship genre.

Currently on their third tour of the United States, the trio from Northlakes Corps penned the EP during a stint in New York City, and it shows. Existing to "make Jesus famous" their scriptural lyrics are matched with world-class production and are delivered in a manner that puts them on par with artists like Hillsong Young & Free and Demi Lovato.

Lead single *Your Love* is (for lack of a better word) a banger, which would thrive on mainstream radio. Youthful, smart and energetic, the musicality of the trio shows as they make God's Word as fresh and relevant as the day it was written. The five-track EP is rich in synth and electro sounds, suitable for

worship but equally at home in the car or local club. And the fact each track is based solely on a memory verse means it doesn't just please your ears; it nourishes your soul as well.

Vocally on trend without being auto-tuned, the individuality of each member comes to the fore as they complement each other and the message is delivered masterfully. Jess' voice will particularly draw you into the presence of God. In *Chapter 1, Verses* have accomplished what many Christian artists have tried and failed to do – they have made the Bible current, contemporary and engaging, all without compromising the integrity of the Word or their music.

Chapter 1 is available for free streaming and download now at soundcloud.com/versessound

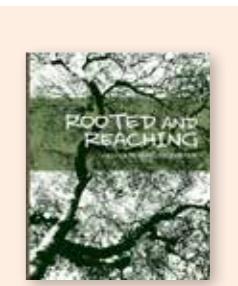
O3.

JESSICA HODDER-FAGERSTROM

ROOTED AND REACHING

Review: Colin Lane

It's hard to put a label on it – perhaps it's best described as a work of art. Jessica Hodder-Fagerstrom's book *Rooted and Reaching* is part-devotional and part-diary



03.

of her time spent living in Kenya with her officer parents from 2006 to 2009. Through a total of 35 stories presented under broad headings of Earth, Wind, Water, Fire and Spirit, readers are treated to an insider's look at life in Africa. Each story has a simple one-word title and is headed by a Scripture verse and post-scripted with a verse or chorus from The Salvation Army song book.

The book is dotted with some stunning photographs and is artistically laid out, with each beautifully written story invoking memories of my visit to the African continent a few years ago. The author takes us inside the lives and lifestyles of the people of Kenya, and also gives us a glimpse of Salvation Army life in this part of the world.

This is not a theological work; it's simply a collection of stories that shine a particular light on Scripture verses and song lyrics. It could be used as a daily five-week devotional, or read in one day. With proceeds from the book go towards helping The Salvation Army plant trees in Kenya, it would also make a great gift for someone.

I found it a heart-warming and inspiring spiritual experience, proving to me once again that God is found more easily in a simple story of everyday life than in a grand theological exposition.

Rooted and Reaching is available from Salvation Army Supplies in Melbourne (1800 100 018) or Salvationist Supplies in Sydney (1800 634 209).

Salvos Legal founder awarded highest honour

SALVOS LEGAL FOUNDER and managing partner Luke Geary has been presented with The Salvation Army's highest international award for a non-soldier or officer.

Luke, an adherent, was presented with the Order for Distinguished Auxiliary Service by Chief of the Staff Commissioner Brian Peddle during a Sunday morning meeting at his home corps, Auburn in Sydney, on 15 October.

The award was made "In recognition of and appreciation for bringing into reality General William Booth's vision of the 'poor man's lawyer' with the creation of Salvos Legal and Salvos Legal Humanitarian".

A lawyer, Luke established Salvos Legal and Salvos Humanitarian in 2010, after reading about General Booth's vision for a poor man's lawyer legal service in the founder's book, *In Darkest England and the Way Out*, published in 1890.

As a young lawyer, Luke first provided free legal advice through Auburn Corps on an ad-hoc basis in 2003, before establishing Courtyard Legal as a once a week free service. The name changed to Salvos Legal and Salvos Humanitarian in 2010, when The Salvation Army Australia Eastern Territory decided to expand it to a terri-



Lieutenant-Colonel Kelvin Pethybridge (left), Commissioner Floyd Tidd, Salvos Legal founder Luke Geary and Commissioner Brian Peddle following the presentation. Photo: Carolyn Hide.

ry-wide service. Salvos Legal provides a fee for service to private companies and clients, and government agencies, with income funding free advice and representation through Salvos Humanitarian for people who cannot afford to pay.

The two entities currently operate in NSW, Victoria and Queensland, employing 40 full-time staff and 250 volunteers.

Salvos Humanitarian has handled 20,000 cases since its inception. Salvos Legal was named Australian Law Firm of the Year in 2014 and has received numerous other awards since.

Luke will vacate his position this month to return to private practice in Brisbane, but

remain with Salvos Legal as a consultant and voluntary director.

