

FEATURE

Military chaplains
on the frontline

NEWS

Anzac Day at
home

FAITH TALK

From Anzac
Cove to Calvary

Lest we forget:

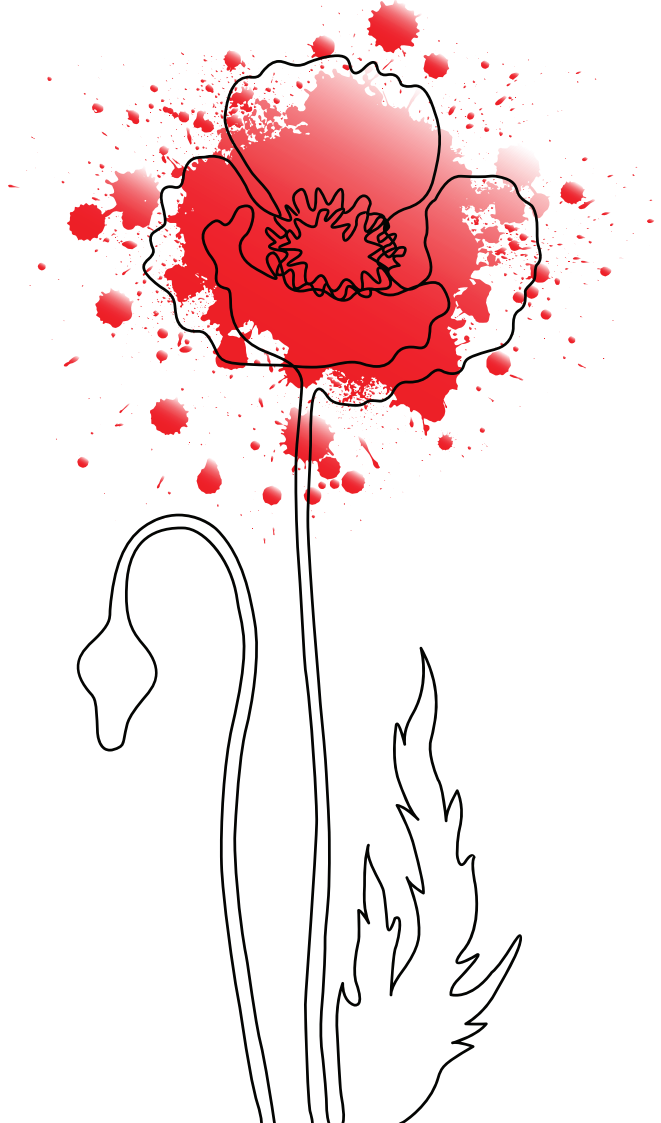
A day of national remembrance

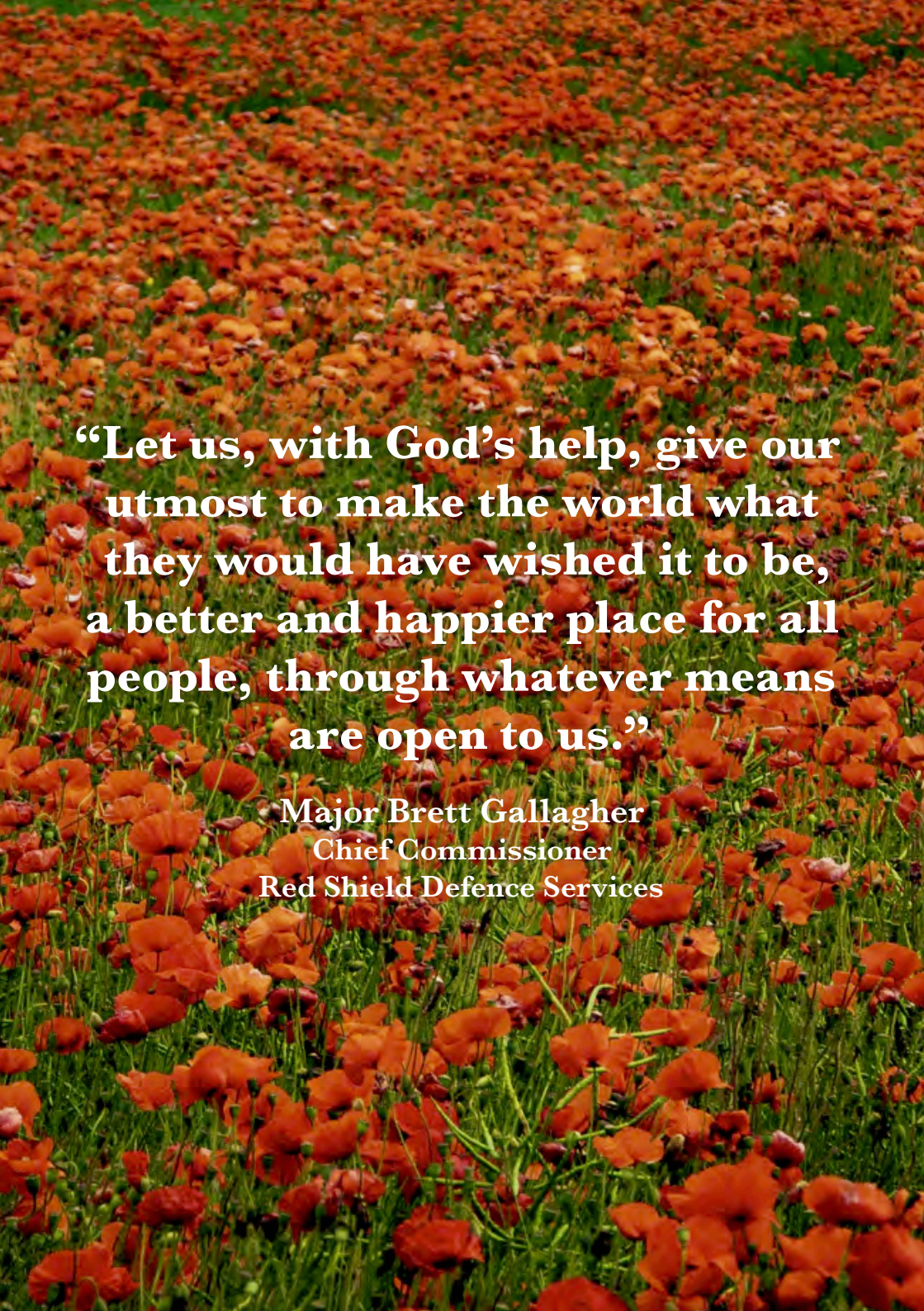


SALVOS

MAGAZINE

Vol. 002 | No. 15
24 April 2021
AUD \$1.00
salvosmagazine.org.au



A field of red poppies in full bloom, with green grass visible between the flowers. The poppies are densely packed and cover most of the ground.

**“Let us, with God’s help, give our
utmost to make the world what
they would have wished it to be,
a better and happier place for all
people, through whatever means
are open to us.”**

**Major Brett Gallagher
Chief Commissioner
Red Shield Defence Services**



The Salvation Army is about giving hope where it's needed most.

What is The Salvation Army?

The Salvation Army, an international movement, is an evangelical part of the universal Christian Church.

Vision Statement

Wherever there is hardship or injustice, Salvos will live, love and fight alongside others to transform Australia one life at a time with the love of Jesus.

Mission Statement

The Salvation Army is a Christian movement dedicated to sharing the love of Jesus by:

- Caring for people
- Creating faith pathways
- Building healthy communities
- Working for justice

Salvos Magazine

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Press date 12 April 2021

Printed and published for The Salvation Army by Commissioner Robert Donaldson at Focus Print Group, Rowville, Victoria

Some photos in this magazine were taken prior to the COVID-19 pandemic.



salvosmagazine.org.au



A day of reflection

My family and I visited Gallipoli in 2003. Absorbing the stillness and rugged beauty of the place, and knowing what happened there, impacted us all. Our children were young, but they still remember seeing the trenches, the beaches and the graves – an experience that has deepened their worldview over the years.

