



November 2014

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our veterans
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the point
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page 18



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Section 2

Swearing in the 2014 elected Council members

Submitted by Julie A. Jefferson, Communications Director

On Tuesday, November 4, Lummi Indian Business Council (LIBC) met for a regularly scheduled LIBC meeting 5pm at the Lummi Administrative Building Council Chambers for the swearing in of the newly and re-elected officers.

With over 75 General Council members, staff, and LIBC members in attendance Uncle Smitty opened up the meeting with Lummi Nation's Anthem 'The Flood Song.' He welcomed everyone and shared a few words of the history, where and how, "The Flood song" became our National Anthem.

Teresa Butler, Chairwoman, of the Elections Committee presented the 2014 Elections results. LIBC made and passed a motion to certify the election results.

LIBC shared words of gratitude, love and respect for the outgoing council and their years of service, dedi-



Left to right: Rita Jefferson, Celina Phair, Tim Ballew II, Jeremiah Julius.

cation to the community and wisdom.

Lummi Nation Tribal Court Judge Mary Cordoza swore in the newly elected and re-elected officers, Rita Jefferson, Celina Phair, Timothy Ballew II, and Jeremiah J. Julius. Following the swearing in of the officers, a moment was taken to Congratulate and hug each of the council members.

The newly and re-elected council members each spoke

to their gratitude of the rich history set before them by past and current council members and shared their gratitude for the support, words of encouragement, and history shared to them by members of council past.

The council then proceeded to elect officers to fill the elected positions of council. They called forward Ts' Sum ten, Ralph Jefferson, to facilitate the elections of officers to fill the positions of Chair, Vice-Chair, Treasurer,

and Secretary. Council elected and voted and the 2014-2015 elected Officers are:

- Chairman-**
Timothy Ballew II
- Vice-Chairwoman-**
Cheryl Sanders
- Treasurer-**
Rita Jefferson
- Secretary-**
Jeremiah J. Julius

Rita Jefferson thanked everyone for the trust and

(Continued on page 4)

Interior Transfers Another \$1 Million from Land Buy-Back Program to Cobell Education Scholarship Fund

Scholarships will fund opportunities for American Indian and Alaska Native students

WASHINGTON, D.C. – The U.S. Department of the Interior today announced that an additional \$1 million has been transferred to the Cobell Education Scholarship Fund, bringing the total transferred in 2014 to more than \$4.5 million. The Scholarship Fund was authorized by the historic Cobell Settlement and is funded in part by the Land Buy-Back Program for Tribal Nations (Buy-Back Program). The Scholarship Fund provides financial assistance through scholarships to American Indian and Alaska Native students wishing to pursue post-secondary education and training.

"The scholarships awarded through this fund will give Native American students the opportunity to pursue their educational dreams so that they can become full-fledged participants in charting the future course of Indian Country positively impact tribal communities, as students gain valuable skills, technical abilities and professional expertise which can strengthen institutional development and spur social and economic progress across Indian Country," said Interior Solicitor Hillary Tompkins, who played a key role in establishing the scholarship program. "This investment in our next generation of tribal leaders will

Senator Patty Murray visits Lummi

FOR IMMEDIATE RELEASE:
NOVEMBER 4, 2014

Senator Patty Murray visited Lummi Nation and met with current and newly elected council members. She and her staff were then able to join the council on a visit to many of Lummi Nation's offices.

The next stop of the visit was to the Lummi Tribal Health Center. Senator Murray was greeted by the Director, of Lummi Tribal Health Center, Justin Iwasaki. Opportunities were provided for photos during the visit and Senator Murray and staff



Pictured from Left to Right: Josie Jones, Timothy Ballew II, Rainy Jackson, Senator Patty Murray, and Rosalie Scott.

were given a tour of the facility and shown the urgent and critical need for a new facility to serve the community and

provided quality healthcare.

During the tour the group visited Lummi Head Start where Chairman Tim Ballew II shared the projected student growth and need for an education facility for Birth to five. He shared that by 2018 the need will increase by nearly double of the amount of students currently enrolled at Lummi Heads Start and that the current facility is almost over capacity. The group were greeted by many of the staff at Lummi Head Start and provided a very brief tour of the newest facility.

(Continued on page 2)

LUMMI SQUOL QUOL
2665 KWINA ROAD
BELLINGHAM, WA 98226
360-312-2135



Community Updates

(Interior Transfers \$1 million continued from page 1) be a lasting, living legacy for Indian nations.”

The Scholarship Fund is administered by the American Indian College Fund in Denver, Colorado, with 20 percent directed to the American Indian Graduate Center in Albuquerque, New Mexico. A five-member Board of Trustees oversees and supervises the activities of the fund administrator. More information about the Cobell Education Scholarship Program can be found at the American Indian College Fund website.

Interior makes quarterly transfers, up to \$60 million total, from Buy-Back Program sales to the Scholarship Fund based on a formula that sets aside a certain amount of funding depending on the value of the fractionated interest sold. These contributions do not reduce the amount that an owner will receive for voluntarily consolidat-

ing their interests.

The Buy-Back Program was created to implement the land consolidation component of the Cobell Settlement, which provided \$1.9 billion to purchase fractionated interests in trust or restricted land from willing landowners. Consolidated interests are transferred to tribal government ownership for uses benefiting tribal members and their community.

To date, the Buy-Back Program has successfully concluded transactions worth nearly \$142 million and has restored the equivalent of more than 278,000 acres of land to tribal ownership.

Offers are currently pending at a number of locations with deadlines approaching soon. Landowners can contact the Trust Beneficiary Call Center at 888-678-6836 with questions about their purchase offers. Individuals

can also visit their local Office of the Special Trustee for American Indians (OST) or Bureau of Indian Affairs (BIA) office, or find more information at www.doi.gov/buybackprogram/ landowners in order to make informed decisions about their land.

Individual participation is voluntary. The process for selling fractionated interests is separate from individual settlement payments from the Cobell Settlement, which are being handled by the Garden City Group. Inquiries regarding Settlement payments should be directed to 800-961-6109.

Office of Public Affairs-Indian Affairs
U.S. Department of the Interior
1849 C St., N.W., MS-3658-MIB
Washington, D.C. 20240
Main Line: 202-208-3710
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AS-IA_OPA@bia.gov



(Patty Murray continued from page one)

Last stop of the visit Senator Patty Murray ended her visit breaking bread (Fry bread) with the Council, both present and newly elected. She thanked them for the visit and LIBC thanked her for the work she does. LIBC acknowledged her work and the time taken to visit and discuss some of the concerns of the Lummi Nation. She

acknowledged the issues presented to her and support Lummi Nation's goals and continued efforts to provide good quality health care, education, continued protection of Lummi's treaty rights and looks forward to working together in these efforts.

Senator Murray is the fourth member of the

Washington State delegation to visit Lummi Nation in 2014.

Contact:
Lummi Communications-Director
Julie A. Jefferson

SQUOL QUOL

The Lummi Squol Quol (SQ) is the official publication of the Lummi Nation. Published monthly by Lummi Communications – the SQ welcomes articles and information including: letters to the editor, news tips, photographs, information and events.

Items printed in the SQ, in no way directly reflect the opinions of the Squol Quol staff or members of the Lummi Indian Business Council (or their employees), unless otherwise noted. All editorials, letters, and guest columns are encouraged for submission with the understanding that all materials are subject to editing for content and/or space.

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Community Updates

Silver Reef Hotel Casino Spa Employment Opportunities

Washington's Newest and Best Casino is currently recruiting friendly, outgoing people for the following positions. All positions require outstanding customer service. Please submit an employment application to the Human Resources Department at the address indicated below. All employees must be able to pass a pre-employment drug screen and be able to obtain a Class II/III Gaming License. All Salaries are Depending on Qualifications. The Silver Reef will offer a comprehensive benefits package. The Silver Reef Casino Practices Native American Preference in hiring according to law. **CURRENT AS OF: OCTOBER 31, 2014**

Class II

| | |
|---|-----------|
| Banquets Server | Part-Time |
| Pizzanini Prep-cook/Cashier (graveyard) | Full-Time |
| Restaurant Server | Part-Time |
| Restaurant Host Cashier | Part-Time |
| Cocktail Server | Part-Time |
| Diamond Dividends/Gift Shop Host | On-Call |
| Casino Housekeeper | OC/PT/FT |
| Nail Technician | Full-Time |
| *Banquets Captain | Part-Time |
| *Hotel Room Attendant | OC/PT/FT |
| *Steak House Server | Part-Time |
| *Cook | Full-Time |
| *Bartender | Part-Time |

Class III

| | |
|---------------------------------|-----------|
| *Table Games Dealer | Part-Time |
| *Casino Host | Full-Time |
| *Slot Attendant | Part-Time |
| *Food & Beverage Supervisor | Full-Time |
| *IT Systems (NAV) Administrator | Full-Time |
| *Security Officer | Full-Time |
| *Cage Cashier | FT/PT |



*Knowledge/Experience Required

All positions do not have closing dates. Open until filled.
 If you would like more information call (360) 543-7185
 Applications may be picked up at: Silver Reef Casino, 4876 Haxton Way, Ferndale, WA 98248 Resumes may be E-mailed to: applications@silverreefcasino.com Completed applications and resumes may be faxed to (360)312-0559 You may refer to our Website address: www.silverreefcasino.com and click on the Employment option.

LUMMI INDIAN BUSINESS COUNCIL CURRENT JOB OPENINGS

How to Apply: Submit a complete application packet no later than 4:30 p.m. of the closing date. If you're enrolled in a federally recognized tribe, attach a copy of your enrollment card/verification to the application in order to qualify for the Native Preference Policy. Fax (360)380-380-6991. E-mail: LIBCHR@lummi-nsn.gov Mail AUN: HR 2665 Kwina Rd. Bellingham, WA. 98226. If you have any questions feel free to contact the HR office at (360) 312-2023. **Current as of OCTOBER 31, 2014**

| Job Title | Department | Closing Date: |
|---|--|---------------|
| Energy Program Coordinator | Lummi Community Services (Commods) | 11/3/14 |
| Biologist Lummi | Shellfish Hatchery | 11/6/14 |
| Health Care Business Office Director | Health Human Services | 12/8/14 |
| <i>*Extended</i> | | |
| Clinical Supervisor | Lummi Counseling Services | Until Filled |
| Bus Driver | Lummi Nation School | Until Filled |
| Custodian | Lummi Nation School | Until Filled |
| <i>*On-Call</i> | | |
| Fitness Center Attendant | Lummi Tribal Health Center | Continuous |
| <i>*Temp-Part Time</i> | | |
| Commissions/Board of Directors | | |
| Commissions/Board of Directors | Department | Closing Date: |
| Commissioner Seat F | Lummi Planning Commission | 11/10/14 |
| Board Member | Community Financial Development Institute (CDFI) | 12/5/14 |
| Lummi Indian Gaming Commissioner | Lummi Indian Gaming Commission | Until Filled |
| <i>*2 Vacancies Seat B</i> | | |
| LNSO Board Member | LNSO | Until Filled |
| <i>*2 vacancies (Youth and Standard Member)</i> | | |
| Health Commission- Seat E | Health and Human Services | Until Filled |

Happy Holidays

Communications Squol Quol staff would like to invite you to share your favorite Christmas family stories or memories and pictures to appear in the December issue of the Squol Quol. Limit of two pictures

Deadline will be Friday, November 21, 2014

Send to squolquol@lummi-nsn.gov

Bellingham Tides November 2014

| Day | Time | Ft. | Time | Ft. | Time | Ft. | Time | Ft. |
|-------|--------|------|--------|-----|-------|-----|--------|------|
| SA 1 | 6:10A | 1.0 | 1:30P | 8.5 | 8:11P | 3.6 | | ... |
| SU 2 | 1:02A | 5.9 | 6:15A | 1.7 | 1:11P | 8.6 | 7:56P | 2.5 |
| M 3 | 1:40A | 6.3 | 7:18A | 2.4 | 1:49P | 8.7 | 8:37P | 1.3 |
| TU 4 | 2:59A | 6.9 | 8:15A | 3.2 | 2:24P | 8.8 | 9:15P | 0.3 |
| W 5 | 4:03A | 7.7 | 9:09A | 3.8 | 2:57P | 8.8 | 9:54P | -0.6 |
| TH 6 | 4:59A | 8.3 | 10:00A | 4.5 | 3:30P | 8.7 | 10:32P | -1.1 |
| F 7 | 5:51A | 8.7 | 10:51A | 5.0 | 4:04P | 8.5 | 11:11P | -1.4 |
| SA 8 | 6:41A | 9.0 | 11:42A | 5.4 | 4:39P | 8.3 | 11:51P | -1.4 |
| SU 9 | 7:29A | 9.1 | 12:37P | 5.7 | 5:15P | 7.9 | | ... |
| M 10 | 12:32A | -1.1 | 8:18A | 9.0 | 1:38P | 5.8 | 5:55P | 7.4 |
| TU 11 | 1:15A | -0.6 | 9:06A | 8.9 | 2:53P | 5.8 | 6:39P | 6.8 |
| W 12 | 2:00A | 0.0 | 9:54A | 8.7 | 4:33P | 5.5 | 7:31P | 6.2 |
| TH 13 | 2:48A | 0.7 | 10:41A | 8.6 | 5:59P | 5.0 | 8:35P | 5.7 |
| F 14 | 3:40A | 1.5 | 11:24A | 8.4 | 6:54P | 4.3 | 9:55P | 5.2 |
| SA 15 | 4:37A | 2.3 | 12:01P | 8.3 | 7:33P | 3.6 | 11:38P | 5.1 |
| SU 16 | 5:37A | 3.0 | 12:33P | 8.2 | 8:02P | 2.9 | | ... |
| M 17 | 1:37A | 5.4 | 6:38A | 3.7 | 1:01P | 8.2 | 8:26P | 2.1 |
| TU 18 | 2:54A | 6.1 | 7:34A | 4.3 | 1:29P | 8.2 | 8:49P | 1.3 |
| W 19 | 3:47A | 6.8 | 8:24A | 4.8 | 1:57P | 8.3 | 9:15P | 0.5 |
| TH 20 | 4:30A | 7.4 | 9:10A | 5.2 | 2:27P | 8.3 | 9:44P | -0.3 |
| F 21 | 5:10A | 8.0 | 9:53A | 5.6 | 2:58P | 8.4 | 10:17P | -1.0 |
| SA 22 | 5:48A | 8.4 | 10:36A | 5.8 | 3:31P | 8.4 | 10:53P | -1.5 |
| SU 23 | 6:28A | 8.8 | 11:21A | 6.0 | 4:06P | 8.3 | 11:32P | -1.8 |
| M 24 | 7:10A | 9.0 | 12:09P | 6.1 | 4:45P | 8.1 | | ... |
| TU 25 | 12:14A | -1.9 | 7:53A | 9.2 | 1:03P | 6.1 | 5:31P | 7.7 |
| W 26 | 1:00A | -1.6 | 8:38A | 9.2 | 2:07P | 5.9 | 6:26P | 7.2 |
| TH 27 | 1:48A | -1.1 | 9:24A | 9.2 | 3:22P | 5.4 | 7:34P | 6.6 |
| F 28 | 2:39A | -0.3 | 10:09A | 9.2 | 4:45P | 4.6 | 8:54P | 5.9 |
| SA 29 | 3:35A | 0.7 | 10:54A | 9.1 | 5:58P | 3.6 | 10:30P | 5.5 |
| SU 30 | 4:35A | 1.9 | 11:37A | 9.1 | 6:54P | 2.5 | | ... |

