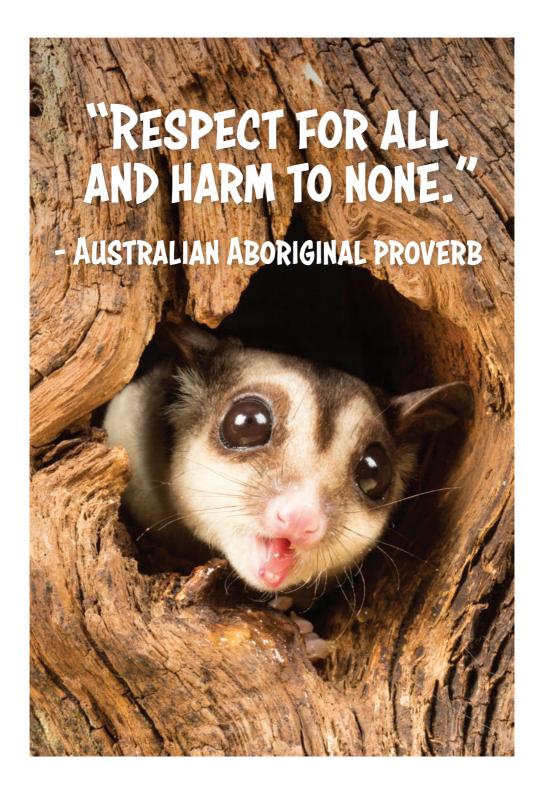


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Editorial 24 May 2025

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

The Salvation Army Australia acknowledges the Traditional Owners of the land on which we meet and work and pay our respect to Elders, past, present, and future. We value and include people of all cultures, languages, abilities, sexual orientations, gender identities, gender expressions, and intersex status. We are committed to providing programs that are fully inclusive. We are committed to the safety and wellbeing of people of all ages, particularly children.





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Forward together

Australia is about to start observing National Reconciliation Week (27 May-3 June). The theme this year is 'Bridging Now to Next' – a reminder that we can all learn from the past and move forward together on the reconciliation journey.

This edition includes stories focused on addressing some of the misunderstandings and misconceptions around Aboriginal and Torres Strait Islander cultures – from the protocols around Welcome and Acknowledgement ceremonies, to stereotypes around Indigenous health practices.

Our Social Justice Stocktake Report excerpt provides some ideas on how we can all make a difference in progressing reconciliation, and we also report on the upcoming launch of The Salvation Army's 'Stretch' Reconciliation Plan and inclusion at Katherine Salvos

Native flowers grace the artwork of this year's National Reconciliation Week material, and in Faith Talk, we explore some of the lessons we can learn from these resilient and beautiful flora.

'Bible byte' shares the words of Jesus to live in peace with everyone.

This is a responsibility we can all take seriously.

Simone Worthing Editor



I grew up on the coast in country Queensland. One of the values that Dad and Mum instilled in me was respect.

It was respect for others and what they stood for; it was respect for what they owned; and it was respect for ourselves.

For if we could not give respect, how could we gain respect? If we overlay the concepts of showing and giving respect, then much of the confusion and disquiet that has arisen around welcomes and acknowledgements are taken away.

Ancient welcomes

'Welcome to Country' is not new; it has been a part of Aboriginal culture for thousands of years.

The land management practices of Aboriginal people meant that for our very existence, groups had to cross into each other's lands for the sharing of resources and foods. The welcome was extended to visitors, granting permission for them to travel in peace and safety.

As it was back then, the Welcome to Country is performed by the traditional custodian of the land on which an event or meeting takes place.

It might be a simple speech taking a

few moments or a combination taking in a smoking ceremony, didgeridoo playing, a song or traditional dance performed over days.

It is probably worth noting here that Aboriginal people refer to themselves as custodians of the land, for the land cares and provides for us as much as we care for it.

Modern acknowledgement

'Acknowledgement of Country' came more into practice in the late 1990s. The Acknowledgement of Country can be done by anyone and from any cultural heritage.

