

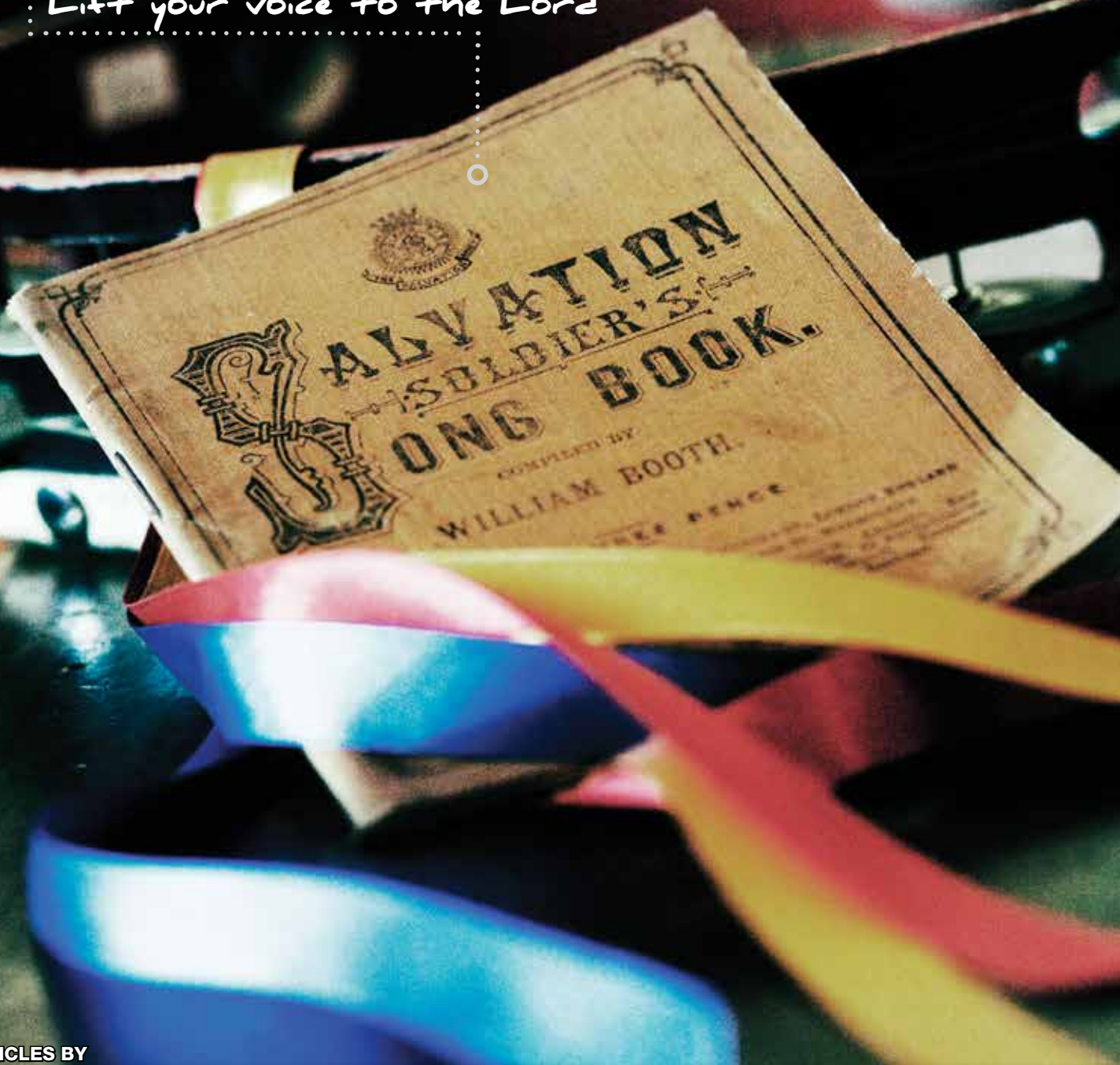
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THE SALVATION ARMY
AUSTRALIA EASTERN TERRITORY
APRIL 2013
VOLUME 17 ISSUE 4

THE POWER OF SONG

Lift your voice to the Lord



ARTICLES BY

COMMISSIONER JAMES CONDON | LIEUT-COLONEL LAURIE ROBERTSON | MAJOR KERRIE FARTHING | COMMISSIONER BARRY SWANSON



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IN THIS MONTH'S CREATIVE MINISTRY
Eyes on the prize



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Spiritual depth gives songs power

A good friend of mine, Trevor, is a talented Christian songwriter. For almost two decades he has been producing material that is now widely used in churches not only in Australia, but around the world.

His songwriting, however, has taken on a new dimension in recent years, a development which he attributes to the wise counsel of a minister at a church he previously attended.

"He said to me that preachers who don't get deeper theological training will always end up preaching the same sermon," Trevor once told me. "In the same way, he was saying to me that I needed to dig deeper, otherwise I'd just keep on writing the same song."

So, after much prayerful consideration, Trevor enrolled at Bible college. The three years of study has inspired and equipped him to now write songs that are steeped in biblical doctrine.

Trevor, you see, understands the power of song; of lifting our voices to the Lord in praise. Consequently, he also understands the importance of Christian music being established on a foundation of sound theology. It's an imperative we explore in this month's issue of *Pipeline* through a series of challenging and informative articles.

Rich history

The Salvation Army has a long and rich history of congregational singing and its song book - in its many forms - has been an institution for more than a century. Esther Pinn's article on page 9 of this issue of *Pipeline* is a fascinating overview of the development of the song book since the Army's founder, General William Booth, first commissioned a 112-hymn booklet for the Christian Mission in 1866.

A little over three years ago, then world leader of The Salvation Army, General Shaw Clifton, announced that work would begin on a new edition of *The Song Book of The Salvation Army*. The current version was printed in 1986.

"Since then, hundreds of new songs have become available for use in Salvation Army worship," said General Clifton in his announcement. These had come "from a variety of sources, including from within our own ranks, and many have already become much loved by Salvationist congregations. Whatever their source, they have enriched the corporate and personal lives of Salvationists and now deserve a place in the official English-language song book ..."

It's been a long and complex process, but the latest version of the song book is due out in late 2013. To help prepare Salvationists for its release, earlier this year, while still in the role of the international Army's Chief of the Staff, Commissioner Barry Swanson wrote an article which sought to answer some of the questions being asked about the new version. You can read Commissioner Swanson's article on pages 10 and 11 of this issue.

When the new song book is finally released there will no doubt be debate as to its contents. But whatever your thoughts may be about the songs that make the final cut, there's no denying the power of lifting our voices to the Lord in praise.

Scott Simpson
Managing Editor

your
say...

God's prompting

I was so pleased to read in the February issue of *Pipeline*, Major David Woodbury's article on Brigadier John Irwin.

This is a story very dear to my heart, for I am the daughter of Corps Sergeant Major Vic Arnold who invited John to attend the meeting at the West End Corps.

All through that meeting the Lord spoke to Vic Arnold and said: "You will need to go to John and invite him to accept me as Saviour." But he wrestled with that and said: "Lord, this is the first time this man has ever entered a

Salvation Army meeting ..." But the voice of the Lord insisted.

A bargain was made: "Lord, if they sing a particular chorus during the prayer meeting, I will take this as your sign."

The very first prayer chorus used that evening was the exact chorus nominated and so Vic Arnold left his seat in the band, came to where John was sitting and asked him would he like to give his life over to the Lord. John replied, "I do not see any reason why I shouldn't" and then came forward with Vic and actually knelt on the penitent form with his long arms resting on the speaking rail on the platform.

None of us know the plan the Lord

has for another's life when he prompts us to speak for him. Vic Arnold was not to know that in the future this giant of a man would become God's representative in the courts of Sydney, witnessing to countless numbers of judges and criminals alike about the power Christ has to change lives. My dad just responded to the promptings of the Spirit and led this unknown man to the Lord.

The late Commissioner William Cairns wrote John Irwin's biography *The Prisoner's Pal* and the above story was included in that book.

**Lieut-Colonel Bernice Woodland,
Brisbane City Temple**

If the Lord is speaking to you about something that you are willing to freely share in *Pipeline*, send your story to eastern.editorial.aue@salvationarmy.org

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Building up the ranks

Are we losing opportunities to make soldiers, asks
Commissioner JAMES CONDON, because we are not giving
people the opportunity to join?

In recent weeks, the annual statistical report, giving a snapshot of the Australia Eastern Territory, has been compiled to send to International Headquarters. Many disregard statistics but they are a very useful indicator for us all.

I decided I would take a close look at the statistics and see for myself what is happening in the territory. I was pleasantly surprised.

I often hear people say we are in dramatic decline. But are we? There is a decline in soldiership - senior and junior - and adherent membership. This is most significant in Sydney which has the highest population of the territory.

But the good news is that there is an increase in the number of people attending The Salvation Army each week.

What does this say to us as an Army?

Obviously people are happy to worship with us, but do not choose to become soldiers or adherents.

Or could it be that people are not invited to become soldiers and adherent members?

Some years ago, my wife, Jan, asked a woman in Sydney why she was not a soldier. She replied: "No-one has ever asked me."

That is so sad.

Jan emailed the officer at this woman's corps to let him know she would like to become a soldier. Thankfully, she was enrolled some months later.

Are we losing opportunities to make soldiers because we are not giving people the opportunity to join?

I know some corps regularly conduct soldier's information/training classes, and I commend them for that, but what about all corps in the territory conducting training for soldiers?

Maybe it is time to have our soldiers retrained for mission and discipleship - re-armed for battle.

Call to action

Our territory's Mission Priority 7 says we want to see a "significant increase of new soldiers and officers". What are you and I doing about this? We cannot afford to overlook this Mission Priority because we need soldiers and officers. Surely if more people are worshipping with us, then there are more people to train for soldiership and warfare as a soldier of Jesus Christ.

We are an army and we need active, fully trained soldiers to go to battle.

Paul reminds us in Ephesians chapter 6 (from *The Message* paraphrase): "God is strong, and he wants you strong. So take everything the Master has set out for you, well-made weapons of the best materials. And put them to use so you will be able to stand up to everything the Devil throws your way. This is no afternoon athletic contest that we'll walk away from and forget about in a couple of hours. This is for keeps, a life-or-death fight to the finish against the Devil and all his angels. Be prepared. You're up against far more than you can handle on your own."

We need more soldiers and officers and less spectators. We need soldiers who will leave the safety of the corps buildings and get out on the battle front. We need soldiers who have a passion for lost people.

I challenge every one of us to do all we can to strengthen our soldier ranks in the battle against evil.



**Commissioner James Condon is Territorial
Commander of the Australia Eastern Territory**

Army walking a spiritual tightrope

Lieutenant-Colonel NEIL YOUNG compares The Salvation Army to the once-great Methodist church, highlighting the alarming consequences of emphasising welfare work at the expense of a denomination's spirituality

Some time ago I found it necessary to worship outside The Salvation Army. This had one main advantage in that it gave me time to take an objective look at our Army and to assess its condition.

It also gave me an opportunity to study other theologies through Booth College. I still firmly believe that the Army's theology, and its mandate, is from God, keeping in balance our love for God and our love for our neighbour.

Churches suffered a great loss of membership and attendance following World War I; for sociological reasons and changing world views in the intellectual and scientific reasonings of the time. The church was not seen as viable "home" and it became just an attachment for many people.

The Army was not immune.

One of the greatest Methodists since John Wesley's time was the very influential W.E. Sangster. (Phoebe Palmer, an American, was another and earned

the name of "the mother of the entire sanctification movement". She had a great influence on Salvation Army founders William and Catherine Booth).

Sangster was deeply concerned about the serious decline of Methodism and to address this he wrote a book under the title "Methodism Can be Born Again", with the subtitle "To the people called Methodists, with much affection and warm gratitude but in great concern".

The book, which goes into detail revealing the tragic loss of membership and its spiritual influence, appeared in 1938, coinciding with the bi-centenary of John Wesley's Aldersgate conversion.

Unfortunately, the Methodist Church (followed by the Uniting Church) has never in the past 80 years been born again and restored to its former spiritual glory. Methodists admit that.

Spiritual decline

Now allow me to digress a little.

A nephew of mine is a very wealthy

entrepreneur, while at the same time an authoritative figure in the Baptist Church in Melbourne. He is an associate of World Vision CEO Tim Costello, who would be one of Australia's most influential churchmen.

After my eldest brother's funeral I met John and we had some serious conversation. He said he thought that the Army would never die in Australia because Australians needed the Army, if only to save their own consciences in doing something about Australia's social needs. That was comforting to hear from a well-informed Australian.

But his second question was disturbing. He asked, "How well does the Army balance its twin Christian requirement to love God and our neighbour?" My short reply was, "With great difficulty". I did not want to discuss this with him.

Now, as I see the Methodist church from my academic studies and my reading, the same problem faced this once great church.

The Methodist (Uniting) Church has one of the greatest social/welfare networks in the country. In my little town, it has two senior nursing homes, Blue Care, Lifeline and a host of other facilities. This Australian church must have the most comprehensive program of welfare facilities in the country.

Yet its church membership and attendance and its spirituality has not

made the same progress. It is interesting to note that Sangster's book is about spiritual renewal and has nothing to say about welfare at all.

It seems to me that the balance between spiritual and welfare emphasis has, in this denomination, been lost, and as far as I can see there is no prophet in this church to bring back this balance.

Sociologists say that the depth of spirituality throughout the world's history has had a variety of ups and downs. Some Christian leaders believe that real spirituality will make a comeback. But the last return to New Testament spirituality was more than 200 years ago in John Wesley's time.

There have been some minor revivals, including The Salvation Army, but that has not been strong enough to change the thinking and religious fervour of the world.

Have we gone the way of the Methodists and, more importantly, are we still leaning in that direction?

We have to admit that this is not our intention and we are constantly reminding ourselves that "all my work is for the Master."

Disturbing imbalance

General Albert Orsborn was a powerful influence in trying to get us back to the basic motivation for our social work. General John Gowans also did the Army a great service in this area.

There are pockets where spiritual revival is evident but if you take a look at the imbalance between the number of retirements and resignations of Salvation Army officers against those coming into officership we are seriously not growing. We are not replacing those who are no longer active in our movement. This has to be seen as serious.

Also, it is sadly true that we do lose a lot of deeply spiritual people because of the weakness of our internal spiritual weakness and poverty, in spite of the fact that we are the most highly thought of welfare movement in Australia.

We do not undertake welfare projects for the sake of our own acceptability and profile within the community. We undertake them as fulfilling the second of the great commandments.

We need to look at this seriously if we hope to have a return to the divinely appointed balance. Maybe we could emphasise this by decreasing our social work so that our energies could be diverted back to the spiritual.



Lieut-Colonel Neil Young is a retired officer of The Salvation Army

SING A NEW SONG TO THE LORD



Photo: Sharon Paterson

Later this year, a new song book for the international Salvation Army will be released for the first time in 27 years. In this special *Pipeline* report, **ESTHER PINN** firstly takes a fascinating look at the rich history of singing and songwriting in The Salvation Army – including William Booth's charge that the Army must always be looking to sing new songs. **Commissioner BARRY SWANSON**, in an article written while he was the Army's international Chief of the Staff, then explains why we need a new song book. And theologian **MIKE RAITER** examines the importance of songs and their wording in worship

SONG BOOK THE STANDARD-BEARER THROUGH ARMY HISTORY

General William Booth, founder of The Salvation Army, was obviously passionate about providing music for congregational singing within the Army. He has been quoted on many occasions about his beliefs in the importance of supplying worship music.

"Surely no man has ever been called upon to make, or direct the making of, so many song books as I have," he said in the preface to *Salvation Army Songs*, 1899.

Writing many songs himself, including one of the Army's most significant hymns, *O Boundless Salvation*, he believed in the importance of having fresh worship. This is evident through the many published editions of The Salvation Army song book that exist and the number of varying authors he drew from.

In *Salvation Music, Volume II*, published in 1883, William Booth wrote in the preface: "The Salvation Army must always be singing new songs whilst it continues to win new victories. Old songs will not do where there is plenty of new life."