Light Type Low Tide Pacific Standard Time Bold Type High Tide

Bellingham Tides December 2014

| Day | Time | Ft. | Time | Ft. | Time | Ft. | Time | Ft. |
|-------|--------|------|--------|-----|--------|-----|--------|------|
| M 1 | 12:25A | 5.6 | 5:39A | 3.0 | 12:18P | 9.1 | 7:41P | 1.3 |
| TU 2 | 2:10A | 6.3 | 6:46A | 4.0 | 12:58P | 9.1 | 8:22P | 0.3 |
| W 3 | 3:24A | 7.2 | 7:51A | 4.9 | 1:36P | 9.0 | 9:01P | -0.5 |
| TH 4 | 4:22A | 8.0 | 8:51A | 5.5 | 2:13P | 8.9 | 9:38P | -1.1 |
| F 5 | 5:12A | 8.7 | 9:48A | 5.9 | 2:49P | 8.7 | 10:15P | -1.5 |
| SA 6 | 5:57A | 9.1 | 10:41A | 6.1 | 3:25P | 8.5 | 10:52P | -1.6 |
| SU 7 | 6:39A | 9.3 | 11:33A | 6.2 | 4:03P | 8.1 | 11:30P | -1.4 |
| M 8 | 7:19A | 9.4 | 12:26P | 6.1 | 4:42P | 7.8 | | ... |
| TU 9 | 12:08A | -1.1 | 7:57A | 9.3 | 1:23P | 6.0 | 5:25P | 7.3 |
| W 10 | 12:48A | -0.6 | 8:33A | 9.2 | 2:27P | 5.7 | 6:11P | 6.8 |
| TH 11 | 1:28A | 0.0 | 9:07A | 9.1 | 3:38P | 5.3 | 7:05P | 6.2 |
| F 12 | 2:09A | 0.8 | 9:39A | 8.9 | 4:49P | 4.7 | 8:07P | 5.6 |
| SA 13 | 2:52A | 1.7 | 10:10A | 8.8 | 5:47P | 4.1 | 9:21P | 5.2 |
| SU 14 | 3:38A | 2.6 | 10:42A | 8.7 | 6:30P | 3.3 | 10:59P | 4.9 |
| M 15 | 4:29A | 3.6 | 11:14A | 8.6 | 7:06P | 2.5 | | ... |
| TU 16 | 1:30A | 5.3 | 5:30A | 4.5 | 11:47A | 8.6 | 7:37P | 1.7 |
| W 17 | 3:02A | 6.1 | 6:35A | 5.2 | 12:22P | 8.5 | 8:08P | 0.8 |
| TH 18 | 3:53A | 6.9 | 7:38A | 5.8 | 12:57P | 8.5 | 8:41P | -0.1 |
| F 19 | 4:32A | 7.6 | 8:33A | 6.1 | 1:34P | 8.6 | 9:16P | -0.9 |
| SA 20 | 5:07A | 8.2 | 9:24A | 6.3 | 2:13P | 8.6 | 9:53P | -1.5 |
| SU 21 | 5:41A | 8.7 | 10:12A | 6.4 | 2:55P | 8.6 | 10:32P | -2.0 |
| M 22 | 6:16A | 9.1 | 11:00A | 6.3 | 3:41P | 8.5 | 11:14P | -2.2 |
| TU 23 | 6:52A | 9.3 | 11:51A | 6.1 | 4:32P | 8.3 | 11:58P | -2.1 |
| W 24 | 7:30A | 9.5 | 12:47P | 5.7 | 5:28P | 7.9 | | ... |
| TH 25 | 12:43A | -1.6 | 8:08A | 9.6 | 1:48P | 5.2 | 6:31P | 7.3 |
| F 26 | 1:29A | -0.8 | 8:47A | 9.6 | 2:56P | 4.5 | 7:41P | 6.6 |
| SA 27 | 2:17A | 0.3 | 9:26A | 9.6 | 4:08P | 3.6 | 9:01P | 5.9 |
| SU 28 | 3:08A | 1.6 | 10:06A | 9.5 | 5:18P | 2.6 | 10:42P | 5.5 |
| M 29 | 4:04A | 2.9 | 10:47A | 9.4 | 6:21P | 1.6 | | ... |
| TU 30 | 12:48A | 5.8 | 5:09A | 4.2 | 11:29A | 9.2 | 7:15P | 0.7 |
| W 31 | 2:28A | 6.7 | 6:21A | 5.2 | 12:12P | 9.0 | 8:02P | -0.1 |

Light Type Low Tide Pacific Standard Time Bold Type High Tide



Remember our veterans on Veterans Day and every day!



Community Updates

(Swearing in the 2014 elected Council members)

opportunity to serve as a leader for the Lummi Community and said “Everyone is a leader in one way or another.” She also shared how the young children that helped make signs for her through the election process also got excited and that her young daughter shared that she will be on council one day.

Celina Phair spoke and thanked family and friends and those that stepped forward with advice and said “I’m sure I’ll be back for more (advice).”

Members of General Council spoke congratulating them and offering words of encouragement, wisdom and shared their willingness to discuss issues and share history and knowledge gained during their years of service.

Willie Jones Sr. spoke and shared history and stories of the past and shared, “I spent 30 years on the tribal council. I reflect on what Bernie and Darrel were saying about “We’ve got to carry on what some of the other councilmen (women) stood for.” I think that’s really important.”

“I feel real happy today. I got out of the rest home. I’m out for good! I got out just in time to witness the new councilmen (women) sitting and I want you new councilmen (and women) to realize that there’s nothing you can’t do. They told us we couldn’t do the aquaculture, they told us that we couldn’t get that High school, not only did we get the high school, we got the college.”

Juanita Jefferson spoke and asked former council members in attendance to stand (allowing them to be recognized) she said I want you to know that there are many of us in the room and here locally “so don’t be afraid to call us together to give you another perspective of leadership and experience and maybe foresight as well. I know that we would all gladly come and meet with you if you invite us. We’ve been waiting for that invitation for a long time. So that would be one thing I recommend to you.”

Juanita also shared, “I recommend that you make a resolution or a decision this year to follow up with a constitution revision process.” “The whole thing is it’s not that hard. It takes

a little bit of time to sit through and pick it up, but you can learn it and then you can see how it guides you. If you can do that, then we will have good leadership here. It’s not a great constitution. It needs to be fixed. It doesn’t address self-governance the way we need it to.”

Uncle Smitty shared words of encouragement and wisdom and said “I want to encourage you all and I want to encourage our people to support these guys. We put them there. We have to support them, stand them up. Together we’re strong, divided, we’re weak.”

GI James stood up and shared, “As much as you can, stay back and listen and learn even those that have been here a year already. Listen to what these elders are saying. I share Juanita’s concern that we’re not being called even though you say you want to listen. You’re not calling us forward. Get our view, not for us to tell you what to do.”

He also shared, “The sad thing is, this is the most people you’ll see here all year. That’s part our fault for being busy and part your fault for not including us in what’s going on.”

“It’s a tough job. I’ve been there many times. It’s not easy. I’m not saying it’s easy, but we have an outdated constitution and an outdated budget ordinance that was put together in two weeks, and we’ve been 20 years trying to amend it and we haven’t been able to do it. It was put together at a time where we did not have any money.” That’s changed and we are still “operating off of a shoe-string budget ordinance that’s not meant to address the needs in the community or being able to prioritize what’s going on. It’s stuff that has to be done. You got to be accountable. You can’t just say, “Well, here’s where we spent the money. Aren’t you happy?” I’d like to see what did that money actually achieve. Is it bettering the people, or are we just building monuments and saying, “wow, boy, we spent a lot of money there.”

In closing, Tim Ballew II said, “Thank you for sharing with us and instilling in us just a little bit (referring to those past council members/leaders). We haven’t heard the call just from this

evening, but also these past few years. I acknowledge that this council is probably one of the youngest in a long time,” also sharing and Congratulating Celina Phair as being the youngest councilwoman to be elected. “I will commit to meeting with you,” as he paused and referred to all of the

Council, “Let’s say it right now. The fourth Monday of this month and hopefully every month, we’ll have lunch with you. We have a lot of space here. We’ll find the right place. Hopefully we’ll get to the part of discussing the importance of the constitution and also if it’s to be changed how it should be changed. How it should reflect self-gov-

ernance. How it should reflect our Skelotses (territory), not just our reservation boundaries. With your guidance, with the trust of the people, and with the discussion amongst the leaders. It feels good to be able to say that we can set that date and invite you and hopefully, if at all for this first time, just to share some time with you.”

National Diabetes Month is a Family Affair



Maddie H. Smith, Public Health Nurse

Diabetes is a challenging disease that affects the entire family in many ways. If you are living with diabetes or have a loved one with the disease, family support is very important when it comes to managing diabe-

tes and preventing serious health problems.

It’s also important to know that if you have a family history of diabetes – such as a mother, father, brother, or sister – you are at risk for developing type 2 diabetes.

Ask your family mem-

ber or loved one if you can join them in the diabetes education at the Lummi Clinic. Perhaps, you could come to their diabetes appointment and learn more. Ask for educational materials that will help you understand the challenge of having diabetes.

Upcoming Events: Anxiety and Stress Reduction For Women

Free 6-week course for women led by Alexandra Gehring, Nurse Practitioner, and sponsored by the Behavioral Health Department.

Join Alex on Monday evenings from 6-7 pm for an hour of relaxation practices, including deep breathing, mindfulness, and guided visual

imagery aimed to reduce anxiety and stress.

Women from the Lummi Community are invited to attend all 6 sessions or drop-in to just a few. No preregistration required. Childcare is not provided.

Sessions will be held in The Cultural Therapy

Room in the Behavioral Health Department and will meet on the following 6 Mondays:

November 17, 24 and December 1, 8, 15, 22

For more information, please call Alex Gehring, Nurse Practitioner, on her direct office number: 360-312-2095.



Tim Ballew II, Chairman

Now Siam,

We are in a state of rebuilding our Nation and must continue to carry the message, dreams and visions of our past leaders. I would like to thank and give praise to all our past tribal leaders who stepped up for our people; who challenged failed federal Indian policy within the federal government, state, local county and city governments and tribe-to-tribe disputes. Our Nation is built on our past

leaders leadership, trust, hard work and determination. From them they reinforced and strengthened our inherent rights, sovereignty, treaty rights and self-governance.

Our Nation survived the federal governments' failed federal Indian policies; from the signing of the Treaty of Point Elliot of 1855 to unfulfilled promises to our healthcare, education, and everything in-between to present day. We have maintained our integrity through our history. We may not have agreed, but we have not been conquered. As we progressively exercise our sovereignty our counterparts such as the City of Ferndale, City of Bellingham, Whatcom County, State of Washing-

ton and the Federal Government—our Trustees are slowly recognizing who we are as a sovereign nation. This continued exercise is a reminder that we as a Nation bring forward our responsibility of never sitting idle but acting swiftly towards the ongoing practice of self-determination and self-governance. By Rebuilding our Nation through sound decisions and policy making and working as one we will achieve success and prosperity.

Next month President Barack Obama will hold his 6th Annual White House Tribal Nation Summit in Washington, D.C. The President has invited all 566 federally-recognized tribes to this event and has worked diligently to recognize all of these tribes, not

as tribes but as sovereign nations. Also, the President made a mandate to his cabinet and staff to better understand tribal sovereignty. That day will come when we bring our message and issues to the Hill and we will be heard not only from the President's office but every federal agency, without question, regarding our identity and sovereignty. Only then will true tribal sovereignty bear true in halls of the Nations Capitol. This will allow the Lummi Nation to have the proper ability to carry our message on all our issues such as education, healthcare, water rights, treaty rights and children services and leave with answers and viable solutions.

We are tasked the duty to rebuild our Nation and that begins with our sov-

ereignty and jurisdiction. Our relationship with the federal government is forever changing and we must maintain a balance and regain stronger sovereignty and jurisdiction of our people. We've moved on from federal government control and shifted the balance towards the Lummi Nation; and must not rely on and accept bureaucratic standards but rebuild on our own principles, values, policies, culture, traditions and way of life.

As always our doors are open and we encourage any and all tribal members to visit with their concerns and recommendations.

Che chesh whe wheleq,
Lul-hal-mun
Tim Ballew, II
Chairman

From the Office of the Vice Chair



Cliff Cultee, Vice Chairman

Fall is in full swing Lummi Nation and the staff of the Office of the Vice Chair is loving it! Our children are back in the routine of school and homework, the holidays are approaching and the usual weather of the great Pacific Northwest has returned. We gave it a good run, clinging to summer as long as we could this year with the warmest September on record ever!! We'll see how the rest of the year pans out. The staff of the Office of the Vice Chair would like raise their hands to all of those who came forward to run in this year's election! It takes great courage to step up as a leader in our community to try to help make positive changes for our Lummi people!! We would also like to thank all of our Lummi members who took the time to vote in this election. Voting is a very important right and duty that we all

share. Congratulations to all of the Council members who won their seats this year! We look forward to working toward a better, healthier and stronger Lummi community!

