

pipeline

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JUDITH
LIEUTENANT

Salvation Army
Indigenous Ministries

Reconciliation Week feature

**'History is being
made; Salvation
Army history'**

Also inside: Q&A with Commissioner Robin Dunster

Intentional action that breeds optimism

When Judith Nuriyn-Yumba stood on the platform at The Salvation Army Australia Eastern Territory's Congress in December 2004 and declared that "Jesus died for my people too", her passionate speech was an outpouring of the decades of pain and anguish that Indigenous Australia has experienced at the hands of well-meaning but sadly, uninformed "missionaries".

Aboriginal people, according to Judith, already believed in God but were told by these missionaries that they didn't have him at all. That experience, she says, turned many of her people away from God.

But as she spoke at that congress, having just been appointed to a new Indigenous ministry within The Salvation Army, she was filled with a sense of hope that, finally, her people were starting to be understood and respected.

Over the next handful of years, however, that hope turned to despair as events made Judith question whether the Army was really serious about helping the Aboriginal community.

Then, in January, something simple yet so crucial happened. At a meeting at its Territorial Headquarters in Sydney, Judith says, the Army finally listened to the Aboriginal community and then, significantly, committed itself to intentional action.

Such was the impact of that meeting, and the decisions taken in the intervening months, that Judith is now able to say with confidence that "reconciliation between The Salvation Army and Aboriginal people has come".

In this issue of *Pipeline*, in acknowledgement of National Reconciliation Week from 27 May, we profile the exceptional work of Judith and the Army's Indigenous ministry at North Ipswich, revealing the reasons behind this new optimism.

We also hear from the Chief Secretary of the Australia Eastern Territory, Colonel James Condon, who in 2002, as then Divisional Commander of the South Queensland Division, apologised on behalf of the Army for the closure of its Purga Mission more than 50 years earlier. The North Ipswich Indigenous ministry has its origins in that mission.

These are exciting times for Indigenous ministry in The Salvation Army. As Judith puts it: "Right now, history is being made; Salvation Army history."

The Red Shield Appeal is one of the most important dates on The Salvation Army calendar, the success of the campaign having a major influence on the Army's potential for ministry.

The doorknock component of the appeal will this year be held over the weekend of 29-30 May. It's a time when thousands of Salvationists complemented by a huge number of volunteer collectors, hit the streets to raise money for the Army's vast network of social and community services.

The doorknock target this year is almost \$10 million. Whether that target is met - or even exceeded - depends on the willingness of Salvationists to get out there and do their bit.

It's no coincidence that the regions which enjoyed an increase in Red Shield Appeal giving last year are the same ones who reported a rise in the number of people out collecting.

The equation is simple: more people collecting equals more donations. So let's get out there and knock on some doors.

Scott Simpson
Managing Editor

General Shaw Clifton 2010 and Commissioner Helen Clifton
 Brisbane 10 December: 125 yrs Anniversary of The Salvation Army in QLD
 Sydney 11-12 December: Commissioning weekend

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Hurstville Band Celebration

The Hurstville Band of The Salvation Army is celebrating its 90th anniversary this year. To help celebrate, over the weekend of 12-13 June the Ingle Farm Salvation Army Band is visiting the Hurstville Corps, corner of Bond and Dora streets, Hurstville. Events include:

Music Festival
 Date: Saturday 12 June
 Time: 7pm

Sunday Morning Worship
 Date: 13 June
 Time: 10am

Celebration of Faith
 Date: 13 June
 Time: 2.30pm

For more information contact Hurstville Salvation Army on 02 9570 2617.

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MISSION PRIORITIES UPDATE

Show unites Army for common purpose

By Major EILEEN HOLLEY

The Salvation Army made its home for three days among the Ferris wheels, flying pigs and fairy floss at the Royal Canberra Show, from 26-28 February, to promote the Gospel and its many expressions of service in the local community.

This was One Army One Mission at its best with all expressions of The Salvation Army in Canberra working together for a common purpose.

The Canberra Show outreach commenced three years ago fulfilling a dream by Harry Cooper, the then-manager of Salvo Stores.

The event is now entrenched in The Salvation Army calendar each February. Salvo Stores and ACT and South NSW Divisional Headquarters combine to hire a marquee and all the necessary equipment to make the outreach a success. Much planning takes place during the year so that the end result is glorifying to God.

The central part of the outreach was a Salvo Café providing Fairtrade coffee and tea with scones and pikelets. The café was well supported by show patrons with many people coming into the exhibition tent to view and participate in the many displays. The venue provided the opportunity for one-on-one sharing with members of the community.

At this year's show, Salvo Stores and social justice issues were combined under the banner "Shop With a Conscience". Fairtrade products were on sale and samples of recycled furniture were displayed and sold. Brochures from The Salvation Army International Development office assisted to create an awareness of the many ways a person can get involved in alleviating need around the world.

A successful Kids Corner, set up by Cheryl Tinker, the Editor of the Army's



Enjoying the Royal Canberra Show were (above) Peter Barclay and his family with Major Maree Strong and Captain Darlene Murray at the Salvo Café; (top right) face-painting with Kiara McCall, of Leeton Corps, and (right) Grace Murray, of Tuggeranong Corps, with Cousin Koala.

Kidzone magazine, once again attracted many children for craft and sample bags along with Salvation Army balloons.

Cheryl was ably assisted by her daughter, Kelly, while Cousin Koala came along for the experience as well. This year, Heather Brodrick (Territorial SAGALA Coordinator) was invited to promote SAGALA and Jesus Kidz.

Heather was supported by Pamela Millard (SAGALA Coordinator, Springwood Corps). Face painting and balloon sculpture was also a daily attraction for children attending the show.

Salvation Army Emergency Services volunteers made themselves available to offer sunscreen to visitors and on each day of the show men from the Canberra Recovery Services unit handed out brochures offering information on the Bridge Program.

The Salvation Army Red Shield Defence Services made their Sallyman vehicle available and were able to provide free iced water.

They also erected a military tent in which they featured photos and

information relative to the Kokoda Track hike which RSDS personnel undertook last year.

On the Saturday of the show, Tuggeranong Corps Band and Timbrel Brigade presented an hour-long lunchtime concert, supported by children's ministry the Agents of T.R.U.T.H and Cousin Koala.

Divisional Headquarters and National Secretariat officer staff undertook four-hour shifts to provide leadership for the duration of the show.

God blessed the outreach with fine weather and provided many opportunities to share with people about faith and endless opportunities to promote the many expressions of Salvation Army service.

Seeds have been sown in people's hearts and we believe for a spiritual harvest. Planning is already underway for 2011.

Major Eileen Holley is Chairperson of The Salvation Army's Canberra Show Committee

TC@PIPELINE

Heart to God, hand to man more than a slogan

Asking for money can be an uncomfortable experience for some but, as Commissioner **LINDA BOND** explains, it is imperative to the mission of The Salvation Army that we put our hands out and ask for help

It was July 1978 and I was sitting in the hall at North Toronto Corps in Canada. It was my first Sunday since moving from a corps officer role in Halifax, Nova Scotia to take up an appointment at the training college in Toronto.

Before the meeting started, a retired officer tapped me on the shoulder and asked if I would be part of his Red Shield Appeal collecting team. Talk about quick off the mark.

The Red Shield blitz day wasn't until the next May, and here I was signed up before I could catch my breath. So for the next nine years, I was one of his faithful canvassers.

To be honest, I don't like asking for money. I could give you a list a mile long of all the things that I love about being a Salvationist, but collecting is not one of them.

If only we were independently wealthy or a Bill Gates-type would just write us a cheque and let us get on with it. But no, money never seems to fall into our lap.

Our ministry, however, continues to grow. The needs are urgent and compassion won't let us give them a miss. Somewhere along the line it becomes imperative to put our hand out and ask for help.

We have done a lot of talking in recent months about One Army One Mission. This plays itself out in so many ways. But have we ever thought of the Red Shield Appeal as perhaps one of the oldest and best illustrations of how this happens? It's a day for every soldier, corps member and officer to link arms and work together so that heart to God and hand to man is more than a slogan.

And we have an army of volunteers with us in this. What has been new in my experience here in Australia is to see so many schools which have signed up to help us with collecting for the appeal.

To have a new generation of supporters of The Salvation Army, young people moving into the streets representing us, is amazing. We have leaders in the community organising, counting

money, collecting, all because they love the heartbeat of the Salvos and how it translates into service. This in itself is inspiration enough.

But we walk the paths and knock on doors for other reasons, too. We could say it is our duty; we do it because we are Salvationists. And for us, duty is not an antiquated, low-level word.

Much of our ministry may not have an immediate feel-good factor. All of us know that if we had to wait until we felt like it, most good works would never get done. But the face of this kind of duty is softened by the highest motivation; "the love of Christ compels us," (2 Cor 5:14)

Salvationists will not require a special message or nudge from the Holy Spirit to show up on the weekend of 29-30 May. We do it because we are committed to serving suffering humanity and in order to do so we need the help of the public.

If in connecting with the people through these one-to-one encounters we have doors of opportunity for evangelism through our witness, then we thank the Lord.

Now here's a whole new approach to the Red Shield Appeal Doorknock. A corps leader told me recently that he and colleagues prayer-walked the circumference of their city to claim it for Jesus; to pray over it.

Imagine if we used 29-30 May for not only collecting donations and contacting people but also as The Salvation Army on a country-wide prayer walk. Now that would give a whole new understanding of a territory marked by prayer.



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

Something not right in state of ministry

In the first of a new *Pipeline* series in which writers from around The Salvation Army world have been invited to submit an article on a subject of their choosing, Captain **GRANT SANDERCOCK-BROWN** asks if there is such a thing as a lay Salvationist

“**T**he most significant change in church order in the first centuries of the church was not the creation of leaders, but rather the creation of the laity,” writes William Willimon.

I agree.

And it was not a creation that has been to the benefit of the people of God!

In my view, the expressions “ordained” and “lay” ministry should never be heard in our movement. I suspect that there are some who will disagree with me on this, but I would implore them not to. Throughout our movement there are widely different views on nearly all aspects of Salvation Army life and practice. Letters to the editor in publications such as this one are evidence of that. Whether it’s mission, sacraments, uniforms or the primacy of Scripture, there is nary a consensus to be had.

How we have come to this theological and missiological pluralism in a centrally controlled movement like ours is rather baffling. But it’s a reality. On the question at hand, people I know and respect as Salvation Army officers see themselves as ordained clergy, somehow different to “lay” soldiers. I do not. The view that an officer’s commissioning produces some change in their being is not one I share.

And this is not merely an academic question. Speaking with one voice on this issue is vital to our effective mission, maybe even our future. There is “something rotten in the state of ministry” in The Salvation Army. “Ordained” and

“lay” ministry is the symptom and we need to fix it.

Karl Barth, the greatest theologian of the 20th century, said that “the term ‘laity’ is one of the worst in the vocabulary of religion and ought to be banished from Christian conversation”. I’m with Karl.

Why is that so? New Zealander Major Harold Hill has literally written the book on leadership in The Salvation Army. It is called, unsurprisingly, *Leadership In The Salvation Army*. The sting, however, is in the subtitle: “A case study in clericalisation”. Paul Steven’s definition of clericalism will highlight why that is not a good thing. “Clericalism is the domination of the ‘ordinary’ people by those ordained, trained and invested with privilege and power.”

Hill’s book is essentially the story of how a movement full of signed-up, full-on missionaries became a church, and its officers, originally the ministers to the ministers, became clergy.

Near the end of his book, Harold helpfully and rightly posits three possible views on clergy and laity:

1. There are priests/clerics/people in orders in the church, with a status distinct from that of the laity, but we do not have them in The Salvation Army.
2. There are priests/clerics/people in orders in the church and we do have them as officers in The Salvation Army.
3. There are no priests/clerics/orders in the church, and The Salvation Army does not aspire to any. I imagine that some of my fellow

Salvationists hold to the second position. I hold to the third.

Fragile structures

You see, we need to remember that the church throughout its history has built extraordinary structures on a very small amount of biblical material.

The two New Testament examples of people being prayed for and having hands laid on them in some sort of ordination for a particular job are found in Acts 6:6 and Acts 13:3. In both instances it’s a pretty simple event and one would think that it would be impossible to build elaborate ideas of ordained ministry and apostolic succession on them, but build them the church has.

As to the word ordained, it appears rarely in Scripture and is a translation for a number of Greek words, none of which carry the meaning of initiation into a new caste or ontological change (I am different now I am an officer).

And, of course, the very term “lay”, meaning a non-ministering, ministered-to person, just has no basis in Scripture. “Laos”, the word from which laity is derived, simply means “the people”. I reject any notion that there are “lay Salvationists” and “clergy Salvationists”. And if no such division exists we should stop using the terms.

If what I am saying is true, based on the New Testament record, it would appear that The Salvation Army commissioning ceremony in vogue until 1978 was a pretty biblical concept. In

the Acts 6 story mentioned above, the brothers choose seven men and appoint them to a particular ministry, the apostles put their hands on them and pray. That is all. There is no promise of a new status in the church, no hint that they are now priests and different to the people they are appointed to serve.

I am not trying to bring officership down. I am not saying that officers are not the equal of ministers in the other churches. In fact, quite the opposite. Remember, I hold to Hill’s third position. All the people of God are equal in status. All are called to mission and ministry. The whole concept and practice of clergy and laity as it exists in many churches today, owes far more to church tradition than to the New Testament record. I can, with biblical warrant, defend The Salvation Army’s traditional view of the ministry of all believers. The ground is level at the foot of the cross.

Centuries ago, English poet John Milton wrote insightfully on this very issue. “New presbyter is just old priest writ large,” he said. The Protestant Reformation had supposedly done away with the power of the priests, had recovered the practice of the “priesthood of all believers”. But before long, even though shorn of popish practices, the new pastor was often indistinguishable from the old priest.

My fear is that a longing to see ourselves as ordained ministers of the Church of The Salvation Army has a great deal more to do with settling back down to security, status, power and prestige and very little to do with mission and practice as we find it in the New Testament. Perhaps I am wrong.

Burning issue

But even if I am wrong, the disastrous effect on mission is a burning issue for me. I honestly think that unless we can recover in some significant way our founding practice of the ministry of all believers; if our officers go on desiring to be ordained

clergy (and acting like ordained clergy) the rapid decline in our congregational life, at least in the West, will only pick up speed.

Without an underpinning concept of all Salvationists as ministers, engaged in mission and engaging the world, our missional structures become mere bureaucracy; uniform becomes dress-up clothes for worship and, the killer, all ministry is done by officers.

Many soldiers already see their corps officers as the Captain-Priest. Pastoral care only counts if it is done by the officers; officers must officiate at all ceremonies; if (God forbid) a drunk wanders into the hall you need to summon the officer; soldiers are reluctant to pray in worship and they leave it to the professional; evangelism is the Captain’s job.

We were a movement that was once egalitarian in mission and service, hierarchical in organisation. We are becoming elitist in mission and service and bureaucratic in organisation. That is not a change for the better.

Commissioner Phil Needham wrote on the theology of officership some time ago and concluded that officership was best understood as a function, that any difference between a soldier and an officer was one of role and responsibility and not status. I believe he is correct.

And while that might sound a little mundane the truth is that while officership may mean a great deal to an individual, personally and spiritually, its great virtue is its convenience to the Army’s Kingdom mission. That is, it is necessary and useful to have a pool of Salvationists who have given up secular employment to commit themselves to ministry in the movement full time, Salvationists who are able to go wherever they are sent. It is a glorious, sacrificial and God-honouring convenience but a convenience nonetheless.

I am not against ordination; I think it’s nice. We just need to understand that, in the words of Darrell Guder et

al, “the priesthood of all believers is continually undermined by the practices of ordination”. Perhaps the way we can reclaim the concept is to ordain more.

Ordination for all

By which I mean ordaining everybody who is involved in ministry. Ordain your singers, your local officers, youth workers, guitarists, junior soldier sergeants, receptionists. Define their role, get them up in front of the congregation, commission them and pray for them. If we ordained everybody possible for their ministry we would get the point.

I love being an officer. It is not my intention to in any way belittle officership. Signing my covenant was a sacred moment for me. But I have honestly never thought it conferred any special spiritual status on me, brought about ontological change, made me one of a priestly caste. We must reject such a view and we must reclaim the practice of the ministry of all believers. Our Kingdom cause is too urgent to do otherwise.

I say “we”, but of course all this is merely my story. I believe we need to get this right, to rediscover mission as the responsibility of all Salvationists. But I cannot presume to speak with any certainty on what “we believe”. The tragedy, at least in seeking resolution on vital issues such as these, is that I’m pretty sure no-one else does either.

Works cited: Darrell L Guder et al. *Missional Church*. Grand Rapids Michigan: Eerdmans 1998 R Paul Stevens. *The Other Six Days*. Grand Rapids Michigan: Eerdmans 1999 William Willimon. *Pastor*. Nashville: Abingdon Press 2002



Captain Grant Sandercock-Brown is Corps Officer at Chatswood in Sydney.

BUILDING A BRIDGE TO BELONGING



Photos: Shaaron Paterson

The Salvation Army has made giant strides in embracing Indigenous ministry and Judith Nuriyn-Yumba is passionately proud to be part of the reconciliation process. **BILL SIMPSON** spent a day with this whirlwind campaigner for Christ

You can see it in her eyes; hear it in her voice. For the first time, Judith Nuriyn-Yumba, an Aboriginal Australian, is proud to be a Salvation Army soldier. At last, she believes that she belongs.

It's taken eight years. But now, Judith hopes, she is seeing Salvation Army history – a genuine coming together of Indigenous and non-Indigenous in the Army in Australia.

Eight years ago, overflowing with passionate faith and determination, Judith joined The Salvation Army hoping to make a difference for Aboriginal people.