The importance to Aboriginal and Torres Strait

Feature 24 May 2025



Islander peoples of both protocols is that they pay respect to the fact that we stand on Aboriginal land.

It was only 39 years ago that the High Court recognised that Aboriginal and Torres Strait Islander peoples did have ties to the land, therefore debugging the concept of terra nullius (land that is legally deemed to be unoccupied or uninhabited).

Even in these past two decades, as a nation we have struggled with the notion of recognising Aboriginal and Torres Strait Islander peoples in our constitution.

Welcome to Country and Acknowledgement of

Country have met with criticism. Where they have been legislated, the function can become more process rather than real intent.

Many Aboriginal leaders, myself included, would prefer that if there is not genuine gesture, it not be performed at all.

Practical application

While both practices recognise Aboriginal and Torres Strait Islander peoples, I think it has a far more practical application.

When you go to someone's house, you knock on the door and wait to be invited in. When you enter, you enter as a quest, a friend. I recall speaking to other Aboriginal leaders and reflected that, when growing up, family and friends would only ever come to our back door. At the same time we all laugh and say, "because only police and strangers come to the front door".

Those who came to the back door had already been welcomed to our home and family. So, show respect, be genuine and be welcomed in as family.

Adrian Appo OAM is a proud Gooreng Gooreng man from Bundaberg, Queensland. He is a member of The Salvation Army Australia Territory Board of Governance.

National Reconciliation Week

What is National Reconciliation Week?

National Reconciliation Week (NRW) celebrates the history, culture and achievements of all Australians and encourages every person who calls Australia home to actively contribute towards reconciliation in our country.

What is the theme for NRW 2025?

According to Reconciliation Australia (**reconciliation**.

org.au), the NRW theme for 2025, Bridging Now to Next, "reflects the ongoing connection between past, present and future.

"At a time when Australia faces uncertainty in its reconciliation journey, this theme calls on all Australians to step forward together. Bridging Now to Next urges us to look ahead and continue the push forward as past lessons guide us."



Salvos commit to a 'Yes' future

The Salvation Army will launch its Stretch Reconciliation Action Plan, or 'Stretch RAP' during NRW on 2 June.

"This action plan represents a continuation of our journey towards meaningful relationships and deeper understanding," said Colonel Winsome Merrett, Chief Secretary of The Salvation Army Australia.

Commissioner Miriam Gluyas, who oversees The Salvation Army in Australia, said, "We recognise this journey of reconciliation requires us to align our hearts, minds, and actions with the principles of respect, equity and justice.

"The Stretch RAP not only acknowledges the progress we have made to date, but also highlights the work that still lies ahead by paving a way forward that will engage us and encourage us toward significant change."

Winsome said that, as reflections on the outcome of the 2023 referendum continue, "The launch of the Stretch RAP demonstrates our



commitment to a 'Yes' future.

"We firmly believe that reconciliation is essential for healing and equity across our country.

Together, we will continue to walk alongside our First Nations communities to amplify their voices every step of the way."

News Feature 24 May 2025

Inclusion a reality at Katherine Salvos

Katherine Salvos has long been engaged in ministry with Indigenous communities.

In 2013, the church began providing meals, showers and laundry facilities to those at risk of homelessness. By 2025, the Katherine Salvos Hub had grown into a daily drop-in centre serving up to 190 First Nations people each weekday. Entirely funded by donations and run by volunteers, the Hub offers vital support alongside several social missions and a busy Doorways (financial relief and case management).

Over half the Hub's regulars also attend Sunday worship. Recognising the diversity among worshippers, Kriol (Katherine's official Aboriginal language) is incorporated into songs and Bible readings to foster inclusion.

Healthy lifestyle

People stay to hear the gospel. When we open Scripture, so many of the stories of Jesus resonate with the stories of creation





- ↑ Sandra Mortimer, right, with Jereline displaying Indigenous artwork.
- Shane, left, and Roseanna are regulars at Katherine Salvos. Photo used with permission,

and the healthy lifestyle of traditional Australian Aboriginal culture - fishing, walking on dusty roads, healing and sharing. And yes, stories of dispossession and injustice, too.