The colors of the leaves as they turn, the wind carrying the scent of our beautiful waters and the stormy weather that comes along with fall are some of our favorite things about the season! We are sure that you all have noticed the dramatic change in weather lately. It's finally time to get out the long pajamas, warm blankets and, our personal favorite, the Pumpkin Spice Lattes. The Halloween Trunk or Treat was a great hit this year! We had a great time seeing all of our children dressed in their costumes and having fun trick or treating. This year the Trunk or Treat featured a Thriller Dance and the folks participating were dancing machines! It was very exciting to watch! We at the Office of the Vice Chair believe, whole-heartedly, that spending time with our families is crucial. We cherish every minute we get to spend with those we love; especially this time of year. Now that November is here, Thanksgiving 2014 is upon us and we are looking forward to all of the great food and laughter as we gather together to enjoy

each other's company. We can already smell those turkeys roasting and the pies baking!

Of course with this time of year comes the projecting and planning of the upcoming new year. The LIBC has been working with all of the departments throughout the organization on work plans and budgets for 2015, which will be here in no time. The Council is in the process of getting all of the budgets finalized and balanced for next year, which is a long but very important process that helps set the pace each year. The process began earlier, on October 8th and 9th, with each department presenting their 2015 work plans and budget requests. Then the budgetary public hearing took place, giving community members an opportunity to ask questions as to how monies would be spent throughout LIBC. A lot of hard work goes into this process every year and the Office of the Vice Chair is looking forward to seeing all of the continued efforts by everyone throughout the organization as we move forward and as the New Year draws near.

The staff of the Office of the Vice Chair would like to remind everyone about the annual Community Contributions, which is coming up quickly! As some of our

community members may already be aware, each year LIBC is required to contribute a set percentage of revenue brought in by the Silver Reef Casino to organizations throughout Washington State, both Tribal and Non-Tribal. This is a requirement in the Gaming Compact that LIBC has with the Tribal Gaming Association. There are five separate categories of organizations that we are required to donate to:

- Community Contribution: funds that can be distributed to non-tribal local governmental agencies, for reimbursement for actual or potential impacts from Class III gaming activities. (I.E. Police and Fire Departments, etc.)
- Charitable Donations: funds for non-tribal bona fide nonprofit and charitable organizations in the State of Washington. Non-tribal meaning it cannot be owned by the Lummi government. Other Tribes who have bona fide nonprofit or charitable organizations are eligible to petition for funds. Lummi Nation controlled programs are not eligible for these

funds. Non-profit letter must be submitted for proof of status. (These are Non-Profit organizations that can be tribal or non-tribal, they just cannot be Lummi organizations)

- Community Impacts: These funds are for tribal governmental programs that promote the tribe and its members to become self sustaining. (These are programs, departments, etc. that can belong to LIBC.)
- Problem Gambling: funds dedicated to problem gambling education, awareness, and treatment in the State of Washington. Lummi Nation programs can petition for these funds.
- Smoking Cessations: funds dedicated to smoking cessation, prevention, education, awareness, and treatment in the State of Washington. Lummi Nation programs can petition for these funds.

The application for the upcoming Community Contributions (which will take place next year in 2015) is ready and available

(Office of the Vice Chair continued)

online. They can be found on www.lummi-nsn.org. For more information, contact Josh Phair, Assistant to the Vice Chairman at 360-312-2142 or Joshp@lummi-nsn.gov

October is Breast Cancer Awareness Month and the Office of the Vice Chair staff would raise our hands to those who have participated in events and those who are wearing the Pink colored ribbon this month. It is a great gesture and a great symbol of togetherness in the fight against Breast Cancer and to honor those who have passed and those who are still battling it. We would like to offer a special Hy'sqhe to our very own Lummi Team who participated in the famous annual Susan G. Komen 3-Day that took place last month. Way to be Lummi Strong and support all of the beautiful women who suffered and continue to fight Breast Cancer. The American Cancer Society has several life-changing events that give everyone in communities across the globe a chance to celebrate the lives of people who have battled cancer, to remember loved ones lost, and fight back against the disease. Our hands also go up to the Lummi Fitness Center staff for promoting the importance of physical health, movement and for

providing wellness services to the Lummi Community so that we can all be Lummi Fit! We would like to offer a reminder to schedule your exams with your health providers in efforts for early detection of all types Cancer and to monitor your health. The American Cancer Society recommends these screening guidelines for most adults.

Breast cancer

- Yearly mammograms are recommended starting at age 40 and continuing for as long as a woman is in good health
- Clinical breast exam (CBE) about every 3 years for women in their 20s and 30s and every year for women 40 and over
- Women should know how their breasts normally look and feel and report any breast change promptly to their health care provider. Breast self-exam (BSE) is an option for women starting in their 20s.

The Journey to Wellness Center is continuing to offer great services to community members who are struggling with addiction! Many members of

our Lummi community are working along their path to recovery to build healthier lifestyles, strengthen their families and work towards a stronger, healthier community. Journey to Wellness would like to remind everyone that they have solutions within their twelve step program for anyone battling addiction or alcoholism and that we are not here to judge anyone's past, but to help everyone reach a healthier future. The Journey to Wellness Center is now offering a new monthly family togetherness night featuring movies, popcorn and great family games to spend time together. Journey to Wellness will also be offering new Gambler's Anonymous meetings soon so keep an eye out for that as well. Stop by to check out when these great activities will be taking place. For any questions or for further information, contact Althea Wilson at 360-389-8486 or Mable Bob at 360-389-6219. And remember, at Journey to Wellness "We are not bad people trying to be good... We are sick people trying to be well."

The Grandparent Committee has been on the move again as well! They, the Child Consultation Team (CCT) and other delegates that represent Lummi Nation Children

and their families attended Indian Child Welfare Summit on October 7-8th, 2014 at Ground Mound, WA.

Topics included were:

- Retirement of Terry Cross
- Long term effects of being removed from one's home and community
- Solution Based Casework
- Pathways to Title IVE -funding for Tribes Part I

The conference was a great networking opportunity for all in attendance. The Lummi Nation Child Consultation Team would love to find out if families aware of their children's whereabouts. (CCT) The Child Consultation Team Facilitator explained the process of having your case reviewed. To set up a time to have your case reviewed; contact Hillary Hillaire at 360-384-2324.

Cases will not be reviewed unless the caseworker is requesting. Emergency CCT will review the case if preapproved by the CCT facilitator and by the Child Welfare Services Director.

There are some exciting events coming up that the Grandparent Committee would like everyone to be

aware of as well! They are as follows:

1. Two new grandparent members will be assigned by resolution coming in November
2. MOA training with Bellingham DSHS Children Administration
3. Title 8 Children's Code - Customary Adoption
4. Celebration of Protecting our Grandparents Inherent Rights

"Protect Our Children" and prevent them from being removed Lummi Nation!

Fall 2014 is going strong Lummi Nation!! Remember to check your windows and doors to keep out the cold air. We at the Office of the Vice Chair are looking forward to more time with those that we love and to the upcoming holiday season. We are approaching Thanksgiving and then close behind that is Christmas, followed almost immediately by New Year's 2015. As we all move forward, both inside and outside the office, we pray that everyone keeps their loved ones close and stays Lummi Strong!

General Manager's Corner



Bobby Thompson, LIBC General Manager

Enrollment

The LIBC Enrollment office successfully completed its responsibility to plan, organize and held its Lummi Nation Primary Election in the month of October. The Voter registration number has plummeted to 1300 plus for the Primary Election but it is expected to exceed 1400. Good luck to all who will be on the November General Election. The Lummi Nation Election will be held

at the Lummi Nation Tribal Administration Building Main Lobby as normally held. We want to also thank the Lummi Nation Police Department for their support in monitoring the election site to ensure election integrity.

The LIBC Communication department has been very instrumental in assisting with publicizing the election activities and notices to ensure information are properly recorded in the SQUOL QUOL and the

Lummi Communications Facebook page. There were many posters printed and distributed to the community with the most up-to-date information. Thank you Communication Staff for a job well done.

Lummi Safe House

A recent event of suspected child abuse report, police investigation and administrative review of the Safe House operation necessitated temporary operation closure. The General Manager worked with the Safe House Managers and the Family Services Director and concluded that imminent suspension was necessary due to the events surrounding the police investigation and administrative review. The General Manager worked with the Family Service and Health Commission before he requested support from the LIBC to suspend operation. The closure was recommended for 6 months in order for a Planning Team

to begin the assessment process of the operation structure, policies, staffing and the licensing requirement under the LCL Title 41. The management staff were retained during the suspension period to help evaluate the operation fully while other staff members are being reassigned to other vacant jobs that they may qualify. A program and financial audit will be conducted for operation integrity. This will be part of the assessment process to determine if and when the Safe House may reopen. If the operation reopens, new staffing pattern with credentials to support special needs children will be recruited and hired either as employees or under contracts. This is the reason the current staff are being reassigned to any other open positions they may qualify.

While a temporary closure decision has been issued, an alternative place-

ment plan is being developed for the remaining one child who lives at the facility. The Lummi Children Services department Staff have been mobilized to ensure that any future child or children(s) in need of the Safe house like services, LCS will take the lead in identifying the facilities for placement notwithstanding Foster Care Home development as an immediate goal. The Children Services staff was given clear direction that this will be their responsibility going forward. Any community members experiencing child placement needs will now need to work through the Lummi Children Services for placement. Since the inception of Prevention/Intervention plan development in LCS, many parent and grandparents are being facilitated for placement under the Child Consultation Team CCT process as defined in the revised Title 8 as approved by the LIBC. This new process is working

Community Updates

very well for many parents and grandparents. This resulted in less placement need in the Safe House type facilities. This is a progress that has been made that is little known.

Lummi Tribal Health Center

The Lummi Tribal Health Center is continuing to improve its serviced infrastructure to strengthen its quality patient care. The Clinic building space reconfiguration has been completed and the space renovation will start within a week or so. The space reconfiguration will enhance patient care through better and coordinated triage system by stationing all medial team in a centralized location. The Clinic Director is also exploring the development of patient outreach program to ensure services providers will be doing outreaching and home visits. More professional care providers are being recruited to establish this new Patient Outreach Services. This idea is exciting and the Family and Health Commission is very supportive of this service approach.

In line with the new service plan, the General Manager is exploring to establish a coordinated and collaborated Senior Outreach Services as well to compliment the Clinic Patient Outreach Services. The community members and especially the senior members of the community have been requesting

such services for a long time. The senior service plan is also exciting. We want to ensure that every Elder in the community are receiving special attention to their medical conditions as an alternative to going to the clinic for vitals sign checks. The service provider's role and responsibilities will be redefined due to the new directions and plans. The LIBC Health Reform Task Force has been active in supporting these new development of Clinic Space Reconfiguration and the Patient Outreach Services.

Lummi Care

As reported in previous months, the Lummi Care has finally moved into their facility. The former Lummi Tribal Court building was renovated and is now the new site for clinic for Soboxone and chemical treatment facility. Congratulation to all who were part of this building planning, designing and renovation/construction. October 3-6, 2014 was the moving date for the program from the East Campus building. An open house was held on Thursday, October 23, 2014. Thank you to the Lummi Construction Company for your professional work and services. Community members should be proud of this new accomplishment for its people. The General Manager played a part in supporting development in terms of cost assessment with the LIBC Planning

department. Thank you to all for making this facility a state-of-art facility, the only certified and licensed facility in Whatcom County for such services.

Lummi Indian Child Services System

The Lummi Children Services have been working diligently over the last month to prepare for better communication strategy with parents and grandparents. The goal is to house everyone under one locations. By relocating all staff under one roof the services are centralized and making them more accessible for everyone in the community. All staff from the old YESS Building have moved to the same location as the current Lummi Children Services. This will also provide a safe and secure environment for the supervised visits for parents and care providers.

In recent weeks, many Children Service staff have left for their own personal choices. Additional recruitment and filling of those positions have been challenging and painstaking. Locating the appropriate qualified and certified staffing to fill those vacant positions has been challenging. Anytime you go through restructuring and realignment process with new directions of staff functions and responsibilities, it is not an easy transition. It takes retraining and re-learning process for employees to get comfortable. The operation changes

were not done for the sake of changing. The Lummi parents in the community have been asking for these changes for a very long time. It will require a very methodical retraining process for the staff and support them for success. We appreciate all the Lummi Children Service staff for their opened mindedness and support toward this new direction and changes. It has not been easy but together we will get there! Thank you LCS staff for all your support for children and guardians by placing all your own personal interest secondary.

IT Department

An IT department of any organization is a highly complicated and technical operation of that is the main engine that makes a system work in an organization. LIBC IT department is a life line of our technological society and requires constant oversight and updating to keep the system working. It also requires constant updating and creating additional infrastructure and software installation. IT also provides technical support to make an organization efficient and effective. Recent activities included but not limited to the following technical support:

1. Final Kronos Workforce Time Keeping implementation (electronic time sheets) Currently working on HR and Payroll Kronos design documents. This system is an eventual devel-

opment of employee work time recording electronically. This is the beginning stage of paperless system in financial record keeping in employee time keeping. We are excited about this new development. It is hope that the first phase of the implementation will begin in January, 2015.

2. Enabled public Wi-Fi at Lummi Health Center's lobby, at Lummi Counseling Services public lobby, in the main Administration Center, with the simple process of accepting the Internet rules similar to department stores and coffee houses public wireless Internet. This additional service is a public service system which continues to be developmental. We are glad that WI-FI system is now in place for public use in the tribal operations identified. More work is being done to strengthened other facilities away from these locations identified.

The IT system development may look easy and simple enough but it isn't. It takes a lot of time and energy to accomplish these tasks. We appreciate the employee's patience working with the LIBC Administration and the IT department staff. We are proud of the superb skills and quality work from the IT department. Thank you IT staff for a job well done!

These are a few of the important updates being recorded in the month of October 2014.

Lummi Counseling Services New Offices



Natural Resources Department

Submitted by Natural Resources staff

Water Resources Division

The Water Resources Division staff continued the surface and ground water ambient water quality monitoring activities on the Reservation, reviewed storm water pollution prevention plans and conducted associated inspections for several tribal development projects, conducted site visits to evaluate proposed projects as part of the Lummi land use permit process, and continued the development and maintenance of several databases.