Two years later, her credentials firmly established, she was appointed to a new Indigenous ministry in Queensland.

At a congress meeting in Sydney, she challenged the crowd: "How many of you have Aboriginal people in your corps?" The response was negative. "Well," she said, "Jesus died for my people, too."

On the surface, she was an energy and excitement machine, establishing within her ministry opportunities that Aboriginal Australians had been denied before. At her centre, they were treated with respect and taught to return it with responsibility.

But below the surface, her optimism was quickly evaporating into pessimism as she wondered whether The Salvation Army was really serious about helping the Aboriginal community.

To start her ministry, she was given an old weatherboard building that was once the North Ipswich Outpost and funding to pay 20 hours a week work. That was it.

The Salvation Army didn't know what to call the centre; it didn't know what to call her. In her heart, she knew that The Salvation Army wanted to do something. But she doubted it would ever understand what an Indigenous ministry would mean.

Pipeline first reported her appointment in 2005. We went back to North Ipswich a



few weeks ago. The first thing we noticed was a dramatic difference in Judith's demeanour.

She now had a title – Envoy Judith Nuriyn-Yumba. The centre had a name – the North Ipswich Indigenous Ministries DHQ Outpost – and it had support staff. But they were cosmetic changes.

Something much bigger, much more significant had happened. Judith now had hope. It was as though she had been to the mountaintop and seen the other side.

It was during that visit that Judith disclosed publicly her pride for The Salvation Army she had joined. "I am just so proud, now, to be a Salvation Army soldier," she told us. "I finally feel that I belong."

Intentional ministry

What had happened was something so simple that it seems incredible it took so long. But time – and listening, followed

by intentional action – it seems, are what it takes for reconciliation. And, just as it is in the wider Australian community, listening followed by intentional action are important to reconciliation within The Salvation Army.

Judith and others involved in Indigenous ministry in Australia were invited to The Salvation Army Australia Eastern Territory headquarters (THQ) in Sydney in January. There, the territorial leadership listened to them. And, then, the leadership committed The Salvation Army to "intentional" action, based on what the Indigenous delegation had discussed.

For the first time, The Salvation Army was intentionally investing time in developing Indigenous ministry. The word "intentional" was the key. Embracing Aboriginal ideas was also important.

Also at the meeting was Vince Ross, a Salvationist from the Southern Territory, who has been agitating within The Salvation Army for 55 years for acceptance of Aboriginal people.

Moree-based Indigenous workers Adrian Kistan and Harold French and Territorial Social Justice Coordinator Robyn Evans were part of the decision-making group. Eastern Territory leaders Commissioner Linda Bond (Territorial Commander), Colonel James Condon (Chief Secretary) and Lieutenant-Colonel Miriam Gluyas (Program Secretary) gave their support. Adrian Kistan covered the outcome in the March issue of *Pipeline*.

The THQ resolve so encouraged Envoy Judith that when she returned to North Ipswich, she made an appointment at South Queensland Divisional headquarters (DHQ) in Brisbane to say thank-you. Somebody suggested it could be done over a cup of coffee. Judith was not impressed. "I said: 'What! The Army has done more than earn just a cup of coffee'.

"At the THQ meeting, the Army >>>

IPSWICH OUTPOST CHANGING LIVES

By BILL SIMPSON

Afternoon tea was interesting at the North Ipswich Indigenous Ministries Outpost.

We were there to interview Envoy Judith Nuriyn-Yumba, leader of the ministry team for the past six years.

Keeping Judith's attention is not easy. There's always somebody who wants a word with her. She's very much a *doing* person. Sitting still doesn't seem to come easy to her.

Within minutes of our conversation getting underway, she interrupts: "Hello [name withheld]. How's it going?" she asks as a man walks past our table.

"That's [name withheld]," she tells me. "He's just out of jail. He was in for murder. He turned up here and now he works for the Lord. God's doing a miracle in his life."

Judith tells the man I'm from *Pipeline*. "Yeh!" he says. "I'll get my testimony ready for you. It's a great story about God saving me." Judith encourages people to talk openly about their meeting with Christ.

I look across the table and Judith



South Queensland divisional leaders Major s Wayne and Robyn Maxwell and Social Program Secretary Major Rick Hoffmann present an Indigenous Ministries flag to North Ipswich Outpost members.

is gone. Somebody else needed a word! Sitting at another table are two men. They're drinking coffee and having a chat. Both are wearing Salvation Army Indigenous Ministry T-shirts. I discover, while waiting for Judith, that both turned up at the centre at different times because they had nowhere to live.

Judith arranged accommodation and introduced them to Christ. Now, they are part of the ministry; doing whatever work is required around the place.

I'm introduced to a young man. His name is Micah Geary. Two-and-a-half years ago, Micah tells me, he was "pretty crook" in hospital. Judith turned up and prayed for him.

After leaving hospital, he was advised by an Aboriginal leader to go to the Indigenous ministry centre to see what Judith could do for him. His partner, Theresa, was four months pregnant. They were homeless.

Micah, now 32, had been a drug

addict since he was 15. He took so many drugs, he said, it almost sent him "mental".

Theresa, now 24, had been a heavy drinker since she was 15. Before making contact with the centre, their relationship, according to Theresa, had "not been perfect". "We abused each other physically," she said.

Almost two years ago, they gave their lives to Christ and dedicated their daughter, Samaria, back to God.

The difference in their lives since then has been amazing, according to Micah. There were plans for him to go to rehabilitation for his drug problem. "But I spent every minute in this place. It kept my mind off the drugs. Yes, I have been tempted. But, hey, I'm doing great."

Micah is now full-time youth leader at the centre. Theresa is now full-time homeless support worker.

"I prayed for my youngest brother, and he gave his life to the Lord," Theresa tells me. "So did my sister, her partner and my father. My sister said she gave her life to the Lord because she saw what God did for me."



Micah and Theresa's lives have been turned around since coming into contact with Judith and the Indigenous Ministries Outpost at North Ipswich. Photo: Shairon Paterson

'Reconciliation between The Salvation Army and Aboriginal people has come'

leaders didn't sit down to think about what they had to do to help Aboriginal leaders. Our leadership sat down and listened to Aboriginal people. They listened to our heart. The Federal Government hasn't yet done for Aboriginal people what our Army has done.

"I'm so proud of our leaders. They are the right leaders for this time."

She took 25 people from North Ipswich with her to the DHQ appreciation event and presented an expensive piece of artwork painted for her by a family member, a symbolic axe-head rock from the Esk mountains "which meant a lot to me" and Aboriginal and Torres Strait Island flags. The group included a didgeridoo player painted for the occasion.

South Queensland Divisional Commander Major Wayne Maxwell used the occasion to present to the group its first Salvation Army flag in the name of the North Ipswich Indigenous Ministry.

"Reconciliation between The Salvation Army and Aboriginal people has come," Judith told the divisional meeting. "It is time to look forward."

Talking with *Pipeline*, Judith agreed her comment was "a very big statement". "We need to see this in the context that for the first time, The Salvation Army is embracing Aboriginal people through its commitment to be intentional.

"After sitting at the [THQ] meeting, I knew it wasn't just a token. I felt it was like that [tokenism] before. It took a long time, but I think I worked it out. The Salvation Army didn't know what to do, and when you don't know what to do, you

don't do anything. I think the Army saw overseas mission as important. It is. But there is mission right here in our backyard with Aboriginal people. They are at the bottom of the rung.

"I thought that up to the time [of the THQ meeting], I had been fighting the Army. There was no understanding of the issues. Now, I don't feel like I am fighting the Army anymore. Now, I feel The Salvation Army has come on board to fight for the Aboriginal people and bring them back to a level where they ought to be in God."

The THQ resolve was already having positive repercussions among Aboriginal

people, Judith told *Pipeline*. More Aboriginal people were turning up at North Ipswich. Twelve people had recently asked if they could become Salvation Army soldiers.

"Something has happened not only in the natural, but in the spiritual, as well. People are suddenly saying they want to be part of the Army now. There were not many who wanted to be a soldier before.

"These people were committed to God, but not to The Salvation Army. That is now changing."

Healing process

Judith said non-Indigenous needed to understand and accept that bringing Indigenous people to Christ has not been easy. There is still a lot of pain and hurt in the Aboriginal community. It is generational pain.

"Our people lost their freedom when the non-Indigenous people came to Australia. The Aboriginal people already

believed in God, but they were told they didn't have God at all.

"That was painful. It turned a lot of Aboriginals away from God. What was done in the name of God damaged the Aboriginal people. But God didn't come with Captain Cook and take away our land. We - The Salvation Army - need to work with the Aboriginal people to help heal and deal with the hurt, and bring them back to God and to Jesus Christ.

"Right now, history is being made; Salvation Army history."

Colonel Condon, who set The Salvation Army on a significant step toward reconciliation eight years ago and made the appointment of Envoy Judith, was heartened to hear of her optimism.

As South Queensland Divisional Commander in December 2002, he apologised to the Aboriginal community for The Salvation Army's closure of its Purga mission station 57 years earlier (see article on page 12). It wasn't until shortly

before the apology that The Salvation Army realised many of the families affected by the Purga closure had - and still did - considered themselves as Salvationists.

In a comment for this article, Colonel Condon said it was true The Salvation Army had long wanted to do something for the Aboriginal community, but didn't always know what to do or how to do it.

"But now that we have key Indigenous leaders placed around the territory who are giving us advice, we can see the way forward," he said.

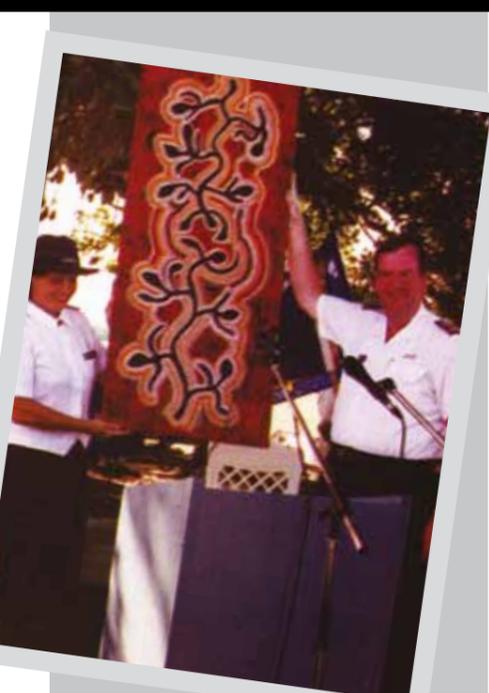
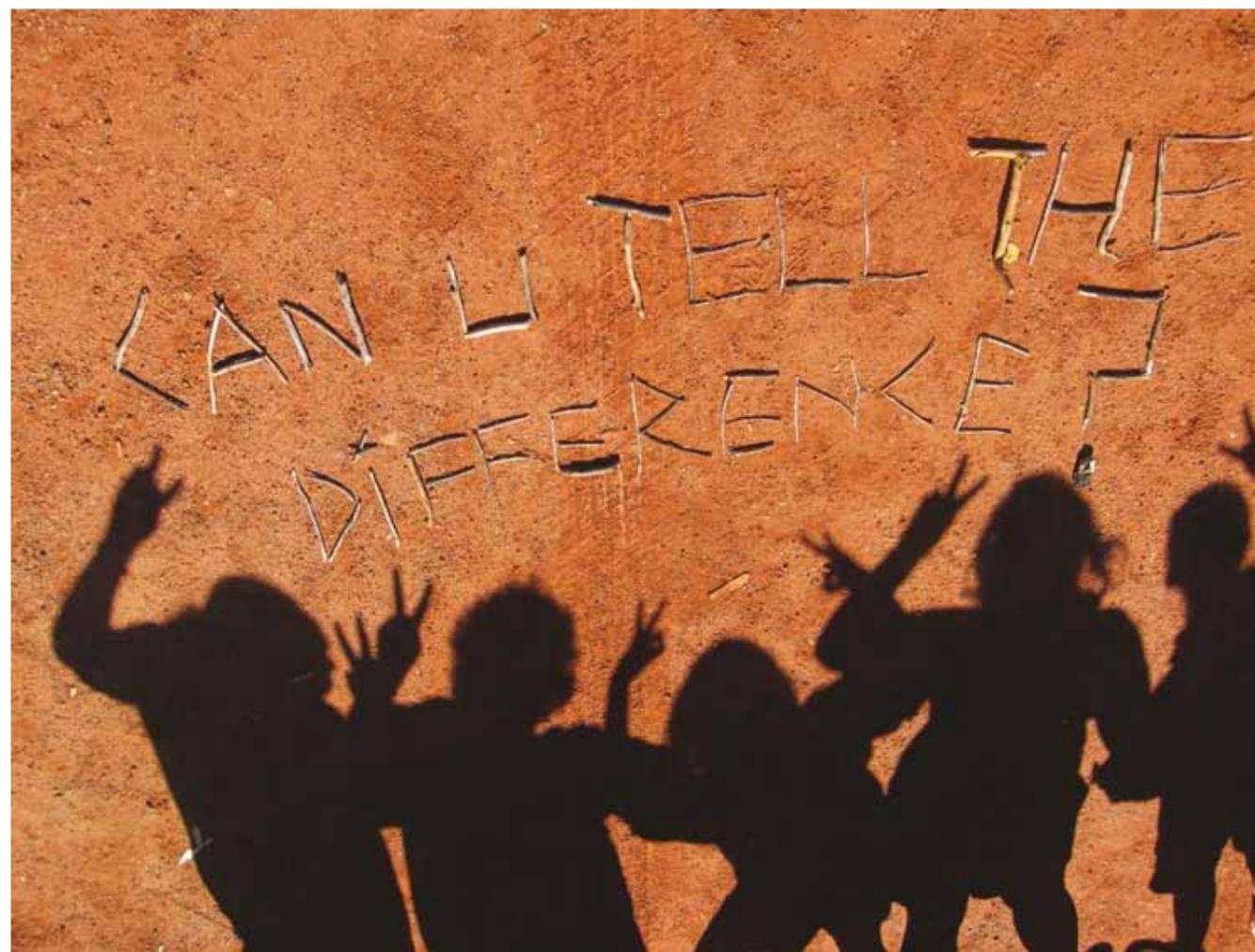
"I do agree with what Judith is saying. The January meeting was a significant milestone in the life of the territory."



Bill Simpson is a writer for *Pipeline* and supplements.

The Beginning Of healing

In late 2002, James Condon, then Divisional Commander of The Salvation Army's South Queensland Division, apologised to the Aboriginal community for the closure of the Army's Indigenous mission in that region more than half a century earlier. It was a significant step towards reconciliation between The Salvation Army and Indigenous people. Now Chief Secretary of the Army's Australia Eastern Territory, Colonel Condon reflects upon that experience and why the apology was essential



Judith Nuriyn-Yumba presents then-Major James Condon with an Aboriginal artwork during the 2002 ceremony at the Purga Mission.

Envoy Judith Nuriyn-Yumba, The Salvation Army's North Ipswich Indigenous Ministries Coordinator, recently said: "Non-Indigenous needed to understand and accept that bringing Indigenous people to Christ has not been easy. There is still a lot of pain and hurt in the Aboriginal community. It is generational pain. We, The Salvation Army, need to work with the Aboriginal people to help heal and deal with the hurt, and bring them back to God and to Jesus Christ."

As Divisional Commander of The Salvation Army in South Queensland Division in December 2002, I initiated a reconciliation event at Purga, just outside Ipswich. The Salvation Army had closed its Purga Mission some 57 years earlier.

Through speaking to local Aboriginal elders I became aware of the pain the closure had caused. I also heard how many had appreciated the love and concern of The Salvation Army officers who cared for them and still regarded themselves as Salvationists.

We met under a fig tree on the land where the Purga Mission had been situated, with surviving former residents

of that mission and descendants of former residents, to re-establish a link that had been broken more than 50 years earlier. The meeting was in every sense a time of reconciliation and at the conclusion of the formal ceremony refreshments were served, during which there was opportunity for people to share stories about times past, to look at old photographs and to catch up on local news.

This event was a significant step towards reconciliation.

Path of reconciliation

Historically, it is said that the reconciliation movement began in 1967 when a 90 per cent majority of Australians voted to allow the Federal Government to make decisions respecting Aboriginal Australians. Since then there has been progress, but also setbacks.

In 1972, the first Aboriginal tent embassy was established on the steps of Parliament House in Canberra and continues to serve as a symbol of the fight for Indigenous sovereignty in Australia. In 1976, the first Aboriginal Land Rights Act was established.

In 1995, a national enquiry into the Federal Government policy of taking Aboriginal children from their homes in the first half of the 20th century commenced and the findings of the enquiry led to the establishment of National Sorry Day.

On 28 May 2000, a quarter of a million people walked across Sydney Harbour Bridge in a public declaration that "Reconciliation is the work of all Australians".

It is estimated there was a population of about 300,000 Aboriginals when the First Fleet arrived in Sydney Cove in 1788. This number had dropped to about 60,000 by the 1920s. However, it has since risen to more than 500,000 according to the 2006 census.

Even though the Indigenous community easily outnumbered the first European settlers, it was overcome by a number of factors including the superiority of the gun over a spear, the trickery and violence of the settlers, and because they were susceptible to diseases and lived a nomadic lifestyle, they were no match for the early white population who had houses to live in and grazing

and agricultural land. So it did not take too long for Indigenous people to become an ethnic minority in their own land, struggling against the threat of the invading settlers.

When we studied history at school, we were told that the Aboriginal people hardly put up a resistance to the arrival of the Europeans. And, of course, they could not adapt to the western culture. But in the last 50 years we have discovered that the Aboriginal people fiercely resisted the invasion of their land and in so doing, many were killed because they were regarded as not quite human. As mentioned earlier, there was a massive decline in their numbers.