Introducing presentation of the award, Australia Eastern Territory Chief Secretary Lieutenant-Colonel Kelvin Pethybridge said the creation of Salvos Legal equalled some of the most significant events in Salvation Army history.

Presenting the award, Commissioner Peddle said Luke Geary's model had inspired similar legal services within The Salvation Army around the world. In response, a surprised Luke acknowledged "the hundreds" of people and their partners who had played a role in the work of Salvos Legal.

— Bill Simpson

Living out our new vision statement the aim of national campaign

EXPLORING WHAT THE Salvation Army's new National Vision Statement looks like in the life of an everyday Salvationist, corps, centre and social program is at the heart of Australia One's "Living our Vision" campaign, launched in early October.

The campaign, which involves workshops across Australia, gives Salvos the opportunity to explore what the new national vision statement could look like in their

local community. The process of creating a new vision statement began in 2016 and involved input from Salvos across the nation.

"Following the 100 Days of Unceasing Prayer initiative, and a subsequent 100 Days of Shared Scripture, over 2500 Salvos opened

Tidd. "The new National Vision Statement for The Salvation Army in Australia is not the vision of current leadership alone but a shared vision with all Australian Salvos."

In September, 35 people from every division and region of The Salvation Army in Australia participated in a training weekend, equipping them to facilitate "Leading Our Vision" workshops for local leaders in their divisions.

To read extended versions of these stories, and more stories of the Army's work around the country, go to:



The Salvation Army café van in Adelaide's city centre. (Below) Adelaide City Salvos Corps Officers, Majors Jeff and Christine Waller, with Jo Hodge and the new coffee van. Photos: Duan Kereru



disconnected and invited them in to join us for dinner."

These days they seat up to 200 people for most meals.

"Everything we've done has been through God's direction and guidance," said Jo. "We've never gone, 'Let's do this,' or, 'Let's do that.' It's always been through God placing it on our hearts. God has directed and inspired us to 'love this city' and that is

what we are doing. We have that on the back of our Street Team jackets and on the van, and get plenty of comments as we wander the party precinct. We want to love this city like Jesus does."

The café van is the result of a two-year partnership between local business leaders and The Salvation Army's Business Development Committee. Last month, the corps was presented with the keys to the Mercedes-Benz Vito 114 by CMV Group Managing Director Paul Crawford on behalf of Mercedes-Benz Unley. Daryl Bowler and the team from Willshire Motor Trimmers were instrumental in the fit-out of the van, now operating with a coffee machine supplied by The Black Addition, who will supply the van with its weekly coffee bean supplies. Australian Hotels Association – SA Branch and Daryl Young from Built Environments also contributed to the project.

— Lauren Martin

Australia engages in first women's zonal conference

"CULTURE IS CHANGED one conversation at a time," said Colonel Julie Campbell, National Secretary for Women's Ministries and Gender Equity Advocate, at the Women's Ministries Zonal Conference in Bali, Indonesia, in September.

"I am grateful for the many conversations during the conference and the faithful and vibrant leaders involved in ministry to women throughout the South Pacific and East Asia. I am looking forward to being part of seeing God's Kingdom grow through the opportunities

to help, work, disciple, equip, and be an advocate for women," added Colonel Campbell (left).

Commissioner Silvia Cox,

World President of Women's Ministries, led the inaugural South Pacific and East Asia (SPEA) Zonal Women's Conference.

Australian leaders attending were Commissioner Tracey Tidd, National President of Women's Ministries; Colonel Campbell; and Divisional Directors of Women's Ministries in Queensland, South Australia and Central Victoria – Lieutenant-Colonel Sandra Godkin, Major Rosslyn Casey and Captain Anne Jeffrey.

"The conference provided an opportunity for spiritual reflection and fellowship, and perhaps to begin to think differently about the way we work with women, our capacity, our challenges," said Commissioner Janine Donaldson, Zonal Secretary for Women's Ministries in the SPEA Zone.

– Simone Worthing



Some of the staff at Darwin's Sunrise Centre are receiving training on medication support for clients through the centre's new partnership with the Country Wellness Pharmaceutical Group.

Medical partnership heralds new dawn for Salvos' Sunrise Centre in Darwin

THE SALVATION ARMY's Sunrise Centre in Darwin, in partnership with the Country Wellness Pharmaceutical Group, has set up new medication management processes and a medication counselling service for clients.

"Country Wellness wanted to provide pharmaceutical support as part of their social responsibilities and focus on improving medication safety in the community, for both agencies and individuals," said Lieutenant Mark Smalley, Manager of the Sunrise Centre.