Prior to 1878, The Salvation Army was known as The Christian

Mission. It has been recorded that a few song books were published under this name, including *The Revival Hymn Book*, 1866 – a booklet of 112 hymns – *The Enlarged Revival Hymn Book*, 1868, *The Christian Mission Hymn Book*, 1870, *The Hallelujah Hymn Book*, 1874 and *Revival Music*, 1876.

When The Christian Mission became The Salvation Army, *The Salvation Army Song Book* was published in 1878, along with *The Hallelujah Book*, a supplement to the song book. The following year saw the introduction of *The Hosanna Songs of The Salvation Army* and *Songs of The Salvation Army*.

In 1881 and 1884, this same name, *Songs of The Salvation Army*, was used when producing new editions of the song book.

The first penny song book titled *The Salvation Soldier's Song Book* appeared in 1880 and *Revival Music* was enlarged from 494 hymns to 533 tunes the same year and renamed *Salvation Army Music*.

A special book for soloists was introduced in 1883 called *Salvation Solos*. Many of these songs were used later for general congregational singing.

Due to the rapid expansion of brass bands throughout the Army, a need became apparent for the production of tune arrangements. The first band tune book to be released was called *Band Music*, published in November 1884.

As early as 1879 *The War Cry* became a common outlet for new Salvation Army songs to appear.

In 1885 a series called *Favourite Songs of the Salvation Songsters* featured in *The War Cry* at various internals.

From July 1886 the series continued under the title *The Musical Salvationists* and became a standard source for new vocal music amongst songster brigades.

Since 1899 when *Salvation Army Songs* was published, there have been fewer song books introduced. Throughout the 20th century *Salvation Army Songs* was published in 1930, *The Song Book of The Salvation Army* in 1953 and *Keep Singing* in 1974.

The most recent song book was published in 1986 known as *The Song Book of The Salvation Army* where 217 new songs were added.

Interestingly, 34 songs from the first Army song book, *The Revival Hymn Book* were included in the 1986 edition.

A new Salvation Army song book will be available for purchase in December 2013.

– Esther Pinn

WHY A NEW SONG BOOK?



LATER THIS YEAR, THE SALVATION ARMY WILL RELEASE A NEW VERSION OF ITS MUCH-LOVED SONG BOOK. COMMISSIONER BARRY SWANSON ANSWERS SOME OF THE QUESTIONS BEING RAISED

Psalm 96 invites us to “Sing to the Lord a new song” to praise his name; to proclaim salvation day after day; to declare his glory among the nations, his marvellous deeds among all the peoples. As you read on through this psalm you will see a number of quotations that have appeared in songs throughout the past centuries and are used in the contemporary songs of today. It is an appropriate psalm to keep in mind when considering a new song book for The Salvation Army.

Why a new song book?
The first question that is asked

about the proposed new Salvation Army Song Book is not what songs will be included. That’s the second question. The first is: “Do we need a hard copy book?” The Salvation Army is not the only denomination to produce a new volume of songs, as last year a new Methodist hymn book, *Singing The Faith*, was published and other worship song books regularly produce second, third or fourth editions; not only in hard copy but also with other media packages.

The Methodists’ title – *Singing The Faith* – caught my attention because from the beginning of this international song book project

it has been understood that The Salvation Army Song Book is not only about songs to use in meetings but also because it says something about who we are. From the outset General Shaw Clifton (Ret) stated that the task was primarily theological, ecclesiological and liturgical. We are a salvation army and “we believe that it is the privilege of all believers to be wholly sanctified”. Therefore, our songs must speak about salvation and holiness because that is who we are.

The explosion of songwriting in the past few decades has had an emphasis on worship songs – songs that allow the singer to praise, worship, adore, to pour out their devotion to God. Not that our songs in the past did not do this, indeed such songs are there in the Psalms and in Scripture, and in many ways their sentiments are incorporated in the great hymns of the Church.

The process

At the time the announcement was made about a new song book General Clifton convened a Song Book Council – first under his chairmanship and latterly I have chaired the council. It is international in nature and the aim was to recommend to the General which songs in the current book should be removed, which retained and which new songs might be included. At the same time every territory was contacted and invited to take part in the same exercise.

Substantial feedback was submitted by 11 territories with observations, comments and suggestions for inclusions received from a further six territories. Although it is an English language song book it was pleasing to receive feedback from territories whose first language is not English. Their contribution was worthwhile because it showed that the song book helps to unite the Army in common praise.

This survey, combined with the feedback from council members, showed there was strong feeling about what should be retained and what should be removed. However, not all feedback received made a response about every song. The task of sifting through responses and making recommendations to the General fell to a sub-group of the council responsible for the words.

Another sub-group was charged with dealing with the format of the

new book. Would it be arranged in sections like the current song book or could it go A to Z, as is common in many of the new song books? When this question was discussed it readily became apparent that the song book is used for more than singing. Many people use it as a devotional aid. Where would they find the songs about prayer, for instance, if they had to hunt through an alphabetical arrangement? Another observation related to the point made above that our song book says something about what we believe, and sections for “salvation” and “holiness” underline that.

An article that was shared at the beginning of this process from Major David Bray described the song book as a primer of praise, a summary of supplication, a lexicon of love, an inventory of introspection, a chronicle of confession and an encyclopaedia of experience. A final suggestion from the major was that it gave us gleanings from the generals and our heritage. Such headings cut across the sections we have at present but show the richness of the writings contained within its pages. This gave rise to another concern: what would happen to the songs that were removed? What if we want to refer to them or use them? It was agreed that not only the 1986 song book but also the previous song books (1899, 1930, 1953) and the Christian Mission Hymn Book would be scanned and made available on the Internet (copyrights permitting).

Let me return to the format of the new song book. Many of the songs that will be new to this edition are short – almost the length of some of the choruses in our chorus section. Therefore, it was decided that there would be no separate chorus section in the new song book, but all would be incorporated into the main body of the book. The section arrangement will be different. First there are two significant sections: The Eternal God and Our Response To God. The sub-sections in each main category will follow on from these main headings.

Also it was felt that our response to God should reflect that part of our collective response is to fight for social justice and to show concern for God’s world. Although there are not too many songs in these sections, nevertheless – like those main themes of holiness and

salvation – the fact that the sections exist will testify to where we stand regarding justice and the world.

What about accompaniment?

A third sub-group has been working on the music. In addition to the band tune books and piano tune books the new accompaniments, including some new tunes, will include guitar chords. Songs suggested for inclusion which had previously been published in songster music, for example in *Sing to the Lord* or *The Musical Salvationist*, had to be reworked for congregational singing and also for basic accompaniment. Which brings me to the third most frequently asked question: will the pitch of tunes be lowered? Where it is possible, yes.

Sing to the Lord a new song

I started with this quotation and mentioned how many of the sentiments are found in songs. In addition to listing tunes and metre at the top of each song there will also be a Scripture reference.

One reference is insufficient for some songs, particularly those of Charles Wesley which average one reference a line, and so Scripture and thematic indexes are planned. In this way we believe it will be an excellent tool for meeting planning. Another innovation is that the song book will be available as an electronic version as well as developing a package for corps which have multimedia facilities.

There is more that could be said about this and there will be other articles before the anticipated publication date of November 2013. Meanwhile it is hoped that this has given an idea of the work that is progressing.



Commissioner Barry Swanson was The Salvation Army’s Chief of the Staff (2010-2013). He is now the USA Eastern Territorial Commander

Historic hymn

O Boundless Salvation is one of The Salvation Army’s most identifiable anthems. Written by William Booth, it has been recorded that Commissioner Theodore Kitching found General Booth completing the hymn at his home at 6am.

What may not be common knowledge is that Commissioner

Kitching actually helped General Booth write the last verse of this historic hymn that same morning.

The song was first performed at “Boundless Salvation” meetings at Exeter Hall in London on 14-15 November 1893. *O Boundless Salvation* was published for the first time in *The War Cry* on 23 December 1893 and was included in the 1899 song book called *Salvation Army Songs*.



THE UNIFYING POWER OF SONG



In part one of a two-part series, **Reverend MIKE RAITER** explores the history of singing in a congregational setting and the ongoing impact music has in evangelical worship

Arguably the greatest musical composition of all time is the work of George Frederic Handel. It is simply called *Messiah* and was first performed in 1741.

Prior to its composition, Handel had been a celebrated composer in his adopted home of Britain. He even had a statue erected in his honour.

Then, at the age of 56, a friend gave him a libretto based on the life of Christ stretching from Isaiah's prophecies of his coming through to his glorification in heaven.

Handel then shut himself in his room in London and in 24 days, totally absorbed in his work, he completed the piece all the way to its orchestration. Later as he tried to describe the experience, he called to mind the words of the apostle Paul who, on describing his mysterious transportation to the third heaven, said: "Whether I was in the body or out of my body when I wrote it I know not."

He was a man profoundly moved, gripped and inspired. On one occasion his servant went into the room to plead with him to eat something and found Handel with tears running down his face saying, "I did think I did see all heaven before me, and the great God himself."

It was first performed in Dublin and earned unanimous praise from the assembled press.

Someone has said that *Messiah's* music has done more to convince thousands of mankind that there is a God about us, than all the theological works ever written.

Martin Luther said: "After theology, I give the highest place and greatest honour to music."

In this article I will address the important topic of music in evangelical worship, or the place of singing in the weekly gatherings of God's people.

A couple of years ago, I wrote an article for a magazine called *The Briefing*. I entitled it "The Slow

Death of Congregational Singing".

I began this way: "I was at a convention recently, seated near the rear of the auditorium. The music team at the front was 'leading' [and I use that word advisedly] and we were singing. Well, we were meant to be singing. And so I did what I've done quite often lately and closed my eyes and listened to the singing.

"The song leaders with their microphones were clear and distinct. One could identify each of the several instruments accompanying the singers. But if you could block out the 'worship' team, all that was left was a barely audible murmur around the building.

"I opened my eyes and looked around. Most folk were either standing silently, not even making a pretence of singing, or appeared little engaged in the activity. I turned to a friend next to me and commented, 'No-one's singing'.

"He looked at me as if I'd just

observed that no-one was flying. Of course they're not singing. We haven't really sung here for years. Whatever was happening that morning, it was decidedly not congregational singing. Genuine, heartfelt congregational singing has been in its death throes in many churches for some years now."

A well-known pastor read this article and then wrote to his church: "If Bethlehem is not 'singing and making melody to the Lord with [our] heart, it's all over. We close up shop. This is no small commitment?' I'd be very surprised if many pastors would react that strongly.

Birth of hymns

If you ask "why do we sing in church?" the impression you could get is that it is for practical purposes: We sing a few songs at the beginning to give latecomers time to arrive and find a seat; we sing before the sermon to stretch our legs because we've been sitting for a while and will be sitting for a little while longer; and we sing at the end to mark the end of the service – and give those rostered on morning tea time to nip into the kitchen and put the kettle on.

But this under-appreciation of singing (in some places) is an evangelical anomaly. For centuries Christians – especially evangelical Christians – have given a very high place to singing. Indeed, I think that's one of the things that sets Christianity apart from other faiths. Christians sing. We sing like no other world religion. Some chant, some sing, but no-one sings like Christians sing.

And evangelicalism is the well from which hymn-singing has sprung. And it sprang from men with fine theological minds and spiritually passionate hearts. Men like Isaac Watts, considered the father of modern hymns. He wrote: *When I Survey; Joy to the World; Jesus Shall Reign Where e'er the Sun; O God, Our Help in Ages Past*.

Watts was a genius: he'd learned Latin by the age of four, Greek at nine, French at 11 and Hebrew at 13. As a working pastor, he wrote a textbook on logic that was used for decades at Oxford, Cambridge, Harvard and Yale. He wrote major works on metaphysics and astronomy. And he wrote hymns.

Mind you, when he grew up

"GENUINE, HEARTFELT CONGREGATIONAL SINGING HAS BEEN IN ITS DEATH THROES IN MANY CHURCHES FOR SOME YEARS NOW."

hymns weren't sung in English churches, because in most churches people just sang the psalms.

The story goes that from an early age, Isaac displayed a propensity for rhyme. Coming home from church one Sunday morning, he complained vehemently to his father about the stodgy psalm singing that put people off worship.

"Well," his father said, "Why don't you write a hymn suitable for congregational singing?" That afternoon he did and that night at evening worship the congregation sang Isaac Watt's hymn no.1, *Behold the Glories of the Lamb*. He was to write over 700 more.

Saying that, his hymns outraged many people, split congregations and got pastors fired. But why did he write them? Because God had seized his heart.

For all his incredible intellectual gifts, he knew that God was to be loved with both the mind and the heart. And so he wrote and he sang.

Charles Wesley wrote more than 7300 hymns, but not one before he was converted. But after his "heart-warming" experience on Whitsunday 1738, he wrote his first hymn, *Where Shall My Wondering Soul Begin?* And he couldn't stop singing. That's our heritage.

Strengthening church

Although I was converted back in high school, my Christian life lacked assurance, confidence and any dynamism. I was a shy, embarrassed Christian living with one foot in the church and one foot in the world.

That all changed for me during my first year at university. I went on a camp, God filled me by his Spirit and everything changed.

Immediately, spontaneously, things changed. I now wanted

people to know I was a Christian. I splattered my little white Volkswagen with those awful stickers: "Honk if you love Jesus"; "Read the Bible: it will scare the hell out of you". But while I cringe now, at least they demonstrated my confidence, my boldness, my enthusiasm.

More importantly, I now had assurance: I understood the atonement and what that meant for my being a child of God. And I began to sing.

A Spirit-filled church is a singing church.

Look at the example Paul gives the Colossians (3:16) of how we can let Christ's word sink deep into our souls? "Singing psalms, hymns and spiritual songs, with gratitude in your hearts to God."

What do we think we're doing when we sing together in church? I think you'd say, "We're praising the Lord, of course." That's absolutely right, but is that all we're doing? Actually, we're doing much, much more than that.

In 1 Corinthians 14, Paul is helping the Corinthians to better understand why they come together as the church and so he outlines some of the activities that mark their Christian assembly: "When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church" (14:26).

Notice what Paul does not say. He doesn't say, "When you come together to instruct each other and build each other up [that is, through instruction, a revelation and a tongue] don't forget to also praise the Lord and have a time of worship: sing a hymn."

No, the activities Paul mentions – hymn, word of

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“A SPIRIT-FILLED CHURCH IS A SINGING CHURCH.”

instruction, revelation, tongue and interpretation – all serve the same purpose: the strengthening of the church.

Of course, we’d see the word of instruction (what today we might call the sermon) and the revelation and the interpreted tongue as various ways of bringing God’s word to his people, but would we see the hymn in the same way?

In fact, in this verse in which he presents his list of word-based activities that build up the church, Paul places the song at the head. Yes, in song we praise the Lord, but here and elsewhere, Paul sees congregational singing as important in teaching and strengthening the congregation. Which is exactly what he’s saying here in Colossians: let Christ’s word dwell in you richly, and do it as you sing.

Prophetic singing

Now where on earth did Paul get the idea that we teach and admonish through singing?

Did the Spirit just reveal that to him? Had he just been reading Psalms in his quiet time? Quite possibly. But I think he got it from his Jewish background; his experience in temple worship.

In 1 Chronicles we find the story of King David, but it’s a very selective version. There’s no defeat of Goliath, no adultery with Bathsheba and no rebellion by Absalom. Instead, the two events that are of most interest to the author are the bringing of the Ark of the Covenant into Jerusalem and, most important of all, the preparations for the building of the temple, the sign that, at last, God is dwelling in the midst of his people.

Much of it comprises various lists of names of those involved in this work: the priests, gatekeepers, treasurers, soldiers ... and the singers.

The singers and musicians are set apart “for the ministry of prophesying” (verse 1). Repeatedly, as the Chronicler tables the names of the singers and musicians, he describes them as the ones who, “prophesied, using the harp in

thanksgiving and praising the Lord” (25:3).

