

salvos

magazine

NAIDOC WEEK 2024

Working together

A time to reflect and connect
for all Australians



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FAITH TALK

Preserving
culture

MY STORY

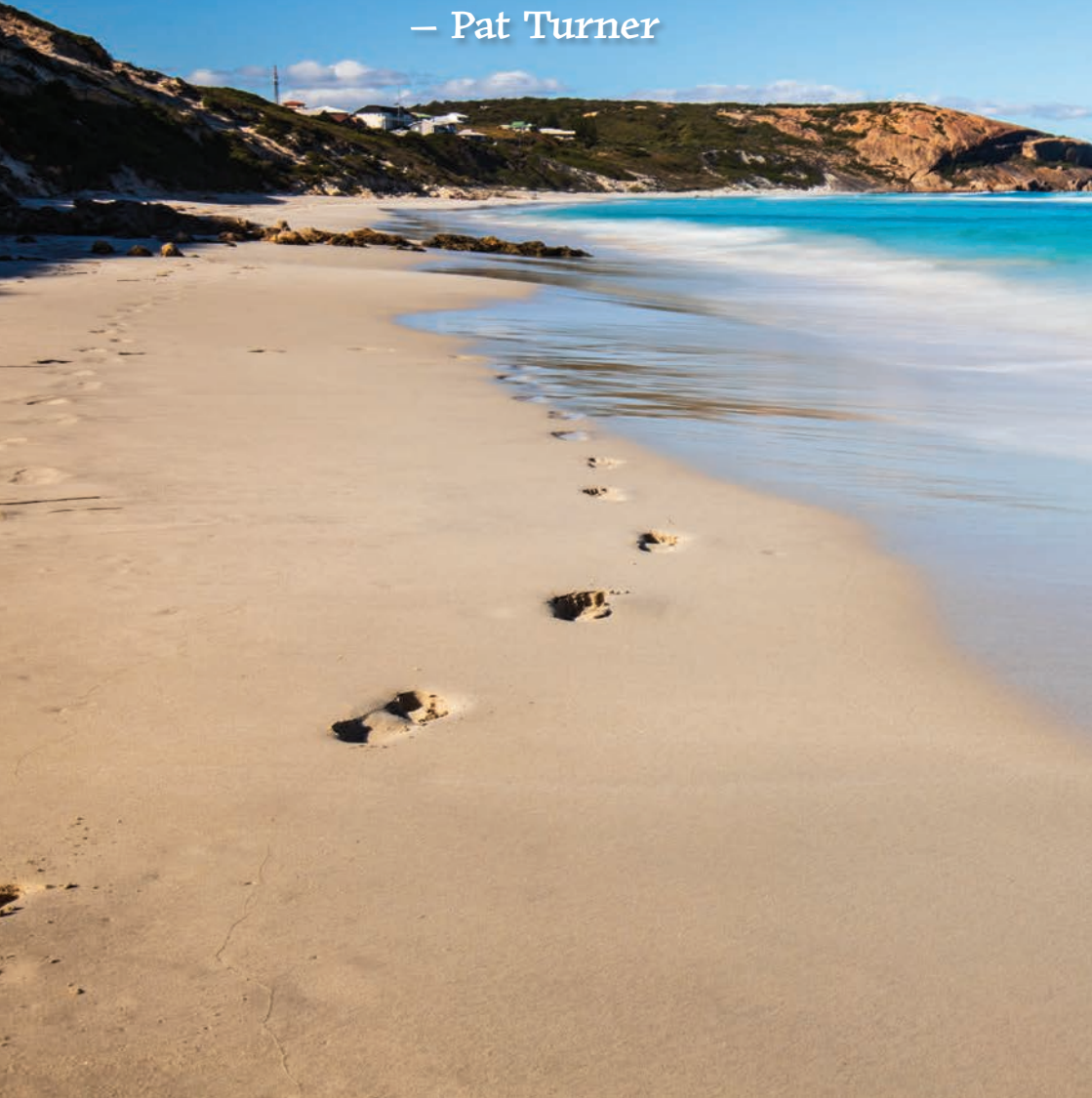
A lifelong
impact

FEATURE

Keep the
fire burning!

“Aboriginal environmental
health must forge
high-trust partnerships
with community.”

– Pat Turner





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



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 well-being of people of all ages, particularly children.

