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others

CONNECTING SALVOS IN MISSION



All aboard the
Ingle Farm express.

The amazing journey of
a suburban Adelaide corps



AUGUST
2017

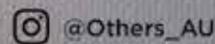
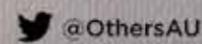
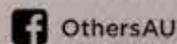
ISSUE 07
VOLUME 01
AUD \$2.00

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Honouring the final words of the Founder.

SCOTT SIMPSON | MANAGING EDITOR

ACCORDING TO TRADITION, among William Booth's dying words was an order directed to his eldest son, Bramwell, the man who would take over the generalship of The Salvation Army from its founder. "And the homeless children, Bramwell, look after the homeless. Promise me ..." are the words he is acknowledged to have spoken.

On 20 August, it will be 105 years to the day since Booth gave this final instruction to his son. While not a widely recognised event on The Salvation Army calendar, there are no doubt those who will use the anniversary as an occasion to pause and reflect on the life of one of the most influential men of the Victorian age – a man who gave himself to helping the poor.

Tellingly, of all the societal ills encountered that Booth could have chosen to emphasise to the man he had appointed to succeed him as General of The Salvation Army, he deliberately focused on the importance of helping the homeless. This should come as no surprise to us; alongside saving souls, serving suffering humanity was, after, all, the Founder's passion.

Booth's wife and co-founder of The Salvation Army, Catherine, once told the story of her husband, having witnessed the deprivation of the slums of London's East End for the first time, returning home and proclaiming: "I have found my destiny." It was a destiny he would spend his life – and in the process charging fellow Salvationists to be of the same mind – seeking to fulfil

and now *Others*, I have been privileged on a number of occasions to travel to developing countries to see first-hand the work of the Army in these places. On my travels, I've met Salvationists in large numbers, many of them living in poverty themselves, who are committed to serving suffering humanity and are enthusiastically opening their own homes to those in need.

But what of Salvationists in the Western world and, in particular, right here in Australia? Do we display the same level of compassion for the needy, or have we become just a little bit too comfortable in our middle-class Christianity? Do we truly have a heart to "... look after the homeless", as Booth implored his son, Bramwell, to do?

Sure, we have many wonderful programs designed to meet this ever-growing need – in recent issues of *Others* we have highlighted the work of 614 Corps in Melbourne, Brisbane Streetlevel, and now in this issue the amazing ministry of Ingle Farm Corps in suburban Adelaide. All of these Salvation Army centres certainly do a fantastic job in reaching out to the needy, but in reality they are serviced by only a very small number of Salvationists.

Perhaps this 105th anniversary of William Booth's death is an appropriate time for honest reflection on whether you are honouring those final words of the Founder. ■

I wonder what General Booth would make of the modern-day Salvation Army's attitude to the homeless? Over the past decade, as I have served as editor of Salvation Army publications *Pipeline*

Scott Simpson is the Managing Editor of *Others*





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A group of young Salvos from Papua New Guinea have conquered the Gold Coast Marathon, as part of Aged Care Plus' Hope and a Future program. Photo: Jacques Va Photography



Issue 07
August 2017
Cover photo:
Duan Kereru

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Others is a monthly publication of The Salvation Army in Australia. *Others* is printed by Focus Print Group, 25 Arctic Crt, Keysborough, Vic, 3173, Australia. Print post approved PP236902/00023. Member, Australasian Religious Press Association.

All Bible references are quoted from the *New International Version* unless otherwise stated.

Subscriptions
Annual: \$24 (includes GST).
Available from: subscriptionsothers@aus.salvationarmy.org or phone (03) 8878 2303.

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Hospitality is a strong biblical theme with a radical edge. It implies a willingness to make space and offer kindness, to partner with and to protect. So what does our willingness (or unwillingness) to extend hospitality say about our identity and practice as people of God in an increasingly extreme and self-interested world? Join us to explore the implications of this hospitality for The Salvation Army in New Zealand, Australia and the Pacific.

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'Most liveable' cities still need Jesus.

Opening our eyes to hardship and injustice

WORDS | COMMISSIONER FLOYD TIDD

WHO WOULDN'T WANT to call the most liveable city in the world, home? Coming up with the listing of the world's best cities must be an almost impossible task. The energy and excitement of megacities like Tokyo or New York may be too much for some people, while the pace of life and amenities in a smaller city may leave some longing.

In recent years, however, the task has been undertaken by a number of agencies including The Economist Intelligence Unit. In its approach to determining the most liveable city, identifying living conditions, factors related to safety, health care, educational resources, infrastructure and the environment were included. It's no surprise then that many of the top-ranking cities are from Western contexts – and Australia features prominently in many "Top Cities" reports.

I was struck as I read the listing once again this year and saw Melbourne ranked as the most liveable city in the world. In the same week the pressing issue of homeless people living on the streets of the world's most liveable city was headline news. When one walks through the city streets of any of our cities, towns and communities, including those that make the top city lists, one has to question whether everyone living there would agree with the ranking. Would they consider the same criteria be applied or are there other matters just below the surface? Matters that are overlooked.

What about affordability and options for housing that match the needs of those who call our cities home? Is it possible that a liveability assessment could overlook this criteria? Employment options and transport access to these places of employment would certainly make a city more liveable, especially for those less skilled. Access to economic opportunity for all, including education, employment and advancement, sets up a city to be a liveable place to call home for generations. Healthy communities are places where there is expressed acceptance for and value of all its citizens.

All of these real considerations are right in front of our eyes as we walk alongside others in our communities. The question to be asked as we walk together is what do we see? What don't we see? What are we willing to see? Are we prepared to look carefully and honestly and see the hardship and injustice within even the most "liveable" cities?

When Jesus came across blind Bartimaeus sitting on the roadside, he stopped. Bartimaeus had been calling his name as he walked by, and Jesus asked him what seems an obvious question: "What do you want me to do for you?" Mark's gospel records the encounter and the blind man's succinct response: "Rabbi, I want to see," (Mark 10:46-52). When Jesus asked a question, it was more an invitation than seeking information. An invitation to take a new step of faith. In response to his faith, Mark records that Jesus healed Bartimaeus, and he followed Jesus along the road.

As an Army committed to sharing the love of Jesus – by caring for people, creating faith pathways, building healthy communities and working for justice – we follow Jesus and walk along the roads of our communities. As we do, how blind might we be to the hardship and injustice that exist within our own cities and neighbourhoods? Even in the most liveable cities, hardship and injustice are the experience of some of our neighbours.

Is it time to respond to the invitation of Jesus again, "What do you want me to do for you?", with the simple prayer, "Lord, we want to see". And seeing, follow Jesus along the road and partner with him, sharing the love of Jesus wherever there is hardship or injustice. ■

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



The South America East Territory - redeeming broken communities.

How well do you know The Salvation Army world? This month, our Global Focus column highlights the work in Argentina, Paraguay and Uruguay.



Four Salvation Army officers, who knew no Spanish, established The Salvation Army in Buenos Aires, Argentina, in 1890. Operations spread to other South American nations, of which Paraguay (1910), Uruguay (1890) and Argentina now comprise the South America East Territory.

This diverse territory is divided into three divisions: Buenos Aires, Central Argentina, and Uruguay; and three districts: Central West Argentina, Southern Argentina, and Paraguay/North East Argentina.

There is a great divide between the rich and poor in the nations of this territory. Poverty is endemic and many families live in slums and shanty town communities. Drugs are rampant among youth and are ravishing many poor communities. Much of the territory has experienced years of hyper-inflation, which has negatively impacted the Army's financial stability and the lives of its people. In the South America East Territory, the gospel is preached in Guarani, Korean, and Spanish.

MAJOR EVENTS

In June 2015, Salvationists from around the territory participated in the "Ni Una Menos" (Not One Less) march against femicide and gender violence in Argentina. More than 200,000 people attended the demonstration by women's rights groups, unions, political organisations and other religious groups.

Persistent rain throughout March and April 2016 brought flooding to many areas in the provinces of Entre Rios, Chaco and Misiones in Argentina, and an unexpected tornado in the city of Dolores, Uruguay. The Salvation Army responded to these natural disasters by visiting those affected to assist in evacuating them from their homes and providing bags of cleaning supplies, food and water, along with spiritual support.

GENERAL'S VISIT

In August 2016, General André Cox and Commissioner Silvia Cox, World President of Women's



Ministries, shared worship with more than 1000 Salvationists and a potentially far greater online and TV audience during their visit to the South America East Territory. In the Argentine cities of Buenos Aires and Rosário, the visitors met government and other officials, and led a congress.

They also admitted Sergeant Iván José Demitre from the Patricios Corps to the Order of the Founder – The Salvation Army's highest honour – in recognition of his long service and exceptional dedication to the work of The Salvation Army in the South America East Territory, where he has directed the musical *Spirit* annually for more than 20 years.

OUTREACH TO THE POOR

Throughout the territory, The Salvation Army reaches out to the poorest of the poor. Ministries include children's homes in Uruguay and Paraguay, homes for older adults in Argentina and Uruguay, a primary school and two youth camps in Argentina, a health centre in Argentina, and a medical clinic in Paraguay.

Through sponsorship, Salvation Army donors from Australia help support several children's centres and programs, including the El Redil Children's Centre

in Asuncion, Paraguay, the Evangelina Espacio Verde in Buenos Aires, Argentina and the Independencia Day Care Centre, in Paysandú, Uruguay.

In Buenos Aires, the corps runs free music classes and football games to connect with children and young people, both in the corps and local neighbourhoods. Regular soup runs also bring comfort and warm food to those sleeping rough on the streets. Throughout the territory, 10 day care centres serve nearly 200 children, and seven student homes house more than 130 young people.

The Army in Argentina also operates a women's residence; night shelters for men, women and children; a counselling and labour exchange and a dozen recycling operations. While a relatively new concept in the South America East Territory, Salvation Army thrift stores enable people to purchase used goods at reasonable prices and are a great form of recycling. The thrift stores are making the Army more visible and helping to contribute to the cost of its other programs.

EL REDIL CHILDREN'S CENTRE

Several Australian donors are assisting in the support of this centre, which has been operating since 1944. The centre houses

40 children, most of whom come from highly dysfunctional families, conditions of extreme poverty, and are at risk of homelessness, abuse, malnutrition and child trafficking.

El Redil Children's Centre offers children a safe, clean and comfortable environment where their physical, spiritual, social, educational and emotional needs are met. The focus is on providing a place where children can live, learn, thrive and prepare for the future, while any existing family rebuilds their circumstances with the hope of linking back with their children in the future. ■



General André and Commissioner Silvia Cox with Order of the Founder recipient, Sergeant Iván José Demitre

At a glance



- **Officers** 155 (active 126, retired 29)
- **Cadets** 29
- **Employees** 204
- **Corps** 45
- **Outposts** 8
- **Institutions** 22
- **Community development projects** 28
- **Senior soldiers** 1974
- **Adherents** 380
- **Junior soldiers** 534



BEEN THINKING? We bring you a selection of opinion, critical thought, and topical writing to get you engaging with the world around you. To read more of this type of writing, please go to: others.org.au/viewpoint

Why don't Salvos read?

Install some brain 'software'

WORDS | MAL DAVIES

IN 1945, THE CHILDREN'S Book Council of Australia was created. One of its first initiatives was to launch a national Book Week to help promote reading and also to encourage those who wrote and illustrated children's books. The theme of that first Book Week was "United through books" and, 72 years later, this year's Book Week is held from 19–26 August under the banner "Escape to everywhere". The week now includes book awards and special events at libraries and primary schools.

While reading habits have changed in the past decade – with the introduction of eBooks and digital audio books that can be downloaded onto computers and smart devices such as iPods and iPads – the fact is that books (in whatever format) are as popular as ever.

The Salvation Army has a book-publishing history that stretches all the way back to its founders. Every year the Army, worldwide, releases around 150 books, some of which are authored and published here in Australia. We also have both in-store and online access to thousands of Christian books, Koorong being the most dominant Australian retailer of Christian literature.

So that being the case: why don't Salvos read? When I was involved in Army editorial and literary work, I

would converse with Army editors and publishers all around the world and all said the same thing: we're a church denomination that doesn't read.

Now, clearly, there are exceptions to that and there are many Salvationists who are keen readers of Christian literature, but on the whole, we're not that way inclined. Salvationists tend to prefer being busy – we are conditioned to believe there is always something to do if we are to be true soldiers of the Army and of God.

One of the most famous stories of the early Army was the sleepless night William Booth spent after discovering that homeless people were sleeping under London Bridge, and his demanding of his son, Bramwell, the next morning, to "Do something!" to address the need. It seems that ever since, Salvationists have been imploring each other to "do something". We especially regard highly those officers who are busy, who initiate programs, who activate others, who work seemingly non-stop.

"So, what's the best way to get to know your Bible better? Yep, read it. Sure, attending a Bible study, listening to sermons, asking questions and listening to podcasts all help us learn about the Bible, but before you get to them, just read it"

One of the effects of this activism is that we don't have a high regard for activities perceived as being inactive, such as extended prayer, silent retreats or reading. It seems an intrinsic part of Salvo DNA is to "do something", anything, just do SOMETHING!