Righting past wrongs

"It is estimated that in 1790 there were about 60,000 Indigenous people living in Victoria, having been there for about 40,000 years. By 1830, when Europeans settled there, this figure was reduced to between 10,000 and 15,000 due to smallpox epidemics caught from Macassan sailors passing by. Then within 20 years, staggeringly, the population was reduced to less than 2000 due to violence and

disease." (*Aboriginal Victorians: A History since 1800* - Richard Broome).

At times the Church in Australia engaged in mission that was culturally insensitive, and failed to speak out against injustices towards Indigenous people. Some attempts were made over the years to defend the Indigenous community with the establishment of mission reserves and welfare work.

However, the Church now realises that repentance and expressing an apology are the first steps toward reconciliation. Almost every major church group or denomination has made such a statement since the 1980s.

The Church can assist in the ongoing reconciliation process by paying respect to the original inhabitants and custodians of this land. More and more we see that happening at official events where recognition is given to tribal landowners.

The biblical concept of reconciliation embraces restored relationships and peace and the Church is increasingly working towards this. It has begun to work in culturally sensitive ways to overcome social disadvantage in areas such as health, education, employment, housing, >>>

welfare and access to the law. The Church needs to lead the way in promoting and working towards reconciliation. The gospel of reconciliation includes defending the weak and giving them a voice.

Norman Habel, in his book *Reconciliation: Searching for Australia's Soul*, says, "Reconciliation, in the deepest sense of the concept, is not only political and social, but also spiritual and human".

Drawing on theological resources, Habel suggests five principles involving truth, justice, identity, forgiveness and suffering. "The truth must be told, especially by the oppressed parties, and history understood with new eyes. Some restitution for past wrongs, whether in reparations or the restoring of rights and dignity, is needed; for there is no reconciliation without justice. Some healing of the relationship through ritual, apology and forgiveness is needed over time for a new spirit of coexistence to grow. Reconciliation involves pain as we open past wounds and hear the stories of deep suffering; the past cannot be dealt with unless it is faced."

Audrey Ngingali Kinnear, an Indigenous leader who chaired the National Sorry Day Committee, said of the first Sorry Day: "Many of us cried for weeks. To have other Australians saying sorry and giving us the opportunity to talk about our experiences ... was the beginning of our healing."

Path to partnership

The Church is to be the ambassador for reconciliation, as recorded in 2 Corinthians 5:18-19: "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation."



Colonel James Condon is Chief Secretary of The Salvation Army's Australia Eastern Territory.

This is a priority for the Church as far as Indigenous Australians are concerned and it means an ongoing process. It won't be easy and it must be reciprocal.

The Church has a lot to learn and give in the process of reconciliation. But we must engage in repentance and humility and be open to partnering with Indigenous people and thus being enriched by this partnership.

The Salvation Army's mission is to serve suffering humanity and as we fully realise this in serving Indigenous Australians we will be enriched by the Indigenous spirituality and become more relevant to the wider Australian community.

Ross Langmead said: "... in offering public friendship with Indigenous people - the most disadvantaged group in Australia - and pursuing national reconciliation, the Church is not only engaging in the mission to which she has been called as an ambassador for God's justice and reconciliation, but will discover Christ and the Church's true identity."

It's time - the Australian Indigenous people have suffered enough.

The Church must act with justice and love and restore broken relationships as a priority.

The Church must lead the way in showing respect and honour, working to overcome social disadvantage, defending Indigenous rights, keeping reconciliation on the national agenda and reminding others what reconciliation involves. □

Recognising two dates of significance

National Reconciliation Week has, since 1996, been held annually in Australia from 27 May to 3 June.

The week recognises two dates of significance for the Indigenous people of Australia: the 1967 referendum and the 1992 Mabo land rights decision.

On 27 May 1967, 90 per cent of the Australian public voted in a referendum to have clauses removed from the Australian Constitution that discriminated against Indigenous people.

The Mabo land rights decision on 3 June 1992 recognised the Native Title rights of the Aboriginal and Torres Strait Islander peoples as the original inhabitants of the continent of Australia, and overturned the myth of terra nullius (the belief that the continent did not have an owner prior to the arrival of Europeans in 1788).

This year, National Reconciliation Week will also mark the 10th anniversary of two significant reconciliation milestones: the historic Sydney Harbour Bridge Walks for Reconciliation, held on 28 May, and the establishment of Reconciliation Australia itself.

"Reconciliation: Let's see it through!" is the theme for the 14th National Reconciliation Week this year. The focus of the week notes the progress that has been made, but also challenges people to continue to pursue reconciliation in Australia.

Throughout Reconciliation Week, community groups, schools, churches and other organisations hold discussion forums, Indigenous cultural festivals, walks and other events to raise awareness of Indigenous social justice issues.

For more information on National Reconciliation Week, visit www.reconciliation.org.au

Honouring the Stolen Generations

National Sorry Day, recognised on 26 May, precedes National Reconciliation Week and commemorates the day when the *Bringing Them Home* report on the Stolen Generations was presented to Federal Parliament in 1997.

The report generated substantial media and public interest, which eventually led to the first National Sorry Day in 1998.

Since then, thousands of Australians participate in memorial services, commemorative meetings, survival celebrations and community gatherings to honour the Stolen Generations.

National Sorry Day will, for the third time, include the remembrance of Prime Minister Kevin Rudd's apology to the Stolen Generations, delivered on 13 February 2008.

For more information on Sorry Day, visit www.nsd.org.au

Reconciliation let's see it through

A decade after the historic bridge walks it's fair to say the future for reconciliation has never looked brighter. While there's still a way to go, respect, trust and the knowledge to turn good intentions into effective actions pave the way forward.

On this 10th anniversary of the bridge walks (and of Reconciliation Australia itself), let's embrace our future and aspire to achieve great things together.

National Reconciliation Week 2010
27 MAY - 3 JUNE

Find out how you can join in:
www.reconciliation.org.au
Tel: 02 6273 9200



Image adapted from a photo taken by students from Kildare Catholic College in Wagga Wagga.

Q & A



This month, Commissioner Robin Dunster retires after almost 40 years' active service as a Salvation Army officer. From Dulwich Hill Corps in Sydney, she has risen to the position of Chief of the Staff, the second-highest ranking officer in the Army world. International Editor-In-Chief, Major **LAURIE ROBERTSON**, spoke to Commissioner Dunster about her career and what she plans to do in retirement

LR: What do you think about the word and state called retirement?

RD: On occasions when I have conducted retirement meetings for other people I have referred to retirement as a release rather than a restriction. It is a release from active service to do what one chooses to do - that is in terms of personal choices. However, God is still sovereign in the lives of the retired and we must always remember to stay in tune with him.

LR: 'Release' is an interesting term.

RD: It's the word that resonates when I think of retirement; I'm not going to have to get up every morning to the sound of an alarm clock, I will be allowed to follow the rhythms of my body clock. I won't have to stand on a cold, snowy or draughty railway platform in the morning

to come to the office. At the same time, however, I'll miss the summertime walks along the Embankment from London Bridge. So this word and this state have strong, positive connotations for me, not because I want to escape from what I'm doing into something else, but because I do actually embrace change quite readily. Retirement is just another phase of my life. I know, too, that my really close friends of many years are looking forward to me being more accessible. That in itself is affirming.

LR: Yes, very much if you're looking forward to that.

RD: And I am looking forward to it as near my retirement home, on the North Coast of NSW, live friends I have known since school days. Those who live elsewhere in Australia and around the world

have assured me of a welcome. I shall enjoy maintaining contacts with people. Primarily my mother is still there waiting for her daughter to come home. She will be 97 years old in May. I have said in other interviews that the sacrifice has really been my parents'. I am their only child and my father died 14 years ago. I don't want to live in a big, busy city. I have chosen a place that will provide me with opportunities for ministry and that caters to a retiring population. I look forward to being near surf and bushland and will have easy access to the local Army corps. It will be good to build a new lifestyle in a new area.

LR: You grew up in The Salvation Army, how did that influence your childhood and teenage years?

RD: My maternal grandmother had a great

influence on my early years. I always had this glowing image of a godly woman whose company I enjoyed immensely. My parents always made their officership an adventure for me. I never had a sense that moving was bad or harmful or something to be unhappy about. There was never a suggestion that the Army was making bad decisions for my parents. Every new place was a discovery offering exciting opportunities. At one point they took a year out of officership and we backpacked around Europe and the UK. We wintered here [the UK] for three months living at Cambria House near Kings Cross. I worked in Oxford St at Selfridges as a junior unqualified nursing orderly. My father worked in Oxford St Woolworths taking care of the plants and flowers in the nursery, and my mother was a Lyons Tea House lady in The Strand. All this impressed on me the spirit of adventure. My calling, however, came through a retired officer, Major Dunn. The major gave me a little black doll when I was six years of age. I promised to take the doll, Patsy, 'home to Africa'. Consequently, everything I did from the age of six to 26 was in preparation for my service in Africa. While my girlfriends at Dulwich Hill Corps and at Sydney Girls' High School had their 'glory boxes' I had a missionary trunk. Everything I saw that could be useful for missionary service, I put into my trunk. My professional training and all my plans were intent on getting to Africa. It never occurred to me that I would do anything else.

LR: So your purpose for officership was clear very early on?

RD: Absolutely, from the age of six onwards, totally focused. I never doubted that [going to Africa] was God's plan for my life, so when the Army, in its wisdom, decided, one day, to appoint me home [to Australia] it didn't fit too well with what I thought was God's plan for my life. Only now, when I look back, do I understand that it was all part of God's plan. At the time, however, it was painful.

LR: How did you approach that?

RD: I arrived in my home territory expecting a specific appointment. Because of a situation that had arisen in the meantime, there was nothing for me. That was a very dark time in my life; a very painful time. I was given a period of orientation having never been an officer in my home territory. I started off at Bethesda [Salvation Army Nursing Home] and was put in the care of a 17-year-old unqualified nursing orderly, when I had been a hospital matron and educator for 15 years. By then, I had been an officer 16 years. This 17-year-old taught me how to make beds and how to bath old people. Then I



Commissioner Robin Dunster has always had a special affinity with the people of Africa.

worked in the kitchen where I learned how to peel potatoes and onions. No-one in the home knew that I was a trained nurse and had been a hospital matron. From there I went to Weeroona Village, and then to Bethany - all this was for my orientation. It was God's provision but I didn't know it then. In every place to which I was appointed were 'old' missionary officers. They understood the trauma of re-entry. So whilst I was going through this period of real grief, loss and despair there were people there for me who helped me make that journey of adjustment. When I reflect back I see it was part of a plan. I was in 10 different places in 11 years - some of them for orientation, some were real appointments but every one of those appointments gave me an experience which has been invaluable in territorial leadership and as Chief of the Staff.

LR: It's amazing that the extended dark period is actually in your home territory and not where people would have thought, in a Third World country.

RD: It was, precisely that. And it lasted for almost three years. The sense of not belonging was at the root of my despair. For me, Africa was 'home'.

LR: Did you ever doubt your calling in that time?

RD: No. I once threatened to resign but it was a protest against what I believed to be injustice to others. I have never doubted my own calling. In fact my calling has held me in some of the most >>>

Commissioner Robin Dunster biography

Commissioner Robin Dunster is the first woman to hold the office of Chief of the Staff of The Salvation Army. A student at Sydney Girls' High School, she later trained as a nurse in Sydney. She is a registered general nurse and midwife, with post-graduate qualifications in Mothercraft and psychiatry. She also holds qualifications in tropical medicine, under 5 health and planned parenthood.

In 1969, Commissioner Dunster left Dulwich Hill Corps in Sydney to go to the Army's International Training College in London as part of the *Victorious* session. She was commissioned as an officer of The Salvation Army in 1971 and was appointed to medical work in then Rhodesia (Zimbabwe). She served as Matron and Nurse Educator at The Salvation Army's Tshelanyemba and Howard hospitals from 1971 to 1985.

Subsequent service in her home territory in Australia preceded a return to Zimbabwe as Chief Secretary. In 1998, she was appointed Territorial Commander in the Democratic Republic of Congo which included overseeing the work of The Salvation Army in Angola, and, then in 2002, The Philippines. She was appointed as Chief of the Staff on 2 April, 2006.

In September 2007, she became a Freeman of the City of London.



Commissioner Robyn Dunster (above) with Territorial Commander Andrew Kalai being greeted by mudmen in PNG; arriving (left) at IHQ for her first day on the job as Chief of the Staff with General Shaw Clifton and Commissioner Helen Clifton; and (far left) with a child in India.

challenging times. It is also pride and the trust of others that keeps us faithful. When your family is proud of you and when you are doing something you think is worthwhile, then pride can hold you. I know, however, that God has held me in the context of my calling.

LR: How has The Salvation Army changed since you started as an officer?

RD: Considering the worldwide Army, I think that we have a greater sense of our internationalism in this global village. We are more aware of each other, more aware of what's going on in different places. In earlier days, only visits by missionary officers provided windows into other places. Now through the internet and much overall easier communication we have more of a sense of what's going on in the Army world, if we are interested. In some parts of the Army world the change has been for the good in terms of rediscovering how comprehensive our ministry is and should be. Sometimes the restrictions that are imposed by secular organisations including government, all in the name of good governance and health and safety and the like, have placed limitations on the volunteerism

that used to provide service opportunities for people. I find it sad that, in some places, people are distressed by what they see as the demise of The Salvation Army, even though they are doing good things and have a really effective ministry.

'Maintaining the spirit of Salvationism, knowing what our Army distinctives are ... is vital.'

The Army is growing phenomenally in most places. We are now officially in 120 countries. I find that in some countries

there is the maintenance of a strong spirit of Salvationism accompanied by the disciplines of our movement. In other countries I see a loss of discipline and an inclination to want to look too much like the secular world instead of daring to be different. I think people still respect us for being different and are not 'put off' by our uniforms and our principles.

LR: Different in what way? What do you think are the differences that are beneficial?

RD: I think the differences that are beneficial are being able to relate to a community yet set apart from that community; maintaining high moral standards while being practically involved. We were called into being to minister to men and women who were not made welcome in the church. We were there for the marginalised. That is where we should still be.

LR: Because that is what makes the Army different to any other denomination?

RD: Initially yes, but less so these days. We must retain those characteristic that make us distinct.

LR: Do you think we are in danger of losing our distinctives?

RD: I think we are in danger of looking like any other church in some places. I think that we have lost in some places, for example, our music and the traditional band expression. The diminishing use of the Song Book – which is how we learned our doctrine as young people – is being replaced by sentimental songs that don't necessarily teach our doctrine and don't, with any real depth, express our faith. I am not very comfortable with that and I don't think it is good for the Army just to look like any other [denomination]. I believe God raised up the Army for a specific purpose. Maintaining the spirit of Salvationism, knowing what our Army distinctives are and making sure our young people learn what they are, is vital.

LR: So how would you describe the global condition of The Salvation Army?

RD: I think the Army globally is in good condition. It is growing, it is vibrant, and we're seeing increasing appointment of

officers for the express purpose of spiritual life development. We are seeing a greater focus on social and moral issues, we are seeing young people engaging with issues of social justice and many Salvationists are becoming more intentional in their responses. I would say that, globally, the Army is alive, well, growing and maintaining its unique identity.

LR: What, then, do you believe is the Army's place in the world today?

RD: I would like to think that the Army continues to be the 'leaven in the lump'. Our place is critical as a Christian movement with a practical expression. I think that this is our absolute strength and to continue to be a 'saving souls, making saints and serving suffering humanity' movement is imperative. Even in the places where we cannot be overt in our evangelism, our practical ministry is still valid. We see ourselves accepted in places where other Christian denominations cannot go. We have an acceptance where some others cannot gain access. In many territories the Army continues to make

a significant impact through health and education services. These are two of our strengths historically and whilst there is a need for some of these services to be refocused I believe that, if we are willing to embrace change, the ministry will continue to be relevant.

LR: So what are your hopes for the Army's future?

RD: My hope is that we will be an Army that is dedicated, committed and obedient to God's purposes. The development of the spiritual life of individuals within the Army and of The Salvation Army as a whole is critical. I hope that there will be a continuance of good teaching and sound doctrine, of leading people deep into faith that is not an emotional response but a deep spiritual understanding. I hope that there will be a thirsting after God, a longing to know him better and to be more like him. I hope that more and more Salvationists will be utterly obedient to him and trust him implicitly. This is my longing for Salvationists all around the world and across all generations. □



Commissioner Robyn Dunster (top) greeting cadets and training college staff in India; (above) with friend Lieutenant-Colonel Edna Williams; and (right) with children in South Korea.



Karen's just a **big kid** at heart

Karen Connors has a passion for children. She tells **JULIA HOSKING** she believes her role as Divisional Youth Secretary in Canberra was a gift from God



Karen Connors has spent more than 20 years working in children's ministry and is revelling in her role as the ACT and South NSW Divisional Youth Secretary. Not surprisingly, she sees herself as a big kid at heart. Photos: Shaïron Paterson

Children are one of the most marginalised people groups. That marginalisation is not influenced by socio-economic status, culture, country of origin, religion or sex. Children simply have no power unless someone gives it to them, and they have no voice unless someone chooses to listen.

Karen Connors, ACT and South NSW Divisional Youth Secretary, is passionate about empowering children and giving

them a voice. She is also passionate about supporting children's ministry workers, advocating for children and seeing children in relationships with Jesus.

Karen's focus on children originated out of a long-term, genuine love and appreciation for them.

"I just really like kids," she says. "I like spending time with kids; and in fact, I very rarely have any problems with children."