In this edition, we look at Anzac Day from a few different perspectives. Lindsay Cox shares the stories of three 'Fighting Macs' – Salvation Army chaplains who served the troops in three theatres of war. Amy Jones talks about growing up going to Anzac Day services and how this motivated her in 2020 to develop resources to help people commemorate the day in their driveways; and Simon Smart writes about the connection between the Easter and Anzac stories, both of which tell of the ultimate sacrifice – the giving of life so others may live – and the hope and future this provides.

Simon also asks us to go further, and think about whether Anzac Day in our Western world is also part of our search for spirituality and identity. Definitely worth thinking about.

Lest we forget.

For all these stories and information on where to get help, go to salvosmagazine.org.au

Simone Worthing – **Assistant Editor**

Fighting Macs stand tall in theatres of war

Salvos chaplains remembered for heroic service

WORDS LINDSAY COX



William McKenzie arrived in France at the age of 47.

Three different wars in different terrains during different eras involved three different men who shared the nickname 'Fighting Mac'.

The muddy trenches in France in 1916 were a huge contrast to the arid desert foxholes of North Africa 25 years later; and the steamy jungle dugouts of Vietnam a further 25 years on contrasted with the former two.

William McKenzie was 47 years old when he arrived in France with the 4th Infantry

Battalion at the end of 1915; Arthur McIlveen was 55 and attached to the 2/9th Infantry Battalion when he landed in North Africa in 1941; and James Macintyre was in his late 40s when he served the infantrymen of the 8th Battalion Royal Australia Regiment in 1969.

These three men were Salvation Army officers appointed to the War Services Department and had received little or no military or physical fitness training prior to being appointed. But they endured the same risks as frontline soldiers half their ages, living and working with them, never shirking any hardship or danger, while at the same time providing a fulsome service to keep up the morale of the troops.

WORLD WAR ONE

The first 'Fighting Mac' was Chaplain-Major William McKenzie, who had landed at Gallipoli in 1915 with the 4th Battalion and then accompanied them to the trenches in France some 12 months later.

McKenzie explained what he felt was his most important duty in France: "We went out to meet the chaps coming back from the fighting line and gave them a song home. We sang to them, played to them, joked to them. The great thing was to make them forget as soon as possible the hell they've come from."

From the trenches, Private Tom Smith of the Australian Army Service Corps wrote to his

brother in September 1916: "The bravest man here is 'Fighting Mac', the only clergyman that was in the trenches and was out in front bringing in wounded and burying dead."

WORLD WAR TWO

About a quarter of a century later, another 'Fighting Mac' emerged – Red Shield Representative Arthur McIlveen, a philanthropic welfare officer appointed to the 18th Brigade, who served in the Middle East. There he spent April to October 1941 in Tobruk, besieged by the German Afrika Korps, where he became one of the so-called 'Rats of Tobruk'.

A company commander from the 2/9th Battalion wrote to Salvation Army headquarters: "Your Brigadier McIlveen was probably the most blitzed man in Tobruk; in the Red Shield House or up front with the troops he did his duty, regardless of danger."



Arthur McIlveen landed in North Africa in 1941.



James Macintyre served in Vietnam.

VIETNAM

The third 'Fighting Mac' of this trilogy was Red Shield Representative James Macintyre. As a young Salvation Army lieutenant at the start of World War Two, Macintyre had been one of the first Red Shield Welfare officers appointed in Australia. And just over a quarter of a century later he was again in the same role but posted to South Vietnam.

Lieutenant Ian Smith, a platoon commander in 8RAR during the Vietnam War, recalled this particular 'Fighting Mac' as someone who wasn't content to stay behind his troops: "The Sallyman used to go all over the action, God bless him ... in his Land Rover with his little soldier-assistant driving and helping him carry the tea urn and such."