Sadly, our reluctance to read seems to even extend to the Bible. In the 2016 National Church Life Survey results for

my territory (Australia Southern), in the category "Factors that most hold attenders back in helping this corps to grow", the highest scoring answer was the one that included "I don't know enough about the Bible". More than one in three (38 per cent) of Salvo survey responders across the territory made this confession.

So, what's the best way to get to know your Bible better? Yep, read it. Sure, attending a Bible study, listening to sermons, asking questions and listening to podcasts all help us learn about the Bible, but before you get to them, just read it.

A meme I saw recently said, "Reading: it's how people install new software into their brains". How do you install new Christian "software" into your brain? Does it only happen each Sunday as the corps officer delivers a 20-minute sermon? Does it happen once a week or fortnight when you attend small group and listen to what everyone else says? Maybe you listen to Christian radio and catch the occasional one-minute "Thought for the day".

Here's a challenge for you: go to your corps officer this week and ask for something to read. Your question might be, "Do you know a good Christian book I can read?", or it might be, "What translation of the Bible should I read?", or it may even be, "What book of the Bible should I read to learn something new about God?".

You've made it through this whole article. You know, there are six whole books in the Bible shorter than this article. In less time than you took to read this article you could have read a book of the Bible. Off you go. Happy reading. ■

Captain Mal Davies is Corps Officer at South Barwon Corps in Geelong, Victoria and is a former national editor-in-chief.



WORTH QUOTING. | God never made a promise that was too good to be true. – **D.L. Moody**

Dignity in death.

Enhancing the end-of-life journey

WORDS | SHARON CALLISTER

AS THE CHIEF EXECUTIVE Officer of The Salvation Army Aged Care Plus, I believe that caring for older Australians during their end-of-life journey is an intricate part of the love we provide. Due to the challenging nature of this inevitable journey in life, I often find myself being brought into many sensitive discussions, one being the debate about legalising euthanasia in Australia, particularly within a residential care setting.

As I write this article, thoughts of loved ones passed and our residents immediately come to mind, reminding me of my convictions and the importance of the care that Aged Care Plus provides. While I understand the end-of-life journey is unique for everyone, I can only speak from my own experiences and it is my Christian faith that solidifies my view in this debate. The Bible underpins the importance of the sanctity of life, and I do not believe this notion can be devalued. So when asked the question, "Should euthanasia be legalised in Australia?", I will solemnly reply, no.

I do not say this without sympathy for those who are suffering. I say this from a place of love and compassion, framed by my desire to support and celebrate those who are nearing their transition from

their earthly journey to greater glory. I believe all human beings deserve to have their suffering minimised in every way possible with respect to the sanctity of life.

In the well-known Bible passage of John 10:10, Jesus says, "The thief's purpose is to steal and kill and destroy. My purpose is to give them a rich and satisfying life." I see the application of this scripture in the work we do at Aged Care Plus, where our response is to meet suffering with an effective, holistic approach to palliative care that supports the physical, emotional, spiritual and psychological needs of the residents and their loved ones.

So what does comfort and peace look like in the final stages of life? I believe the aged-care industry has a long way to go to truly provide comfort and peace during this phase of life, and it is my desire to see Aged Care Plus lead the way in the provision of a more effective and appropriate palliative care approach. It was this desire that drove us to develop our innovative palliative care philosophy, Hand to Heart. I believe it is imperative to have an understanding of not just the physical needs of the dying, but also the emotional, psychological and spiritual needs of the individual. The Hand to Heart philosophy encapsulates this.

Central to the Hand to Heart philosophy is the focus on advanced care planning through our unique spiritual assessment process. Led by our centre chaplains and supported by a specialised team of health care professionals, we work with residents and their families to enable and empower the resident to choose a personalised care pathway. We believe that a person's individual story is by far the most important consideration on a care pathway. By understanding their stories and experiences with culture, religious practice and spiritual expression, we are able to shape their end-of-life plan to maximise peace



and comfort during this time. As a person's end of life approaches and they enter their final weeks and days of their earthly journey, our care is amplified by providing additional physical therapies. Aged Care Plus also offers other services such as spiritual and family support to provide peace during this challenging time. The focus of all care is to make the resident as comfortable as possible.

My greatest wish in life is to see all older Australians have access to appropriate care and support, right up to their last days and moments. It is my goal to bring to light the importance of a holistic palliative care approach with other aged-care services across the industry. This is to ensure appropriate end-of-life care that respects the sanctity of life, and ensures this continues to take precedence. ■

Sharon Callister is CEO of The Salvation Army Aged Care Plus



WORTH QUOTING.

Show mercy. No soul ever was made poor by loving too much, or injured by forgiving too often.
– Catherine Bramwell-Booth

Caring about climate justice.

Global warming a theological and ethical issue

WORDS | MARK BRAYE

IN NOVEMBER 2015, political leaders and scientists from around the world gathered in Paris to attend the United Nations Conference on Climate Change. The conference produced the historic Paris Agreement, the world's first universal pact to fight global warming.

The agreement calls for a commitment to keep the rise in global temperatures well below 2°C. Scientists consider this the tipping point for catastrophic climate change. It also obligates industrialised countries to give \$100 billion by 2020 to help developing nations address climate change. Poorer countries are invited to contribute on a voluntary basis. The agreement requires countries to submit climate action plans for how they will reduce carbon emissions every five years. The goal is for the world to become carbon-neutral sometime between 2050 and 2100.

Recently, and unfortunately, President Donald Trump, to the displeasure of many politicians and American citizens, reneged on the United States' commitment and collaboration in the accord, joining only Syria and Nicaragua as nations in the world to not participate. And to be fair, it's reported that Nicaragua declined because it wants to do even more in combatting climate change; it feels, allegedly, the Paris accord does not do enough.

Climate change is a divisive social and political issue. I am not a politician or a scientist. I do, however, appreciate politicians who make climate change an issue for conversation and action, and I do believe the 97 per cent of climate-change scientists who say global warming is a real, human-made, potentially disastrous problem for our world. But I'm not appealing to the politics or the science of this issue, as important as they may be. Instead, I'm appealing to the theological and ethical implications. I believe my Christian faith, my love for God and my love for others, is relevant to this topic and conversation.

First, let's look at the theological implications of climate change. We Christians acknowledge and believe in a God whom we describe as "Creator". In The Salvation Army, "We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things, and who is the only proper object of religious worship". If we believe in and affirm a Creator, we should believe in and affirm creation. God is an artist, and creation is his handiwork, his canvas. It isn't possible to praise an artist and trample on his paintings. But this is what climate change does.

In the Canada and Bermuda Territory, we have a position statement entitled "Responsibility for the Earth". It reads, in part: "The Salvation Army believes that God created the earth and all living things. We believe that God delights in each part of creation and fills it with intrinsic value, regardless of its utility. As such, caring for creation is an act of worship to God, while neglecting or abusing it is an act of disobedience." Climate change is a theological issue.

It's also an ethical issue. Although the Northern Hemisphere and developed nations of the world do the most polluting and contribute the most to climate



change, it is the Southern Hemisphere and developing nations of the world that are the most negatively affected. Climate change contributes to crop failure, increased flooding, severe and prolonged droughts, coastal erosion, erratic rainfall patterns and rising sea levels. These problems have negative implications for food and nutrition security, energy security, health, education and livelihoods, mostly in developing nations. Climate change is severely harming these parts of the world. Climate change is a social justice issue.

Katharine Hayhoe, a world-renowned atmospheric scientist and director of the climate science centre at Texas Tech University, has spoken about the harm climate change causes developing countries. As an evangelical Christian, Hayhoe argues that "our Christian values are integral to how we treat this issue. Far from holding us back, or making us doubt, or saying there's nothing we can do, our values demand we be on the forefront of this issue. That's what we as Christians are called to do".

My Christian faith, my love for God and my love for others, demands I care about climate change and climate justice. Does yours? ■

Captain Mark Braye is a corps officer in The Salvation Army's Canada and Bermuda Territory. A version of this article appeared at salvationist.ca

Mailbox



ROBUST DISCUSSION NEEDED TO ADDRESS DECLINE

Letters and articles in the May and June issues of *Others* have stimulated some troubling and, at times, unwelcome personal reactions.

I found Catherine Philpot's article, "Jesus the reason for the Army's existence", in the May issue of *Others* somewhat intriguing, and perhaps a little disturbing. Despite spending some time searching the Scriptures I was unable to find anywhere, any reference to Jesus indicating his church, and The Salvation Army as a missional part of the universal church, needed to die. To the contrary, I found his rather compelling statement about the future of the church in Matthew 16:17: "Now I say to you that you are Peter (which means 'rock'), and upon this rock I will build my church, and all the powers of hell will not conquer it" (*NLT*). The Scriptures indicated in her opening paragraph are all, without exception, directed to individuals and not groups of people, and have to do with surrendering personal ego to the control of Jesus.

If current trends continue in the Australia Eastern Territory, Catherine may well get her desire and The Salvation Army will lay down its life. In the late 1980s the territory had 13,257 soldiers. In 2016, it had 7880 soldiers – a decline of around 41 per cent. Should this trend continue, somewhere between 2040 and 2050 the soldiers roll will be, to say the least, minimal. The question is: Is an army without soldiers really an army? That we are in decline is not a contested fact. How we address and reverse it, needs some robust discussion.

The letter from Ron Inglis in the same

issue, "What happened to our traditional branding", resonated deeply within me and I find myself in agreement with his views. What is more disturbing is that I find his views to be the tip of the iceberg among older Salvationists who are deeply disturbed over what seems to be the current direction of The Salvation Army.

I am not speaking here of decline in bands, songsters, uniform wearing, local officership, sections etc., or the rapidly vanishing holiness and salvation meetings mentioned by Neil Young in his letter in the June issue. These are but symptoms of a deeper malaise.
– Major David Woodbury



INTERNATIONAL STORIES INSPIRE SUPPORT

I do very much like the format of *Others* and the reports which you have published from overseas territories. I hope these will be a regular feature.

I was very moved by the article in a recent issue of the help and support being provided for internally displaced people as a result of the civil war in Ukraine ("The Forgotten War", April issue). Through the email link with the Eastern Europe Territory, which was given, I was able to make contact with the Divisional Commander of the Ukraine Division and make a donation to support that work.

May I suggest that, where possible, contact details of the appropriate territory be included in future articles of this kind. This would enable readers who might wish to make contact to easily do so. – Name withheld



FIRMLY STANDING ON OUR FIRST DOCTRINE

I read the article "Facing up to issues head-on" in the June issue of *Others*, and acknowledge that today we are facing complex moral and social issues and the lines often seem blurred as to what is black and what is white.

However, as I read the Bible I see it clearly distinguishes between black and white. For example, Jesus said: "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction ... small is the gate and narrow the road that leads to life" (Matthew 7:13-14). He also said that he is the only way to the Father (John 14:6). Peter said: "Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved" (Acts 4:12). John makes it clear in Revelation (21:8) those who will not enter God's kingdom. The Bible does make it clear what is right and what is wrong.

Could the reason that things often seem blurred is as W.E. Sangster said: "There is more of the world in the Church than the Church in the world." It seems to me that we are like frogs being placed in cold water and the world is gradually heating up the water so we don't realise we are being manipulated and changed.

I believe we should firmly stand on our first doctrine: "We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and that they only constitute the Divine rule of Christian faith and practice."

I know in whom I have believed and pray that each Salvationist is just as sure.
– Major Judith Palmer

others

Your opinion counts.
We want to hear from you!

If you've read something in Viewpoint or elsewhere in this issue of *Others* that you would like to comment on, then please get in touch. Email your letter of no more than 250 words to: others@aus.salvationarmy.org

Ignite the vision.

WORDS | BEN WARD

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

WHAT IS OUR VISION?

Our Vision tells us where we are heading. On the Australia One website we’ve recently published “Australia One - a Year in Review”, which looks at the steps we’ve taken along the Australia One journey so far. Now, as we embark on the next 12 months of this journey, we look to our Vision to help us as Salvos answer the questions of where we’re heading, what we’re aspiring to be and do, and what our impact looks like. This Vision is our future as a unified Australia Territory.

Over the coming months, we’ll be using this column in *Others* to explore our Vision in depth as we, as Salvos, ignite the Vision and bring it to reality.

WHEREVER THERE IS HARDSHIP OR INJUSTICE

This first line of the Vision statement, “Wherever there is hardship or injustice”, calls us to immediate action; to go and seek out the places where hardship or injustice exist. When thinking about hardship or injustice our minds often turn immediately to the obvious “popular” injustices such as human trafficking, child soldiers and fair trade, or we look to our own social services with programs for the disadvantaged, the homeless, those struggling with addictions, living with a disability, or those that have been impacted by a natural disaster.

However, this line of the Vision Statement calls us to look much deeper than these obvious areas, and closer to our own home. It asks us to take a walk around our neighbourhood, to walk alongside those

in our own community, and ask the question, “What is it that you are living with?”

Jesus tells us the story of the Good Samaritan who, while others walked by, stopped to help a man who was in need. The Good Samaritan identified with the man and saw him as his neighbour. So, who are our neighbours? Those in our social justice departments tell us that our neighbour is “anyone within tangible reach of our compassion”. We don’t need to go far to find our neighbours.