Division staff, with assistance from the Planning Department, completed the annual Community Rating System (CRS) Recertification process for 2014. Communities that participate in the CRS are rated by the Federal Emergency Management Agency (FEMA) depending on the flood plain management practices that are implemented beyond the minimum mandated for membership in the National Flood Insurance Program (NFIP). The Lummi Nation remains in good standing as a CRS Class 7 community for the next year. This classification entitles Reservation residents to a 15 percent discount on flood insurance policy premiums for property in Special Flood Hazard Areas (SFHAs) and a 5 percent discount outside those areas if they use the Lummi Nation Community ID (No. 530331) to purchase flood insurance.

Frank Lawrence III, Gerry Gabrisch, a contractor, and Tyson Waldo of the Northwest Indian Fisheries Commission continued conducting the annual monitoring of the Phase 1A Site of the Lummi Nation Wetland and Habitat Mitigation Bank. Monitoring of the conifer planting areas was completed in mid-October. As-planted reports for the mitigation bank were submitted for the 2011, 2012, and 2013 performance periods for the mitigation bank and an additional 8.67 credits were released by the Interagency Review Team bringing the total number of released credits to 27.67 credits.

On October 16, 2014, the Phillips 66 Ferndale Refinery, which is located immediately adjacent to the Lummi Indian Reservation's northern border, hosted a Worst Case Discharge Exercise. The spill drill simulated an Alaska North Slope crude spill of approximately 30,000 barrels from a beachhead tank into marine waters. The spill drill was conducted at the Whatcom Emergency Operations Center near the Bellingham Airport. Ten staff members from the Natural Resources and Lummi Nation Police department participated in the drill and served in the Unified Command, Planning Section, and Operations Section.

On October 22, 2014, the Lummi Nation Spill Team conducted a spill drill with boom deployment at the Gooseberry Point boat launch and dock. This drill was intended to test the team's response in the event of a sunken vessel and possible release of diesel and hydraulic fluid. A total of 21 people participated in the drill including LIBC staff from the Natural Resources and Police departments, staff from the Marine Spill Response Corporation (MSRC), and an invited representative from the Whatcom County Emergency Management Division (EMD). A second oil spill drill with boom deployment is scheduled for November 19.

Merle Jefferson, Jeremy Freimund, Frank Lawrence, Gerry Gabrisch, and Craig Dolphin, will attend the National Congress of American Indians (NCAI) meeting in Atlanta, Georgia on October 27-29. The Lummi Nation Wetland and Habitat Bank was selected as one of 6 finalists nationally in the Harvard Project on American Indian Economic Development 2014 Honoring Nations Program. Honoring Nation Program awardee(s) will be presented at the NCAI conference.

Endangered Species Act (ESA) Division

Skookum Spring Chinook Program

The Skookum Creek Hatchery continues to play a key role in the recovery of threatened South Fork

spring Chinook through the captive brood program. The 2014 mature captive brood of South Fork Chinook was developed from Chinook juveniles captured in the river from 2007 through 2011 and assigned to the South Fork population. The juvenile Chinook were transferred to the WDFW Kendall Creek Hatchery and the NMFS Manchester Laboratory where they were reared to maturity and transported back to Skookum Creek for spawning, rearing, and release. Bill Finkbonner and his crew have taken care of the 264 females and 206 males transferred to the hatchery in July and August until they were ready to spawn. They have spawned 185 females for a total of 747,150 green eggs through October 15 to date. The remaining 79 females should bring the total up to 1,050,000 eggs for incubation, rearing, tagging and release in the spring of 2015 as sub-yearlings.

It is encouraging to see Chinook identified as South Fork stock have entered to the hatchery. To date, 21 South Fork Chinook adults from the 2012 and 2013 hatchery releases entered the hatchery along with 3 natural origin adults that were included into the 2014 broodstock and spawned with the hatchery's captive brood. The returning adult Chinook give us an indication that we are likely to see higher returns in the coming years, and that the program is on the expected path to successfully return larger numbers of South Fork Chinook to the river. The hatchery work is being done in conjunction with in-stream habitat restoration projects. The objective is that the combination of restoration and stock supplementation will reverse the decline of the South Fork spring Chinook and eventually reduce harvest restrictions and provide a harvestable surplus.

Threats to Hatchery Production

Division staff continues to engage in the technical, political and legal battles that threaten hatchery production, the lifeblood of the Lummi terminal area salmon harvest. Because of the Endangered Species Act, all hatchery operations must have a NMFS approved hatchery genetic management plan (HGMP)

to avoid ESA violations and prosecution. Several northwest groups have sued NMFS and hatchery operators for the failure to have approved HGMPs. While Lummi developed HGMPs for its hatchery operations in prior to 2004, NMFS did not officially approve them, seeking to develop an environmental impact statement that would guide all such approvals. After 10 years, a draft environmental impact statement (DEIS) is going through the public review process. Lummi must review the DEIS to ensure that treaty rights are protected, and update all of its HGMPs to force NMFS approval.

The Lummi position is that our federal trustee failed to protect the natural resources essential for sustainable, harvestable salmon populations from destruction during forestry, agricultural, industrial and urban development that has profited the State's economy but damaged our Schelangen. The condition of the habitat and its impact on the viability of listed salmon populations must be considered when evaluating HGMPs. We cannot rebuild the natural conditions that provided the harvest guaranteed in our treaty, and the only solution is responsible cost effective hatchery production. We may not be able to make a living off of salmon harvest but we will fight to preserve the place of salmon and its harvest in our Schelangen. Over 80% of terminal salmon harvest is produced by hatcheries. For further information on this struggle contact Randy Kinley at 312-2322

Schelangen in the Schools

LNR staff is getting started with coordination of Natural Resources/Schelangen activities with the Lummi Nation School youth for the 2014-2015 school year. The pilot program initiated last year was a resounding success with students of all grades participating in hands-on activities living their Schelangen, such as fishing for Spring Chinook, harvesting shellfish for a traditional clambake, planting iron wood and making fish sticks. The program will resume this school year with a few more activities added. Community members are encouraged to

participate, please contact Randy Kinley at 312-2322 or Frank Bob at 312-2308 for more information.

Geographic Information Systems (GIS) Division

Abandoned wells can pose serious risks to the environment and to human safety. For instance, groundwater can become contaminated when pollutants, like oil or antifreeze, are accidentally or intentionally introduced into abandoned wells. Over 95 percent of the residential water supply for the Reservation is currently pumped from local ground water wells; contamination of wellheads carries the risk of adversely affecting the health of persons drinking or using water from these supplies. To reduce the risk of water quality degradation, the Lummi Water Resources Division oversees well decommissioning on the Reservation – decommissioning typically involves filling the well with clay or concrete. The Lummi GIS Division tracks the locations of active, inactive, and decommissioned wells on the Lummi Reservation. The adjacent maps show sites of former wells that were decommissioned on the Reservation between 2006 and 2014, as well as all of the remaining active or inactive wells.

Harvest Management Division

Salmon

Lummi fishers caught more than 325,000 sockeye and over 5,000 Chinook during the 2014 Fraser sockeye fishing season, which ran from early August to late September. The Fraser chum fishery opened October 10 and the tribes are expecting to harvest the full share of the tribal quota, 65,000 fish. Terminal area salmon harvests have been lower than expected, with only 6,000 Chinook and 25,000 coho landed. Terminal chum fishing will occur from October 26 to December 10, 4:00 pm Sunday to 4:00 pm Wednesday, weekly. LNR staff have been busy sampling salmon harvested in the terminal fishing area in an attempt to quantify the contribution of hatch-

Community Updates

(Natural Resources Department continued)

eries to harvest and to estimate the stock composition of wild harvest.

Crab

Three summer openings harvested a total of just less than 1 million pounds. About 660,000 pounds were harvested between October 1-9. Through the end of October, the landed value of crab harvested by Lummi fishers exceeds \$4.2 million. The winter crab fishery will likely open during the second week of November, targeting about 460,000 pounds between November and March.

Sea Cucumbers/Dive

Lummi's commercial divers have harvested about 90,000 pounds of sea cucumbers, valued at approximately \$350,000, since the season opened August 1. All of Lummi's harvest has been in the San Juan Islands district. Keep an eye out for next month's Squol Quol where Karl (aka. scuba Steve) will provide an update on recent dive related research, including a study to identify the peak spawn timing of sea cucumbers in the San Juan Islands.

Timber, Fish, & Wildlife - Forests & Fish Rules (TFW-FFR) Division

This past summer the TFW-FFR division collaborated with the Restoration Division in the construction of new logjams in the Larson's Bridge reach of the upper South Fork. This is the same reach where the Natural Resources Department first constructed logjams for managing the input of sediment and restoration of natural channel processes that form and maintain critical salmon habitat. These premier jams are an unqualified

success and demonstrate the validity of restoring natural features to restore natural processes. We are confident that the department's latest work will prove equally successful and look forward to demonstrating their effectiveness in the coming years.

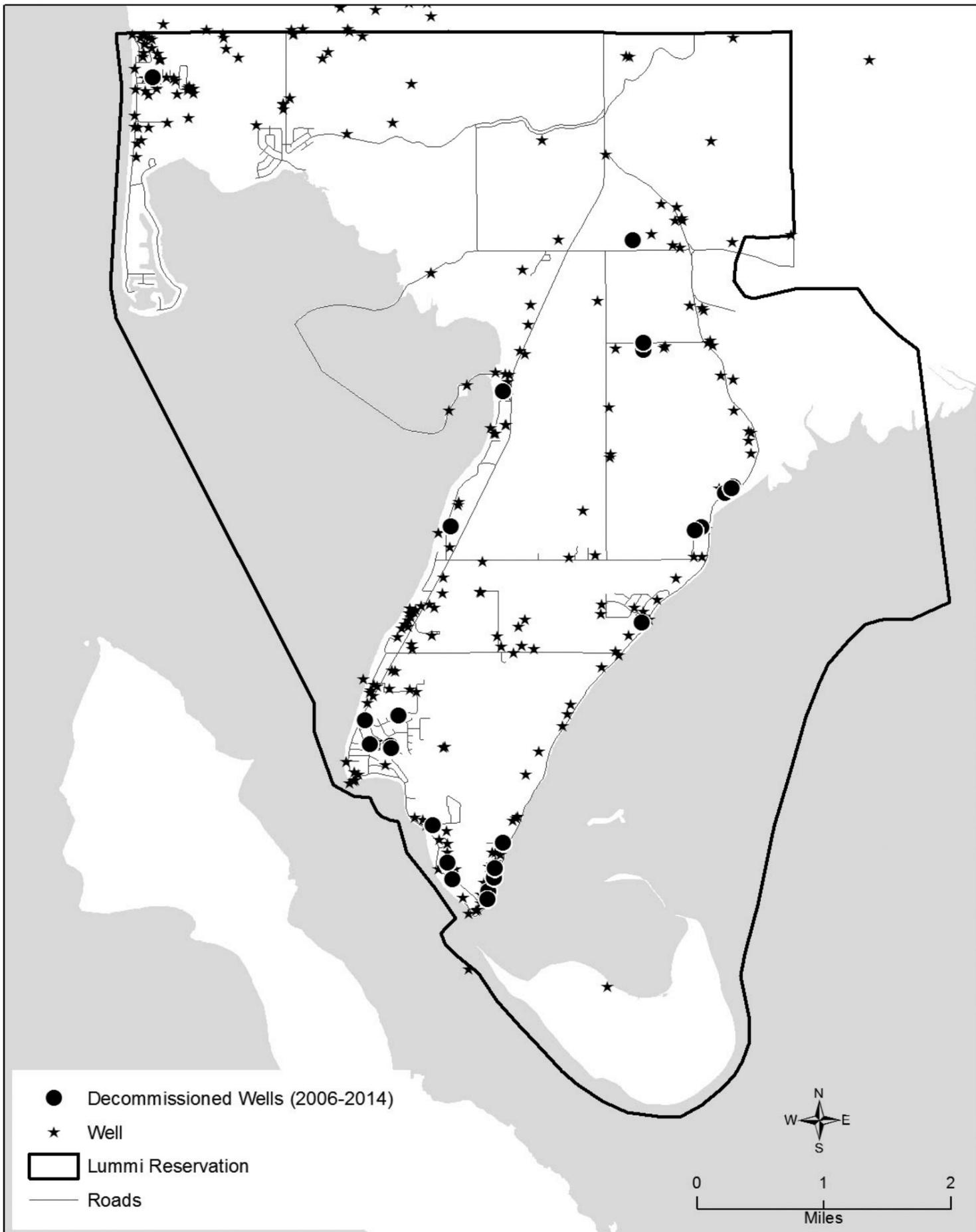
Division staff members continued to work with the Washington State Department of Natural Resources (DNR), the US Forest Service (USFS), and private landowners for the continued protection of Lummi treaty-reserved resources, especially for the protection of salmon and their freshwater habitats throughout the Nooksack River watershed.

Additionally:

We are cooperating with the Mount Baker Ranger District of the U.S. Forest Service to issue collection permits for cedar bark, medicinal plants, and staking poles.

We are distributing parking passes that, when displayed in your vehicle, will allow you to park for free anywhere a Washington State Discover Pass is required on DNR, Washington Department of Fish and Wildlife (WDFW), and State Parks lands. These parking passes are transferable between vehicles. Visit the TFW-FFR Division office to obtain your free permit.

