

pipeline

The Salvation Army
Australia Eastern Territory
February 2011
Volume 15 Issue 2

SHOWING WHO WE ARE

SALVATION ARMY
GETS NEW LOOK

HEARTACHE TO HEALING AND HOPE

ROBBIN MOULDS'
REMARKABLE JOURNEY

EMOTIONAL RESCUE

FRIENDSHIP BORN
OUT OF TRAGEDY

**SPECIAL
EIGHT-PAGE
FLOODS
COVERAGE**

KINGDOM BOXING

Salvos punching above their weight

ARTICLES BY

General Paul Rader | Commissioner Linda Bond | Major Paul Moulds | Major Merv Holland | Major Barbara Sampson

Criticising ministry would be a low blow

Our cover story this month is destined to raise a few eyebrows among *Pipeline's* readership - the virtues of boxing has long been a discussion prone to polarised opinion.

To think negatively about Kingdom Boxing, however, a new outreach of The Salvation Army's North Ipswich Indigenous Ministries which, as its name suggests, has at its centre the sport referred to in some circles as the "sweet science", would be to do this unique ministry a grave injustice.

The North Ipswich Indigenous Ministries should be congratulated for thinking outside the square in reaching out to the people in its community. It just so happens that boxing - which is becoming increasingly socially acceptable as a means of keeping fit - is an activity which resonates with many young people in that area. The Indigenous Ministries is simply tapping into that interest in order to, ultimately, bring the saving gospel of Jesus Christ to these people.

It was the apostle Paul who, in 1 Corinthians 9:22, proclaimed that he had "become all things to all men, that I may by all means save some". His example in doing this was Christ himself who challenged the social conventions of the day by mixing with sinners, eating with tax collectors and embracing the disabled (see the Integrity column on pages 6-7 for a challenging article about this issue).

The essence of what Paul is saying here is that whatever you do, do it to the glory of God. And that is exactly the motivation behind Kingdom Boxing. As one of the program organisers puts

it: "Really, though, it's not about the boxing. God is at the centre and it's about the kids being changed."

* * * * *

We all watched with a sense of growing disbelief and, perhaps, morbid fascination as Queensland and to a lesser extent northern NSW and Victoria, were devastated by catastrophic floods recently.

As always in disasters of this magnitude, The Salvation Army was a constant and reassuring presence on the front lines of the relief effort. With the floodwaters now having receded the focus over the past fortnight has turned to the clean-up and recovery effort. It will be a long and arduous process as people try to rebuild shattered lives and communities. For many, life will never be the same again.

One thing is certain, however, and that is The Salvation Army will continue to be in the thick of this rebuilding process offering whatever practical and emotional support is needed. The Salvos are in this for the long haul.

In this issue of *Pipeline* we bring you a special eight-page coverage of the floods disaster.

At the forefront of our coverage are just some of the almost countless number of personal stories from people who were caught up in what was a month that Queenslanders in particular, will never forget.

Scott Simpson
Managing Editor

"...an absorbing adventure that no thinking Salvationist should miss"
GENERAL EVA BURROWS (R)

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Contents

COVER STORY

8-11 KINGDOM BOXING
Unique new Salvation Army ministry packs a punch. By Simone Worthing

FEATURES

12-13 SHOWING WHO WE ARE
The Australia Eastern Territory unveils a range of new uniform options

14-16 FROM HEARTACHE TO HEALING AND HOPE
Robbin Moulds talks about her journey from a tormented childhood to Salvation Army officership

18-20 REACHING FOR METAPHORS OF GRACE
The second and final instalment of the Coutts Memorial Lecture delivered by General Paul Rader

22-23 AN EMOTIONAL RESCUE
Manii Verzosa discovered that his darkest moment produced one of his strongest bonds. By William Verity

32-39 ARMY KEEPING HEADS ABOVE WATER
A special eight-page coverage of the floods which devastated Queensland

REGULARS

- 3 EDITORIAL
- 5 TC@PIPELINE
- 6-7 INTEGRITY COLUMN
- 16 HOLY HABITS
- 25-28 MISSION PRIORITIES UPDATE
- 30-31 WHAT WOULD JESUS VIEW?
- 40-45 COALFACE NEWS
- 46 PROMOTED TO GLORY

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Double standards

I refer to the December *Pipeline* on page 13 where the "Army calls for a 'card free' Christmas", the article in part saying that "The Salvation Army has issued a challenge to Australians - put nothing on your credit card this Christmas".

I know what the article is trying to convey but it seems rather hypocritical for The Salvation Army itself on page 43 of the same issue to seek donations and gives a telephone number for use of credit cards.

Surely if the message being conveyed is not to use a credit card, why is it all right for the Army to accept donations in this form?

Andrew McDonald,
Gosford

Band brings blessing

My name is Shirley Pomfret and I attend the Caboolture Corps of The Salvation Army.

As part of the community ministry of our corps band, they regularly make visits to people's home, in particular to play to those who may be sick and unable to get out and about.

My husband, Michael, has not been well and one recent Sunday morning, the band came to our home to play to him.

Under the leadership of bandmaster Robert Henkel they played some lovely songs and Michael, myself

and also a neighbour of ours enjoyed the time they were there.

We were all so blessed. The Caboolture Corps Band brings so much joy to other people's lives.

Shirley Pomfret,
Morayfield



Caboolture Corps Band plays at the home of Michael and Shirley Pomfret.

TC@PIPELINE

My three bears a reminder of gracious giving

A stuffed toy may have been the best Christmas present that **Commissioner LINDA BOND** received this festive season. She explains why

Some folks are really into stuffed toys. And age is no barrier. Some very mature people collect these warm, soft companions. But not me!

However, if you came to my house you might think I've just told a lie. There's the koala who used to play *Waltzing Matilda* when you pressed his stomach. Then there's my favourite, my Paddy's Market kangaroo in his boxing helmet and gloves.

And other than those, there are three bears, all pretty much the same size, all gifts and all with a different story to tell.

One has a ribbon around his neck with my name in Spanish. It was a gift from a Latino Corps I visited in California. The spirit in which it was given is a constant reminder of the warmth and enthusiasm of these Salvationists and the desire to give me something personalised and special.

Bear number two is of dark brown fur - mink, in fact. Joan Kroc, the McDonald's heiress, wanted me to have it. Actually, what she really wanted was for me to have a dog, because she loved animals and knew I did. It was only the persuasion of my colleagues that convinced her that my travelling schedule would make this gift a bad idea. So the bear came in its place.

When I phoned her to say thank you, I let her know that this furry friend was perhaps the most expensive keepsake in my home.

This Christmas, bear number three was added to the collection. Now he is really, really special. I was invited to drop in at our Streetlevel Mission in Sydney before the end of the year. The invitation came from Diane (Lady Di, she's called). With the officers moving, Diane thought it would be a good idea if I came and if necessary helped people to understand why we move officers. So it was an invitation not to be refused.

The Friday night I attended, however, was not the usual Streetlevel worship service. It was their Christmas party ... and what a party! Lots of food and lots of gifts!

I found a spot next to Diane. If you think the Territorial

Commander has power, you need to see Diane in action. She knows how to use her influence to advocate for others. I was deeply moved by the way she convinced Robbin Moulds to change her mind and give John his Christmas gift then and there, not to wait until Christmas Day.

John was in and out of hospital and Diane let Robbin know in no uncertain terms that his health was so precarious she shouldn't wait. Disguised in black rubbish bags, John's CD/radio player found its way to him.

Of course hampers were given out and toys for the children. The workers were busy rushing through the aisles playing Santa's elves.

Diane would not let me be overlooked. In her estimation, I needed a hamper (which I didn't) and I sure deserved a gift (which I didn't). She grabbed this bear, stuffed it in my hamper and refused to take no for an answer. Could I take it? Should I return it when Diane wasn't looking? Maybe I still should but I have to cling on to it for a while.

It may very well be my best Christmas gift. I can't explain why. You may understand. It has something to do with Diane being the giver and me the receiver, about her seeing me as needy and her being able to intervene.

The three bears is more than a bedtime story. My three remind me of givers who had a purpose in mind and I was on the receiving end.

Not unlike the Giver of all givers!



Commissioner Linda Bond is Territorial Commander of The Salvation Army Australia Eastern Territory.



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Made in the image of God

Over the past two years, The Salvation Army, at a theological level, has been partnering with the Church of the Nazarene, building on their shared Wesleyan tradition. In the first of a two-part article, **JIM GOOD**, a graduate of the Nazarene Theological College in Brisbane, presents a challenge to the Church about how it embraces people with disabilities

Our culture is not particularly welcoming to people with disabilities. Certainly it is true that 15 years of government legislation has been helpful in reducing discrimination and fostering inclusion.

Nevertheless, our society has simultaneously pursued a raft of prenatal testing that has led to the most inhospitable outcome for some of those unborn babies deemed physically or intellectually “irregular”. In 2007 in Victoria, for example, termination of pregnancies was the result in 95 per cent of cases where Down’s syndrome was detected. In reflecting on this situation, one man with Down’s syndrome recently commented: “That doesn’t make us feel very welcome, does it?”

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 5 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 2 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.

It seems very little has been done to rid the Church of the architectural, attitudinal and communications barriers that have prevented people with disabilities from participating in it.

Redressing this situation will involve anchoring ourselves in at least four key beliefs.

Relational understanding

First, Christians must be firmly convinced that each person with a disability is made in the image of God.

This may prove difficult given the most common understanding of God’s image found today in Western Christianity. For centuries Protestant theology has been enamoured with the idea that it is because of humanity’s capacity for rational thought and autonomous decision-making that we resemble God’s image.

Such views are not problematic for *all* with disabilities, but they are certainly problematic for people with intellectual disabilities whose impairments make higher order thinking difficult. Locating the image of God in the intellect will significantly marginalise such people.

The situation is not lost if we rediscover and embrace a more relational understanding of God’s image. This will involve God being understood as a communion of loving relationships between the three persons of the Trinity. It’s not that God’s rational side is denied; more that God’s loving and relational nature is given primacy. To be made in his image will then equate with being in a communion of loving and reciprocal relationships, first with God and then with each other.

In Jesus, God demonstrates that he holds all people in relationship, including people with disabilities. It is also apparent

that people with disabilities exist within a network of relationships with family, friends, work colleagues, doctors and other professionals, just as we all do. Believing this will help make it more natural for Christians to affirm that each person with a disability is an image bearer of God who is to be extended hospitality in the same way as all people.

“Every human life has its limitations, vulnerabilities and weaknesses. We are born needy, and we die helpless. So in truth there is no such thing as a life without disabilities.”

Mutual vulnerability

Second, post “fall” we need to understand that we are *all* people with impairments.

Part of our theology must be to understand that our own weaknesses provide a mutual vulnerability with the disabled, even though we may often be limited in different ways.

German theologian Jurgen Moltmann has observed: “Every human life has its limitations, vulnerabilities and weaknesses. We are born needy, and we die helpless. So in truth there is no such thing as a life without disabilities.”

This is true statistically. Nancy Eiesland, a well-known disability advocate from the US, has claimed there is a greater

than 50 per cent chance “that an individual who is currently able-bodied will be physically disabled, either temporarily or permanently” at some stage in their life. Hence, “the experience of disability is an ever-present possibility for all people”.

Eiesland even describes people as “the temporarily able-bodied”. She might also have coined the phrase “the temporarily able-minded” had she considered our potential for developing intellectual and cognitive impairments.

Rosalie Hudson, who has written several articles about disability, has offered one example: “With the rapid increase in the ageing population and the dementia statistics now showing one in four persons over 80 are affected, there are not many of us who will remain untouched by this mysterious malady that has now been declared the epidemic of the 21st century.”

Our common spiritual state before God represents another example of our mutual vulnerability. Following the “fall”, each of us is short of God’s standard (Romans 3:23) and each of us is equally in need of God’s salvation. There can be no deliverance from this without God’s direct intervention – none of us can save ourselves.

The Incarnation is God’s response to our common spiritual impairment. Furthermore, God’s provision of his Holy Spirit as our comforter, advocate and guide is recognition of our shared need for his ongoing support to live the Christian life (John 14:16, 26; 15:26; 16:7).

During his time in the L’Arche community, Professor Henri Nouwen came to recognise for the first time the impairments of the apparently able-bodied and able-minded. While providing Adam with the one-on-one support he needed because of his multiple

impairments, Nouwen realised: “Living close to Adam and the others brought me closer to my own vulnerabilities. While at first it seemed quite obvious who was handicapped and who was not, living together day in and day out made the boundaries less clear. Yes, Adam, Rosie and Michael couldn’t walk, but I was running around as if life was one emergency after the other. Yes, John and Roy needed help in their daily tasks, but I, too, was constantly saying, ‘help me, help me’. And when I had the courage to look deeper, to face my emotional neediness, my inability to pray, my impatience and restlessness, my many anxieties and fears, the word ‘handicap’ started to have a whole new meaning. The fact that my handicaps were less visible than those of Adam and his housemates didn’t make them less real.”

Christians who acknowledge their own vulnerabilities and impairments in these ways will be more likely to enter into a shared journey with people with disabilities.

Unconditional love

Third, Jesus ministers to *all* people.

In Jesus, God sympathetically entered into our midst, communicating an unconditional love that spills over for all persons. John 3:16 is a regular reminder that God loves “the world” and not just one particular ethnic/class/social group. Jesus ministered to all people, including the Jew and the Samaritan, men and women, fishermen and farmers, the rich and the poor, the religious and the irreligious and, importantly to our discussion, people described as being lame, deaf, blind and not in their right mind. >>>

Continued page 21



Photos: Shairon Paterson

PACKING A PUNCH — FOR THE — LORD

A boxing program for young people in Ipswich has been a big hit, as *Pipeline* writer **SIMONE WORTHING** found out

"This is not an ordinary church," says Simeon Hoffman, Youth Ministry Development worker at The Salvation Army's North Ipswich Indigenous Ministries in Queensland.

"Our work is our ministry, and that's youth work. My background is working with marginalised youth, and that's where my passion is. Really though, it's not about boxing. God is at the centre and it's about the kids being changed," he adds, referring to the innovative new boxing program, Kingdom Boxing, being run out of the centre.

Simeon came to the outpost just over a year ago and started the youth ministry under the guidance of North Ipswich Indigenous Ministries Team Leader, Envoy Judith Nuriyn-Yumba.

"The boxing coach, Leusila Vaotu'ua (Leu), now a part-time youth worker, joined the team in February 2010 as a volunteer," Simeon says.

"We now have 80 young people registered as trainees or boxers from the

Ipswich area and about 60 teens and young adults come for training each week. In the last 10 months, attitudes, values and lives have been transformed before our eyes."

The youth program also offers guitar lessons and a homework club (see story on next page) before the boxing session. The boxing though, is the main attraction.

"It fit and it works," says Simeon. "It's not conventional but the kids are responding. Their parents, teachers and chaplains have all commented on how they are growing in mind, body and spirit."

The boxing nights begin with devotions. The leaders and young people sit in a circle on the floor of the hall. Someone reads from the Bible, there is prayer and praise, and a short devotion. "One boy prayed out loud tonight for the first time," Simeon says.

"It's wonderful to see God working in their lives and this is happening more and more. We don't force the >>>

After-school club

The North Ipswich Indigenous Ministries runs an after-school club before Kingdom Boxing once a week. "We do a devotion and Bible reading, help the kids with their homework and provide some fun learning activities as well," says Daniel Wellard, Assistant Leader and Administrative Officer at the outpost.

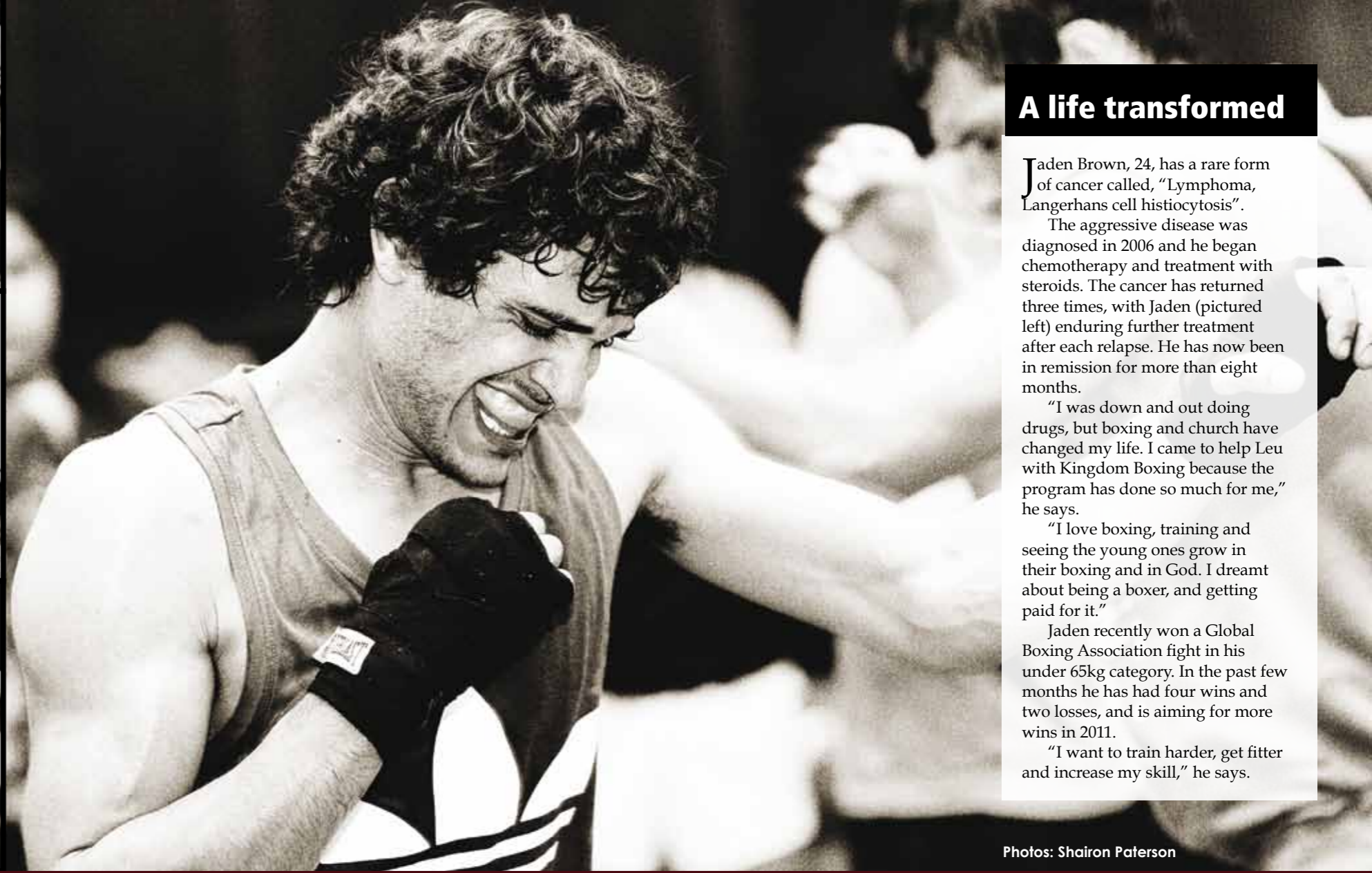
"As we help the kids with their studies, we often also identify home issues and other problems that we might be able to help with."