Macintyre experienced many close shaves and incidents during his service, but it did not deflect him from his mission: "Nothing was more important than my determination to look after the boys of the battalion," he once said. ►

THREE MEN, ONE AIM

Three men nicknamed 'Fighting Mac' with one aim – to minister spiritually and temporally to Australian soldiers in time of war. These three 'Fighting Macs' followed Australian soldiers up and down the fire-swept ridges, carrying drinks and comforts, often tramping miles for their mail; praying with them, helping them to live, supporting them as they died. They buried those brave young men fallen in battle and spent time far into the night writing to relatives of deceased soldiers.

Three men living their belief of heart to God and hand to man.

Lindsay Cox is Manager of The Salvation Army Australia Museum.

CUPPA TEA, DIGGER?

For more stories like these, based largely on more than 180 oral histories of diggers and Salvos' philanthropic Red Shield War Services (RSWS) personnel during World War Two, Lindsay's book, *Cuppa Tea, Digger? Salvos Serving In World War Two*, is now available, at a cost of \$80.

Order online at commerce.salvationarmy.org.au or call 1800 100 018.



Scan here for more on finding meaning.

Salvos helping combat growing veteran homelessness

WORDS NAOMI SINGLEHURST

As we commemorate ANZAC Day, the sad reality is more than 5500 Australian ex-service personnel may have experienced homelessness in the past year*.

In response, the Salvos work with ex-service people in the wide range of Salvation Army housing services and programs, including the specialist Veteran Support Program (VSP) in Queensland.

Like so many others, Bron** became homeless after being priced out of the private rental market. She was listed on the Queensland Housing social housing list as a priority, due to her disability, but still could not secure housing. She ended up living in her car.

As Bron had served in the Australian Defence Force (ADF), she finally connected with the VSP through RSL Queensland and the Salvos.

She says: "My Salvation Army case manager supported me until I was in long-term community housing. After I was in housing, they stayed to provide assistance in connecting me with counselling and other services. I have now been living in community housing – in an affordable, disability-friendly unit – for close to 12 months.

"The services and assistance I received enabled me to feel safe and seen. Being settled into a community and connected with services enables me to address other issues impacting my life."



Johnathon Dyer, centre, and senior Red Shield Defence Services personnel, help unload furniture for Queensland veterans they have helped to secure housing.

DEMAND FOR RENTALS

The VSP is a collaboration between the Salvos and RSL Queensland.

The program supports ex-military personnel and their families who are struggling with homelessness, or are at risk of homelessness. The program supports anyone who has served full-time in the ADF and, as needed, also offers some support for reservists.

In a recent six-month period, 66 veterans were supported, with more than 80 per cent securing private rentals.

"We work with people of all ages and all walks of life," says Johnathon Dyer, VSP senior case worker. "We have worked with 22-year-olds to people up to 80."

He says an unprecedented post-COVID surge in rental prices and shrinking rental availability has increased the incidence of homelessness and limited the solutions available.

"Most inspections have 20 people or more at them. Many real estates are reporting on the

first day advertised, they are getting around 50 applications for each rental property."

Working to meet these changes in the market, the VSP team is developing relationships with property managers, and looking at securing more transitional housing options.

Johnathon says: "I was speaking to a veteran who got a house recently and the relief in his voice was incredible. He had been in unstable housing and had periods of homelessness for quite a few years. He said he was so relieved to finally have somewhere to call his own."

**Flinders University Research for the Australian Housing and Urban Research Institute (AHURI).*

***Bron's story first appeared in Parity magazine, July 2020*



Scan here for more on homelessness.

Salvos make 'Anzac Day at home' resources available online

Commemorating Anzac Day had always been part of life for Salvos officer (pastor) Captain Amy Jones. She grew up going to the annual dawn service and the parade with her dad, hearing the local Salvation Army band play and enjoying the traditional 'gunfire' breakfasts.

As a Salvos pastor, Amy continued to attend and participate in services each April.

Last year, when public Anzac Day commemorations were cancelled during the pandemic, Amy picked up on the suggestion that people light a candle in their driveways instead.