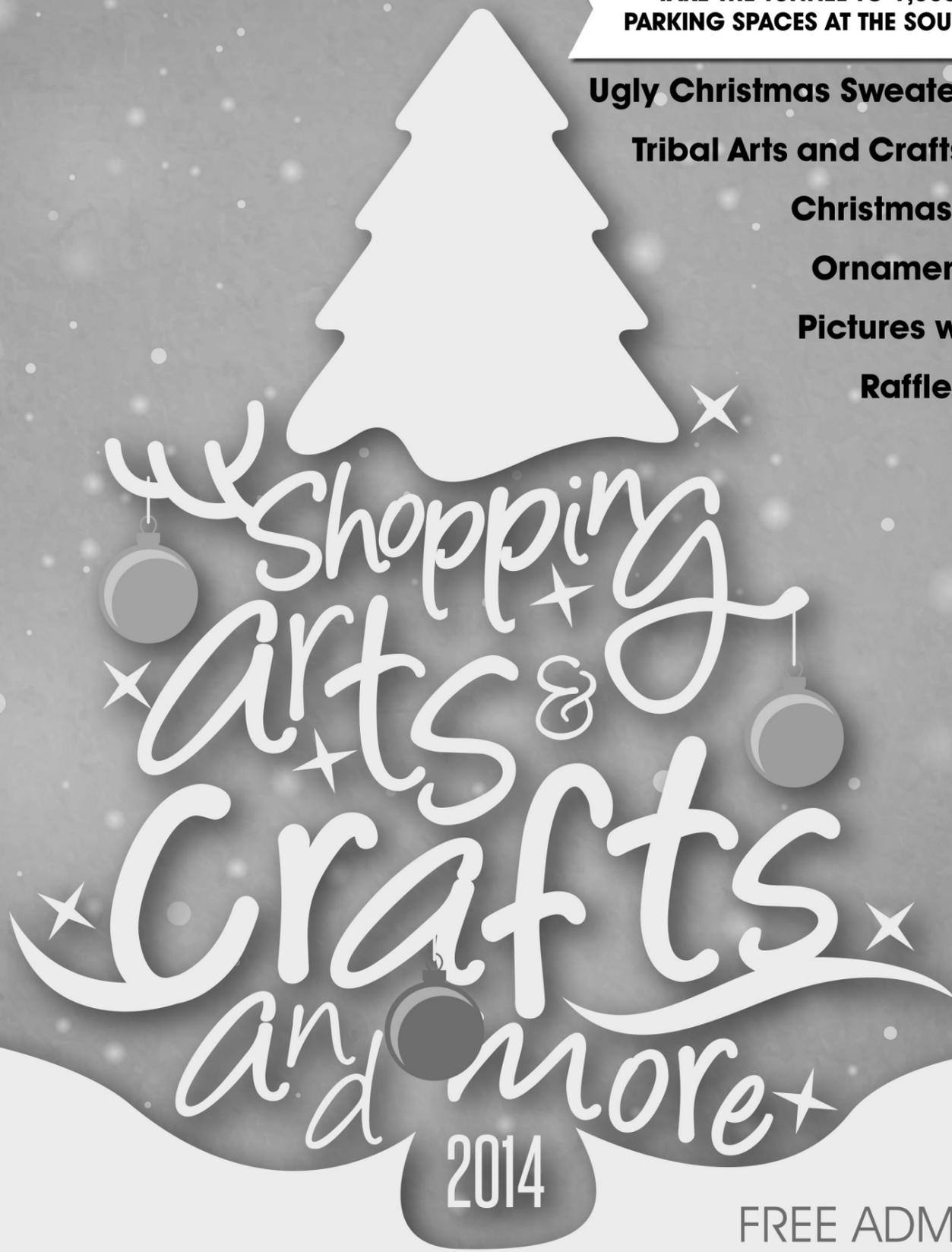
Wells on Lummi Reservation



HOLIDAY GIFT EXPO

TAKE THE TUNNEL TO 1,000 CONVENIENT
PARKING SPACES AT THE SOUTH ENTRANCE!

- Ugly Christmas Sweater Contest
- Tribal Arts and Crafts Vendors
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- Ornament Making
- Pictures with Santa
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Greetings from the Lummi Tribal Court: For September and October, 2014

If you did not receive your Jury Summons via Mail please update your address with both the Lummi Tribal Court and Enrollment.

Failure to appear may result in a warrant being issued for your arrest and/or an imposition of a fine under the contempt of Court, Lummi Code, 4.06.010.

First Middle Last Suffix

Malescio Aguilar Jr.

Juan Santos Avelino Sr.

Jordan Lee Ballew

Christopher Lee Bob

Frank Eugene Bob

James Herbert Bob

Jeffrey Arnold Bob

Latoya Sunshine Bob

Melissa Holly Bob

Ralph Franklin Bob

Suzanne Marie Brownrigg

Jack Arthur Bunton

Shirley A. Bunton

Kristina Delia Burke

Clint Billy Jack Cagey

Essie Eva-Marie Cagey

Jaylyned Joseph Kutch
Cagey

Aurelia Lavinia Canute

Debra Renae Carl

Chrystal Marie Carter

Cheryl Ann Chance

George Anthony
Charles Jr.

Gordon James Charles

Lee James Cline

Felicia Dee Cooke

Janice Christine Cooke

Nicholas Daniel Cooke

Cheyenne Ross Cooper

Marcus Illions Crane

Thomas Lee Crane Sr.

Kevin Mathew Cultee Sr.

Jorden Michael Deardorff

Austin Neil Dennis

Chastity Rose Casey Dodd

Paul David Fast Horse

Joey Dee Finkbonner

Joseph Clemens Fink-
bonner

Randall Lee Finkbonner

Vanessa A. Foster

Lance Ray Francis

Alexis Cherelle George

Anthony Charles George

Anthony Robert George

Edward Alphonso George

James Lee George

Johnathan Douglas
George

Kenny Davis George

Markus Allen George Jr.

Mira Valerie George

Patrick George George

Robert Warren George III

Troy Lee George

Muriel Geraldine Greene

Lydialouise Garnet
Hamilton

Sherry Louise Hoskin

Marilyn Rose Irwin

David Frank James III

David John James Jr.

Ernestine Audrey James

Garfield Robert James

Georgiana Marie James

Harlan Phillip James

Harold Leroy James

Johnee Janel James

Robin Christopher James

Warren Francis James Jr.

Carey Steven Jefferson

Dena Marie Jefferson

Ernest Joseph Jeffer-
son III

Issac George Jefferson

John Alex Jefferson Jr.

Juanita Irene Jefferson

Kristeena Dawn Jefferson

Merle Benidict Jeffer-
son Sr.

Todd Vincent Jefferson

Betty Maria Johnnie

Corina Marie Jones

Nadine Marie Joy

Jeremy Justin Jules

Christian Alan Julius

James Michael Julius

Joseph Tyrone Julius

Rebecca Naomi Julius

Jamie Lee Rose Kamkoff

Billie Jean Kinley

Kimberly Ann Kinley

Kristin Leanna Kinley

Sharon Kinley

Steven Norbert Kinley

Tyler Nickolas Kinley-Bob

Christopher Allen Kop-
plin Jr.

James Valentino Kurtz

Jeannette Naylene LaClair

Shelby Anne Landsem

Jeffery Frank Lane

Michella Shaneen Lane

Sharayah Lee Lane

Aaron Troy Last Star

Charles Peter Lawrence

Brandon Earl Lumbert

Meagan Florence Mamac

Mark Louis Martin Jr.

Roy M. Martin

Tashena Marie Martin

Vincent Leroy Misanes Jr.

Becky Lynn Mohr

Connie Dee Montenegro

Stacey Lynn Moore

Catherine Rae Anne
Morris

Chicko Cholas Morris

Ramona Elizabeth Morris

Shannon M. Morris

Thomas James Morris III

Trisha Mae Morris

Kylee Catherine Murphy

Daniel Leon Neil Jr.

Herbert Oscar Nickolsen

Ronald Lee Noland Sr.

Carol Ann Norcross

Dale Lee Olsen

Darlene Ann Olsen

Haley Nicole Olsen

Miriah Geraldine Olsen

Pricilla Rosa Maria Olsen

Gene Oliver Parker Jr.

Robert Martin Paull

Merrilee Sharon Perez

Alvin Sherman Perkins Jr.

Alynn Camille Phair

Johnathan Casey Phair

Richard James Phare

Sheryl Monica Marie
Phare

Dennis Paul Plaster Sr.

Manuel James Plaster

Pauline Patricia Plaster

Sally Anne Plaster

Evelyn Rose Point

Justin James Radisich

Christopher Avery Revey

George Jay Revey Jr.

Valentino Emanuel
Revey III

Joel David Ridley Sr.

Antonio Avery Rivera

Terri Lynn Rosario

Ashley Marie Morris
Rowe

Katrina Joann Sampson

Kyle James Scarborough

Colby Alan Schnack-
enberg

Rosalie Irene Scott

Ryan Charles Scott

Leah Nicole Seims

Nathan Thomas Seims

Glori Jean Sleveland

Bobbie Sue Solomon

Clifford Francis Solo-
mon Jr.

Darla Arlene Anne Sol-
omon

Edith Christine Solomon

Felix Michael Solomon Sr.

Grant Lewis Solomon

Jeni Lee Solomon

Jennifer Rose Solomon

Lawrence Daniel Solomon

Ruth Virginia Solomon

Timothy Allen Solomon

Travis Craig Solomon

Annalisha Maria
Somerville

Kyle Ronald Sturgeon Jr.

Roque A. Tapuro Jr.

Bernard P. Thomas

Albert Kevin Toby

Anthony Rene Toby

Carlene Anne Toby

Celia Josefina Toby

Taliah Marie Toby

Carol Mavis Tom

Lawrence Virgil Tom

Eleanor Helen Towle

Maria Angela Valiz

Carolyn Marie Vargas

Crystal Nadine Marie Villa

Joyce Elaine Wall

Floyd Thomas Warbus

Michael Ray Warbus

Arissia Mae Ward

Alphonso Dean Wash-
ington

Charles Edward Wash-
ington Jr.

Gloria Jean Washington

Lucas Washington

Travis Simon Washington

Barry Jacob Wesley

Nadine Clara Wilbur

Carlene Deanne Williams

Crayton Todd Williams

Dana Gordon Wilson

Kaitlen Raschelle Wood

Romaka Lorenzo Yniguez

Karalynn Pauline Young

Hannah Jamal Zollner

Raynell Elizabeth Zuni

LIBC and Lummi Clinic closed

Tuesday, November 11, 2014

in Observance of Veteran's Day

Community Updates

“Marijuana, What You Need To Know”

Dear Parents and Guardians:

Now that marijuana is legal for adults ages 21 and over in Washington State, it is important that we educate ourselves about the health and safety risk of marijuana for young people. ‘Marijuana – What You Need To Know’ is a collaboration between the Ferndale School District, the Ferndale Prevention Network, and Mike Gradon, founder of Drug Education Services. Mike will



will speak to the community on Wednesday, November 12th from 6:30-8pm at the Ferndale High School Auditorium and will be addressing the changing culture and new pressures

that youth are facing in relation to marijuana. He is well versed in the current trends and will share his knowledge on topics such as vaping, edibles, drinkables, the subtle signs and the observable effects of marijuana use. Mike will also speak about how to talk with your children about the dangers of marijuana and how to support them in making healthy choices. We look forward to you joining us for this informative event.



Responsible Gaming Program

Have you ever had to lie to people important to you about how much you gambled?

Have you ever felt the need to bet more and more money?

If you answered “YES” to either of these questions, this might be for YOU.

For: For all persons, regardless of age, whose gaming practices lead to loss of money, time, self-respect, and family trust. Individual and group sessions led by trained counselors.

When: Now

Where: Lummi Behavioral Health
Lummi Administration Building, North Wing
2665 Kwina Road

Call: Lummi Behavioral Health - (360) 312-2019 to set up an appointment with a counselor.

AN INVITATION

LUMMI NATION

SCHOOL

INVITES

OUR HONORED

VETERANS

**TO JOIN US FOR A
SCHOOL ASSEMBLY**

ON FRIDAY,

NOVEMBER 7th

at 10:00 a.m.

LNS GYMNASIUM

We will seat our honored veterans as they arrive at 10 a.m. Students will begin filing into the Gymnasium at 10:20 a.m. and our short program will begin at 10:25 a.m. and end at 11 a.m.

Gambling 101:

Why is it addictive and is there help available at Lummi?

Gambling can be a great way to pass time. It can be a fun alternative to the movies or attending a sporting event. For most people it's just that: something we do to pass the time on a Friday or Saturday night. For others, fun turns into pain: lost money; lost time with family; lost pride; lost control. Why does it effect some people like that? Gambling, for some, can be addictive. It is addictive because it lights up the same areas of the brain as cocaine addiction. Brain studies have been done comparing people who are high on cocaine and those that are using slot machines. Their brain activity around the pleasure centers of their brains look the same!

losses, for whom gambling has gotten out of control. Both Native and non-Native clients are eligible to get individual or group counseling at Lummi Behavioral Health to help them with excessive gambling losses. Brad is trained to help people who have identified that gambling is a problem for them. He is trained in mental health, chemical dependency, and responsible gaming, and takes a holistic approach. “Holistic” means he seeks to help the whole person and understands that excessive gambling is just one part of what makes you who you are. If you or someone you care about is having difficulty with excessive gambling losses, call behavioral health at 312-2019. Brad will meet with you to see whether our program might be a good fit for you.

The good news: there is help available for people with excessive gambling

Records & Archives

Submitted by Records & Archives staff

Mission Statement: To serve the Lummi Nation by preserving and protecting the historical and business records of the Tribe, and to provide records management services to LIBC and Tribal Community.

Summer has come and gone and we are at the beginning of Fall and budget process time for another year. Over the summer we have seen the Stommish Festival, Bella Bella Canoe Journey, softball games and all other summer activities come and go.

The numbers for October 2014 are as follows:

- 9- 2014 resolution scanned and certified YTD 9/112 YTD
- 9- Resolution added to H:drive for electronic access
- 59 file requests from various departments 59/689 YTD
- 30 files requests from courts
- 2 file requests from Prosecutors
- 10 file requests from Clinic
- 7 file requests from Lummi Housing Au-

thority

5 files request from Child Support

0 file requests from Law & Order

5 file requests from Human Resources

0 file request from LNS

0 file requests from ETC

• 224 files returned 224/557YTD

37 files returned from courts

4 file returned from Human Resources

0 file returned from Public Defenders

179 files returned from Lummi Housing Authority

2 file return from Child Support

0 file returns from Prosecutors Office

• Records Coordinator Training-

• 2 Funeral Support Booklets Archived

• Budget Office Disposal 54/54 cubic feet (boxes)

100% complete

• 6417 pages scanned

Behavioral Health is 83/83 or 100% complete

356 Disposal documents scanned

798 Photos scanned

*Please see attached number comparison for this year and 2013.

We are continuing the scanning program without the use of our large scanner in the old Archives building. Our numbers really show this month how slow our progress is moving forward without the big scanner. We are still waiting for phone and computer lines in the old Archives building. We have not made any progress in area in the new building, the attached chart shows while we have disposed of 509 cubic feet (boxes) in 2013, so far this year we have accessioned 379 cubic feet of new boxes.