This is not a surprising comment from a woman who has five children

of her own, or her own "youth group", as she calls them. Furthermore, it is not surprising given that Karen spent 20 years in children's ministry activities at her local Salvation Army corps in Gosford, and seven years at children's ministry resource company Logosdor before moving to Canberra to work for The Salvation Army.

Because she so greatly enjoys spending time with kids – sometimes more than with adults, she confesses – she has adopted some of their lingo, referring to

adults as "grown-ups". Her interactions with children have influenced her free-spirited laughter akin to that of a child, and she also possesses the ability to see things as they really are.

Seeing things clearly enables Karen to recognise that children have a lot to offer their churches and communities. Her hope for children is that they would be "fully engaged, participating members of faith communities".

A practical way for this hope to play out is through churches adopting intergenerational styles of worship; allowing children to participate in all activities, from the welcoming committee to the traditionally "adult" church service.

These intergenerational worship services, and children's programs in the church, should not, however, as Karen strongly asserts, replace faith formation in the home.

Thinking outside box

When churches want to reach out to non-churched children, Karen believes there is a need to think outside the box, or rather, outside the building.

One of her greatest frustrations is when people ask her how they can bring more

children into their church.

"You don't have to get any children into your church," she says.

"What you have to do is leave your church and go to where they are. And most of them are in school for a really long time. They're at school, they hate school and so that would be a great place for us to be. [We need to] think a little bit more like, 'Jesus in school'."

When you consider the number of children in schools, and the percentage of the population under 15 (two billion of seven billion in 2008, according to United Nations data), it is vital that children are reached by churches.

Advocating for children, and for children's ministry workers, is Karen's way of caring for her share of two billion children. She wants to educate others about effectively communicating the Gospel with children and disciplining them. Karen is also intentional about supporting children's ministry workers who are often incredibly generous with their time, efforts and resources.

"Children's ministry workers are probably some of the most generous people that you'll ever find in your congregation. And I would say that's in

most denominations as well," she says.

"They're incredibly generous with their time and with their money."

According to Karen, generosity, resilience and commitment are highly valued qualities for children's ministry workers.

"Children's ministry is a long-term thing. There aren't any quick fixes. They just don't exist. That's a lie from Satan," Karen says. "One of the key things they always say with children's ministry is you need a five-year plan. Thinking about a term at a time is really not going to do it for your children's ministry. You need to have a longer-term view ... and you really need some people who are committed to be there for the long term."

Heart's desire

Gaining the position as Divisional Youth Secretary in Canberra in 2009 was a gift from God to Karen. It was almost as though God was giving Karen a reward, her heart's desire, for her long-term commitment to children.

"I had really been feeling like I wanted to do something for my own denomination, and I'd actually made the comment to somebody that I felt like >>>



I was always doing something for someone else's church," Karen explains. "And so when I was offered not only a job in Canberra, and a job working with young people, but also a job in my own denomination, it was kind of like God really just wants to give you the desire of your heart, even if you haven't [ever] asked for that. I never said, 'God, please give me a job working with children in The Salvation Army in Canberra'. But it

kind of was everything that I would have wanted, if I'd ever thought to ask for it." The job was also a "God-send" on a personal level because at the time, Karen's husband Michael was working in Canberra while she continued to live with their children on the Central Coast and work at Logosdor. Commencing her role as the Divisional Youth Secretary presented Karen with two challenges: she was not an officer, a first

for the Australia Eastern Territory; and she was not sharing the role with anyone. Typically, two officers have shared the position. (Earlier this year, the Central and North Queensland Division welcomed Kayelene Wayman, a non-officer, into a similar role.)

This has led to some challenges for Karen, but she is still determined to do her job - overseeing everybody in the division up to the age of 25 and those who work with them - to the best of her ability.

"For me, it's probably about a lot more than just [ticking boxes]. I really see my role as active advocacy for young people, for helping young people engage with their senior congregations, for helping senior congregations to understand the role that young people can play in their churches and also ... to try and change that culture of only thinking about the children that are within your walls."



Julia Hosking is a staff writer for *Pipeline* and supplements

Obituary

Colonel Henry Gariepy

Literary giant of the Army

Colonel Henry Gariepy, OF, a prominent author of The Salvation Army, was promoted to glory on Easter Saturday morning. He was 80.

During his lifetime of service for God through ministry as a Salvation Army officer, Colonel Gariepy was a prolific writer. He is the author of more than 20 books ranging from devotional works to biography and history. Among his best-known titles are *100 Portraits of Christ*, *Portraits of Perseverance*, *General of God's Army* - the authorised biography of General Eva Burrows (Ret) - and most recently, *Christianity in Action*, a one volume international history of The Salvation Army.

Born in January 1930, Henry Gariepy went on to become a household name throughout The Salvation Army world, and beyond, through his writing. In addition to his own published works, the colonel contributed to many other books and wrote numerous articles for Salvation Army and other periodicals. His writings grew out of his personal Bible study and prayer times. He attributed all of his writings to the inspiration of the Holy Spirit.

Marriage to Lieutenant Marjorie Ramsdell in 1952 brought Henry Gariepy into a powerful and effective partnership of ministry that was to continue for 58 years. The Gariepys served in corps appointments in their first 16 years as officers, and became involved in youth work as coordinators for many summer camps in the Army's USA Eastern Territory, and as divisional youth secretaries.

From 1969 to 1974, the colonel and his wife pioneered the work at The Salvation Army's Multi-Purpose Centre in the riot-scarred Hough ghetto of Cleveland, Ohio. More than 10,000 members were associated with the various programs at the centre, with close to 1000 people coming through its doors every day. When Dr Billy Graham visited the centre, he referred to it as "Christianity in action".

General Shaw Clifton, World Leader of The Salvation Army, wrote of Colonel Gariepy: "[His] craftsmanship with words was later to become the area of ministry that was his main focus, as he undertook



Colonel Henry Gariepy earned The Salvation Army's highest recognition.

editorial appointments, culminating in his last 15 years of active officer service being spent as National Editor in Chief and Literary Secretary at the Army's National Headquarters in the United States. Ever an encourager - 'a sterling role model and intellectual giant' was a description of the colonel given by one leader who had known him for many years - Colonel Gariepy coordinated the Army's first ever International Literary Conference and, just prior to his retirement from active service, initiated a format and proposal for the Army's *National Book Plan for the USA* and the *Word & Deed* journal. Among his many published works, one which has brought benefit to aspiring Army writers around the world was his *Guidebook for Writers and Editors*.

Following retirement, Colonel Gariepy continued to travel extensively as a speaker at conferences and seminars, as a literary consultant and as a teacher at the School for Officer Training in the USA Eastern Territory. He also enjoyed various hobbies, including reading, jogging and outdoor sports. He completed three marathons.

It is not surprising that a prolific writer was also a keen student and Colonel

Gariepy loved to learn. He earned his Bachelor of Arts and Master of Science degrees from Cleveland State University and, in 1994, was honoured by his alma mater with its Alumni Lifetime Leadership Award.

His multifaceted ministry in youth and community work, as well as in corps and divisional leadership, have borne their own rich fruit in changed lives through the years. It was his tireless efforts through the ministry of the written word, however, that were specially recognised as being worthy of The Salvation Army's highest recognition and on 10 June 2007, Colonel Henry Gariepy was admitted to the Order of the Founder.

The citation on the certificate that was awarded to the colonel included the following observations: "Colonel Henry Gariepy has devoted himself to his sacred calling as an officer and through a notable, tireless ministry of writing has inspired and blessed countless others around the world.

"With more book titles to his name than any other writer in the Army's history, he has humbly continued through the years of both active and retired service to teach, mentor and influence others for Christ ... this selfless, creative and unique contribution to the life of the Army would commend itself to the Founder."

In accepting the honour, Colonel Gariepy was typically generous in his acknowledgment of those who had been an influence in his life.

"A countless number have made their contribution to this award by their encouragement and influence, most of all my life partner, Marjorie," he said.

"I am further grateful for the recognition it gives to the ministry of writing, to encourage others whose gifts can contribute to our literary ministry and heritage..."

Following a short illness and hospitalisation, Colonel Henry Gariepy, OF, was promoted to glory from Lancaster General Hospital in Lancaster, Pennsylvania, on Saturday 3 April 2010.

He is survived by his wife, Colonel Marjorie Gariepy, their four children, 12 grandchildren and a growing number of great-grandchildren.

'Ever an encourager - a sterling role model and intellectual giant'

General Shaw Clifton

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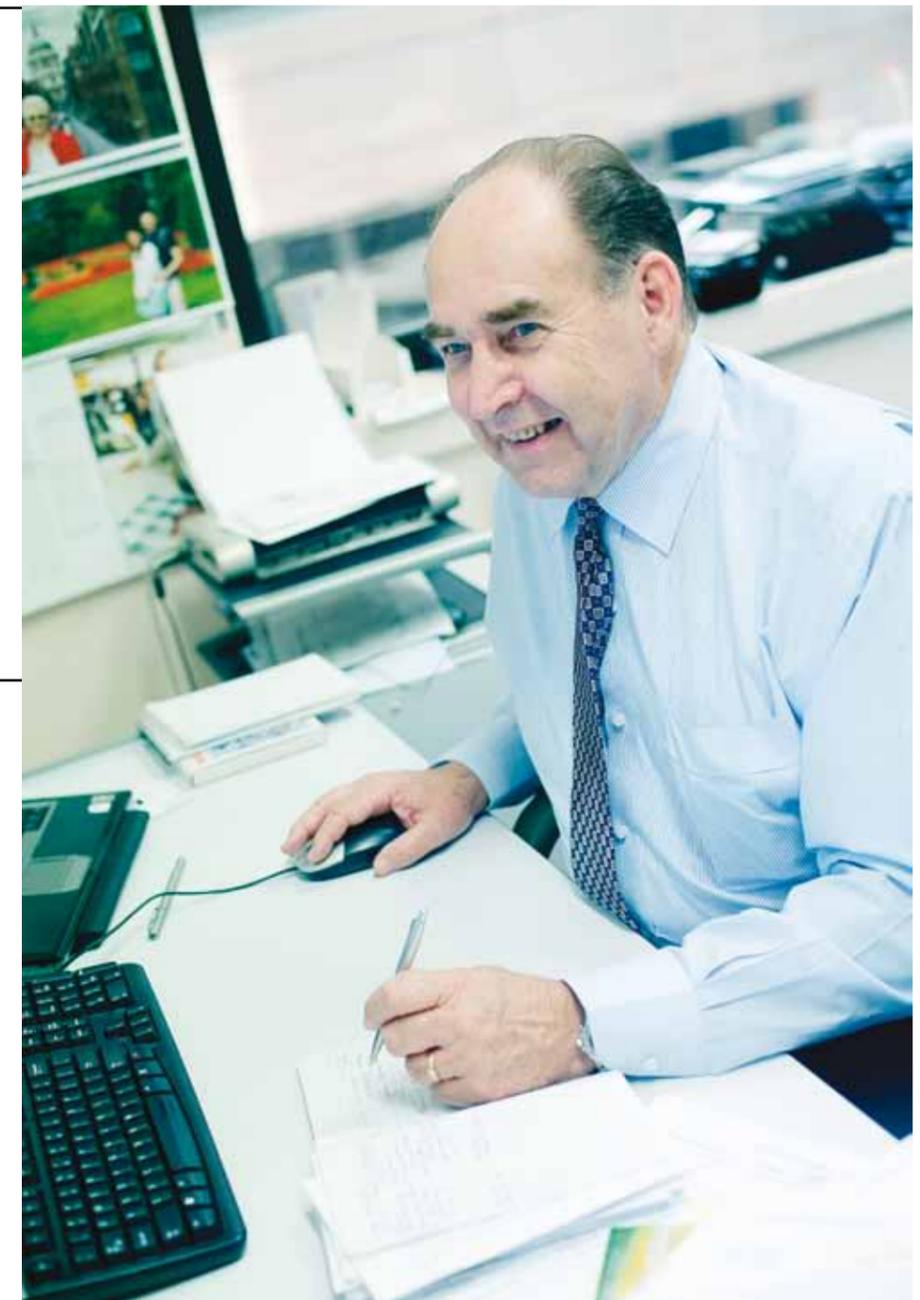
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Doorknock campaign much more than just a fundraiser



Supporting Army's frontline workers has sense of appeal

John Herring has been working behind the scenes in The Salvation Army's fundraising work for the past 16 years. A major part of his role is the Red Shield Appeal which includes looking at ways to improve the campaign. Here he shares some of his passion for supporting the Army's mission



John Herring at his desk working hard to keep the Red Shield Appeal running smoothly.

By **SCOTT SIMPSON**

The annual Red Shield Appeal is a date that always looms large on The Salvation Army calendar.

Twelve months in the planning, money raised from the appeal is used to assist in financing the Army's vast network of social and community services in Australia, across both its Eastern and Southern territories.

Many of these ministries would struggle to continue without the financial support that is generated by the appeal, but what is often overlooked is that Doorknock Sunday itself is a valuable opportunity for ministry.

"For 51 Sundays of the year we're trying to get people through the doors of our corps, but for one Sunday - Doorknock Sunday - we're actually out there in the community going to the doors of homes around the country," says the Army's Australia Eastern Territory Appeals Director (External) Major Jeff Winterburn.

"While collecting donations for the appeal is the primary focus, as Salvationists we should never underestimate the fantastic opportunity that is staring us in the face to tell people more about the Army and in particular the ministry opportunity this is.

"For example, I recently heard a story about a Salvationist who knocked on a door on Red Shield Sunday and the woman who opened the door had obviously been crying. She told the

collector that her life was in turmoil and had actually been praying that morning that someone would help her. And to her amazement she opened her door that very same morning and found a Salvo on her doorstep. That's the opportunities that are out there."

The national target for the Red Shield Appeal this year is \$75 million. In the Australia Eastern Territory the target is \$38.5 million which incorporates the business, direct mail and doorknock appeals.

The business component of the campaign, where the corporate sector is encouraged to support the appeal, will be launched on 28 April in Sydney.

The direct mail campaign is another vital part of the appeal with around half of all Red Shield Appeal funds raised in this way.

The remainder of the money is collected through the National Doorknock Appeal and, as history clearly shows, the success of this part of the campaign is intrinsically linked to the number of people who are collecting on the day.

This year the doorknock will take place over the weekend of 29-30 May and The Salvation Army needs 100,000 volunteer collectors to help make the campaign a success.

A national doorknock goal of \$9.7 million has been set to maintain services in the year ahead.

"Although things seem to have improved economically, many Australians - in the cities and in the bush - are still doing it tough and

turning to The Salvation Army for help," says Major Winterburn.

"We need to reach our appeal goals if we are to maintain our vital social programs in the year ahead, including providing crisis accommodation, support for families in need, employment services, addiction recovery support, emergency services, rural chaplaincy, aged care and telephone counselling.

"Our aim is to mobilise more than 100,000 collectors to knock on as many doors as possible."

In the Illawarra last year, the doorknock experienced a 28 per cent rise in giving. The reason for the substantial increase was simple, according to Illawarra Region Appeal Director Bill Simpson.

"We had 150 more people out on the streets collecting than we did the previous year," he said.

It's a sentiment echoed by Major Winterburn.

"The reality is the more people we have out on the streets collecting on the doorknock weekend the more successful the appeal will be. That's because people are waiting for that knock on the door so they can give to the Red Shield Appeal, and the more doors we knock on the more opportunity there is for people to give."

For more information about the Red Shield Appeal, go to salvos.org.au.

A Facebook page for the appeal has also been created and can be accessed at www.facebook.com/redshielddoorknock

details of all volunteers, counting house staff, committee and member details, and suppliers of resources which will all be stored in a central system and can be readily accessed. This will provide a platform from which to launch the Red Shield Appeal each year and a growing list of people in the community who are willing to support the campaign.

At the beginning of the project, the team assembled to oversee the development and implementation identified the need to provide up-to-date resources to make the job easier for all involved.

I have been combining my role as Project Director for the SRM Knowledgebase with my other responsibilities in Direct Marketing for the Red Shield Appeal. I am passionate about fundraising to support The Salvation Army's social work. When we fundraise we are taking a stand beside all our frontline workers by ensuring that the funds are there to keep the mission going.

Over the past 16 years, I have used the Scripture from Isaiah 58 as my inspiration. In this passage we can see that God rejects some of the ways we worship him. Verses six to 10 tell us that God wants us to worship him (or fast) by doing practical things such as caring for those who are hungry, homeless and oppressed. In

verses six and seven, God says, "Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter — when you see the naked, to clothe him, and not to turn away from your own flesh and blood?" (NIV translation).

These are all the things The Salvation Army is known for.

In verse 10 we are exhorted to go the extra mile of service: "... and if you spend yourselves on behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness and your night will become like the noon day."

This indicates to me that the excuse of being too busy is not acceptable. God wants us to stretch ourselves to the limit in caring for those who need our help.

Foundation of our fundraising

If we all adopt a positive approach to the doorknock we can make a significant difference to the result and to the enthusiasm level of everyone involved. I am old enough to remember the struggle the Army had before the doorknock came into being and the lack of profile we had in the community in those days.