Singers as prophets! Singing as prophesying!

Prophecy is the communication of God’s word to his people. The prophets reminded people of God’s great acts in the past, told them what God expected of them in the present and spoke words of comfort and warning about the future. That’s why the apostle Paul includes the hymn as part of the teaching ministry that takes place when God’s people gather.

That’s what lies behind these words in Colossians. Having Christ’s word dwell in us is tantamount to the dwelling of God himself. As we’ve seen in Chronicles, when God dwells in his people it is expressed in singing and thanksgiving. For both Paul and David there is a teaching and prophetic dimension to this singing.

Paul says almost the very same thing in Ephesians 5, but rather than exhorting us to have the word of Christ dwell in us richly, we’re to be filled with (or by) the Spirit. So there’s a clear parallel between the filling of the Spirit and the filling of the Word.

And one of the fruits of both is congregational singing.

*** In part two, Mike Raiter will examine song as a teaching medium and conclude with a challenge to all worship leaders to accept the huge responsibility that comes with directing a congregation**

This article is an edited version of Mike Raiter’s keynote address at the Assembly of Confessing Congregations (Uniting Church) 2012 National Conference at Nunyara Conference Centre in Adelaide in September.



Mike Raiter is a Christian preacher and trainer of preachers and a former principal of the Melbourne School of Theology in Melbourne.



Devotional tool

While The Salvation Army song book has traditionally been used for worship at corps, many Salvationists have also used it during personal devotions.

Major John Wiseman (ret.) says he has often used the song book as part of his devotions for many years of his Christian life.

Reading a prayer or song from the song book daily as part of his devotions, Major Wiseman says the song book has enhanced his personal relationship with God.

“These words were written hundreds of years ago and here they are touching my heart, touching my soul. Sometimes I’ve found I’d be sitting there with tears running down my face. I often find how the words of the songs I am reading always seem to fit where I’m at.”

Major Wiseman started using the song book after he heard someone testify how it had been a useful tool during prayer time. Inspired by this testimonial, Major Wiseman has continued to be impacted by the song book time and time again.

“I just find that there are some real good expressions – and heart-felt emotions are beautifully expressed by some of the writers,” he says.

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Charlie's silent agony

ONE MOMENT IN WAR THAT
DEFINED A LIFE OF GRATITUDE

BILL SIMPSON spoke to Charlie Harris about the most significant moment of his 90 years, the day he felt God's protection on his life during a battle in World War II

Seventy years on and the usually chirpy Charlie Harris still gets emotional when he talks about "that moment" in war. Closing in quickly on 90, Charlie still has tears in his eyes and heaviness in his heart when he thinks about the comrade who took a bullet and died in his place. The bullet could so easily have ended Charlie's life, instead.

It was late 1942. Australia was at war with Japan. The Japanese were ruthlessly imposing their power across the Pacific. Their navy, air force and army troops were conquering everything in their path as they crossed the ocean.

Twelve months earlier, the Japanese had carried out their infamous attack on Pearl Harbour in Hawaii's capital, Honolulu. They were deadly serious about invading any country which couldn't defend itself. They saw it as theirs to plunder. They had Pacific domination and expansion in mind.

Now, they were in Papua New Guinea. Success there would open

up a formidable front to Australia – their prize.

Several Australian battalions were in PNG hoping to repel the Japanese. Charlie, then a 19-year-old Salvationist from Sydney, was a stretcher bearer with the 55th/53rd Australian Infantry Battalion.

As the Japanese advanced across PNG, Charlie's battalion was flown from the capital, Port Moresby, over the Owen Stanley Ranges to meet the enemy head-on in what became known as the Battle of Sanananda. Almost 240 Australians were killed or wounded in two days of fierce, close-up fighting.

As bullets and shells exploded across the steamy and heavily timbered jungle, leaving men dead, maimed and wounded, Charlie's job as a stretcher bearer was to collect the Australian casualties and return them to a temporary base established at the rear of the battle. It was life-threatening work. It was chaos at close quarters.

With fighting intensifying, a

call went out: "Stretcher bearer!" Charlie saw it as his responsibility to answer the call. A newly arrived and eager Aussie stretcher bearer jumped first, beating Charlie into the battle.

A few minutes later, another call went out: "Stretcher bearer!" Charlie went. As he raced along a rugged bush track, he was met by soldiers coming toward him carrying a casualty on a stretcher. Charlie relieved the soldier at the front.

A rifle slung across his shoulder caught a tree branch and Charlie was flung to the ground. As he picked himself up, he saw the face of the casualty he was carrying. It was the stretcher bearer who had gone before him at the previous call. He was dead – shot in the centre of his forehead.

"It could so easily have been me," Charlie says. "I've never forgotten it. Whenever it comes back to me, I feel a heavy sadness. I have cried many times over this man." >>>



A framed plaque (left) honouring Charlie Harris' wartime service which earned him a number of medals that he wears with honour each Anzac Day (right).
Photos: Shairon Paterson

It's the most memorable event of Charlie Harris' war service. It isn't often he talks about the war. He prefers not to. There is nothing good about war, he says, so why talk about it!

"I'm no hero. The heroes are laying in the ground in New Guinea and other places. They gave everything. They gave their lives. I came back."

Charlie turns 90 in July. He won't be marching on Anzac Day this year. He didn't make it last year, either. His legs can no longer

to the penitent form at Newtown. I was only young; maybe five or six. Normally, when it came to appeal time, Dad went outside to puff on his pipe.

"But on this particular Sunday, he stayed in. He went to the penitent form and became a Salvationist. I've never forgotten it."

Charlie has since been a soldier at Waterloo, Fairfield, Sydney Congress Hall and now Wollongong. He has been a bandsman, songster leader, young

of marriage. Their life together ended two years ago with Ruth's promotion to glory.

War experience

Charlie's Australian Army service started on 5 January 1942 when he was conscripted as part of a call-up for World War II. It ended in October 1946.

"I was an apprentice baker. I received a letter to report to the Marrickville Drill Hall for a medical examination. We were put on a tram, taken to Petersham Railway Station and sent by train to Greta [Newcastle] training camp. I had two freshly cut sandwiches in my bag for the trip. It's funny the little things you remember."

At Greta, Charlie was chosen to play in the battalion band because of his Salvation Army musical experience. Battalion band members automatically became stretcher bearers.

"The only time I fired my rifle during my Army service was at the firing range at Greta. I wasn't a conscious objector to war service, but I think I would have had a problem firing my rifle at anybody."

Training at Greta was basic. A few months later, Charlie and his Army mates were on a ship to Port Moresby. There was fear, but also uncertainty. He had never been at war before.

The action came quickly. The "comforts" disappeared. Now, living was in the open; often crouched in water-logged dirt

"I'M NO HERO. THE HEROES ARE LAYING IN THE GROUND IN NEW GUINEA AND OTHER PLACES. THEY GAVE EVERYTHING."

last the distance. He will watch on television and relive the moment he lost his mate. And it's likely the tears will come again and the sadness will be overwhelming.

Early days

Charlie wasn't all that keen about going to war. But he did see it as his duty, with Australia called upon to defend itself against a Japanese invasion.

He was raised in a Salvation Army family in Sydney. His mother was a soldier at Newtown Corps. His father was a Methodist, but regularly attended Salvation Army meetings with the family.

"I can still remember Dad going

people's sergeant-major and League of Mercy worker.

After leaving school, he became an apprentice baker. After the war, he drove buses in Sydney and then returned to baking before retirement.

He met his sweetheart, Ruth, at Newtown and they were married in 1945. Ruth often kept Charlie company on his night-shift bus runs, sitting in the seat behind the driver. Sometimes she took their two small children with her.

"You wouldn't be game to do that now," he says. "It's not as safe on the night buses as it used to be."

Ruth and Charlie came within weeks of celebrating 65 years

trenches for days to avoid the enemy. As the wet season arrived, the trenches were often turned to mud. Mosquitoes were everywhere. Malaria was rife. Charlie suffered on several occasions and once was evacuated to an Army hospital in Port Moresby.

His battalion's reputation for fighting from the trenches so infuriated the Japanese that Charlie and his mates were called "The Mice of Moresby" - a play on the famous "Rats of Tobruk" title given to Australians who defended Tobruk (Libya) against the Germans and Italians near the start of World War II.

Memorial day

Official records suggest the "Mice of Moresby" title was conferred by Japanese radio propagandist Tokyo Rose.

His battalion was honoured by the Australian Army as the "Defenders of Papua New Guinea".

After almost 12 months in the war zone, Charlie was withdrawn to Australia. The Japanese eventually surrendered in 1945.

Charlie was sent to Japan as part of a team to help identify and, where possible, repatriate the remains of Australians held in prisoner of war camps after being captured in parts of the Pacific.

He keeps his war service medals in a cupboard and a memorial photograph of his battalion on the wall of his nursing home lodge at Thirroul, in Wollongong's north.

His war-time memories he tries to keep to himself. His brother, Neville, will represent him among the remaining "Mice of Moresby" in this year's Anzac march in Sydney.

"I don't 'celebrate' Anzac Day, although I acknowledge its significance. I don't see there's anything to celebrate. I see it as more of a memorial day when we remember those who didn't come home. But I do celebrate every day that God protected me during my war service and provided me with a wonderful wife, family and friends. God has been good to me. I am a blessed man."



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



Padre to the 'Rats'

By ESTHER PINN

Let us not forget. As Anzac Day approaches, those words come to the forefront of our minds and lips as we remember those who fought and died for our nation's freedom.

Whether or not someone in your family personally served during the first and second world wars, most of us know someone who was affected by war. If you're a Salvationist, there's a good chance you either know or have read about prominent Salvationists at the frontline of these wars.

One man who represented The Salvation Army during wartime was Brigadier Charles Mathers Geddes. Brigadier Geddes always preferred his nickname. He would say, "He's not my friend till he calls me Jock."

A Salvation Army officer, a military chaplain and Red Shield War Services representative for the Australia Defence Force during World War II, Jock lived an exceptional servant life. He quickly became known as "padre" during war time and had an ability to be a great morale booster.

Not long after the war broke out, Jock volunteered for military service and spent many years in several war zones including the Middle East, New Guinea, Korea and Japan. Jock was a prominent Red Shield figure during the famous siege of Tobruk, in the Middle East in 1941 and became a well-known "Rat".

The men of the Tobruk garrison, a majority Australian, were honourably labelled as the notorious "Rats of Tobruk" because they endured extreme warfare but refused to surrender. They became a source of inspiration during some of the war's darkest days.



During his time at Tobruk, Jock helped to establish a Red Shield Headquarters for soldiers, as a place for temporary respite from the gruelling business of war. Along with dodging bombs, Jock witnessed many deaths and performed a number of funerals to honour their lives. Jock excelled in his role as a "padre".

Highest honour

After the war, Jock became the official padre of the "Rats", was presented with the War Veteran's Cross after years of association with military services and in 1976 he was named as one of seven servicemen in the Australian "Anzac of the Year" awards.

Jock's life was honoured publicly on Channel Seven's former television show, *This is your Life* on July 2, 1976. And finally Jock received the highest honour in The Salvation Army when he was admitted to

the Order of the Founder in 1976.

Aside from his exemplary war service, Jock has been described as a "showman for Christ" through his unconventional evangelistic methods.

Jock had only been a Salvationist for two months before he entered the Training College to become a Salvation Army officer in 1927.

He was famous for captivating his audiences when holding open-air congregations, wearing kilts while preaching to reflect his Scottish background and once he even preached from the inside of a coffin.

Following his war service, Jock was appointed as the Australia Eastern Territorial Evangelist. Unfortunately he suffered a heart attack at age 55 and retired from officership in 1968. Jock, however, did not let his failing health stop him from completing ministry. He



(Far left) Jock Geddes, pictured back row left, outside a Hop In Hut during WWII; (Top) Jock's Order of the Founder award; (Left) publicly honoured on Channel 7's *This is Your Life*; (Below) Pictured, back row second from left, with fellow Red Shield officers in Jerusalem in WWII.

Photos and information courtesy of the Heritage Preservation Centre

continued to study while suffering poor health and in 1960 undertook a counselling role as a Salvation Army Rehabilitation Officer.

Prior to retirement he was appointed as Social Services Chaplain to Sydney Social Institutions and President of the Red Shield and Chaplains' Association. Jock also faithfully served as the Corps Sergeant Major of Sydney Congress Hall after retirement. He continued all three roles until he passed away in 1979.

Alongside the honour of being admitted to the Order of the Founder, Jock has a room named after him at the Sydney Congress Hall Function centre at Territorial Headquarters, called the "Geddes room".

Jock married Mrs Brigadier Stella Geddes (nee Cork) in 1932 and together they had four daughters - Claire, Joy, Beth and Dawn.





UNLOCKING THE ARMY'S ARCHIVES

with Major David Woodbury

A legend is born

Born on the battlefields of Gallipoli, Salvation Army ministry to soldiers and service personnel was to become a legend in the Army's development throughout Australia. **Major DAVID WOODBURY** relates how this came about

In the early 20th century the emerging nations of Australia and New Zealand – born by negotiation and the ballot box, rather than revolution – were to pay the price of nationhood in the blood of their young men.

World War I was to be the crucible of suffering which would define the character and destiny of these fledgling nations. A unique sense of identity and nationhood evolved out of the baptism of mud, shrapnel and gallantry that was Gallipoli.

As Australian and New Zealand soldiers stormed ashore on the beaches of Gallipoli on the Turkish coast on 25 April 1915, in an ill-conceived and ill-fated military operation, a legend was born. The ANZACs were soon to realise that the culture of Britain, which they had come to support, was unlike the culture of their developing nations.

The class system which permeated the British Army was not only far removed from, but quite foreign to the egalitarian culture forged on the outback frontiers and bustling cities of Australia and New Zealand. As Gallipoli became a watershed for Australia and New Zealand, it was so, too, for The Salvation Army in our region. When the world went to war, The Salvation Army was there.

The events of this war were to set the Army on a path that would determine the image of the movement for decades to come. The Australian Prime Minister of the day, William Hughes, anticipated something of the future impact of the Army's ministry when he wrote, "[Y]our Organisation, by its faithful, unselfish and persevering service in all climates and under all conditions, has played a great part in the victory we have achieved, and endeared itself to the hearts and minds of all Australians who went forth to fight."

In 1914, The Salvation Army in the Western South Pacific was, in a religious sense, still a very new spiritual movement. Many of those who met the needs of troops, like "Fighting Mac" (Chaplain William McKenzie), were in essence first-



generation Christians – having come to a personal experience of God through The Salvation Army. Some had come from "earthy" backgrounds and consequently could identify closely with the soldiers.

One of the unique characteristics of the early Army was that it spoke the same language as, and understood, the common man. No doubt to many soldiers, some of them little more than boys, there was a sense of comfort and security about a man who could identify with and relate to them, yet still have that sense of being God's representative.

Enduring legacy

Salvation Army chaplains were to encounter and witness scenes more horrific than any of their contemporaries could ever have imagined. Such atrocities as multiple burials and the maiming of fit young men (many of whom had become like sons to them) were to impact their

lives far beyond the terrible experience that was World War I. Many were never the same again and the horror was to live with them the rest of their lives. No doubt there were times when they wondered where God was in all that carnage.

Following demobilisation of the armed forces at the close of World War I, The Salvation Army found itself with a legacy of ministry which could not be ignored. Having enmeshed itself into the lives of servicemen, a strong bond had developed and The Salvation Army was to become a significant and crucial part of service life throughout the 20th century.