"They also wanted to open up professional development opportunities for their junior pharmacists in a wide range of settings. Many of our clients are on multiple medications, so partnering with Country Wellness was beneficial for everyone."

The Sunrise Centre is a purpose-built facility that runs two programs; one for men and women experiencing homelessness, and a drug and alcohol rehabilitation program. Those from all walks of life and backgrounds, including

lawyers, police and business people, access the centre. Aboriginal and Torres Strait Islander people make up 65 per cent of the clients.

The centre maintains a strong family atmosphere, with client facilities including an art room, computer space, swimming pool and vegetable garden.

Sam Keitaapaa from the Country Wellness Pharmaceutical Group originally contacted The Salvation Army to offer their assistance.

"I had been looking at areas where pharmacists could support community health services and help meet their needs in non-traditional and mutually beneficial ways," said Sam.

"After speaking with Captain Richard Parker (Salvation Army Regional Officer in the Northern Territory) and Mark, we have been able to provide a service, with opportunities for ongoing expansion and support, that will help vulnerable people integrate back into society with restored dignity and hope."

– Simone Worthing

Church every other day on the Mornington Peninsula

FRESH OUT OF officer training college, Lieutenant Laronie Thompson is juggling a dozen different ministry balls, but none of them is a Sunday meeting.

Arriving on Victoria's Mornington Peninsula, south-east of Melbourne, in January this year, her agenda was to have no agenda.

"I actually came here with an open heart and an open mind. My first two weeks when we're meant to be unpacking I actually just spent walking the streets and talking to people and just asking if they could change it in any way to make it better, what would it be," she recalled.

On several of those walks she found herself lost, walking around in circles in one particular neighbourhood, and she clearly felt God prompting her to be involved in that place. "And then I was invited to a meeting which was the Resident's Action Group for that particular [public housing] area."

At one of the first meetings, the group discussed whether to pray in each meeting. Lieutenant Thompson said, "Well, I can help you with that." But someone else in the group said they weren't religious. "And I said, 'That's OK, I'm not religious either ... but we can write out a prayer that is spiritual enough to accept our spirituality.' They all said 'yes'."

From there the group invited Lieutenant Thompson to see what she could do in a particular park in the neighbourhood which they perceived was a 'hive' of antisocial activity. On the spot, she suggested a barbecue. "God had just prompted me to say it, so I said it."

That's how God has started all of his Salvation Army work in the Westernport area, with Lieutenant Thompson tapping into the local community, forming relationships, praying, praying, praying; and then following God's prompting about what to do next.

Within the past eight months the Sunday park barbecue has flourished. Lieutenant Thompson turns up every fortnight and a team of willing young people are already there, waiting to help. "I had a young boy probably about three months ago, he turned around and said to me, 'If I had a car I would



A community garden is one of the thriving projects Lieutenant Laronie Thompson (above centre) has helped start. (Below) The Mums and Bubs DIY craft group at Bunnings has also been popular.



go to church', and I said, 'That's OK, when you're here doing the barbecue you are the church', and he couldn't stop beaming and everyone he saw during the barbecue he said 'I am the church'!"

"This Sunday just past ... all the boys came early to help cook so that they could 'be' the church. They 'get it' and they've been sharing it at their primary school,

their principal told me that they talk about it now, they talk about it with their friends and that to me is 'church'."

Another ministry that has blossomed is a Mums-and-Bubs DIY craft group that is run at the local Bunnings Warehouse. It, again, formed out of a relationship Lieutenant Thompson

struck up with a Bunnings employee who shared her passion to provide opportunities for mothers on low incomes to do activities with their children. That really connected with Lieutenant Thompson, because on a number of her prayer walks when she first arrived, she met women who said, "there's nothing for my kids because we can't afford it".

So Bunnings provides the venue, the DIY craft supplies and a worker to run the group. Lieutenant Thompson invites mothers and spends time connecting with them.

While there is no "Sunday Meeting" as such, The Salvation Army Mission Centre in the Westernport is thriving.

– Lauren Martin

Children's program wins major award in Queensland

THE SALVATION ARMY's Communities for Children program in Logan, south of Brisbane, has won the 2017 NAPCAN "Play Your Part" award for Queensland through its funded partner, the Crèche and Kindergarten Association Family Place.

NAPCAN is the National Association for Prevention of Child Abuse. The Play Your Part award recognises initiatives that promote the safety and wellbeing of children and young people.

The award was announced as part of National Child Protection Week in September, which honours individuals, communities and organisations that carry out inspiring and effective actions promoting child safety and wellbeing across the country.

"It is significant that our Family Place Approach program in Logan is recognised across the country as an inspiring initiative for protecting vulnerable children and families," said The Salvation Army's Charmaine Stubbs, Community Development Worker and Collective Impact Facilitator for Communities for Children.