- 76 Deceased Patient inventory box list was sent to new Clinic Director for authorization for scanning or disposal. No word back on these files yet.
- 40 Tribal School boxes submitted for disposal – no word back on these yet.

- 135 LITE boxes submitted for disposal – no word back on these yet, it has been over a year.
 - 48 Family Services boxes submitted for disposal – no word back on these yet.
 - 1 Insurance box submitted for disposal – no word back on this box yet, it has been over a year.
 - 107 Housing boxes submitted for disposal – no word back on these yet.
 - 39 Water and Sewer boxes submitted for disposal – no word back on these yet.
 - 7 CARE boxes submitted for disposal – no word back on these yet.
 - Budget for 100 account is approximately 66% spent
 - \$135,762 out of a budget of \$203,747
 - Budget for 150 account is approximately 51% spent
 - \$98,299 out of a budget of \$192,224
- Meeting and/or training attended this month were:

Director: **Janice "Honetia" Jefferson**
 360-312-2059 janiceb@lummi-nsn.gov
 Staff: **6 Lummi tribal members, 1 other tribal member**
 Staff: **Wilfred LaClair Jr., Scanning Tech Supervisor 360-312-2060**
Daniel Neil, Records Tech II 360-312-2062
4 PT-Temporary Employees for Scanning Project
 Contact Information:
 2665 Kwina Road
 N 1500
 Bellingham, WA 98226
 Fax: 360-312-8742
 Dept. Divisions: Archives & Records Management

2015 Budget Process

PowerPoint training

Once again we encourage you to submit pictures (we can make copies), birth announcements, death certificates, wedding photos or invitations, graduation announcements or photos, sporting events, class pictures, yearbooks or annuals, naming, etc. to begin or add to your family history. If you need to schedule us to come into your home to scan these documents please call us at 360-312-2061. And remember we are just a holding place for preservation unless you release them to us, you control who has access to them.

"November is National Diabetes Month"

Maddie H. Smith, Public Health Nurse

The Lummi Diabetes Team is joining in with the National Diabetes Education Program to promote the "Be Smart About Your Heart: Control the ABC'S of Diabetes.

A The A1C test is a blood test that measures your average blood sugar level over the past three months.



B Blood Pressure is the force of your blood against the wall of your blood vessels.

C Cholesterol – there are two kinds of

cholesterol in your blood LDL and HDL. LDL or "bad" cholesterol can build up and clog your blood vessels. It can cause a heart attack or stroke.

S Smoking – Stop Smoking Ask for help Join the Lummi Smoking Cessation Support Group by calling Kathy Charles at 380-6952 or call 1-800-QUIT-NOW

JESUS CHRIST COMMUNITY CHURCH

2652 Warchief Circle:
MacKenzie Project

Church Services Sundays

Pot Luck at 6pm. Services 7pm

All our Welcome,
come as you are

Men's Bible Study on
Wednesdays at 7pm

Women's Bible Study on
Thursdays at 6pm

Pastor Steve Finkbonner

Any questions contact: Steve
at 360-303-9327 Ron & Beverly
Adams at 392-8491 or Denise
James at 441-5559



Community Updates

Honoring our Veterans on



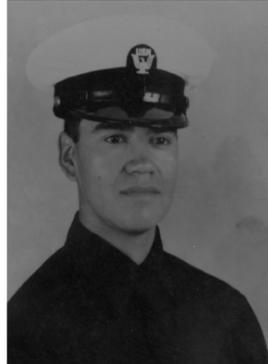
Alfredo Abrego USMC



Perry Adams US Navy Vietnam



Thomas Birdinground US Army Vietnam



Henry Cagey, US Navy



Jack Cagey US Air Force



William Dennis USMC Iraqi Freedom



Leonard Dixon US Navy Desert Storm



Dolly Finkbonner US Army



Kellen Finkbonner US Navy Enduring Freedom



Sandra Finkbonner US Army



Howard Garcia USMC



Robert Earl Jefferson US Army Vietnam



Phillip John US Navy Iraqi Freedom



Scott Johnson US Navy



Audrey Jones US Army Desert Storm



Edward Jones USMC



Larry Kinley US Army



Loyd Nick Kinley USMC



Patricia Kinley US Army



Randy Kinley Jr. US Army Kosovo



Thomas Kinley Sr. US Air Force Vietnam



Thomas Kinley Jr. US Air Force Iraqi Freedom



Dorris Misanes USMC



Jeffrey Point USMC



Lawrence Priest US Army



Katrina Rodriguez US Navy



Charles Sanchez USMC



Ralph Scott US Air Force



Lawrence Tom WW II



Tyler Tom US Navy Iraqi Freedom



John Victor Korea



Ron Warbus US Navy Vietnam



David Washington US Army Vietnam

Community Updates

Veteran's Day and every day!



Clifford Charles US Army WWII



Gordon Charles Korea



Frank Cordero USMC



Nathan Cultee Jr. USMC Iraqi Freedom



Michael Davis US Army



1968 West Pac Cruise-Leroy Deardorff
Leroy Deardorff



Merle George US Army Vietnam



Willard Hillaire US Navy



Kevin Hunter US Navy Desert Storm



Armour Joe James US Army Korea



Henry James US Air Force



David Jefferson IV US Navy Desert Storm



Charles Kamkoff US Army



Edward Kamkoff US Air Force



Henry Keeler US Army Vietnam



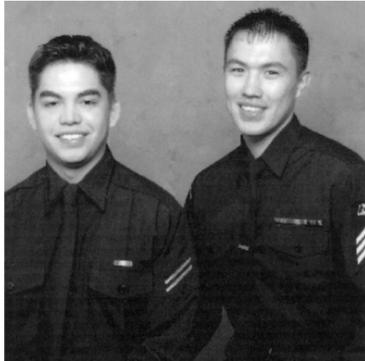
Henry Keeler USMC Vietnam



Gerald Bardy Kinley US Navy



Richard LaClair US Air Force



Mann, and Nick Lewis US Navy Iraqi Freedom



Faunt Lorenze US Army



Debbie Marois US Navy Desert Storm



Roy McCluskey Jr. US Army



Jeremy Sisneroz US Army



Lawrence Solomon US Navy Enduring Freedom



Nathan Solomon US Army



Derik Sturgeon



William Bucky Toby US Air Force



Victoria Washington US Army



William Washington US Army



Reginald Wilson US Army



Virginia Wright

Although many are pictured many others have been missed. We Thank you ALL for your service and Honor you today and always!



Squol Quol

Community Photos

Lhaq'temish Day





Honoring Marysville Pilehuck HS



Raising of the flags at the I-5 property



Community Updates

Going Wild for Buffalo Wild Wings

Submitted by Henry Hillaire

On October 27th, Bellis Fair Mall had their first tenant that replaces the Theater space open. The new Buffalo Wild Wings may seem fairly underwhelming from afar, but as soon as you step in you're greeted by a massive space with giant HDTV screens plastered all over the walls as well as stadium sized jumbotrons above the bar area. This place is so large and open, the sheer awe upon first stepping in is almost paralyzing. The atmosphere is certainly a plethora of evidence that Buffalo Wild Wings is a sports-oriented restaurant and bar.

Though, aside from the awesome atmosphere, the staff greets you with pleasant smiles and an eagerness to help you out. They're incredibly knowledgeable and super helpful, even if it's your very first time visiting a Buffalo Wild Wings ever. Now, if you're not a sports fan, you can certainly get into this place from the staff and wings alone.

The wings here are absolutely phenomenal with speedy service. The range of sauces and rubs that are available to you may be daunting at first, but they do organize it in a way important to most people: by spice rating. Having tried the classic hot sauce recipe in all three settings: Mild, Medium, and Wild. For the record, if you order the

boneless Wild wings, do NOT put a whole piece in your mouth at one time. NOT recommended.

Wings aside, Buffalo Wild Wings has a good assortment of other foods, ranging from delicious appetizers like onion rings, mozzarella sticks, artichoke dips, etc, to burgers and sandwiches; all of which are absolutely delicious.

Overall, the great success of the opening day at Buffalo Wild Wings is very well deserved. The atmosphere is great, and the food phenomenal. I look forward to visiting my new favorite restaurant often during my lunch break.

Sche Langen Seafood Market



The Sche Langen Seafood Market has Gift Baskets!!

They are chock full of Seafood Treats and ingredients for your favorite seafood meals. They are the perfect gift for family and for friends or co-workers. We have two pre-made sizes or we can custom make baskets to suit your preferences.

Watch your Bellingham

Herald, this week, and The Northern Light next week for Basket Discount Coupons.

Come and let The Sche Langen Seafood Market feed your family well over this coming holiday season! 360-933-4211

Sche Langen Seafood Market
4920 Rural Ave
Ferndale, Washington



VA HEALTH CARE Defining EXCELLENCE in the 21st Century

DO YOU KNOW A VETERAN THAT NEEDS VA CARE?

VA Rural Outreach Clinic Is Coming to You!

November 17-20, 2104 9:00AM-4:00 PM

November 21, 2014 9:00AM-12NOON

Hosted by the Lummi Nation

Silver Reef Hotel Casino and Spa
4876 Haxton Way, I-5 exit 260
Ferndale, WA 98248

Our team is comprised of:

The Blind Rehab Outpatient Team goal is to meet tribal and non-tribal Veterans who:

- Do not see well with their glasses.
- Are unable to read normal print.
- Have difficulties with everyday activities because of your vision.
- You will be given a low vision examination, visual aids, and services to enhance your current level of vision.
- Visual Impairment Service Team Coordinator - helps coordinate your care with the VA Eye Care Service.
- Optometrist - who specializes in Low Vision care helping you maximize the use of the vision you have.
- Blind Rehab Outpatient Specialist - who specializes in training you how to use visual aids.

Primary Care Services:

- Wellness, Intake Exams, and Flu Shots

Enrollment and Eligibility Assistance *Please Bring your own DD Form 214*

Tacoma Mobile Vet Center for Combat Veterans

Assistance in Filing Claims for disability compensation and pension

Minority Veterans Program Coordinator providing information on Minority Veterans Program

We see both tribal and non-tribal Veterans



Update From the Lummi Fitness Center

Recently, the Lummi Fitness Center has been bringing wellness to LIBC Employees. In a day dubbed "Fitness Wednesday," some representatives from the Fitness Center come to the admin building and lead willing participants in a half hour to hour full body, high intensity work out. This is all in an effort to combat the many hours of sitting that the LIBC employees undergo during their work hours, as it is difficult to get the time to go to the fitness center, get changed, work out, get cleaned up, and change again all in just thirty minutes. The Fitness Center is essentially making their everyday Circuit work out readily available to all LIBC Employees.

Speaking of the Circuit Work Out, the Fitness Center will still be offering this in lieu of classes as well as

one-on-one training should it be requested. Because of the unpredictable turn out during scheduled classes, the Fitness Center has decided it will take this more individualistic approach.

Moreover, The Fitness Center would like to let everybody know that there is a new membership system in place and you will need to fill out a new form if you have not visited in the past three weeks. With a new system, new machines, and a revamped training system, The Fitness Center hopes to hold a Grand Opening sometime in the near future, however a date has yet to be set.

Lastly, The Fitness Center would like to once again assure everybody that they are diligently working on getting the men's sauna re-opened. To quote the Lummi Health Director, "It's happening."

Community Updates



2014 Lummi Nation Angel Tree Application



18 years & under (Must be enrolled in school)

Head of household _____

Address _____ City, State, Zip _____

TRACKING NUMBER

Contact phone number (must be a working number)

SERVING ONLY LUMMI TRIBAL FAMILIES

INCOME ELIGIBLE FAMILIES

\$20 limit due to high number of families serviced. No gift cards available

| Child's name | DOB | Gender M/F | Clothing request | Sizes Shoes/clothes | Toy/gift request |
|--------------|-----|---------------|------------------|------------------------|------------------|
| 1 | | | | | |
| 2 | | | | | |
| 3 | | | | | |
| 4 | | | | | |
| 5 | | | | | |
| 6 | | | | | |
| 7 | | | | | |
| 8 | | | | | |
| 9 | | | | | |

OFFICE USE ONLY

LAST DATE TO TURN IN APPLICATIONS: NOVEMBER 21st, 2014, RETURN TO COMMODS.

PHONE: 360-312-2398. GIFTS WILL BE DISTRIBUTED DECEMBER 15th THROUGH DECEMBER 19th, 2014. _____ initials (office use only)



Commod Squad Holiday Food Basket Application 2014



Head of household _____

Street/City _____

State/Phone _____

PICK UP DATES

Thanksgiving:

Elders (55+) November 24th 10 am
Everyone else November 25th 9 am

Christmas:

Elders (55+) December 22 10 am
Everyone else December 23 9 am

Return completed application to Commods

Put X in new or return)

SERVING ONLY LUMMI TRIBAL FAMILIES

| Names | New | Return | Age 0-2 | Age 3-18 | Age 19-54 | Age 55+ | Lummi | Non-Lummi | Total |
|-------|-----|--------|------------|-------------|--------------|------------|-------|-----------|-------|
| HH | | | | | | | | | |
| 2 | | | | | | | | | |
| 3 | | | | | | | | | |
| 4 | | | | | | | | | |
| 5 | | | | | | | | | |
| 6 | | | | | | | | | |
| 7 | | | | | | | | | |
| 8 | | | | | | | | | |
| 9 | | | | | | | | | |
| 10 | | | | | | | | | |

of person(s) in age group

_____ initials (office use only)

Sacrament of Eucharist

Last month's presentation was on the Sacrament of Eucharist.

This month I would like to focus on the Sacraments of Healing.

The following is taken directly from the Catechism of the Catholic Church

CHAPTER TWO

THE SACRAMENTS OF HEALING

1420 Through the sacraments of Christian initiation, man receives the new life of Christ. Now we carry this life "in earthen vessels," and it remains "hidden with Christ in God."¹ We are still in our "earthly tent," subject to suffering, illness, and death.² This new life as a child of God can be weakened and even lost by sin.

1421 The Lord Jesus Christ, physician of our souls and bodies, who forgave the sins of the paralytic and restored him to bodily health,³ has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation, even among her own members. This is the purpose of the two sacraments of healing: the sacrament of Penance and the sacrament of Anointing of the Sick.