World War II was to see Salvation Army officers and soldiers once again participants in active ministry on the battlefield and, at times, the front line. Names like Tobruk were to be etched into the memory of many soldiers, and like "Fighting Mac" (William McKenzie) of World War I repute, another "Mac" was



(Far left) Soldiers in the Korean War enjoy a "cuppa" from Red Shield Representative John Semmens; (Top left) Red Shield Representative Vern Wilson, serves a soft drink to Sergeant F.G. Jenkins on the beach in the Wewak area of New Guinea; (Above) World War I chaplain, William McKenzie, known to his men as "Fighting Mac"; (Left) Battle-scarred Red Shield Mobile at Balikpapan in Borneo, 1945. Representative William Parkinson is shown here with his driver and mobile unit which was assigned to the Royal Australian Air Force.

to write his name into history. The name of Arthur McIlveen, an Eastern Australia officer, was to become synonymous with the courageous "Rats of Tobruk". Wartime photographer Frank Hurley was to write prophetic words from the battlefield that was Tobruk: The Salvation Army is creating a new record of service in this war that will prove a source of proud satisfaction and inspiration to its officers in the future.

Invasion by Japan of the islands of the Western South Pacific brought a very real threat to Australia. Places like Rabaul, the Solomon Islands and the Kokoda Trail were to become identified with fierce fighting, bloodshed, death and courage. In many of the areas where the fighting was taking place, Salvation Army chaplains and Red Shield Representatives were active in support of the troops.

On the other side of the coin, The Salvation Army was to reap a harvest

of goodwill and support from those to whom it had ministered in the various theatres of war. Many a corps officer was to find significant and loyal support from returned servicemen and women, which enabled the Army to significantly expand its ministry throughout Australia.

Significant ministry

There can be little doubt that the ministry and the interaction between service personnel and Salvation Army chaplains and Red Shield Representative, was to become a defining and significant dynamic in the role and future of the Army in Australia.

The courage and resourcefulness of many of our chaplains and representatives was to live long in the memories of service personnel, and in many ways go on to become folklore. Narratives of the courage, compassion, humour and resourcefulness of Army personnel was

to be passed along through oral history from one generation to the next. Today, Salvation Army chaplains and Red Shield Representatives still carry out a significant ministry to men and women throughout the defence forces in our region.

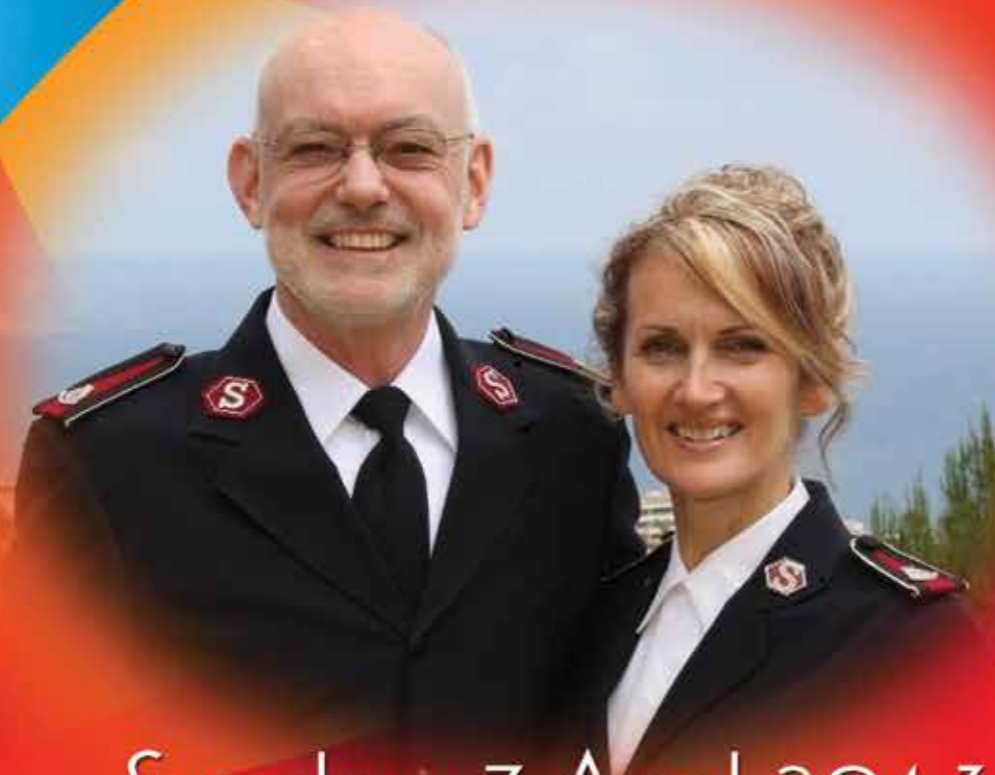
The Army four-wheel drive, emblazoned with its red shield, is a familiar sight within the realms of military service both at home and abroad. For those Salvationists – both officers and soldiers – who have picked up the mantle of pioneer World War I chaplain William McKenzie, only eternity will reveal the true worth of their ministry.



Major David Woodbury is Pipeline's founding editor

Welcome

Colonels Richard and Janet Munn
Chief Secretary and Territorial Secretary for Womens Ministries



Sunday 7 April 2013

6:00 pm

Hurstville Salvation Army

cnr Bond and Dora Sts, Hurstville



Supported by Hurstville Band and
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MUNNS TAKE UP NEW ROLES IN EASTERN TERRITORY

By SIMONE WORTHING

Colonels Richard and Janet Munn begin their new appointments in The Salvation Army Australia Eastern Territory on 1 April.

Colonel Richard is the territory's new Chief Secretary, and Colonel Janet the Territorial Secretary for Women's Ministries.

The Munns have been appointed to Australia from London where they have most recently served as Principal and Associate Principal of the International College for Officers and Centre for Spiritual Life Development. Colonel Richard also served as Secretary for International Ecumenical Relations, and Colonel Janet as Secretary for Spiritual Life Development.

"My mission and focus is Jesus' own mission statement from Isaiah 61:1-3, to preach good news to the poor, heal the broken-hearted, set the captives free, to open blind eyes - all by the power of the Holy Spirit," said Colonel Janet.

"As to specifics in this territory, I am waiting for the Lord's direction in this new season of life for me. I am also eager to work in team ministry with [territorial leaders] Commissioners Jan and James Condon and others, as together we follow Jesus."

Their official welcome to the territory will take place at Hurstville Salvation Army, in Sydney, on Sunday, 7 April, and both are looking forward to their new appointments.

"Over the past few years we have crossed paths with many officer delegates from Australia Eastern while serving at the International College for Officers," said Colonel Richard.

"Unfailingly they have clearly enunciated the seven-point mission priorities of the territory. We look forward with expectant faith to joining that focus."

Personal journeys

A fourth-generation Salvationist, Richard Munn spent the first 10 years of his life in the Congo where his parents were



Colonel Janet Munn made an impact with her dramatic presentations at the Captivated conference in Sydney in 2011.

missionary teachers for The Salvation Army.

During his student years he worked at The Salvation Army's Camp Wonderland in Sharon, Massachusetts, where he came to new life in Christ.

Colonel Janet was raised in the Church of the Nazarene in which her father served as a pastor and her mother an avid disciple-maker.

As a teenager, she spent many summers working with disadvantaged children and youth as part of The Salvation Army's camping ministry. She also met Richard, during this time.

The Munns were married in 1980 and commissioned and ordained in 1987 as Salvation Army officers in the USA Eastern Territory.

Colonel Richard continued his education and earned a Doctor of Ministry from Gordon Conwell Theological Seminary in 2004.

Janet has completed her Bachelor and Master of Arts degrees and is enrolled in a Doctor of Ministry program in

transformational leadership at Ashland Theological Seminary.

As well as corps work and youth ministry, the Munns have also served as divisional leaders and at the USA Eastern Territorial Headquarters. Colonel Richard also served as the executive officer for the New York Staff Band.

In July 2008, the Munns took up their appointments in London.

Colonel Janet expresses her worship of the Lord through sacred dance and dramatic Scripture presentations and has been a guest speaker at many events around the world including at the Captivated by the Word conference in Sydney in 2011. She loves the Bible, fitness and seeing the Army become a house of prayer for all nations.

Colonel Richard is an eager theologian, avid cook, backpacking enthusiast and a keen cornet player. The Munns are the parents of Neelson, 27, and Olivia, 25, who both live in New York City. Olivia is a first-year Salvation Army officer and Neelson works in business.



Salvation Army officer Captain Dale Murray, with mementos of his days as a police officer. Photo: Canberra City News

GOD NOW TOPS

FOR FORMER COP

Captain Dale Murray gave up a promising career as a policeman to follow God's call on his life. He tells **SIMONE WORTHING** the decision was a tough one, but he hasn't looked back since

Dale Murray fulfilled a childhood ambition when he entered the Queensland Police Service straight from high school in 1982. Twenty-two years later, and with the rank of inspector and a promising career ahead of him, he left the service to follow God's call to become a Salvation Army officer.

"It was the toughest decision of my life, but the best one, and I don't regret it at all," says Dale now a Salvation Army captain.

"I felt I had been a covert Christian and now needed to have the courage to step up and do what God had been calling me to do, be the man he wanted me to be."

Dale, a third-generation Salvationist, had originally been accepted into the Army's School for Officer Training at Booth College in 1996.

"I pulled out about six weeks before it started as I was already well into my career as a police officer and couldn't make the final step out of it at that time," he says.

It was only in 2003, at a Bill Hybels conference sponsored by

The Salvation Army, that Dale felt he could no longer ignore God's call to full-time ministry.

With his wife, Darlene, he began officer training in 2004 while on long service leave from the police. It was during that time that Dale received the news that he had been promoted to the rank of inspector.

"This equated to being in the top 200 police officers out of 10,000 which was huge," he says.

"I was so tempted to leave college and resume my police career, but I knew God wanted me to be a Salvation Army officer, so I resigned."

Early career

Dale began his police career in Brisbane. He was then transferred to Boulia in north-west Queensland before being transferred to Burketown, an isolated township in the Gulf of Carpentaria.

He carried out general police work and was also involved in first-line response to assaults, domestic violence, and breaks and enters.

"During my first eight months or so in remote Boulia, with >>>



a population of 300, I worked by myself and had to deal with everything," he recalls. "I was on call 24/7 and found the violence there very difficult to deal with.

"In Burketown, with a population of 180, there were two of us but I spent a lot of time alone. It was a very violent town and presented many challenges, but God protected me and I wasn't harmed once."

In both Boulia and Burketown, Dale and Darlene Murray connected with The Salvation Army's flying padre who would visit and encourage them. They were also part of the "tape ministry" of Sydney Congress Hall, which sent taped sermons to people living in remote communities.

"It was a challenge to keep faith in a community where the pressures to not keep the faith were huge, as was the drinking and drug culture," Dale says.

"It was a great time though of spiritual growth and for our marriage as we had to rely on ourselves and fully rely on God's protection. Our eldest daughter, Renae, was only eight months old when we moved to Boulia, and our son Samuel was born in Burketown."

The Murrays also have a younger daughter, Grace.

Dale and Darlene then spent three years in Mt Isa, a town of 22,000 with a full police station. Dale was promoted to the rank of sergeant and was involved in managing first-line response.

Social justice

After returning to Brisbane in 1998 and a promotion to senior sergeant, Dale was appointed state co-ordinator for police response to domestic violence. His role focused on ensuring police responded to state law and policy and protected women and children.

"I have always been an advocate for social justice in the protection of women and children and it was a real challenge for me to see them being abused by husbands and fathers," he explains.

"Some cases involved high-profile people in the community and different church denominations, and this was very disappointing and disturbing.

"It was also challenging and confronting to see the number of domestic homicides and to work on how police policy and response could prevent these deaths from

"POLICE WORK HAS GIVEN ME THE SKILLS AND KNOWLEDGE TO SERVE GOD HOW HE WANTS ME TO HERE. THOSE 22 YEARS WERE NOT WASTED."

happening. I focused on how I could advocate and help the victims. That was always my goal as a police officer."

In 2002, Dale began an inspector development program which took him to a completely different area of police work – internal investigations and complaints against police officers. It was during this time that he ultimately responded to God's call.

Many of his police colleagues didn't understand his decision to leave the police service for full-time ministry, particularly after his promotion to inspector.

"Few police officers make that commissioned rank and I was one of the youngest inspectors in the Queensland Police Service," he explains. "They thought I was throwing it all away but, although they didn't get it, they did respect me for my decision."

Dale was invited to the Police Commissioner's office while he was at the Salvation Army School for Officer Training. The acting Commissioner presented Dale with his inspector's badges and epaulettes and his certificate of appointment to commissioned officer rank. He congratulated him for achieving the rank of inspector and said he would be welcome back to police service at any time.

"I told them I was doing what I believed God wanted me to do,"

Dale says. "Those items are some of my prized possessions because they show that I was valued and respected for who I was and what I had done. It was very humbling."

Equipped for ministry

Dale is grateful for the opportunities he had in the police force and how it has equipped him for ministry as a Salvation Army officer.

He has served three times in Christchurch, New Zealand, after the devastating earthquakes there, encouraging police officers and assisting victims.

"I've been to disasters, seen so much carnage on the roads and witnessed families torn apart," he says. "So I have had excellent training in grief and trauma and have a heart for emergency work and support workers.

"Police work has given me the skills and knowledge to serve God how he wants me to here. Those 22 years were not wasted."

Dale is now part of the Army's Australia Eastern Territorial Critical Incident Management Team. He believes God will open doors for The Salvation Army to work in disaster management in the future.

"God will make the way clear," he says.

Interestingly, the Murrays' first appointment as Salvation Army officers was back at Mt Isa.

One Friday night there during pub ministry, Dale met a man from Boulia who he had once arrested many years earlier. The man thanked him for showing him respect and dignity as an Indigenous person during the arrest.

"These are the really special moments, and I know that God has put me in the right place at the right time," Dale says.

"I encourage everyone to have courage and follow where God is leading you. It's hard to take the final step sometimes, but make your life count for God and he will bless you when you follow his plan for your life."

Captains Dale and Darlene Murray now live in Canberra with Samuel and Grace. Dale serves as the ACT and South NSW Divisional Communications and Public Relations Secretary, and the family is actively involved in the Tuggeranong Corps. Renae lives in Townsville and worships at Townsville Riverway Corps.



Simone Worthing is a writer for *Pipeline* and supplements

(From top) Dale Murray during his time as a police officer stationed in Burketown in Queensland's far north; accepting his Inspector's badges, epaulettes and certificate of appointment to commissioned officer rank from Police Commissioner Bob Atkinson; with his bike in his time as a highway patrolman.

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What's coming up on mySalvos this month

When the Weakling Becomes a Weapon: What weaknesses are holding you back?

Children's Ministry Blog: Captain Joanne Smith shows us how to help children to think for themselves.

LeaderSpeak: Commissioner James Condon shares some thoughts on the topic of holiness.



Every Christian seems to have a favourite Bible verse that has either impacted them at one stage in their walk with Christ, or continues to encourage and nourish them on their spiritual journey. In this *Pipeline* column, selected people share their favourite piece of Scripture.

My Favourite Verse – Major Kerrie Farthing

"In repentance and rest is your salvation, in quietness and trust is your strength, but you would have none of it."

Isaiah 30:15

I was in my 30s with three young children. I was also a Salvation Army Officer. I wanted to be a good mother and I wanted to be a good officer. I was trying hard to keep all the parts of my life happening as they should. So my life was crowded and it was stressful!

One Monday morning, I had just dropped my son at school and was walking to the bus stop to go to the Camperdown Children's Hospital where I was a chaplain. As I passed a Catholic

Church, I felt God saying to me, "Go in! Be still and quiet in my presence and I will come to you." But I made excuses. I thought I can't really go in, they are just cleaning after the weekend. So I walked past the church, but felt a strong urging from God to go back.

So I did. At the front of the church a lady was putting fresh lilies in a vase while she talked to the priest. I slipped into the back seat and sat there feeling like an intruder. I put my head down, hoping no-one would talk to me.

As I sat there in the quietness though, God came. The words from Isaiah 30:15 came into my mind.

"In quietness and trust is your strength."

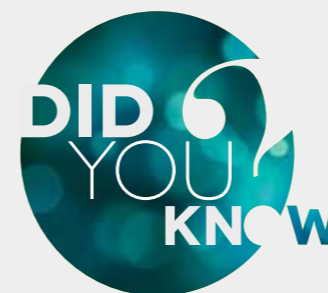
I knew what God was saying to me. I needed quietness and I needed strength. He was saying, "Slow down, spend more time with me."