"In partnership with Griffith University, we have developed this approach – a framework of practice for primary prevention



Kym Kukulies (Family Place - Family Empowerment Worker), Glenn Hodgson (Family Place - Dads Empowerment Worker), Mindy Nelson (Family Place - Program Manager) and Cheryl Vardon (Chief Executive and Principal Commissioner at the Queensland Family and Child Commission) with the NAPCAN award.

family support – which is a seminal piece of work for the Army. It has the potential to change practice across multiple sectors working with vulnerable families and we are looking at sharing this across the organisation.

"The Family Place provides free programs to all families in what is a culturally diverse area, that are play-based, fun and engaging.

It enables all families to come together, play with their children and celebrate being a parent. It provides opportunities for social connection and alleviates isolation."

The Salvation Army is also the facilitating partner for Communities for Children in the Adelaide suburb of Ingle Farm, and in South East Tasmania
– Simone Worthing

Grampians hike to aid Freedom Partnership

A THREE-DAY walk across the Grampians, a majestic mountain range and forest in Victoria's west, will help raise funds for The Salvation Army's Freedom Partnership to End Modern Slavery.

Project Futures, which has worked with The Salvation Army's Freedom Partnership since 2011, is organising the walk. It will take place from 9-11 February next year.

All funds raised will be donated to The Salvation Army's Trafficking Slavery Safe House in Sydney.

For more information and to register for the walk, go to projectfutures.com/hike-the-grampians/



together of The Salvation Army, the local community, the Northern Queensland Primary Health Network, Queensland Health and the Commonwealth Department of Health.

The state-of-the-art facility has capacity for 54 adult beds. The eight-bed residential youth program will cater for young people aged 16 and over, once funding has been secured for this service."

The accommodation offers four-bedroom houses, with a kitchenette and two bathrooms. There's also common areas, a pool and a training centre.

New Townsville centre to meet increasing demand

THE SALVATION ARMY Recovery Services Centre in Townsville, which has served the people of North Queensland for almost 45 years, opened a new purpose-built facility on Saturday 7 October.

"This facility will be a centre of excellence for drug, alcohol and gambling services," said Gerard Byrne (pictured), Operations Manager, Recovery Services. "It will expand our existing capacity to provide residential and non-residential services to men and women, and to youth and those that support them. We will also be providing withdrawal management support. We hope to further expand our withdrawal management support services in the future.

"This facility is the result of the coming

ENROLMENTS

TUGGERANONG ACT



KALGOORLIE-BOULDER WA



FORSTER TUNCURRY NSW



CORPS OFFICER KIRSTY STRINGER enrolled (from left) Emmanuel Stringer, Jackson Michaux, Olivia Hawkins, Lysander Windolf and Benjamin Hawkins, as junior soldiers on Sunday 27 August. Eighteen young people also signed their Junior Soldier Renewal certificates.

MOUNT BARKER CORPS SA



LISMORE CORPS NSW



OASIS MISSION (WYONG) NSW



CORPS OFFICER LIEUTENANT JORDAN Innes recently enrolled James Leigh as a senior soldier. James' father, John Leigh, was the flagbearer for the enrolment ceremony.

CORPS OFFICERS, MAJOR LINDSAY Reeves and Captain Jennifer Reeves, recently accepted Shirley Green as an adherent at Lismore Corps. Shirley is pictured with the Reeves' and flagbearer Teagan Brownrigg.

MAJOR BEATRICE KAY RECENTLY enrolled Elizabeth (Lizzy) as a junior soldier. Lizzy is pictured with Major Kay and the Junior Soldiers group leaders, Natalia Balkunov and Chris Edwards.

General challenges worldwide Army to go forth and keep mobilising



Junior soldiers hand out red shield balloons in Trafalgar Square during Celebration Day.

"GO FORWARD!" WAS the strong message from General André Cox to Salvationists and friends who gathered at Regent Hall Corps in London for The Whole World Mobilising Celebration Day on 8 October.

The event, held in the heart of the city, recognised the many ways in which people around the world have responded to the General's call to leave their halls and find creative ways to meet needs in and take the gospel message to their communities.

Commissioner Silvia Cox, World President of Women's Ministries, said that no one could have imagined how the vision of a mobilised Army would have captured the hearts of Salvationists around the world as they have discovered the importance of going back out onto the streets. She prayed that this would

continue to the glory of God.

After the Sunday morning meeting, traffic was brought to a standstill on Regent Street, as Salvationists of all ages and nationalities marched to Trafalgar Square for an open-air meeting. Hundreds of people stopped to listen. As conversations were shared, copies of the leaflet "Who is this Jesus anyway?" were distributed and the young people handed out red shield balloons.