While we seek out hardship or injustice, we need to keep in mind that it is in fact justice that we are fighting for. Social justice is the Kingdom of God on Earth. Wherever you see the Kingdom of God manifest, you see justice. This could mean advocating to change government policy, or to fight against issues such as those listed above, but it can also be something as simple as offering kindness and friendship to your neighbour, and sharing the love of Jesus with them.

We are each an expert in our own community. Our National Vision Statement calls us to look to the very communities we are in, and seek out and address hardship and injustice. In next month’s issue of *Others* we’ll explore what it means for us as Salvos to live, love and fight.■

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

The Lord’s Prayer for The Salvation Army.

In lieu of the prayer points that usually feature as part of the Australia One update, National Prayer Coordinator, Lieutenant-Colonel Debra Stevens, has provided a prayer written by Major Alwyn Robinson, the Director of Spiritual Formation at the School for Officer Training in Sydney.

*Our Father, hallowed be your name.
Your Kingdom come.
Your will be done on earth as it is in Heaven.*

Lord, hear our prayer and answer us.
Restore your Kingdom in our community. By your grace forgive all our sins. By your power make all things new. By your Son’s name claim The Salvation Army for your glory.

Lord, consider our faith and respond to us.
Give us eyes to see your Kingdom. Help us see where you are at work in every person, for you love all people and your Kingdom is for the whosoever. And help us see you at work in ourselves, for you saved us for your Kingdom’s sake.

Lord, see our desire and guide us.
Give us ears to hear your voice. Teach us to recognise your voice from all others. Give us discernment to know your will.

Lord, hear our cry and speak to us.
We want to obey you. For we know it is not enough to learn your will if we don’t surrender to you in obedience. So help us to have hearts of conviction that result in hands of action.

Lord, heed our petition and empower us.
Give us what we need to be people of your Kingdom. By your Spirit help us build faith, for in you all things are possible.

Lord, examine our plea and attend to us.
Lead our community not into temptation of pride, lust, envy or greed, but deliver us from evil, protecting us from the enemy. And help us exalt righteousness in our community.

Lord, hear our prayer and answer us.
For thine is the Kingdom, the power and the glory, forever and ever.
Amen and Amen!

- Major Alwyn Robinson





✦ **Captains David and Kylie Collinson** (centre) lead an enthusiastic and committed congregation at Ingle Farm Corps in Adelaide. All photos: Duan Kereru

Roll up for the magical missional tour.

Everyone on board the Ingle Farm express

WORDS | BILL SIMPSON

The word unique is often over-used, demeaning and devaluing its impact and importance. Dictionary definitions, generally, describe unique as “a one off ... one of a kind ... unlike anything else ... the only one”. Having said that, we’re going out on a limb here to suggest that Ingle Farm Corps, in Adelaide’s north-eastern suburbs, is unique in The Salvation Army – certainly in Adelaide – and probably Australia. Maybe, some say, in the entire Salvation Army world. ▶



01

The first startling statistic in support of Ingle Farm's uniqueness is that it has 90 full-time and part-time employees, supported by three weekly worshipping congregations totalling about 350 people. A second startling statistic is that Ingle Farm has an annual mission budget exceeding \$8 million. Thirdly, Ingle Farm operates 56 houses and five shelters, accommodating up to 200 young people who are homeless or at risk.

It has three profitable thrift shops, 255 registered volunteers and up to 400 children and young people passing through its buildings each week. But one of the most inspiring things that happens at Ingle Farm is the encouragement and enthusiasm of the older people for its endeavours.

Much of what happens at Ingle Farm is youth-centred. Yet, Ingle Farm is, to a significant degree, traditional in The Salvation Army sense. It has a substantial brass band and songsters, who provide most of the music in a conservative-style Sunday morning meeting. There are "lots of uniforms and older people" in that service.

There's a Friday night service called Rev, where there are "no uniforms and exclusively younger people", mostly from the youth shelters and local schools. There's also a Sunday night service for young people. The older people are 100 per cent behind the youth services.

Captains David and Kylie Collinson lead the Ingle Farm Corps.

They believe the more traditional people are supportive because many of them "built" the corps and agreed to its direction since inception just over 35 years ago. "They own this concept. It's theirs," Captain David says.

As well, Assistant Corps Officer, Envoy Nathan Casey, has been involved in youth work at Ingle Farm for 15 years. He is respected. Although responsible for Rev and development of other youth services, he plays in the brass band every Sunday morning. Nathan was invited into the Melbourne Staff Band as a teenager, but withdrew a year later because of his commitment to youth ministry. Ingle Farm is a corps that entwines spiritual and social, young and old, in a significant way. "Actually, we try to avoid saying corps and social here," Captain David says. "We just say The Salvation Army Ingle Farm."

CORPS IN FULL FLIGHT

Captain David is fond of a quote from Salvation Army founder William Booth on the subject. General Booth likened The Salvation Army to a bird with two wings. With one wing, General Booth said, The Salvation Army preached the Gospel of Jesus Christ. With the other wing, it met human need in Jesus' name without discrimination. Unless both wings were in operation at the same time, General Booth declared, The Salvation Army "bird" would not fly. "We are like that bird at Ingle Farm, I believe," Captain David says.

In a 2015 publication on the history of Ingle Farm, the then South Australian Divisional Commander, Lieutenant-Colonel

Ron Clinch, said: "Ingle Farm works because they have blurred lines and no clear divide between corps and social. That can be hard to fit into The Salvation Army system, but we're happy for it to be that way." Ingle Farm, he said, is held up as an icon of good integration. Also in 2015, Ingle Farm's work with young people at risk was commended by the South Australia Royal Commission into Child Protection Systems as a "preferred option". Consequently, the South Australian and Australian governments have been generous in their funding support of Ingle Farm projects.

In fact, two of Ingle Farm's youth-at-risk programs are run in the South Australian regional cities of Whyalla and Port Pirie because government asked Ingle Farm to establish and operate them, even though they are hundreds of kilometres away. Crossing Salvation Army corps boundaries was a big issue for the Army, at the time, according to Captain David. But the government's "insistence" and the "understanding attitude" of divisional officers ensured it happened – and continues to happen.

"The Ingle Farm building is a sprawling complex, with main worship centre, smaller worship and meeting rooms, playgroup rooms, café, an impressive avenue of staff and counselling offices and a large pantry and store room for emergency relief food supplies."

Ingle Farm is built on change. Maybe that's why change is not a challenge, even after 35 or so years of service to the local community. It was formed out of the old Prospect Corps, which was a few kilometres closer to Adelaide city than Ingle Farm. Immigration and an ageing population presented Prospect with concerns about its future growth.

Young couples were moving in the direction of Ingle Farm, at the foothills of the Mt Lofty Ranges. Prospect leadership took the plunge and followed the population trend, opening the new Ingle Farm operation in 1979. Coincidentally, a Salvationist family from Norwood – the Rows – had some years earlier sold land to the South Australian Government to establish the suburb of Ingle Farm. It's unlikely the Rowe family, at the time, would have imagined the size of the future Salvation Army presence on their former property.

HUGE OPERATION

The Ingle Farm building is a sprawling complex, with main worship centre, smaller worship and meeting rooms, playgroup rooms, café, an impressive avenue of staff and counselling offices and a large pantry and store room for emergency relief food supplies. About one kilometre away is another set of large

warehouse buildings housing a thrift shop, men's work shed and emergency services vehicles. In addition to the Whyalla and Port Pirie youth shelters, there are three more in the Ingle Farm area, as well as 56 houses for homeless youth. The shelters and houses account for 70 of the 90 people employed by Ingle Farm. Four of the shelters are called Muggy's, in honour of David Muggford, a pioneer of Ingle Farm's youth accommodation before he was killed in a road crash.

Each Muggy's houses about 20 young people under government guardianship – taken from their parents due to abuse issues. The 56 houses are used to accommodate homeless young people referred to Ingle Farm from various government and community agencies. Most of the tenants stay several weeks while they are assisted to find longer-term accommodation and cope with more immediate concerns.

Ingle Farm has a substantial emergency relief program (Doorways) providing material help to a needy community, financial counselling service, playgroups involving 100 families, and an impressive Just Brass initiative involving weekly music classes by corps people at three local schools. Three Ingle Farm members are employed as school chaplains.

The corps has a modern (donated) 30-seater coach it uses for, among other things, transporting the 55 Just Brass students from their schools to the Ingle Farm building for rehearsals each week. Ingle Farm also has two smaller mini-buses at its disposal.

Among all of this youth activity, there is a thriving Home League of 45 members. "This community loves our Home ▶



02

01. Members of the Ingle Farm congregation in front of a sign in the church complex which sums up the corps' focus.

02. Captains David and Kylie Collinson head up a team of 90 full-time and part-time employees at Ingle Farm Corps.



^ Fatemeh is thriving in her busy role as volunteer manager of Café Salvo at the Ingle Farm Corps.

SALVOS HELP FATEMAH SETTLE INTO NEW LIFE

Seven years ago, Fatemeh was one of those “illegal immigrants” that Australia did not want in this country.

With her husband, Mehdi, and their three children, she left Iran in 2010 hoping for a better life. The family made their way to Indonesia, where they boarded a refugee boat that promised to be their passage to a new start. Their boat was intercepted off Christmas Island and they were taken to a refugee detention camp.

Fatemeh and Mehdi both developed medical problems on Christmas Island and were sent to Darwin for treatment. From Darwin, they were sent to Adelaide, then Perth, then back to Adelaide, where they were able to find their own accommodation and eventual permanent residency.

Their eldest daughter came in contact with The Salvation Army when a Just Brass group from Ingle Farm Corps visited her school to offer music lessons. As a result of the lessons, Fatemeh wanted to do something for The Salvation Army. She became a volunteer at one of the corps’ thrift shops just over two years ago. Now, she is volunteer manager of Café Salvo, a café established at the corps’ complex.

Fatemeh, Mehdi and their three children are now regular attenders at the corps’ Sunday services. Their eldest daughter is still receiving music lessons from the Just Brass group at school.

League,” Captain David says. There’s also an active Companionship Club of almost 100 members.

Captain David is, in his own words, a networking person. “When I wake every morning, I’m not thinking about how many emails I have in my inbox,” he says. “I’m not thinking of how many emails I have to send today. What I am thinking about is who can I talk to today.”

As we drive between the corps buildings and thrift shop complex, he points to a lounge factory and says: “That guy gives us lounges.” Along the road, he keeps pointing: “That guy over there gives us ... that guy there gives us ... he gives us ... that guy gives us ... I need to see that guy because he wants to give us ...”

BEACON OF LIGHT

While her husband is out and about networking, Captain Kylie prefers to “journey with individuals”. She is more a “back-office person”. “Our gifts are different,” she says. “But we complement each other. David is a visionary person, a dreamer. He sees the big picture. I’m more an admin person, making sure the big plans become reality.”

Back at the corps building, Captain David escorts me through the avenue of offices, entering each one and introducing me to the occupant. “Tell Bill your story,” he invites everyone.

In addition to the Collinsons, there’s assistant officer Envoy Casey, two ministry assistants, a director of finance and administration, business manager, director of youth services, director of family and community services, and their support staff. I even met a quality control officer who was in the office to ensure the corps was keeping up with government regulations.

In the worship centre, Captain David points to a sign on the wall. “See that sign,” he says. “It says Hope for All. That is what we provide at Ingle Farm – hope for all. We’re like a lighthouse; you know, like in Booth’s *Darkest England and the Way Out*. We’re a beacon of light and hope for the Ingle Farm community. People come here because they see what we do through our mission. They are attracted to Jesus because they see that our people really do care for them.”

After six hours of inspiring Captain David-led explanation, inspection, introduction and enlightenment, I am exhausted. He is, indeed, a networker. I’ve been introduced to dozens of people today. But he has more networking to do. “I need to get started on my sermon for Sunday,” he says. ■

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 Bill Simpson is a contributing writer for *Others* magazine



^ Ingrid works two days a week as the food storeroom manager. She has found love and acceptance at Ingle Farm.

TAKING A RISK GIVES INGRID A SECOND CHANCE IN LIFE

The Salvation Army Ingle Farm has been built on the back of risk-taking, endeavour and achievement. Members of the former Prospect Corps took a big risk in the late 1970s when they agreed to move to the new Ingle Farm area. They were leaving behind years of stability to take on a challenge into the unknown. Many people have worked hard – and some still are – to achieve what they dreamed would one day look like Ingle Farm today. They took risks – and still are – with people they may never have encountered in their previous location.

Ingrid Amundsen can’t believe the risk they took for her. The first time Ingrid walked into Ingle Farm’s worship centre, she was drunk. “I had a bottle of beer in one hand and I was yelling abuse,” she says. “The people here would often find me asleep on the front steps on a Sunday morning after a big night of drinking. I was an alcoholic and I was a pest. But they just accepted me. Some lovely people here took me under their wing.”

Ingrid had a difficult start to life with a number of setbacks. Her father was an alcoholic. He died when she was five. He was the first of three fathers in Ingrid’s life. Her mother remarried. Her stepfather was abusive towards Ingrid. She

complained and her mother put her out of the house and into a foster home.