That day, a journey into prayer and learning to be with God in different ways began for me. I heard for the first time the phrase by John Chapman, "Pray as you can, not as you can't." I started to explore ways I could connect with God that suited my personality. I learnt that God comes to different people in different ways and we all need to find a way to be in his presence that works for us.

Over the years that verse has stayed with me. God has used it to remind me that it is in quietness and trust that I will find my strength. When the busyness of life starts to take over, the reminder comes.

The Message version of Isaiah 30:15 says, "Your strength will come from settling down in complete dependence on me." I love the image of settling down, getting comfortable, finding your place in God and depending on him and him only.

That is my prayer.



THE SALVATION ARMY IN WAR

The Salvation Army's official policy to war is one of taking a neutral stance showing no favour to either side in any conflict. This stems from the Army's three guiding principles in its approach to any war: 1. Winning souls; 2. Compassionate good works; 3. Strict neutrality.

The Salvation Army has been serving Australian soldiers in the field of battle for 112 years, first appearing during the Boer War of 1899-1902.

By the last year of World War II, the Salvation Army was operating nearly 500 hostels or rest centres, with more than 800 officers in the field. They had served in such places as Egypt, France, Belgium, India, Palestine and, of course, Gallipoli.

One of the best-known Salvation Army officers associated with war is William 'Fighting Mac' McKenzie. He was chaplain to the 4th Battalion of the Australian Infantry in World War II, being awarded the Military Cross for his personal bravery and spirit of sacrificial service.

During World War I in France in 1915, Australian "Diggers" found refuge in Salvation Army "Hop-In" huts. Signs out the front of the huts had a painting of a kangaroo with the word "Hop-In, it's yours!". Inside they were offered refreshments and a chance to talk.

After World War I, three Salvationists were awarded the Victoria Cross, the Commonwealth's highest award for gallantry. They were James Henry Fynn

(England), William Clamp (Scotland) and Thomas William Holmes (Canada).

Colonel Walter Peacock, a well-respected Canadian Salvation Army Officer, designed and introduced the Red Shield as a symbol for fundraising to assist Canadian troops returning from World War I.

National Doughnut Day is celebrated in the United States on the first Friday of June each year, to honor the women of The Salvation Army who served doughnuts to soldiers during World War I in France.

Quote from Australia's World War II campaign in northern Africa: "In pitch darkness, amid frontline troops, with bullets, shells whizzing around in heat ranging from 107 to 114 degrees, and in freezing cold, with billions of blowflies around, and sand at times untrackable – so long as there were soldiers to be served. The Salvation Army Red Shield Units operated."

* Facts from various Salvation Army websites

Each month, *Pipeline* goes behind the scenes of Salvos Legal to bring you a story from the not-for-profit law firm owned and run by The Salvation Army. This month, **ELIZABETH LATHLEAN** shares the story of Beatrice, who is rebuilding her life after a brush with the law which followed traumatic teenage years

Salvos Legal managing partner Luke Geary first met Beatrice in late 2009. She was 28 and had appeared to be at a turning point in her life.

She was “clean”, employed, had stable housing and was engaged to a man who wasn’t abusive. Being charged with illegally possessing goods and selling them to pawnbrokers, while also serving a suspended sentence, threatened to shatter the hope that had begun to creep back into Beatrice’s life.

Beatrice’s childhood ended at the age of 14 when she dropped out of school and ran away from home. She says this was the beginning of her deterioration. Her boyfriend at the time (who was many years older than her) introduced her to drugs and alcohol.

No doubt the drug use was motivated by a desire to numb the pain of physical and sexual abuse from relationships with men who had taken advantage of her youth.

By the age of 18, Beatrice was working as a sex worker in Kings Cross in order to meet the costs of her drug dependence. Over the years that followed Beatrice was in and out of relationships. Some were supportive and offered her a glimpse of a different life. Others were violent, and in such situations it was not uncommon for her family or police to become involved.

About 18 months prior to meeting Luke at Salvos Legal her life had begun to turn around. She had started a relationship in which there was no violence or drug use. She was employed as a full-time waitress in a coffee shop. A constant run of employment represented a significant achievement for Beatrice.

She was also on a methadone program and now only drank alcohol infrequently. When asked about why she had been able to break her pattern of substance abuse she said she was “over it” and that she “loves life now”.

Facing jail

Despite all these positives, financial difficulties arose. Prior to Beatrice’s period of stable employment, she and her partner, who was now her fiancé, were struggling to pay the rent and make one low income stretch to support the two of them.

Christmas was approaching and the couple

decided to sell some of Beatrice’s fiancé’s tools to see them through.

The police became suspicious of the sale, believing the tools had been stolen, and Beatrice was charged. Each of the offences carried with it a six-month maximum jail term.

Beatrice was originally charged with more than 20 offences of this nature. She maintained that she was not aware that the goods were stolen and said that they had been given to her by her (unemployed) carpenter fiancé.

The police couldn’t prove that the tools were in fact stolen but according to the law, they didn’t have to. The test for such an offence is not whether the items were in fact stolen, but whether a “reasonable person” would have “reasonably suspected” them to have been stolen.

Beatrice’s fiancé was also charged. He had maintained his innocence and due to a technicality,

“NO DOUBT THE DRUG USE WAS MOTIVATED BY A DESIRE TO NUMB THE PAIN OF PHYSICAL AND SEXUAL ABUSE ...”

the case against him was dismissed. Beatrice wasn’t so fortunate.

At the time of being charged, Beatrice was also serving a suspended sentence of six months imprisonment for a previous offence which she had committed (and pleaded guilty to) before she had begun to turn her life around. A jail term seemed a certainty.

Given Beatrice’s history, a report was obtained from a forensic psychologist. This report indicated that she suffered from significant mental illness due to trauma sustained whilst in her formative years and advocated for a comprehensive treatment regime; the report confirmed that Beatrice’s mental condition affected her decision-making capabilities and gave some explanation for the relative impulsiveness of her actions in simply following along with her fiancé at the time of the offences.

For an application by Salvos Legal

Humanitarian to be successful the magistrate needed to be satisfied that Beatrice was suffering from a mental illness or mental condition and that it was more appropriate to deal with her by way of treatment rather than according to the law under which she was originally charged.

If the magistrate determined that this was the case an order could be made to dismiss the charges and discharge Beatrice either unconditionally, or on the basis that she would be appropriately cared for or attend a certain place for assessment and/or treatment.

Court time

In March 2010, an application under S32 of the Mental Health (Forensic Provisions) Act was heard before the Local Court. Luke appeared for Beatrice.

The magistrate wanted to sentence Beatrice right away (which would have been an immediate jail term) but Luke objected and supported Beatrice in lodging an urgent appeal to the Supreme Court.

A lengthy appeal process ensued, in which Luke sought to have a home detention order imposed, but this wasn’t successful. The case proceeded to sentencing in the lower court.

Beatrice expressed remorse for her situation. In the time after the offences, she began undergoing treatment and seemed to be progressing well.

She made progress in continuing to deal with her mental illness and began attending treatment. With her 30th birthday approaching she wanted to start the next chapter of her life clean and positive.

On 6 June 2011, more than 18 months after Luke had first appeared for Beatrice, he once more appeared before the magistrate in a last-ditch effort to try to save Beatrice from an otherwise certain jail term.

Luke highlighted the considerable progress Beatrice had made since the offences and her commitment to her on-going treatment. He drew the magistrate’s attention to a member of the gallery at the court – Beatrice’s mother – whom she had recently reunited with after many years of separation.

Hopeful future

This time, the magistrate agreed with Luke and held that it was now appropriate to deal with the matter pursuant to the Mental Health Act. As a result, all the charges against Beatrice were dismissed.

She was required to attend and continue being treated by her psychologist and ensure that she complete a methadone program.

We had gone to court for (and with) Beatrice by this stage, on about 30 occasions over an 18-month period.

In summing up, the magistrate said that Beatrice’s attendance at court (across many and varied locations around Sydney), as well as her otherwise good behaviour throughout this lengthy

“WE WERE ABLE TO REPRESENT AND FIGHT FOR A YOUNG WOMAN WHO WAS TRYING VALIANTLY TO REBUILD THE PIECES OF A VERY TRAUMATIC CHILDHOOD.”

time, demonstrated her commitment to dealing with her issues and that he had confidence that she would maintain the good progress she had made with her life.

In this case we were able to represent and fight for a young woman who was trying valiantly to rebuild the pieces of a very traumatic childhood. Luke was convinced that jail would have shattered the rebuilding.

Thanks to a compassionate magistrate this was not the case and a young woman now has the chance to move forward with hope.

Since the case against Beatrice was finalised, we have seen her and she’s doing well – still employed, still in her treatment and still out of trouble.

Salvos Legal

Salvos Legal is a full-time, not-for profit practice which provides services to two categories of clients:

Private – these are fee paying individuals and businesses.

Humanitarian – these are individuals ‘in need’ who are unable to afford a lawyer.

Contact us today and have the comfort of knowing that the fees you pay go towards funding the provision of legal services to those in need. We help our private clients with:

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What would Jesus view?

With Pipeline culture writer Mark Hadley



Nicholas Hoult plays a superb role as Jack in the Brian Singer-directed *Jack the Giant Slayer*

Jack the Giant Slayer

RATING: M
RELEASE DATE: 21 March

Five minutes into the screening of *Jack the Giant Slayer* I knew we were that family. You know, the one you walk out of a screening saying, "Did you hear those kids up the back?"

My oldest boy has a serious aversion to deep rumbling sounds (like giant-generated thunderstorms, for instance) and he generally responds by placing his hands over his ears and yelling "Too loud!" – as if he were telling me at a normal volume.

My middle son is going through this dance phase. So when he gets excited (say during the odd sword fight), he responds, "Gangnam style!" and starts jiving on the spot – any spot.

Our youngest? He's the perfect audience member, a slave to every dramatic cue. When Jack landed on his back from a great height and lay there eyes closed, I heard a hugely shocked intake of breath and his shrill voice piped into the expectant silence, "Daddy ... he's dead!" Well, at least the audience laughed. I expect most of the mirth came from sympathetic parents ...

Jack the Giant Slayer is based on the beanstalk-powered fairytale that

has traditionally been the plaything of primary-aged children. However, I think it will take careful thinking on parents' parts to decide whether it's suitable for developing kids.

As per the folk tale, Jack is an orphan who sets out to sell a farm animal and brings home a bag of magic beans. Nicholas Hoult does an excellent job delivering a hope-filled Jack who impresses a teenage princess even as he's disappointing his uncle. Eleanor Tomlinson provides Isabelle, the love interest who refuses to submit to the king's stuffy restrictions.

When Isabelle turns up at Jack's farmhouse in the middle of a rainstorm her entrance leads to one of the magic beans getting wet. In seconds a giant beanstalk is rocketing Isabelle and the building towards Gantua, the cloud-borne country of the giants. Jack sets off as part of a rescue mission. However, he's accompanied by a regal villain who hopes to use dark magic to enslave humanity's deadliest enemies.

Jack the Giant Slayer is led by an excellent cast, supported by cutting-edge special effects and directed by action expert Brian Singer. Yet it struggles from not knowing who it's for. The storyline is childish simple but the action is

often brutally unsuitable for a fairytale audience. And the adventure sequences that hook younger minds are frequently paused for romance and one recurring teenage theme.

Singer cross-cuts an argument between Princess Isabelle and her kingly father, with another between Jack and his resentful uncle. What emerges is a homily to young minds who feel oppressed by "wise heads". Both father figures are too aware of their charges' failings. But Princess Isabelle sums up the film's demand for her dad: "Let me show you how responsible I can be. Let me step outside without sending a dozen guards to save me."

Suddenly her constant running away appears reasonable, and Jack's failings the fault of his pessimistic uncle. Trust becomes the obligation of their elders. Yet that's a world away from Jesus' economy, where increasing responsibility is the reward of those who have shown themselves to be reliable.

"Because you have been trustworthy in a very small matter, take charge of 10 cities," is how his parable goes. There's no, "Free to be whatever I can be" in his kingdom without first submitting to his rule. At least, that's what I'd like to teach my boys.

Oblivion

RATING: M
RELEASE DATE: 11 April

People fail to credit just how much wisdom Jesus injected into everyday English. From his lips we've received axioms like, "It's better to give than receive", and warnings about "the blind leading the blind". Even non-Christians remind each other that "Man does not live by bread alone". But if there's one line that has shaped more Hollywood scripts than any other it's "The truth will set you free". More than 2000 years on it still rings true in the science fiction thriller, *Oblivion*.

The creative talents of writer/director Joseph Kosinski deliver us to a desolate future, six years after a war in which alien forces destroyed most of the earth. Tom Cruise plays Jack Harper, a retired marine commander eking out his last days watching over the devastated surface.

"We won the war," Harper narrates, "but they destroyed half the planet. Everyone's been evacuated. Our job is security, we're the mop-up crew." Harper's duties include repairing drones while robotic stations harvest the last energy resources from dying oceans. However, with only two weeks left before



Andrea Riseborough and Tom Cruise star in the sci-fi thriller *Oblivion*.

they leave to join the rest of humanity, Harper and his partner Victoria (Andrea Riseborough) detect the crash of a disabled spacecraft. He arrives to discover a human crew that his drones attempt to destroy. An encounter with a survivor teases out a thread of truth and the more Harper pulls, the more his world begins to unravel.

Oblivion is a richly textured apocalyptic puzzle plot infused with

the tension. The movie has much of the same feel as *The Matrix*. This marine's pristine existence floats over the top of an ugly truth, and Harper even has his own Morpheus to help him face the facts – Morgan Freeman as the century-old survivor Malcolm Beech: "The people you work for lied to you. They told you to follow orders and soon you'll be joining the others. It's time you know the truth."

But just like *The Matrix* – and in fact, real life – we do not always welcome the freedom truth brings. Harper's Victoria would rather shut the door on her partner than accept her longed-for reunion with the rest of humanity is just a likeable lie.

It's not a surprising turn when you consider the reception Jesus got for "the truth will set you free". He was talking to people who thought they were on their way to heaven because they were born into a good background and kept their distance from bad people. His claim that they were actually slaves to sin made them so uncomfortable that they killed him to prove they didn't need saving.

It's ridiculous, I know, but it's not that big a step from them to people today who ridicule Christ because they're convinced they're good enough without him. The lies we tell ourselves are the most comfortable of all. Yet if *Oblivion* can teach us anything it's that though the truth can set you free, freedom is not always comfortable.



Tom Cruise plays Jack Harper in the tension-filled movie which has overtones of *The Matrix*.

FREEDOM STORIES

Corps and centres are encouraged to send reports of changed lives under the heading of Freedom Stories. Here is a recent story ...

Prison Chaplaincy

We had a discussion with a prisoner a few weeks ago. It was a good conversation, lasting about 90 minutes. It was held in the prison chapel.

The prisoner often plays the chapel's piano for recreation. This particular morning, he opened up genuinely and far more meaningfully than he had done previously. He is a Christian and has a heart for social ministry.

He spoke of a decision he had to make concerning a legal action for offences allegedly committed a few years ago. The choices he faced were whether to defend the legal suit himself or engage a lawyer to brief a barrister.

He has previously unsuccessfully tried to defend the original charge and also lost an appeal. He also expressed concern that despite his innocence and a concerted effort at prayer, God was remaining silent.

The man felt no direction or comfort from God. During our intense conversation, another chaplain noticed what was happening and remained in the chaplain's office prayerfully supporting us.

We spoke of many things and the man decided that he would ask a lawyer to take the case and leave it to him to accept or not. We also talked about him trusting God for his future when he leaves prison.

A meeting with a lawyer happened the following week. The lawyer indicated acceptance. When we returned to the prison a few days later, the prisoner was waiting and eager to see us to tell us of the offer and acceptance.

The glorious part was his comment: "God has given me peace. It is the first time I have known the peace of God since entering jail."

Previously he was sometimes stressed to the maximum sometimes, even to the point of collapse. Now the peace of God has entered his soul.