Most of the approximately 15 children who come to the club are connected in some way with the youth group at the centre.

"We would like to run the club two or three times a week," says Ashika Vaotu-ua who organises the club.

"We are trying to get grants for computers and fun stuff for the kids to do. We'd also love to provide a place where they can hang out that's fun and safe, not out the front on the street where they were when we first met them."

Many of the children who come to the club stay for the Kingdom Boxing program and dinner afterwards.



A life transformed

Jaden Brown, 24, has a rare form of cancer called, "Lymphoma, Langerhans cell histiocytosis".

The aggressive disease was diagnosed in 2006 and he began chemotherapy and treatment with steroids. The cancer has returned three times, with Jaden (pictured left) enduring further treatment after each relapse. He has now been in remission for more than eight months.

"I was down and out doing drugs, but boxing and church have changed my life. I came to help Leu with Kingdom Boxing because the program has done so much for me," he says.

"I love boxing, training and seeing the young ones grow in their boxing and in God. I dreamt about being a boxer, and getting paid for it."

Jaden recently won a Global Boxing Association fight in his under 65kg category. In the past few months he has had four wins and two losses, and is aiming for more wins in 2011.

"I want to train harder, get fitter and increase my skill," he says.

Photos: Shairon Paterson

kids to participate, but they end up wanting to take part."

Dr Christopher Wong, Indigenous Services Coordinator at North Ipswich, emphasises some of the challenges given to the young people.

"We begin by teaching them that there is hope for a better future with the Lord, that he can change them to be a real man or woman to be counted and respected," he says. "So the discipline of the boxing training goes far beyond the physical and emotional."

The rest of the evening is spent on fitness training, sparring and boxing.

"We don't have a lot of fancy equipment but the kids aren't looking for that," Simeon says. "We have a warm, happy and fun family atmosphere, and that's what counts."

The young people who come to boxing range from primary school age to those in their early 20.

Ashika Vaotu-ua, who organises the homework club, and her team prepare dinner for the young people at the end of the evening.

"For many of these kids, it's the best meal they will have all week," she says.

The happy noise, friendly banter, prayer and praise show that the kids obviously love the program.

Jasmine is 10 years old and has been coming to boxing for three months.

"I like everything here, just everything!" she says with a big smile.

Aywiem, 12, and is also a regular. "I like the sparring," she says. "It's heaps of fun."

Commitment

Leu's background in boxing goes back to his great-grandfather who was a boxing champion in the British Army. "My father and uncle on my Samoan side were also boxers so it runs in my family," he says.

Three years ago, Leu started training at home with a boxing bag.

"A few young guys wanted to come along and box with me and I found I could really relate to them," he says.

"I asked God what he wanted me to do with the boxing, and especially with

the younger people I was getting to know and form deep friendships with."

Soon afterwards, Leu's wife, Ashika, introduced him to Simeon and, with the approval and support of Envoy Judith McAvoy, he started the first boxing session.

The group began with around 10 young people, both from the outpost and off the streets. Later, some more local Indigenous people brought their children and it grew from there.

"Our passion was to reach out to Indigenous youths, get to know them and meet their deepest needs through pastoral care," says Dr Wong.

The team would love to see world champions coming from Kingdom Boxing, but more importantly, want to support the young people in their lives and relationship with God and others.

"More and more, the kids who come to boxing are starting to come to our youth group, and many have become members," says Leu.

"We box with partners, the kids are quick learners, and strong relationships

are being built through the one-on-one training."

"As Kingdom Boxing grows, The Salvation Army Indigenous Ministries is working on some strategic plans for the future as the Holy Spirit continues to lead us in this ministry," says Dr Wong.

"... it's not about boxing. God is at the centre and it's about the kids being changed."

A boxing ring at the back of the church is almost complete. Boxing bags, shorts, T-shirts, shoes, helmets, gloves and other necessary equipment are being purchased or donated. "We

are very thankful for all the support we receive," says Leu. "We couldn't do Kingdom Boxing without it."

Results

Brett Briggs has been training and boxing socially for five years. "I love what boxing has brought into my life with the training, how it stretches me as a person, and the friendships I have developed here," he says. "I can box with my best friends."

Through the Global Boxing Association, Brett has been offered an opportunity to compete for Queensland.

"Just the chance to do this is a dream come true," he says. "I hope I can continue to improve and go further with boxing as God opens the doors. It's not about me though, it's about the Kingdom of God."

Martin Kurene, from New Zealand, has been boxing for just over a year.

"I didn't know whether boxing was for me, but now I love the sport and it's a ministry for me," he says. "I want

to help and influence the younger kids and let them know that, through God, all things are possible."

Martin was recently asked to fight for the Australian Amateur Heavyweight title through the Global Boxing Association.

Leu is excited about the progress the young people are making.

"We've had six out of eight of our boxers win their bouts at Global Boxing competitions and two asked to fight for an Australian title," he says.

"God has really blessed us. It usually takes two or three years for a club to get to this level and it's taken us seven months. All the kids really relate to this ministry, to the fitness and to developing skills. But it's not about boxing, it's about the God influence." ■



Simone Worthing is a staff writer for *Pipeline* and supplements.

Showing who we are



Over the past 18 months, The Salvation Army Australia Eastern Territory has been working with a clothing company to develop a range of new uniforms for everyday informal use. The apparel, which will be sold through Salvationist Supplies (www.salvosuppliessyd.com), features new designs to complement the existing well-known uniform.

Territorial leadership has acknowledged that there has been a major shift to a more informal uniform for everyday wear and engaged Totally Corporate, designers and suppliers of quality corporate wear, to assist a Salvation Army team in creating a new look.

"We recognise that the Army's visibility in the community is crucial to public support," said Major Peter Farthing, who commenced his involvement in the process when serving as the territory's Secretary for Personnel.

"We also believe the uniform provides powerful opportunities for mission ... the uniform is our work clothes for mission.

"We became concerned that some were not wearing any kind of uniform or branding on duty in the community, and also that quite a few people were developing their own versions.

"While the latter initiative is commendable, we saw a real danger that our 'brand presence' in the community would be weakened. In regards to witness, there was a fear that the public might have less recognition of a Salvation Army person on service.

"The answer was not to legislate more on what must be worn. Instead, we set ourselves the task of finding uniforms for informal use which people would actually want to wear.

We also specified that these uniforms should carry our logos prominently.

"We hoped to get designs which the public eventually recognised as Salvation Army."

Major Farthing enlisted the help of Captain Tracy Robinson, who has a background in the fashion industry, and they commenced meetings with the clothing firm.

Totally Corporate Managing Director Julie Martin has been enthusiastic about the opportunity to work with The Salvation Army. She and designer Stefania Faro, and other team members spent hours trying to understand the Army, its mission and its passions in order to come up with design ideas.

Totally Corporate's original concepts went on display at Uprising 2009 and through *Pipeline* (September 2009 issue). Comments and feedback led to further adjustments. Care was taken to get materials which could be worn in subtropical regions, while Totally Corporate was asked to develop products which could look good on a variety of shapes and sizes.

"The formal uniforms remain unchanged," stressed Major Farthing. "These are international, and worn by Salvationists around the world."

Totally Corporate has assured that all their products are made in Chinese factories which practice fair labour practices.

"It [the process] has all taken much longer than expected," says Major Farthing.

"Just to get one small change made to a design means we wait until the new sample is produced in China, and that can take months. But I think it has been worth it."

To see the full range of new uniforms go to www.salvosuppliessyd.com



The new informal Salvation Army uniforms come in navy blue and white in a range of sizes for children and adults. Designed by work clothing company Totally Corporate, the shirts clearly display The Salvation Army crest for easy identification.



Dressing with purpose

By Lieutenant-Colonel PHILIP CAIRNS

In the comedy movie *Hancock* there is a statement which caught my attention.

Hancock is a down-and-out superhero and his mentor is trying to get some dignity back into his being a superhero. At one point in the movie they argue over whether Hancock should wear a superhero uniform. The mentor finally puts an end to the argument when he makes the statement "a uniform represents purpose".

This comment caught my attention because that's exactly what a uniform does. To see a military soldier in uniform, we immediately know that their profession is the defence of the country. When we see a police uniform we know that uniform is for the defence and protection of the public. Even when we see children in school uniform we know that the uniform indicates who they are and what they do.

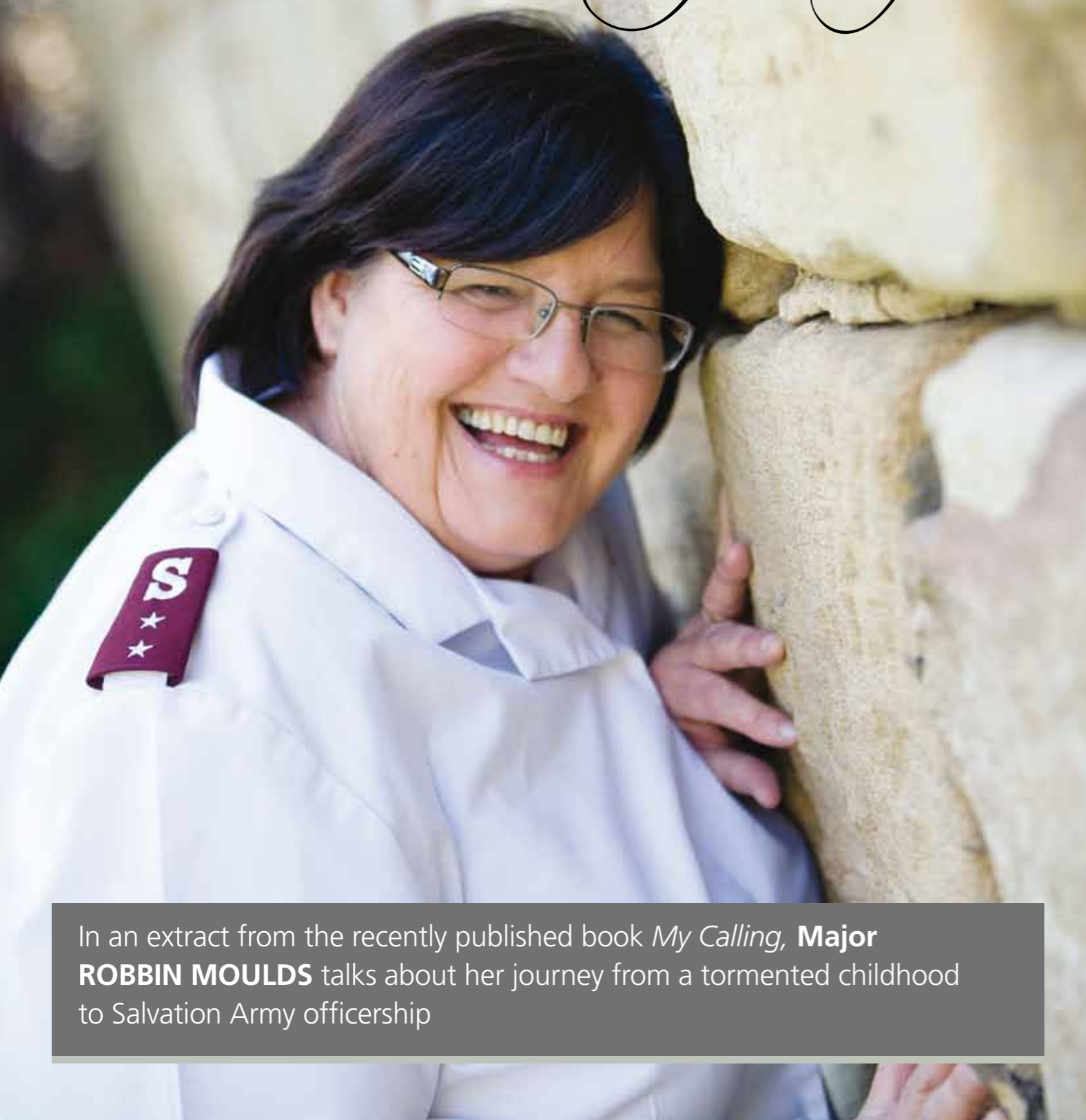
Now if that's the case for an ordinary uniform, how much more important is it for a uniform that should represent Jesus Christ. The Salvation Army uniform represents The Salvation Army's purpose – our purpose is Jesus Christ. And our mission is to bring Jesus Christ to the world with love and compassion.

This is our purpose – the uniform should represent our purpose.

Lieutenant-Colonel Philip Cairns is Secretary for Personnel for The Salvation Army Australia Eastern Territory.



FROM heartache TO healing AND hope



In an extract from the recently published book *My Calling*, Major **ROBBIN MOULDS** talks about her journey from a tormented childhood to Salvation Army officership

My childhood was marked by abuse and darkness. I believed my life had little value and that I was only an object to be used by others. By the age of 14, I was a lonely, untrusting, hurt and sad teenage girl.

Although I'd had some contact with the Roman Catholic Church, there was no positive spiritual input during my childhood. I couldn't comprehend a God who cared about me. I lived in darkness and had no concept that there was another world filled with light and love. My perception of Christianity was confused.

When I was 14, my brother was in trouble with the police and ended up in court. Salvation Army chaplains were ministering at the court and helped him. As a result, my brother and I both began attending a Salvation Army youth group. Over time he stopped attending, however, I kept going. This was a pivotal time in my life. I am alive today because of people from The Salvation Army.

At The Salvation Army, I was introduced to a new community. The people were so loving and caring. They invited me home. They showed me love. This idea of family was a new experience for me. It was as if a light had come on, in stark contrast to the darkness I lived in at home. The people were like Jesus to me. Through them I came to know him and trust him. True, authentic community is so powerful that it can change your life.

Although I was grateful to encounter The Salvation Army and its people, the pain in my life was still raw. At the Army, I saw functional families. I saw love. I saw people caring. It exposed all that was missing from my life. My pain became more acute and I repressed memories. It was not until I was in The Salvation Army officer training college, years later, that I began to deal with the pain and trauma of my upbringing. Gradually the Lord brought healing to my life and helped me deal with the impact of these years.

I can't recall the exact moment I became a Christian. Through my involvement in the Army, I began to have a relationship with Jesus Christ. I learnt that He is the light, and Jesus became a vital part of my life. This experience created a desire in me to help others discover this.

Called to serve

I became a Senior Soldier and was increasingly involved at my corps. I wanted to serve God and to be an agent of change by introducing people to Jesus. I felt particularly called to connect with those who struggled with life. I wanted to show them somebody does love and care for them. I began to do volunteer work with street kids in Kings Cross, the red-light district near the heart of Sydney.

This is where I met my husband, Paul. We discovered we were passionate about the same things: God, The Salvation Army and those who lived on the margins of the community.

After we married, Paul and I felt that the Lord was leading us towards officership. There wasn't necessarily a specific moment but a gradual awareness of God wooing me, first to know Him and then inspiring me to serve others.

We applied to become officers but had to delay our application as I was unwell following the birth of our daughter. After I had recovered, Paul had moved away from the idea of becoming an officer. We even began attending another church, although I would still worship at the Army occasionally. Our work with youth and our passion for reaching out to disadvantaged people continued. We thought, "there must be other ways to serve God without being an officer". So we began pursuing other avenues of serving God.

"I felt particularly called to connect with those who struggled with life ... to show them somebody does love and care for them."

Then Paul attended an Easter camp and God really challenged him. Paul felt the Lord say, "you have to give up what is good for the best". The Lord was asking Paul to give up the career he had mapped out, to take on board his plan that would be better. Even though we could not see what was going to be "better", we obeyed the Lord. We returned to The Salvation Army and reapplied for officership. We then entered training college the following year.

God has been so faithful! At our commissioning we were appointed to design and create the Oasis Youth Support Network. This was the work about which we were so passionate: reaching out to disadvantaged youth. It showed us that the Lord did have a different and better plan for us. We have now been in this appointment for almost 15 years, although it has grown and developed significantly. It has been far more fulfilling than we could have asked or imagined. We have had opportunities to touch lives, start new programs and impact our nation in ways we could never have imagined.

It became apparent to us that we could not find a suitable Salvation Army corps for the Oasis youth to attend. These young people were often unruly and unconventional so they struggled to fit into traditional churches. We heard of an underdeveloped corps in our area that was possibly closing. I became the corps officer there with a focus on creating a place of worship where street kids and others could feel comfortable and valued.

Streetlevel ministry

Two years later, our worshipping community relocated to the heart of Sydney, close to Oasis. We became known as Streetlevel Mission and our goal is to reach out to the marginalised street people of inner-city Sydney. Streetlevel took on responsibility for the management of a range of inner-city Salvation Army services. We offered so much more than just a church service: showers, food market, internet cafe, furniture and clothing, welfare assistance, growth groups, prayer groups as well as many other services and programs. Our goal is to build a community where people are valued and involved in ministry.

At the time we were commencing Streetlevel, some people felt we could never become a corps. Every church-planting textbook suggests that it is not possible to start a church without a team or with such a dysfunctional congregation as street people. However, as we saw people saved, grow and become soldiers our mission did grow into a corps and God is continuing to do amazing things. Just recently we appointed our first recruiting sergeant who had been an alcoholic.