Ingrid loved her foster parents. They were good to her. But she developed behavioural problems and was placed in various institutions. She left school in Year 8 and started work. She tried to reunite with her mother, who, by then, had 13 children. It didn’t work out. Her foster family was always willing to accept her back. “But I found it hard. I was scared of getting too close to people because I always ended up getting hurt,” she says.

She married at 21. The marriage lasted one week. Two years later, she remarried and had three children from a marriage which lasted 24 years before an unpleasant separation. During that marriage, she developed into a heavy drinker. Her children were taken from her. She started turning up at Ingle Farm about 10 years ago. “I came to this place because people tried to help me; they cared about me. They took risks with me.”

Ingrid started doing odd jobs around the corps building. Now, she is the food storeroom manager, working at least two days a week at the complex. “If it wasn’t for this place, I would be dead,” she says bluntly. She has reunited with her three children and has two grandchildren. “These people at Ingle Farm are my family. They accepted me as I was. They took risks for me and now I am trying to give back. I love this place.”

God's light pierces black hole of expectation.

Officers' kid overcomes depression to 'proclaim the resurrection'

WORDS | JESSICA MORRIS

Seeing Lieutenant Amanda Hart in action, filled with natural empathy and confidence, it's difficult to comprehend the journey she has taken to reach this point. The recipient of a Vice Chancellor's Scholar Award from the University of Divinity earlier this year, and in her second appointment since being commissioned as a Salvation Army officer in 2012, she has made her mark on a denomination that strives to be the hands and feet of Jesus. Yet her path to officership – and indeed the remarkable woman she is today – didn't come without its share of diversions. In fact, you might say that she is the most unlikely officer you've ever met.

An officers' kid, Amanda gave her heart to the Lord as a child, asking her mother to go to the mercy seat with her at Port Melbourne Corps. When her parents (now Majors Gary and Lorraine Hart) moved to Melbourne and entered The Salvation Army's officer training college in 1984, the course of her life was inevitably mapped out – at least through her childhood and teenage years.

Her life was rudimentary, consisting of attending school (extraordinarily, even with her parents' change of appointments she only moved schools once), going

to the corps twice on Sundays for services, and taking part in weekly activities including timbrels, junior soldiers, corps cadets, band and songsters. Once she became a senior soldier, Amanda had become the quintessence of the Army, and she was comfortable in it. "I'm not sure that my relationship with God ever grew past the childlike phase. I didn't really question stuff," she says. "It was a 'this is just what you do' kind of thing."

ROAD TO DEPRESSION

Things began to shift for Amanda in her late teens when her parents were appointed to Divisional Headquarters in Ballarat. Unable to complete Year 12 at school, and without a job, she moved with her parents, becoming a leader in various capacities at the Ballarat Corps and living what was perceived a godly lifestyle. However, some difficult situations began to cast a shadow over Amanda's life. "A black hole had been developing inside of me, and it was starting to consume me," she says. "I was living the life everyone else expected me to live, but it didn't sit right with me."

Amanda walked away from the church – and God – when she was 30. Realising her faith was more in The Salvation Army than God, she could not understand why he wouldn't "pull her out" of her struggle ▶



Lieutenant Amanda Hart is serving at Warragul Corps in Victoria, her second appointment since being commissioned as a Salvation Army officer in 2012. Her first appointment was at Victor Harbor, South Australia. Photo: Victor Harbor Times



with not-as-yet-diagnosed depression. “I replaced my old crutch, The Salvation Army, with smoking, drinking and other bad habits,” she explained to *Warcry* in 2013.

While she now recognises that depression “had been stirring for a while”, it was only after she survived a dramatic car accident, miraculously without injury, that she sought help and things began to change. “I had a friend who pretty much dragged me to a doctor and from there I ended up seeing a psychologist and ended up on anti-depressants,” she says. “Now I look back and think, ‘God obviously had more in store’, and it took me a while to realise that.”

It was the turning point in Amanda’s life, but her path back to the Army, and ultimately God, still took some time. Now back in Melbourne, she gained a part-time job working for The Salvation Army. During this time she saw first-hand the Army’s emergency response to the 2009 Black Saturday bushfires in Victoria. Wanting to lend a hand, she helped organise a kids camp in Bacchus Marsh for children who’d lost everything in the fires.

REBELLING AGAINST OFFICERSHIP

Developing a passion for social justice, Amanda joined The Salvation Army’s Social Justice Department based in Melbourne. The department was headed by then-Captain Danielle Strickland, who became a mentor to Amanda. Before long, the path back to God was evident, and after reading *Crazy Love* by Francis Chan, she succumbed to a friend’s prodding to attend a night service at Box Hill Corps. Within a few weeks, she had surrendered her life to God.

One thing was clear, though, in Amanda’s mind. She had no intention of becoming a Salvation Army officer and, if she had anything to do with it, God wouldn’t let it happen either. “I started going to Bible studies and had this growing feeling [about officership],” she recalls. “I got to the point of thinking, ‘I don’t want to be

at Commissioning [that year] because I’m going to have to respond.’”

The feeling was so strong that she jumped at the chance to oversee the Salvos’ booth at Sexpo (Health, Sexuality and Lifestyle Exhibition) that was being held on the same Sunday as Commissioning. However, her opportunity to be at Sexpo fell through and Amanda’s choice was clear – she would go to Commissioning. When the call went out for future officers at Commissioning, she finally relented. “I sat there fighting it for as long as I could, and in the end I got up and made my way down the front. You can actually see me on the Commissioning video – I wasn’t very happy walking down the front!” she laughs.

“I sat there fighting it for as long as I could, and in the end I got up and made my way down the front. You can actually see me on the Commissioning video – I wasn’t very happy walking down the front!”

If there was any doubt left in Amanda’s mind that officership was God’s calling on her life, it dissipated when she was accepted into the following year’s session of cadets and found out its title: *Proclaimers of the Resurrection*. “It was new life and being raised up in Christ. It was really clear,” she says.

Life began to change dramatically for Amanda. She came full circle when she entered training college in Melbourne. Never an academic, she took on the required Advanced Diploma of Ministry. Then Catherine Booth College merged with the School for Divinity, and given the chance to drop back to a diploma or step up to a bachelor’s degree, she realised something quite profound – she liked studying and was actually good at it. “There’s not a great deal that I’ve managed to stick at throughout my life,” she says. “I didn’t finish junior soldiers or corps cadets, I quit recruits classes the



first time round and I dropped out of Year 12 twice. So graduating, when my biggest fear going into college was study, was pretty huge.”

THRIVING IN GOD’S SERVICE

Amazingly, Amanda didn’t just graduate from the Army’s training college, but earlier this year was also named as a Vice Chancellor’s Scholar at the University of Divinity. “Above all, though, I think it really is a testament to how the power of God can change someone’s life when they open themselves up to following his will,” she says. “There is no way I could’ve achieved anything I have in my own strength. It’s only through God that any of this has been possible.” After being commissioned as a Salvation Army officer, Amanda was appointed to Victor Harbor Corps in South Australia for four years. She was also the Social Justice Secretary for the South Australia Division. Amanda thrived.

Adamant that she did nothing spectacular at Victor Harbor – “I was just open to God using me however he saw fit while

I was there” – she focused on community engagement, highlighting the presence of the Salvos and working with locals to combat issues affecting the area. This cultivated a deep love and trust between both parties. In fact, upon her departure last year, the *Victor Harbor Times* reported that she “had become ingrained in the local community and has helped to raise the profile of The Salvation Army”. No small feat for a first appointment.

Now the Corps Officer at Warragul Corps in rural south-east Victoria, Amanda is content knowing she is living in the centre of God’s will. While unsure what the future holds, she knows that God’s guidance is enough to continually bring purpose from her pain. “I’m not in this to climb ladders or make a name for myself. I’m simply following God’s will for my life,” she says. “My hope for the future is that I will continue to be open to his leading and that he will continue to use me wherever I am.” ■

Jessica Morris is a writer for Others magazine

Lieutenant Amanda Hart with her parents, Majors Gary and Lorraine Hart, and her brother Simon following her graduation from the University of Divinity with a Bachelor of Theology.

The Hillsong effect.

Why do so many Salvationists flock to the annual Hillsong Conference in Sydney? *Others* writer Jessica Morris went along to this year's event to find out

Tens of thousands of people packed into a venue illuminated by fluorescent lights and energised by music that vibrates through your entire being – the annual Hillsong Conference has at times been called a rock concert and even a religious Coachella (see coachella.com for explanation).

The conference website describes the experience as: “Fabulous speakers, guests and artists will bring their finest, and our own Hillsong global team will give all to create a perfect environment for God’s Spirit to move. Innovation, inspiration, worship and creativity will collide to exalt His Name and advance His Kingdom. Hillsong Conference is for all ages – a conference devoted to the cause of local churches everywhere with something for pastors, leaders, youth, children and everyday people from every walk of life.”

It’s a formula that has garnered the Sydney church exponential growth that now sees its “campuses” around the world boast a combined membership that numbers in the hundreds of thousands. Yet despite the polarising opinion for and against the megachurch that is Hillsong (and we’re in no doubt that the response to *Others* running this article will be wide and varied), people around the globe have flocked to its annual conference for the past 31 years – and that includes Salvationists. This year, more than 50 Salvos from across Australia travelled to Sydney’s Qudos Bank Arena to engage in a week of ministry, worship and spiritual refreshment. The combined attendance this

year is reported to have exceeded 30,000.

So, why do Salvos attend the conference? The denominational differences between Hillsong, which is aligned with the overtly Pentecostal Australian Christian Churches (previously Assemblies of God), and The Salvation Army, with its Wesleyan tradition, are distinct. But there are those who believe that despite these differences, you only have to dig a little deeper to find similarities that knit the denominations together. They would argue that Hillsong’s expression of a spirit-filled Church is similar to The Salvation Army that William and Catherine Booth founded, and its community-care arm bears resemblance to our social initiatives.

Hillsong Senior Pastor Brian Houston was raised in The Salvation Army, and spoke of his high regard for its work from the platform at this year’s conference. And it appears it’s a mutual appreciation – Salvos from corps across Australia (some from as far as Perth in Western Australia) made the trip to Sydney for the 2017 conference. Newcastle Corps, from the Hunter region of NSW, had a delegation that was among the largest group registrations, with Houston promising the corps a bundle of free registrations for next year’s conference as a way of thanking them for their support.

Others spoke to some of this year’s Salvo delegates, including a number of officers, to find out why they come to Hillsong conference, what they believe is has to offer the Army, and also what they think Hillsong can learn from us. ▶

◊ **The Salvation Army** group (centre) who attended this year’s Hillsong Conference, which attracted 30,000 people. Photos: Jessica Morris





MAJORS LYNDON AND BELINDA SPICER

Area officers and team leaders, Liverpool, NSW

“We’ve been to Hillsong 25 times and came because it was about leadership. We wanted to expose our kids to it, which has been phenomenal. They still come, and our grandchildren are here too. They’re only little, but we see that as pivotal in sowing into their lives.

“Psalm 133 says, ‘How good and pleasant it is when God’s people live together in unity,’ so it’s also about coming together. We can become very insular or denomination-centric, so when we come here we just see ourselves as part of the Kingdom of God, and that’s something that’s really impacted us, our teaching and the way that we operate as Salvation Army officers.

“One of the things Hillsong has learnt from the Salvos is Christianity at work in the everyday of helping people. Through Hillsong CityCare, they visit prisons, have a drug and alcohol service, and have the social network that should never have been separated from the church in the first place. It’s not just about preaching the Gospel, it’s also about hands to man.

“On the flip side, one thing we’ve been able to learn from Hillsong as Salvation Army officers is the power of raising up a team and empowering people. It’s good for us to step outside the shield to see what’s happening out there, and partner with other churches as we build the kingdom together.”



CAITLIN FREEMAN

Brisbane City Temple, Qld

“This is my first time at Hillsong, and I came to listen to the speakers and gain some more knowledge on how I can stay strong in my walk with God. It’s interesting to see the different ways that people here worship compared to the Army. I know especially at my corps there’s not a lot of handraising in worship, so I think it’s good to get a modern take on the hymns and what’s written in the Bible.

“This experience has made me more comfortable with worshipping in front of people – I think I can take that back to church and do it however I want. Young and Free (youth program) has been really good and I think that praising Jesus is the same in all different denominations of Christianity. Hillsong just does it in a different way that appeals to a younger generation.”



LIEUTENANT-COLONELS NEIL AND LISA VENABLES

National Secretary for Communications; Pastoral Care Officer, Australia Southern Territory Pastoral Care Department

(Divisional leaders in Western Australia at time of conference)

“This is our second time at Hillsong Conference. We don’t really focus too much on the doctrinal differences but take from the conference that which is relevant to us. Attending the conference has enabled us to have a preaching and teaching smorgasbord! Some of what we have heard has been new and helpful, and other things have not resonated with us and that’s okay.

