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leadership news

High Council elects 22nd General of The Salvation Army

Commissioner Lyndon Buckingham was elected the 22nd General of The Salvation Army by the High Council in London on 28 May.

Commissioner Buckingham was elected after he and the other three candidates – Commissioner Merle Heatwole (Territorial Commander, Latin America North), Commissioner Kenneth Hodder (National Commander, United States of America) and Colonel Diana Macdonald (Territorial Commander, Pakistan Territory) – delivered speeches to the High Council.

General-elect Buckingham and his wife, Commissioner Bronwyn, are originally from the New Zealand, Fiji, Tonga and Samoa Territory. They have served as officers since they were commissioned in 1990 as members of the *Ambassadors for Christ* session.

Lyndon has served as the Chief of the Staff since 2018. Bronwyn has served as the World Secretary for Spiritual Life Development since January 2021 (previously she served as World Secretary for Women's Ministries).

General-elect Buckingham will assume office as General on 3 August 2023.

Announcement made

Commissioner Ted Bailey, President of the High Council, made the announcement to the High Council, which was assembled at Sunbury Court: "It is my absolute pleasure and honour to be able to announce to the international Salvation Army family and beyond and beyond and beyond that the 2023 High Council has elected a new general," said "Your new General-elect is Lyndon Buckingham.

Commissioner Yusak Tampai, 2023 High Council chaplain (Territorial Commander, Indonesia Territory), prayed and read from the Bible before welcoming General-elect Buckingham to the microphone.

"I want to say how grateful I am to the Lord for his saving grace in my own life," said General-elect Buckingham. "I'm grateful to the members of the High Council for listening and hearing the voice of the Lord and for their support of myself and Bronwyn as we get ready to assume these leadership responsibilities.

"We love the mission of The Salvation Army. We believe passionately that Jesus is the hope of the world. We are



General-elect Commissioner Lyndon Buckingham will assume office on 3 August as world leader of The Salvation Army.

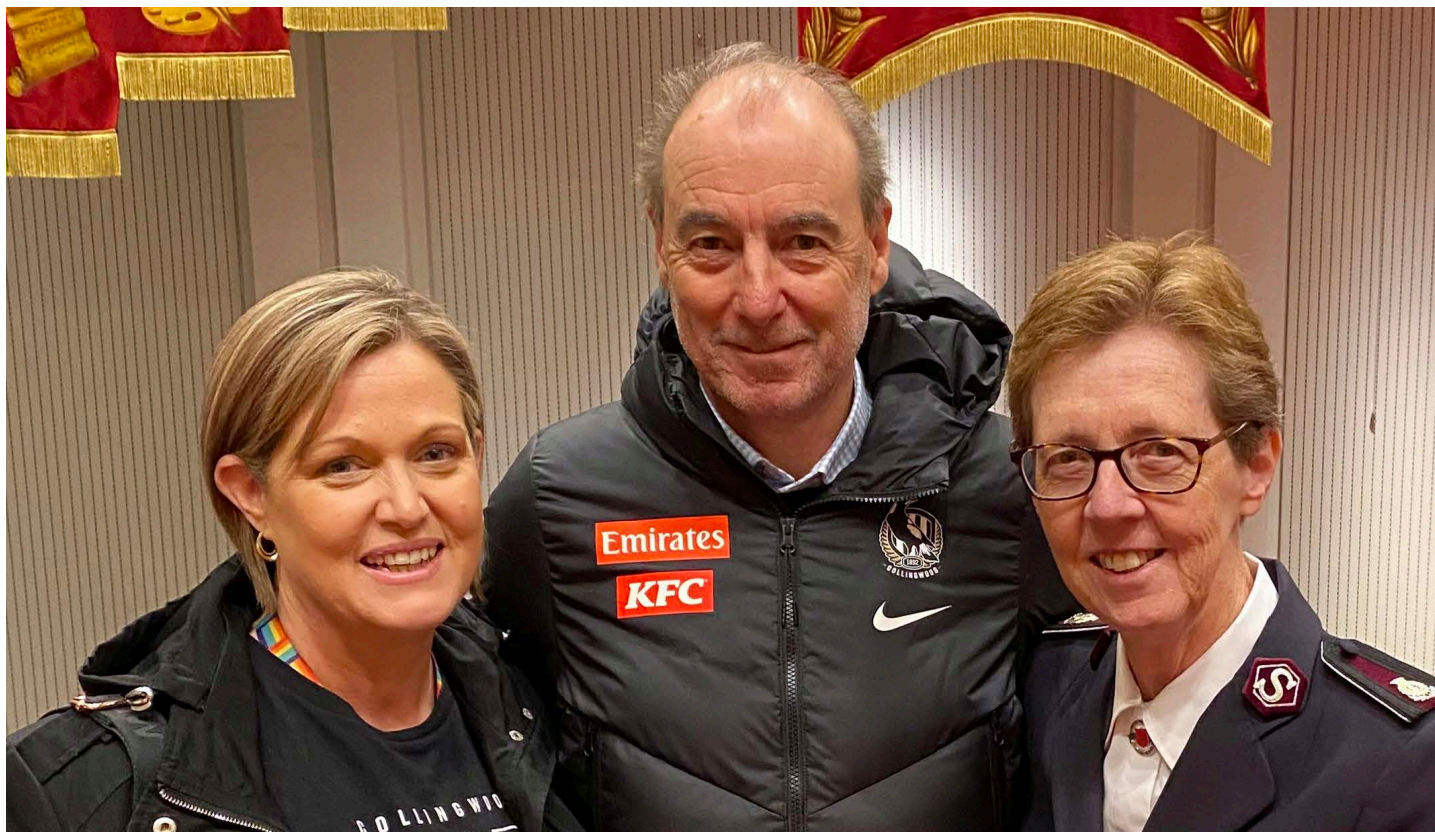
so grateful and humbled to have an opportunity to serve in this way, and we have already made a promise to the members of the High Council that we will serve wholeheartedly the mission of The Salvation Army and our Lord and Saviour Jesus Christ.