I have seen the hand of God at work. Each year I organise a Christmas Day lunch for 1400 people. The preparation is enormous. During the year we source donations for the lunch from many companies and organisations. One morning I woke up and realised, "I don't have enough money to pay for our Christmas lunch". I remember arriving at work and meeting with our accountant who told me we were \$5000 short of our budget. Two hours later a man rang and said, "I have \$5000 I would like to give to you for your Christmas Day lunch". This is one of countless times that God has shown his faithfulness.

Perhaps the greatest evidence of God's hand on our ministry is seen in the powerful stories of transformation and redemption. One of the students now working with us is an ex-Oasis kid. Fourteen years ago, he was homeless, addicted to alcohol and gambling and living on and off at our Oasis centre. Now he is stable, has become a soldier and is training with us to become a youth worker. Every day I am reminded of the evidence of God's work by looking at the people in >>>

our community. So many of the people I work with live in volatile and dangerous situations. You are not always sure what condition they are going to be in the next day. We have needed to resuscitate people in our centre and the police and ambulance are frequent visitors. We are always conscious that we are not alone. God is with us and despite having many tense moments, we always sense his protection.

Going the distance

Often people ask me how I manage to stay working in this environment. I have learnt to be realistic in my expectations. Having worked with disadvantaged and marginalised people, I have learnt to redefine success. If someone is not using drugs even for a day – that is success. A man who has not opened his mail for five years, now comes to our centre every fortnight and allows us to open his mail with him – that is success. A mentally ill person, who lives in an isolated world of his own, stands up at Streetlevel one Friday night and sings *Amazing Grace* – that is success." God is at work changing lives.

I also handle working in this setting by staying connected to God, connected

to others and connected to myself. I need to ensure that I have an overflow of love, energy and strength from God so I can give from this and not from myself. Sometimes my heart is just breaking over a situation. I have to constantly hand people over to God as he sustains me in this frontline ministry.

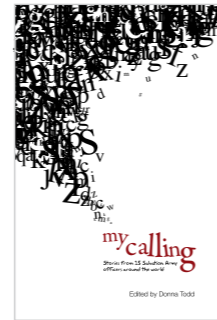
Throughout my officership I constantly remember where I came from. I can relate to people when they are deeply distressed or have been abused or abandoned. I am called to be a voice for the voiceless and to help people discover the immense wealth they have within them, despite their past or present circumstances. I am reminded that this is God's promise. Isaiah 54:11-12 says, "I will build you with stones of turquoise, your foundations with sapphires. I will make your battlements of rubies, your gates of sparkling jewels, and all your walls of precious stones". This has been His work in my life and I want to see this transformation happen to others.

I have found officership to be truly liberating. It has opened many doors of opportunity and service for me. I am thankful for my training, the freedom to try new things and the opportunity to be a risk-taker. I believe there is no such thing

as failure. Every experience provides me with feedback so I can approach things differently the next time. I have found The Salvation Army to be supportive and encouraging to me in my ministry.

Personally, I'm still being healed, find life difficult sometimes and still struggle with my self-esteem, but I have a God who does amazing things. I look forward to the future, claiming the promise, "He who began a good work in you, will be faithful to complete it on the day of Christ Jesus" (Philippians 1:6).

Yes, I am alive today because of people from The Salvation Army and it is a privilege to serve the Lord as an officer. □



This story is an extract from the new book *My Calling* which is available from Salvationist Supplies (www.salvosuppliesyd.com) for \$7.50.



Major Merv Holland is a "retired" Salvation Army officer who works part-time in the Australia Eastern Territory's Legal Department.

By Major MERV HOLLAND



Once it was all science fiction, but now this whole cyberspace world is a reality – and I'm lost in it!

I must confess that as a recently retired Salvation Army officer, it is a real challenge coming to terms with the technological revolution and its impact in the proclamation of the Gospel.

Websites, the Internet, webcams, podcasts, chat rooms, Facebook, Twitter, blogs, MySpace, YouTube, mobile phones, iPhones and iPods are but a few of the technological tools that one Gen Y exponent I know describes as providing an open, engaging, and fun environment that empowers his generation to discover, connect and express themselves. He says that these web-based mediums and other electronic means provide meaningful social connection, education, and enrichment of their faith.

My baby boomer generation colleagues are used to connecting in the flesh, face to face, in formal attire at structured meetings on a regular basis.

Social networking was where you physically met together with like-minded people to fraternise, but not anymore. Now, relationships are being forged in cyberspace. Once, twitter and tweeting related only to birds, bullies were in the school playground, not on your screen remotely, and plasma referred to blood – but that's all changed now.

Audiotaping of meetings was superseded by videotaping which is now superseded by live streaming of church services. No longer does a person need to don their Sunday best, travel and sit in a meeting to be part of worship. A webcast brings instant capacity to "participate". All that is needed is a TV or a computer or a suitable iPhone device.

Once televangelists invited viewers to place their hands on the TV set while prayer, primarily for healing or salvation, was offered. Now, one can log on for real-time prayer in a cyber prayer room.

For me, this remote participation detaches and depersonalises, but for my Gen Y friend, it is relevant, engaging and fulfilling.

What is cyberchurch?

Researchers tell us that exploring spirituality is one of the most rapidly expanding uses of web-based technologies.

A Google search of cyberchurch identifies some succinct definitions of what this phenomenon is:

Cyberchurch is the celebration of God's glory in the new virtual reality of cyberspace. Everyone in the world is welcome here. We are a bridge over the digital divide.

Cyberchurch is the extension of the church universal into cyberspace. It includes different aspects of Christian community online, especially by those who view this phenomenon as a subset of emerging church, the developing expressions of the faith in relation to culture change.

Cyberchurch signifies the emergence of a form of "assembling together" that continues to grow and evolve, dramatically different from traditional institutional forms.

A recent Sydney newspaper article highlights the creative approach of a retired British Methodist minister who is offering Holy Communion via Twitter.

"The Reverend Tim Ross will tweet out the lines of the Eucharist ... to his hundreds of followers who can tweet back 'Amen' while taking bread and wine at their PCs," the report discloses.

He envisages that baptism by Facebook is soon possible.

If you think the Rev Ross is a bit odd, how about Chris Jubly, director of worship of King's Church, Durham City, UK. He aims to publish all 1189 chapters of the Bible on Twitter, by condensing one chapter per day into less than 140 characters, the maximum possible per twitter entry. Jubly estimates his twitter task will terminate on 8 November 2013.

Check out his chapter-a-day twitter text at twitter.com/biblesummary.

I wonder how he will encapsulate the essence of Psalm 119 in 140 characters!

What would Jesus do?

If Jesus launched his ministry in 2010, would he use an iPod and cyberspace? Would he have a personal web page, or engage in debate in a chat room, or seek out friends on Facebook or tirelessly twitter? I suspect he might.

While he taught in conventional ways in the synagogues, town squares and in people's homes, he defied convention by his activities on the Sabbath, or using boats as his preaching platform and visiting undesirable places to share the good news of redemption with drunkards and gluttons. (Matthew 11:19 and Luke 7:34).

The apostle Paul embraced the same philosophy of innovation when he reasoned that he was prepared to "... become all things to all men so that by all possible means I might save some," (1 Corinthians 9:22).

William and Catherine Booth exemplified the same pathfinder spirit of innovation and adaptation of the most modern of technologies to spread the Gospel in their drive to win the world for Jesus.

Jubly might be able to condense a chapter to 140 characters, but Booth did better in his late 19th century Christmas telegram – one word – OTHERS.

Next step

One wonders where this cyberspace super highway will take us.

Will there be more chat rooms and less corps buildings?

What place will Salvation Army uniforms have in the Facebook fellowship of believers?

How will the Salvation Army officer know if we literally switch off during the sermon?

How do we have a virtual reality corps barbecue?

What will be the economic impact if we train officers online instead of on-campus?

Will digital music replace brass bands?

Come Lord – quickly! □

[Create a page](#)

[Report a page](#)



Encapsulate



The essence of Psalm 119 in 140 characters!

Holy Habits

with Major Barbara Sampson



Habit 2

The discipline of simplicity

Matthew 6:25-34

"Seek first his kingdom and his righteousness, and all these things will be given to you as well" (v. 33, NIV).

Everything in life seems to be running faster than ever – family demands, church programmes, daily routines. But the more we fill our lives with time-saving devices and strategies, the more rushed we feel.

Many believers long for an authentic simplicity of life, the "one needful thing" that Mary was commended for as she sat at Jesus' feet (Luke 10:42).

Simplicity is more than selling the second car, buying clothing at a second-hand shop or baking your own bread.

The Benedictine tradition captures this winsome interior quality in the phrase – in

simplicitate cordis – meaning "in simplicity of heart". It describes a life stripped of all that is unessential and trivial, an inward reality that shows itself in an outward lifestyle.

David made one request: "One thing I ask of the LORD ... that I may dwell in the house of the LORD all the days of my life" (Ps 27:4). Paul simplified his life to one aim: "One thing I do ... I press on toward the goal to win the prize for which God has called me" (Phil 3:13,14). Jesus defined true simplicity as having one treasure, one master, one focus – God's kingdom and his righteousness (Matt 6:33).

Thomas Merton urged believers to recover "a simple and wholesome life, lived at a moderate and humanly agreeable tempo". Jesus showed how to do this. He healed the sick, fed the hungry,

cast out demons, yet still had time to play with children, take a nap, eat meals with his friends.

True simplicity of heart happens when we offer to God everything, both the so-called "sacred" and "secular" aspects of life, as one ceaseless act of love and praise.

An attitude of simplicity towards possessions curbs our demand for more by reminding us of what we already have. In spite of what the advertisers say, it is possible to live without the biggest car, the latest fashion, the fastest computer and to find contentment in the small, the familiar, the ordinary. Simplicity is a God-given antidote to greed, pride and envy, vanity, pretence and covetousness.

To reflect on . . .

Simplicity is freedom, not slavery.

Reaching for metaphors of grace

The second and final part of a *Pipeline* series which reproduces the Coutts Memorial Lecture delivered by **General PAUL RADER**, former world leader of The Salvation Army, at Booth College, Sydney last year

While many issues surrounding our understanding of the doctrine of sanctification and the life of holiness may occupy our minds and hearts, it is worth observing that the postmodern generation, and particularly the Gen Xers and NetGens, are not particularly interested in doctrinal niceties.

"The modern world was grounded," comments Len Sweet, influential Christian author and commentator on the current scene. "Its favourite definition of God was 'Ground of Being'. Its basic metaphors were drawn from a landscape consciousness that didn't trust water. Scholars are trained to keep categories clean and watertight. We were taught to be careful not to water down our insights. The surface on which we lived was solid, fixed and predictable. We could get the lay of the land, mark off directions where we were headed and follow maps, blueprints, and formulas to get to where we are going. A lot of time was spent on boundary maintenance and border issues. Postmodern culture is ... a seascape ... changing with every gust of wave and wind, always unpredictable ... the sea knows no boundaries. The only way one gets anywhere on the water is not through marked-off routes one follows but through navigational skills and nautical trajectories," (Leonard Sweet,

Soul Tsunami pp. 72-73). "Postmoderns are hungry for teaching but not for doctrine," he notes. "Where the modern age was predominantly *either/or*, the postmodern world is *and/also*. Or phrased more memorably, the postmodernist always rings twice!"

The Wesleyan evangelical community has not been immune to these influences. Among our thoughtful young believers are more than a few who pursue a postmodern evangelical eclectic spirituality. Their understanding of holiness is characterised by transparency, connected-ness, positive relationships, and ethical responsibility, including creation care. Two writers whose love for Jesus and His people is unmistakable, but whose theology is more of the *and/also* variety, may represent iconic figures for this generation of earnest Christians: Kathleen Norris (*Cloister Walk, Amazing Grace*) and Anne LaMott (*Traveling Mercies*), who epitomises a transparent, earthed and earthy and often irreverent spirituality that connects with this generation (Whatever! Oh well!).

Questionable theology

George Barna speaks of "a lot of questionable theology weighing down America's young people". "Lacking much exposure to the Bible itself and coming from a generation that relies more heavily on emotionalism than empiricism for

guidance, the opportunities for heresy are prolific. We have the makings of a generation that is prone to reflect on the finer matters of Christian theology without understanding the basic foundations," (*Generation Next* pp. 82-83). Then he quotes from Allan Bloom's *Closing of the American Mind* - a comment still relevant: "Today's students no longer have any image of a perfect soul, and, hence, do not long to have one. Yet they have powerful images of what a perfect body is and pursue it incessantly." (Some of us could do with pursuing an "embodied holiness" a little more incessantly.)

Where and how will they acquire the images of grace and godliness that will engender a hunger for holiness? For our part, engaging the issues of doctrinal understanding that must underlie our preaching and teaching of holiness in this or any other time, is critical.

Christian Smith in his 2005 survey of the faith of American teens entitled *Soul Searching* and based on a broad-ranging five-year study of teen religious understanding and practices, found their faith mostly self-interested, naive and muddled. "Based on our findings," he writes, "I suggest that the *de facto* religious faith of the majority of American teens is 'Moralistic Therapeutic Deism.' God exists. God created the world. God set up some kind of moral structure. God wants me to be nice. He wants me to be pleasant; wants me to get along with people. That's teen morality. The purpose of life is to be happy and feel good, and good people go to heaven. And nearly everyone's good," (Smith 2005:10-11).

In 2010, he published the results of a follow-up survey which included many of the same informants of the earlier

study in order to track the development of faith understanding among "emerging adults" between 18 and 29. The book is titled *Souls in Transition*. He finds this age group even less interested in the particularities of doctrinal discussion or denominational allegiances. They are largely distanced from any serious consideration of biblical teaching as impinging upon their own sense of what feels appropriate. "More generally, it was clear in many interviews that emerging adults felt entirely comfortable describing various religious beliefs that they affirmed but that appeared to have no connection to the living of their lives." This is the context into which we are called to articulate the truth claims of Scriptural holiness.

Reducing truth

Given our Western cast of mind, we have a tendency to want to reduce truth to system, experience to rigid categories of explanation, profound mysteries to code words, shibboleths and neat formulae. Scripture presents us with a wealth of metaphors which interpreted too literally can lead to confusion and considerable mischief. So we continue to try and understand the metaphors and search for metaphors of our own in our attempts to make this precious truth accessible to our people and appropriate to our time.

As a young missionary, I was greatly helped by a slim book entitled *The Spirit of Holiness* by Everett Cattell, veteran missionary to India and president of Circleville Bible College. He describes the life of the believer as bipolar, i.e. he pictures a horseshoe magnet under paper filled with iron filings. They arrange themselves around the two poles. In sanctification, the pole of the self finds its

life in Christ, and the two poles become one. Something goes out of existence. It is the old configuration of the filings and the tensions between the poles. "Not the self, but the pattern of life created by the self when it is not hid with Christ in God is the thing that must be destroyed." He insists on a distinction between the death of self and a death to self. If the self moves away from Christ, the old pattern of tension and division reappears. The secret is abiding in Christ by the Spirit.

Campus Crusade has adopted a similar model and metaphor in its popular booklet, *Have You Made the Wonderful Discovery of the Spirit-filled Life?* It may seem too formulaic, but deals with the central issue of displacing the self on the throne of the heart, and putting Jesus on the throne with all other areas of life ordered under his sovereign control.

Free Methodist Bishop Les Krober presents a compelling witness to his own pilgrimage coming to an awareness that the critical issue for him was an addiction to self that needed to be broken. He defines sanctification in this way: "Entire sanctification is the work of God in response to a Christian's surrender and faith which breaks the addiction to self. This full surrender changes our saving relationship to God as it delivers us from the spirit of rebellion. It opens the door to the possibility of a wholehearted love for God and others. It lays the foundation for a growing improbability of willful disobedience. This deepened relationship with God, activated by His Spirit, releases us from our self-sufficient arrogant attitude, frees us from the need to control others and dictate our own terms, and breaks the habit of manipulating the world and >>>

God. As the Holy Spirit frees us from our independent mind and will, we grow in quantum leaps of Christ-likeness, making glad the heart of God and bringing hope and joy to the person being transformed." McCasland, in his biography of Oswald Chambers, *Abandoned to God*, describes his experience of sanctification at age 27 in this way: "The citadel of his heart had fallen, not to a conquering Christ, but to the gentle knocking of a wounded hand!" (McCasland 1993:86).

We look for positive metaphors of freedom and robust health, of possibility, privilege and power. J Sidlow Baxter in *A New Call to Holiness* (1967:134 ff.) employs the metaphor of living in a fetid, damp, unhealthy slum, without proper nourishment, surrounded by disease. The body becomes debilitated, weakened and subject to infection. But suddenly the poor wretch is transported to a seaside village where the air is clear and the sea winds bracing. The food is nourishing and the environment clean, beautiful and inviting. The body begins to respond. Not all at once, but gradually. The change of circumstance was sudden and critical.

But the recovery of vigorous health takes longer - good diet, fresh air, exercise, a pleasant and healthful environment. Before long, the face takes on a glow and life is lived to the full. This, he sees, as the nature of the sanctification experience.

Soul disease

I have come to see sanctification as a cleansing, healing work at the motive centre of the personality; a freeing from the soul's debilitating inner disease. I have come to feel that what the Spirit is addressing here is much like an HIV positive condition of the soul.

We walked a brother in Christ through HIV/AIDS until the Lord took him. He came and told me. Then we watched every virus take him down. Soul disease weakens us like that. It disables our spiritual immune systems subtly and renders us vulnerable to every opportunistic spiritual virus in the moral environment in which we are immersed. I am breathing this in from the atmosphere on a daily basis. It is not only the things to which I consciously expose myself, but the unseen, unsuspected influences that play upon me constantly. Then when the pressure is great and my defences are weakest, I fall prey to the temptations that present themselves.

It's the soul's virus that the sanctifying work of the Spirit addresses. It doesn't make us fully robust overnight. We're still subject to temptation and even failure. But the immune system has been put in place and my moral energies are no longer being silently sapped and therefore rendering me vulnerable to the approaches of the evil

one however he presents himself.

"O come and dwell in me," sang Wesley.

"Spirit of power within!
And bring the glorious liberty
From sorrow, fear and sin.
The whole of sin's disease,
Spirit of health remove,
Spirit of perfect holiness,
Spirit of perfect love."