“One of the masterclasses we did was ‘Hillsong Under the Hood’, which we found very helpful. It’s really quite basic stuff, but things we could do a lot better than we are now, such as connecting people in well. On the whole, we enjoyed our time at the Hillsong Conference. We were intentional about what we attended and used the opportunity to ponder and reflect. It’s not something we would attend every year, but we would probably go again.”



DR WENDY BURTON

Carindale Corps, Qld

“I have been attending Hillsong Conference for 14 years. The reason I come, is each year I make the time to set aside that I seek and know the face of God. And even though sometimes in the lead-up to it I think, ‘Really, am I doing this again?’, I sit under the teaching and I get a fresh revelation, and it renews my passion. I’ve had the call of God drop on me in these sessions. It doesn’t draw me away from The Salvation Army; it just reminds me of what God has for me.”



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



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Suited up for salvation.

The origins of our Army uniform

WORDS | LAUREN MARTIN

THE SALVATION ARMY uniform is known around the world – an instantly recognisable symbol of who we are and what we stand for. But do we really know the reasons why we wear a uniform?

In an article for the *Australasian Journal of Salvation Army History*, Laura Macleod writes that “the simplicity of dress that William Booth wanted his evangelists to wear was influenced by the holiness and Quaker movements and eliminated all forms of worldliness”. So even before the inception of The Salvation Army, William Booth’s dress code for his Christian Mission was designed as a form of public Christian sacrifice and to visually separate members from their worldly neighbours.

In those days, Macleod writes, with colourful dresses with lace and a variety of hair ornaments in fashion, choosing to put on “long dark plain silk dresses and a black Quaker-type bonnet with dark violet strings” would have felt quite sacrificial indeed!

When William and Catherine Booth changed the name of the mission to The Salvation Army, they didn’t introduce uniforms straight away. It wasn’t until one of the first captains of The Salvation Army, Elijah Cadman, announced at the 1878 War Congress, “God bless the captains of The Salvation Army. I should like to wear a suit of clothes that would let everyone know I meant war to the teeth and salvation for the world”, that the Army thought seriously about a uniform.

Macleod writes that George Railton “was

opposed to the idea of a uniform as he strongly believed it could create a barrier between Salvationists and other people. However, he eventually became a strong advocate for the uniform due to his belief that ministers and members should share common dress”. Another benefit of the uniform was that it stripped away any form of class – a newly saved pauper looked exactly the same as a converted aristocrat.

For those female Salvationists who might think the uniform was designed by men, the truth is that Catherine Booth was the person who officially announced that The Salvation Army would introduce the uniform, and she was instrumental in its design, along with her daughters.

Macleod’s article notes that as the Army spread quickly, many Salvationists developed their own makeshift uniforms, however, in the 1880s and 1890s there was a concerted effort from leadership, through articles in *The War Cry*, to have official uniform worn. Macleod notes that these articles also included “opinions from editors outside the Army who praised the garb because it promoted availability and service”. These opinions, while originating from outside of the Army, have now become the main reason professed by Salvationists as to the effectiveness of The Salvation Army uniform.

However, as Macleod notes in her article, there are some, like Brigadier Susy Swift, who noted that “the uniform not only separates one from the world, but from the old self”. Is wearing the uniform a far more spiritual and less promotional



Major and Mrs George Pollard dressed in Salvation Army uniform in the 1880s.

exercise? Is it, as Paul described in Colossians, a very practical way of undergoing the daily Christian practice of “taking off” one’s old self and “clothing oneself” in Christlikeness? ■

* To read Laura Macleod’s full article *A History of The Salvation Army Uniform*, go to others.org.au/salvosuniform

Lauren Martin is a writer for *Others* magazine



words Mark Hadley

01.

AMERICAN GODS

Rating: R 18+

Distributor: Amazon Prime

Release date: Current

The modern Australian doesn't consider his or herself to be a religious person. Only one in seven go to church on a regular basis, with, according to McCrindle Research, 47 per cent of the population seeing it as "irrelevant to my life". Yet a new TV show suggests that 100 per cent of viewers will still engage in daily worship one way or another. And the gods they make for themselves will be far less kind than the one found in the Bible.

American Gods is an eight-part series based on the best-selling novel by Neil Gaiman. Shadow Moon is a man counting off the days in his prison term till he rejoins his loving wife. However, his hopes are dashed when he is released early because his Laura has been killed in a car accident. On his way to the funeral, Shadow crosses paths with a conman known simply as Mr Wednesday. The seedy grifter offers Shadow a job as his bodyguard. What Shadow doesn't realise is that Wednesday is the wrinkled remains of the Norse god, Odin.

Like many deities, he came to the United States floating on the faith of its many immigrants. However, the nation's hearts have now moved on to new spirits of the age, and Odin and a pantheon of other foreign gods have been reduced to wastrels and misfits by their lack of belief. Yet Wednesday has a plan he promises will restore the fortunes of the "Old gods" and put paid to the idols that now command the world's veneration. It is nothing short of a spiritual war for the souls

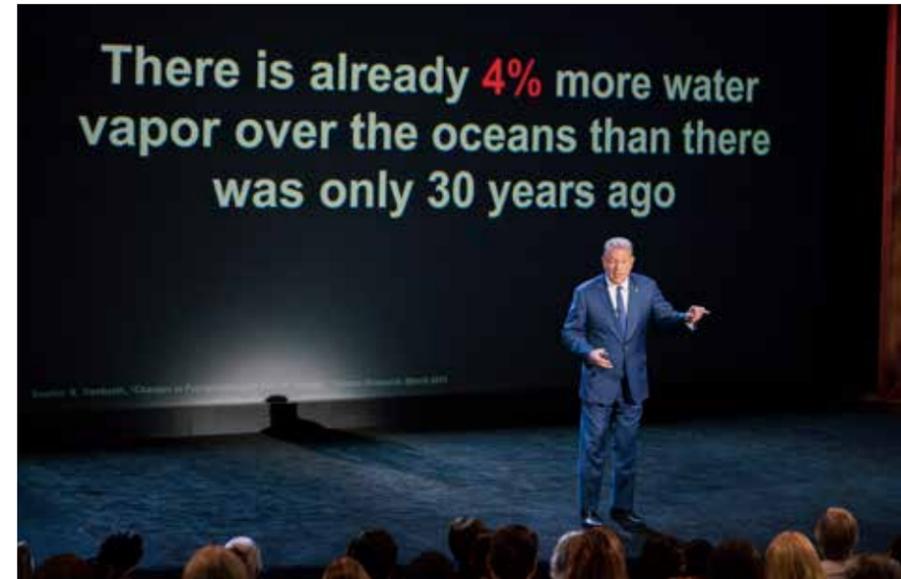
of humanity, and Shadow will play a key part before the victory is won.

American Gods has already been renewed for a second season, but Australian viewers should be warned about at least two things. The first, is that isolated parts depict high violence and sex scenes, earning it an R rating. The second, is the series revives a way of thinking about worship that is simultaneously harmful and helpful.

Shadow discovers the gods are generally aloof, looking on human beings as little more than cattle, and frequently warped by selfishness and bitterness. They are ironically creatures, not creators; worship is the cornerstone of their existence, and without it they slip towards oblivion. On that basis, the God of the Bible is a shared delusion that is only waiting for insight and independence to wash him away. Jesus is more persistent, but he has been fractured into a dozen forms to fit the culture in which he finds himself.

Yet *American Gods* does underline just how unlikely it is that human beings will stop worshipping any time soon. Many deities may now be forgotten, but new idols are rising to take their place. Among them are Mr World (the god of globalisation), Technical Boy (the god of technology), and Media, the siren singing from a dozen screens. It's no wonder God chose to begin his 10 commandments with a command to worship only him. It's not hubris, it's a solemn warning against our self-destruction.

The important truth revealed by *American Gods* is that none of these idols can, or even desire to help us. But to conclude that there is no good god because the deities it offers are all bad, would be flawed logic. As Christians, we need to begin by reminding our friends that belief is not the basis for reality, but reality's outcome. The pages of history are a more solid foundation, where Christianity's verifiability lifts it above every man-made faith. There, they can discover the Jesus on whom our belief is built. There, they can also discover the character who gives us our definition of good and our desire to worship.



02.

AN INCONVENIENT SEQUEL:
TRUTH TO POWER

Rating: PG – mild themes

Distributor: Paramount

Release date: 10 August

The documentary *An Inconvenient Truth* is probably one of the few that has entered the memory of modern, mainstream moviegoers. Its power-point-and-news-footage presentation lacked the human tragedy of *Bowling for Columbine* or the outraged comedy of *Supersize Me*. Yet its factual horror succeeded in galvanising international support in the battle against global warming that extended from playgrounds to political offices. Al Gore was no longer a failed presidential candidate but a successful environmental warrior. *An Inconvenient Sequel: Truth to Power* continues the good work, but its tone has shifted subtly. The faithful will see more of everything they liked in the first, but the cautious will detect a zeal that sounds less like a cause and more like a new religion. *An Inconvenient Sequel* fills in the last 11 years of Al

Gore's fight against global warming. The topic is clearly Gore's efforts to train up "an army of communicators" to harden our resolve in the battle ahead. But Gore shares as much about his emotional struggles as he does our environmental ones. In fact, viewers could be forgiven for thinking they were watching a biopic. The documentary is also very American in its focus, addressing "this great nation" in a way that will make international audiences feel as though they're looking in on a discussion of their own problems. Yet for all this, its call to arms is as clear as ever.

An Inconvenient Sequel is more marketing exercise than documentary. Gore lists off disaster after disaster: unprecedented floods in Miami; two 500-year floods in Houston, followed by a 1000-year flood in the same year; an 800-year drought in the Mediterranean. The debate is not couched in environmental terms, though, but in ethical ones.

Let me put my cards on the table. A combination of a career in journalism, shaped by my Christianity, has led me to become a climate change sceptic. I don't doubt the science involved. I sincerely believe that human beings are at the very least contributing to a global disaster that will negatively impact the lives of

generations to come. It is the role we assign ourselves in this crisis that has me concerned. *An Inconvenient Sequel* borrows heavily from the Bible to pitch this necessary debate in religious terms. Surveying the tragedies of the last decade, Gore tells us, "Every night on the news is like a nature hike through the book of Revelations." And when he comes to our personal responsibility, he repurposes the book of Deuteronomy: "God said, 'I lay before you a choice between life and death. Therefore, choose life.'" Of course, the original verse called God's people to embrace him as their only source of life, but in Gore's hands it becomes a call to work out our own salvation.

This is what worries me the most about the environmental movement. Take away our responsibility to God to shepherd creation, and our reliance on him to do so, and we are left with a new religion that centres on serving ourselves. It is noble, certainly – we are preserving the earth for generations to come – but we are doing so because we think it is right. It becomes a moral debate in which we define right and wrong, separate of God. That is the very definition of sin.

Al Gore's *An Inconvenient Sequel* encourages us to place our faith in our ability to not only effect change but secure our future: "It is in the tradition of every moral movement to shape the future of humanity."

That is what Al Gore is offering: a new hope, resting on the foundation of an environmental morality. Now, I believe there is a great ecological challenge facing humanity, but I think it is masking an even greater spiritual one. There has to be a way of responding to the crisis *An Inconvenient Truth* identified, without worshipping the golden calf *An Inconvenient Sequel* sets up.

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



Photos: Clara Little Photography

*Salvation Army officer Captain Claire-Louise Watson outlines the journey she took to write her book **Fingerprints of Grace**, an honest account of wrestling with God, in doubt, anger and fear, following the death of her young daughter, Hannah*

I remember the moment when I held my first published book in my hands. It was a story about a girl and a wolf (or “woof” as I pronounced it back then). My words had been typed by the teacher’s aide and I had added drawings to the text. I wrote my name on the cardboard cover and proudly showed my parents. From that moment, I dreamed of becoming an author and illustrator.

After high school, however, I pursued the more sensible option of physiotherapy. After just four years of work, however, God called me to be an officer. I abandoned my career and once again became immersed in words, or more particularly, God’s Word. I began to write stories again, but they were always incorporated into sermons or articles. My dream of becoming an author resurfaced during an extended period of

compassionate leave following the death of our daughter, Hannah. After years of combining work and childcare, I suddenly had a month to rest and reflect. A significant portion of that time was spent on the hard work of grieving, but there was also time to rediscover who I was, aside from any roles or responsibilities.

During Hannah’s time in hospital, I had kept a journal. As I typed and edited the notes, I noticed the numerous moments in which God had revealed his grace. As I delved deeper into the past and recorded experiences from my youth, I discovered further moments of grace.

I did not begin with the idea of writing a book. Writing was, at that time, a way of processing the tangled thoughts and feelings I had experienced during the previous year. Other people who



^
The image of Hannah (left) which adorns the front cover of the book *Fingerprints of Grace*. (Above): Captain Watson with Hannah and her two boys.

are grieving find solace and meaning in other activities, such as music, painting or woodwork. As I neared the end of my leave, I realised I had built the scaffolding of a novel. Overarching and universal themes had begun to emerge, such as freedom, suffering and surrender. Recurring images echoed through the story.