ARTICLE 4

THE SACRAMENT OF PENANCE AND RECONCILIATION

1422 "Those who approach the sacrament of Penance obtain pardon from God's mercy for the offense committed against him, and are, at the same time, reconciled with the Church which they have wounded by their sins and which by charity, by example, and by prayer labors for their conversion."⁴ (980)

I. What Is This Sacrament Called?

1423 It is called the sacrament of conversion because it makes sacramentally present Jesus' call to conversion, the first step in returning to the Father⁵ from whom one has strayed by sin. (1989, 1440)

It is called the sacrament of Penance, since it consecrates the Christian sinner's personal and ecclesial steps of conversion, penance, and satisfaction.

1424 It is called the sacrament of confession, since the disclosure or confession of sins to a priest is an essential element of this sacrament. In a profound sense it is also a "confession" — acknowledgment and praise—of the holiness of God and of his mercy toward sinful man. (1456, 1449, 1442)

It is called the sacrament of forgiveness, since by the priest's sacramental absolution God grants the penitent "pardon and peace."⁶

It is called the sacrament of Reconciliation, because it imparts to the sinner the love of God who reconciles: "Be reconciled to God."⁷ He who lives by God's merciful love is ready to respond to the Lord's call: "Go; first be reconciled to your brother."⁸

II. Why a Sacrament of Reconciliation after Baptism?

1425 "You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God."⁹ One must appreciate the magnitude of the gift God has given us in the sacraments of Christian initiation in order to grasp the degree to which sin is excluded for him who has "put on Christ."¹⁰ But the apostle John also says: "If we say we have no sin, we deceive ourselves, and the truth is not in us."¹¹ And the Lord himself taught us to pray: "Forgive us our trespasses,"¹² linking our forgiveness of one another's offenses to the forgiveness of our sins that God will grant us. (1263, 2838)

1426 Conversion to Christ, the new birth of Baptism, the gift of the Holy Spirit and the Body and Blood of Christ received as food have made us "holy and without blemish," just as the Church herself, the Bride of Christ, is "holy and without blemish."¹³ Nevertheless the new life received in Christian initiation has not abolished the frailty and weakness of human nature, nor the inclination to sin that tradition calls concupiscence, which remains in the baptized such that with the help of the grace of Christ they may prove themselves in the struggle of Christian life.¹⁴ This is

the struggle of conversion directed toward holiness and eternal life to which the Lord never ceases to call us.¹⁵ (405, 978, 1264)

III. The Conversion of the Baptized

1427 Jesus calls to conversion. This call is an essential part of the proclamation of the kingdom: "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel."¹⁶ In the Church's preaching this call is addressed first to those who do not yet know Christ and his Gospel. Also, Baptism is the principal place for the first and fundamental conversion. It is by faith in the Gospel and by Baptism¹⁷ that one renounces evil and gains salvation, that is, the forgiveness of all sins and the gift of new life. (541, 1226)

1428 Christ's call to conversion continues to resound in the lives of Christians. This second conversion is an uninterrupted task for the whole Church who, "clasping sinners to her bosom, [is] at once holy and always in need of purification, [and] follows constantly the path of penance and renewal."¹⁸ This endeavor of conversion is not just a human work. It is the movement of a "contrite heart," drawn and moved by grace to respond to the merciful love of God who loved us first.¹⁹ (1036, 853, 1996)

1429 St. Peter's conversion after he had denied his master three times bears witness to this. Jesus' look of infinite mercy drew tears of repentance from Peter and, after the Lord's resurrection, a threefold affirmation of love for him.²⁰ The second conversion also has a communitarian dimension, as is clear in the Lord's call to a whole Church: "Repent!"²¹

St. Ambrose says of the two conversions that, in the Church, "there are water and tears: the water of Baptism and the tears of repentance."²²

IV. Interior Penance

1430 Jesus' call to conversion and penance, like that of the prophets before him, does not aim first at outward works, "sackcloth and ashes," fasting and mortification, but at the

conversion of the heart, interior conversion. Without this, such penances remain sterile and false; however, interior conversion urges expression in visible signs, gestures and works of penance.²³ (1098)

1431 Interior repentance is a radical reorientation of our whole life, a return, a conversion to God with all our heart, an end of sin, a turning away from evil, with repugnance toward the evil actions we have committed. At the same time it entails the desire and resolution to change one's life, with hope in God's mercy and trust in the help of his grace. This conversion of heart is accompanied by a salutary pain and sadness which the Fathers called *animi cruciatus* (affliction of spirit) and *compunctio cordis* (repentance of heart).²⁴ (1451, 368)

1432 The human heart is heavy and hardened. God must give man a new heart.²⁵ Conversion is first of all a work of the grace of God who makes our hearts return to him: "Restore us to thyself, O LORD, that we may be restored!"²⁶ God gives us the strength to begin anew. It is in discovering the greatness of God's love that our heart is shaken by the horror and weight of sin and begins to fear offending God by sin and being separated from him. The human heart is converted by looking upon him whom our sins have pierced.²⁷ (1989)

Let us fix our eyes on Christ's blood and understand how precious it is to his Father, for, poured out for our salvation, it has brought to the whole world the grace of repentance.²⁸

1433 Since Easter, the Holy Spirit has proved "the world wrong about sin,"²⁹ i.e., proved that the world has not believed in him whom the Father has sent. But this same Spirit who brings sin to light is also the Consoler who gives the human heart grace for repentance and conversion.³⁰ (729, 692, 1848)

V. The Many Forms of Penance in Christian Life

1434 The interior penance of the Christian can be expressed in many and various ways. Scripture and the Fathers insist above all on three forms, fasting, prayer, and alms-

giving,³¹ which express conversion in relation to oneself, to God, and to others. Alongside the radical purification brought about by Baptism or martyrdom they cite as means of obtaining forgiveness of sins: efforts at reconciliation with one's neighbor, tears of repentance, concern for the salvation of one's neighbor, the intercession of the saints, and the practice of charity "which covers a multitude of sins."³² (1969)

1435 Conversion is accomplished in daily life by gestures of reconciliation, concern for the poor, the exercise and defense of justice and right,³³ by the admission of faults to one's brethren, fraternal correction, revision of life, examination of conscience, spiritual direction, acceptance of suffering, endurance of persecution for the sake of righteousness. Taking up one's cross each day and following Jesus is the surest way of penance.³⁴

1436 Eucharist and Penance. Daily conversion and penance find their source and nourishment in the Eucharist, for in it is made present the sacrifice of Christ which has reconciled us with God. Through the Eucharist those who live from the life of Christ are fed and strengthened. "It is a remedy to free us from our daily faults and to preserve us from mortal sins."³⁵ (1394)

1437 Reading Sacred Scripture, praying the Liturgy of the Hours and the Our Father—every sincere act of worship or devotion revives the spirit of conversion and repentance within us and contributes to the forgiveness of our sins.

1438 The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice.³⁶ These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing (charitable and missionary works). (540, 2043)

1439 The process of conversion and repentance was described by Jesus in the parable of the prodigal

son, the center of which is the merciful father:37 the fascination of illusory freedom, the abandonment of the father's house; the extreme misery in which the son finds himself after squandering his fortune; his deep humiliation at finding himself obliged to feed swine, and still worse, at wanting to feed on the husks the pigs ate; his reflection on all he has lost; his repentance and decision to declare himself guilty before his father; the journey back; the father's generous welcome; the father's joy—all these are characteristic of the process of conversion. The beautiful robe, the ring, and the festive banquet are symbols of that new life—pure, worthy, and joyful—of anyone who returns to God and to the bosom of his family, which is the Church. Only the heart of Christ who knows the depths of his Father's love could reveal to us the abyss of his mercy in so simple and beautiful a way. (545)

VI. The Sacrament of Penance and Reconciliation

1440 Sin is before all else an offense against God, a rupture of communion with him. At the same time it damages communion with the Church. For this reason conversion entails both God's forgiveness and reconciliation with the Church, which are expressed and accomplished liturgically by the sacrament of Penance and Reconciliation.38 (1850)

Only God forgives sin

1441 Only God forgives sins.39 Since he is the Son of God, Jesus says of himself, "The Son of man has authority on earth to forgive sins" and exercises this divine power: "Your sins are forgiven."40 Further, by virtue of his divine authority he gives this power to men to exercise in his name.41 (270, 431, 589)

1442 Christ has willed that in her prayer and life and action his whole Church should be the sign and instrument of the forgiveness and reconciliation that he acquired for us at the price of his blood. But he entrusted the exercise of the power of absolution to the apostolic ministry which he charged with the "ministry of reconciliation."42 The apostle is sent out "on behalf of Christ" with "God making his appeal" through him and

pleading: "Be reconciled to God."43 (983)

Reconciliation with the Church

1443 During his public life Jesus not only forgave sins, but also made plain the effect of this forgiveness: he reintegrated forgiven sinners into the community of the People of God from which sin had alienated or even excluded them. A remarkable sign of this is the fact that Jesus receives sinners at his table, a gesture that expresses in an astonishing way both God's forgiveness and the return to the bosom of the People of God.44 (545)

1444 In imparting to his apostles his own power to forgive sins the Lord also gives them the authority to reconcile sinners with the Church. This ecclesial dimension of their task is expressed most notably in Christ's solemn words to Simon Peter: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."45 "The office of binding and loosing which was given to Peter was also assigned to the college of the apostles united to its head."46 (981)

1445 The words bind and loose mean: whom ever you exclude from your communion, will be excluded from communion with God; whomever you receive anew into your communion, God will welcome back into his. Reconciliation with the Church is inseparable from reconciliation with God. (553)

The sacrament of forgiveness

1446 Christ instituted the sacrament of Penance for all sinful members of his Church: above all for those who, since Baptism, have fallen into grave sin, and have thus lost their baptismal grace and wounded ecclesial communion. It is to them that the sacrament of Penance offers a new possibility to convert and to recover the grace of justification. The Fathers of the Church present this sacrament as "the second plank [of salvation] after the shipwreck which is the loss of grace."47 (979, 1856, 1990)

1447 Over the centuries the concrete form in which the Church has ex-

ercised this power received from the Lord has varied considerably. During the first centuries the reconciliation of Christians who had committed particularly grave sins after their Baptism (for example, idolatry, murder, or adultery) was tied to a very rigorous discipline, according to which penitents had to do public penance for their sins, often for years, before receiving reconciliation. To this "order of penitents" (which concerned only certain grave sins), one was only rarely admitted and in certain regions only once in a lifetime. During the seventh century Irish missionaries, inspired by the Eastern monastic tradition, took to continental Europe the "private" practice of penance, which does not require public and prolonged completion of penitential works before reconciliation with the Church. From that time on, the sacrament has been performed in secret between penitent and priest. This new practice envisioned the possibility of repetition and so opened the way to a regular frequenting of this sacrament. It allowed the forgiveness of grave sins and venial sins to be integrated into one sacramental celebration. In its main lines this is the form of penance that the Church has practiced down to our day.

1448 Beneath the changes in discipline and celebration that this sacrament has undergone over the centuries, the same fundamental structure is to be discerned. It comprises two equally essential elements: on the one hand, the acts of the man who undergoes conversion through the action of the Holy Spirit: namely, contrition, confession, and satisfaction; on the other, God's action through the intervention of the Church. The Church, who through the bishop and his priests forgives sins in the name of Jesus Christ and determines the manner of satisfaction, also prays for the sinner and does penance with him. Thus the sinner is healed and re-established in ecclesial communion.

1449 The formula of absolution used in the Latin Church expresses the essential elements of this sacrament: the Father of mercies is the source of all forgiveness. He effects the reconciliation of sinners through the Passover of his

Son and the gift of his Spirit, through the prayer and ministry of the Church: (1481, 234)

God, the Father of mercies, through the death and the resurrection of his Son has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit.48

VII. The Acts of the Penitent

1450 "Penance requires... the sinner to endure all things willingly, be contrite of heart, confess with the lips, and practice complete humility and fruitful satisfaction."49

Contrition

1451 Among the penitent's acts contrition occupies first place. Contrition is "sorrow of the soul and detestation for the sin committed, together with the resolution not to sin again."50 (431)

1452 When it arises from a love by which God is loved above all else, contrition is called "perfect" (contrition of charity). Such contrition remits venial sins; it also obtains forgiveness of mortal sins if it includes the firm resolution to have recourse to sacramental confession as soon as possible.51 (1822)

1453 The contrition called "imperfect" (or "attrition") is also a gift of God, a prompting of the Holy Spirit. It is born of the consideration of sin's ugliness or the fear of eternal damnation and the other penalties threatening the sinner (contrition of fear). Such a stirring of conscience can initiate an interior process which, under the prompting of grace, will be brought to completion by sacramental absolution. By itself however, imperfect contrition cannot obtain the forgiveness of grave sins, but it disposes one to obtain forgiveness in the sacrament of Penance.52

1454 The reception of this sacrament ought to be prepared for by an examination of conscience made in the light of the Word of God. The passages best suited to this can be found in the Ten Commandments, the moral catechesis of the Gospels

and the apostolic Letters, such as the Sermon on the Mount and the apostolic teachings.53

The confession of sins

1455 The confession (or disclosure) of sins, even from a simply human point of view, frees us and facilitates our reconciliation with others. Through such an admission man looks squarely at the sins he is guilty of, takes responsibility for them, and thereby opens himself again to God and to the communion of the Church in order to make a new future possible. (1424, 1734)

1456 Confession to a priest is an essential part of the sacrament of Penance: "All mortal sins of which penitents after a diligent self-examination are conscious must be recounted by them in confession, even if they are most secret and have been committed against the last two precepts of the Decalogue; for these sins sometimes wound the soul more grievously and are more dangerous than those which are committed openly."54 (1855, 1505)

When Christ's faithful strive to confess all the sins that they can remember, they undoubtedly place all of them before the divine mercy for pardon. But those who fail to do so and knowingly withhold some, place nothing before the divine goodness for remission through the mediation of the priest, "for if the sick person is too ashamed to show his wound to the doctor, the medicine cannot heal what it does not know."55

1457 According to the Church's command, "after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year."56 Anyone who is aware of having committed a mortal sin must not receive Holy Communion, even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for receiving Communion and there is no possibility of going to confession.57 Children must go to the sacrament of Penance before receiving Holy Communion for the first time.58 (2042, 1385)