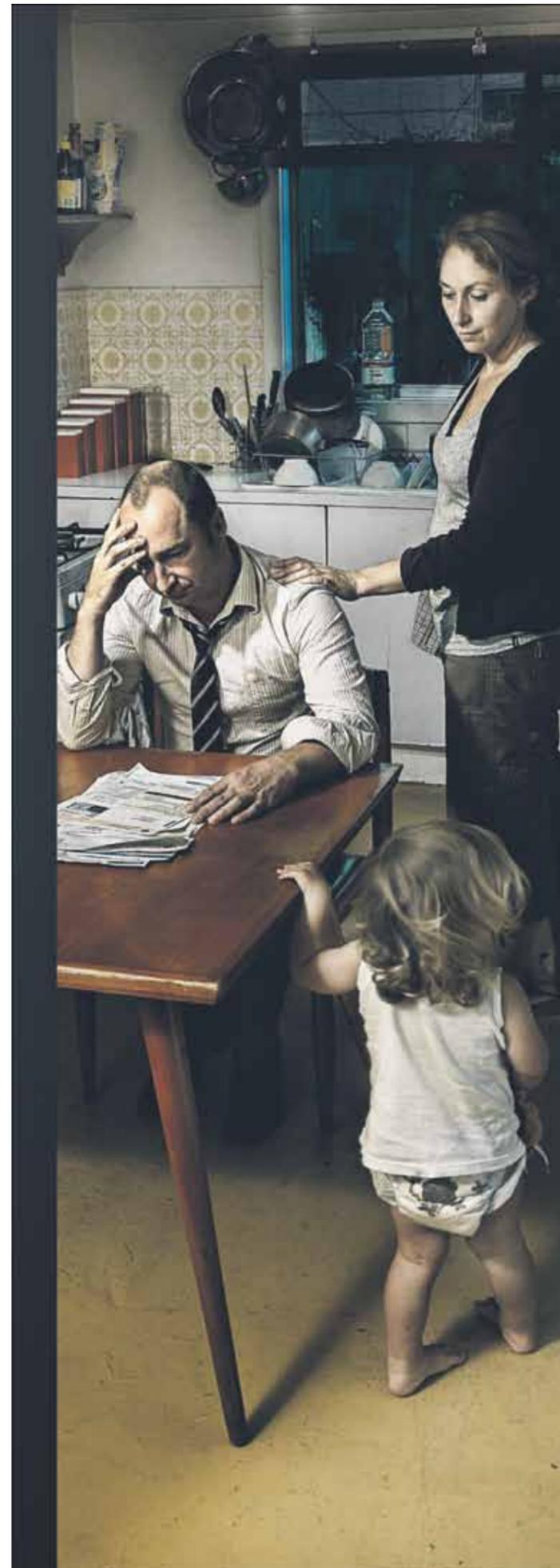
The Red Shield Appeal doorknock is the foundation of all our fundraising.

It brings with it publicity, support from business leaders and community leaders who all enthusiastically come alongside us to help raise the millions of dollars required annually to cover the cost of the Army's social work. We would struggle to get anywhere near this level of support without the doorknock.

The SRM Doorknock Portal gives us 21st century technology to facilitate the process. While this is a significant step forward its value will be lessened if we as Salvationists, do not get behind the doorknock with the same enthusiasm that our community and business leaders show. Perhaps we should all study Isaiah 58 and apply its teaching to the way we go about things. If we do we will be able to treat our endeavours as a "fast to the Lord", as an "act of worship".

Let's ensure that the people who deliver our social services day in and day out at the front line have a real sense that all Salvationists are with them. If we do, it is possible that the promises made in the second half of Isaiah 58 will be realised by The Salvation Army and on us all individually. Will you take God at his word in this?

John Herring is Direct Marketing and SRM Project Director for The Salvation Army Australia Eastern Territory Communications and Public Relations Department.



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BEHIND BARS

for the Lord

After more than a decade as a prison chaplain, Ian Jones says respect is the key to unlocking the trust of prisoners. **JULIA HOSKING** reports

Jonesy is a fair dinkum bloke. When he walks in to meet his “green soldiers”, he is nothing short of true blue. The prisoners at the maximum security Capricorn Correctional Centre would not accept anything else.

Because of his down-to-earth, I’m-one-of-them mentality, Ian Jones receives insurmountable respect. This rapport that he enjoys with the green-clad prisoners is merely reflective of the way that Ian is determined to constantly live his life.

“If you’ve got a job to do, do it 110 per cent,” shares The Salvation Army prison chaplain as he ends his 12-hour workday.

“Give it the lot or nothing. And don’t take it on if you can’t do it.”

Having been in the role for more than 13 years, Ian is the longest-serving chaplain in the Rockhampton prison, but he almost quit after 18 months.

He used to endure a lot of criticism and sarcastic comments when he first entered the prison as a Salvation Army chaplain. He would repeatedly face “dead-ends and brick walls”, but eventually his perseverance prevailed.

“You don’t just think you’re on God’s side so I’ll do what I like out here,” he says.

“You’ve got to work with the system. When you walk into a jail, you’ve got to switch off from the world and switch on to their rules.”

Ian has always stood by this principle and claims it is the reason why he is now granted so much respect from everyone in the prison system.

Every Thursday, Ian faithfully and cheerfully walks through the prison gates at 7am. “I’m the only chaplain that’s allowed to start that early,” he says.

The remaining six days of the week sees chaplains from the Anglican, Catholic and Uniting Church denominations, and Correctional Centre Chaplains, Prison Fellowship Chaplains and Murray Chaplains visit the prison.

Such an early start provides Ian with the opportunity to have a coffee with some of the 350 staff – including counsellors, psychologists, secretaries, guards and managers – before visiting the 400 inmates.

“I’m there for everybody,” he says. And his familiarity with everyone, from managers to prisoners, has resulted in him being affectionately known by all as “Jonesy”.

Fulfilling God’s call

Ian is also there for the inmates’ families. The desire to take a holistic approach was what led to him becoming The Salvation Army’s representative prison chaplain in Rockhampton.

Ian spends each Monday, Wednesday and Friday at the Army’s Capricorn Region Corps as the welfare manager. This role, while he enjoys it, once left him feeling frustrated as he felt he was only completing half a job.

While offering assistance to women and children, he would often learn that their respective partner was in prison, and Ian was unable to offer any support on that front.

When his corps officer offered the prison chaplaincy opportunity in 1996, Ian instantly put his hand up.

Now, Ian receives a greater amount of satisfaction as he believes that he is fulfilling God’s call.

“I can do the welfare work with the wife and see the blokes in jail and get them back together on the outside and make sure that they don’t end up back in jail again,” he says with a grin on his face that reflects his sense of satisfaction.

“It’s very holistic, and very satisfying to be able to do that. I think a lot of chaplains would love that type of work; that they could do the whole [job], instead of just one side of it.”

Offering a chaplaincy service in a high-security prison is no easy feat; Ian regularly encounters paedophiles, murderers, rapists and thieves.

“But I don’t treat anybody any differently,” he says. “They’re God’s person; they’re made in God’s image.”

When people question his accepting and loving attitude, in particular the guards who say not to bother with a certain “scumbag”, Ian stumps them with his response. “I often say, ‘I’ve seen you speeding, but your crime didn’t put you in jail, it only gave you a fine. His crime put him in jail. What’s the difference? God still loves him; [he] just doesn’t love what he’s done’.”

This attitude was challenged when Ian, early in his chaplaincy, met the four men who robbed a bank where his wife worked. “They stuck a gun in her face, >>>



Ian Jones combines his role as The Salvation Army Welfare Manager in Rockhampton (above) with his role as a prison chaplain at Capricorn Correctional Centre. Photos: Shairon Paterson





Ian Jones (far right) with the other chaplains who visit the Capricorn Correctional Centre in Rockhampton on a regular basis.

and here I am working with the blokes that I could have thumped in the earhole," he recalls. "I had over 20 prisoners wanting to do anything I asked from them to sort those blokes out. 'We look after you because you look after us,' they said."

God taught Ian a lesson in forgiveness over that time. Ian gave no such nod to the men "on his side", and he never said a word to the criminals about the connection he had to the crime they had committed.

Stories of transformation

Ian is able to recount many stories of people who have experienced transformation in their lives because of the Holy Spirit working through him.

While helping an inmate to prepare his parole application, Ian was shocked to hear how his ministry had helped prevent the man from committing suicide on his first night in jail, 10 years earlier.

A former drug dealer who had escaped from jail on two occasions and required three guards to control him, has similarly experienced radical transformation. "You could not control the man, [but] he's found God and God's controlled him. The Holy Spirit's just taken over his life," Ian said.

Even though Ian does what he can to reintegrate the prisoners into society, such as taking certain inmates through the Positive Lifestyles Program, there are limitations to what he can do.

"I believe every prisoner that gets released from a jail should have somebody following them up for a good 12 months. I know the Salvos can't do it all, but I think our church organisations could do that."

Ian commends the work of The

'I don't treat anybody any differently. They're God's person; they're made in God's' image.'

Salvation Army Employment Plus service at the Capricorn Correctional Centre.

"They do a program there before [the prisoners] get out; getting their skills up so they get them out and get them a job."

He believes that finding employment is the biggest challenge faced by prisoners upon re-entry to society. It provides these ex-prisoners with respect, confidence and the ability to be self-sufficient; reducing the need to resort to crime.

Every Sunday, Capricorn Correctional Centre hosts four chapel services for a maximum of 30 prisoners per service. Ian is on a rotating roster with the other chaplains. At the conclusion of the services, or after having a chat with one of the inmates, Ian's time is acknowledged with great appreciation.

"Big blokes you wouldn't want to meet in a dark alley [attend] and they give you a big squeeze and a hug. They really appreciate what you do and understand you've gone the extra mile just for them."

Sharing a cup of coffee with the

prison's general manager is another perk of Ian's work in the prison. He has created such a strong rapport with staff and prisoners alike because he treats everyone with the same amount of dignity and respect. Now, instead of having doors slammed in his face, the doors in the system open themselves for him, to the envy of the other chaplains.

"Other chaplains say, 'How come all the electronic doors open when you walk along and they don't for us?' I say, 'Build a respect up'."

In everything that he does - whether it is offering welfare assistance, acting as the prison chaplain, or working as the divisional coordinator for The Salvation Army Emergency Services - Ian is intentional about showing Christ's love and compassion in a down-to-earth, honest and relational manner.

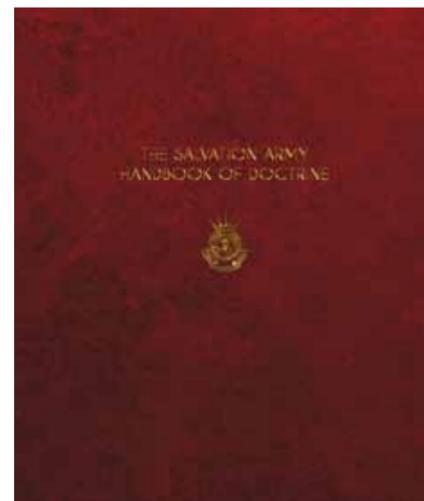
"You don't go around with a Bible, shoving God down their neck," he says.

"You show them practical support and that's how you get the opportunity to lead them through. 'This bloke's fair dinkum, he's done this, he's done that. I might find out what's driving him', [they would say]. So then that's when you can talk about God and talk about Jesus [with] them."



Julia Hosking is a staff writer for Pipeline and supplements

The Salvation Army Handbook of Doctrine



In more than 120 countries The Salvation Army does all within its power to help people in physical and emotional need.

Since its inception almost 150 years ago in London, one of the driving purposes of The Salvation Army has been to serve suffering humanity. And throughout the years Salvation Army personnel have strived to provide productive, positive assistance to a multitude of needy people.

The Army is much appreciated for

its practical provision during disasters and wars as well as for its ongoing care and assistance to the homeless, disabled, critically ill and the poor.

Because of this charitable work there is a perception for many that The Salvation Army is first and foremost a charity. However noble a thought this is, it is not the truth. The Salvation Army is much more than a charity - it is a mission movement within the Christian Church.

The Salvation Army does not just rely on its own power for its ministry of love. It relies on the almighty power of God. Its holistic, helping ministry encompasses body, mind and spirit.

The Salvation Army Handbook of Doctrine provides the foundational spiritual basis for the good works of The Salvation Army. It thoroughly explores the 11 biblically based Salvation Army articles of Christian faith (doctrines), discussing the Bible, God, the creation and care of the world, Jesus Christ, humanity's relationship with God and the eternal life to come.

If you want to know what and who provides the impetus for the Army's practical helping ministry then this handbook is a must-read.

It is a goldmine of information, including a study guide to the doctrines

and study notes covering the Army's essential characteristics, its position concerning Christian sacraments, spiritual God-given gifts and how The Salvation Army relates to the wider Church.

And to top off an extremely informative handbook the classical Christian Creeds, a Salvation Army lectionary, people and events from Church history and a glossary of theological terms are included within the final appendices section.

It must be noted that this is not the first doctrine book published by The Salvation Army. It is the latest in a long line of books devoted to The Salvation Army's articles of faith. The first Doctrine Book was prepared by General William Booth in 1881.

In his foreword to this new handbook the international leader of The Salvation Army, General Shaw Clifton, says of Salvationists: "Our faith, grounded in Scripture, and validated victoriously by personal experience, has been the motive force of our obedience [to God]."

The Salvation Army - more than a charity - a movement raised up by God.

**Major Laurie Robertson,
International Editor-in-Chief
and Literary Secretary**

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Cottage a haven of peace

By KEVIN ELSLEY

Going on appearances, the building at No 18 Fletcher St in Byron Bay does nothing for all the multimillion-dollar commercial development that surrounds it but, of course, looks can be deceptive. It's what is offered within those timber walls that gives this humble structure a unique value.

Being just one block away from the beach resort's main drag, people from all over pass by No 18, with some pausing to enter. They're mainly backpackers, surfies, the homeless and the unemployed who, for all kinds of reasons, can't resist the pull of the "Bay".

This very expensive piece of real estate has somehow survived the clutches of the big-time developers, thanks to the influence of the local council which owns it and for many years has seen its potential to be more than yet another retail outlet serving the well-lined pockets of people who flock to the resort from all around the world.

The former private residence in a street that has seen all other houses make way for commercialism, is a testimonial to the far-sighted council authority which could hit the jackpot if the site was sold. Instead, the council has handed No 18 Fletcher St over to the local community for development of a different kind, to meet a growing and desperate need as a refuge for those who need a helping hand, a listening ear, a place to freshen up and something for the stomach.

Years of negotiations between churches, community welfare agencies and the council came to a head with a group calling itself the Byron Community Centre being given a two-year lease of the premises, aptly named the Fletcher Street Cottage.

The Salvation Army - led at Byron Bay by Majors Darren and Leanne Elsley - and the St Vincent de Paul Society jointly operate what can be described as a drop-in-centre, where people daily can take time out to relax, have a chat over coffee, and where on certain days of the week they have access to Centrelink, an Indigenous medical service, and the help of a

drug and alcohol counsellor.

May it be a sanctuary of peace in the middle of Byron Bay's hustle and bustle, as Major Darren Elsley prayed at the cottage's official opening, which happened just three months after the lease was granted and a public appeal raised \$60,000 to get it up and running.

A community supporting each other is how another speaker described the cottage and what it stands for.

Byron Shire Mayor, Jan Barham, who officially opened the building, said it represented an enlivened community spirit in Byron Bay where everyone gains by helping each other.

But the hard yards are not yet over. The appeal for help goes on, with a target to raise \$26,000 over the next 12 months to keep the cottage doors open.



Majors Darren and Leanne Elsley (left), community centre co-ordinator Katie Thompson and drug and alcohol counsellor Captain Grant Kingston-Kerr, outside the Fletcher Street Cottage.

Year of celebration for corps at Petersham and Ipswich

A number of Salvation Army corps in the Australia Eastern Territory are celebrating their 125th anniversary this year, among them Petersham and Ipswich.

The Petersham Corps has sent an open invitation to all Salvationists and friends to join it in celebrating this milestone of ministry in the Petersham and Leichhardt municipalities of Sydney.

The focus of the celebrations will be the last weekend in August. A Celebratory Concert will be held at the corps on the evening of Saturday 28 August starting at 7.30pm, with a Thanksgiving Meeting to be held on Sunday 29 August at 10.15am.

The special guest leaders for the weekend will be Sydney East and Illawarra Divisional Leader Majors John and Narelle Rees, supported by the Sydney Staff Songsters.

For more details on these and other special events celebrating the anniversary, or to send greetings or anecdotes to the corps, please email petersham.corps@aue.salvationarmy.org or post to PO Box 65, Petersham, NSW 2049.

At Ipswich, the special guests for their celebration weekend, on 17-18 July, will be Chief Secretary Colonel James Jan Condon and Territorial Secretary for Women's Ministries Colonel Jan Condon, while the Sydney Staff Songsters have also been invited to take part.

The Saturday night concert, which starts at 7.30pm, Sunday morning service (10am) and Pleasant Sunday Afternoon concert (2pm), featuring the Staff Songsters, will be held at the Ipswich Girl's Grammar School. A Salvation Meeting on Sunday evening (6pm) will be held at the Ipswich Corps.

On Thursday 15 July at 10am, a women's ministries birthday morning tea and rally will feature Colonel Jan Condon as guest speaker. On the Friday evening (6.30pm) a Celebration of Salvationism in the Ipswich area birthday dinner will be held at Banjo's Restaurant, The Worker's Club, Bell St, Ipswich. Bookings are essential.

For more information please contact Major Margaret Dobbie by writing to PO Box 49, IPSWICH QLD 4305. Alternatively, you can phone 07 3812 3117 or 0434 362433.

Blog site equips territory's young leaders

By JULIA HOSKING

In late January, The Salvation Army's Australia Eastern Territorial Youth (MORE) Team launched a website blog specifically for the territory's youth leaders.

The Youth Leadership Blog is an extension of the MORE website, but was created so that youth leaders (current and potential) could engage with, and learn from, other youth leaders in a common space.

"Training is one of the key [purposes of the blog]; our aim is to provide youth leaders with ideas, with resources and with teaching to help them in youth ministry," said Claire Hill, Territorial Youth Coordinator.

This focus on training lines the blog up with the territory's Mission Priority 4: "Our people equipped and empowered to serve the world." By equipping and empowering youth leaders, they can then effectively train youth to be sent out to frontline mission (Mission Priority 6).