– Prison Chaplaincy



Photo: Shairon Paterson

Serving Jesus is a joyful experience

By Lieut-Colonel LAURIE ROBERTSON

Territorial Secretary for Program

Joyfully serving Jesus – it's how I try to live my life and it's how I sign off on most of my emails, letters and notes. Like all good Salvos, for speed and efficiency, I sometimes use an acronym – "JsJ". It's not so much a personal vision or mission statement but rather it's an attitude and action declaration.

A few years ago I decided to change how I signed my emails and letters. I wanted it to distinctively reflect who I am. The thoughts came and went, came and went, and then a question "light-bulbed" in my head: "How do you try to live your life?" I answered: "Joyfully serving Jesus." Then almost immediately I thought "and you're from the *Joyful Evangelists* officer session so it even fits Salvation Army-wise".

Since then it's been my sign-off but boy it sure is challenging. Almost every time I write it at least three "Am I?" questions pop into my brain.

Am I joyful in my living? Attitude!

Am I effectively serving Jesus? Action!

Am I combining the joyful attitude and serving Jesus action into my everyday life? Activation!

These questions are extremely challenging because how I live and what I do influences everyone I meet. This makes it imperative that I joyfully serve Jesus in every circumstance. In fact, it's my ongoing and growing relationship with Jesus that makes this joyful service possible. My joy comes from him.

By the way, just in case you were wondering if I am living in some "always-happy-nothing-ever-goes-wrong dreamworld", joyfully serving doesn't mean that I love every situation life throws at me. However, it does mean that I can make a positive difference in every situation no matter how terribly tough or fabulously uplifting they are. And since coming into my current appointment I've discovered a whole heap of people who also embrace this serving-Jesus-joyfully lifestyle. They're all over the place – in corps, social programs and even in divisional and territorial headquarters teams. They are amazingly uplifting.

Every day I am learning about exciting programs that the Australia Eastern Territory is involved in. Thankfully, I'm also discovering that program is really another word for people. People lead and people participate. The programs provide a framework that enables us to build meaningful Jesus-focused, freedom-bringing relationships.

7 MISSION PRIORITIES

1. A territory marked by prayer and holiness
2. Our whole territory, in every place, involved in evangelism
3. Corps – healthy and multiplying
4. Our people equipped and empowered to serve the world
5. The territory passionate about bringing children to Jesus
6. Youth trained and sent out to frontline mission
7. Significant increase of new soldiers and officers

From our caring and advocacy ministries involving asylum seekers to the babies and toddlers involved in Mainly Music, our purpose is to bring them the freedom of Jesus. We want them to be free of anything that causes them spiritual, emotional, intellectual and physical harm. My hope and prayer is that our heartfelt desire is for everyone to experience the joy of Jesus and that all of us Salvos are actively involved in making it happen.

Can you imagine what it would be like in our home if everyone was experiencing the joy of Jesus? What would it be like if this was happening in our street, workplace, corps, social program and our whole community? I perceive that they would be places without fear, crime, anger, deceit, abuse, complaints and greed because they would be filled with joy, unselfishness, love, helpfulness, kindness, honesty, compliments and peace.

It's an inspiring picture of what life could be like. Actually, it sounds and feels a bit like heaven. Wow! Is it possible to have a little piece of heaven on earth? Well, we won't know unless we give it a go.

Check list:

Is my relationship with Jesus strong? If not, what can I do to strengthen it?

Is my attitude joyful in every circumstance? If not, how can I change?

Do my actions show that I am serving Jesus? If not, why not?

Joyfully serving Jesus,

Laurie

New complex puts Brisbane Streetlevel Mission ahead of the opposition

By SIMONE WORTHING

“Congratulations on this centre, you are making a difference in the lives of so many people in this city,” said Federal Opposition Leader Tony Abbott as he toured The Salvation Army Brisbane Streetlevel Mission’s new complex just two hours before its official opening on 1 March.

“It shows a great depth of character when people are doing things out of love for others and not for money, and I want to thank the staff and volunteers of The Salvation Army for all their work.”

Mr Abbott chatted with clients, staff and volunteers as he was shown around the facility. He also made pancakes with celebrity chef, Dominique Rizzo. Dominique had prepared a breakfast that morning, inspired by her famous Italian cuisine, as part of the launch of the new centre.

Mr Abbott also visited the Army’s Youth Outreach Services, which is located next to Streetlevel, asking questions and speaking with staff and students.

During the opening ceremony, Teresa Gambaro, Federal Member for Brisbane, thanked The Salvation Army, volunteers, local businesses and the community for their part in making Streetlevel a reality.

Councillor Vicki Howard, representing Brisbane Lord Mayor Graham Quirk, also attended and spoke at the ceremony.



Opposition Leader Tony Abbott cooks pancakes with celebrity chef Dominique Rizzo.



Opposition Leader Tony Abbott and Federal Member for Brisbane Teresa Gambaro with some of the Streetlevel team including Majors Bryce and Sue Davies. All photos: Matt Seaman, Chaordic Creative

Volunteer Kerrie shared how Streetlevel had empowered her, helped her want to be a better person, and worked miracles in her life. “Thank God this place is here,” she said.

Major Mark Campbell, South Queensland Divisional Commander, concluded the ceremony with prayer. John Burke, who has helped at Streetlevel for three years since his son died from a drug overdose, then cut a ribbon to open the centre.

“It’s surreal that this is actually happening after three years, but today felt like the right time,” said Major Bryce Davies, Streetlevel team leader.

“This special place is definitely a ‘God job’. There is a beautiful spirit here, it’s a close-knit community that offers the lonely and disadvantaged a place to belong and I love it that so many people want to be here.”

Streetlevel now also houses The Salvation Army’s Brisbane Community Welfare, and Moneycare Financial Counselling.

The renovation of the centre has been made possible thanks to the generosity of tradesmen and suppliers who donated goods and services valued at \$130,000.



The new Streetlevel complex in Brisbane.



John Burke (with scissors in hand) cuts the ribbon to officially open the new centre.

Recovery work ongoing in flood-affected regions

By SIMONE WORTHING

The rains have eased and much of Queensland and northern NSW has seen sunshine and blue skies for the first time in weeks. But much devastation, heartache and exhaustion still remains in the towns and rural areas hit by recent floods.

The Salvation Army’s recovery work is in full swing, with many areas facing months, and possibly years, to fully recover both physically and emotionally.

The high possibility of further heavy rains and localised flooding in the weeks to come is also adding an element of stress and nervousness in many communities, several of which have been flooded multiple times in two years.

“This threat is making people jumpy,” said Major Marie Gittens, Lockyer Valley Corps Officer. “People in Laidley are putting their things up high and one of the hotels has taken up their carpets twice already.”

More than 100 homes and businesses were inundated in the Lockyer Valley town of Laidley in the January floods.

“Some people are back in their homes, some are not, some businesses are open and some are not,” said Major Gittens.

Financial counsellors from The Salvation Army’s Moneycare are assisting those affected, including many farmers.

Major Ron McMellon, South East Region chaplain, has also been meeting local farmers and others to support and encourage them during this traumatic time.



Checking out the big donation from Woolworths (from left) Jack Dempsey MP (State Member for Bundaberg), Peter Evans (Salvation Army Emergency Services representative), Paul Neville MP (Federal Member for Hinkler), Major Kevin Unicomb (Bundaberg Corps Officer) and Scott Wallace (Woolworths State Support Manager for Queensland).



A Salvation Army Emergency Services team helps Bundaberg residents.

In the Army’s Central and North Queensland Division, recovery teams have been assisting people as they return to their homes, setting up others in temporary accommodation and providing financial counselling and chaplaincy support.

“In Bundaberg, Dululu, Gayndah, Monto, Biloela, Boyne Island, Tannum Sands and Gladstone, people are being assisted with furniture, whitegoods and other necessities, some from the Family Store in Rockhampton and some purchased through the disaster relief fund,” said Major Glenn Whittaker, Central and North Queensland Divisional Secretary.

“In Dululu, which was very hard hit, The Salvation Army is covering the cost of feeding volunteers from BlazeAid who are helping people restore their fences and

properties in the Banana Shire.

“In several localities, we have identified people and agencies that can act on behalf of The Salvation Army in disaster relief, as our resources have been stretched through our work in Bundaberg and Gladstone.”

In the tiny town of Baffle Creek, north of Bundaberg, which was isolated for seven days after the January floods,

rural chaplains Lyn and Ian Jones are providing physical and emotional support to 50 families.

In Bundaberg and nearby towns and properties, volunteers at the Army’s Tom Quinn Centre and local corps’ have assisted hundreds of families with clothes, furniture and a range of other needs.

The emotional and spiritual needs of people in recovery are also being cared for through the work of retired officers Majors Owen and Pam Pattison and the Combined Churches Flood Response group.

“Lifeline is here, too, and we hope to have more chaplains and counsellors in the weeks and months ahead,” said Major Kevin Unicomb, Bundaberg Corps Officer.

In Northern NSW, the river city of Grafton was hit hard with many homes and businesses inundated.

Lachlan McKay, North NSW Divisional Emergency Services coordinator, with his team of volunteers, fed people from the catering truck at both at the evacuation centre and in temporary accommodation around the city.

In the Kempsey area, Salvation Army Emergency Services teams fed people in evacuation centres at Nambucca Heads, Maskville and Kempsey in late February. The highway was flooded and closed for a few days, adding to the challenge of reaching people.

The Salvation Army is grateful for a \$1 million donation from Woolworths, and \$120,000 from Big W, for its disaster relief appeal.

It is hoped that the bulk of the funds from Woolworths will be used in the Bundaberg area. Funds from these donations will also be used within south Queensland and northern NSW.

Condoms install new leaders for PNG Territory

By SERAH ABRAHAM

Salvationists filled the Roy Bungay Memorial Hall in Port Moresby as Commissioners James and Jan Condon, territorial leaders for the Australia Eastern Territory, installed the new leaders for the Papua New Guinea Territory.

Commissioner James Condon installed Colonels Neil and Christine Webb as Territorial Commander and Territorial President of Women's ministries respectively. Commissioner Jan offered the prayer of dedication.

Colonels Webb, officers of the United Kingdom Territory with the Republic of Ireland, have been serving in the Papua New Guinea Territory as Chief Secretary and Territorial Secretary for Women's Ministries.

Commissioner Condon also welcomed Lieutenant-Colonel Miriam Gluyas, former Secretary for Program for the Australia Eastern Territory, as Chief Secretary and Territorial Secretary for Women's Ministries.

Commissioner Condon spoke about the role and responsibility of her appointment and assured her that the spirit

of the Lord would be with her as she served.

Commissioner Condon then prayed for the Lord's wisdom, knowledge, understanding and the anointing of his Holy Spirit upon the leaders as they take their place and lead the territory and its people.

Prior to the instalment, a traditional dance group from Central Province led leaders and guests onto the stage for the public welcome.

Major Bugave Kada, Territorial Secretary for Spiritual Life Development, then led the congregation in worship and prayer.

Major Tilitah Goa, Training Principal at the Officer Training College, welcomed the guests and the new territorial leaders on behalf of the officers of the territory.

"We are looking forward to working with you to bring this territory forward and to bring more souls who are lost to know God," he said.

The Condoms served in Papua New Guinea from September 2004 to March 2008.

"I was so grateful to see the people we loved and to see a lot of progress in Port Moresby," said Commissioner Jan Condon.



Commissioner James Condon welcomes Lieut-Colonel Miriam Gluyas as Chief Secretary for the PNG Territory.



Commissioner Jan Condon prays for new PNG territorial leaders Colonels Neil and Christine Webb.

Envoy Lesar receives centenary medallion

ACT Chief Minister Katy Gallagher presented retired Salvation Army Envoy Connie Lesar, of Tuggeranong Corps, with a Centenary Medallion at a special celebration in Canberra earlier this year.

Envoy Lesar was one of 26 Canberra citizens aged 99 or over to receive the honour.

The special medallion acknowledges the significant milestone Envoy Lesar shares this year with the nation's capital, as she will celebrate her 100th birthday in December.

The silver and gold medallion features Parliament House and the foundation

stone, and is inscribed with the words "Canberra Centenary Medallion".

"Envoy Lesar is a much loved and highly respected member of Tuggeranong Corps who attends church every Sunday morning, and other activities as well, and continually supports and encourages [Corps Officers] Captains Fran and Mark Everitt and other members both young and old," said Miriam Angus, a soldier at Tuggeranong Corps.

Envoy Connie Lesar displays her centenary medallion.



New name, same trusted service for Salvos Counselling

By ESTHER PINN

The Salvation Army Counselling Services has relaunched itself as Salvos Counselling during a brief ceremony at its Sydney head office on 28 February.

Along with a new name, a new vision for the service has also been unveiled.

"We're here to bring freedom and hope," Major Robyn Smartt, Director of Salvos Counselling across the Army's Australia Eastern Territory, said at the launch at Rhodes.

Major Smartt said it had been a two-year journey of discovering their identity and ethos as a counselling service, culminating in the new name and vision.



Major Robyn Smartt (front left) with members of the Salvos Counselling team.

Since 1986, Salvos Counselling has provided help to individuals despite their financial circumstances, offering fees charged on a sliding scale in line with the client's income.

"We believe everyone has a right to freedom from the things that are holding them back, regardless of their financial situation," said Major Smartt.

"We provide top-quality professional counselling to those who can afford it and also the marginalised – the people who wouldn't ordinarily be able to gain access to counsellors with the level of skill that our Salvos counsellors have to offer."

Salvos Counselling's origins were founded in marriage and relationship counselling. In 1993, the service extended to include an individual and emotional issue focus.

Major Smartt and her team pride themselves on a history of caring and compassionate Christian staff and counsellors. Salvos Counselling has 31 staff based at 13 offices across the territory.

The service now offers individual counselling, trauma counselling, consultancy with corps and centres, The Salvation Army's Employee Assistance Program, professional supervision, and individual and group debriefing.

It has also recently become involved with the Army's Offshore Processing Humanitarian Mission, completing pre-selection assessments and resilience training for all Salvation Army personnel deployed to work with asylum seekers on Nauru and Manus Island.

In Brisbane, Salvos Counselling has recently started a program called Drumbeat, offering counselling to teenagers and adults through music.

As part of the relaunch, Salvos Counselling has given its website, salvoscounselling.salvos.org.au, a new look. Individuals can book counselling sessions online and access further information about issues such as stress and depression.

First Steps program leads to jobs for new graduates

Seventeen Indigenous residents of Ipswich in Queensland, are delighted to be working at the new Coles store at nearby Redbank after graduating from the inaugural Industry Partnerships Australia First Steps Indigenous Employment Program.

The graduates are part of the recently opened store's 200-plus workforce.

This three-week program is an initiative of The Salvation Army Employment Plus, Industry Partnerships Australia and Coles.

"The Salvation Army has been the point of contact to get this program off the ground," said Kirrilee Trist, national marketing and media communications manager for Employment Plus.

Through The Salvation Army Indigenous Ministries in North Ipswich, Employment Plus has also secured a mentor for the new graduates. Jacqui Stringer began mentoring the group just prior to their graduation and will continue her role for six months.

"Coles is mindful of the need to work with Ipswich residents," said Ken Lothian, Ipswich Coles manager.

"It is fantastic for us to be part of the local community, but also to zero in on the Indigenous people who live in the community.

"The Indigenous program has been done in a few Coles stores now and it has worked very well."

Graduate Sky Liet commented that the program was "a great initiative and makes people want to work at Coles.

"It gives back to the community as well as helping us get into a job and having that faith and belief in us," she said.

"It was great to get an insight into Coles, so now we know what we are doing. The training was excellent."



The Coles and Salvation Army Employment Plus graduates on the job at Redbank.

Salvation Army helps government scheme cut power bills

As power bills soar around the country, a Federal Government initiative, the Home Energy Saver Scheme (HESS), for which The Salvation Army acts as a service provider, is assisting people to minimise their electricity use.