I enrolled in a Graduate Diploma of Creative Writing at Tabor College, to equip me with the necessary skills to polish my manuscript. After completing two subjects, I did some substantial editing of the manuscript. There were months when the manuscript consumed my spare time, and other months when I couldn’t bear to look at it. When I reached the limit of my ability, I took the printed manuscript to a Tabor writing seminar, praying that someone would show an interest in it. A wonderful author and lecturer, Dr Rosanne Hawke, picked it up at lunchtime, then asked if she could take it home. After following her valuable suggestions, I submitted it to Salvo Publishing for publication.

My motivation to write the book was multifaceted. Hannah was unable to

tell her own story so I was motivated to write on her behalf. Since the book has been published, however, many people have shared with me their own story of loss. The death of a child is perhaps more common than we realise. One of my hopes for this book is that it will assist the journey of healing for others. One of my readers, who lost a daughter to suicide, said that she cried for days after reading the book. Her tears were for her own journey and her emotional reaction, she said, had been a positive experience.

I also felt compelled to write how God had revealed his presence, his power and his love, throughout my journey. In the darkest moments, God was with me, and at times he revealed himself in surprising ways. The book is an honest account of wrestling with God, in doubt, anger and fear. I hope that the book encourages others to keep seeking God during seasons of sorrow, uncertainty and pain.

Finally, I was compelled to write the book so that God would be glorified. As the blurb mentions, I love to write stories where God is the hero. When writing fiction, I weave faith into the story in a more subtle way, but God is a central character in my memoir. God wins the victory in the end, even though the beautiful heroine of the story dies. God not only carries her to glory, he leaves a trail of beauty in his wake.

When I was appointed to Busselton Corps with my husband Tim, I prayed that God would be glorified. My prayer was answered, in a way that I would not have chosen but have now accepted. The poem (right), though not included in the book, expresses my thoughts on the mystery of God’s glory.

God has given us all the capacity to create, so that we may reveal his glory to the world. It matters little whether your gift is in photography, gardening, music, sculpture, computer programming or something else. Whatever our gift, we can use it to bring honour and glory to his name. In addition, our background

and life experiences have combined to give each of us a unique story. Writing a book is just one way to tell a story. Stories can be shared through visual arts, music and most of all, conversation. Jesus understood the power of story. If we listen to his voice, we will find ways of sharing his story through our own.

GOD’S GLORY

*I dared to pray for glory:
revival wave, a thousand saved!
God told another story:
a wayward few filled extra pew
and sang anew for glory.*

*I dared to pray for glory:
torrential shower of healing power.
God told another story:
in suffering face revealed His grace,
as crying she clung to glory.*

*I dared to pray for glory:
envisaged strong defeating wrong.
God told another story:
The weeds still meet among the wheat.
He stays his hand till glory.*

*I dared to pray for glory:
impassioned word, the masses stirred.
God told another story:
a child broke bread and all were fed.
He silenced us with glory.*

*I dared to pray for glory:
enlisting might to win the fight,
God told another story:
in broken ground the fruit was scrounged,
to give him all the glory.*

*I ceased to pray for glory.
For no words came, I bowed in shame,
caught whispers of a story.
The Father smiled at chastened child,
'Begin to pray for glory.'*

Fingerprints of Grace is available from Salvationist Supplies in Sydney (1800 634 209) or Salvation Army Supplies in Melbourne (1800 100 018) and online from the Koorong website, koorong.com.au. Blog: fingerprintsofgracesite.wordpress.com

PARTNERING WITH GOD: BEING A MISSIONAL SALVATIONIST

Lyn Edge and Gregory Morgan

Review: Casey O'Brien Machado



In *Partnering With God: Being a Missional Salvationist*, Salvation Army officers, Major Lyn Edge and Major Gregory Morgan, take us on a journey through mission, encouraging us to examine ourselves, our denomination, the wider Church and our world.

By combining theological prowess and real-life examples, they help us to keep our eyes open for where God is at work in the world. *Partnering With God* prompts us to ask ourselves the difficult questions, spurring us on to be more missional Salvationists and, therefore, a better Salvation Army.

Commissioner Floyd Tidd, National Commander of The Salvation Army in Australia, describes *Partnering With God* as “a must-read for everyone considering Salvation Army soldiership, and every soldier (including officers) reviewing their covenant ... A great resource for personal or small group study centred upon Salvation Army soldiership as a mission-focused life”.

It’s a sentiment I’m in agreement with. This book is a must for all Salvationists!

Partnering With God: Being a Missional Salvationist is available from Salvationist Supplies in Sydney (1800 634 209) or Salvation Army Supplies in Melbourne (1800 100 018).

Respected Indigenous elder to lead cultural road trip

SALVATIONISTS AND FRIENDS across Australia are being encouraged to cross the boundaries of race and culture by experiencing a road trip of some of Australia's significant Aboriginal sites and stories.

The Crossing Boundaries Bus Adventure, organised by The Salvation Army's National Aboriginal and Torres Strait Islander Reference Group, will take place on 6-9 October and travel through country Victoria and NSW.

The 1250km road trip will be led by Aboriginal elder and group chair Uncle Vince Ross, with assistance from Aunty Enid Ross.

The tour leaders will give 40 participants an insight into Indigenous history and its culture, and Aboriginal connections to The Salvation Army, with stops at Shepparton, Deniliquin, Balranald, Mildura, Swan Hill and Kerang. There will also be input from local Aboriginal land councils and various other Aboriginal elders.

"On this journey we will experience firsthand the culture and spirituality of Aboriginal people. In engaging with this, we can find enrichment for our own life journey," tour facilitator Major Marion Weymouth said.



Uncle Vince Ross will lead the bus adventure in October. Photo: Shairon Paterson

"Each stop has some connection with local history and contacts. Also, debrief and reflection time will allow us to embed some of our thoughts and impressions.

"Salvationists can learn from both the positives and the negatives in this history, and look at ourselves and our responsibility to our First Peoples. Personal sorrow, accompanied by changes in our understanding,

can motivate us to move forward and make a difference in our actions for the future."

A long-time Salvationist, Uncle Vince has been key in Reconciliation Action Plans for both Australian Salvation Army territories.

Register for the Crossing Boundaries Bus Adventure by contacting Marion Weymouth: marion.weymouth@aus.salvationarmy.org).

— **Jessica Morris**

Westpac book honours enduring partnership with the Salvos

THE 137-YEAR PARTNERSHIP between Westpac and The Salvation Army in Australia has been honoured in a recent book presentation at Australian Eastern Territory headquarters in Sydney.

Celebrating the 200-year history of the bank, a bound copy of *History of Westpac in Australia* was presented to The Salvation Army's National Commander, Commissioner Floyd Tidd, symbolising the continuous partnership between the two organisations since 1880.

"Westpac and The Salvation Army have similar values and that is very important to us," said Andrew McDonald, General Manager, Corporate and Institutional Banking,



Westpac's partnership with The Salvation Army goes back to when it was called the Bank of NSW.

"We take very seriously the longevity of our relationship because it's not just about us as a bank. It's about us helping people

and communities to prosper and grow. We would not exist without those who were with us when we started out, like the Salvos."

Commissioner Tidd said it was Westpac's focus on communities that made it a valued corporate partner.

"It means there is a mutuality in the way we build together. We grew up together and we continue to walk alongside others. The Salvation Army is, in real terms, a small organisation, but our impact is increased because of partners like Westpac and their people who support us."

The book will be on permanent display at territorial headquarters in Sydney.

— **Anne Halliday**

National summit designed to inspire Army songwriters

FIFTEEN SALVATION ARMY lyricists from across Australia gathered last month for the first Salvos National Songwriters Summit, held at The Collaroy Centre in Sydney.

Seeking a way to establish a genuine and sustainable future for the Army's contemporary songwriters in Australia, Territorial Worship Arts coordinator Chris Brindley said the inaugural event created exciting possibilities for the future of music making in the Army.

"There has been more than a few songwriters in the Army in Australia, but it has only been for seasons," Chris explained.

"In both territories, songwriters feel that there is no avenue for them to share their work in the Army and the very real consequence has been that many have either stopped writing, or moved to other churches.

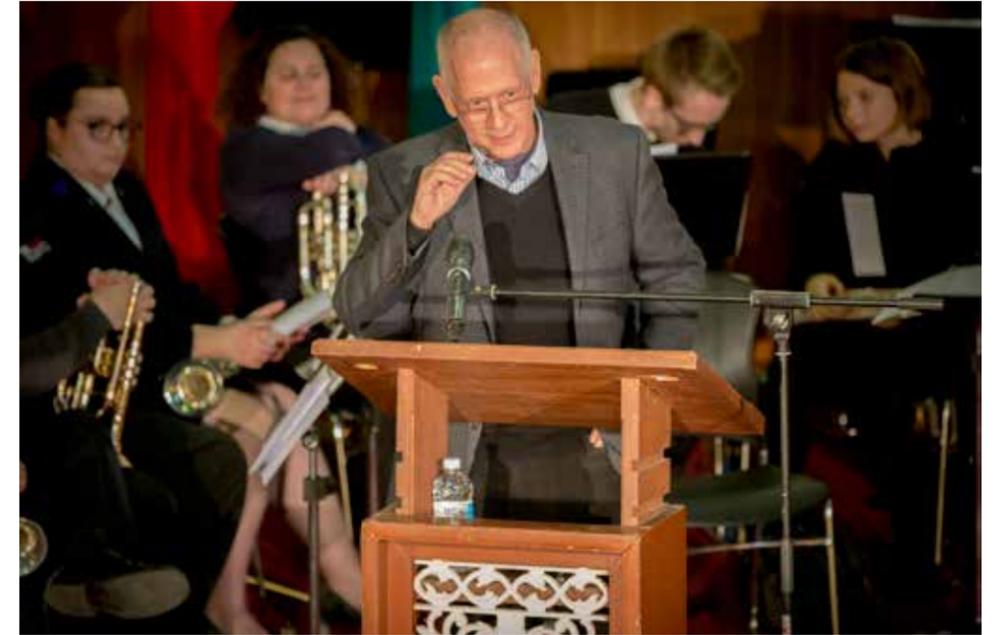
"In Australia Eastern, our statistics show that there are around 1000 people who play brass instruments, and also 1000 people who play in contemporary teams.

"However, there is no music series devoted to contemporary music. What is really encouraging is that there is interest in looking at ways forward."

He said the Songwriters Summit was an important step towards creating gatherings that gave songwriters and composers their own unique events, providing each with a focused opportunity to share their work, to inspire and learn from each other.

The summit included sessions from guest speakers Kris Singh (from New Zealand, Fiji and Tonga Territory) and David Ware (from Hillsong church).

— **Anne Halliday**



John Cleary leads an interactive forum at the Founders' Day gathering. Photo: Bruce Redman

Founders' Day forum underlines progress being made by Australia One project

FORMER ABC JOURNALIST and Salvationist John Cleary believes that The Salvation Army's two Australian territories, mid-merger, "are getting closer to a uniform understanding of holistic mission".

Cleary made the comment after leading an interactive forum on "foundations for the future", at a Founders' Day gathering in Melbourne last month.

Extended celebrations and encouragement marked the 152nd anniversary of Founders' Day, on 2 July, at Melbourne's Project 614 in Bourke St. The event, which included a reflection on Founders' Day and concert by the Salvo Big Band, attracted more than 200 people throughout the day.

The lively interactive discussion, which featured national leaders Commissioners Floyd and Tracey Tidd, was a highlight of the afternoon, attended by more than 80 people, comprising officers, soldiers, employees, donors, volunteers and clients of The Salvation Army.

National Commander, Commissioner Floyd Tidd, said there were many moments of grace and inspiration throughout the afternoon, commenting that it was profoundly moving for him "to hear soldiers, volunteers, employees, and clients all singing Nathan Rowe's song *I'll Fight*".

Speaking about the conversation generated by the forum, Commissioner Tidd added, "The heartfelt passion and engagement were notable and I loved that people from the streets, the people whom we serve, were asking us good, hard questions – for example, how will Australia One impact the lives of homeless Australians?"

"There was a good balance of questions wrestling with the foundations for the future and the pressing concerns of the present – it was a 'keep you on your toes' conversation; a poignant moment, and a reminder that we all serve together; we realised we were standing alongside each other."

— **Barry Gittins**

Marathon gives PNG runners hope and future

EIGHT YOUNG PEOPLE from The Salvation Army's Papua New Guinea Territory celebrated with delight and relief as they crossed the finish line of the 42.2km Gold Coast Airport Marathon on Sunday 2 July.

The runners – Serah Abraham, George Jack, Moheove Kaiae, Brian Kepi, Emma Raymond, Bramwell Rivona, Walter Tom, and Pai Vali – competed in the marathon with the “Salvos Striders” team as part of The Salvation Army's Hope and a Future program.

Experienced marathon runner Bill Hunter, leader of the Army's God's Sports Arena in Brisbane, led the runners' mentors – Sharon Callister, Sarah-Jane Alley, Adrian Kistan, Captain Nesan Kistan, and Lieutenant Brad McIver from Australia – and John Eric and Isaach Yasaking from PNG.

“I am the first married woman to participate in this program and it was a struggle for me at the beginning,” shared Serah, who also has two young children. “I kept reminding myself of our key scripture from Philippians 4:13 that, “I can do all things through him who gives me strength”.