Katherine is home to the Jawoyn, Dagoman and Wardaman peoples, while others travel in from desert, coastal and river regions for medical, government, family and funeral ('sorry') business. They appreciate the support of the Katherine Salvos Hub and other agencies who all work to make reconciliation and inclusion a reality in Katherine A Kriol song from St Matthews Church in Ngukurr, 331km east of Katherine, is often sung (see the first line below), reminding everyone that the church's purpose is about being united before God to build his kingdom on earth.

We are gathering together unto Him.

We garra go en prismim langa Im.

- Sandra Mortimer

Aux-Lieutenant Sandra Mortimer is a Salvation Army officer (pastor) in Katherine. For the full version of this story, go to salvosonline.org.au

Aboriginal and Torres Strait Islander discrimination and disadvantage



Only five out of 19 'Closing the Gap' targets are on track. Children thriving in early childhood, imprisonment rates, the proportion of children in out-of-home care, and social and emotional wellbeing, have all worsened in recent years.





In 2021, 58 per cent of Aboriginal and Torres Strait Islander peoples aged 15-24 were fully engaged in employment, education or training, compared to 88 per cent of Australians in the same age bracket.



The most recent 'Closing the Gap' review identified that the life expectancy gap between Indigenous and non-Indigenous Australians was still substantial (8.6 years for males and 7.8 years for females).

WE HAVE THE POWER TO MAKE A DIFFERENCE

WE CAN URGE ACTION FROM OUR GOVERNMENTS

Governments have committed to 'Closing the Gap' but there are still issues with how the policies and programs created to close the gap are designed and implemented. It is critical that governments co-design and work with Aboriginal and Torres Strait Islander peoples in good faith to design programs that are truly fit for purpose and culturally appropriate.

The Commonwealth Government has committed to implementing the Uluru Statement from the Heart in full. In the wake of the 'No' referendum result in 2023, it is critical that action to address historic and contemporary injustices, and centre Aboriginal and Torres Strait Islander voices in every conversation that concerns them, is maintained.

WE CAN IMPLEMENT CHANGE IN OUR COMMUNITY AND OUR WORKPLACES Any organisation can make a commitment to reconciliation. We can encourage the businesses and organisations we are involved with to develop a Reconciliation Action Plan.

In our workplaces, we can ensure a safe and inclusive environment for Indigenous employees by implementing cultural awareness and competency training programs to foster understanding and respect for Aboriginal and Torres Strait Islander cultures, histories and perspectives.

When we are organising events, we can work with our local Traditional Owners as well as Indigenous organisations and groups to ensure the event respects Aboriginal and Torres Strait Islander culture.

For more ideas and information, download The Salvation Army's Social Justice Stocktake report at salvationarmy.org.au/ socialjusticestocktake



Listening to the land

Building a united and respectful nation

The theme for this year's National Reconciliation Week (27 May-3 June) is Bridging Now to Next, reflecting on the connection between the past, present and future.

This year's artwork was created by Kalkadoon woman Bree Buttenshaw. using native plants. According to the National Reconciliation Week website, these plants are known for regenerating after fire and thriving through adversity; they are used to symbolise our collective strength and the possibilities of renewal. This is a time for growth. reflection and commitment to walking together (reconciliation.org.au).

Salvos officer (pastor) Captain Scott Frame speaks about this artwork in his National Reconciliation Week message.

He says, "The three hallmarks of these native plants ... reminded me of key aspects of God's encouragement to us in the Scriptures regarding how we are invited to live in the most difficult of seasons.

"I don't think any person living in Australia today could suggest that the journey of reconciliation for Indigenous and non-Indigenous people is proving to be easy. There are hurts, there is pain and there are misunderstandings that are standing in the way of real and lasting progress. But we know God's heart is for reconciliation."

Scott expands further on the lessons we can learn from our native plants.

Endurance

"The banksia, which can endure and survive in harsh conditions, shows us that we, too, can survive the challenges of our everyday lives, and can work through the challenges of the reconciliation journey for Australia. God will guide and shape each of us through any harsh conditions that come our way. God gives us hope."