"We will do so with humility, with grace, and with courage, and we know that we are supported and surrounded by great leaders, soldiers, adherence and supporters all around the world, and together, together we will carry the mission of The Salvation Army forward.

"Thank you for your support. Thank you for your prayers over this place and these proceedings, all glory to God, and let's get ready for the next chapter. God bless you."

Beautiful moments of prayer were then shared with the Buckinghamhs. Of special significance was the first blessing and prayer shared in the Māori language by New Zealanders in the chamber to honour the people of their homeland.

news



Commissioner Miriam Gluyas with Carmel Ring and David Emerson at the launch of Project 614's People Going Beyond ministry. Carmel is the 614 Magpie Nest Housing coordinator and David Emerson is from the Collingwood Football Club, which is a major supporter of Project 614.

Melbourne program helping people rebuild lives after prison

By Kirralee Nicolle

A Melbourne inner-city corps has recently begun a multi-faceted program to assist those recently released from prison.

The Salvation Army Project 614 program titled People Going Beyond (PGB) offers participants 12 months of accommodation, an individual caseworker and access to The Salvation Army's Positive Lifestyle Program, alcohol and other drugs assistance programs, family violence programs and mental health care.

Possible participants soon to be released are identified by Salvation Army prison chaplains, who then partner with Project 614 to deliver services.

The corps has also partnered with construction company Hickory Group Australia to provide training and employment opportunities for participants.

Corps Officer Major Brendan Nottle said the goals of the PGB program, officially launched earlier this month, were personal transformation for those recently imprisoned.

"What we really want to do is see people that have been in prison come out, receive intensive support and actually get back on their feet," he said. "Our goal is that we're providing accommodation [and] we're addressing the drivers for offending."

Brendan said workers would love to see participants rebuilding family relationships or reconnecting back into the community through education. He said the program had been running for four months and began solely for women who had been imprisoned but had now been extended to both men and women.



Major Brendan Nottle speaks at the official launch of the PGB program in early May.