“I learned that, in a race as in life, you



The runners from Papua New Guinea who took part in the Gold Coast Airport Marathon. Photo: Jacques Va Photography

have to go through the tough times to get to the finish line. I've also learned about leadership, have more energy in life because I am now fit, and feel that I am now ready to return to study. This program really does give us hope and a future.”

Several Salvation Army leaders, representatives from Aged Care Plus and Salvationists from different areas, also took part in the weekend events.

As part of the program, the young people spent a week participating at Queensland EQUIP, The Salvation Army's camp for youth and young adults that focuses on

preparing participants for frontline mission in their communities. John and Isaach served at the Ipswich Corps, west of Brisbane, in Indigenous Ministries.

Sharon Callister, Chief Executive Officer of Aged Care Plus, said that the program is going from strength to strength, with the fruits of four years of the program now so evident. “The lives of the graduates are enriched, they are taking up leadership positions in their corps and communities and it's such a blessing and a privilege to be a part of this,” she said.

– Simone Worthing

Fellows scholarship opens research opportunity for chaplain

MAJOR CHRIS COHEN, one of 17 recipients of a scholarship from the Australia Eastern Territory Fellows program, says she is excited about the research she will be able to complete.

The Aged Care Plus Fellows program awards scholarships of up to \$5000 to employees, officers and volunteers towards their professional and personal development.

Major Cohen (pictured) serves as the Chaplain at Southport Courts on the Gold

Coast and in Brisbane Women's and Numinbah Correctional Centres.

The focus of Major Cohen's scholarship will be “Telling our stories in ways that make us stronger: Narrative therapy and community work through an Aboriginal and Torres Strait Islander lens”.

Major Cohen will travel to Cairns this



month and spend a week with Indigenous aunts as part of a “story circle”.

In response, Major Cohen will complete a research project from her findings, and prepare affirmative training programs for Salvation Army chaplains, Doorways workers, and others who work in the social services space. “My dream is to create opportunities to train chaplains and Salvation Army personnel to replicate the Indigenous model,” she said.

Sargents van offers coffee and pies for the Kingdom

A COFFEE AND PIE van, generously donated by Sargents Pies, will be used not to feed the needy, but to train them to help others in Sydney.

There's not many things more satisfying than a hot coffee and a warm pie on a winter's day, so perhaps that explains Salvation Army Major Bryce Davies' wide grin.

He's just taken possession of a brand-new coffee van, complete with a pie warmer and high-speed blender (for those of us who prefer frappes to lattes). But it's not the delights inside the van that's making him smile. It's the opportunities the van will open up for life transformation that has him excited.

“We're going to employ a dedicated pie-van worker,” says Major Davies. “And we'll use the van to give people associated with our various Communities of Hope the chance to volunteer, work and be trained in barista and hospitality skills, while making a difference in their own community by serving others.”

“It's about giving people that we journey with a chance to join with us in kingdom work. Because doing is much more powerful than observing.”



Major Bryce Davies gives the van the thumbs up for its mission opportunities. Photo: Lauren Martin

This win-win scenario has been modelled on the successful Brisbane Streetlevel Coffee Van, which is consistently booked for community or business engagements and offers volunteering, training and employment opportunities to people engaging with the mission. “It's a way of doing community that

isn't involved in just serving people,” Major Davies explains. “They get to volunteer and serve others.”

Communities of Hope or other Salvation Army expressions can book the van for events by contacting Purnima on 02 8644 0132.

– Lauren Martin

Rethinking the way the Army ‘does church’

EXPLORING NEW WAYS of doing church was the purpose of a recent two-day training event in Melbourne. Salvation Army corps officers and ministry leaders gathered to learn from Neil Cole, author of *Organic Church, Growing Faith where Life Happens*.

Organised by the Australia Southern Territory's Director of Emerging Faith Communities, the event also included the head of the NSW and ACT Division's Communities of Hope Coordinator and an Area Officer from the Queensland Division.

“We really want to explore whole-heartedly new expressions of how to do church in The Salvation Army. The traditional model of church on a Sunday, sitting in pews and listening to a sermon and singing songs is

in decline,” said NSW and ACT Divisional Communities of Hope Coordinator, Major Bryce Davies.

According to Neil Cole, The Salvation Army, like the majority of churches worldwide, operates on an “addition” strategy when it comes to church growth.

They use evangelism to attract people into a church model that relies on the leader to teach and shepherd the flock. Those people very rarely go and make new disciples due to their reliance on church leadership to feed them and a structure that doesn't empower them.

“We need to make real disciples,” he told the group. “Not consumer-oriented Christians that need to be entertained and fed.”

Project 614 reopens space for Melbourne's homeless

THE SALVOS' PROJECT 614 in Melbourne is saving lives by reopening their Night Time Safe Space this winter, according to Major Brendan Nottle, The Salvation Army officer overseeing the initiative.

Located on Bourke Street in Melbourne's city centre, it welcomes rough sleepers, lonely people and those without accommodation, into a warm environment during the winter months, between 11am and 7am each night. It reopened again last month, the result of a renewed \$300,000 package from the City of Melbourne. The funding was part of the city's \$2 million homelessness initiative.

Brisbane playgroup bringing together the generations

WHAT IS it about babies and old people that is just so right?

A playgroup at The Salvation Army's Cairns Aged Care Plus Centre in Chapel Hill, Brisbane, is changing lives across the generations.

The centre's chaplains, Captains Jeff and Terri Goodwin, had been praying about how to connect with different segments of the community when a young mother approached them to start a playgroup.

"I thought well, 'why don't I take my little boy and visit an aged care home because that way when he grows up he's not going to look at old people and think they're scary,'" Brisbane mother Sidoni Lilwell said. "I wanted to give people the opportunity to get involved and so I approached The Salvation Army and they loved the idea ... so it just fitted and worked perfectly."

The first playgroup was held earlier

this year with a small group of about six children and their parents, who came together in the chapel at the centre with a small group of elderly residents.

"It was just perfect," remembers Sidoni. "There was just enough [people] for the kids to interact with each other and the elderly people, without anybody getting overwhelmed and it was relaxed, everyone had a laugh and everyone had a turn."

Bringing babies and toddlers, who naturally have a tendency to cry and tantrum on a regular basis, into an aged care centre could be seen as a crazy idea. But Captains Jeff and Terri say the playgroup hasn't been a stress on residents at all. In fact, it's been a blessing. Every week they invite a number of residents to attend the playgroup, keeping the number small so that each person there has a chance to interact.

– **Lauren Martin**



Residents of the Cairns Aged Care Plus Centre in Brisbane enjoy their interaction with the playgroup.

Salvos on track for Commonwealth Games ministry campaign

THE SALVATION ARMY is partnering with local South East Queensland corps, and other churches, to provide volunteers and activities for the community and its visitors during the Commonwealth Games on the Gold Coast next April.

The city will host the XXI Commonwealth Games, an international multi-sport event for members of the Commonwealth, from 4-15 April 2018.

Major Trevor Nicol, Assistant Personnel Officer for the NSW and ACT Division, will lead the team of Salvos volunteers, who are coming from all over Australia and the world.

"The Salvation Army is eager to send teams of passionate Christians to share the love of Jesus with those who gather for this



event," said Major Nicol. "The teams will run sports clinics for children in local parks and schools, kids' clubs, creative arts classes, anti-human trafficking initiatives, cultural festivals and more. Our mission is to work closely with local corps and to build relationships with people who had some contact with these corps, so that the corps could continue to work with those people after the Games. Much of what we do will depend on the skills of those in the volunteer teams."

Volunteers can apply to serve during Block

A, which runs from 4-9 April, or Block B from 10-15 April – or both.

Major Nicol has led Salvation Army sports ministry teams at Commonwealth Games, Olympic Games and World Cup soccer events for 34 years. This includes Olympic Games in Atlanta, Sydney and London, and World Cups in Germany, South Africa and Brazil.

"I love sport, no doubt about it," said Major Nicol. "And using sport as a tool to bringing people to Jesus is a wonderful thing."

For more information, and for application and registration forms, contact Major Nicol at trevor.nicol@aue.salvationarmy.org.

Applications to join the Salvos team close on Friday 1 December.

– **Simone Worthing**

Funding helps Darwin Corps feather its 'Nest'

DARWIN CORPS HAS received a government grant to provide a new service that supports people transitioning from homelessness to independent living.

The \$280,000 Innovation Fund Grant from the Northern Territory Government, rolled out over two years, will be used to fund an initiative called the "Nest", which is based on the award-winning "Magpie Nest" program in operation at the Melbourne 614 Corps.

The NT Thunder Football Club and Raine & Horne Darwin Real Estate have been enlisted as partners of the Nest, with the aim of holistically supporting people facing challenging times to get back on their feet, move into private rentals, live independently and reconnect with the community.

"The Nest project will work with program participants to expand their living, working and community participation skills and provide health, financial and counselling support," said Captain Kris Halliday, the Darwin Corps Officer.

Through the advocacy and assistance of Raine & Horne Darwin, The Salvation Army will lease four private homes, which will each house three program participants who will be listed as co-tenants. This will enable people to establish a rental history and develop an understanding of their rights and responsibilities as tenants.

The participants will stay in the homes for 12-18 months until they are ready to establish themselves independently.

"The houses will be set up as homes – warm and cosy family homes, not as refuges or shelters," Captain Halliday explained. "Importantly, they will also be well located, close to public transport so participants have easy access to our corps and NT Thunders' Michael Long Centre facility.



At the official announcement of the "Nest" project (from left) Captain Richard Parker (NT Regional Officer), Captain Kris Halliday (Darwin Corps Officer), Gerry McCarthy (NT Minister for Housing) and NT Thunder players and Raine & Horne representatives. (Far right) Lieut Simone Smalley (Darwin Associate Corps Officer). Photos courtesy AFLNT Media.



Darwin Corps officer Captain Kris Halliday with two members of the NT Thunder team.

"A key goal of the program is to help participants establish 'life in all its fullness'. This means helping them establish new connections in the community. Too often we see people we work with return to their old connections and ways of life after

recovering from addiction and other issues due to a lack of new relationships or links to the broader community.

"The corps is fired up to be a part of the Nest and are looking forward to welcoming participants into our corps community."

Through corps programs, Nest participants will be offered meaningful volunteer and educational opportunities – such as getting a bus licence and helping drive the corps bus that takes visitors to Darwin Correctional Centre, gaining experience in administration or acquiring hospitality qualifications and helping with the corps' outreach breakfast.

Program participants will also benefit from the partnership with NT Thunder, which will work with participants as mentors.

– **Simone Worthing**

Church on Wheels offering the bread of life throughout Germany



Residents of a small German town gather around the Church on Wheels during one of its stops.

A CHURCH THAT goes to the people is the concept behind Germany’s KAR project – a church on wheels that travels to various locations each week to share meals, conversation, friendship, and Jesus, with local residents.

KAR, the German abbreviation for “Kirche auf Rädern (Church on Wheels)” began in 2013 from Meissen, 200km south of Berlin, in former East Germany.

“The main idea behind KAR is following the example of Jesus as he urged his followers to go to the ‘highways and hedges’ to bring people to his ‘banquet table’ – just

as he did,” said Salvationist Gerald Dueck, who began, and runs, the project. “This is not just another feeding or canteen ministry. Handing out food to the needy and sharing a meal around a common table with friends is a totally different concept. Soup made with fresh products and cooked with love is on offer.

“So is a bottomless cup of coffee. More importantly, and most of our friends would agree, is the contact, the attention, the affection we share in the name of Christ. We talk about real issues and bring faith and prayer to the table. We offer the bread of life.”

General runs for the world

GENERAL ANDRÉ COX and Commissioner Silvia Cox joined the 5km “Run for the World” during a recent visit to the USA Central Territory for its Forward Together congress. The community event also featured a colourful Global Village showing countries benefiting from the territory’s “20 New Corps” initiative to build or renovate corps around the world to better enable the mission.



First Slovakian officers

THE FIRST OFFICERS from Slovakia, which is part of The Netherlands, Czech Republic and Slovakia Territory, were commissioned on Saturday 17 June, less than two years since the Army officially “opened fire” in the eastern European nation in September 2015. Lieutenants Roman and Darina Farkašovi and Lieutenants Albín and Adriana Vágaiovi joined five lieutenants from the Czech Republic and five from The Netherlands who were also commissioned. The new Salvation Army lieutenants have been active in outreach to the Roma in Slovakia.

Trafficking safe house opens

THE SALVATION ARMY’s Catherine’s Cottage, a safe and comfortable environment where survivors of human trafficking can begin their path to restoration, has opened in Baltimore City, Maryland, USA. The nine-bedroom home has been redesigned to serve 13 adults and three small children at any given time. Catherine’s Cottage is a 24-hour, 365-days-a-year emergency housing facility located in a confidential area of the city. The facility is projected to serve 156 adults and 36 children every year.

Portugal bushfire response

SALVATIONISTS IN PORTUGAL provided assistance to people affected by recent bushfires that killed at least 64 people and caused destruction across the Pedrógão Grande region, north-east of the capital, Lisbon. Castelo Branco Corps Officers, Captain Fagner Castanho and Lieutenant Liliana Vaz Castanho, travelled 80km to the affected region to find out how they could assist. They took clothing to give out and some materials to set up recreational activities for the children. The Salvation Army will continue to assist the devastated communities as they recover.