"I thought this was a brilliant idea, but that we could take it further," she said. "I had resources collected over the years for putting together a dawn service, and I immediately wanted to adapt those and make them available to the wider community so they could have a similar experience at home."

Amy, who leads the Wonthaggi Salvos in Victoria, enlisted the assistance of a "talented local graphics designer" and put together a combination of her own resources, and those she found via the Department of Defence and Google, that people could use at home. These included prayers, the Ode, readings and music.

"I shared some of these on our local community Facebook page and got a positive response," she said. "Some people asked to send these to other communities, so it was great to see them being used far and wide."

Amy stood in her driveway on 25 April, in her Salvos uniform, with the Ode and other printed resources ready to read. "The televised



national service was playing in the background and I read along to that as well," she said. "Up and down my street, neighbours were doing the same, and we all felt connected as we shared these moments together."

This year, these resources, and others, are available online.

"Even though many services will go ahead this year, some people will still prefer to commemorate at home," said Amy. "There are also those in nursing homes, unwell, or in other circumstances that can't get out who may like to use these."

"It's important that we continue to teach our young people about the sacrifices made for us all so we can live in freedom the way we do." – **Simone Worthing**

The resources can be downloaded at my.salvos.org.au/toolkit/resource/anzac-day-2021/1823/

Basketball court for youth opens in Townsville

Faithworks Salvos in Townsville has begun using its long-awaited half-court basketball facility.

Townsville's strong culture of basketball was a catalyst to the court's construction.

"One of the objectives we have, from a Salvos [church] point of view, is to look at how we can be a positive influence in the youth space in Townsville," said Captain Perry Lithgow, Faithworks Salvos officer (pastor). "Being a bit more of a serious and permanent installation, that'll probably attract a few more people in to connect with us," he said.

Perry said Townsville also had a significant youth crime rate and it was hoped the Salvos



could play a "small part" in changing the lives of some of those troubled young people.

"By doing that, hopefully, it creates a positive culture. It's a long-term investment into ways to connect with youth." – **Darryl Whitecross**

Providing space for the community in Hobart

For the Hobart Salvos, making their car-park space available for community events – and filling it with skate ramps, graffiti and live music – is a great way to connect with people from all walks of life.



"We love being good neighbours in our city, and we are so happy to be able to provide

safe spaces for people to enjoy," said Captain Nicole Snead, Hobart Salvos officer (pastor). "We are a church for the city and that means we need to be where the people of our city are!"

When the City of Hobart held the annual Vibrance Festival in February, Hobart Salvos hosted the 'Snake Pit' – not your brood of vipers, but rather a youth zone where young people gathered to hear live music, learned street art and skateboarded. And, to unofficially commemorate the event, an Aboriginal mural was also painted on the wall of the car-park driveway.

Hobart Salvos also made its car park available as an assembly point for the Hobart Pride Parade. And step by step, they are intentionally becoming a vibrant beacon of belonging for people in the city. – **Jessica Morris**

From Anzac Cove to Calvary

The Western hunger for spirituality

WORDS SIMON SMART

A few years ago, I stood in the early-morning light of a brilliantly clear day above the aqua waters at Anzac Cove, the stillness and rugged beauty of the place somehow making a fitting contrast to the murderous blood-soaked soil we all know it once to have been. Around me were scores of young Australians and Kiwis whose backpacking adventures had drawn them along a well-worn path from various European festivals to Istanbul and on to the hostels of the Gallipoli peninsula.

It has to be said that some of this crowd included the loud 'Australian on tour', best avoided. But on that sparkling morning, a spell appeared to come over even the most obnoxious travellers as all became silent before the memorials and graves carrying disturbingly familiar-sounding names in such a foreign and faraway place. Most found somewhere to wander silently on their own. Even big blokes swallowed hard and wiped away tears. It was an extraordinary thing to witness and I'm told the same thing happens daily on what many consider to be sacred ground.