Kylie Cursio, from The Salvation Army at Bateman's Bay, is the NSW South Coast worker for HESS and, like her colleagues in other parts of NSW, the ACT and Queensland, visits homes and assists people to do what they can to reduce their power bills.

Kylie's role includes showing people along the South Coast how to reduce the cost of running appliances, negotiate payment plans, or prevent disconnections. The service is free to clients.

"What I like about this scheme is that it is about behavioural change rather than a handout," Kylie said.

"In the last five years electricity prices have risen so dramatically that behaviour has to change as well."

Kylie said it was common for people to suddenly have a massive power bill and not understand why it was so big.

"It may be that they have bought a new appliance and had no idea it would use so much power," she said. "Other things often escape people, such as playing DVDs on a PlayStation, which is the most expensive way to do it."

"Also, it doesn't cost much to have one appliance on stand-by but if you have 10 appliances on over a long period of time, it does."

One of the tools Kylie uses in her free home assessment is the "power mate", an electrical device that measures the cost of running each appliance per hour.

If people anywhere in Australia are interested in getting a visit from a HESS worker, contact 1800 007 001 to be referred to your local provider.



HESS worker Kylie Cursio (right) gives Malua Bay's Kirsty Rendell the lowdown on her television's power consumption. Photo courtesy of Bay Post.

Salvos put on a show for Canberra residents

For the sixth consecutive year, The Salvation Army put on a vibrant and creative display at the annual Royal Canberra Show, from 22-24 February.

The Army's marquee featured a Salvos Stores fashion parade that was filmed by Nine Network, entertainment by the Nambucca River Corps' Salvo Country Band, an historical display focusing on Canberra's centenary celebrations and 80 years of the Salvos in the city, and a Kidzone magazine area set up for children.

In the new outdoor area, the Red Shield Defence Services handed out free water and the Rural Schools and Communities Ministry Workers' van provided access to the internet and video games.

The Salvonista van was onsite and stalls displayed Salvation Army services including Moneycare, Employment Plus, Wills and Bequests, and Aged Care Plus.

"We had lots of people come in and tell us their stories of connections with the Army in the past," said Joanne Paull, ACT and South NSW divisional mission and resource assistant who organised the display.

"If we can start to build those relationships, people can see that the Army is there for them for all of their needs - spiritual, emotional, physical.

"Through the display we wanted to be as mission-focused as possible and just to get out there and show Jesus through our actions."



Inside the marquee of The Salvation Army display at the Canberra Show in February.



Harry Cooper, who first had the vision to start the display, with the award presented to The Salvation Army.

Snow Mission teams to set up in Jindabyne again

By ESTHER PINN

After the success of last year's Salvo Snow Mission at Jindabyne, two new teams will be sent out for two weeks of mission this winter.

The first mission team will be in the Snowy Mountains region from 29 June to 6 July, and the second team from 6-13 July.



The Salvo Snow Mission team that served in Jindabyne last year.

Based at Jindabyne Memorial Hall, the teams will provide meals for guests, run activities for children and share the love of Christ to ski-field workers from Thredbo and Perisher as well as local Jindabyne residents.

"The purpose of the Salvo Snow Mission is to provide a safe environment free from drugs, alcohol and gambling where snowfield workers and the people of Jindabyne can attend and have a nutritious meal together, enjoy fellowship and hang out together," explained Captain Dale Murray, ACT and South NSW Divisional Communications and Public Relations Secretary.

Last year's mission saw 50 Salvo Snow Mission team members serve guests from 23 countries. They prepared 800 meals, served almost 1000 cups of tea, coffee and hot chocolate, saw 130 people attend the activities during the day, gave out 10 Bibles, distributed 50 food hampers and made about 50 significant connections.

Captain Murray believes last year's mission helped The Salvation Army to develop a credible presence in the region.

"I believe this because the people who attended the mission in 2012 were very appreciative of what the Army was doing and agreed we were meeting a huge need in the area," he said.

Registrations for the Salvo Snow Mission close on Monday, 29 April. If you would like to register visit salvos.org.au/actsouthnswcpr. The mission costs \$440 per person which covers all accommodation and food. There will be an additional cost of \$120 for team members who do not already have a Salvo Snow Mission uniform.

Aboriginal & Torres Strait Islander Community Appeal

"Thanks to all of you who have partnered with us in giving generously to The Salvation Army Aboriginal and Torres Strait Islander Community Appeal. We appreciate you standing with us in closing the gap on Indigenous disadvantage in Australia.

The Aboriginal and Torres Strait Islander Community Appeal is a rolling campaign with no end date, so you can donate at any time and as often as you like. We encourage you to do so, as your generosity will make a very real difference to some of Australia's most marginalised people."

Adrian Kistan,
Territorial Indigenous Ministry Coordinator

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New corps complex opens at Caloundra

By NATHALIA RICKWOOD

The Salvation Army's Caloundra Corps, on Queensland's Sunshine Coast, finally has a place to call home.

Territorial Commander, Commissioner James Condon, officially opened the new corps building and complex on Saturday 23 February.

The opening was part of a family fun day, full of activities that included a demonstration by the corps' Mainly Music group, entertainment from the Nambour Corps Band, as well as a jumping castle, fairy floss, face painting and stalls displaying various Salvation Army services.

A thanksgiving service was held on Sunday morning, with previous corps officers and members attending. Commissioner Jan Condon enrolled two new junior soldiers, Mia and Zeke, during the service (see Enrolments).

Caloundra Corps Officer Lieutenant Stuart Glover hopes the new building will enable the corps to realise its ministry potential.

"Our expectation is that we'll be able to expand our different activities and ministries," Lieut. Glover said. "We're really hoping to be able to impact the community in a more effective way; to create an interaction that engages with the community."

Previously, the corps had been operating out of a shop front. It had limited space, however, and required extra work setting up equipment each week.

The new corps complex has been partly refurbished from what was already on the property, with the addition of some new buildings. The complex will contain the church, welfare, counselling and essential services offices.

The Caloundra Corps was planted almost 16 years ago. "This is the fourth property that we've tried to build something on," said Lieut. Glover. "It's been a long journey and a frustrating one at times."

"Our people are very happy to finally be in a place and we're also thankful for all the people who have gone before us in terms of actually making this a reality."



Commissioner James Condon unveils a plaque at the official opening of the new Salvation Army complex at Caloundra. The opening ceremony attracted a large crowd to the new centre.

Army part of international festival in Cowra

The Salvation Army's Cowra Corps actively engaged with the community during the annual International Festival of Understanding on Saturday 9 March.



The festival takes place every March, showcasing a different guest nation each year. Sri Lanka was chosen for 2013 and events included a parade, carnival and various street stalls reflecting the culture and customs the South Asian country.

Cowra Salvationist Sean Beamish drove the Family Store truck in the parade which concluded at River Park where various stalls, including one representing The Salvation Army's, were set up.

The Salvation Army Emergency Services volunteers cooked a sausage sizzle on their trailer, face painters attracted dozens of children, and information was available on various corps programs including Home League, Mainly Music, the grief and loss group, and Alcoholics Anonymous.

"We also gave out the free DVD *Braver, Stronger, Wiser*, produced by The Salvation Army and Beyond Blue, to help those struggling with depression as it's a big issue here," said Cowra Corps Officer, Captain Louise Beamish.

The Cowra Corps was pleased with the interest shown by many people at the festival, including several welfare clients who asked for additional information on the corps.

"Being part of this day cements the reason why we are here in the community, to reach out and support the people and show them the love of God," Captain Beamish said.

Sean Beamish enjoys The Salvation Army's sausage sizzle after driving the Family Store truck in the parade. Photo: Colin Walsh

Families finding their place at Life Community Mission

By SIMONE WORTHING

Almost 500 people, including 250 children, attended the official opening of the Communities for Children "Family Place" at The Salvation Army's Life Community Mission, Slacks Creek, on Friday 8 March.

The children and their families enjoyed a range of activities including a jumping castle, clowns, face painting, crafts, a huge cardboard castle and tunnels, and music. The Communities for Children programs and activities available at The Family Place, for families with children aged 0-12, were also showcased, with staff and volunteers available for additional information and support.

These free programs are funded by the Federal Government for the Logan area and include playgroups, a family drop-in space, parenting programs, cooking nutritious food on a budget classes, infant massage, child health, Connect Café, and homework help.

Located at the mission, just south of Brisbane, The Family Place is a venue where families can have fun, make new friends, seek support, learn about child development, increase parenting skills, and much more. It is a place where children are nurtured and families strengthened.

"The Family Place is an expression of The Salvation Army that connects us with the community and serves the local community," said Lieutenant Ashley Barkmeyer, Life Community Mission Corps Officer.

"It is a place of connection for families who may be isolated in the community, vulnerable or disadvantaged, but most importantly, it is open to anyone who would like to come," added Charmaine Stubbs, Family Empowerment Team Coordinator. "Our corps officers and corps volunteers are extremely supportive and many who attend programs here are now connected to the corps."

The Community for Children program has been running at the mission for seven years. The 13 staff are employed by The Salvation Army and work under its mission and values.

The Family Empowerment Team includes specialists in five areas: early childhood development, reading and

primary education, male support, young parents, and nutrition.

"There is also a program team, led by Tabatha Pashen, which provides strategic direction and brokers funds to other organisations in the community to run other programs," explained Charmaine. "They provide local strength building and sustainability in the community. Together we run seven major events each year which each attract over 500 people."

Eight community partners support Communities for Children in the Logan area, which is open Monday to Saturday.

"We try to bring community partners on board who provide local services because it's all about families engaging with the services around them," said Holly Rynsent, Salvation Army community development worker.

One partner, Griffith University, engages with refugees and at-risk ethnic groups from the community, to assist young and older people with university enrolment, mentoring, and support in their education.

"I have been coming to these programs for more than two years and this is a great place to be," said Erinne who attended the opening with two of her three children. "It's got a lovely atmosphere, there is so much support and assistance and my kids want to be here."



The Communities for Children program at Life Community Mission is proving extremely popular with young families.

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ENROLMENTS



Emerald Corps

Captain Gaye Day, the Emerald Corps Officer, recently enrolled two junior soldiers – twins Jessica and Lisa Pahl.

“The girls started attending the corps through SAGALA in 2012, and, after hearing about Junior Soldiers, wanted to be enrolled,” said Captain Day.

“It’s such a wonderful blessing to have children responding to the Gospel through the vehicle of The Salvation Army.”

Jessica and Lisa attend the corps with their mother.



Jessica and Lisa proudly display their junior soldier promises, while Sharon Vanderpool holds the flag.

Caloundra Corps

Commissioner Jan Condon, Territorial President of Women’s Ministries, enrolled two new junior soldiers, Mia and Zeke, during the opening service at the new Caloundra Corps building last month.

Mia and Zeke are the first junior soldiers to be enrolled at Caloundra in four years.

Junior Soldier Sergeant, Averyl Nero, is excited about what God is doing at the corps. “Our prayer is that Mia and Zeke will be the first of many children who make a commitment to God and our church,” she said.



Zeke and Mia after their enrolment as Junior Soldiers of the Caloundra Corps.

Grafton Corps

Grafton Corps has been very blessed to accept and enrol Samuel Bacon as a senior soldier.

Samuel and his wife and children have been living and working in East Timor over the past few years, with the aim of starting The Salvation Army’s work in the country. During the enrolment service on 10 December, conducted by the corps officer Captain Keith Atkinson, Samuel testified about the Lord’s leading in his life.

Captain Atkinson said Samuel was now looking forward to his work in East Timor as a Salvationist, believing God will indeed open many doors of service for him and his family.

The Grafton Corps has also accepted Andrew and Myra Grady as adherents. Andrew and Myra are extremely involved in many aspects of the church. “It has been a great blessing for us that they would take this step of formalising their membership and they acknowledge that God has brought them to this Church family,” Captain Atkinson said.

Anthony Stevens was also accepted as an adherent. Anthony was linked to the corps through Community Services and attends regularly with his son.



Grafton corps officer Captain Keith Atkinson (left), Samuel Bacon, Corps Sergeant Major Darryll Smidt, Myra Grady, Andrew Grady and Mervyn Smidt.

Tuggeranong Corps

Captain Dale Murray, Public Relations Officer, ACT & South NSW Division, spoke of his privilege in enrolling his son Samuel Murray, and Allen Connor, as senior soldiers at Tuggeranong Corps on 10 February.

Both Samuel and Allen testified to God’s working in their life and how they were obeying God’s call to serve him as a soldier of The Salvation

Army. Together they read aloud the Soldiers’ Covenant.

Samuel’s and Allen’s spiritual mentors, Steve Butler and Mark Rogers respectively, knelt and prayed with Samuel and Allen as they signed their Covenants.

Captain Murray encouraged the congregation to pray for Samuel and Allen as they continued their faith journey and accepted further responsibilities in their service for God.



Celebrating enrolment day, (from left), Peter Trick (flag bearer), new senior soldiers Allen Connora and Samuel Murray, Captain Mark Everitt, Captain Fran Everitt and Captain Dale Murray.

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World leader brings encouragement to Korea

By Major PARK, SANG-YEON

General Linda Bond shared The Salvation Army's International Vision – One Army, One Message, One Mission – with officers, soldiers and young people alike during her recent visit to the Korea Territory. She also visited a number of social centres, giving much encouragement to staff and residents.

On the Saturday of her visit, the General conducted the commissioning of the Proclaimers of the Resurrection session of cadets. She urged the new officers to continue to proclaim the resurrection of Jesus throughout their service.

On the Sunday morning, at the invitation of Senior Pastor Lee, Young-hoon of the Yoido Full Gospel Church (the world's largest church), the General preached and spoke vibrantly on "send the fire" to a congregation of 20,000 people.

In the afternoon, the General led a United Divisional Rally at the Yung Deung Po Corps. Officers, soldiers and friends of the Seoul Division, Seoul South Division, Officer Training College and territorial headquarters



The General with new Salvationists from the Kingdom of Cambodia.

gathered to worship together under their international leader.

For the next main event, the two day Territorial Youth Vision Rally, the General travelled to the Territorial Retreat and Conference Centre at Mount Paekhwasan. Young people from Korea were joined by 57 overseas delegates from the Australia

Eastern; Japan; Singapore, Malaysia and Myanmar; The Philippines; Papua New Guinea; and Indonesia Territories, and from Taiwan Region. There were also delegates from Mongolia and the Kingdom of Cambodia, two countries that are part of the Korea Territory. More than 1300 young people attended the rally.

Spain and Portugal Command inaugurated

The Salvation Army's new Spain and Portugal Command has been inaugurated during a joyful gathering in the Spanish capital, Madrid.

The event was presided over by Commissioners Robert and Janet Street, International Secretary and Zonal Secretary for Women's Ministries of the Europe Zone, on what was their last official duty before retirement.

There was an atmosphere of excitement and joy as people gathered for the welcome and inauguration meeting. A combined band from Spain and Portugal provided music as the national flags of the two countries were marched into the hall.

The highlight of the meeting was the installation of Lieutenant-Colonels Gordon and Susan Daly as command leaders. A letter of greeting from General Linda Bond was read and Commissioner Robert Street spoke of the inauguration of one command as part of one Army, with one mission and one message.

To mark the commencement of the new command, the international secretary presented two command flags. A Spanish flag was presented to the command leaders and the other flag, in Portuguese, was presented to Majors Mario and Celeste Nnacumba, Portugal Secretary and Portugal Programme Officer respectively. The flags were unfurled to huge applause.



International Secretary of the Europe Zone, Commissioner Robert Street, in his last official duty before retiring, presents new Spain and Portugal Command flags to Majors Mario and Celeste Nnacumba (Portuguese, left) and Lieut-Colonels Gordon and Susan Daly (Spanish).

General celebrates 130th anniversary with exuberant Sri Lankans

By ENOKA FERNANDO

The recent visit of General Linda Bond to Sri Lanka, to celebrate the 130th anniversary of Salvation Army ministry in the country, was a time of great excitement and blessing.