During the following celebration meeting, General Cox laid down a challenge for all Salvationists. "The call is to go," he said, "to go out into the world, not remaining hidden in our halls ... Salvation Army, it is time to go forward!"

For the full report and photos, go to salvationarmy.org

Prayer and counselling offered in Las Vegas

SALVATION ARMY OFFICERS from the Southern Nevada Division served at four hospitals in Las Vegas where the victims of the mass shooting in the city on 1 October were being treated.

Officers provided emotional and spiritual

care to those affected by the tragedy, the deadliest shooting in US history. The Salvation Army dispatched mobile canteens to United Blood Services locations to distribute water and snacks to those waiting in line to donate blood.

Hundreds enrolled as Congo marks 80 years

GENERAL ANDRÉ COX and Commissioner Silvia Cox, World President of Women's Ministries, visited the Congo (Brazzaville) Territory for the 80th anniversary congress last month.

Among the highlights of the visit was the enrolment of 456 senior soldiers and 277 junior soldiers by General Cox. Two of the new senior soldiers are members of the Congolese Parliament.

At the opening meeting of the congress, Congolese Salvationists and friends were joined by delegations from Gabon, the Democratic Republic of Congo and Cameroon, as well as government officials and other members of the Christian Churches Ecumenical Council.

The next day, 5000 people attended a women's rally led by Commissioner Cox, while the General led a men's rally which attracted 1325 men.

Zambian president visits ISJC in New York

THE SALVATION ARMY's International Social Justice Commission (ISJC) has recently been heavily involved in the proceedings of the 72nd General Assembly of the United Nations in New York City.

Members of the ISJC have participated in meetings and assemblies in the UN Building and at the Church Centre for the United Nations. They have also hosted several functions on the ISJC's premises.

A highlight was the visit of the President of the Republic of Zambia, Edgar Lungu. The Zambian ambassador asked if The Salvation Army would host a community meeting for Zambian citizens living in the United States.

Aussie officer fulfils vow to visit remote PNG village

COLONEL KELVIN ALLEY, Territorial Commander of the Papua New Guinea Territory, recently returned from a visit to the remote mountain-top village of Kobarouka – the first visit from a Salvation Army leader – where almost all of the 70 inhabitants attend The Salvation Army corps there.

Kobarouka is perched on a mountain high up in the Owen Stanley Range. The visit was one of many Colonel Alley, an officer of the Australia Eastern Territory, is making to other remote locations never before visited by a territorial commander.

"My determination is to put my feet on the ground where we send our officers," he said.

"I have a strong commitment to visit the more remote appointments, firstly to bring a sense of care and encouragement to the officers but also the soldiers, to show that leadership really cares and is prepared to demonstrate this.

"Secondly, it helps at the board table when we fully understand and are familiar with the conditions to which we send officers into."



Colonel Kelvin Alley on his trek to the remote village of Kobarouka in Papua New Guinea.

"It helps at Territorial Finance Council and Property also to make sure we do all we can to support our officers with things such

as water tanks, and also to understand what they do every day just to wash, to cook, to eat, and go to school."

Long-term response to global tragedies



Army in China receives official recognition

THE SALVATION ARMY's work in mainland China has been given a boost with news that regional offices in the capital cities of Kunming (Yunnan Province) and Chengdu (Sichuan Province) have received official recognition and registration.

This includes legal approval to conduct activities such as disaster relief and recovery, community development, social services, educational programs and, at the invitation of Provincial Christian Councils, permission to partner with local congregations in religious activities. This achievement is the direct result of The Salvation Army's 30 years of patient, transparent and consistent relationship with government departments and Christian councils as well as partnerships with a multitude of non-governmental organisations.

General André Cox and Commissioner Silvia Cox, and Commissioners Brian and Rosalie Peddle, meet with senior leaders from the Ethnic and Religious Affairs Bureau of Guangzhou and the Guangzhou Christian Council, China.

IN ASIA, THE CARIBBEAN, Mexico and the United States and other countries around the world, The Salvation Army continues to provide emotional and physical relief in the aftermath of floods, hurricanes, earthquakes and shootings over the past two months.

The Salvation Army catered for first responders to scenes of disaster, such as police, ambulance and fire officers, as well as victims.

Salvation Army officers and personnel were also on hand to offer emotional comfort and spiritual support.

Their support will continue for weeks, months and possibly years.

MARGARET GOFFIN

 **MAJOR MARGARET HILDA GOFFIN** was promoted to glory from Cabrini Hospital in Malvern, Victoria, on Wednesday 30 August, aged 80. Her funeral service was held on Saturday 9 September at Camberwell Salvation Army, led by Captain Gareth MacDonald.