Salvos Magazine

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Working together

Playing our part

Every year, NAIDOC Week highlights the culture and achievements of Aboriginal and Torres Strait Islander peoples. The theme for NAIDOC Week this year (7-14 July) is 'Keep the fire burning! Blak, loud and proud!'

In this edition, we explore this theme from cultural, social, environmental and spiritual perspectives. Elder Chris Congoo talks about NAIDOC Week and why he believes it is an important opportunity for connection, reflection and education for all Australians.

Melanie-Anne Holland writes about Indigenous environmental management of Country and what the wisdom, practical knowledge and cultural practices of First Nations people can teach us all. Her emphasis, though, is the social and spiritual call to keep this culture alive and the regeneration it will bring across our land.

Bundjalung woman Tahana Turner also discusses our shared responsibility to ensure that the fire of culture is kept burning and challenges us all to play our part.

As our My Story shows, when we work together as a community, positive change and lasting impact can happen.

Simone Worthing **Editor**

Mutual understanding

A time to connect and reflect for all Australians

Salvation Army writer Naomi Singlehurst interviews Indigenous Elder Chris Congoo about NAIDOC Week 2024. Chris is a Salvation Army Aboriginal and Torres Strait Islander Engagement Coordinator.

Naomi Singlehurst: What is your understanding of the historical and current importance of NAIDOC Week?

Chris Congoo: NAIDOC began as a day of mourning in 1938. At that time, Aboriginal and Torres Strait Islander peoples were experiencing terrible injustices. Our leaders of the time wanted to bring the plight of Aboriginal and Torres Strait Islander peoples to the attention of the wider Australian community.

This continued until about the 1967 Referendum, when 90.77 per cent of Australians voted 'yes' to change the Constitution, formally acknowledging Indigenous Australians as part of our nation's population – although we still didn't get the ability to vote at that time.

In 1975, it was decided to celebrate a week rather than just one day and NAIDOC Week was born. Then, in 1991, NAIDOC Week expanded to recognise the Torres Strait Islander peoples and culture.

NAIDOC is a special week for Aboriginal and Torres Strait Islander peoples, and for the wider Australian society, to celebrate our shared culture and the achievements and the resilience of Aboriginal and Torres Strait Islander peoples and their communities.

NS: Post the Voice referendum, what would you like 2024 to bring?

CC: The Voice to Parliament referendum caused a big upheaval within Aboriginal and Torres Strait Islander communities and the wider community. I think we've got to work and come together.

The NAIDOC Week 2024 theme: "Keep the fire burning! Blak, loud and proud" looks to be a response to the referendum. And while we all need to walk together, we also need to make sure that we are not the forgotten mob in our communities – that we are recognised and supported.

We've been in this country for over 60,000 years, and we want to share this country with the rest of Australia. But as custodians, there are protocols. We want to be able to sit down with people and



have conversations and sort these things out in the spirit of reconciliation.

NS: How do you feel about the future?

CC: I think we still need a lot of education and communication.

Where relationships are broken, they need mending. Our people don't want conflict going on and it's not God's way. We don't want to throw barbs and we don't want to have barbs thrown. We need to communicate respectfully. We're still putting our hands out in reconciliation.

NS: What are you working on this year?

CC: We are working on numerous projects for Salvation Army centres, churches and services. This includes The Salvation Army Cultural Framework around areas such as Acknowledgement of Country and Welcome to Country.

“

We're still putting our hands out in reconciliation.

”

It's a ceremonial process that we've been practising for centuries, and we need the Australian people to recognise, acknowledge and respect these protocols.

NS: How does your faith and culture keep you passionate about your work and service to others?

CC: I've got an extraordinarily strong connection to my culture, and I understand God through my culture.

We need to work out what spirituality means to each of us as Aboriginal



and Torres Strait Islander peoples and non-indigenous peoples of Australia. Because it's in that understanding that we can come together.

Sometimes pride gets in the way of things for all of us. We need to be able to come together and leave pride outside the door. We need to bring God into the room and show his love and mercy on our journey to being reconciled with each other.

Naomi Singlehurst is a content specialist for The Salvation Army, living on Dhudoroa country, north-eastern Victoria.



Scan here to read more about NAIDOC Week and the Salvos.

Keep the fire burning

A regeneration across the land

By Melanie-Anne Holland

The Australian landscape has an incredible relationship with fire. Have you ever driven through eucalyptus forest after a bushfire, witnessing the blackened remains and empty spaces, only to return a few months later and the area is burgeoning with life? In fact, many Australian ecosystems are dependent on fire, as the heat and smoke release new seeds for another generation of plants to grow.