If we were to think of sanctification in digital terms, is sanctification something like a reprogramming of the software of the soul, with appropriate downloads and updates - perhaps including the introduction of anti-virus software for systems protection - and a recognition of the dangers of careless surfing (what gets your attention, gets you!)? And is there a moment when we must muster the faith and courage to press "enter" to begin the adventure?

Life in the Spirit

The journey itself - the process - may be seen as more significant than any sense of definitive arrival at a specified destination. Characteristically, there is more journaling of the journey than clear and confident witness to crisis encounter with the Cross and the Spirit purifying our hearts by faith.

Recall the titles I mentioned, *Cloister Walk* and *Traveling Mercies*. What do we gain or lose in focusing on sanctification as the *Imitatio Christi* - to which Richard Foster, Dallas Willard and others are drawing us anew? The positive value is its focus on sanctification as relational and transformative, in the context of a "Transforming Friendship" (James Houston) with Christ by the Spirit. This resonates with the current generation. "As we walk in the light ..." (1 John 1:7). Eugene Peterson, in *Subversive Spirituality*, explores the hunger of this age for *intimacy* and *transcendence*. Unfortunately these hungers are poorly served as we reach out for pseudo-intimacies that dehumanise and pseudo-transcendence that trivialises.

It is the possibility of a living, vital and intimate relationship with a transcendent God through faith in Jesus that connects so well with this generation. Sanctification is the lived reality of Christ in the believer's life and our life in Christ (John 15:4-5 and Colossians 2:6-7). Coutts quotes Brengle in the frontispiece of *The Call to Holiness* as declaring: "There is no such thing as holiness apart from 'Christ in you'."

This focus emphasises the disciplines of faith and love's obedience. The employment of the means of grace, regular practices and disciplines of worship and devotion was vital to Wesley's view of sanctifying grace, including the role of the community of faith and ministries of compassionate service.

The International Spiritual Life Commission was convened to explore the inner life of The Salvation Army and the adequacy of our provision of the means of grace through our corps ministries for the spiritual nurture and sanctification of our people. The report of the commission took the form of a series of calls to Salvationists around the world and provides a basis for reviewing whether and how effectively the spiritual ministries of our corps are meeting the needs of our people. It calls all Salvationists to engage in the disciplines of life in the Spirit: the disciples of our life together and the disciplines of our life in the world.

This view of sanctification as our life in Christ as He makes His hallowing presence real in us, is strong on the outcomes - the ethical implications of holy living. "The aim of such instruction," says Paul to Timothy, "is love that comes from a pure heart, a good conscience, and a sincere faith" (1 Timothy 1:4-5). This focus is decidedly Wesleyan. "It has always been the most profound conviction of Wesleyanism that the Bible speaks to the moral relationships of men and not about sub-rational, non-personal areas of the self. Sin is basically self-separation from God ... holiness is moral to the core - love to God and man," (M Wynkoop, *A Theology of Love*, p. 167). On the other hand, from a Wesleyan perspective, there is a need to deal decisively with the sovereignty of the self and the soul's debilitating inner disease that saps our spiritual energies and undercuts our ability to follow the example and teaching of our Lord Jesus. There is, after all, no Calvary by-pass! □

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General Paul Rader was world leader of The Salvation Army from 1994-1999.

Is your church inclusive?

"For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do."
-Ephesians 2:10



How many people in your church community have a disability? People with disabilities all have stories and contributions to make to community life.

Luke14 is a CBM initiative that offers support to churches who want to be welcoming and inclusive of all people with disabilities.

For more information, contact Rob Nicholls or Lindsey Gale on FREE call 1800 678 069 or write to luke14@cbm.org.au

From page 7

In Jesus' time those with a physical, sensory or intellectual impairment were some of the most marginalised of all people. They were denied access to the synagogue and isolated from the remainder of the community. People avoided their company. It was considered improper to invite them to your home.

To become involved with such people was to render oneself unacceptable on both a social and a religious level. Yet time again Jesus embraced such people without condescension and in ways that affirmed their dignity and equality.

Jesus advised his followers to do the same: "When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbours, lest they invite you in return, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed" (Luke 14:12-14).

This is one of the highest moments in the ministry of our Lord. Table fellowship was a sign of enormous favour and respect, a status symbol indicating the high esteem in which the guest was held. It is also a mark of friendship and a reflection of a host's desire to establish

and maintain a relationship. By enjoying table fellowship with the disabled Jesus reveals the triune God's penchant for intimate involvement in the lives of people with disabilities. The gospel shows us that Christ is present with those who are often excluded and misunderstood. Surely God is teaching us to do the same.

All-inclusive

Fourth, the Church is "the body" of Christ that seeks the inclusion of all people.

In Christ we stand together as one body (Romans 12:4-5). That one body has many members (1 Corinthians 6:15, 12:12, 15:52). In that one body we are called to share one another's burdens (Galatians 6:2), and to sacrifice ourselves for our friends (John 15:13).

It is an interdependent body where "those parts of the body that seem to be weaker are indispensable" and "if one part suffers, every part suffers with it" (1 Corinthians 12).

For the Church to be whole, all must be invited in. There can be no separate church for persons with disabilities.

Wayne Morris, who has authored several books on disability, has rightly observed: "The 'perfect' body without a mark or blemish simply does not exist, for

bodies - real bodies - are not like that, not even the resurrected body of Christ. So, if we are talking of the Church as the body of Christ, and we look to Christ's resurrected body, we are not talking about a body that conforms to an image of perfection according to social norms and values, but a church that subverts ideas of normality and openly bears the marks it has to show its difference."

It is only when people with impairments are present in the Church that the Church becomes the gathered body of Christ. □

Part two of this article will appear in the March issue of Pipeline.



Jim Good has a Master of Arts in theological studies and is currently working towards a Master in Divinity. For the past 10 years he has worked with people with multiple disabilities and is currently employed as a teacher at a special education school in Brisbane.



Out of adversity, Jayne Wilson and Manii Verzosa have become firm friends. Picture: KIRK GILMOUR

An emotional rescue

As commander of the Illawarra Police Rescue Squad since the early 1990s, Sergeant Manii Verzosa has become used to playing the role of saviour. So after his partner and son died in childbirth, where could he turn? WILLIAM VERITY discovered that life's darkest moments can produce the strongest bonds

It was not until mother and baby had died that the diary was discovered. Hidden in the baby's room was the diary Karen Thorn had kept throughout her pregnancy. On the first page was a message from mother to her unborn son, Keoki: "To my 'Little Cashew' - as your daddy [Manii Verzosa] named you after the first ultrasound ... You were so cute, and as big as a cashew nut. "I'm keeping this journal so you can read it when you are old enough ... I loved

you from the moment I knew you were growing inside me and I will continue to love you until I die and beyond ..."

It was dated Boxing Day, the day the family planned to start their new life together after Karen's planned induced labour. But, after serving Christmas lunch to the needy at the Wesley Uniting Church, and 12 hours after booking into the maternity unit, Karen and Keoki were dead.

Telling the story today, Manii sits next to his dear friend Jayne Wilson who,

since 1996, has run a range of successful community programs for The Salvation Army in Wollongong. The programs specialise in helping families grappling with mental illness and addiction. Jayne also works as a police chaplain.

Manii has to pause several times as he talks, fighting back the emotion that threatens to overcome him. He's been on sick leave from his job for more than a year now, diagnosed with post-traumatic stress after removing the body of a man who had

killed himself in a local caravan park.

"I had come to the limits of how much I could take," he says.

Losing Karen was losing the love of his life, according to Manii, who says it was love at first sight when he met her at Jamberoo Public School, on the NSW South Coast, after arriving to show the police rescue truck to her kindergarten class.

"I have nothing but fun ... and sacred memories of her ... To tell the truth, I am

at a loss now because anyone who comes along won't compare," he says.

Deep friendship

Following Karen and Keoki's deaths, Jayne was called in as The Salvation Army police chaplain to support Manii. She had met Karen once at the local swimming baths and Manii once - briefly - at a home in Stanwell Tops, a northern suburb of Wollongong, where she was comforting a family whose son had gone missing after

writing a suicide note. Manii was one of the officers searching for the son.

"When I received a call from the hospital and they told me his name, I felt a really deep sadness," says Jayne.

It was a call that sparked a deep friendship between the two, as Jayne went to Manii's house almost every day for a month in the indescribably sad time between the death and the funeral.

Jayne was also privileged to read Karen's diary. "I read through the whole

"I couldn't even imagine how things would have been ... without Jayne."

story and used that for part of the funeral [Jayne officiated at the funeral]," she says.

And the friendship continued.

Manii would paddle his canoe or swim off Wollongong Harbour and then drop by the Salvos where he would have coffee and conversation with Jayne.

Soon enough, the pair decided to widen the conversation to include any police officer who needed support. They called the group Ohana Inc. (Ohana means "family" in Hawaiian), as Manii is of Hawaiian background.

So now, a group goes paddling on the ocean one Thursday, the next they train at a boxing gym. This is always followed by coffee and conversation.

Jayne is a passionate supporter of police and their work and - unusually for a police chaplain - insists on joining patrols regularly for a 12-hour shift.

"If you could go out there and see some of the things police do on a night shift, it rocks your socks," she says.

"Ohana is about encouraging community to be in community with police."

When asked where he would be without Jayne, Manii is uncharacteristically lost for words, then says: "I couldn't even imagine how things would have been different without Jayne. I am just so lucky that Jayne popped into my path ... as are hundreds of other people who come across her." □

Article and photo courtesy of the Illawarra Mercury newspaper.

How to ^{DO} Justice

Matthew 25:31-46 contains some of the most challenging words in Scripture. When you understand the truth it is conveying, you can never look at a homeless person or a beggar in the same way again.

Jesus' teaching clearly says that our response to human need is a measure of our love and devotion for him. This revelation has prompted some of the most daring ventures of justice and mercy for the poor.

Mother Teresa's ministry to the dying on the streets of Calcutta was born out of her understanding that Jesus was present in their need. She repeatedly said, "Each one of them is Jesus in disguise".

John Gowans, a former General of The Salvation Army also understood this truth. He wrote a moving piece of poetry in which he says:

*Oh Lord,
You come disguised but still
I know it's You!
Today your eyes are black,
Tomorrow blue.
Your skin is sometimes yellow,
Sometimes brown:
You wear a loin cloth or
A tattered gown.
Your bony hand is held
Before your face,
But I'd know you my Lord,
In any case.
You grin at me
Through leprous-eaten jaws.
The twisted limbs, the bloated belly? –
Yours!
You ring the changes, Lord,
But I see through.
I know that every soul in need
Is You!*

Do you have a heart and passion for justice? Read Matthew 25 and realise that the sick, the lonely, the homeless and those in desperate need present opportunities for us to minister to Christ. The hours we invest in them are not wasted, but have an eternal worth.

According to Matthew 25, as we help our fellow man we serve Jesus himself, and somehow, mysteriously, we are touching the very heart of God.

Ministry to Jesus

Justice is not always easy to participate

in. Some of the people we will be called to work with are demanding, damaged and angry. They don't always come at convenient times. They're not always easy to deal with or attractive. What an encouragement it is at these times to remember that in their need, Jesus is present, waiting for us to minister to him.

Hanging in Windsor Castle in England is a famous painting depicting Saint Martin cutting his cloak in half and giving half of it to a beggar. Martin was a Roman soldier and a Christian who lived in the fourth century.

One cold winter day as Martin was entering a city; a beggar stopped him and asked him for help. Martin had no money with him but the beggar was blue and shivering with cold, so Martin got off his horse, took off his warm Roman soldier's cloak, cut it in two with his sword and gave half of it to the beggar.

That night, Martin had a dream. In it he saw heaven filled with angels and Jesus standing in the midst of them, and Jesus was wearing half of a Roman soldier's cloak. One of the angels said to Jesus, "Master, why are you wearing that battered old cloak? Who gave it to you?" And Jesus answered softly, "my servant Martin gave it to me".

What a motivation there is for us to be involved in deeds of justice and acts of

mercy. Let us be "doers of the Word" and not "hearers only". Let us not fall into the trap of the anonymous writer who made these observations ...

*I was hungry and you formed a humanities club and discussed my hunger.
I was imprisoned and you crept off quietly to your chapel and prayed for my release.
I was naked and in your mind you debated the morality of my appearance.
I was sick and you knelt and thanked God for your health.
I was homeless and you preached to me of the shelter of the love of God.
I was lonely and you left me alone to pray for me.
You seem so holy, so close to God; But I'm very hungry, and lonely, and cold.*

A heart for justice will always lead us to the margins of society, to daring acts of love and compassion for individuals who ultimately represent Jesus.



Major Paul Moulds is Mission and Resource Director - Social for The Salvation Army Australia Eastern Territory.

This article is taken from the book *50 Ways To Do Justice* which is published by Carpenter Media and available from Salvationist Supplies in Sydney (www.salvosuppliessyd.com) or The Salvation Army Australia Eastern Territory's Justice Unit (www.justiceunit.com.au) for \$7.50.



Marked by holiness

During the recent Christmas-New Year break I had the opportunity to read the book *Holiness Incorporated*. This book, which is a publication from the Australia Southern Territory, is co-authored by Geoff Webb, Rowan Castle and Stephen Court.

In light of our territory's emphasis over recent years on our first Mission Priority, "A territory marked by prayer and holiness", I found it to be both timely and thought-provoking in its content.

In the first chapter Geoff Webb says, "Rarely do we hear sermons preached about the holiness of the Church. While we may acknowledge that Christian holiness finds its basis in the holiness of God, we appear happier to address matters of how God's holiness makes me different. Although it is true that the grace of entire sanctification is thoroughly personal, and it also is true that a life marked by Christ likeness is personal, yet it is not private."

Salvation Army theologian Samuel Logan Brengle taught that "holiness is meaningless without its corporate expression."

Webb also quotes Jonathon Raymond, who says in his book *Social Holiness: Journey, Exposure, Encounters* that "there is no individual, personal holiness outside of social holiness. Holiness must be grounded in the social context of our relationship with God and others."

I have recently reflected upon my own journey in learning about holiness. While I have often heard sermons relating to my personal holiness, I haven't really heard many speak about corporate holiness.

For sure, I have heard many times how holiness relates to

living a life in Jesus that reflects his nature and, thus, is shown in loving others. But to truly understand corporate holiness and how that is lived out in the everyday is something which I, for one, believe I need to understand more if I am ever going to be a person that is truly "marked by holiness".

For me, if our territory is going to be "marked by holiness" then it must be seen not only in our individual holiness but also in such things as how we worship together, how we do business together, even how we think about each other.

In other words, it won't be just being nice to people on a Sunday because we happen to go to the same corps as them, but it will be truly loving them expressed by the way we talk to them and think about them.

In our business meetings and working with others it won't be just being diplomatic just because that's the Christian thing to do, but it will be intentionally working in such a way that always promotes the Kingdom and respects and values people.

As with personal holiness, corporate holiness, too, requires making a daily choice.

Either we choose with the help of God's Spirit to worship, work and live in such a way that God's holiness is evident, or we choose not to.

Imagine if all our corps, if all our centres and headquarters truly reflected corporate holiness, then we would be a territory "marked by holiness". ➔



Major Neil Clanfield is the Territorial Mission Director - Corps

"Imagine if all our corps ... reflected corporate holiness, then we would be a territory 'marked by holiness'."

Heartfelt letters of priority

When officers take up a new appointment, there is so much to learn. Of course, the previous officer would have left a Brief of Appointment. For the Territorial Commander, the General also issues you with the Orders and Regulations for Territorial Commanders/Chief Secretaries and a Memorandum of Appointment.

So there is lots to read. But nothing is more valuable than learning the appointment from the people. Salvationists know the Army's mission. They know what's been going well and they certainly know areas of weakness that need to be addressed to be mission-effective.

That's why when I came to the Australia Eastern Territory in May 2008, I asked Salvationists and employees to share their thoughts and ideas with me.

The result was the Mission Priorities. These were not invented by Territorial Headquarters, rather, they are statements of the main points made by those who responded throughout the territory.

So almost three years later, it is time to let these voices be heard once again.

Here are three examples of the many letters we received which put us on the road to forming the Mission Priorities. ➔



Commissioner Linda Bond is the Territorial Commander of The Salvation Army Australia Eastern Territory



Major Neil Clanfield (front row second from left) with delegates from the Youth Conference held last month.

Youth Conference gets serious about holiness

The Australia Eastern Territory made international Salvation Army history by holding the second Take Time to Be Holy/Take Time to Serve Youth Conference in January.

The first conference was initiated by International Headquarters and was held leading up to the 2010 World Youth Conference in Sweden.

Major Neil Clanfield, Australia Eastern Territorial Mission Director saw the impact of this conference when in Sweden and felt it would be good for our territory to hold this conference at home. Twenty-six young people between the ages of 18 to 25 were chosen from five different territories including Australia Eastern Territory, Australia Southern Territory, New Zealand, Fiji and Tonga Territory, Papua New Guinea Territory and Singapore, Malaysia and Myanmar Territory to take part in this conference.

"Just about every division from each territory was represented with the divisional leadership teams nominating and sponsoring the young people. The criteria was that they be committed to their local congregations and have shown signs of potential for future leadership," said Major Clanfield.

The conference was divided into two parts. Take Time to Be Holy, which was held at The School for Leadership College over the first four days, involved teaching and spiritual reflection on holiness. Take Time to Serve was the practical component where the young people were involved with ministry at Sydney Streetlevel Mission over the last three days.

Led by Majors Neil and Sharon Clanfield, the Take Time to Be Holy conference involved a number of teaching sessions with speakers such as Australia Eastern Territorial Commander Commissioner Linda Bond, Secretary for Spiritual Life Development Major Peter Farthing, Director of School for Christian Studies Captain Adam Couchman, and New Zealand, Fiji and

Tonga Territorial Youth Secretary Captain Rebecca Gane. These sessions were followed by small group discussions where each young person shared what they had learnt during the teaching sessions.

"I've enjoyed the teaching as it has given me a different perspective," said Charlotte James.

Another delegate at the conference, Ashlee Sheppard, said, "I didn't know what to expect when I came but it's been good. It's really hard to put it all into words but it's been great to go deeper both theologically and spiritually."