Margaret Peterson was born to Stuart and Margaret Peterson on 14 October 1936, and grew up in Coogee (NSW) with her older brothers Stuart (now deceased) and Russell.

Prior to entering The Salvation Army Training College in Sydney in 1960 as part of the *Greathearts* session of cadets, Margaret soldiered at Sydney Congress Hall Corps where she worked with young people. Margaret was a member of the Territorial Salvation Singers and was employed as a photographic colourist.

Commissioned in January 1961, Margaret was appointed as the Assistant Officer of Hay Corps (NSW). She was then appointed back to the training college for three years, followed by appointments to Ballina (NSW) and the Public Relations Department, prior to becoming secretary in the field department for over 11 years. During this time she was appointed the officer leader of the Territorial Salvation Singers, and kept that position when appointed as secretary to the Financial Secretary.

Margaret married Colonel Harry Goffin (Ret.) in January 1979 and moved to Inala Village in Melbourne. Together they had ministry opportunities within the village,

both Australian territories as well as New Zealand. Following the promotion to glory of her husband in 1983, Margaret was appointed to the Melbourne Training College. She became private secretary to the Territorial Commander and in September 1987 was appointed to Victorian Social Services. This included relieving in the family welfare centre, before commencing the volunteers program as director.

In January 1991, Margaret was appointed to the Pastoral Care Centre. She left in the August to serve in London as Personal Assistant to General Eva Burrows. With the General's retirement in July 1993, Margaret returned to the Pastoral Care Centre as her final appointment. In retirement Margaret lived in Camberwell and continued to invest herself in the ministry of her local corps and in the mentoring and support of others.

Our love, sympathy and prayers are with Margaret's brother Russell, her extended family and her dear friend Elizabeth Jones.

DIANA ZILM

 **MAJOR DIANA FRANCES ZILM** was promoted to glory from Millward Nursing Home, Victoria, on 20 September, aged 74. Her funeral service was held on Wednesday 27 September at Manningham Corps, led by Major Wally Spinks.

Diana Vaughan was born in Bristol, England, on 23 June 1943, and grew up in Bournemouth, England. The family immigrated to Australia in 1960 and settled in Victoria. Diana worked as a bank clerk and

attended the Glenroy Corps in Melbourne's north before entering The Salvation Army Training College as part of the *Defenders of the Faith* session of cadets.

Following Commissioning in January 1967, Lieutenant Diana Vaughan was appointed as the Corps Officer at Wendouree West followed by Colac, Portland, Thornbury East and Ferntree Gully (all in Victoria). In October 1974, Diana resigned from officership in preparation for her marriage to John Zilm in January 1975.

After their marriage, John attended the Training College while Diana, as an Envoy, worked as Matron at "Carinya" Girls Home. In January 1976, on completion of John's training, the couple was appointed to the Bayswater Youth Training Centre, followed by appointments as the Corps Officers at Murray Bridge, Kadina, Campbelltown (all South Australia) and Wonthaggi (Victoria). During these years they were blessed with two children, Rachel and Jenter.

The Zilm family were appointed to the Zambia Territory in November 1986. They returned to Australia in January 1991 and took up appointments at Colac, RSDS Barracks and Melbourne Central DHQ (all Victoria), before returning to Zambia in January 1997 for another 18 months.

The latter years of Diana's officership were spent as the Corps Officer at Macleod, Associate Director of Program and Chaplaincy at Gilgunya Senior Citizens Residence, Assistant Manager at Alton Court, Corps Officer at Altona and Hamilton before retiring in October 2005.

In retirement Diana loved doing crafts and calligraphy.

ABOUT PEOPLE

APPOINTMENTS

Effective 20 September: Major Gary Masters, Australia Eastern Territorial Legal Secretary.

Effective 10 January 2018: Aux-Lieutenant Vaughan Agnew, Representative & Officer in Charge, RSDS Edinburgh Defence Precinct, South Australia; Aux-Lieutenant Alison Templar, Assistant Corps Officer, Reservoir Corps.

Effective 11 January 2018: Majors Christine and Earle Ivers, Divisional Leaders, Southern Division, New Zealand, Fiji and Tonga Territory; Majors Bruce and Glenys Domrow, Retired Officers Chaplains, Officer Support Team, Australia Eastern Territorial Headquarters; Majors Glenn and Julia Price, Corps Officers, Blacktown City Corps, NSW/ACT Division.

MARRIAGE

Captain Karen McIver, to Malcolm Armstrong.

BIRTH

Lieutenants Liesl and Ben Clapton, a son, Micah Don, on 9 September.