The General's time in Sri Lanka began with a meeting with the Prime Minister, DM Jayaratne. The gathering included fruitful discussion as well as the presentation of a new postage stamp featuring a photo of the General alongside the logo of The Salvation Army's International Vision.

The vision itself – One Army, One Mission, One Message – was the main focus of the anniversary celebrations, which began with a colourful welcome parade.

The General, territorial leaders and Christian leaders were accompanied by colourfully dressed Kandyan dancers and drummers, the Oriental Band of The Salvation Army's Dehiwela Girls' Home and three grandly dressed elephants.

A congregation of around 2000 people gathered at the Cathedral of Christ the Living Saviour in Colombo for the anniversary celebration service. Greetings from the wider church were given by Reverend WP Ebenezer Joseph, General Secretary of the National Christian Council of Sri Lanka.

The General enrolled 75 junior soldiers



The General with children and a staff member from The Haven Children's Home.

Photo: Charles Withana

and 74 senior soldiers, telling them that they needed to be "soldiers of Jesus Christ before being soldiers of The Salvation Army".

The General's Bible message, translated into Sinhala and Tamil, was based on the One Army theme of the International Vision. She told the congregation that, even though there is

a great diversity around the world, The Salvation Army must remain united.

"We know who we are," she said. "We know what we believe and we know why we serve."

She called on the young and the old to give themselves afresh to the Lord. Thirty-four people went to the mercy seat in response to the General's invitation.

The next day, around 350 people gathered at Colombo Central Corps to witness 12 cadets of the *Proclaimers of the Resurrection* session being ordained and commissioned as Salvation Army officers by the General.

A drama item, sessional song and testimony paved the way for the General's Bible message. She challenged the new lieutenants to look for the hurt, the broken, the lonely, the dispossessed and the lost, bringing them to God to receive salvation.

After leading officers councils in the afternoon – attended by 130 active and retired officers – the General faced the cameras of the national television broadcasting station, Rupavahini, for an interview. The visit was also featured in TV news reports.

Between the main meetings, the General visited the training college, The Haven Children's Home and Rajagiriya Boys' Home.



The General meets the Sri Lankan Prime Minister. Photo provided by Prime Minister's office

PROMOTED TO GLORY

Prayer warrior

Daphne Joyce Shaw was promoted to glory on 16 February, aged 92. A service to celebrate her life was held at The Salvation Army Wollongong Centre, led by corps officers Captains Ray and Joy Lotty on 21 February.

Family tributes were paid by daughter Lynnette Hudson, grandson Scott Simpson and Anne Simpson, wife of grandson Dean. Major Jean Skinner provided a corps tribute. Tarrawanna corps officer Lieutenant Matthew Moore offered a prayer.

Daphne was born at Maitland on 30 October, 1920, the youngest of five children to Matthew and Lily Terione. Her mother died when she was six and the family lost contact with her father. She was raised by her eldest sister, Eileen (Cotterill).

They attended West Maitland Corps before moving to Wollongong when Daphne was in her late teens.

Daphne married Albert Shaw in Wollongong in 1943. They lived all of their married life in Wollongong and served as active soldiers of The Salvation Army Wollongong Corps.

They had three children, Helen (Simpson), Trevor (deceased) and Lynnette (Hudson); seven grandchildren, and 14 great-grandchildren.

Daphne was involved in a number of corps roles, including Sunday school teacher (Wollongong and Bellambi outpost), corps cadet teacher, league of mercy worker and Bible study leader. She led a Bible study group in her home until 12 months ago.

She was also a long-time home league member at Wollongong, joining Tarrawanna group a few years ago when the Wollongong group ceased. She was still a home league member at Tarrawanna at the time of her death.

Her other active Wollongong Corps involvement included membership of a seniors' group and formation of an Over 70s monthly lunch.

She was best known in the Wollongong Corps over a long period of time for her commitment to study of God's Word and prayer. She was often invited by the corps to pray for people in need.

Whenever a family member needed prayer, she was the first person who would be contacted. She was very family-oriented and convinced of the power of prayer.

Daphne was a proud wife, mother, grandmother and great-grandmother and highly regarded by neighbours wherever she lived because of her saintly Christian witness.

She was looking forward to "going home".

Godly servant

Sophia Pfann was promoted to glory on 26 July, aged 91. A service to celebrate her life was held at the Centenary Corps of The Salvation Army and was conducted by Captain Derek Whitehouse.

Captain Sonya Whitehouse supported by singing a solo and providing music for congregational singing. Various speakers shared memories of the strong, loving Christian influence Sophia had on their lives. Major Annie Cathcart shared how Sophia came to the Lord through The Salvation Army and how she served faithfully over many years.

Sophia Pfann was born to Friedrich and Julianna Degan on 6 February 1921 in Yugoslavia. She was the older sister of Mary, Christine and Friedrich. Sophia's family were farmers.

In 1940, she married Adam Pfann in Yugoslavia. With the Second World War raging in Europe they were forced to move away from their families. After the war ended Sophia and Adam found it hard to settle back in Yugoslavia as their surname had German origins. They decided to move to Australia, settling in Toowoomba where Sophia commenced nursing and Adam took up a job as a stonemason.

In 1967, Sophia and Adam became Australian citizens. They moved to Brisbane to continue their work and lived at Toowong until Adam's death in 1982. His funeral service was conducted by Captains Ralph and Annie Cathcart and this commenced a long association with The Salvation Army.

Sophia became a soldier of the Toowong and Centenary corps', faithfully serving the Lord through many different ministries. She was involved in children's ministries, helping in Sunday school and kids club and as a prayer pal for junior soldiers.

For many years, Sophia supported children overseas through The Salvation Army sponsorship program. Until her health deteriorated she was a regular visitor to the sick and elderly at Sinnamon Village aged care centre, where she was

a resident, and previously The Salvation Army's Warrina Village aged care facility at Chelmer.

Sophia became well known in the Toowong area through her regular street ministry at the Toowong Village shopping centre and during her time doing pub ministry.

Just over 14 years ago, Sophia moved to her unit at Sinnamon Village to be closer to her church family. Until her health started to fail her she had regularly attended church at Centenary Corps. Often you would find her working in the church kitchen preparing morning tea or lunch and washing up. She felt this was part of her service to the Lord.

Sophia will be remembered as the "spare" grandma to many of her church family and the children she supported for many years in Africa.

Faithful soldier

Marjorie Jarrett was promoted to glory on 24 October, aged 89. A celebration of her life was held at Orange Corps on 29 October.

Marjorie is remembered as a daughter of Sen-Majors William and Ivy Ford, and as a faithful Salvationist.

She married Lenard Gough in 1945 and they were widely known as soldiers at Campsie Corps where Marjorie was a Sunday school teacher, physical culture leader, songster, and timbrel brigade leader. She also scripted, produced, directed, choreographed and costume-designed many dramatic performances for children and church members.

From 1967, Len and Marjorie soldiered at Chatswood Corps, having moved to Killarney Heights, where Len died unexpectedly in 1981.

Marjorie later moved to Orange and married Lloyd Jarrett in 1993.

At her funeral service, son Len spoke on behalf of himself and his brothers, John and David. Referring to their mother, he said: "Her highest priorities were her faith, husband, and children. Marjorie was a loving, caring 'whatever it takes' wife and mother who supported her family in all aspects of their wellbeing, development, comfort, organisation and happiness throughout her life."

Of her own siblings she is survived by her brother, Ernie Ford.

The service was conducted by Major Christine Stiles, a niece of Marjorie's. Major Innes Stiles pointed to the love

Marjorie held for Salvation Army music and song, and referred to General Albert Osborn's much loved, "The well is deep and I require a draught from the water of life". He stated that Marjorie was surely one who had asked of Jesus and received that "water of life".

Quiet strength

Kevin Bull was promoted to glory on 13 June, aged 81. A memorial service was held at The Salvation Army's Newcastle Worship and Community Centre and was conducted by Captain Scott Allen.

He was supported by the corps band, which set a lovely mood prior to the service by playing many of Kevin's favourite tunes.

The corps tribute was given by Bruce Harris who had served beside Kevin for many years. John Ellis, a lifelong friend from Panania Corps, then spoke of the influence Kevin had made on he and his wife's lives during the time he was stationed at Panania, and how their friendship had endured.

A vocal solo was presented by Kevin's grand-daughter, Kristin Turner.

A moving and sometimes humorous tribute was given when Kevin's three sons, Kevin jnr, Brian and Jeffrey, stood together and jointly shared how their father's love, dedication, tremendous work ethic and quiet Christian example had influenced them.

Kevin's grandchildren then came forward to place camellias in memory of their grandad.

The Bible reading, John 14:1-6, was given by another of Kevin's grand-daughters, Julieane Bull, and Captain Allen concluded with a short message and the committal.

Kevin was born on 3 September 1930, to Walter and Alma Bull.

He was one of six children and part of a loving and close family who were dedicated Salvationists.

Kevin was a keen and talented musician and at the age of 16 took on the responsibility of songster leader at Tighes Hill Corps where his family worshipped. It was here, some years later, that he met

and married Naomi Stanbury, his life partner for 60 years. Their marriage was blessed with five children.

Later, they transferred to Shortland Corps to gain practical experience before entering The Salvation Army training college as part of the *Pioneers* session in 1959.

On completion of training they were appointed to Panania, Mount Isa, followed by Canberra then Goulburn.

Due to ill health they then returned to Newcastle.

Kevin completed his working career with the Department of Social Security. He was forced to retire from work due to ill health in 1986.

During his time of service at Tighes Hill, later to become Hamilton Corps, Kevin held positions of songster leader, bandmaster, youth group leader and divisional representative for the church growth program.

He was very conscious of the need to train young people in leadership roles and would always give the younger ones "a go with the baton".

Unfortunately, Kevin's involvement was curtailed due to his declining health.

In retirement, Kevin and Naomi moved to North Arm Cove where he became an active part of the small community in the progress association and Rural Fire Service. Kevin and his son Jeffrey organised an annual carols by candlelight service and toy run benefitting The Salvation Army.

Kevin will be remembered as a quiet, thoughtful gentleman.

He is very much missed by his wife Naomi, daughters Robyn and Glennys and their husbands, and his sons Kevin, Brian and Jeffrey and their wives.

He leaves in our care nine grandchildren and seven great-grandchildren.

Loyal Salvationist

Eric Hawkins was promoted to glory on 1 October, aged 86. A funeral service was held at the Dawson River Lawn Cemetery at Taree on 6 October.

A Bible reading from 1 Corinthians 15

was given, followed by the song *The Lord's My Shepherd*.

A family tribute was presented by Eric's nephew, Lincoln Hawkins, and a photographic tribute came from his grandchildren.

Eric David Hawkins was born in Barraba, NSW, on 16 June 1926, the second of four children to Theodore and Ailsa Hawkins.

The family lived for six months of the year on a sheep station where the children were educated by their mother. The next six months were spent in town where they attended the local school.

This early period in Eric's life gave him a life-long love of the country.

He much later had his own hobby farm in Hannam Vale where he kept cattle. He had a great love for horses.

The family attended The Salvation Army's Barraba Corps. In 1939, when Eric was 12, the family moved to Taree where they took part in the life of the town and the local Salvation Army.

As an adult he became a member of the Taree Corps band - later becoming bandmaster - and the songster brigade. During this time the quality of the band was recognised when it was asked to participate in the Salvation Army's NSWales Congress in Sydney. Eric taught many young boys to play a brass instrument.

He earned his living in various occupations; first in a chemist shop, then in a furnifure shop before qualifying as a butcher and later as a milkman and a cleaner.

Eric met the love of his life, Joan Reed, at The Salvation Army in Taree and they were married in 1948.

Last May they celebrated 63 years of marriage.

Ill health plagued Eric over the past few years, and on the evening of 1 October he passed away peacefully.

We prayerfully remember Eric's family during this time of loss: his wife Joan, children Ken and his wife Carol, Gwenda and her partner Grahame, and Brett, and each of his grandchildren Yvette, Loretta, Kym, Shane, and Amber, his four great-grandchildren and his brother, Ian.

Eric was a wonderful son, husband, father, pop, brother, uncle and friend and he will be greatly missed.

PROMOTED TO GLORY

REPORTS

Please email Promoted To Glory reports and, if possible, a photograph to *Pipeline* at eastern.editorial@ae.salvationarmy.org. Please limit reports to about 400 words.

about people

Bereaved

Captain Gary **Smith** of his father Walter **Smith** on 22 February; Captain Linda **Willing** of her father, Robert Alfred **Willing**.

Births

Lieutenant Matthew and Captain Emma **Moore**, a boy Ezra Zacharias on 25 February.

time to pray

31 March -6 April

Booth College, Legal Department, both THQ; Caboolture Corps, Palm Beach Elanora Corps, Carindale Corps, Brisbane City Temple Corps, all Qld; Easter Sunday (31); International Annual Day of Prayer for Children (31); Easter Monday (1); Young Adult Big Vision Conference, Brisbane (6).

7-16 April

Glen Haven, Family Tracing Service Brisbane, Townsville Recovery Services Centre, Wynnum Corps, Toowoomba Corps, all Qld; Burrangiri Aged Care Services, ACT; Self Denial Appeal Altar Service (7); Discipleship Training Practicum (8-10); Territorial Policy and Mission Council Retreat (8-10); Red Shield Appeal Launch, ACT (9); Red Shield Appeal Launch, Sydney (11); Decision Week (12-19); Red Shield Easter Camp, Collaroy (13-20).

14-20 April

Women's Ministries, Counselling Service, both THQ; Maryborough Corps, Gold Coast Temple Corps, Life Community Church Mission, Inala Corps, all Qld; ACT and South NSW Divisional Officers Fellowship (15-18).

21-27 April

Centenary Corps, Caloundra Corps, Sunshine Coast Hub, Lockyer Valley Corps, Toowong Student Accommodation, Still Waters, Maroochydore Corps, all Qld; Anzac Day (25).

28 April -4 May

Lieut-Colonel Miriam Gluyas, Papua New Guinea Territory; Pine Rivers Corps, Bayside Community Church, Gladstone Corps, Riverview Gardens Aged Care Services, all Qld; Inverell Corps, NSW; Communications and Public Relations

Department, THQ; Design for Life, Central and North Queensland Division (3-6).

5-11 May

Greenslopes Community Welfare Centre, Qld; Gunnedah Corps, Lismore Corps, Grafton Corps, The Greater West Divisional Headquarters, Byron Bay Streetlevel Mission, all NSW; Tri-Territorial Divisional Youth Secretary Conference, New Zealand; Sagala Leaders Training Weekend (10-12).

engagement calendar

Commissioners James (Territorial Commander) and Jan Condon

Sydney: Thu 4 Apr - Service Recognition Morning Tea
Hurstville: Sun 7 Apr - Territorial Welcome to Colonels Richard and Janet Munn

Bowral: Mon 8-Wed 10 Apr - Territorial Policy and Mission Council Retreat

Sydney: Thu 11 Apr - Red Shield Appeal Launch

* Collaroy: Thu 11 Apr - Moneycare Conference

Glebe: Fri 12 Apr - Photography exhibition

Port Macquarie: Sun 14 Apr - Corps visit

Brisbane: Thurs 18 Apr - South Queensland Women's Rally

Belmore: Sun 21 Apr - Korean Corps visit

* Bexley North: Mon 22 Apr - School for Officer Training Leadership Lecture

Brisbane: Tues 23-Wed 24 Apr - South Queensland Women's Rally

Greater West: Sat 27 Apr - Silver Star morning tea

#Commissioner Jan Condon only

*Commissioner James Condon only

Colonels Richard (Chief Secretary) and Janet Munn

Hurstville: Sun 7 Apr - Welcome to Colonels Richard and Janet Munn

Bowral: Mon 8-Wed 10 Apr - Territorial Policy and Mission Council Retreat

#USA: Wed 10-Tues 16 Apr - Wesleyan Holiness Conference

*Sydney: Thu 11 Apr - Sydney launch of Red Shield Appeal

*Campsie: Sun 14 Apr - Official opening of renovated building

#Colonel Janet Munn only

*Colonel Richard Munn only