Both Anzac Day and Easter are rich in a deeply embedded symbolism, evoking the gravity of what is being remembered, and the tradition that it seeks to pass on. Both events have their sceptics and revisionist historians who scoff at what they see as lavish and contrived myths, or draw mixed emotions from those whose experiences can't help but cloud their feelings for what is being recalled.

And the truth is that many regard both these marks on the calendar as nothing more than a good excuse for a holiday.

The connections don't stop there. Both days emerge from a story and a past that, for many, has the power to tell us who we are. The Good Friday part of Easter shares with 25 April the darkness of political betrayal, treachery, dashed hopes, young life cut short; more of a sense of the absence of God than his presence. Soldiers who have known the hell of war can relate more than most to the desolate 'Good Friday' cry from the cross that the Gospels report Jesus to have exclaimed, "My God, My God, why have you forsaken me?" It's a deeply human cry that has echoed through the ages.

“

The hunger for spirituality remains a driver for Westerners ...

”

The Anzac and Easter stories both have that much-sought-after quality that connects us to something larger and grander than ourselves. Both tell of the ultimate sacrifice – the giving of a life for another. War memorials are frequently adorned with the old King James Version of John chapter 15, verse 13 – words that can stir the imagination of even the most hardened cynic, "Greater love hath no man than this, that a man lay down his life for his friends."

Also held in common is the ever-present fear, especially among older generations, that the story will be lost, that we somehow need to cling to it but don't know how.



Alan Seymour's classic Australian play, *The One Day of the Year*, depicts the shock and outrage of an old digger when his son tells him he's 'not going to the dawn service', but would rather sleep in on that one day that they had always shared.

“

The young seem not to have abandoned the commemoration of Anzac Day.

”

Yet strangely, the young seem not to have abandoned the commemoration of Anzac Day. Dawn services will again be filled with all ages (in many parts of Australia) this year and

the lure of a pilgrimage to Gallipoli appears not to have abated. Was the same true of churches this Easter?

Biblical scholar and former Bishop of Durham Tom Wright argues that hunger for spirituality remains a driver for Westerners, although these days it manifests itself in many and varied ways. He suggests that spirituality is like a hidden spring bubbling up from beneath and penetrating the materialism of the West that has dominated thinking for so long. Is this partly what we see played out on Anzac Day?

Simon Smart is the Executive Director of the Centre for Public Christianity.



Scan here for more on finding meaning.

Celebrating 20 years of a new life

Craig marks two decades of living clean, sober and following Jesus

WORDS NAOMI SINGLEHURST AND LAUREN MARTIN

Just a few weeks ago on Good Friday, the Salvos' Captain Craig Harlum joined believers around the world to remember the sacrifice Jesus made to bring us life to the full in relationship with God. Craig also celebrated his own life – Good Friday 2021 marking 20 years of being “clean and sober”.

“

These are my people.

”

It was on Good Friday 2001 that Craig finally realised he had a serious addiction problem. He spent the day calling rehabilitation centres, but each one he tried to contact was closed. When he reached the last on the list – The Salvation Army William Booth House* – he got through, and that one phone call put Craig on a challenging journey that eventually led to becoming a Salvation Army officer (pastor).

Although he doesn't use it as an excuse, Craig believes his struggles with self-image and addiction started after years of violent bullying when he returned to Australia after being at school in the United States for three years.

At 16, Craig finally found acceptance with a group of older guys who smoked marijuana. He later became addicted to gambling, marijuana and heroin. By his late 20s, his weight had plummeted to less than 40 kilograms.

His voice still chokes as he talks of his time at William Booth House: “I was so ashamed and guilty about who I had become, but they just loved me anyway,” he says.

Determined to find the source of that love, Craig says he slowly came to recognise it was Jesus.

In his third week in (addiction) recovery, Craig was given a copy of the Bible's New Testament, and read it all. He was later invited to “Alpha” – an evangelistic course that introduces the basics of the Christian faith through a series of talks and discussions. It was there that Craig accepted Jesus as his saviour.