He said this year also marked the 140th anniversary of the launch of the first expression of Salvation Army prison work anywhere in the world, a halfway house titled the Prison Gate Brigade for those imprisoned at the Old Melbourne Gaol.

feature



Tahana wants to be part of a reconciliation solution. Photo Grace Murray

Tahana prides herself on being a voice for justice

This year's National Reconciliation Week theme, 'Be a Voice for Generations', urged all Australians to "use their power, their words, and their vote, to create a better, more just Australia for all". Tahana Turner, the Salvos Aboriginal and Torres Strait Islander Engagement Coordinator for Southeast Queensland, says her role supporting Salvation Army services and faith expressions to create culturally safer environments for Aboriginal and Torres Strait Islander peoples and communities is "a great privilege".

By Tahana Turner

There is a verse in the Bible, in the book of Proverbs, chapter 31, verses 8-9, that says, "Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy."

I am so privileged to be a part of the great Salvation Army Aboriginal and Torres Strait Islander team from around Australia. Much of my role is about being a voice – offering support, guidance and advisory work to our frontline workers in the Salvos.

It is an amazing role that involves offering teaching, training, involvement in yarning circles and staff recruitment to help our services support and encourage Aboriginal and Torres Strait Islander peoples in their communities and serve them in a culturally safe and sensitive way.

Challenges of speaking out

While roles such as this are important, it is also important that every person – young, middle-aged and old – should be a voice for justice, because the reality is that many in our Aboriginal communities are still broken and hurting.

It's not always easy to speak up for justice – when we speak up there is always opposition, but that can't stop us. If we have a message to bring, I believe that is because someone needs to hear it.

There are times when I don't feel I have the courage to

speak out bravely as I believe God's called me to do, but I say 'yes' anyway. In the end I want to be part of a solution. I want to make a difference.

Our team was recently in Victoria, and we met some amazing Elders – Indigenous Christian leaders who had, and have, a deep sense of their culture and their identity in God. What they have achieved in their lives is phenomenal, including Uncle Vince Ross who stepped out in faith and created the Narana Aboriginal Cultural Centre.

I was so honoured and inspired to hear their stories. Their courage has made such a difference in the lives of many Indigenous (and non-Indigenous) people's lives.

I also look at my parents, who are both pastors, and the many challenges they have faced. They have stayed strong and clung to God and to the vision they were given. Together with many other long-serving Indigenous leaders, they have not wavered from their calling and the privilege to make known the importance of the Indigenous voice in Australia and make real reconciliation happen.

Faith and culture

National Reconciliation Week started as the Week of Prayer for Reconciliation. The privilege that we as Aboriginal and Torres Strait Islander people have to interconnect our culture and faith in Jesus is something that God has intended from the very beginning. It's the perfect match!

I am a Bundjalung woman, from the Coodjinburra Clan, which sits on Booningbah (Fingal Head). There is great power in feeling like you belong and that you are at home within your kinship systems, language systems and ceremonial systems.

I believe God created me to love him, and he created me as a strong and proud Bundjalung woman. When I go home, I am able to reconnect with nature and listen to what Country is teaching me. It is a place where I correspond with the creator and with creation. The chaos of life leaves, and I connect more deeply with God. He created me that way – to have this deep and enduring connection to him and to my Country.

viewpoint

Volunteering is now a full-time fight

By Major Phil Inglis

What does it mean to be a volunteer in The Salvation Army? Historically, we know there has always been a certain resistance within The Salvation Army for its members to be known as volunteers. Perhaps this has its roots in the story of how The Christian Mission changed its name to The Salvation Army.

There are several stories of how this took place, but the essential elements are the same. In May of 1878, William Booth and his mission secretary George Scott Railton were working on promotional material, either a letter or a report. As they worked, they described The Christian Mission as a 'volunteer army'. Bramwell, William's son, heard these words and objected. One version of the story says that he blurted out, "Volunteer! I'm no volunteer. I'm a regular!"

As a result, William struck out the word 'volunteer' and, in a moment of inspiration, wrote 'salvation'. From that headline on a letter or report, a growing enthusiasm for the idea swept through the movement until later that year, the name of the organisation itself was changed, and The Christian Mission became The Salvation Army.

In Bramwell's day, a volunteer was the equivalent of a member of the Army Reserve. A volunteer spent time training and going to parades and so on but only fought when war was declared, and they were called up. In contrast, a 'regular' in Bramwell's day was a full-time member of the Armed Forces – always ready, always training and always fit. It is no wonder that Bramwell didn't like the word 'volunteer'; he was not temporary or transient, he was not part-time in this fight for God's Kingdom.