In the aftermath of the Black Summer fires (2019-20), I was one of the thousands to make pilgrimage to the Blue Mountains in NSW. There, a year after fierce blazes, tiny delicate pink flannel flowers carpeted the ground, spurred on by gentle healing rain. Their appearance is rare, requiring

the smoke from bushfires and specific weather patterns for 12 months to nurture their emergence. It was spectacular.

But not all fires are equal: too hot and intense, the treasured reserves of life in seeds, trunks and roots are destroyed; too fast, fauna cannot escape; too frequent, the system cannot return to flourishing and fruitfulness; out of season, and ecosystems do not have the same capacity to regenerate. There is no seed for the next generation of plants and animals. Ecosystem depletion and species extinction follow.

CARING FOR COUNTRY

First Nations have so much to teach us. From time immemorial, Aboriginal and Torres Strait Islander peoples have lived in and cared for country, tending to fire regimes that have brought life to the landscape. Depending on the habitat, fire has been managed in different ways to ensure that plants and animals are flourishing, communities are safe and there is plenty for everyone.

'Cool burning' is one example of Indigenous land management practices, using evenings and early mornings when the winds are gentle and dew helps control the fire. Low, small fires are lit and tended so that the underbrush is burnt, clearing debris, protecting the nutrients and seeds in the soil, and controlling the density of higher plants with higher fire-risk (Watarrkafoundation.org.au).





This NAIDOC week, we acknowledge the generous contribution of indigenous rangers, sharing wisdom, practical knowledge and cultural practices to manage land, river and sea Country. They are a blessing to our nation, bringing environmental, cultural, social and economic outcomes that help us all to a better and more sustainable quality of life.

“

‘Keep the fire burning’ ... isn’t so much an environmental summons, as it is a social and spiritual one.

”

SPIRITUALITY

Fire is a powerful spiritual image – one that draws our minds to cleansing, purifying, refining power. Throughout the Bible, fire is a way of understanding the presence of God. I’m reminded of God

speaking through the burning bush (in Exodus chapter 3), summoning Moses to a new life of service, speaking against injustice and leading his people into freedom from slavery.

‘Keep the fire burning’ isn’t so much an environmental summons, as it is a social and spiritual one. This NAIDOC Week we are called alongside Indigenous Australians to honour culture and listen deeply to the traditions and wisdom that are woven into this land and her people.

Major Melanie-Anne Holland is a Salvation Army officer (pastor) with a Bachelor of Environmental Science (Hons) and degree in theology. She is The Salvation Army’s representative on the Australian Churches Ecological Taskforce, as part of the National Council of Churches. Melanie-Anne lives and works on Gadigal Land, Sydney.



Scan here to read more about NAIDOC Week and the Salvos.

Salvos program honoured at Reconciliation Awards

The Salvation Army's Christmas Cheer Program was recognised as Highly Commended in the Queensland Reconciliation Awards 2024 held in Cairns on 27 May.

The program, in partnership with Cherbourg Council, distributes toys and Christmas hampers to First Nation communities during the festive season.

Lucy Davis, Reconciliation Action Plan (RAP) Manager for The Salvation Army Australia, began the initiative in 2016 with Uncle Lance Bligh.

The distribution quickly expanded to include Murri Ministries in South East Queensland and "is now both a national RAP commitment and a national



Lucy Davis, in blue, with the Salvos team and Bruce Simpson, right, Mayor Of Cherbourg Aboriginal Shire Council.

initiative giving relief to various First Nations communities and families across the country," Lucy said.

"We have used this initiative to connect with mob and break down barriers so that our mob are aware of the social programs we deliver like our recovery centres, rehabs, homelessness services and emergency relief programs."

Tahana Turner, Divisional Aboriginal and Torres Strait Islander Engagement Coordinator, now leads the initiative in Queensland and works with more than 40 First Nations community control organisations, churches and services.

WIDESPREAD IMPACT

"The impact the program makes is that our Aboriginal and Torres Strait Islander people and communities get to enjoy Christmas without the pressure of keeping up with bills and putting food on the table," Tahana said. "Our families are so grateful for the assistance and helping hand during the Christmas period."

– **Simone Worthing**



Tahana Turner displays the Highly Commended award.