Craig graduated from recovery and in 2004 became a Salvation Army soldier (member) at Sydney Congress Hall. The moment he saw himself in uniform, a powerful memory hit him.

“I remembered when I had only been three weeks at William Booth House, seeing these people in Salvation Army uniforms,” he says. “And I remember clearly in my heart hearing the words, ‘You are going to be doing that one day.’”

“And I had no idea at the time what that meant. I didn't know anything about The Salvation Army.”

Now, as a captain in the Salvos, Craig is back in Sydney serving in the same places that changed his life 20 years ago. As Inner-City Network Chaplain in Sydney, he provides



Craig is back in Sydney, serving in the same places that changed his life 20 years ago.

spiritual support for Salvos employees, volunteers and community members who access Salvos services in the city.

And every Wednesday night, he is part of a team of city Salvos who meet at Sydney Congress Hall for a city-wide service called 'Wednesday Nights with City Salvos'. He says it is heart-warming to journey alongside people with similar issues to the ones he was facing two decades ago.

"These are my people," he says. "I became a [Salvos] soldier here, 20 years ago. This has been a very special space for me."

On Good Friday, the 20th anniversary of his new life, Craig says he wasn't celebrating himself, but "celebrated Jesus!"

**William Booth House, located in the heart of Sydney, offers both withdrawal management support (detox) and residential treatment options in a therapeutic community environment.*



Scan here for more on addiction.

Anzac biscuits



Ingredients

Dry mix: 1 cup self-raising flour, 1 cup sugar, 1 cup dessicated coconut, 1 cup rolled oats.

Wet mix: 4 tbs butter, 2 tbs golden syrup, 2 tbs hot water, 1 tsp bi-carb soda.

Method

Mix dry ingredients together in a bowl.

In a saucepan, melt the butter, golden syrup and hot water. Remove from heat. Stir in bi-carb soda.

Add melted 'wet' mix to dry mix and combine.

Shape into small balls, press flat and bake in a slow oven (150-160°C) until golden brown.

Cool and serve.

Store in an airtight container.

Have a laugh



I used to be addicted to the hokey pokey ... but then I turned myself around.



The world tongue-twister champion just got arrested. I hear they're gonna give him a really tough sentence.



My girlfriend and I often laugh about how competitive we are. But I laugh more.

Bible byte

"There is no greater way to love than to give your life for your friends."

John chapter 15, verse 13
The Voice Bible translation

Wordsearch

T F A R S H B L O E W V E I L
 P M S R N U C W X A I O M O U
 A O K Q I D S T D S A L P I T
 R N C V U D H D E C R O E T U
 T O I D G L L I I K O L R D A
 S G H H N E C T W T I W O Y A
 N A C C E E C F N K K N R O P
 I M U H P R E E S W O H G B B
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|------------|------------|
| ADELIE | ICE |
| ANTARCTICA | KING |
| BLIZZARDS | MACARONI |
| CAMOUFLAGE | MONOGAMOUS |
| CHICKS | PENGUINS |
| CHINSTRAP | RAFT |
| EMPEROR | SOUTHERN |
| FEATHERS | SPECIES |
| FLIPPERS | SPEED |
| GENTOO | VULNERABLE |
| HUDDLE | WADDLE |

Quick quiz



1. When is World Penguin Day?
2. Penguins are native to which hemisphere?
3. Which is the only penguin species that ventures north of the equator?
4. What is the average lifespan of a penguin?
5. What is a group of penguins called in the water, and on land?

Tum-Tum



On which page of this week's *Salvos Magazine* is Tum-Tum hiding?

Answers: 1. 25 April 2. Southern 3. The Galapagos penguin 4. 15-20 years. 5. A raft, and a waddle.
Tum-Tum: is hiding in the water with the penguins on page 15.

Did you know?

- Camels have three eyelids.
- Cats have over 100 vocal cords.
- Starfish don't have blood.

The Ode

*They shall grow not old, as we that are left grow old;
Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
We will remember them.*