PROMOTED TO GLORY

Major Diana Zilm, on 20 September; Lieut-Colonel Grace Pilley, on 29 September; Captain Bruce Parkinson, on 30 September.

BEREAVEMENT

Captain Christine Gee, of her mother, Joyce Margaret Gee, on 25 August; Captain Erica Jones, of her brother, Ralph Von Loeben, on 14 September; Major Grattan-Jon Savage, of his mother, and Major Christine Cutts, of her sister, Nesta, on 17 September; Lieutenant David Jones, of his father, Ralph Jones, on 19 September; Major John Zilm, of his wife, Major Diana Zilm, on 20 September.

ACCEPTED

As Auxiliary-Lieutenant: Vaughan Agnew; Alison Templar.

PROMOTION

To Lieutenant-Colonel, on 19 September, Major Stuart Reid.

COMPLETION OF COURSES

Major Catherine Spiller – Masters of Transformational Development.

Major Julie Grant, Captain Russell Anderson, Captain Laurel Cummins – Diploma of Chaplaincy.

Major Craig Wood – Diploma of Leadership and Management
Captain Clare Reeve, Captain Diane Hobbs – Emerging Leadership Course.

ENGAGEMENT CALENDAR

(NATIONAL LEADERS)

Los Angeles (Pasadena) Sat 4-Sat 11 November International Conference of Leaders.

Bexley North Fri 24 Nov – Commissioning: Covenant Day. Sydney Sat 25 Nov – Commissioning: Silver Star Luncheon, Commissioning Service including Ordination and Sending out of *Messengers of the Gospel* – Sydney Congress Hall.

Sydney Sun 26 Nov – Commissioning: Sunday Family Day.

(NATIONAL CHIEF SECRETARY) AND JULIE CAMPBELL (NSWM/GENDER EQUITY ADVOCATE)

Gold Coast Wed 8 Nov – Social Program Conference.

Bexley North Thurs 9 Nov – AUE SFOT Spiritual Day. Bexley North Fri 24 Nov – Commissioning: Covenant Day.

Sydney Sat 25 Nov – Commissioning: Silver Star Luncheon, Commissioning Service.

Sydney Sun 26 Nov – Commissioning: Sunday Family Day. Melbourne Wed 29 Nov – AUS Retired Officers Christmas Function.

Melbourne Sat 2 Dec – Our Christmas Gift, Melbourne Arts Centre.

(CHIEF SECRETARY – AUS) AND KARYN RIGLEY (TSWM/TERRITORIAL SECRETARY FOR PERSONNEL – AUS)

Melbourne Fri 3 Nov – Divisional Review, State Social Command.

*Adelaide Thurs 9 Nov – Next LEVEL Leadership Training SAD.

Adelaide Fri 10-Tues 14 Nov – Divisional Visit – SAD.

Bexley North Fri 24 Nov – Commissioning: Covenant Day. Sydney Sat 25 Nov – Commissioning: Silver Star Luncheon, Commissioning Service.

Sydney Sun 26 Nov – Commissioning: Sunday Family Day. Melbourne Sat 2 Dec – Our Christmas Gift – Melbourne Arts Centre.

*Colonel Karyn only

(CHIEF SECRETARY – AUE) AND CHERALYNNE PETHYBRIDGE (TSWM/TERRITORIAL SECRETARY FOR PERSONNEL – AUE)

Bexley North Fri 24 Nov – Commissioning: Covenant Day. Sydney Sat 25 Nov – Commissioning: Silver Star Luncheon, Commissioning.

Sydney Sun 26 Nov – Commissioning: Sunday Family Day.

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WORDS | DANIEL MCKEOWN

FOR AS LONG AS I can remember, I'd always gone to the Salvos with mum and dad, who are officers. I was involved in all the corps activities – Boys' Legion, Rangers, Junior Soldiers, Sunday school, the brass band and youth. I was also youth leader and played electric guitar in the worship band.

Growing up, I didn't really give it all much thought, or question what I was doing. It was just what you did. I wasn't

really connected to God; not like I am now. Becoming a junior soldier was something I did because all my friends were doing it, and it was part of growing up in the Salvos. I was very much a sheep! Again, I became a senior soldier at 14 because everyone was doing it, but I didn't really take it seriously.

In around Grade 10 at high school, I had a lot of non-Christian and atheist friends as most of my church friends went to a different school. They weren't a bad crowd, just worldly. Sometimes at school we would have debates about God and religion and I would always try to defend God.

After school I felt more independent and would hang out with my friends, playing gigs together. I got into drinking and partying but there were still certain things I just couldn't do that others were doing, like sleeping around or doing hard drugs.