Indigenous art from the heart

With NAIDOC Week fast approaching, stunning Indigenous artworks were the focus of a recent fundraiser for the Red Shield Appeal at Warrnambool Salvos.

Sherry Johnstone, a passionate and proud Indigenous artist, generously donated a collection of beautiful items valued at \$400 for the event, organised by The Salvation Army's Homelessness team from Victoria's Wimmera South West.

"A lot of my artwork is inspired by all the things I've learnt and experienced over time. It all comes from the heart," Sherry said.

"Sometimes it's a spiritual or cultural experience, things I am in awe of ... the beauty that surrounds us all the time. I can only try and represent these things visually from a cultural perspective by trying to tell them through how I view the world and everything that it beholds."

Sherry included a reproduction of two commissioned works in the gift basket for the silent auction, which was part of the afternoon tea held at Warrnambool Salvos.

The visual representations were 'Thunder Point Memories', capturing a lady's childhood memories and using that area as a playground, and 'Moonlit Majesty', a connection to the southern right whale and the stars.

Sherry said once she focused and put her energy into something, she surprised herself.

"It's like an intuitive artwork and collaboration with my ancestors at the same



Sherry Johnstone, Indigenous artist, centre, with Tracey Williams, Homelessness Case Manager at Warrnambool, left, and Wendy Griffiths, community services student.

time," she said. "It's soul-satisfying and frees my spirit."

Sherry's beautiful artwork has also been featured in the Australian Football League (AFL). She designed the guernseys for the Geelong Cats team that wore them for the recent Indigenous round.

Lindsay Stow, Manager of Homelessness at Wimmera South West, said the Red Shield Appeal event was a great success, raising more than \$800. Local businesses donated items and food for inclusion in the auction, with food also donated from the local Western District Food Share.

– **Lerisse Smith**

Cultural fires

Our shared responsibility in preserving Indigenous heritage

By Tahana Turner

In the Old Testament, we read about the tradition of keeping a fire on the altar burning.

In Leviticus chapter 6, verses 12-13 (*New International Version*) it says, "The fire on the altar must be kept burning; it must not go out. Every morning the priest is to add firewood and arrange the burnt offering on the fire and burn the fat of the fellowship offerings on it. The fire must be kept burning on the altar continuously; it must not go out."

Keeping the fire burning was of vital importance and it couldn't be done by one person alone. The people took shared responsibility for keeping the fire burning.



Tahana Turner coordinates Indigenous programs for the Salvos in Queensland.

In the same way, we must keep the fire of Aboriginal and Torres Strait Islander culture burning. For generations, courageous First Nations peoples have kept this fire burning. They used whatever they had in their hands and what God had gifted them as fuel to keep culture alive. Amidst travesties and oppression, throughout history and even today, they have kept the fire burning.