Major Clanfield described the Take Time to Serve part of the conference as "getting a taste of holiness in action."

Putting the teachings into action, these young people then participated in the practical side at Time to Serve. Led by Sydney Streetlevel Mission Edify Coordinator Nathan Moulds, the young people completed various

practical activities such as visiting people in hospital, gardening for people in their own homes, facilitating a corps service at Steellevel and engaging with people in the streets of Sydney.

"It was a privilege to have these young Salvationists from across different territories and cultures gathered together," Nathan said.

"These young Salvationists really gained an insight into what The Salvation Army community front-line really looks like. It gave them opportunities to walk the talk, engage with mission and actually do it."

Majors Neil and Sharon Clanfield are pleased with the outcome of the conference and are hopeful for other such conferences to be held more regularly.

"I feel like they [expectations] have been passed. I believe it [the conference] was a God-ordained thing and God has really blessed us," said Major Sharon Clanfield. ➔

"These Salvationists really gained an insight into what The Salvation Army community front-line really looks like."

Dear Commissioner,
This afternoon as I sat listening to the music playing and considering your challenge about mission priorities, one thing seemed to be very clear in my mind as a priority, something so obvious I hesitated to write it down - "Personal Holiness".

So here I sit, having a quiet coffee, waiting for my son and writing these few reflections. Personal holiness is more than bible study, it cannot be assumed. We/I do not do "Personal Holiness" corporately very well. We/I want to hide it away as "secret Christian business" and not ask each other about it and so fail to share the journey, the real journey.

The fact that I wanted to write this down in private, like some school kid afraid someone would cheat or see, probably illustrates my point. There have been times when I have asked fellow officers in quiet moments together how they have been really going.

There have been times when I have needed/wanted, even longed for, someone to ask me that question - "How are you going?" Not at the door as I pass but to take me aside and ask "How are you really going?", or to be part of a group who are passionate about personal holiness.

Thankfully in those times when I have needed it, God has hemmed me in and led me to His person for the moment.

It is in light of this that our highest mission priority, in my opinion, is "Personal Holiness" - of officers, local officers and soldiers.

Dear Commissioner,
I believe that we need to unite in seeking God for renewal, individually, within corps/centres and throughout the territory as a whole.

I believe that as a movement we need continued greater reliance on the leading, guiding and empowerment of the Holy Spirit.

I believe that as we allow ourselves to be led more and more by the Holy Spirit, and filled to overflowing with Him, great things will happen in our lives, churches and communities. We will carry the presence of God to our communities and that will result in massive amounts of salvations, recommitments, healings, transformations, miracles and will draw more people into the Kingdom of God.

Dear Commissioner,
We are a working church, so we must be careful <i>not</i> to become so busy doing, doing, doing that we forget our spiritual welfare, allow it to fall by the wayside and just to be comfortable and be seen as doing okay.

Prayer and being led by the Spirit in obedience, being able to step out of one's comfort zone are the growth and foundation of The Salvation Army and for the growth and work of our Christian faith.

Jesus is our Focus.

Relationship with God the key to holiness

How can we be a territory marked by holiness? Is this possible? Is it just a pipe dream? Surely this is an unattainable goal, isn't it?

We need a good understanding of what "holiness" is in order to answer this question. We might be tempted to think of holiness as "doing good things" or "being good Christians". Of course, these are nice things, but these definitions don't provide a good foundational understanding of holiness. Any time we define holiness in terms of "us" we run the risk of excluding God from the equation. We must define holiness in terms of God. In a nut shell, holiness then is the character of God. It is *who he is*, not *what we do*. There are many examples of God being described as "holy" throughout the Old Testament. For example, the angels declare the Lord Almighty to be "holy, holy, holy" in Isaiah 6:3. Or consider this line from the Song of Moses; "Who is like you - majestic in holiness, awesome in glory, working wonders?" (Exodus 15:11b).

Holy in relationship

We learn from Scripture that he is not just Holy but the "Holy One of Israel" (e.g. Isaiah 12:6). This tells us that whilst God is holy in character, he is also holy in relationship. In other Old Testament locations we learn that this relationship is worked out in the midst of God's people. Firstly, we see it in Eden where God is "walking in the garden" (Gen 3:8) pursuing the hiding Adam and Eve. Later, as God leads his people out of slavery in Egypt towards the Promised Land, the fire by day and the cloud by night together symbolise God's leading presence with his people (Exodus 13:21-22). Gradually, the symbolism of God's presence in the midst of his people develops as the Tabernacle is constructed, including its important holy objects (e.g. the Ark of the Covenant); and later the Temple. All of this is evidence of the Holy God desiring holy relationship with his people; "I will take you as my own people, and I will be your God." (Exodus 6:7a). As we come to the New Testament it is the same God desiring the same relationship with his people, but the relationship is no longer centred in a place (i.e. the Temple), but in a person - Jesus Christ. John's gospel states it this way "The Word became flesh and made his dwelling among us" (John 1:14a). In Mark's gospel the irony is that it is the impure spirits, not the Pharisees or the disciples, who understand immediately this; "I know who you are - the Holy One of God!" (Mark 1:24b). We should not skim over the

enormity of this statement. Here standing before them in a synagogue in Capernaum was a flesh-and-blood human being very much the same as every other person in that room. Yet, the impure spirit identifies the very important relationship that this man, Jesus, had with the Father; he is the holy one of God.

Gift from God

At this point we're relatively comfortable. We can cope with knowing that God is a holy God. We are grateful that he desires holy relationship with his people. We can even live with reading in the gospels of the God-man, Jesus Christ, and join in lauding his as the holy one of God. It's the next step that we may find

just too wonderful and too mysterious to comprehend. The grace of God extends even further than this. Not only does he desire relationship and dwell in our midst as a fellow human being, but through this very relationship God shares his very self with us; his character, his holiness, and as a result our lives are transformed into his likeness. We can "be holy as he is holy" (1 Peter 1:16). This is not because of anything we have done. It is not earned. It is certainly not deserved. It is a gift from God.

But how is this possible? How are we to be holy as God is holy?

Only through relationship with the holy one of God, Jesus Christ. It is made possible by the Spirit of Holiness (Romans 1:4) enables "Christ to dwell in your hearts through faith" (Ephesians 3:17a). Through holy relationship with the holy God, by the holy one of God, through the Holy Spirit

that we can become a territory marked by holiness. The results of this will be world transforming. If we dwell deeper in this holy relationship with the holy God, and so be marked by his holiness, we *will* be a territory involved in evangelism in every place. Our corps *will* be healthy and naturally multiplying. Our people *will* be equipped, empowered and enthused to serve the world. Children will be brought to Jesus, youth *will* be trained and sent out, and we *will* see a significant increase in soldiers and officers. Lord, may it be so. ➤



Adam Couchman is the Director of the School for Christian Studies, The Salvation Army Australia Eastern Territory

"Any time we define holiness in terms of 'us' we run the risk of excluding God from the equation."

Book Reviews

Writings that will inform, inspire and surprise

Selected Writings - Volumes 1 and 2 by Shaw Clifton

Some spiritual leaders mark retirement from office by publishing their memoirs. General Shaw Clifton, who will step down as world leader of The Salvation Army in April has, instead, left as a legacy two small volumes which encapsulate his

thoughts on a wide range of relevant and interesting topics. He has provided us with an insight into his mind and his heart.

The contents of *Selected Writings* originally appeared as an article or a public address. All are eminently readable and at the same time reflect the author's scholarship. Topics range from reaching children for Jesus to major issues confronting society and the planet.

Volume One contains articles on a wide range of ethical and practical subjects, including marriage and divorce, abortion, death, race relations, homosexuality, and nuclear warfare. Doctrinal discussions include belief in God and a look at some ancient heresies and how they affect us today. Australian novelist Morris West has a chapter devoted to him. The rest of the first volume is composed of devotional material and some insights into the machinery of The Salvation Army.

Volume Two has a stronger denominational focus, and includes the General's nomination speech to the 2006 High Council of The Salvation Army. In a chapter on Salvation Army ecclesiology he

parts company with those who deny that the Army is a church. Other topics include social justice and the doctrine of holiness.

For those who preach, *Selected Writings* provides resources for research and quotations for sermons, such as: "What makes Christian ethics Christian is their Christlikeness"; "Christian men and women must witness to the sacramental nature of marriage, marriage as a means of grace"; and "All human beings are equal in their freedom to disobey the divine will and equal in their responsibility before God".

Some thorny issues are raised, such as, is it ever right to pay bribes? The author's reply will raise the eyebrows of those with black and white responses to difficult, cross-cultural issues. Luther and Calvin are discussed in a positive light. Similarities between Salvationism and Islam are presented!

The two volumes of *Selected Writings* are crammed with interesting and helpful material. Their publisher promises that they "will inform, inspire and surprise". They are right. - Major Alan Harley



A celebration of life to rediscover its offerings

Saved! by Dawn Volz

Who doesn't need some good advice from time to time? This new book is loaded with helpful hints, writes The Salvation Army's National Editor- In-Chief Captain Mal Davies

In the past few years we've been told to cut down our spending, use less water, eat better food, exercise regularly, spend more time with the kids, look after the environment and so on and so on. For many of us, we're keen to do all of the above, but the question is: how?

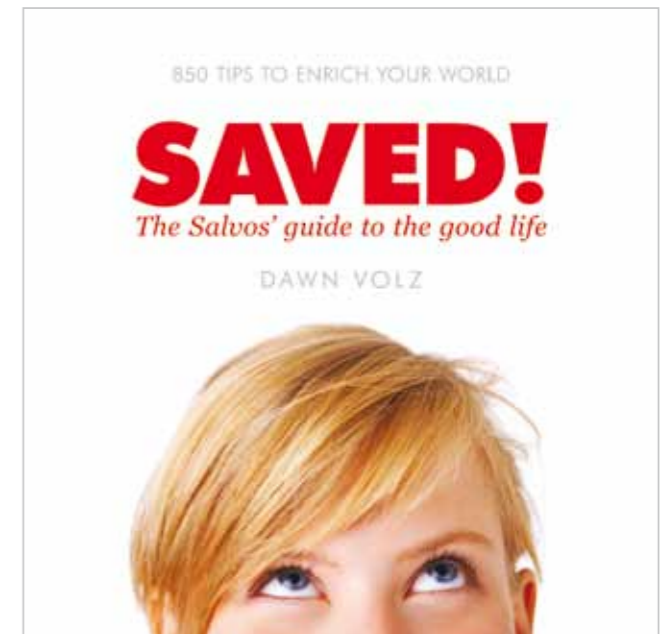
A new book, *Saved!* by Dawn Volz, could be just what you're looking for. Full of good advice and 850 tips on household and family matters, the book is worth the cost simply because if you apply even a few of the tips included, it will save you money.

Divided into six sections, the book offers advice on saving your money, your family, your life, the earth, your sanity and your soul. One of the buzz terms these days is "holistic" care - dealing with the whole of a person - and this book certainly does that.

For the sake of keeping things above board, I should mention that Dawn is a former writer for *Warcry* and this book has evolved out of her regular lifestyle articles for the magazine. But, bias aside, it's a great book!

If you don't believe me, believe the Governor-General, Quentin Bryce AC, who writes in the foreword: "This universal ready reckoner is a celebration of life and an irresistible summons to rediscover its offerings."

I encourage you to be saved by *Saved!* - Captain Mal Davies





What would Jesus view?

With Pipeline culture writer Mark Hadley



Jeff Bridges stars as Rooster Cockburn in the remake of *True Grit*.

True Grit

RATING: TBA
RELEASE DATE: 26 January

Someone once said the cure for longing after the past can be found in one word: dentistry. I think it's particularly true of daydreams about life on the American prairies. Get one good look at Jeff Bridges' teeth in *True Grit* and you'll be disillusioned for life.

True Grit is a reality check on many levels. The Coen Brothers have taken an iconic 1969 western that starred the biggest names – John Wayne, Robert Duvall and Dennis Hopper – and given it a bigger injection of grit and grime. Their picture of the Wild West reeks of body odor and bad breath. Fans of the award-

winning television series *Deadwood* will see a lot to admire.

Bridges plays Rooster Cockburn, a drunken marshal who is not too concerned about whether his quarry is brought in dead or alive. Bridges seems to be experiencing a personal golden age, hitting just the right notes to make his character believable without sliding into cliché. Matt Damon provides a reasonable big-talking Texas Ranger called LaBoeuf, but it's hard not to see Jason Bourne peeking out from behind his stick-on moustache.

However, it's Hailee Steinfeld who is likely to be lining up for an Oscar next year. Steinfeld plays Mattie Ross, the daughter of a dead stockman bent on bringing his murderer to justice, whose morally charged quest propels Cockburn and LaBoeuf out into the wilderness.

Mattie Ross presents 21st century

viewers with a moral compass that will appear quaint to many, manufactured to others. However, her perspective is not a leftover from 1960s Hollywood but a historical detail as accurate as Cockburn's single set of clothes. She sets the direction of the film with the line: "You must pay for everything in this world one way and another. There is nothing free but the grace of God." Shortly after, her sense of divine justice is echoed by condemned men who stand on the gallows and freely admit they deserve the death they are about to receive.

Everywhere the camera turns, *True Grit* captures the ramifications of sin. A courtroom scene shows a man on trial for his life while Rooster Cockburn sits in the witness stand defending his role dealing out death – and the marshal will have to make redemption for the lives he has taken by the end of the film. Even the dangerous outlaw Lucky Ned Pepper (Barry Pepper) shows an unfamiliar determination not to be known as a man who breaks his word. When Mattie falls into his gang's hands she is safe because he says she will be – and no-one questions his commitment. These characters may arrive on the big screen caked with dirt, but their consciences hardly seem as calloused as ours.

Western civilization and the Wild West are worlds apart. It's not just the sanitation or the life expectancy. We inhabit a society that has been so damaged by the postmodern perspective that the individual appeals to no higher person than him or herself for their sense of right and wrong. We find it easy to understand lawmen that bend the rules and villains with no fear of consequences. They are, after all, following their inner voice. But characters like Mattie who believe there is a voice everyone *must* hear and obey make us uncomfortable.

The Coen brothers have done more than alter our image of cowboys and outlaws. They have transformed the meaning of the film's title. In the original, *True Grit* referred to the characters' endurance of every hardship to track down their man. In this latest version it says more about Mattie's dogged belief in a divine sense of justice, despite what others tell her about the way this world really works.

TV in 2011

Predicting the direction of television in any given year is always a fraught affair – so many promises, so many broken commitments! Sometimes it takes networks the entire year to make good on their publicity and when you finally view the results you can be left wishing they hadn't bothered.

Nowhere is this more apparent than in programming that pledges to deliver food for spirit as well as fun for the eyes. Every plan for a new series comes with a press release suggesting wisdom will finally combine with wild ratings success. However, after 20 years of producing television I can assure you that deep ideas often run shallow once they flow through the edit suite. Still, 2011 has at least some titles worth looking out for – as much to watch, as to avoid ...

PROGRAM: Winners & Losers
DISTRIBUTOR: Seven Network

Winners & Losers is a 2011 drama I have my doubts about. It's not the production values nor the actors that concern me. The series is being put together by the same production team that brought us *Packed to the Rafters* and it stars local talent Virginia Gay, Blair McDonough and Michala Banas. Even the storyline is intriguing: a group of young women in remarkably different

circumstances reconnect 10 years after leaving high school. Episodes about the relative values of the choices we make in life, and the sort of happiness that doesn't depend on careers and consumerism would be welcome. However, there are plenty of Australian programs that began with lofty goals and ended up concentrating on who's sleeping with whom. *Winners & Losers* has every chance of becoming the next *Packed to the Rafters*; let's hope it doesn't end up looking more like *The Secret Life of Us*.

PROGRAM: Conviction Kitchen
DISTRIBUTOR: Seven Network

Australia's obsession with reality cooking shows looks certain to continue for another year with the TV networks ordering a series of multicultural feasts for our eyes in 2011. Far and away the most interesting title is *Conviction Kitchen*. Chef Ian Curley (pictured right) promises to boil away the bad habits of convicted criminals by teaching them kitchen skills. If *Conviction Kitchen* is anywhere near as inspiring as *Jamie's Kitchen* then we can be sure to see some self-examination on the menu. Any time in the pressure cooker should reveal to the contestants they need more than a new set of skills to experience lasting change.



PROGRAM: Hawaii-Five-O
DISTRIBUTOR: Network Ten

Each summer, as regular as the influx of tourists, a new army of detective and police dramas arrive on our shores. 2011 is no exception and Ten is leading the charge with no fewer than three new series: *Blue Bloods*, *The Defenders* and *Hawaii-Five-O*. The last is the revitalising of the legendary television series by the same name that ran for 12 seasons from 1968-1980. *Hawaii-Five-O* looks like great fun and will probably be a big ratings spinner for Ten. If it has a problem, though, it will be the same shared by most detective dramas. The search for fresher, more startling storylines unleashes a whole new range of violent and disturbing television. However, the most challenging side-effect won't be the fear that people emulate the characters' behaviour but that our fears about the world around us will be enflamed. If the first casualty is truth, the second is trust.

PROGRAM: Judith Lucy's Spiritual Journey
DISTRIBUTOR: ABC 1

Judith Lucy, the sardonic wit of Australian television and radio comedy shows, will turn her attention to matters of the soul in 2011. *Judith Lucy's Spiritual Journey* is a six-part series investigating "... Judith's very personal path from devoutly religious child to determined young atheist to adult searching for something to believe in". Throughout the series she will try different religions on for size and give her opinion as to how they fit her. There's always a danger when a comedian tangles what is in fact one of the least funny topics on the planet: the path to eternal life. However, there is precedence for a good discussion starter here. *John Safran vs. God* took as big a stick to atheists' determined disbelief as it did to our own religious idiosyncrasies. I'm happy just to see spirituality – that essential but absent conversation – back at the BBQ.

Army of volunteers help flood victims keep head above water

By SCOTT SIMPSON

They call it the Sunshine State; beautiful one day, perfect the next. But for four harrowing weeks, from mid-December to mid-January, Queensland was anything but a paradise as the heavens opened and poured forth a torrent of water on the northern state.