However, the meaning of a word can change. When the architect's drawings for the rebuilding of St. Paul's Cathedral after the Great Fire of London in 1666 were submitted, Sir Christopher Wren was told that his design had been chosen because it was "at the same time the most awful and the most artificial". These words no longer mean 'awe-inspiring' and 'artfully created' as they once did. So, we would never use these words in this way today, but the truths behind those words are still true ... it is a magnificent cathedral.

Today, the word 'volunteer' has changed. When my father joined the military during the Vietnam War, he did not do so as a volunteer. His birthdate was drawn in a lottery, and he had to sign up. He was conscripted. In contrast, a volunteer or regular soldier was someone who willingly put their hand up to fight.

Over the past decade or so in Australia, the mission and ministry context for all churches and other community organisations in Australia has changed significantly. Across The Salvation Army, thousands of people who have served faithfully in their corps as everything from timbrellists to treasurers are being asked to fill out forms, get a Working with Children Check (WWCC – in NSW), do training and get registered in The Salvation Army volunteer database system. For some, it can feel like there's an



The Salvation Army is a visible presence on the streets of cities and towns throughout Australia.

implication that they need to justify their roles, a sense that perhaps they are being asked to take a back seat, or that their work is a part-time interest when this could not be further from the truth.

As an Army, we have come to a battlefield where the terrain has changed. If we are to continue our fight, if we are to live and love in the name of Jesus in Australia, in these times, the landscape now requires us to do some hard work. Perhaps it can be likened to digging trenches – it's hard work, it slows things down a bit, but in the end, it will mean that we can fight longer, harder and with greater success.

As Salvationists, we stand in a tradition that is willing to fight. Nothing will hinder our sharing the love of Jesus in practical and real ways to communities around Australia. If we must adopt the legal definition of 'volunteer' and jump through a bunch of hoops to make sure we can do that in the most efficient, powerful way, I say let's do it.

Like Bramwell, I don't see myself as a half-hearted, part-time participant, but it doesn't matter how someone else registers me in a database. I know I am called by God, conscripted by Christ, and empowered by the Holy Spirit. I'll fight.

story of hope



Dave Parker (centre) with Tamworth Corps Officer Tony DeTommaso (left) and John Austin at his soldiership enrolment ceremony.

Restarting life as a Salvation Army soldier

By Dave Parker

My life changed two and a half years ago when my wife unexpectedly left me after 33 years of marriage. It took me more than 12 months to get over it. And you're never really over it, but I'm a new person now.

I've got myself a little motor home. I'm 78 this year, and as far as my little motorhome goes, I've probably got between two and four years before I can't drive much distance anymore, so in the next couple of years I'm going to try and do as much travelling as the budget will let me!

I recently went out to Condobolin, where I come from, and I visited a mate and his whole family down on the riverbank for Easter. And he has great-grandkids – there were 23 in his family and me and another mate. This was something new to me because my mum died when I was nine, and my dad was one of those guys who just went to work. So, I didn't have that normal young person-type life.

So, out there on the riverbank with my childhood friends, it was just so nice to see a whole family get together and every one of them there – all generations. In my whole life, I've never had anything like that. And my mate says to me: "Are you going to come again next year?" and I said, "For sure!"

God is opening up a new form of family for me.

My call to soldiership in The Salvation Army really came from my dad. He was overseas during the Second

World War and came home on a hospital ship in 1944. I was born in 1945. When I was a little, he always talked about The Salvation Army. He said, "When we were in El Alamein, in all those places, you would turn around and there was a Salvo there. Everywhere there was a Salvo to say a prayer for you or say G'day to you. Dad said they were the only people on the planet that really cared – The Salvation Army.

That was the main reason I wanted to become a Salvation Army soldier. To be there for people, like those Salvos were there for my dad. I've probably been there for a few people already, and I'll be there for a few more yet.

I've been worshipping at The Salvation Army as my church for probably 10 years or maybe longer. We did a lot of work here in Tamworth in the early COVID-19 lockdown days. The whole area at the back of the church was full of groceries and all sorts of stuff, and in those days, I had a pretty new 4WD ute and a big enclosed trailer. I went out to Manila for a day with this big trailer full of groceries and handed groceries out all day. That night we loaded it again, and the next day we went all the way to Narrabri and did the same thing in Narrabri. We probably had five tonnes of stuff in it.