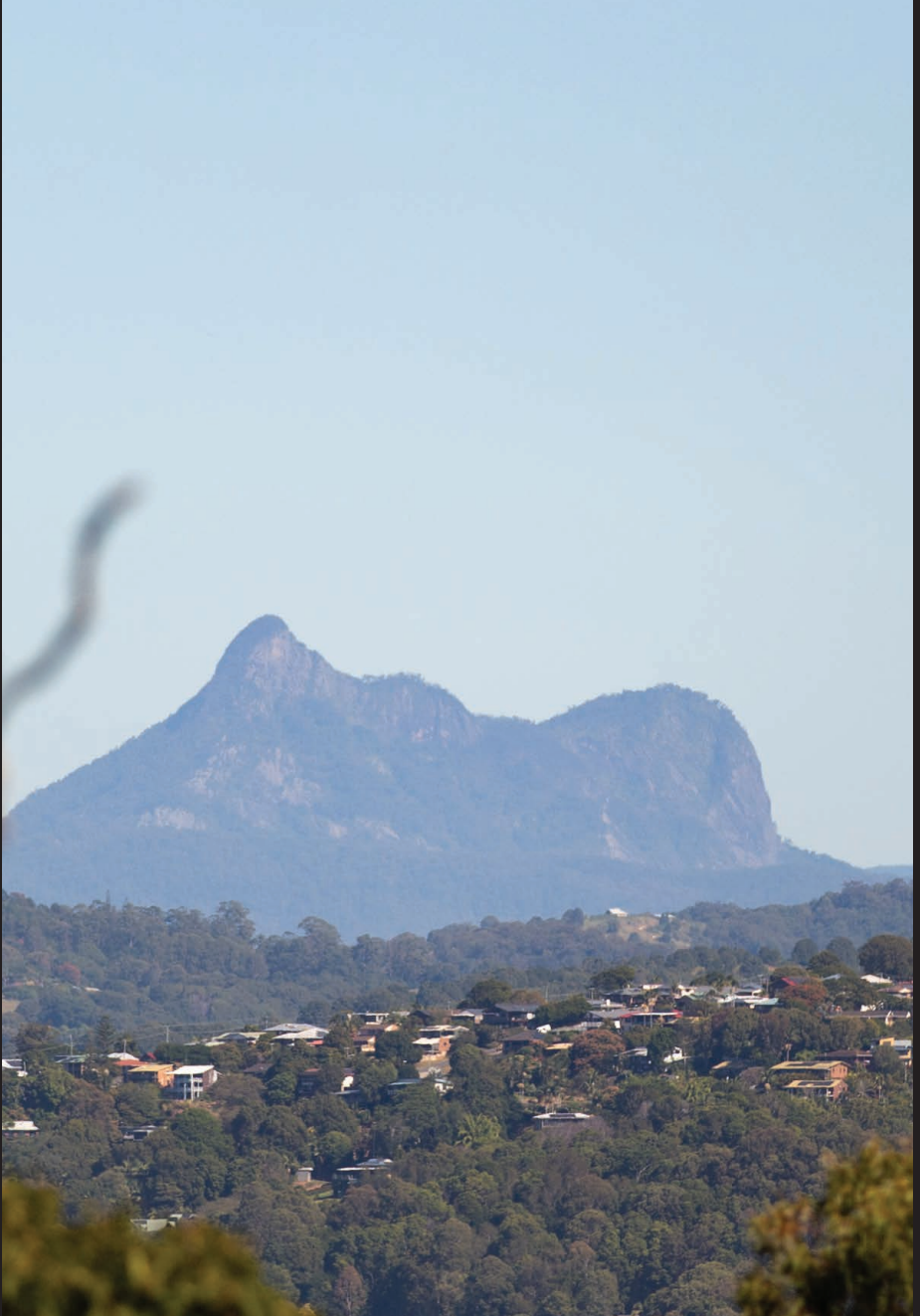
Now, the fire must be kept burning. It is our shared responsibility to see that these stories, knowledge, history, language, kinship system and ceremonies are passed down from one generation to another generation.

How will you acknowledge, preserve, and share the cultural heritage that enriches our nation? How will you keep the fire burning?

Tahana Turner is a proud Bundjalung woman of the Coodjingerburra clan, Tweed Heads.

**NAIDOC
WEEK 2024**
CELEBRATING AND
RECOGNISING THE
HISTORY, CULTURE
AND ACHIEVEMENTS
OF ABORIGINAL
AND TORRES STRAIT
ISLANDER PEOPLES





Working together

New program keeps Aboriginal kids connected to culture

By Anthony Castle

A new community program has been connecting Aboriginal children to language and culture in the suburbs north of Adelaide. Owned and operated by Winda Creations, the initiative came about due to the concern of a foster mother, and a space made available at Riverside Salvos, in Gawler.

“Sam Sands is a foster carer of an Indigenous young person and has been part of the parents’ groups that meet at Riverside Salvos,” explains Darren Dwyer, Salvos officer (pastor) at Riverside Salvos. “We have families with children who have Indigenous backgrounds. Sam saw the need and that’s how it came about; a mum desperate to make sure her adopted son understood his background and heritage, in more than a token way.”



Violet Buckskin with her 'Meadow's Children' artwork.

ENGAGING WITH CULTURE

The program connects Aboriginal children to experiences of bush play, house building, arts and crafts, and bush cooking. The bush school also provides storytelling from elders, and ongoing carer support. The program is called Minya Windas, which means ‘little owls’ in Narungga.

“

It means a lifelong impact getting to kids this early.

”

“We’ve just allowed them to use the grounds and buildings,” Darren explains. “We want to sponsor and partner and be available, share our resources with them. Scripture says God is reconciling the world, and we’re called to be a part of that reconciliation.”

Minya Windas is now in its second term, offered to families and carers of Aboriginal children in the wider Gawler area. The program builds up knowledge of Aboriginal culture but also offers a deadly culture program for younger Aboriginal children in care.