The prolonged deluge sparked catastrophic floods which brought death and destruction on a widespread and unprecedented scale. The major cities of Brisbane, Ipswich and Toowoomba in the south-east of the state, and Rockhampton, Bundaberg and Emerald in Central Queensland were inundated. Numerous other towns endured the same devastating fate.

In Toowoomba and the nearby Lockyer Valley, where, tragically, many people lost their lives, the sudden onset of the raging water was so intense it led authorities to describe it as an "inland tsunami".

Northern NSW, to a lesser extent, was also impacted by the floodwaters with many towns left isolated and hundreds of people evacuated from their homes. And as the clean-up got underway in Queensland and NSW, Victoria experienced its own flood crisis with thousands of homes isolated by water.

The damage bill will run into the billions of dollars, with the longer-term economic cost to be billions more. The physical and emotional damage inflicted on the tens of thousands of victims, many of whom have lost their homes and almost all of their possessions, is incalculable and the emotional scars will take years to heal. When *Pipeline* went to print, 33 people had died in flood-related circumstances in Queensland with another nine people still missing.

Throughout the month that the disaster unfolded, The Salvation Army was a constant and reassuring presence. In more than a dozen evacuation centres across Queensland and into NSW, hundreds of Salvation Army Emergency Services (SAES) personnel and volunteers provided tens of thousands of meals, a warm, dry place to sleep, and, crucially, a sympathetic ear to the steady stream of people displaced by the floods. Teams of Salvos also ventured out into impacted communities as the floodwaters began to recede to help coordinate and assist in the massive clean-up effort.

Unprecedented response

As the Brisbane River peaked in the Queensland capital on 13 January, inundating the CBD and many low-lying suburbs, Norm Archer, The Salvation Army Australia Eastern Territorial Emergency Services Director, issued an update on the relief effort in which he said: "This, I believe, is an unprecedented level of Salvation Army Emergency Services activation in the Australia Eastern Territory. As we gather the data from all of these [evacuation] centres the numbers will very quickly become staggering."

He went on to provide some of the statistics of what the Army was doing, information which gives a revealing insight into the phenomenal around-the-clock effort he was overseeing.

"Major evacuation centres are operating at RNA Showground Brisbane, ANZ Stadium (south Brisbane), and Ipswich," he wrote.

"Toowoomba is also busy following the major impact on the



Norm Archer, The Salvation Army Australia Eastern Territorial Emergency Services Director, works his phone as he coordinates personnel during the height of the flood crisis in Brisbane.

city by the devastating floods. Warwick has been activated twice since Christmas also.

"As an example of what has been happening, at the ANZ Stadium evacuation centre over the past four days 4450 meals have been served and there's been an average of 52 SAES volunteers on each day (208 in total so far). At ANZ Stadium, SAES folk have manned the delivery of personal hygiene supplies for the people staying in the centre as well as an improvised clothing supply area. Even though there's only an average of 260 people actually sleeping in the evac centre each night, considerably more use the centre for meals including the staff from the other organisations working in the centre.

"The RNA Showground site is physically around four times the size of the ANZ centre. There are slightly more SAES volunteers at RNA and the number of meals served is considerably greater. There is a steady stream of challenges that present each day.

"I am told the Ipswich centre, although smaller, is operating in a similar manner to both the RNA and ANZ centres.

"Today work commenced to get our teams not only active in the evacuation centres but also out in the field supporting the many people involved in the clean-up process. I know of at least one SAES team that managed to get into the field today in typical Salvo fashion, doing good with not much and in hard circumstances.

"Support from NSW SAES teams has been impressive.

Currently there are 15 people from the Newcastle and Central NSW Division working at the RNA site and they will be replaced with another 15 from their division on Tuesday. The ACT and South NSW Division will have 10 SAES volunteers arrive on Sunday morning.

"Morale among our folk is high and all seem in good spirits. They are well appreciated by all they serve and work alongside. Please remember that many of the SAES crews now working in south Queensland have just returned from helping at the Central Queensland floods at Rockhampton and Emerald.

"Additionally, Grafton and Coffs Harbour were activated on the NSW North Coast earlier this week when flooding occurred there.

Other activations are currently underway in Moree and Hawkesbury.

"This brief summary will hopefully provide an indication of just how widespread and vital the services being provided by The Salvation Army are."

Salvos count cost of damage to properties

By ESTHER PINN

While The Salvation Army in Queensland continues to provide assistance to people affected by the recent catastrophic floods, it is also having to assess and clean up its own buildings.

When *Pipeline* went to print, the full extent of damage to The Salvation Army Bundaberg Community Welfare Centre was still being determined.

"The condition of the property [saw] waters rise to the roof," said Central and North Queensland Divisional Public Relations Secretary, Captain Meaghan Gallagher.

"The waters have now gone down and it has been cleaned out. The welfare centre has been operating from the corps [Bundaberg] for the past few weeks."

Bundamba Corps, in south Queensland, had almost three metres of water flowing through it. Much of the corps property was damaged including the church seating, platform, pianos and its small library.

"The main church building and youth hall at Bundamba [were] completely inundated with water," said Major Margaret Dobbie, Corps Officer at nearby Ipswich.

"The Salvos Store [Bundamba] has also been completely emptied out."

They were able to save the files and minor items, but everything else is a total right-off," said Trevor Trollis, South Queensland Divisional Property Administrator.

"They also have a commercial-style kitchen there but the only thing saved was an oven."

Riverview Farm at the Canaan School For Training and Development was heavily flooded – about 60 to 70 percent of the farm's 460 acres was covered with water.

"Riverview Farm wasn't as bad, but we lost a shed with the training kitchen, the training shed with all the saws and the storage shed with all the play equipment," said Mr Trollis.

Laidley Outpost suffered significant structural damage to their building as a result of the floods.

"The water that went through Laidley was flowing water,

Recovery process

The Salvation Army has also been among the victims of the floods with properties in Brisbane, Bundaberg, Toowoomba, Ipswich and Bundamba affected (see story below).

With the floodwaters now having receded the focus over the past fortnight has turned to the clean-up and recovery effort. It will be a long and arduous process as people try to rebuild shattered lives and communities. For many, life will never be the same again.

One thing is certain, however, and that is The Salvation Army will continue to be in the thick of this rebuilding process offering whatever practical and emotional support is needed. The Salvos are in this for the long haul.

As part of *Pipeline's* special extended coverage of the floods disaster, over the following pages we bring you just some of the almost countless number of personal stories from people who were caught up in what was a month that Queenslanders in particular, will never forget.

so it caused more structural damage because of the fast-flowing water," said Mr Trollis.

Employment Plus centres at both Ipswich and Goodna experienced considerable water damage.

The Salvation Army Riverview Aged Care centre was also forced to evacuate more than 150 residents at the height of floods crisis.

The Toowoomba Corps only experienced a small amount of flooding resulting in minimal damage.

"We were fortunate here, there was only a bit of flooding into the citadel in Toowoomba and that came up through the drains," said Toowoomba Corps Officer, Captain Mark Bulow.

The Salvation Army has launched a flood appeal and is asking that people donate money instead of goods.

"What these people need are funds, not goods, because we want to let them rebuild their lives with dignity," said Australia Eastern Territorial Emergency Services Director Norm Archer.

You can donate to The Salvation Army Flood Appeal online at www.salvos.org.au or by calling 13 SALVOS (13 72 58).



The Salvation Army's flood-hit welfare centre in Bundaberg.

'Is this really happening?'

The Salvation Army's Corps Officer at Toowoomba, Captain Mark Bulow, was in the city centre when a wall of water came raging through the CBD. Major Marie Gittins is the Corps Officer at Lockyer Valley where some of the worst flood devastation occurred. Both spoke to *Pipeline* reporter Simone Worthing about their experiences ...

"Nobody had ever witnessed here before what we saw on that day," said Captain Mark Bulow as he recalled the terrifying moments that a surge of floodwater, later described as an "inland tsunami", hit central Toowoomba.

"You could hear the wall of water before you could see it. Some kids were playing in the water on the side of the road and people were just screaming at them to get out of the way. Within seconds, cars, bins, industrial containers and other huge objects were being swept down this torrent of water.

"Some young guys had jumped onto a wall to get a better view. The water hit the wall and knocked them into the water, but thankfully they got to safety.

"People were in shock, it was just amazing. We couldn't believe it and everyone just went quiet. I just thought, 'Is this really happening?'

"It was one of those things you never, ever want to see again. I felt so helpless, I could do absolutely nothing to help and that feeling was just overwhelming.

"In Toowoomba we had a false sense of security, that at the top of the [mountain] range we wouldn't get flooded, but we know now that we're not invincible."

In the days that followed, Captains Mark and Jo-Anne Bulow, together with teams of Salvationists and volunteers, assisted with feeding emergency services crews and helping shop and business owners begin the clean-up process in the city.

They also spent much of their time comforting those who were frantically trying to make contact with friends and

relatives, and with those who had lost loved ones in the disaster.

"We spent time with a man who lost his wife and two of his children as the floodwaters swept away the car in which they were travelling," said Captain Bulow.

"We spoke to him and his young son, and provided as much comfort as we could. [Salvation Army] Rural Chaplain, Major Bob Strong, also spent time with them and will continue to do so.

"The memories of what these people saw and experienced will be with them forever and they will need ongoing care and help."

Captains Bulow received hundreds of offers of help.

"Everyone is pulling together, including physiotherapists, counsellors and others who are willing to jump in if we need a hand.

"There is a long road ahead, but we are here for the long road."

Lockyer Valley

In the natural disaster zone that emerged throughout Queensland, the Lockyer Valley, and the small communities of Grantham and Murphy's Creek in particular, are the scenes of some of the worst destruction.

Lockyer Valley Corps Officer, Major Marie Gittins, has been working with volunteers in Laidley and Gatton, approximately 80km west of Brisbane, to look after evacuees and those who have lost everything.

"The people in this valley have been devastated," said Major Gittins.

"They have seen terrible things that will be with them forever, and will need long-term assistance and care.

"The house of one of our Family Store volunteers who lives in Grantham was inundated with water. They actually saw someone swimming past their window and only had moments themselves to cling to the guttering of their roof to save their lives.

"Another Grantham man was floating away on his house and was able to catch his dog as it was washed out. He was just so thankful that his little boy wasn't with him at the time. He managed to escape when the house bumped into something and stopped.

"One Salvationist was rescued when she climbed into the bucket of a front-end loader with four other family members.

"Another Salvationist rejoiced when she learned that her endangered family had been rescued from their roof. Her granddaughter wrote her a note to say that 'someone was looking after you'.

"That Monday night [10 January] was just horrific."

The Salvation Army assisted with cooking, cleaning,

listening, comforting, supporting, and doing anything that needed to be done.

"It's a real team effort in a place like this," Major Gittins said. "Our efforts have been well-coordinated by community groups such as The Salvation Army, Nolan's Transport and many other supporting groups, individuals, and the Lockyer Valley Regional Council.

"What will be needed now is long-term counselling and the rebuilding of lost and damaged homes and lives. It will take a long time."

Major Gittins is asking for prayer.

"Pray for the recovery of our people, particularly those who saw people lost and could do nothing about it," she said.

"Some people saw others getting washed away in cars, others saw neighbours banging on their home windows for them and they couldn't do a thing to help them.

"Pray for the healing of memories for those young and old who've had horrific experiences because of this absolute flash-flooding. Pray for those who've had water through their property, their farms, their businesses, their homes.

"Pray for people as they clean up the mud and the mess, across the whole of the community."

'Homeless bum' cooks for Governor-General

By BILL SIMPSON

Less than a year ago, Reg Phillips was a self-confessed "homeless bum" sleeping in public toilets around Brisbane's city centre.

Last month, he was cooking dinner for the Governor-General, Quentin Bryce, at a Salvation Army flood evacuation centre in North Queensland's devastated Emerald.

"How does this get to happen?" a startled Reg asks *Pipeline*. "How can somebody like me get to do something nice for such a lovely lady. It's a miracle."

And so it is. It's another reminder that The Salvation Army, through the grace of God, is in the miracle business.

Reg, now 55, tells *Pipeline* that he has had a tough life, mostly driving trucks around the country and doing an occasional cooking stint in a host of commercial kitchens.

Early last year, he was out of jail, out of work and out of luck. Circumstances saw him out on the street. The safest places he could find to sleep at night were public toilets.

He was told about The Salvation Army's Pindari hostel for homeless men. He gave it a try. The staff gave him a room.

"They treated me very well," says Reg. "I didn't have any money when I first went there, but they said that was OK; that I could pay when I got some money. They were so good to me that I wanted to do something for them. I said I could cook a bit and would be prepared to volunteer in the kitchen."

Staff and tenants were impressed with Reg's daily offerings. He was quickly promoted from volunteer to part-time cook.

Last month, as floods engulfed Emerald, relieving Salvation Army Corps Officer Major Don Hill - who was assistant manager at Pindari when Reg first arrived - called to ask if a relief cook could be sent to help at one of Emerald's evacuation centres.

The Pindari management sent Reg. "I jumped at the chance," Reg told *Pipeline*. "It was hard work; three meals a day for a week to 10 days, working from 5.30am to 8pm.

"But I would do anything to help the Army," he said.

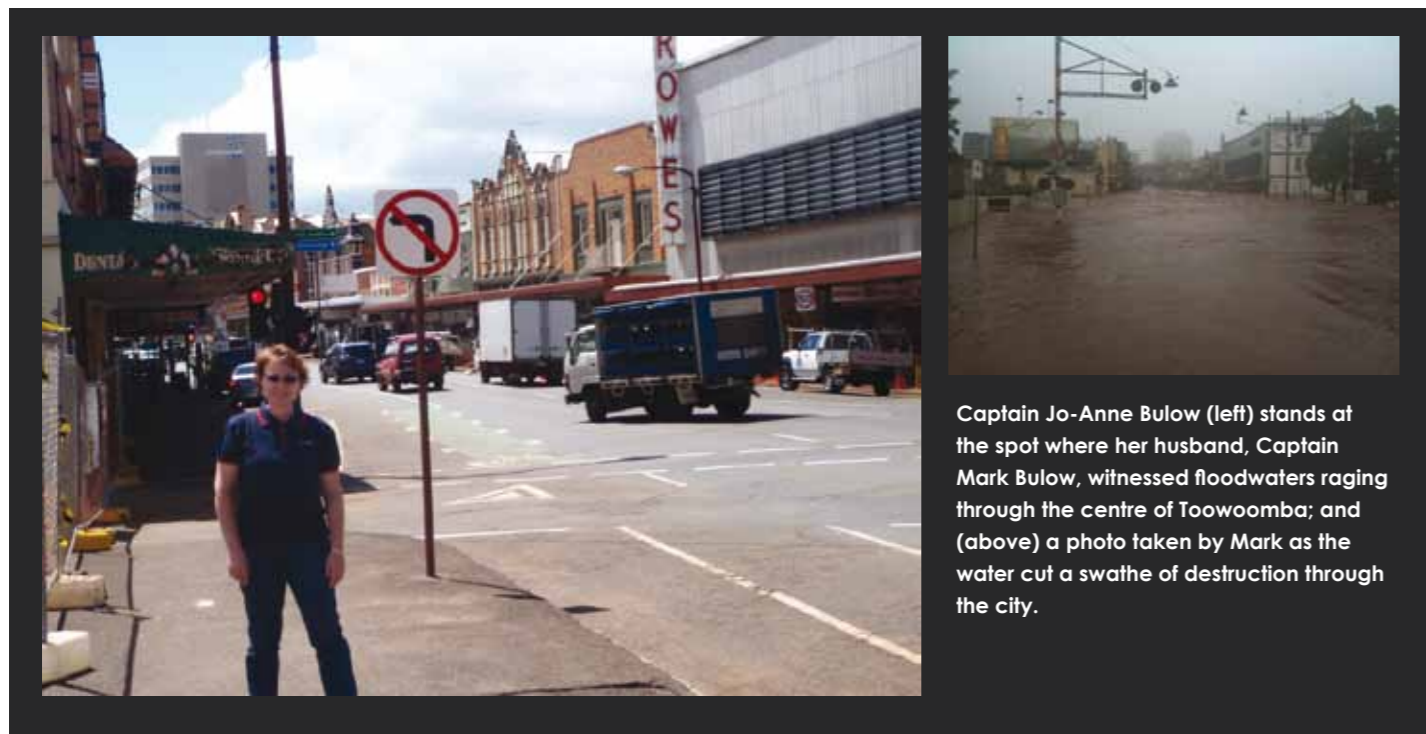
On the final day of the evacuation centre's operation, Reg

prepared a big barbecue for dinner. More than 300 people attended. Among them was the Governor-General.

"She was really nice. She called me over for a chat and to say thank you for the barbecue. I thought that was really nice of her. I told her that I was pleased to have the opportunity to help.

"She asked me a bit about myself. I told her what I have told you. She was amazed. It was the biggest experience of my life.

"It just goes to show you what you can achieve if you put your mind to it. Me and the Governor-General, aye? Who would have thought."



Captain Jo-Anne Bulow (left) stands at the spot where her husband, Captain Mark Bulow, witnessed floodwaters raging through the centre of Toowoomba; and (above) a photo taken by Mark as the water cut a swathe of destruction through the city.



Reg Phillips with Governor-General Quentin Bryce at the evacuation centre in Emerald.

Emerald looks to Hills as floods wreak havoc

By BILL SIMPSON

It was mid-evening on 4 January as Majors Don and Eva Hill arrived home from another energy-draining day of feeding physical and spiritual food to flood-ravaged residents of a small Queensland town that had become an inland island.

The Salvation Army officers were exhausted. They had barely had a break since floodwaters entered the north-west Queensland town of Emerald, population 17,000, just after Christmas Day.

The Hills were looking forward to a sleep-in next morning. Salvation Army reinforcements had arrived from Blackwater – flown in by helicopter because it was the only way to reach the town on the Nogoia River, which bisects Emerald’s main street.

Other Salvation Army support was coming from Cairns, Canberra and Brisbane. The Salvation Army’s Flying Padre helicopter from Mt Isa was also involved.

Almost every day for two weeks, Don and Eva – relieving officers at Emerald Corps – served breakfast, lunch and dinner to hundreds of residents evacuated from their homes engulfed by the floodwaters.

For most of late December and early January, Emerald was the worst affected town of a flood that turned a part of Queensland the size of NSW into a sea.