When the Territorial Youth Team discussed creating a space specifically for youth leaders, they were intentional about creating it online. This is because, as Jarrod Newton, Territorial Mission Consultant - Youth Resources, says, there have historically been struggles to physically gather together youth leaders for training events due to busy schedules and distance. An online format is much more accessible and does not rely on certain dates or geographical locations for training.

"The Youth Leadership Blog is providing advice, training and information in a place where people can access it in their own time, on their own schedule and when it's convenient to them," he said.

"The idea is that leaders [who] might never get to a training event or [who] might only get to one per year, can sit down at the computer each morning, and take two minutes out to get some training that speaks into their situation," added Claire.

Additionally, an online space was chosen so that the members of the Territorial Youth Team - who together publish posts on the site six times a week - could reflect their own personalities, personal journeys, struggles and experiences.

Topics that have so far been discussed in blogs include discipleship, creating a vision, personal growth and building relationships.

Since January, when the blog went live, Claire said the youth team had received a lot of positive feedback from around the territory.

"We've been thrilled by the number of people that have said, 'Oh yeah, I've been checking it out on a regular basis'."

To read the Youth Leadership Blog, go to salvos.org.au/blogs/youthleadership



the youth leadership blog

Charity partnership with Qantas

The Salvation Army was honoured to be the partner charity for Qantas at the Canberra Airport Open Day on 28 March. The Army's ACT and South NSW Division Public Relations Secretary, Captain Dale Murray, collected donations from the public as they lined up to walk through a Qantas aircraft, while Captain Darlene Murray and Captain Jennifer Wheatley sold tickets to a mystery flight later in the afternoon. Qantas donated all ticket sales to the Army's Red Shield Appeal.

Captain Murray said it was a great day, with positive contacts being made with the public as well as raising \$3805 for the Red Shield Appeal.

To top the day off, the captains were special guests on the mystery flight and enjoyed a leisurely return flight to the NSW South Coast.



Captains Dale and Darlene Murray with Qantas flight attendants Rebecca and Clare.

Easter marks new beginning for Yeppoon

(Captain Emma and Lieutenant Matthew Moore)

The Salvation Army's new Yeppoon Mission held its first events over the Easter weekend, receiving an encouraging response from the community.

Captain Emma and Lieutenant Matthew Moore arrived in the central Queensland coastal town in June last year and have since spent much of their time developing relationships with the local people.

The fruit of that work was evident in the Good Friday service which had a congregation of more than 50 people.

"We had a fantastic atmosphere on Good Friday, there was a real sense of community," Captain Moore said.

"Most of the people there were those that Matthew and I had been building relationships with since we arrived in Yeppoon and it was so encouraging for us.

"It just confirmed to us that relationship-building is so important to evangelism and discipleship."

The Good Friday service was followed by an Easter Sunday morning breakfast which attracted almost 30 people.

The Moores will continue to gather feedback from local people about their interest in making The Salvation Army their church home, with regular events planned throughout the rest of this year.

General's Guard award for Skye

(Lieutenant-Colonel Lynette Green)



The Taree SAGALA members attended a church parade where many of them received badges and supported guard Skye Pattison as she was presented with her General's Guard award. Skye was presented with her badge and certificate by Taree Corps Officer, Lieutenant-Colonel Lynette Green. Nine guards and sunbeams asked Jesus into their hearts at the conclusion of the parade. At the same time 15 children in the Sunday school also gave their hearts to Jesus.

Ingle Farm to help Hurstville celebrate anniversary

(Majors Trevor and Sherrie Nicol)

The Hurstville Corps Band is celebrating its 90th anniversary this year.

One of the more prominent musical groups of the Army's Australia Eastern Territory, Hurstville band has made numerous overseas tours including visiting countries such as Papua New Guinea, Tonga, Fiji, Indonesia, Singapore, Korea, Philippines, Zimbabwe and South Africa.

The band helped open the door for the New Zealand Territory to commence Salvation Army work in Tonga with two visits to the Island kingdom in the 1970s.

These were at the invitation of the then king of Tonga, Taufa'ahau Tupou IV.

Among the celebrations this year at Hurstville to mark the 90th anniversary will be a visit by the Ingle Farm Corps Band from Adelaide, over the Queen's Birthday holiday weekend on 12-13 June.

Ingle Farm Bandmaster, Howard Parkinson, had been deputy bandmaster at Hurstville before moving to Adelaide almost 30 years ago.

The Ingle Farm band is a combination of some 33 players, ranging in age from 16 to 85, and includes a number of professional musicians. Among them is Meredith Boyle (French horn) who will be performing as a soloist at Hurstville. A trombone choir and vocal solos by Alison Wieszyk will also be a feature of the visit.

The trip will be led by the Corps Officer at Ingle Farm, Major Paul Hateley.

Lake ministry takes life message to the streets

(Liam and Rachel Glover)

Lifehouse at Carole Park, part of The Salvation Army's Lake Community Church Mission in west Brisbane, recently conducted its first "Life to the Streets" for 2010.

With more than 100 people participating in the event, residents of Carole Park experienced and heard about the source and origin of all life, Jesus.

The success of this activity is reflected in growing interest in ASAP (After School Activities Program), a three-day-a-week activities program connecting with almost 70 students which is also conducted by Lifehouse.



Children from Lifehouse, a ministry at Forest Lake in Queensland.



New local officers for Maryborough

(Majors Keith and Lyn Cook)

The Maryborough Corps recently held a special service to commission a number of senior local officers.

Cloyde Bate has been commissioned as the new Corps Sergeant Major, Gayle Horne takes over as Corps Treasurer and Deanne Stewart has taken on the role of Corps Secretary.

The service also acknowledged the service of retiring Salvation Army Emergency Services coordinators Laurie and Mavis Dilger who were presented with appreciation certificates.



(From left) Corps Sergeant Major Cloyde Bate, Major Lyn Cook, Corps Treasurer Gayle Horne, Corps Secretary Deanne Stewart, Laurie Dilger, Mavis Dilger and Major Keith Cook.



Bulldogs rally fans to help needy

The Canterbury Bulldogs NRL team presented The Salvation Army Campsie Corps Officer Major Bruce Domrow with a cheque for \$15,000 in late March.

The money is to support the work of the Army in the Campsie community, in Sydney's west.

The Bulldogs hosted a food drive during their NRL match at ANZ Stadium on 28 March. Before the match, several Bulldogs players had gone to Campsie Community Centre to meet the Army's Sydney East and Illawarra Divisional Secretary, Major Colin Maxwell.

Campsie Corps Band played for an hour on the open air concourse at ANZ Stadium before kick-off while Campsie Corps members and the partners of Bulldogs players collected cash and food donations. The band also played on the field at ANZ Stadium at half-time in the game.

Former Bulldogs star Hazem El Masri asked fans to bring a can of food to the game against the Roosters to help The Salvation Army assist those in need.

Hazem and his family relied on the support of the Army when they arrived in Australia from war-torn Lebanon 22 years ago.

"My family experienced some challenging times when we first arrived in Australia and we did rely on The Salvation Army

to help us get by," he said. "Their support made a genuine difference to our situation and through this drive we have now helped out many other families in need of assistance."

This was the fifth consecutive year the Bulldogs have rallied to help those in need through The Salvation Army, raising more than \$20,000.



The Campsie Corps Band plays on the field at ANZ Stadium during the half-time break of the Bulldogs-Roosters NRL match.

Salvos binge cringe at Skyfire

The Salvation Army was invited for the third year in a row to Skyfire 2010, an annual fireworks show at Canberra's Lake Burley Griffin.

The Army's role at the event is to engage with young people who are involved in or at risk of binge drinking.

This year a team of Salvos from corps in Canberra walked around the site and handed out 960 bottles of water and about 1500 Chupa Chups to people attending Skyfire. The water bottles had labels promoting the Army's MORE youth initiative and the website salvos.org.au/more.

Brochures with information about binge drinking and alcohol abuse, Salvo Care Line, and Salvation Army services available in the ACT were also handed out during the night.

The initiative also demonstrated One Army One Mission with Salvos Stores transporting 40 boxes of water to the site, as well as generously donating environment-friendly carry bags for volunteers during the night.

The Salvation Army Emergency Services team from Belconnen Corps also participated by setting up on the northern side of the lake and serving food and refreshments to the volunteers including SES and St John's Ambulance personnel, police, event management as well as members of the Canberra community.

The fireworks show held over Lake Burley Griffin is synchronised to music played by a local radio station. Each year more than 100,000 people attend the event which, sadly, has also become synonymous with underage binge drinking.

"Most of the youth we engaged with had been drinking, or

were still drinking, when we engaged with them," said Captain Dale Murray, the Army's ACT and South NSW Division Public Relations Secretary.

"The youth were very receptive to us and I believe this strategy was not only successful in engaging with them, it broke their pattern - albeit momentarily - of drinking."



Enjoying the atmosphere at Skyfire are (from left) Christine Hawkins, Captain Darlene Murray (with Grace Murray), Captain Dale Murray, and Tuggeranong Corps members Felicity Hope, Brad Clarke, Cathrine Neil and Samuel Murray.

Maitland City Corps celebrates Harvest Festival

(Lieutenants David and Tahlia Grounds)

The Maitland City Corps hall was packed for its annual Harvest Festival recently.

Hurstville Corps Band were the special guests and provided an evening of uplifting and challenging music as people from all over the Hunter Valley came to celebrate God's provision through nature.

One of the highlights of the evening was the Sunday school children singing *God Is Good To Me*. He certainly is!



Children delighted the congregation with a rendition of the song *God Is Good To Me* at Maitland City's Harvest Festival.

Concert welcomes cadets to Capricorn Region

(Captain Peter and Lieutenant Tara McGuigan)

The Capricorn Region Corps recently hosted a concert to welcome Rachael McMurray, Cara Brackstone and Philip Farthing as cadets of the Australia Eastern Territory's *Friends of Christ* session.

The new cadets were accompanied to Rockhampton by second-year cadet Joanne Catalano and Booth College Vice-Principal for Administration and Personnel, Captain Donna Evans.

About 250 people, many of them from the surrounding community, attended a free concert on the Saturday evening at the corps.

The concert proved a great success with all items featured having the theme "Jesus is the Light of the World". This message was portrayed through humorous skits, poignant drama by the youth, great music from the band and the emergence of a 16-strong timbrel brigade made up of young people and many women who had not played in years.

Families from the "Mainly Music" program brought their young children and joined with them in singing some of the songs the children had learned.

Cadet Cara Brackstone offered a short message based on the Light of the World theme. Jessica Cathcart, her father Brad and brother Brendon, all on guitar, presented a beautiful song written by Jessica. This was the first time one of Jessica's songs had been performed in public and it was greatly appreciated by the audience.

The children also were not forgotten by the band which played an assortment of Wiggles songs for them to display their dancing skills.



An appreciative audience at Capricorn Region Corps enjoy the childrens' involvement at the concert.

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Learning to build communities

ACT and South NSW Division Youth Councils participants get involved in a group activity earlier this year. Young people were challenged to act as grace-filled communities in their cabins, small groups and teams. These communities were not always made up of the same people so there was the need to constantly adjust to working with different group dynamics.

Band memorabilia wanted

In preparation for the 125th anniversary of The Salvation Army Australia Southern Territory's Waverley Temple Band/Hawthorn Citadel Band, any audio tapes, videos or photos of concerts or other activities of either band are being sought. If you can assist please contact the Band Secretary, Rex Harvey, on 0428 332 826 or email: corpsswaverleytemple@aus.salvationarmy.org

The anniversary will be celebrated on the weekend of 14-15 August.



SAGALA on the increase

(Captains Colin and Kate Young)

The Upper Blue Mountains Corps last year launched SAGALA activities for the first time in 18 years. Under the leadership of Heather Broderick, it initially attracted three children and two potential leaders.

Since then the corps has enrolled seven more children and has two more leaders in training.

The children have been involved in camps and learning activities as they do their badge work and fundraising.



Upper Blue Mountains SAGALA members (front from left) Burung Shillingsworth, Caitlin Young, Ruby Tallon, Soshana Saito, Gula Shillingsworth; (middle from left) Melanie Tallon, Alexander Pinch, James Young, Trixy Greig and Julianna Campbell, and their leaders, (back from left) Tania Greig, Kath Hinder, Phillip Pinch and Rebecca Burt.

Townsville to host Unlimited conference

Building on the success of Unlimited at Capricorn Region Corps in Rockhampton last year, the Central and North Queensland Division will be holding the conference again this year.

Townsville Riverway Corps will be the hosts this year over the weekend of 11-13 June.

Guest speakers will be Australia Eastern Territorial Commander Commissioner Linda Bond and Reverend Colin Stoodley, with Michelle Kay-Browning leading worship.

The Agents of T.R.U.T.H. will also be there for the children's ministry as well as the Love That program which will be available for young people.

For registration forms please contact the Central and North Queensland Division on 07 4999 1902.

New day at Maroochydore

(Lieutenants Ashley and Bronwyn Barkmeyer)

"Tomorrow is another day!" This is the famous last line from the classic movie *Gone With the Wind*.

They are words which we all know well, but there is also a lot of truth in them. Looking forward can bring hope and comfort knowing that an opportunity may arise to leave the past behind and look ahead to a brand new day.

At Maroochydore, God has given the corps an opportunity to minister to the community by starting an emotional well-being support group aptly named "Brand New Day". People who may be experiencing emotional troubles in their lives are able to meet on weekly basis in a safe and confidential environment without being judged.

The group is lead by Sue Culling

(Corps Community Services Worker) and a team of people from the corps who encourage the group to focus on positive things.

Sue believes that "to empower others we need to allow them to have their own personal visions and then encourage them to step forward into the future".

Working closely with Ron Barker, The Salvation Army's Territorial Mental Health consultant, the support group is not a quick fix or about "spoon feeding" people in need. Instead, it is designed to assist, encourage and empower people in difficult times so that their life journey is one filled with hope.

Ron said that over time, people will be able to take control of their "stinking thinking" and be able to switch their mind to the good things about themselves. The support group exists to help people rebuild their lives through the ministry of Jesus Christ.

Menai Corps celebrates 20 years

(Majors David and Sandra Godkin)



Menai Corps celebrated its 20th anniversary on 21 February. Its first public meeting was held in the Illawong Community Centre in Sydney's south on 4 February, 1990. The corps held its regular Sunday morning service which included a commemoration of the occasion, followed by a fellowship lunch.

During the service, a slideshow was viewed that included highlights from the past 20 years at the corps.

A celebratory cake was cut by two significant corps members, Dorothy Barnes and Joanne Hosking.

Dorothy was one of the founding members of Menai Corps, and 18-year-old Joanne was the third baby born at the corps (the first two, Danielle Hosking and Michelle McComb, still attend the corps but were unable to be at the commemoration service).

Major David Woodbury, the first corps officer at Menai, who now in retirement attends the corps, concluded the service with a prayer.

History books, photos and video all displayed the history of the corps. Lynn McComb, Menai Corps Administration Assistant and founding member, wrote in the corps newsletter: "God has been here among us during the past 20 years, blessing, comforting, guiding and moulding us into who we are right now. We are a unique body of Christ, a product of our past, looking forward to greater things in the future of our corps."

Easter at St Mary's Corps

(Captains Tony and Yan DeTommaso)

Easter week at St Mary's Corps in western Sydney started with a party celebration of Jesus' triumphant entry into Jerusalem on Palm Sunday.

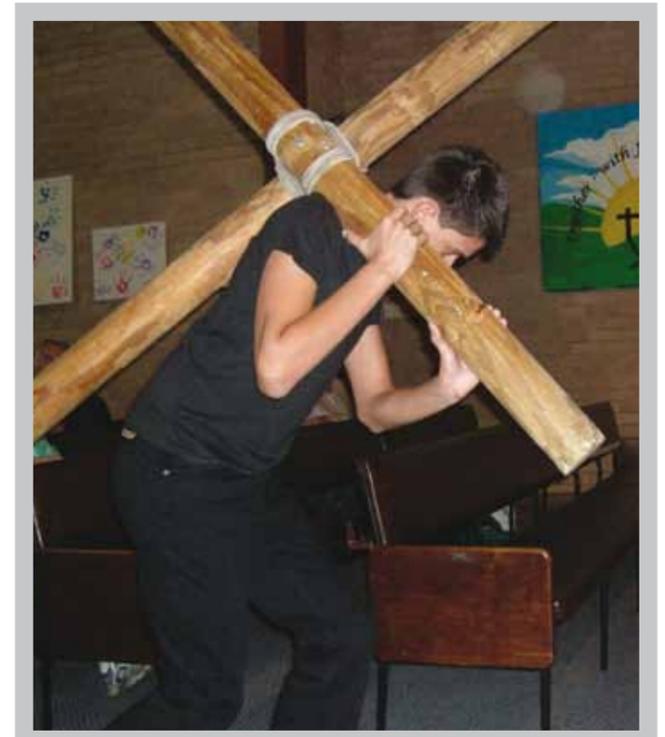
The citadel was decorated with palms and balloons which included an archway of palms for the congregation to walk under.

On Good Friday, the palms made way for the walk of the cross down the Via Dolorosa. A 2m cross was carried to the platform and Simon of Cyrene retold the story from the triumphant entry to the sacrifice of Christ opening the way to heaven for all who believe, repent and receive Christ as their personal Saviour.

Corps Officer Captain Yan DeTommaso sang the song *Via Dolorosa*, allowing the congregation to reflect on their own journey with Jesus.

The Easter Sunday meeting started with an Easter egg hunt for the children and the thought of people looking for Jesus. The meeting celebrated the risen Christ.

Along with the corps family, many visitors attended the celebrations.



Aaron DeTommaso carries a cross during the Good Friday service at St Mary's.