“I am a non-Aboriginal foster carer with an Aboriginal child in my care,” explains Sam. “Knowing the desperate need to keep him connected to culture, I was looking for something that wasn’t just a one-off



Riverside Salvos, South Australia, provides spaces for the parents group keeping children connected to culture.

event. I found Violet Buckskin, who runs Winda Creations. She agreed to meet with me. The program went from there.”

Violet Buckskin, founder of Winda Creations, is an Indigenous artist who works at the highest level of state engagement for the recognition, preservation and celebration of Indigenous culture. Minya Creations is her organisation of cultural consultants, working with others to create fit for purpose programs, workshops and projects.

“The Salvos have been a big player in giving us space to make it our own and we work together on projects,” Violet said.

RISKS TO CHILDREN IN CARE

An inquiry into the South Australian Government’s removal of Aboriginal children launched last year delivered its preliminary report recently, comparing the predicted level of removal of Aboriginal children now to that of the Stolen Generation. Indigenous children are 10.5 times more likely to be removed by the state and in out-of-home care than their non-Indigenous peers, putting their connection to their own culture at risk.

“It means a lifelong impact getting to kids this early,” Violet says. “We’re embedding multiple languages, so they don’t lose

tongue while being brought up by white people. They get to immerse in culture, take it home and implement it. They’re doing homework for the next session, understanding art, kinship systems. We’ve made ourselves a little community.”

As of last year, there were over 22,000 Indigenous children in care. Disconnection from people and place can be significant risk factors for Aboriginal young people, increasing likelihood of future incarceration, even suicide.

“Sam didn’t want to see her kids dead at 15,” Violet says. “This is the only program I’ve seen that’s helping. It comes from our heart, not from money. This is the best form of reconciliation – carers and Aboriginal knowledge holders coming together. We need to work together.”

The program has established a Bucker Tucker garden at the Riverside Gawler Salvos site, where children can learn to plant and grow.

*If you or someone you know needs help, contact Lifeline on **13 11 14**.*



Scan here for more information on Salvation Army Indigenous programs.

Akudjura (bush tomato) scones



Ingredients

4 cups plain flour, 1 pinch of salt, 1 tbsp baking powder, 3 tbsp butter, 1 cup akudjura (bush tomato or sun-dried tomato), ½ cup parsley, 3 cups milk

Method

- Pre-heat oven to 200°C.
- Place flour in large mixing bowl, add salt and baking powder.
- Rub in butter until it resembles breadcrumbs.
- Add finely chopped tomato and parsley. Mix through.
- Gradually add milk until it is soft dough. Knead lightly, press gently into two 3cm-high circles. Score dough across into eight sections.
- Place on greased baking tray; rest for 10 minutes.
- Brush top of scones with milk and bake for 20 minutes until brown.
- Serve with butter.

HAVE A LAUGH



What do you call an alligator detective?
An investi-gator.

Why shouldn't you write
with a broken pencil?
Because it's pointless.

What did the tomato say to the
other tomato during a race?
Ketchup.

What kind of ghost has
the best hearing?
The eeriest.

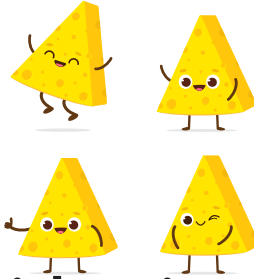
SIGNING IN



Sudoku

Fill in the grid so that every row, every column and every 3x3 box contains the digits 1 to 9.

8					9			2
							8	
	2	5				7		
	4	1		3	2			8
	6					3	5	
			1	8				
			2					1
	5					8	2	
	9	2		7				



Quick quiz

1. What type of milk is used to make Mozzarella?
2. What type of cheese is used in a cheesecake?
3. Which cheese is also known as curds and whey?
4. What is the particularity of the Shropshire Blue?
5. Where is the village of Cheddar found?

Tum-Tum



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

Bible byte

"He binds their wounds, heals the sorrows of their hearts."

Psalm 147, verse 3
The Voice translation

Quiz answers: 1. Buffalo's milk. 2. Cream cheese. 3. Cottage cheese. 4. It's orange. 5. Somerset, UK.
What Am I?: I am Uluru.

Tum-Tum: is hiding in the hamper on page 9.

WHAT AM I?

I am a sacred place.

I am the largest single rock formation in the world.

I am coloured a vibrant red, changing colour throughout the day.

I am one of Australia's most famous natural landmarks.

8	1	6	7	5	9	4	3	2
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6	5	3	9	4	1	8	2	7
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it is
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