So damaging were the floods that Mayor Peter Maguire estimated it would take up to two years for Emerald to recover. Emotionally, many residents will take much longer. Everything they owned has gone.

Eva Hill officially retired from Salvation Army officership in 2007 and Don is nearing retirement. But they have always been available to serve where it helps. They answered a call to oversight Emerald Corps last July until new officers could be appointed in mid-January.

They had arranged two weeks leave at the end of November. But on 3 December, they received a call that ended their leave early. Emerald was in terrible danger.

Although, as flying padres for nine years, they had been



Majors Don and Eva Hill take a break from flood relief work to give Divisional Commander Major Rodney Walters an update.

through floods and famine many times, this was the worst.

“It breaks your heart,” Major Don tells *Pipeline* after another night at an evacuation centre. Even though the couple was due to leave Emerald a week later to make way for new corps officers, Don wasn’t expecting to be on the next plane out of town.

“We can’t just get up and leave these people (of Emerald),” he said. “Anyway, there’s no way out, at the moment. We’ve still got work to do, so we’ll stick around until we are no longer needed.”

Job to be done

Don Hill is an experienced officer. He has learned that in a crisis, there is a job to be done. It’s apparent from our conversation that he doesn’t dwell for long on a disaster. Nor does he allow the emotion to affect the job he has been given.

His corps was on the least-affected eastern side of the main street bridge, which, by 30 December, was under water. With the local council in charge, an evacuation centre was quickly set up to accommodate evacuees.

He gathered his corps membership – just a handful of devoted Salvationists. They got a feeding program in place. Some crossed to the other side of town to assist at other evacuation centres.

From early morning to late night, they worked to help locals dispossessed of home and possessions to cope through the worst flood in Emerald’s history.

Don’s evacuation centre was handling up to 160 residents at any one time. Across town, 300 people were cramming into other centres.

At first, food was hard to find. Local residents had been aware since early December that devastating floods were on the way. Shops were selling out of food quickly as locals prepared for the water to enter their town.

There were times, Don confesses, when he wasn’t sure if there would be food for the

next day. But it just kept turning up – day after day.

“I don’t know where it was coming from,” he said. “But it came. Our evacuation centre was at the local agricultural college. We were given the support of the college’s two cooks and kitchen. One day when a truck pulled up with a load of food, one of the cooks who is not a professing Christian said: ‘God must be real’.

“I must say that I thanked God with all my heart at that moment.”

The night we talked, Emerald’s main street bridge began to re-emerge from the muddy waters. It was a hopeful sign. Although the Blackwater reinforcements would allow Don and Eva a few days respite, Don was looking forward to the morning.

“It’s important that I get over to the other evacuation centres to make sure that our corps folk are OK,” he said.

“We’re tired; yes. We wish it would all just go away; yes. But we have been sent here (Emerald) as Salvation Army officers. We have a job to do. And with God’s help, we will continue to do it until it’s time to hand over to somebody else.”



Fairburn Dam, near Emerald, overflowing above the spillway. At the height of the floods the dam was at 175 per cent capacity.

Streetlevel team jumps at chance to help others

Major Bryce Davies is Team Leader at The Salvation Army’s Brisbane Streetlevel Mission which aims to help those with drug and alcohol addictions kick their habits and lead a better life.

Major Davies, along with three volunteers who have been helped by the Streetlevel program, arrived in Rockhampton on New Year’s Eve. They spent the next 10 days putting their skills to use at an emergency kitchen preparing meals for people taking shelter at evacuation centres in Rockhampton.

“Three of the guys were willing to come up [to Rockhampton] with two hours notice for seven to 10 days and they were really keen to give back to the Salvos and help out with the flood relief effort,” said Major Davies.

“They’re really looking for a sense of mission and purpose in their life and this is some of the sort of frontline stuff.

“These guys had maybe abuse issues or difficulties that have happened to them and they’ve decided, ‘well I can whinge and be a victim and allow it to crush me or I can decide to respond in a more positive way’.

“So I think that’s what they’re doing here, and they’re willing to help others get to that point too.”

Among the team from Streetlevel was Matt Hitzman whose story was featured in a *Pipeline* article in October last year.

Matt, who came through a drug rehabilitation program at the Army’s Moonyah Recovery

Services Centre in Brisbane, jumped at the chance to help out with the flood relief effort.

“This is my chance to help others,” he said. “The Salvos helped me to turn my life around and now, through volunteering my time here, I have the chance to give back to others.

“Cutting up about 1000 carrots each day can sometimes get a bit tedious but I’ve been motivated by the bigger purpose we’re here for and that’s to help others who are doing it tough.

“I just had to come up here and do my bit. I’ve left my wife and four-month-old son back in Brisbane, but my wife has been so supportive and is very proud of what we’re doing.”



Major Bryce Davies (second from left) with the team from Brisbane Streetlevel (from left), Kian Andrews, Matt Hitzman, and Tore Hughan. Photo: Shairon Paterson



A housing estate is inundated by floodwaters in Emerald.

Pictorial:

Salvation Army Emergency Services volunteers in action during the Queensland floods.



Conference advances work of the Kingdom

By ESTHER PINN

Justice Crew, the nine talented hip-hop dancers who won the Seven Network's *Australia's Got Talent* competition last year, stormed the stage at The Salvation Army Tri-Territorial youth conference, Kingdom Come, on Tuesday, 13 January at Sydney's Kings College.

Kingdom Come delegates went wild with excitement as the dance team showcased their "best bits" performances from the semi-final and final episodes of *Australia's Got Talent*.

Following their performance, Justice Crew then inspired a new generation of hip-hop dancers by hosting two workshops for Kingdom Come delegates.

"I want you guys to go out and share what you have learnt today. I want to encourage you to dream big," exclaimed Justice Crew member, Solo Tohi.

Across four days, Kingdom Come featured other popular artists such as Luke and Joel, 2010 finalists on the Seven Network's talent/singing competition, *The X Factor*, Australian Christian band Lukas, and worship team Centenary.

Conference speakers included Salvation Army Australia Eastern Territorial Youth Leadership Mission Consultant, Shandri Brown, Adelaide-based Youth and Young Adults Pastor Nathan Casey, Territorial Mission and Resource Director Major Paul Moulds, Territorial Coordinator of the Oasis Youth Network, Major Robbin Moulds, Australia Southern Territorial Youth Secretary, Rowan Castle, and Baptist pastor Billy Williams.

Following the morning sessions, Kingdom Come delegates then participated in various afternoon workshops.

Lukas ran a session for aspiring songwriters, Sydney

Streetlevel Mission Edify Coordinator, Nathan Moulds, inspired a new generation of young people to find their mission, Australia Eastern Territorial Candidates Secretary, Captain Donna Todd, lead a workshop for those considering officership, and Territorial Mission and Resource Director, Major Sharon Clanfield, shared her thoughts on prayer.

Joining together three territories, Australia Eastern, Australia Southern, and New Zealand, Fiji and Tonga, more than 550 delegates attended the conference.

When asked for her favourites moments from Kingdom Come, delegate, Jodie Giffins said: "I loved seeing young people engage with God and worship in spirit and truth."

Another delegate, Amy Hefferan, commented: "I really enjoyed the intro on the first evening of the conference and the message from Shandri [Brown]."

The title for the conference, Kingdom Come, "was very specifically chosen" said Australia Eastern Territorial Youth Resource Coordinator, Jarrod Newton.

"The whole reason why we gather together at events like this is to see the kingdom of God advance in our own lives and in our youth ministries."

Jarrod explained that the conference had an outward focus with the intention that each young person would leave with godly inspiration to impact people in their own lives when they returned home.

"Out heart and our passion is that people would see the kingdom of God revealed in their high schools, in their work places, in their families and every place that they have influence," he said.

Oasis bids emotional farewell to inspirational leader

By ESTHER PINN

Mark Vincent, 2009 winner of the Seven Network's show *Australia's Got Talent*, brought tears to Major Paul Mould's eyes with his moving performance of the Josh Groban song *You Raise Me Up*, at a special service to farewell the long-serving Oasis Youth Support Network director.

On the evening of January 13 at C3 City Church in Darlinghurst, friends and co-workers said goodbye to Major Moulds as he moves into his new position as the Mission and Resource Director at The Salvation Army Australia Eastern Territorial Headquarters. His wife, Major Robbin Moulds, will now fill his position as the Territorial Coordinator of the Oasis Youth Support Network.

Although saddened to be leaving Oasis after 15 years in the role, Major Moulds is looking forward to his new responsibilities.

"Oasis has been an amazing gift to me - I still sense it's a preparation for something more - more dreams ahead," he said.

"I move forward with the confidence and excitement for the journey ahead."

The celebration began with a performance of Major Mould's favourite song, the Leonard Cohen classic *Hallelujah*, which was performed by young people from Oasis.

Louise Duff (Managing Director of Brilliant Logic and a keen supporter of Oasis) then hosted a "This is Your Life" segment about Major Moulds. The story followed his journey from childhood to his work at a welfare centre in Kings Cross, to meeting his wife, and then to entering Salvation Army officer training at Booth College before finishing with his role as the Director of the Oasis Youth Support Network.

Throughout the evening, various guests remembered and

honoured the work of Major Moulds at Oasis.

Oasis Education Coordinator, Jo Poynter, shared about the vital role Major Moulds played in forming the Oasis Network. "When we first started we had a staff of 12 people. We now have a staff of 50 people," she said.

"This [Oasis Network] just doesn't happen. It requires a person with vision."

Two former homeless youth then expressed their gratitude to Major Moulds for helping them.

"One night at Oasis I opened up to Paul. Since then, Paul has given me nothing but love and support," said PJ Streeton.

And Beth Ramsey explained how Oasis had helped transform her life.

"I haven't used drugs for three years now," she said.

"I did my High School Certificate and now I am going to Uni. When I generally wanted help there was always somewhere there [at Oasis]."

To a standing ovation from the audience, Major Moulds then took the microphone. He chose to share a few lessons he had learned during his time at Oasis.

"Firstly, it's a great to find the reason you have been created - to find your purpose in life," he said.

"Secondly, you've got to go after your dreams - you need to be prepared to step outside of the box.

"[Thirdly], I have learnt to build partnerships.

"Finally, personally, I have learnt to trust God more. I have learnt there are divine strengths and resources available for us."

He then encouraged the staff at Oasis to "preserve what we've done" and to continue the journey as "there's a lot more to do".

"Our work is not done at Oasis. There's 32,000 [young homeless] to go ... one at a time we are going to save these kids."



Justice Crew (right) bring the house down with the hip-hop dance routine. Brothers Luke and Joel O'Dea (above) were popular performers at Kingdom Come. Australian Christian band Lukas (above right) presented a selection of their songs at the event. All photos: Ryan Howes



Paul Moulds with just some of the young people he has helped during his 15 years working at the Oasis centre in Sydney

Christmas appeal helps many wishes come true

The Salvation Army's K-Mart Wishing Tree Appeal achieved a phenomenal response, breaking all previous records for the annual Christmas campaign.

More than 464,000 gifts were donated across Australia, smashing last year's record of 405,000 and beating the 2010 target of 450,000.

The exceptional public response brings the total number of gifts collected during the Wishing Tree Appeal's 23-year history to more than five million.

Over \$385,600 was collected at K-Mart registers over the six-week appeal and more than \$18,500 was donated online to The Salvation Army via the Wishing Tree website.

Just Salvos supports mission conference

Just Salvos, The Salvation Army's Social Justice Department, is playing a significant role in organising the SURRENDER Conference 2011.

Along with other organisations such as TEAR Australia, Urban Seed and Concern Australia, The Salvation Army has supported this event since 2004.

This three-day conference will be held from 25-27 March at the Belgrave Heights Convention Centre in Melbourne.

SURRENDER gathers all Christian denominations across the country that are involved with missions for the global poor and marginalised.

The aim of the conference is to inspire a new generation to engage with those who face oppression on a daily basis. Participants are encouraged to move beyond interest to action by becoming involved in an existing mission group or organisation to advocate for these voiceless people.

"It's a big gathering of Christians and people who live every day with the poor and marginalised doing ministry because they believe their calling is to be like Jesus and be with the outcasts," said Robyn Evans, The Salvation Army Australia Eastern Territory Social Justice and Community Development Co-ordinator.

The Salvation Army will not only be represented by the Just Salvos team, but also through one of the main conference speakers, Envoy Judith Nuriyin-Yumba, leader at the North Ipswich Indigenous Ministries outpost in Queensland.

While the theme of the conference is social justice, there is also a strong focus on helping Indigenous communities. Envoy Nuriyin-Yumba has been chosen to speak at the conference due to her successful work calling the wider Salvation Army community to commit to intentional action towards meaningful reconciliation between Aboriginal people and Salvos.

Other speakers at the conference include Ash Barker, the man who inspired the beginnings of SURRENDER, Graham Paulson, and Australia's first ordained Indigenous Baptist Minister, Viv Benjamin.

If you would like to attend this year's SURRENDER conference, please visit www.surrender.org.au for further information and conference registration forms.



Envoy Judith Nuriyin-Yumba will be one of the main speakers at next month's SURRENDER Conference in Melbourne.

Christmas lunch in Bourke



Christmas lunch is shared at The Shed in Bourke.

With their families more than 1000km away, Salvation Army Rural Chaplains Lloyd and Vicki Graham decided to share their first outback Christmas with those less fortunate at Bourke.

Bourke Men's Shed Coordinator and Bourke Shire Deputy Mayor Bob Stutsel thought that it would be a good idea for "The Shed" to put on a Christmas lunch for the single, lonely, and anyone who didn't otherwise have someone with whom to share lunch.

Men's Shed secretary and Bourke rural financial counsellor John Beer organised the event which featured a traditional British dinner and Australian camp oven roast along with dessert and refreshments, a feast which was well received by the 20 guests who attended.

Lloyd and Vicki, on behalf of The Salvation Army, made a financial contribution towards costs as did Men's Shed members and local businesses. Gifts were presented to all who attended.

Young people take centre stage at Lismore

The worship centre of the Lismore Corps of The Salvation Army echoed to the laughter, excitement and talents of young people when the Sunday praise and worship service took the form of a family celebration recently.

The service involved the youth group, Mainly Music, Junior Soldiers and the Woodenbong outpost SAGALA sections.

Several musical items were presented by these groups, plus the Drews family ensemble and vocal soloist Nerida Auld. North NSW Divisional Commander, Major Phil McLaren, was helped by his puppet friends for a meaningful spiritual message to the young folk.

General's and Commissioner's awards were presented to Woodenbong SAGALA members, and a certificate of appreciation was given to their retiring leader, Jenni Riley, after 30 years in the position.

A fellowship BBQ lunch, organised by Lismore Salvation Army Emergency Services team members, followed.



North NSW divisional leaders, Majors Nancy and Phil McLaren, with Woodenbong SAGALA recipients of the General's and Commissioner's awards and their retiring leader, Jenni Riley: Back row, Jenni, Samantha Riley, Chris Riley; front row, John Card, Penny Lee and Katelyn Grimmett.

New era for Dooralong Centre

In 2009, The Salvation Army purchased the Dooralong Resort, in the Dooralong Valley near Wyong, for a significantly lower than market value price.

The initial plan has been to utilise the property for the relocation of the Army's Central Coast Recovery Services programs, currently based at Selah Farm and Morriset.

In December, the development application for a change

in use to allow the relocation of the recovery services was approved in a full local council meeting at Wyong.

In early 2011, both the Selah Farm and Morriset services will move onsite to the Dooralong property and begin a new era of transformational ministry. The facility will be known as the Dooralong Centre.

Over the past year, the run-down complex has been steadily repaired and renewed under the direction of the Army's Australia Eastern Territory Property Department. It will soon be operational, complete with an appointed centre manager.

Springwood honours work of Junior Soldiers

The Springwood Corps of The Salvation Army held its Junior Soldier Renewal Day on 5 December.

The renewal coincided with the presentation of awards to the young people. Throughout the year, Junior Soldiers (pictured from left with their prayer pals) Victoria Sharp, (Gail Byrne),

Tarleigha Bayliss (Louisa Weston), Jackson Sharp (Gerry Byrne), and Hayes Nancarrow (Matt Greenaway) learned about God, The Salvation Army and their part in the "Salvation War". Jackson received his silver award while Victoria, Tarleigha and Hayes were given bronze awards.



Elliott Heads Outpost

Frank and Jenny Petterson were accepted as Adherents at the Elliott Heads Outpost of The Salvation on Sunday 16 January.

Captain Roy Wenham, who along with his wife Captain Doreen Wenham oversee the work at the outpost, supported by the Bundaberg Corps, conducted the acceptance ceremony.

Another two new Adherents, Agnes Glatter and Marijke Fairfull, were also recently accepted into the community at the outpost recently.

Pictured are Frank and Jenny Petterson with Captain Wenham (right) and Bundaberg Corps Sergeant Major Wayne Chamberline. Roy Hogarth is holding The Salvation Army flag.



Hervey Bay Corps

ENROLMENTS

Angela Oakley was enrolled as a Senior Soldier, Judy Feigl was accepted as an Adherent, and three children - Nina and Zeta Feigl, and Daniel Gorringer became Junior Soldiers of the Hervey Bay Corps on Sunday 19 December.

Pray partners Yvonne Waters and Jessica Smith stood with the children during the service while Daniel's grandfather, John Gorringer, held The Salvation Army flag.

During the service, Lieut Kim Gorringer presented Michael Gersbach with his Gold Junior Soldiers Award, and Rachel and Caleb Gorringer with their Bronze Junior Soldiers Award.



Slow road to recovery in Haiti

By Lieut-Colonel HEIDI BAILEY

In just 37 seconds on 12 January last year, Haiti was changed forever when a devastating 7.0-magnitude earthquake struck the country.

Before the shocking destruction of the earthquake Haiti was already struggling with 70 per cent unemployment, a 15 per cent infant mortality rate, a fragile government plagued by corruption and few public services for its citizens.

After the quake, Haiti was confronted with a homeless population of 1.5 million, a death toll of 250,000, unimaginable suffering for 300,000 injured and minimal resources with which to respond. In the following weeks, 200,000 severely injured people required limb amputations, creating a new generation of disabled persons in a culture where, at the best of times, even the healthy struggle to survive.