Scott quotes Romans chapter 5, verses 3-4; "We also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope."

Regeneration

Gum trees are known for their ability to regenerate after fire and other threats. In the Old Testament, when the prophet Isaiah was experiencing exile in Babylon, he wrote these words, "When you walk through the fire, you will not be burned; the flames will not set you ablaze" (Isaiah chapter 43, verse 2).

"Isaiah is reassuring the people that, although though they are in a bad situation and there doesn't seem to be a wav out, they are in God's hands and he will provide a way out," Scott says. "Just as gum trees miraculously regenerate after seasons that seem sure to destroy them, so. too, can those pursuing reconciliation be sure that they will come through the fire of opposition and obstruction to a place of renewal and new life."

Flourishing

Next is the kangaroo paw, which is known to flourish

Faith Talk 24 May 2025







through adversity. In 1
Peter chapter 5 verse 10,
Peter writes, "The God of
all grace ... after you have
suffered a little while, will
himself restore you and
make you strong, firm and
steadfast."

Scott explains that when Peter wrote these words, it was to encourage Christians who were experiencing opposition and persecution. "For both Indigenous and non-Indigenous people there can be hard times and opposition, even persecution, throughout the reconciliation journey," Scott says. "In the same way, advocates for reconciliation today can find encouragement in the knowledge that suffering in support of this cause will finally result in restoration, renewed

strength, firm foundations and unshakeable outcomes and flourishing."

We can each do our part in the reconciliation of Australia by accepting and respecting those around us – as it says in Ephesians chapter 4, verse 32, "Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you."

Challenging multiple misconceptions

Renee brings holistic approach to Indigenous AOD treatment

by Kirralee Nicolle

Renee Layton is a former withdrawal unit nurse, who now works with the Salvos and specialises in creating safe spaces for First Nations Australians to engage in AOD (Alcohol and Other Drugs) healing.

AOD addiction can be wrongly perceived as a problem endemic to First Nations cultures, says specialist Renee Layton, a proud Dja Dja Wurrung and Ngurai Illum Wurrung woman from Victoria. She adds that there are multiple misconceptions like this one when it comes to First Nations AOD use.

"AOD issues are not a part of First Nations culture, they are the result of colonisation, dispossession, trauma and systemic inequalities," Renee explains.

In addition to her experience as a nurse in settings including community health, forensics and withdrawals, Renee has also worked in public health as a Social and Emotional Wellbeing (SEWB) Manager for an

Aboriginal Community
Controlled Health
Organisation (ACCHO).
SEWB for Aboriginal and
Torres Strait Islander
peoples incorporates an
ecological, collectivist
perspective of self that
is intrinsically embedded
within family, community
and extended kinship and
clan group networks.

"Sometimes a misconception is First Nations people don't want help or refuse treatment." Renee says. "When really, First Nations people do seek support, but barriers such as racism. lack of culturally safe services and historical distrust of mainstream health systems prevent access to appropriate care ... treatment must address these root causes, not just the symptoms."

Compassionate care

In her current role with the Salvos. Renee is working to embed culturally safe practice that incorporates SFWB into The Salvation Army's AOD service delivery nationally. Her vision is that when First Nations clients come to our service, they feel welcomed, safe and receive care that reflects cultural ways of healing. But where her passion originally stems from is somewhere much closer to home.

"Both my parents had heavy substance use and mental health issues, that were also passed down to my younger brother," Renee says. "It really shaped my understanding of the complexities around addiction, the compassionate care needed and also the cultural safety around AOD services."

My Story 24 May 2025



1 Renee, centre, with Salvation Army personnel at the Bendigo Salvos.

These experiences have also helped Renee to have compassion for First Nations parents experiencing addiction, who she says are often perceived as being "bad" for their children. She says often, this isn't the case.

"Really, a majority of First Nations parents who use AOD still provide love, care and support to their children," Renee says. "While yes, I agree AOD use can impact families, many First Nations parents want to engage in treatment, seek support from extended kinship networks and use strength-based, culturally safe approaches to parenting their children.