Retirement service honours Major David Brown

A retirement service for Major David Brown recognising his 34 years' service as a Salvation Army officer, was held at the Dulwich Hill Corps.

The service was conducted by Lieutenant-Colonel Patricia Egan, with musical support provided by the combined bands of both Parramatta and Dulwich Hill corps'.

The Scripture reading was presented by Reverend David King, a colleague of Major Brown in their work as prison chaplains. Representative speakers included Reverend Rod Moore (Coordinator of Prison Chaplains), Adam McCormick, Richard White (Blacktown Rotary Club) and Major Susan Reese (The Salvation Army). Major Brown's son, Warren, spoke on behalf of the family.

Major Brown was taken by surprise when he was presented with a Sapphire Pin, to add to his Paul Harris Fellow Badge, during the service. The Rotary Club of Blacktown honoured David with this award in recognition of his service to Rotary over the past 34 years.

After the presentation of the retirement certificate by Lieutenant-Colonel Egan, Major Brown spoke of the faithfulness of God throughout the years, and challenged the congregation about their own commitment to Christ.

In closing, Major Edwin Cox sang *Amazing Grace*, accompanied by the combined band.

David Brown entered The Salvation Army Training College in March 1974 with his wife, Reta, as a member of the *Soldiers of the Cross* session.

Commissioned in 1976, his first appointment was to Bowen Corps in North Queensland. Subsequent appointments at Glen Innes, Barraba, Deniliquin and Cessnock corps' followed.

After 16 years as a corps officer, he was appointed to aged

care positions where he served for 11 years. These included Elizabeth Jenkins Place at Collaroy, Montrose Balmain, Moyne Canowindra and then Maybanke Cluster at Dulwich Hill.

Major Brown's final appointment was as a prison chaplain at Metropolitan Reception and Remand Centre at Silverwater in Sydney.

24-7 Prayer Roster

25-26 April: Bowen Corps

27-29 April: Divisional Headquarters and Retired Officers, Central and North Queensland

30 April-3 May: Divisional Youth Secretary, leaders and youth at Youth Councils, Central and North Queensland

4-11 May: Capricorn Region Corps

12-13 May: Divisional Headquarters, Central and North Queensland

14-15 May: Blackwater Corps

16-23 May: Townsville Faithworks Corps

24-30 May: Miranda Corps

31 May-6 June: Wollongong Corps and Pacific Lodge

7-13 June: Belmore Korean Corps

Guide to ministry governance essentials

Christian Management Australia has announced the release of a free 24-page publication, titled *CMA's Essential Standards for Ministry Governance*.

The publication addresses 16 principles and 111 standards that should be true of ministry boards. It is intended for board members of Christian churches, schools and ministries of any size, and is available at no charge in either electronic or printed format.

CMA National Director, Gary Williams, explains that, "while many Christian organisations aspire to higher levels of board effectiveness, it can be hard to find standards against which to measure. These 'essential standards' cover the basics

from a Christian perspective. They are deliberately not an expression of 'best practice', because best practice can sometimes be too much of a leap in a single step. These standards instead represent an interim step on the path to best practice, and offer something that is achievable for organisations of any size."

CMA is a non-profit membership association for Christian leaders and managers. The standards contained in the booklet are being addressed as part of CMA's Gold Coast Conference next month, and copies of the booklet may be ordered at no charge from their governance site at www.governance.org.au

Information about the Gold Coast conference can be found at www.cma.net.au

ENROLMENTS

Newcastle Worship and Community Centre Corps



(Captains Scott and Sharon Allen)

Newcastle Worship and Community Centre welcomed their newest senior soldier into the corps on 14 March.

Captain Peter Spindler had the pleasure of enrolling his son, Edwin, with family and friends present to witness the special occasion. Edwin was supported on the platform by Recruiting Sergeant Christine Harrison, and Les Holland held The Salvation Army flag.

As Edwin knelt to sign his Articles of War, his prayer partner, Allan Harrison, also knelt and prayed with him.

Edwin testified about the struggles that he has had in his life as an Salvation Army officer's son and being a Christian. He mentioned that he found it difficult being accepted for his beliefs but had been able, at times, to share about his faith.

His journey to becoming a senior soldier began when he reluctantly attended an Officer's Kids Camp, which challenged him about a deeper commitment to God and The Salvation Army. He said it was God's timing that he has now become a senior soldier and he has learned to rely on God's plans for his life.



(From left) Recruiting Sergeant Christine Harrison, Les Holland (holding the flag), Edwin Spindler and Captain Peter Spindler.

Brisbane City Temple Corps

(Majors Earle and Christine Ivers)

Colin Peckett and Len Heffernan were enrolled as senior soldiers at Brisbane City Temple Corps on 28 February by Corps Officer Major Earle Ivers.

Colin's first contact with The Salvation Army was in a hotel in Rockhampton when Jeffrey Bush (now Corps Officer at Gladstone) was doing pubs ministry. For many Sundays following that contact Jeff took Colin to The Salvation Army meetings.

Colin then left Rockhampton and moved around Queensland, but always stayed in touch with The Salvation Army. He finally found his way to the Army's Moonyah Recovery Services centre in Brisbane. While there he started attending meetings at Brisbane City Temple where he ultimately accepted Jesus as his personal Saviour. Colin testified to God's work of grace and sustaining power in his life.

Len, already a committed Christian, started to attend the Friendship Club at Brisbane City Temple where he quickly became a well liked member of the group.

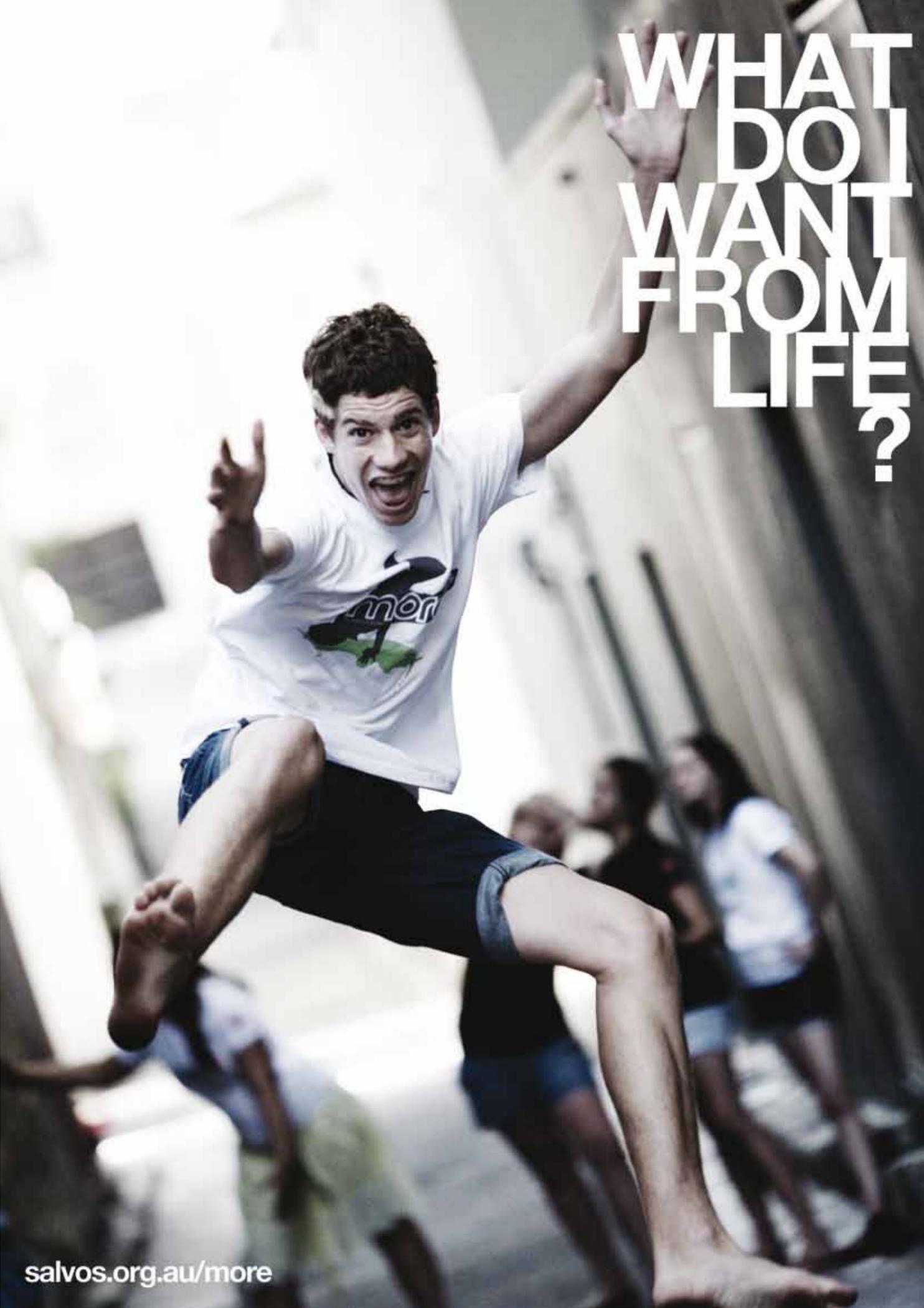
The club became the highlight of Len's week and he started attending Sunday meetings. He felt led to become a senior soldier and was keen for this to happen. Len started soldiership classes, but was diagnosed with cancer which led to surgery and continued treatment. As soon as Len was well he recommenced the classes and achieved his desire to become a senior soldier.

Len testified to the saving and keeping of Jesus Christ.



New senior soldiers Colin Peckett and Len Heffernan are enrolled at Brisbane City Temple.

WHAT DO I WANT FROM LIFE?



Help for fishing communities in Chile

By Major RAELETON GIBBS

The Salvation Army in Chile is continuing to provide vital assistance to coastal communities impacted by a devastating tsunami in February.

Waves up to 5m high destroyed everything in their path after being set off by an earthquake measuring 8.8 on the Richter scale.

The Army response has been focused mainly on the communities of Dichato and Caleta Tumbes, where many local people fled to high ground and watched as the tsunami destroyed their homes, possessions and livelihoods, and in some instances took the lives of their loved ones.

Salvation Army officers and volunteers have been working selflessly in these coastal communities to provide food, water and clothes, helping to clear and clean properties that are still standing, and offering spiritual support. In one camp volunteers are running a children's club to assist recovery.

Among the many things destroyed by the tsunami were

the communities' fishing fleets. This time of year is the most important for sardine fishermen, the season lasting only three months, and many earn almost their entire annual income in this period.

The fishermen now just stand by the coast looking out to sea, not knowing when they will be able to fish again or how they will provide for their families. The secretary of the fishermen's cooperative in Dichato said the young men may be able to retrain to do something else. "But many of us are too old. All we know is fishing - it is our livelihood, it is our life," he said.

One option being considered by The Salvation Army is to replace the boats that were swept away. How well they can do this will depend on finding donors who can support the scheme.

Another fisherman described how he and his family fled for their lives to the hills and did not think about their boats. He said he had just paid for a new boat and did not know how he was going to find the money for another.

His family is currently living with many others in tents and makeshift shelters in woods on high ground inland from their homes. Others are in a camp nearer the sea in tents supplied by the military.

The secretary of the fishermen's cooperative in Caleta Tumbes thanked The Salvation Army for all it was doing in the community and appealed for it to continue with its assistance.



Some of the damage caused by the tsunami in the community of Dichato.

Salvation Army workers pray with residents of a coastal community hit by the tsunami.

Army assists Brazil mudslide survivors

By STEPHANIE PARKER CHAGAS

Brazilian Salvation Army emergency service personnel are continuing to assist the survivors of a massive mudslide in the city of Niteroi, near Rio de Janeiro, at the start of April.

More than 180 people have been killed in the tragedy with at least a further 200 people reported as missing.

After almost five days of heavy rain the mud swept down the slopes of Mount Bumba, overwhelming everything in its path.

Salvation Army personnel, assisted by many volunteers, have been working in conjunction with government civil defence teams and firefighters. The Army's role includes emotional and spiritual support to families of the victims, and

the distribution of food, drink and other essentials.

A Salvation Army team is also assisting families at the shanty town of Nova Divinea, where the Army maintains an ongoing social services program for children and adolescents.

Meantime, The Salvation Army has responded to a massive landslide in Uganda which has caused at least 80 deaths with another 350 people still missing. Around 100 children are among the dead and missing.

The landslide, triggered by heavy rain, swept down the slopes of Mt Eglon and buried three villages. Upon hearing news of the disaster, The Salvation Army's Uganda Command sent three officers to Bududa District - about 250km from the capital, Kampala - to assess the situation and begin to plan and implement an immediate response. The Army has two corps in the district.

Concerns remain for the local population. An estimated 2000 people have been displaced from their homes, and many properties have been destroyed and entire fields of crops are ruined.

General Clifton pays visit to USA National Headquarters

By Major ED FORSTER

General Shaw Clifton and Commissioner Helen Clifton were warmly welcomed to The Salvation Army's USA National Headquarters in Virginia during their visit in late March.

It is thought that this visit to National Headquarters was the first by a serving General travelling to the United States solely for that purpose.

The international leaders toured the headquarters, greeting each employee and officer personally. The tour took them to the Haiti Disaster Incident Command Centre, located in the offices of SAWSO (Salvation Army World Service Office). A map of Haiti is prominent in the command centre and the General was shown the locations where The Salvation Army is providing emergency services.

The General and team members also discussed the difficulties of logistics and the transportation of supplies and personnel to Haiti.

The General and Commissioner Clifton each spoke to all headquarters staff and officers at a special luncheon and addressed the officers in council in the afternoon. The General engaged with the officers concerning national policy issues and concluded the meeting with a meditative presentation from the New Testament concerning the Christian lifestyle.

A day earlier, the General and Commissioner Clifton had gone to Asbury University in Kentucky. During the visit, the General acknowledged The Salvation Army's long relationship with Asbury College, recently accredited as a university.



General Shaw Clifton sits at the desk of General Evangeline Booth in the USA National Headquarters archives.

"Your reputation is a global one, particularly in The Salvation Army around the world for the influence you have had upon us. We are grateful for your witness and for your strength," he said.

The first Salvationist attended Asbury in 1924. Since then it has been home to more than 500 Salvationists with the majority going on to become Salvation Army officers.

Various receptions were held for the international leaders, who were accompanied by USA National leaders Commissioners Israel and Eva Gaither.

Millions of meals distributed in Haiti

More than three months after the 12 January earthquake that brought devastation to Haiti, the number of meals distributed by The Salvation Army is approaching the five million mark.

Most of the meals have been given out in Port-au-Prince, where The Salvation Army has responsibility for 20,000 people living in temporary shelters. But throughout Haiti, food items continue to be distributed to small towns, churches, schools and in other locations.

The Salvation Army has served in Haiti since 1950 and had 200 officers and staff there before the earthquake. Because many relationships were already established, the Army has been able to organise the distribution of food, non-food items and medical

care on a large scale, as well as offering spiritual support.

The Salvation Army is working with an organisation called Numana to provide its packaged meals, which consist of rice, soy, freeze-dried vegetables with chicken flavouring and vitamins to help the immune system. Each packet given out contains a meal for five people.

There are still more than six million meals planned for distribution, some already in Haiti ready to be given out with the rest waiting to be delivered. Meals are being packaged by volunteers at mass events throughout the United States. Over one weekend in Bell, California, volunteers packaged more than one million meals. Rice and beans are also being shipped as they are a staple food for Haitians.

Man arrested over murder of Army officer

Police in the United States have arrested a teenager over the Christmas Eve shooting death of a Salvation Army officer in North Little Rock, Arkansas.

Laquan Javaris Fitzpatrick, 19, was being held on a capital murder charge in the death of Major Philip Wise, Police Chief Danny Bradley said. Fitzpatrick had been arrested at a family residence.

Police said they had been informed of a second man who was involved in the shooting, but that person had since died. They said 20-year-old Brandon Leavy was fatally shot during an attempted robbery two weeks after the killing of Major Wise.

Major Wise, 40, was gunned down in front of his three young children in the car park of a Salvation Army centre, after two men approached him in what police said was a botched robbery.

The killing shocked the community of North Little Rock and made international headlines.



Major Philip Wise

Rwanda and Burundi's status upgraded

General Shaw Clifton, World Leader of The Salvation Army, has approved the upgrade of the Army's work in Rwanda and Burundi from regional to command status as of 1 April 2010.

The Army was first involved in relief work in Rwanda in September 1994 when the country was ravaged by civil war and genocide. Operations were concentrated initially in the Kayenzi Commune.

Following mission outreach by Army officers from other African countries, the Kayenzi Corps officially began its ministry on 5 November 1995.

On 15 September 2008, The Salvation Army was registered as a church in Rwanda, by which time its influence had spread into neighbouring Burundi where work was supervised by Army leaders in Rwanda.

In October 2008, the Army's work in Rwanda and Burundi was officially brought together into one command unit, known as the Rwanda and Burundi Region.

The work continued to grow, leading to the Rwanda and Burundi Command.

The command leaders, Majors Stephen and Grace Chepkurui, are now Officer Commanding and Command President of Women's Ministries respectively, and Captains Jean and Elianese Clenat are General Secretary and Command Secretary for Women's Ministries respectively.

Well-loved and respected



James William Hosking was promoted to glory on 20 February from the Redcliffe City Corps, aged 83. The funeral service for Jim (as he was known) was conducted on 26 February at Redcliffe City Corps by

Major Rodney Strong.

Corps Officer Major Bill Hutley and Commissioner Heather Lang read from the Scriptures.

Music was provided by the Redcliffe Corps band. Barry Moore, a long-time friend, provided music on the organ as the family placed red roses on the coffin.