I was pretending to be someone I wasn't, though, and really, I didn't know who I was. I did know, though, that there was something inside me that I was ignoring. During that time, I would still think about God. I would be out playing and partying Friday and Saturday nights, and come home Sunday for afternoon church. I was still close to the guys from the corps and would hang out with them.

One of the youth leaders at the time, Daniel Walters, had a massive impact on me, and is the reason I am sitting here today. We used to meet up each week, hang out and talk. Our conversations weren't always all about God. It was the relationship; he was just there for me.

In 2011, I went to a camp with the youth from the Gold Coast Temple Corps, and some other Christian leaders. I stood up during response time. Daniel came to pray for me. I was sobbing. That's when I became a Christian and voluntarily gave my life to Christ. I felt a sense of love, not from within and not because of what was happening – it was so different from



 Daniel McKeown uses his musical gift for God as the worship band leader at Gold Coast Temple Corps.

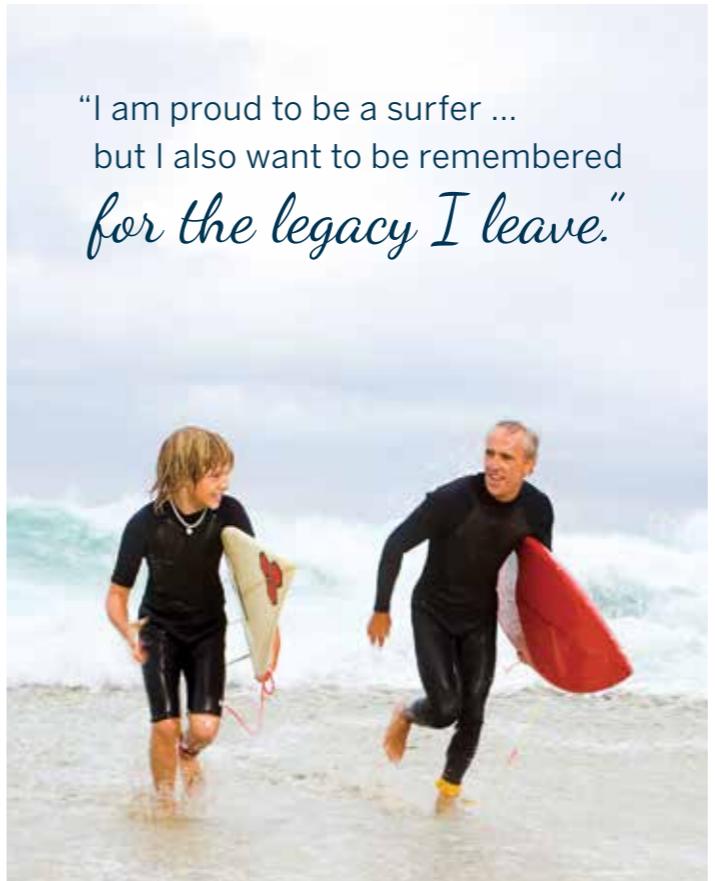
anything I'd felt before, or since. It was a very emotional night.

You can't return to life like nothing happened after that, so I gradually started moving away from the people and the scene I was in. I felt God wanted me to leave my band and the friends I'd grown up with. It was very hard, but I felt it was what God wanted me to do.

I'm not a spiritually emotional person but more of a scientific and empirical thinker. I connect with God through reading the Bible and Christian books in a social and historical context, and listening to podcasts. I like asking hard questions and pushing boundaries in order to grow – as a Christian and as a human.

Like most people, I go through times when I struggle to pray and read the Bible. I would like to be more confident in my faith, but I am growing. Asking questions and addressing doubts keeps me anchored. My relationship with God is real now. ■

"I am proud to be a surfer ...
but I also want to be remembered
for the legacy I leave."



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What are the key elements that make a Salvos church thrive, rather than just survive? Over the next few months, every Sunday, *others* will feature stories where #salvoschurchlife is thriving. Please share with us what your #salvoschurchlife looks like by posting a photo to a public Facebook, Instagram or Twitter page using the hashtag #salvoschurchlife or tell us your story by emailing: others@aus.salvationarmy.org

#Salvoschurchlife





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25.11.17

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Sydney Congress Hall
140 Elizabeth Street, Sydney

Live streamed at:
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OTHER EVENTS

*COVENANT DAY
Friday 24/11/17

*COMMISSIONING
LUNCHEON
Saturday 25/11/17

WORSHIP SERVICE
under the leadership
of Commissioners Floyd
and Tracey Tidd

10am Sunday 26/11/17
Sydney Congress Hall
140 Elizabeth Street, Sydney

* Invitation only