"This is our way as Mob, we collectively heal and assist each other," Renee says.

Perspective

Renee says AOD use in First Nations communities can be viewed by some as a criminal issue rather than a health issue.

"Stats show that First
Nations people are
disproportionately
criminalised for
AOD-related offences
due to systemic racism
and over-policing, rather
than being supported
through appropriate SEWB
interventions," Renee says.
"The overrepresentation in
the criminal justice system
is not due to higher levels
of offending but structural
discrimination."

Renee has been seeking to implement a SEWB model using holistic approaches that address the mind, body, spirit, family and connection to Country, culture and community. This model uses community-centred approaches such as yarning circles, which offer a form of narrative therapy, and sharing traditional knowledge, alongside clinical interventions. Renee says this makes it a less rigid approach than a simply biomedical Western approach, which tends to miss core aspects of Indigenous culture ...

"The SEWB approach involves acknowledging that true healing means strengthening cultural identity and practices, community belonging and addressing social determinants such as housing, employment and education."

To read more, go to salvosonline.org.au

Taste of Life Salvos Magazine



4 cup coconut cake



Ingredients

1 cup self-raising flour, 1 cup desiccated coconut, 1 cup caster sugar, 1 cup milk, icing sugar, berries

Method

Pre-heat oven to 180°C.

Grease 20cm baking tin.

In a large bowl mix together flour, coconut, sugar and milk until combined.

Pour into cake tin and bake for 40 minutes.

Let cool before turning onto a wire rack to cool further. Dust with icing sugar and serve with mixed berries (optional).



Believe in Good: Tips

A tree is known by its fruit; a man by his deeds. A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love.

- Saint Basil



Quiz



- What position did One Direction finish on The X-Factor?
- 2. Which member of The Beatles formed Wings?
- 3. In what year did The Weather Girls have a hit with It's Raining Men?
- 4. The Darkness believed in a little thing called ...?
- 5. Which year in music was known as the Summer of Love?
- 6. "I got sunshine on a cloudy day" is the opening line to which song by The Temptations?

7

Did you know?

Scotland's national animal is a unicorn.

The national flag with the most colours is the flag of Belize with 12 colours.

The Bahamas is home to the world's largest underwater sculpture.

Take Five 24 May 2025



Have a laugh

What did the paper clip say to the magnet?

I find you very attractive.

Where does a book go to get a trim?

Paper Clips.

How do you know you're a paperclip?

If you're good at holding it all together.

What is a paperclip's favourite sport?

Clip diving.

Why did the paperclip join the band?

Because it could always hold a note.



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



Tum-Tum: is hiding in the flowering gum on page 11.

Quiz: 1. Fourth 2. Paul McCartney 3. 1982 4. Love 5. 1967 6. My Girl

Word search

0 Ν Е Е Т NRU L RY D В OS D В В Е D E OU S S ROTN н S K AWC S D C ОТ Е S Р S

Words are hidden vertically, horizontally, diagonally, forwards and backwards. Enjoy!

Corkboard Magnet Sharpener Notebook Crayon Stapler Dividers Paperclip Staples Pencil Fraser Stationery Folder Pens Stickynotes Highlighter Refill Thesaurus Inks Remover Tray Whiteout Lead Ruler



Bible byte

"Do all that you can to live in peace with everyone."

Romans chapter 12, verse 18 New Living Translation



Drop off your clothing at the donation point in any of our stores by 31st May and a team member will give you a

20% OFF VOUCHER*

Redeem your voucher until 30th June



Donations made in store from May 1st to May 31st 2025 (inclusive). Valid donations are equivalent to one shopping bag of saleable goods. Salvos Stores team have the right to request proof of donation and can withhold vouchers with sufficient reason to believe that a valid donation did not occur. Vouchers available while stocks last. Single use only. Voucher redeemable in store only from May 1st to June 3Oth 2025 (inclusive). No minimum spend required. Applicable to donated stock and not available in conjunction with any other offer.