Sheldon Mathieson sang a vocal solo, *You Raise Me Up*, and Lieutenant-Colonel Stan Everitt paid a glowing corps tribute. Family tributes were given by Jim's daughter Katrina and his son Phillip, read by Chris Kane. Granddaughter Toni Hosking, grandson Joe Beer and son-in-law Paul Beer brought personal tributes.

James William Hosking was born on 4 May 1926 to William and Jesse Hosking (nee Birch). He was the second child of the Salvation Army officers.

After his parents resigned due to his mother's poor health, the family moved to Nanango where Jim was born. He was sent to Sunday school and given solid training in the Christian faith.

Finances were very scarce so at age 14 Jim left school and helped with a milk run for a few shillings a week.

When the Second World War broke out, he started work as an apprentice motor mechanic.

During 1953, Jim decided to make a change for better work opportunities, so purchased a home at Sandgate and brought his parents to live with him. He found work with a bus company as a mechanic and was there for 12 years.

Jim's mother Jesse was transferred to The Salvation Army Eventide Nursing Home at New Farm after a stroke in 1965. This is where Jim met Captain Rita Horder - the assistant matron at the nursing home, responsible for nursing Mrs Hosking after her stroke.

Jim and Rita were married on 13 January 1968 at the West End Salvation Army Citadel by Major Leslie Klee. Prior to marriage, Jim bought a house at Northgate. He worked as a fitter for 23 years and later as a foreman. He retired in 1989.

Rita and Jim soldiered at Zilmere, Nundah, North Brisbane and Redcliffe City corps.

Jim always supported Rita as a soldier in her various roles in each corps with

SAGALA, home league, Red Shield Appeal collecting, driving children to Sunday school, cooking meals for camps, gardening at North Brisbane, and the Over 50s Club. A number of students resided with the family as well.

Jim was always a willing worker, a peacemaker, and a generous man with his time for everyone. He will be remembered for his sweet smile and happy nature. Even though he had difficulty walking, he never complained.

Jim and Rita were blessed with two children - Katrina and Phillip - and four grandchildren. He adored his family and was a true gentleman. Jim was greatly loved and respected.

Jim will be missed by his loving wife Rita, his family, and all others who knew and loved him: both in the Army and in the community.

Devoted bandmaster



Harold Jurd was promoted to glory on 19 January, aged 94.

A praise and thanksgiving service was held at Earlwood Citadel on 25 January and was conducted by Commissioner Les Strong. Tributes were shared by grandson Timothy Woods, Eva Samuels (deceased and therefore read by son Ian Jurd) and Lieutenant-Colonel Wally Greentree (read by Commissioner Strong).

Grandson Matthew Jurd prepared a DVD featuring Harold's life with appropriate band music as the underscore.

The DVD commenced with a prayer by Matthew and concluded with him reading the benediction from Jude 24-25.

Scripture readings throughout the service were Romans 6:1-10 and 1 Peter 1:3-8, 18-25 (read by son David Jurd). The songs were *All Hail the Power of Jesus' Name*, *A Charge to Keep I Have* (led by David Jurd), and *And Can It Be*. The band, conducted by Mark Reay, contributed Arthur Gullidge's *Spirit of the Living God*.

Ian Jurd said of his father: "Dad was foremost devoted to Christ. His maxim was, 'Nothing but the best is good enough for Him'."

Harold Jurd was born to officer parents in Glenn Innes on 1 August 1915. He was the third of four children.

His parents were stationed in Forbes and Redfern and upon their resignation, due to illness, settled in Newcastle where the family resided for many years. Following the passing of

his father, Harold supported the family financially during the depression years. Harold's love of brass bands commenced at an early age when he would escape to the local park to listen to the Hamilton Citizens Band conducted by JJ Kelly, from whom he was tutored on euphonium and conducting skills.

Harold became Band Secretary of the Newcastle Citadel Band and it was here that his vocal prowess was established and he frequently featured in broadcasts on the ABC with his sister, Joyce, accompanying him. It was in Newcastle where he met his second love, Clare (his first love obviously being brass bands) and a life-long romance ensued.

Harold and Clare married at Dulwich Hill Temple during the war. Harold played in the Dulwich Hill Temple band when on leave from the Eastern Command Band. At the conclusion of the war, Harold and Clare purchased a business in Dubbo, in partnership with his brother, Jack. It was here that sons David and Ian were born.

Whilst in Dubbo, both Harold and Clare became active in the corps with Harold taking positions in the band and male voice party and Clare as primary leader. The family returned to Sydney in 1954 and Clare and Harold continued in the band and songsters as well as Harold taking up the position of Young Peoples Sergeant Major at the Bexley Corps.

Whilst at Bexley, a life-long friendship was established with the then Commissioner Frederick Coutts; a friendship that strengthened and consolidated over many years.

In the early 1960s, Harold transferred to Earlwood Corps where he became bandmaster, a position he held for 23 years. He was subsequently divisional bandmaster. Harold was known extensively and was well-respected in the brass band world in Britain. He had strong friendships with General Coutts, Colonel Ray Steadman-Allan and Colonel Bernard Adams, Bandmaster of the International Staff Band. Harold and Clare always had an open door at their home and displayed a generous spirit to many.

A tribute received from a previous Earlwood bandsman, Ken Bamford, captured the essence of bandmaster Harold Jurd. "[He was] a bandmaster I respected and loved, who always let us know what he stood for and that he more than anything else loved the Lord he served so faithfully for such a long time."

Harold was indeed a loving father, grandfather and uncle and has left many happy memories, and a wonderful example, for his family.



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PROMOTED TO GLORY

A beautiful, humble woman



Madge Fletcher was promoted to glory on 26 February, aged 86.

A thanksgiving service was held on 2 March at The Salvation Army Nambucca River Corps. It was led by Captains John and Nicole

Viles (Corps Officers).

Major Mrs Madge Fletcher's five granddaughters sang a tribute, *When I Survey the Wondrous Cross*, which she had taught them as children.

Spoken tributes were given by Lieutenant-Colonel Wally Greentree, Major Lionel Parker, her son Anthony (Tony) Rush, her step-son John Fletcher, her niece Carolyn Rose and her dear friend Major Heather Merrick (whose nickname for Madge was Sparrow).

Madge's great-grandchildren shared their fondest memories of Nanna Rusha via DVD and a photo montage was shown to the song *You Raise Me Up*.

In honour of the strong woman of God Madge was, Captain Nicole Viles was asked to bring the message, and she preached on the life of Hadassah (Esther).

Captain Viles looked at the way Esther was adopted and loved and through that was used to effect the generations of her time. This was then likened to Madge, who was adopted and loved by God, and how he raised up this "sparrow" of a lady and used her powerfully to affect generations for such a time as this. The challenge was then given to the congregation that Madge's time had ended, but their time is now, and they were challenged to allow God to love them and use them to make a difference.

The congregational songs were *Great Is Thy Faithfulness* and *That Beautiful Land*. Madge's coffin was carried out by her grandsons and sons-in-law to *O Boundless Salvation*.

The many officers who attended the service marched in front of the flag as Madge was driven off; honouring her with The Salvation Army salute as she finally departed.

Madge Adams was born in Bingara on 8 March 1923 to George and Ivy Adams. Madge had one sister, Olive.

From Bingara, Madge entered The Salvation Army Training College in 1944, but later left officership to marry her childhood sweetheart, Ivan Rush. They had two children, Marilyn and Anthony.

When Madge and Ivan married, he was not a Christian, but was saved at Bingara. Madge then re-entered officership, while Ivan went to training college.

In 1957 she served at Deniliquin Corps,

followed by Waterloo Community Centre, Broken Hill Corps and Bexley Corps.

Madge was then appointed to Nithsdale Centre in Sydney, Albion Street Men's Hostel and Algate House.

In 1974, she commenced at Samaritan House in Mackay where she was promoted to the rank of major and received the Order of Australia Medal.

When the parliamentary representative phoned to inform her of this, she thanked them but politely declined and told them that there were others more worthy to receive this medal.

In April 1983, Madge retired from her service in The Salvation Army and moved to Macksville to be with family.

During her retirement, Madge (no longer married to Ivan) was courted by Major Gordon Fletcher and they married in July 1991.

In a letter of sympathy to Madge's bereaved family, Lieutenant-Colonel Lyn Pearce described Madge as a "salt of the earth" officer.

"She was a beautiful, humble woman," Captain Nicole Viles said of Major Mrs Madge Fletcher.

"This lady truly was a saint, and one of The Salvation Army's greats."

A faithful prayer warrior



Evelyn Muriel McFeeters was promoted to glory on 1 March from Colac, Victoria, aged 91.

Evelyn Muriel Roberts was born on 28 July 1917 as the second-eldest daughter of Harry and Alice Roberts

at Warragul, Victoria. Along with her six sisters and one brother, they lived at Dwyersted farm in Lillico just outside Warragul. Evelyn and the other family members travelled daily by horse and jinker to attend school in Warragul and on Sundays journeyed together to attend The Salvation Army corps meetings and Sunday school.

In 1939, Evelyn left home and trained as a Salvation Army officer as part of the *Dauntless Evangelists* session. Following 10 months training, Evelyn was appointed to serve in Tasmania at a number of different towns as corps officer including Crabtree, Lilydale and Queenstown.

In January 1944, she began her appointment as the corps officer at Beechworth where she met, and later married, in February 1945, David McFeeters. They celebrated their 65th wedding anniversary recently.

They lived on the family farm near Beechworth for 25 years and five children

were born into the family during their time on the farm. Evelyn held several local officer positions at Beechworth and later at Wodonga and Albury corps including Recruiting Sergeant and Corps Cadet Counsellor – a service that continued until quite recent years.

Evelyn continued to practice the habit of praying for others at home; she was involved in telephone prayer ministry at Albury Corps and in the wider division of The Salvation Army, as well as the local Gideons prayer group until her ill health limited her involvement in this area.

Her continued prayer and deepest desire was that every member of her family would come to know Jesus and meet her in heaven when their turn came.

In 1969, the farm was sold and Evelyn and David relocated to Albury, for the next 39 years becoming very well known in the local community for visitation of local nursing homes and involvement with Gideons ministry.

Due to her increasing ill health, Evelyn and David relocated to Mercy Aged Care centre at Colac, Victoria, in July 2008 where she settled quite comfortably.

Evelyn is survived by Dave (husband), Major Helen and Barry Steer, Graeme and Kaye McFeeters, Margaret, and Alison and Bruce Patterson, 11 grandchildren and seven great-grandchildren who all brought much delight to their grandma. Evelyn and Dave's third daughter Lois was deceased in 1964.

The funeral service was held at Colac and led by Major Barry Steer (son-in-law) on 5 March. A chosen Scripture from 1 John 4 was read by youngest daughter Alison Patterson as Evelyn's final testimony and challenge. Tributes came from previous corps officers at Beechworth, Commissioner Bev Davis, and Albury, Major Pam Grainger and Captain Michael Golden. These tributes were read by family members, including comments from Captain Michael Golden who said: "Evelyn would see great value in people of all ages. She would faithfully attend the youth services, despite the fact that she did not like the loud music much; she just loved the kids."

Family tributes were bought by children Graeme and Margaret, with some of the grandchildren presenting a combined tribute to a much-loved grandma. Captain Cameron Horsburgh, Colac Corps Officer, performed the committal and led the coffin out of the service accompanied by her four grandsons, during the singing of *O Boundless Salvation*. The service later concluded with the singing of *Blessed Assurance*, then Captain Trudy Horsburgh prayed and pronounced the benediction.

about people

Award

Captain Tom **Hope** received an Achievement Award in the area of Community Service/Volunteering for the NSW Central Coast on 21 March.

Bereaved

Lieutenant Rhonda **Clutterbuck** of her grandfather on 8 March; Major Elwyn **Grigg** of his father, and Major Dorothy **Hosking**, Major Joyce **Cathcart** and Major Max **Smith** of their uncle, Les **Grigg** on 11 March; Major Lionel **Parker** of his mother Mrs Auxiliary-Captain Vera **Parker** on 14 March; Major Kathleen **Walton** of her brother Kenneth; Major Dean **Smith** of his mother Val **Smith** on 27 March; Brigadier Mrs Dorothy **Smyth** of her step-son, and Mrs Major Eva **Morton** of her nephew, Dr Howard **Smyth** on 30 March; Major David **Rogerson** of his brother Brad **Rogerson** on 4 April; Major Don **Gates** of his brother-in-law John **Moore**s on 7 April; Brigadier Mrs Ruby **Walker** of her husband Ron **Walker** on 9 April.

Promoted to glory

Mrs Lieutenant-Colonel Olive **Carpenter** on 13 March; Mrs Auxiliary-Captain Vera **Parker** on 14 March; Mrs Major Catherine **Ayers** on 20 March.

SAGALA Awards

The following person has been awarded the Generals Award: Josef **Turner**, Caboolture Corps. The following people have been awarded the Commissioner's Challenge Award: Jessica **Franz**, Rebecca **Franz**, Rochelle **Grigg**, Rachel **Ianna-Mead**, Sarah **Ianna-Mead**, Eliza **Koppe**, Sarah **Porter**, Tammie **Pratt**, Marelle **Young**, Samara **Young**, all Carina Mt Gravatt Corps; Vicki **Clements**, Rebecca **Southall**, Jesse **Whybird**, all Gold Coast Temple; Emma **Frankel** and Ricky **Parsonage**, both Penrith Corps; Joel **Perry** Campsie SAGALA (Rockdale Corps); Joshua **Ning** Campsie SAGALA (Sydney Congress Hall).

time to pray

25 April – 1 May

Captain Kaye Barber, Australia Southern Territory; Gold Coast Recovery Services Centre (Fairhaven), Gold Coast Temple Corps, both Qld; Gosford Corps, Goulburn Corps, Grafton Corps, Granville Corps, all NSW; ANZAC Day (25); Red Shield Appeal Opening, Brisbane (27); Red Shield Appeal Opening, Sydney (28); Sydney East and Illawarra Division Crisis and Support Services Forum (30); Central and North Queensland Division Youth Councils (30 April - 3 May); ACT and South NSW Division social justice event (1); Sydney College of Divinity graduation (1).

2-8 May

Greater Liverpool Mission, Griffith Corps, Gunnedah Corps, Hannam Vale Corps, Hawkesbury City Corps, all NSW; Greenslopes Community Welfare Centre, Gympie Corps, both Qld; Red Shield Appeal Opening, Central Coast (4); Red Shield Appeal Launch, Ipswich (4); ACT and South NSW Division women's rally, Wagga Wagga (4); Red Shield Appeal Launch, Gold Coast (5); ACT and South NSW Division women's rally, Canberra (5).

9-15 May

Korea Territory; Hervey Bay Corps, Horton Village, both Qld; Hills Corps, Hornsby Gateway Corps, Hunter Region Recovery Services Centre, Hurstville Chinese Corps, all NSW; Mother's Day (9); decision week (9-16); National Volunteer Week (10-16); Red Shield Appeal Opening, Newcastle (14).

16-22 May

Nigeria Command; Hurstville Corps, Illawarra Community Welfare Centre, Indigenous Ministries Moree, all NSW; Inala Community Welfare Centre, Inala Corps, Indigenous Ministries Outpost South Queensland, all Qld; Sydney East and Illawarra Division youth rally (16); Sydney East and Illawarra Community Welfare Centre's forum (17); Sydney East and Illawarra chaplain's forum (20).

23-29 May

Commissioners Barry and Raemor Pobjie, International Headquarters; Information Technology Department, Internal Audit Department, both THQ; Inner City West Mission, Ipswich Community Welfare Centre, both Qld; Inner West Aged Care Services, Inverell Corps, both NSW; Pentecost (23); Red Shield Appeal (29-30).

30 May – 5 June

India Northern Territory; Ipswich Corps, Kalbar Corps, Lake Community Church, all Qld; Job Link, Kempsey Corps, Lake Cargellico Rural Mission, all NSW; Programme Team leader's conference (3-4).

6-12 June

Captain Elizabeth Garland, Zimbabwe Territory; Leeton Corps, Lismore Corps, Lithgow Corps, all NSW; Legal Department, THQ; Life Community Church Mission, Lockyer Valley Corps, both Qld; Sydney East and Illawarra Division 'Define' young leader's weekend (11-14); North NSW Division youth councils (12-14); territorial officers' kid's weekend (12-14).

engagement calendar

Commissioner Linda Bond (Territorial Commander)

Parramatta: Wed 12 May – The Greater West Division refresh day
Canberra: Thu 13 May – Red Shield Appeal launch
Sydney: Wed 19 May – NSW Ecumenical Council annual dinner
Sydney: Sat 29-Sun 30 May – Red Shield Appeal
Blacktown: Tue 1 June – Blacktown Rotary – guest speaker
Campsie: Wed 2 June – Campsie welfare centre visit
Sydney: Mon 7 June – Territorial Advisory Board potential leaders dinner
Collaroy: Mon 7-Thu 10 June – social summit
Townsville: Fri 11-Sun 13 June – Unlimited Central and North Queensland Division
Ballina: Sun 20 June – corps visit
Bexley North: Thu 24 June – vocational training conference visit
Brisbane: Fri 25-Sun 27 June – rural consultation
Collaroy: Tue 29 June – five year review

Colonel James (Chief Secretary) and Jan Condon

Bass Hill: Sun 2 May – Weeroona Village chapel service
#Parramatta: Thu 6 May – Red Shield Appeal opening
Arncliffe: Sun 9 May – Macquarie Lodge chapel service
*Tuggeranong: Thu 20 May – Seniors' Rally
Bexley North: Fri 21 May – School for Officer Training retreat day
Inverell: Sun 23 May – corps visit
Sydney: Sat 29-Sun 30 May – Red Shield Appeal
#Bexley North: Thu 3 June – Booth College lecture

* Colonel Jan Condon only
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