During these past few years after my wife left, God's really been there for me. My relationship with God is different now. Life started when I became a soldier, that is when my new life started. And life is pretty good!

As told to Salvos Online writer Lauren Martin

army archives

William Booth's stance on smoking

By Barry Gittins

One of the most enigmatic World War Two images from the Kokoda campaign depicts a wounded Australian soldier having his cigarette lit by Red Shield Representative Major Albert Moore.



Red Shield Representative Albert Moore lights a cigarette for Lieutenant Valentine Gardner, D Company, 2/14th Battalion in 1942.

The Australian War Memorial notes that Major Moore was padre to the 2/14th Battalion, and the wounded Digger was Lieutenant Valentine G. Gardner, D Company, 2/14th Battalion.

For better and worse, cigarettes were part of life for many fighting men. US General John Pershing was asked during World War One what was "needed to win the war", and he replied, "tobacco as much as bullets."

Groups such as The Salvation Army, the YMCA and the Red Cross raised money to send and distribute "tobacco products, reading materials and other items" (such as coffee, tea, and playing cards) overseas in several countries. For Salvation Army personnel serving people in historical conflicts, the aim was to serve and comfort, not to chide soldiers by railing against tobacco and nicotine's addictive, harmful properties.

The Founder's opinion

It's worth noting, however, that the Army has long made a public stand against smoking for much of its history.

General William Booth, in 1888, decried tobacco "in any form, whether that of smoking, snuff-taking, or chewing". He wrote that "eminent medical men say that smoking injures the brain and consequently the entire nervous system [and] the lungs, the stomach, the digestive organs generally and often injures the eyes".

The General also described smoking as "a shameful waste of money", an "unnatural habit", and an "unclean practice [that] corrupts the breath, poisons the atmosphere and makes its votary a nuisance in a small way to everybody about him".

That liberating tale was typical of Salvationists' attitudes. In an 1898 edition of the *War Cry*, no less an Aussie luminary than Adjutant John Gore had testified that he'd

been saved "in London 30 years ago, on 3 September 1868, from drink, tobacco and all sin". It was typical of accounts of "victories over tobacco".

A local officer had testified about "complete deliverance from tobacco" in the 15 August 1903 issue of *The Victory*. That same year, the *War Cry* informed readers and advocated for a legislative bill "prohibiting the sale of tobacco to boys under 16 years" and ran a series of articles about the concerning links between tobacco and health.

The 21 October 1905 *War Cry* relates that "a man who was so wedded to his pipe that he thought a divorce impossible suddenly resolved to give it up and worship God with clean lips. He did, and the money, which hitherto went up in smoke, was saved and expended in purchasing a corps flag, and the man himself carries it".

A 1916 feature article, 'The Tobacco Evil', by Lieutenant Colonel Graham, preceded much editorialising against smoking in the 1920s. By the 1930s and 1940s, corps such as Lidcombe (Sydney) and Woonona (in Wollongong) were reporting stories about "tobacco destroyed" and "tobacco surrendered" at the mercy seat.

By the 1950s, the *War Cry* was clearly describing tobacco as "a killer", and The Salvation Army's Junior Soldiers program even rolled out a 'Certificate of Membership' to 'The Young Soldier Non-Smoking Club' and invited the young people to sign it as a commitment.



A Salvationist depicted enjoying a smoke from his pipe in the late 1890s. Image courtesy of Mary Evans Picture Library.

In 1976, the late Colonel Henry Garipey wrote that as well as asking Salvationists to abstain from intoxicating liquors and other drugs, The Salvation Army added tobacco to the prescribed list of substances for Salvationists.

The Salvation Army believes that 'not using them' is the only way to ensure people won't be hurt by alcohol, tobacco and other drugs. Nevertheless, Salvos do not condemn people who use these substances.

Salvationists and Salvation Army staff continue to work compassionately with those whose use of such substances has become harmful, supporting them to regain social, physical, mental, and spiritual health through a health-focused, harm-reduction approach in addiction treatment services.