In the ensuing year, The Salvation Army's international emergency earthquake response in Haiti has included medical care to more than 26,000 victims and distribution of more than seven million meals, as well as the provision of 1.5 million gallons of purified water, cooking oil, thousands of tents, cots, tarpaulins, and hygiene and cleaning kits.

Electricity has also been provided to 20,000 people who sought immediate shelter on a sports field adjacent to the Army's Port-au-Prince compound. This "tent city" soon came under Salvation Army management and for 10 months the Army partnered with other non-government organisations to provide relief and security for these displaced people. It is still "home" to 13,000 people.

In addition, The Salvation Army built more than 600 temporary shelters in Jacmel, 40 miles from the capital city, providing families with an opportunity for a new start in life.

In the following months, continued need and indescribable human suffering led the Army from its emergency response to a recovery and development phase. The recovery initiatives are intended to build up Haiti through community development-based projects. These projects include continued support to the tent city in Port-au-Prince, emotional support for children and adolescents in five earthquake-affected communities, financial support to children who were displaced after the destruction of a Salvation Army children's home and counselling and financial support to victims in six communities.

Because all Salvation Army buildings in Port-au-Prince were damaged beyond repair, plans are underway for the rebuilding

of 10 Salvation Army schools and the renovation of 30 other schools. Additional work will include the rebuilding of the Port-au-Prince Central Corps, a health clinic and staff homes, as well as the purchase of new administrative offices for the Haiti Division.

In the year since the earthquake struck a total of almost \$50 million has been donated from around the world for The Salvation Army's work in Haiti. Of this, more than \$17 million has been used during the emergency response, allowing the Army to provide food, water, shelter, medical care and other essentials. The remaining funds are committed to use in long-term community development and reconstruction projects.

Salvationists in Haiti continue to gather for worship every Sunday and the source of their strength can quickly be identified, as strong voices combine with their hearts to sing to God about standing on Christ, the solid rock.

While it is true that in 37 seconds Haiti was changed forever, it is just as true that the Haitian people's hope in God's steadfast love has remained.

Lieutenant-Colonel Heidi Bailey is the International Haiti Earthquake Response Director for The Salvation Army.



Students at The Salvation Army's College Verena in Haiti.

Army joins relief efforts in Brazil and Sri Lanka

The Brazilian Government's Civil Defence Authority has asked The Salvation Army to provide emergency relief to the victims of the floods and mudslides that have killed more than 500 people in the state of Rio de Janeiro.

Salvationists and volunteer helpers are providing physical, emotional and spiritual relief in areas designated by the authority.

Access to the three affected towns, between 60km and 130km from Rio de Janeiro, is difficult with a number of roads destroyed by the mudslides.

The Salvation Army's Territorial Communications Director for Brazil, Major Teofilo Chagas, is coordinating the Army's response.

Meantime, hundreds of thousands of people have been displaced by flooding in eastern and central Sri Lanka.

Salvationists are providing meals at some of the relocation camps and offering basic assistance to people in the affected areas near Salvation Army centres.

The Salvation Army International Headquarters is providing financial relief while a member of the International Emergency Services team has travelled to Sri Lanka to provide assessment and planning support.

The United Nations Coordination of Humanitarian Affairs has reported that more than a million people have been affected. At least 27 people have died with many more injured. More than 325,000 people have been forced to leave their homes.

Quake aftermath lingers in Christchurch

By JON HOYLE

The streets of Christchurch in New Zealand still carry the scars of the 7.1 magnitude earthquake that struck on 4 September last year. However, The Salvation Army said the real damage is the ongoing anguish, uncertainty and residue of fear faced by thousands of families, exacerbated by the 3000 aftershocks that have hit the area since.

The earthquake was centred near Darfield, 40km west of Christchurch. The Salvation Army's response was swift. Linwood, Christchurch City and Sydenham Corps each took responsibility for a welfare centre, with Salvationists working long hours, many of them also dealing with their own quake-related problems.

Within days of the quake, Salvation Army officers from New Zealand and reinforcement officers from Australia were offering psychosocial support for the elderly, single mothers and their children, new immigrants and any others who had no social networks or resources to fall back on. Other members of the psychosocial support team fanned out into the worst-affected Christchurch suburbs and Kaiapoi, as well as visiting rural residents.

Salvation Army officers and volunteers working with those affected by the disaster have reported families facing financial catastrophe, anxious children still refusing to sleep in their own beds and adults who prefer to sleep in their garden sheds rather than risk a major aftershock in their homes at night.

They talk of broken marriages, depression, nerves jangled by the aftershocks, over-crowded houses as people seek refuge from their condemned homes with family and friends and mounting frustration as home owners wrestle with what the future holds.

And then there are the uninsured that face financial ruin. Around 3300 families could be unable to move back into their homes for up to three years, according to the Earthquake Commission's latest geotechnical report.



Salvation Army emergency workers at Linwood Corps and Community Ministries Centre prepare food parcels.

The Salvation Army believes demand on its services will rapidly increase once people's savings or insurance support are exhausted. "Each day we have new people coming to us [and they] find the experience very humbling," said Major Mike Allright, Corps Officer at Linwood.

"These are not our usual clients; they include business people, employed people who now have reduced work hours or have lost their jobs, people who have tried to survive on their own but are now out of savings and have come to the point where they are really struggling."

Alistair Graham, a former Christchurch City Council manager, appointed to manage the Army's ongoing earthquake recovery work in Canterbury, said The Salvation Army's compassionate response has been highly valued in the communities where it has worked.

"It's phenomenal - The Salvation Army at its best," he said.

Salvation Army establishes presence in Solomon Islands

General Shaw Clifton, world leader of The Salvation Army, has approved the official opening of the Army in the Solomon Islands, effective from 1 February 2011. This will take the number of countries in which the Army is operating to 123. A proposal was first made for approval to undertake a feasibility study into the potential for Army work in the islands in 2005. This study was carried out by the Papua New Guinea Territory which, along with the Australia Eastern Territory (which funded the study), had expressed an interest in mission outreach to the islands.

Months of detailed exploration and prayerful consideration of all aspects took place and provisional approval to move ahead with plans was given at the beginning of 2009.

Later that year, Major Soddy Maraga, an officer of the PNG

Territory, was appointed to oversight the fledgling work in the Solomon Islands.

The PNG Territory will have responsibility for the work, which is being funded by the Australia Eastern and Australia Southern territories.

By the end of last year, the Territorial Commander in PNG, Commissioner Andrew Kalai, was able to confirm that regular Salvation Army meetings are taking place in the Solomon Islands, soldiers are being sworn in, local officers are being commissioned and already two soldiers have expressed their desire to be considered for training as officers.

Meantime, General Clifton has announced that The Salvation Army's commands in Malawi, Mozambique and Uganda are to be upgraded to territory status from 1 March.

PROMOTED TO GLORY

Life of service



David Henry McFeeters was promoted to glory on 24 November, 2010, aged 98.

A funeral service was held on Monday, 29 November, conducted by

Captain Cameron Horsburgh in Colac, Victoria.

A family tribute was presented by David's three children and two grandchildren. The Scripture readings were brought by three of David's grandsons and David's favourite songs were played throughout the service.

This was followed by a memorial service to celebrate the life and ministry of David at Albury Corps.

David Henry McFeeters was born to William and Anastasia McFeeters on 16 July, 1912. He was the youngest of four children who all lived on the family farm at Reid's Creek near Beechworth. David attended Beechworth Primary School and was involved with many activities at the local Salvation Army.

As a young lad he commenced work at the local tannery and then later took over the family farm. He was a hard worker, milking cows by hand, clearing land and attending to many other farm duties.

In early 1944, a young Salvation Army officer, Evelyn Roberts, arrived to take charge of the local corps and David met her at the railway station trying to find some luggage. Their romance blossomed over the coming year with marriage in sight. Evelyn retired from officership and they were married at Warragul Salvation Army on 10 February, 1945 - a marriage that lasted for just over 65 years.

They lived on the farm at Reid's Creek for about 25 years and five children were born into the family.

Both David and Evelyn were heavily involved at Beechworth Salvation Army.

In 1969, the farm was sold and they moved to Albury, attending Wodonga

Corps for several years before transferring to Albury Corps. For 35 years, they became well known to the Albury community for visitation to local nursing homes and involvement at Albury Salvation Army where David did hotel ministry for many years.

David was an active member of The Gideons, distributing Scripture around the Murray region. Due to the increasing ill health of Evelyn, they relocated to the Mercy Aged Care Centre at Colac in July, 2008, where they settled comfortably.

Evelyn went to be with God on 1 March this year and David missed her greatly. He is survived by Major Helen and Barry Steer, Graeme and Kay, Margaret McFeeters, Alison and Bruce Patterson, 11 grandchildren and eight great-grandchildren who all brought much delight to their beloved Grandad. Their third daughter, Lois, passed away in November, 1964.

Both David and Evelyn were viewed at Albury Corps as the "spiritual grandparents" of many who attended.

A Godly example



Thelma Haggar was promoted to glory on 19 December, aged 86.

A funeral service was conducted at Taree Corps by Corps Officer Lieutenant-Colonel

Lynette Green on 22 December.

Tributes were brought by friend Elsa Hawkins and Thelma's son, Michael Haggar. Thelma's grand-daughter, Donna Blake, read the Scripture and her son, Major Colin Haggar, prayed. The corps band played beautiful accompaniment throughout the service.

Thelma Cause was born in Taree on 23 August, 1924. Her parents, Harold and Elsie Cause, loved their children and raised a family of 12.

Her early childhood memories

involved happy times at Sunday school anniversaries and the old-time Harvest Festivals with fruit and vegetable stalls as well as all the lolly, cake, ice-cream and fruit salad stalls.

The Cause family lived in East Maitland when Thelma began attending school but they soon moved back to Taree where she attended Taree Primary School. This was followed by another move where Thelma then attended Lismore Public School for the remainder of her education.

Thelma and her siblings also attended Sunday school and worship services from a very young age.

After finishing school, Thelma worked as a waitress and as a shop assistant.

The family then moved back to Taree from where Thelma entered The Salvation Army Training College in Sydney in 1946 as a member of the *Challengers* session. On commissioning, Lieutenant Thelma Cause's first appointment was to Nowra, then to Gunnedah, Narrabri and then to Mullumbimby with Major Hindle.

Thelma married Thomas Haggar and they had four children - Dallas, Colin, Carol and Michael. This was followed by 10 grandchildren and five great-grandchildren.

Thelma had always been heavily involved in Salvation Army service, being Corps Secretary for 20 years and Home League Treasurer for 23 years at Grafton Corps. She was also Timbrel Leader for some years, Primary Leader and a young people's teacher for a number of years at Grafton.

After moving back to Taree, Thelma was again busy in service continuing as Home League Treasurer for more than 16 years. The Family Store benefitted from her work commitment for more than 20 years, only retiring from "the rag-cutting machine" in 2008.

Thelma was a great example of consistent, disciplined and faithful service to the Lord through various avenues of The Salvation Army.

about people

Appointments

Effective 13 January: Captain Michelle **White**, Assistant Officer, William Booth House, Sydney East and Illawarra Division; Captain Rhombus **Ning**, Corps Officer and Team Leader, Burwood Corps, Sydney East and Illawarra Division; Captain Lai **Li**, Sydney Congress Hall, Sydney East and Illawarra Division. Lieutenant Craig **Sutton**, Assistant Officer, Streetlevel, Sydney East and Illawarra Division.

Effective 27 January: Captain Linda **Willing**, Chaplain, Capricorn Region Courts, Central and North Queensland Division.

Bereaved

Major Colin **Haggar** of his mother Thelma **Haggar** on 19 December.

Promoted to glory

Mrs Brigadier Lily **Baker** on 14 December 2010; Mrs Brigadier Lillian **Tomlinson** on 10 January.

Retirement

Captains Brian and Marilyn **Ault**, Majors Allan and Francina **Flemming**, effective 31 January.

Territorial Promotions

To Major: Captain Tony **De Tommaso**, Captain Yan **De Tommaso**, Captain Lyn **Edge**, Captain Donna **Evans**, Captain Stuart **Evans**, Captain Brett **Gallagher**, Captain Colin **Kingston**, Captain Bev **Kingston**, Captain Paul **Moulds**, Captain Robbin **Moulds**, Captain Bronwyn **Pretty**, Captain Andrew **Schofield**, Major Julie **Schofield**, Captain Ian **Spall**, Captain Kerry **Spall**, Captain Pauline **Staples**, Captain Jacqui **Warrington**, Captain Scott **Warrington**, Captain Kate **Young** on 1 December, 2010.

Awards

The following people have received their Long Service Award for 40 years: Commissioner James **Condon**, Commissioner Jan **Condon**, Lieut-Colonel John **Hodge**, Lieut-Colonel Pamela **Hodge**, Major Bill **Hutley**, Major Chris **Witts**.

The following people have received their Long Service Award for 35 years: Major Leonie **Ainsworth**, Major Reta **Brown**, Major Keith **Cook**, Major Ruth **Dollin**, Lieut-Colonel Christine **Rees**, Lieut-Colonel David **Rees**, Major Heather **Rose**.

The following people have received their Long Service Award for 30 years: Major Bruce **Pratt**, Major Graeme **Ross**, Major Karan **Ross**, Major John **Thorley**, Major Phyllis **Thorley**.

The following people have received their Long Service Award for 25 years: Major Colin **Haggar**, Major Julie **Campbell**, Major Mark **Campbell**, Major Ian **Channell**, Major Gary **Graig**, Major Marie-Louise **Craig**, Major Graeme **Craig**, Major Heather **Craig**, Major Phillip **Pleffer**, Major Darrell **Slater**, Major Joanne **Slater**, Major Howard **Smartt**, Major Virginia **Wilson**.

time to pray

30 January - 5 February

Southern Africa Territory; Booth College, THQ; Bowen Corps, Brisbane Central Community Welfare Centre, Brisbane City Temple Corps, all Qld; Bowral Corps, NSW; Social Justice Working Party (31 Jan-1 Feb); Entry of The Proclaimers of the Resurrection Session of Cadets (1 Feb).

6-12 February

Congo Brazzaville Territory; Brisbane Recovery Services Centre, Brisbane Streetlevel Mission, Bundaberg Corps, all Qld; Broken Hill Corps and Social Programs, NSW; School for Youth Leadership Session entry (8); Indigenous Working Party (10-11); Captivated Day Conference (12); School for Youth Leadership Welcome Sunday (13).

13-19 February

Captain Christine **Gee**, Papua New Guinea Territory; Bundamba Corps, Caboolture Corps, Calamvale Corps, all Qld; Burwood Corps, Byron Bay Streetlevel Mission, both NSW; Business Administration, THQ; Ministry Workers Residential (14-20); South Queensland Division "Embrace" (14); South Queensland Division Healthy Mission Training (15); Captivated - Collaroy, Camp Kedron (SAGALA) (18-20); Cadets Public Welcome (20); Children and Youth Decision Week (20-27).

20-26 February

Captains Allan and Carolyn **Kerr**, Australia Southern Territory; Caloundra Corps, Canaan School for Training and Development, both Qld; Campbelltown Corps, Campsie Corps, Campsie Community Welfare Centre, all NSW; Canberra City Oasis Corps and Oasis Support Services, Canberra Community Welfare Centre, Canberra Recovery Service Centre, all ACT; Wider Cabinet (21-23); Divisional Commanders/Women's Executive Conference (23-24); SAES Divisional Coordinator's Conference (25-27); Cadet's Welcome Weekend (26-27); Launch of Self-Denial Appeal (27).

27 February - 5 March

Nigeria Territory; Capricorn Region Corps, Carindale Corps, both Old; Cardiff Corps, Carinya Cottage, Carpenter Court Residential Aged Care, all NSW; Homelessness Services Conference (2-4); World Day of Prayer (4); South Queensland Division SAGALA Leaders Training (4-6); The Greater West Division Officers Fellowship (6-10).

6-12 March

Singapore, Malaysia and Myanmar Territory; Casino Corps, Central Coast Recovery Services Centre (Selah), both NSW; Centenary Corps, Centennial Lodge, Central and North Queensland Division Chaplains, Central and North Queensland Divisional Headquarters, all Qld; ACT and South NSW Division Officers Fellowship (7-10); Lent Commences (9); Salvo Stores Managers Conference (9-11); The Greater West Division Staff Retreat (10-11); South Queensland Division Leadership Team Conference (13).

engagement calendar

Commissioner Linda Bond (Territorial Commander)

Sydney: Wed 2 Feb - Official welcome lunch to *Proclaimers of the Resurrection* session of cadets

Sydney: Sat 12 Feb - Captivated Day Conference

Collaroy: Fri 18-Sun 20 Feb - Captivated Conference

Parramatta: Sun 20 Feb - Cadets Public Welcome

Collaroy: Mon 21- Wed 23 Feb - Wider Cabinet Conference

North Bexley: Fri 25 Feb - Retreat Day

Bundaberg: Fri 25-Sun 27 Feb - Corps Visit

Colonels Wayne (Chief Secretary) and Robyn Maxwell

Sydney: Wed 2 Feb - Official welcome lunch to *Proclaimers of the Resurrection* session of cadets

Collaroy: Sat 5 Feb - Sydney Staff Songsters repertoire day

Tuggeranong: Sun 6 Feb - Installation of Divisional Commanders ACT and South NSW Division

#Sydney: Sat 12 Feb - Captivated Day Conference

Sydney: Sat 12-Sun 13 Feb - Cadets welcome weekend

#Collaroy: Fri 18-Sun 20 - Captivated Women's Conference - Weekend

Parramatta: Sun 20 Feb - Cadets Public Welcome

Collaroy: Mon 21-Wed 23 Feb - Wider Cabinet Conference

Colonel Robyn only

* Colonel Wayne only



The Salvation Army helps when disaster strikes. So we help The Salvation Army.

We're here to help. NRMA INSURANCE



FLOOD APPEAL

As the waters recede and the enormity of the devastation is revealed, Salvation Army Emergency Services teams across the states continue to support those affected by the flood crisis, providing food, water, practical support and much needed moral support.

The process of rebuilding and recovery will be slow and the Salvos will continue to be there for the communities for as long as it takes.

Please help us to help others. To donate call 13 SALVOS (13 72 58) or visit salvos.org.au

**We're all in
this together**