ENROLMENTS

■ PANANIA CORPS
NSW



MAJOR SANDY HOGG had the privilege of enrolling her daughter, Chelsea Hogg, as a junior soldier on 11 June. Chelsea is pictured with her mum and her dad, Major Michael Hogg.

■ GOSFORD CORPS
NSW



MAJORS MELANIE-ANNE and Ross Holland enrolled Harrison Smith as a junior soldier on 26 March. Harrison is pictured with Major Ross Holland (right) and Big Bud Blake Kuiper.

■ MARION CORPS
SA



CAPTAINS CHRISTOPHER and Cherie Clarke enrolled (from front left) Isabella Lee, Marion Sampson, Eden Sampson and Betty MacSween as junior soldiers in June. The children are pictured with their Big Buds Holly Wheelright, Major Loris Knowles, Cameron Kutchel and Les Shute.

■ PORT AUGUSTA CORPS
SA



CAPTAIN MICHAEL JOHNSON (left) enrolled Hamish French as a junior soldier on Junior Soldier Renewal Day, with support from Big Bud Sandra Thomas.

■ MOUNT ISA CORPS
QLD



LIEUTENANT BRAD WHITTLE accepted Luke Bagot as an adherent on 18 June. Luke is pictured with Lieutenant Whittle and flagbearer Bill Park.

■ PARAFIELD GARDENS CORPS
SA



CAPTAINS COLIN AND KYLIE Palstra enrolled (from left) Mirette Joost, Heaven Webb, Kobi Webb and Mackenzie Hallett as junior soldiers on 18 June.

PAKENHAM CORPS VIC



LIEUTENANTS BELINDA and Dale Saunders recently enrolled Oscar as a junior soldier at the corps. Oscar is pictured with Big Bud Alan Norbury (left), Lieuts Saunders, and flagbearer Wayne Searle.

ATHERTON TABLELANDS CORPS QLD



LIEUTENANT KATE CATHCART enrolled eight junior soldiers – Isabel, Yasmin, Shay, Narrah, Lukah, Vibha, Tyrone and Tyreese – on Sunday 11 June. Ten other children also renewed their junior soldier promises during the meeting. The group is pictured above.

CITY SALVOS CORPS SA



MAJORS JEFF AND CHRISTINE Waller enrolled Isaiah Dunkley as a junior soldier on 2 July. Isaiah is pictured signing his promises.

IAN BERRY



Ian John Berry was promoted to glory in Melbourne on 21 May, aged 72. He was surrounded by family at the time.

A thanksgiving service was conducted by Major Kevin Grigsbey at the Brimbank City Corps on 25 May, supported by the Melbourne Staff Songsters and pianist Michael Harding.

Major Simon Damen prayed and presented a rose tribute for the Corps Memorial Garden. Ailsa Bowyer gave the corps tribute and Ian's children, David, Mark and Kylie, contributed to the thanksgiving service.

Ian's parents, Abel and Beatrice Berry, were commissioned as Salvation Army officers in 1952 and following three appointments in Western Australia, were appointed to missionary service in India in 1956. Ian and his sister, Denise, attended an English-speaking boarding school several hours' train ride from their parents' appointment.

Ian returned to Australia for his last year of school, then commenced employment as an apprentice printer. Printing became his life's vocation and he was employed for 12 years at *The Herald and Weekly Times* as a compositor, and for 23 years as The Salvation Army printer in the Australia Southern Territory Public Relations Department.

After his family's return to Melbourne, Ian soldiered at Moonee Ponds Corps. It was at this time that he met Yvonne Grigsbey,

and in 1966 they were married.

Ian enjoyed singing in the Moonee Ponds songsters and was appointed songster leader for six years. He was active in several choirs including the Master's Singers, now the Melbourne Staff Songsters. He was an accomplished musician, an active bandsman at various corps including Moonee Ponds, Moreland, and Brimbank City, and in retirement, Legends of Brass and Heidelberg Brass.

He was a strong and committed Christian, and in later years soldiered at the Brimbank City Corps.

Ian loved and supported his family and his legacy of strength, beliefs and integrity will continue on through his children and seven grandchildren.

ABOUT PEOPLE

APPOINTMENTS

Effective 3 July: Captain Craig **Farrell**, Project Officer, Berwick Corps, Eastern Victoria Division.

Effective 10 July: Captain Jane **Manusa**, Territorial Planned Giving Resource Officer, Mission Resources Department.

Effective 16 July: Captain Sharon **Bywaters**, Assistant Corps Officer, Floreat Corps, Western Australia Division.

Effective 1 August: Major Lyn **Freind**, Divisional Secretary for Officer Personnel, Western Australia Division; Major Winsome **Mason**, Regional Officer, Myanmar Region, Singapore, Malaysia and Myanmar Territory; Major Peter **Farthing**, Projects Officer, Office of the Territorial Chief Secretary; Colonel Geanette **Seymour** (Ret.) Assistant National Secretary for Mission.

Effective 1 August: Additional national appointments: Director SAID – Lieut-Colonel Simone **Robertson** (effective 1 July); National Secretary for Government Relations – Lieut-Colonel Laurie **Robertson**; National Director for Multi-Cultural Ministries – Lieut-Colonel Xuyen **Pho**; Director of the School for Christian Studies (National College) – Major Terry Grey (with promotion to lieut-colonel).

Effective 17 August: Captain Lynn **Boughton**, Assistant Manager, Karratha Women's Refuge, Western Australia Division (second appointment).

Effective 1 October: Major Grant **Kingston-Kerr**, Chaplain, SAILSS, Brisbane and Darling Downs.

Effective 1 January 2018: Captain Lance **Jeffrey**, National Secretary for Spiritual Life Development; Captain Anne **Jeffrey**, Assistant National Secretary for Women's Ministries.

BIRTH

Lieutenants Austin and Nayomia **Anderson**, Minnette Nayomia, on 11 June.

MARRIAGE

Lieutenant Dit **Chokeun** to Nyachuol Puol Lual on 31 May.

BEREAVEMENT

Majors Alan and Phyllis **Hughes**, of their son, Wayne Hughes; Major Bev **Kingston**, of her husband, Major Colin Kingston, on 16 June; Major Roy **Pilley**, of his son and Major Beth **Roberts**, of her bother, John Pilley, on 20 June; Captain Jane **Manusa**, of her father on 20 June; Captain Martin **Herring**, of his mother, Margaret Herring, on 24 June; Major Lyn **Cathcart**, of her mother, Patricia Cathcart, on 28 June; Lieutenants Dale and Fiona **Allan** of their newborn son and Captains Penny and Allan **Cooper** of their nephew, Alexander Michael Allan, on 30 June.

PROMOTED TO GLORY

Major Colin **Kingston**, on 16 June; Major Jean Childs, on 28 June; Major Lawrence **Coleman**, on 7 July.

RETIREMENT

Captain Helen **Zhou**, on 1 June; Major Joanne **Slater**, on 2 July; Envoy Vicki **Graham**, on 2 July.

GRADUATION

Captain Bronwyn **Wood** - Bachelor of Applied Social Science (Alphacrucis College).

ENGAGEMENT CALENDAR

COMMISSIONERS FLOYD (NATIONAL COMMANDER)

AND TRACEY TIDD

Indonesia Sun 27-Mon 28 Aug – South Pacific Leaders Conf.

Indonesia Tues 29 Aug-Sun 3 Sept – Zonal Leaders Conf.

#Indonesia Mon 4-Thurs 7 Sept – Zonal Women Leaders Conf.

*London Wed 6-Fri 8 Sept – High Council Reform Group.

Commissioner Tracey only

* *Commissioner Floyd only*

COLONELS MARK (NATIONAL CHIEF SECRETARY)

AND JULIE CAMPBELL

Geelong Sun 30-Mon 31 July – Officers Fellowship Western Victoria Division.

Adelaide Tues 1-Wed 2 Aug – Officers Fellowship South Australia Division.

Geelong Thurs 3-Fri 4 Aug – Officers Fellowship Central Victoria Division.

Launceston Sun 6 Aug – Launceston Corps.

Launceston Mon 7-Thurs 10 Aug – Officers Fellowship Tasmania Division.

Indonesia Sun 27-Mon 28 Aug – South Pacific Leaders Conf.

Indonesia Tues 29 Aug-Sun 3 Sept – Zonal Leaders Conf.

#Indonesia Mon 4-Thurs 7 Sept – Zonal Women Leaders Conf.

Colonel Julie only

COLONELS GRAEME (CHIEF SECRETARY-IN-CHARGE AUS) AND

KARYN RIGLEY

Geelong Sun 13 Aug – Five-year-review opening session.

Indonesia Mon 28 Aug – South Pacific Leaders Conf.

Indonesia Tues 29 Aug – Sun 3 Sept – Zonal Leaders Conf.

LIEUT-COLONELS KELVIN (CHIEF SECRETARY-IN-CHARGE AUE)

AND CHERALYNNE PETHYBRIDGE

*Collaroy Sat 5 - Sun 6 Aug – Just Men Conference.

#Collaroy Mon 7 - Thurs 10 Aug – Five-year Officer Residential Review.

Collaroy Mon 7 Aug Dinner – Five-year Officer Res Review.

Stanmore Tues 15 Aug Dinner – Stage 3 Officer Training Residential 2 at Stanmore House.

Indonesia Mon 28 Aug – South Pacific Leaders Conf.

Indonesia Tues 29 Aug – Sun 3 Sept Zonal Leaders Conf.

#*Lieut-Colonel Cheralynne only*

**Lieut-Colonel Kelvin only*

A statistic no more.

WORDS | TAMA WILSON

MY LIFE HAS A ROMANTIC beginning in New Zealand. In Maori culture, when someone in your family can't have children, someone else in the family offers their child. I was given to my first cousins, Thomas and Matatu. These two people loved me so much, but when I was 18 months old, Thomas had an asthma attack and died. Matatu was only 17 at the time and didn't have the skills to cope with this trauma and to raise me alone. I was made a ward of the state and, until I was 16, lived in 21 different homes.

I got married early, to Lisa, and we started a family in Australia. I wanted to know a bit more about where I was from so I wrote to social welfare in New Zealand. I got a box full of documents back, one of which said: "This man will be a statistic". At the age of 16, I went to Perth to meet my biological parents. They weren't living up to my expectations, they disappointed me and I judged them. It was then that I started using drugs.

I was committing crimes and, at 17, was locked up in prison in Perth. I was not that stressed at the time – I thought I was just fulfilling everyone's expectations and becoming that statistic. After being released, I went back into the same lifestyle. I went back to New Zealand, back into drugs, and eventually back into prison.

After being released, I realised I had no solid foundation; there were questions I couldn't answer. Loss, resentment and lack of confidence were painfully real. I once again put a mask on and hid my unmet needs with drugs. My wife and kids left me, and I started living in a house with three other addicts and a

dealer. I was back in Australia, I had no job and I had no dreams. On 28 March 2016, my criminal activities caught up with me and I woke up with the police standing over my bed.

When I was going from the courtroom to a holding cell, the Southport Court chaplain, Major Kay Nelson, passed on a message from my daughter. My daughter wanted me to know that she loved me. These words changed my life. I decided right then that I would stop doing drugs. Upon my release, I started rehab at The

"I started rehab at The Salvation Army Recovery Services Centre (Fairhaven). I went from a hostile and negative environment into a loving community. I quickly learned that we can't change our thinking without taking off the masks and armour. There is help out there, including spiritual help."

Salvation Army Recovery Services Centre (Fairhaven). I went from a hostile and negative environment into a loving community. I quickly learned that we can't change our thinking without taking off the masks and armour. There is help out there, including spiritual help.

I graduated from Fairhaven and spent two months as a volunteer graduate. I now live with a friend. We are both separated from our wives, and have our kids coming over.



Tama Wilson shares his story at a recent Red Shield Appeal launch.

I am just meeting people in social situations, talking about life, not judging, just sharing. I didn't know people did that.

I am outside prison in more ways than one. Spiritually, mentally and physically. I have time to process normal activities and enjoy different people. I can't help but acknowledge a higher power – humans just couldn't do what the Salvos have done for me. And then there are people like Major Kay. I used to be scared of the whole church thing, but not now.

I am spiritually restored. The Salvos have help restore my faith in God and opened doors so I can grow in my faith. It's my responsibility. God is with me. I have been given back my life. ■

STAND UP FOR JUSTICE

— Annual Day of Prayer for —
VICTIMS OF HUMAN TRAFFICKING

Sunday 24 September 2017

THE SALVATION ARMY



COMMISSIONING OF THE MESSENGERS OF THE GOSPEL

25.11.17

COMMISSIONING, ORDINATION & APPOINTMENT SERVICE

Saturday 25/11/17
Sydney Congress Hall
140 Elizabeth Street,
Sydney

COVENANT DAY*
Friday 24/11/17

**GRADUATION
& SILVER STAR LUNCHEON***
Saturday 25/11/17

* Invitation only