1458 Without being strictly necessary, confession of everyday faults

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(venial sins) is nevertheless strongly recommended by the Church.⁵⁹ Indeed the regular confession of our venial sins helps us form our conscience, fight against evil tendencies, let ourselves be healed by Christ and progress in the life of the Spirit. By receiving more frequently through this sacrament the gift of the Father's mercy, we are spurred to be merciful as he is merciful.⁶⁰ (1783, 2468)

Whoever confesses his sins... is already working with God. God indicts your sins; if you also indict them, you are joined with God. Man and sinner are, so to speak, two realities: when you hear "man" — this is what God has made; when you hear "sinner" — this is what man himself has made. Destroy what you have made, so that God may save what he has made.... When you begin to abhor what you have made, it is then that your good works are beginning, since you are accusing yourself of your evil works. The beginning of good works is the confession of evil works. You do the truth and come to the light.⁶¹

Satisfaction

1459 Many sins wrong our neighbor. One must do what is possible in order to repair the harm (e.g., return stolen goods, restore the reputation of someone slandered, pay compensation for injuries). Simple justice requires as much. But sin also injures and weakens the sinner himself, as well as his relationships with God and neighbor. Absolution takes away sin, but it does not remedy all the disorders sin has caused.⁶² Raised up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: he must "make satisfaction for" or "expiate" his sins. This satisfaction is also called "penance."⁶³ (2412, 2487, 1473)

1460 The penance the confessor imposes must take into account the penitent's personal situation and must seek his spiritual good. It must correspond as far as possible with the gravity and nature of the sins committed. It can consist of prayer, an offering, works of mercy, service of neighbor, voluntary self-denial, sacrifices, and above all the patient acceptance of the cross we must bear. Such penances help configure us to Christ,

who alone expiated our sins once for all. They allow us to become co-heirs with the risen Christ, "provided we suffer with him."⁶³ (2447, 618, 2011)

The satisfaction that we make for our sins, however, is not so much ours as though it were not done through Jesus Christ. We who can do nothing ourselves, as if just by ourselves, can do all things with the cooperation of "him who strengthens" us. Thus man has nothing of which to boast, but all our boasting is in Christ... in whom we make satisfaction by bringing forth "fruits that befit repentance." These fruits have their efficacy from him, by him they are offered to the Father, and through him they are accepted by the Father.⁶⁴

VIII. The Minister of This Sacrament

1461 Since Christ entrusted to his apostles the ministry of reconciliation,⁶⁵ bishops who are their successors, and priests, the bishops' collaborators, continue to exercise this ministry. Indeed bishops and priests, by virtue of the sacrament of Holy Orders, have the power to forgive all sins "in the name of the Father, and of the Son, and of the Holy Spirit."⁶⁶ (981)

1462 Forgiveness of sins brings reconciliation with God, but also with the Church. Since ancient times the bishop, visible head of a particular Church, has thus rightfully been considered to be the one who principally has the power and ministry of reconciliation: he is the moderator of the penitential discipline.⁶⁶ Priests, his collaborators, exercise it to the extent that they have received the commission either from their bishop (or religious superior) or the Pope, according to the law of the Church.⁶⁷ (886, 1567)

1463 Certain particularly grave sins incur excommunication, the most severe ecclesiastical penalty, which impedes the reception of the sacraments and the exercise of certain ecclesiastical acts, and for which absolution consequently cannot be granted, according to canon law, except by the Pope, the bishop of the place or priests authorized by them.⁶⁸ In danger of death any priest, even if deprived of faculties for hearing confessions, can absolve from every sin

and excommunication.⁶⁹ (982)

1464 Priests must encourage the faithful to come to the sacrament of Penance and must make themselves available to celebrate this sacrament each time Christians reasonably ask for it.⁷⁰

1465 When he celebrates the sacrament of Penance, the priest is fulfilling the ministry of the Good Shepherd who seeks the lost sheep, of the Good Samaritan who binds up wounds, of the Father who awaits the prodigal son and welcomes him on his return, and of the just and impartial judge whose judgment is both just and merciful. The priest is the sign and the instrument of God's merciful love for the sinner. (983)

1466 The confessor is not the master of God's forgiveness, but its servant. The minister of this sacrament should unite himself to the intention and charity of Christ.⁷¹ He should have a proven knowledge of Christian behavior, experience of human affairs, respect and sensitivity toward the one who has fallen; he must love the truth, be faithful to the Magisterium of the Church, and lead the penitent with patience toward healing and full maturity. He must pray and do penance for his penitent, entrusting him to the Lord's mercy. (1551, 2690)

1467 Given the delicacy and greatness of this ministry and the respect due to persons, the Church declares that every priest who hears confessions is bound under very severe penalties to keep absolute secrecy regarding the sins that his penitents have confessed to him. He can make no use of knowledge that confession gives him about penitents' lives.⁷² This secret, which admits of no exceptions, is called the "sacramental seal," because what the penitent has made known to the priest remains "sealed" by the sacrament. (2490)

IX. The Effects of This Sacrament

1468 "The whole power of the sacrament of Penance consists in restoring us to God's grace and joining us with him in an intimate friendship."⁷³ Reconciliation with God is thus the purpose and effect of this sacrament. For those who receive the sacrament

of Penance with contrite heart and religious disposition, reconciliation "is usually followed by peace and serenity of conscience with strong spiritual consolation."⁷⁴ Indeed the sacrament of Reconciliation with God brings about a true "spiritual resurrection," restoration of the dignity and blessings of the life of the children of God, of which the most precious is friendship with God.⁷⁵ (2305)

1469 This sacrament reconciles us with the Church. Sin damages or even breaks fraternal communion. The sacrament of Penance repairs or restores it. In this sense it does not simply heal the one restored to ecclesial communion, but has also a revitalizing effect on the life of the Church which suffered from the sin of one of her members.⁷⁶ Re-established or strengthened in the communion of saints, the sinner is made stronger by the exchange of spiritual goods among all the living members of the Body of Christ, whether still on pilgrimage or already in the heavenly homeland.⁷⁷ (953, 949)

It must be recalled that... this reconciliation with God leads, as it were, to other reconciliations, which repair the other breaches caused by sin. The forgiven penitent is reconciled with himself in his inmost being, where he regains his innermost truth. He is reconciled with his brethren whom he has in some way offended and wounded. He is reconciled with the Church. He is reconciled with all creation.⁷⁸

1470 In this sacrament, the sinner, placing himself before the merciful judgment of God, anticipates in a certain way the judgment to which he will be subjected at the end of his earthly life. For it is now, in this life, that we are offered the choice between life and death, and it is only by the road of conversion that we can enter the Kingdom, from which one is excluded by grave sin.⁷⁹ In converting to Christ through penance and faith, the sinner passes from death to life and "does not come into judgment."⁸⁰ (678, 1039)

X. Indulgences

1471 The doctrine and practice of indulgences in the Church are closely linked to the effects of the sacrament of Penance.

What is an indulgence?

"An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints."⁸¹

"An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin."⁸² The faithful can gain indulgences for themselves or apply them to the dead.⁸³

The punishments of sin

1472 To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the "eternal punishment" of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the "temporal punishment" of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain.⁸⁴ (1861, 1031)

1473 The forgiveness of sin and restoration of communion with God entail the remission of the eternal punishment of sin, but temporal punishment of sin remains. While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. He should strive by works of mercy and charity, as well as by prayer and the various practices of penance, to put off completely the "old man" and to put on the "new man."⁸⁵ (2447)

In the Communion of Saints

1474 The Christian who

seeks to purify himself of his sin and to become holy with the help of God's grace is not alone. "The life of each of God's children is joined in Christ and through Christ in a wonderful way to the life of all the other Christian brethren in the supernatural unity of the Mystical Body of Christ, as in a single mystical person."⁸⁶ (946-959, 795)

1475 In the communion of saints, "a perennial link of charity exists between the faithful who have already reached their heavenly home, those who are expiating their sins in purgatory and those who are still pilgrims on earth. Between them there is, too, an abundant exchange of all good things."⁸⁷ In this wonderful exchange, the holiness of one profits others, well beyond the harm that the sin of one could cause others. Thus recourse to the communion of saints lets the contrite sinner be more promptly and efficaciously purified of the punishments for sin.

1476 We also call these spiritual goods of the communion of saints the Church's treasury, which is "not the sum total of the material goods which have accumulated during the course of the centuries. On the contrary the 'treasury of the Church' is the infinite value, which can never be exhausted, which Christ's merits have before God. They were offered so that the whole of mankind could be set free from sin and attain communion with the Father. In Christ, the Redeemer himself, the satisfactions and merits of his Redemption exist and find their efficacy."⁸⁸ (617)

1477 "This treasury includes as well the prayers and good works of the Blessed Virgin Mary. They are truly immense, unfathomable, and even pristine in their value before God. In the treasury, too, are the prayers and good works of all the saints, all those who have followed in the footsteps of Christ the Lord and by his grace have made their lives holy and carried out the mission the Father entrusted to them. In this way they attained their own salvation and at the same time cooperated in saving their brothers in the unity of the Mystical Body."⁸⁹ (969)

Obtaining indulgence from God through the Church

1478 An indulgence

is obtained through the Church who, by virtue of the power of binding and loosing granted her by Christ Jesus, intervenes in favor of individual Christians and opens for them the treasury of the merits of Christ and the saints to obtain from the Father of mercies the remission of the temporal punishments due for their sins. Thus the Church does not want simply to come to the aid of these Christians, but also to spur them to works of devotion, penance, and charity.⁹⁰ (981)

1479 Since the faithful departed now being purified are also members of the same communion of saints, one way we can help them is to obtain indulgences for them, so that the temporal punishments due for their sins may be remitted. (1032)

XI. The Celebration of the Sacrament of Penance

1480 Like all the sacraments, Penance is a liturgical action. The elements of the celebration are ordinarily these: a greeting and blessing from the priest, reading the word of God to illuminate the conscience and elicit contrition, and an exhortation to repentance; the confession, which acknowledges sins and makes them known to the priest; the imposition and acceptance of a penance; the priest's absolution; a prayer of thanksgiving and praise and dismissal with the blessing of the priest.

1481 The Byzantine Liturgy recognizes several formulas of absolution, in the form of invocation, which admirably express the mystery of forgiveness: "May the same God, who through the Prophet Nathan forgave David when he confessed his sins, who forgave Peter when he wept bitterly, the prostitute when she washed his feet with her tears, the publican, and the prodigal son, through me, a sinner, forgive you both in this life and in the next and enable you to appear before his awe-inspiring tribunal without condemnation, he who is blessed for ever and ever. Amen." (1449)

1482 The sacrament of Penance can also take place in the framework of a communal celebration in which we prepare ourselves together for confession and give thanks together for the forgiveness received. Here, the personal confession of sins and individual absolution are inserted

into a liturgy of the word of God with readings and a homily, an examination of conscience conducted in common, a communal request for forgiveness, the Our Father and a thanksgiving in common. This communal celebration expresses more clearly the ecclesial character of penance. However, regardless of its manner of celebration the sacrament of Penance is always, by its very nature, a liturgical action, and therefore an ecclesial and public action.⁹¹ (1140)

1483 In case of grave necessity recourse may be had to a communal celebration of reconciliation with general confession and general absolution. Grave necessity of this sort can arise when there is imminent danger of death without sufficient time for the priest or priests to hear each penitent's confession. Grave necessity can also exist when, given the number of penitents, there are not enough confessors to hear individual confessions properly in a reasonable time, so that the penitents through no fault of their own would be deprived of sacramental grace or Holy Communion for a long time. In this case, for the absolution to be valid the faithful must have the intention of individually confessing their grave sins in the time required.⁹² The diocesan bishop is the judge of whether or not the conditions required for general absolution exist.⁹³ A large gathering of the faithful on the occasion of major feasts or pilgrimages does not constitute a case of grave necessity.⁹⁴ (1401)

1484 "Individual, integral confession and absolution remain the only ordinary way for the faithful to reconcile themselves with God and the Church, unless physical or moral impossibility excuses from this kind of confession."⁹⁵ There are profound reasons for this. Christ is at work in each of the sacraments. He personally addresses every sinner: "My son, your sins are forgiven."⁹⁶ He is the physician tending each one of the sick who need him to cure them.⁹⁷ He raises them up and reintegrates them into fraternal communion. Personal confession is thus the form most expressive of reconciliation with God and with the Church. (878)

IN BRIEF

1485 "On the evening of that day, the first day of

the week," Jesus showed himself to his apostles. "He breathed on them, and said to them: 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'" (Jn 20:19, 22-23).

1486 The forgiveness of sins committed after Baptism is conferred by a particular sacrament called the sacrament of conversion, confession, penance, or reconciliation.

1487 The sinner wounds God's honor and love, his own human dignity as a man called to be a son of God, and the spiritual well-being of the Church, of which each Christian ought to be a living stone.

1488 To the eyes of faith no evil is graver than sin and nothing has worse consequences for sinners themselves, for the Church, and for the whole world.

1489 To return to communion with God after having lost it through sin is a process born of the grace of God who is rich in mercy and solicitous for the salvation of men. One must ask for this precious gift for oneself and for others.

1490 The movement of return to God, called conversion and repentance, entails sorrow for and abhorrence of sins committed, and the firm purpose of sinning no more in the future. Conversion touches the past and the future and is nourished by hope in God's mercy.

1491 The sacrament of Penance is a whole consisting in three actions of the penitent and the priest's absolution. The penitent's acts are repentance, confession or disclosure of sins to the priest, and the intention to make reparation and do works of reparation.

1492 Repentance (also called contrition) must be inspired by motives that arise from faith. If repentance arises from love of charity for God, it is called "perfect" contrition; if it is founded on other motives, it is called "imperfect."

1493 One who desires to obtain reconciliation with God and with the Church, must confess to a priest all the unconfessed grave sins he remembers after having carefully examined his conscience. The confession of venial faults, without being necessary in itself, is nevertheless strongly recommended by

the Church.

1494 The confessor proposes the performance of certain acts of "satisfaction" or "penance" to be performed by the penitent in order to repair the harm caused by sin and to re-establish habits befitting a disciple of Christ.

1495 Only priests who have received the faculty of absolving from the authority of the Church can forgive sins in the name of Christ.

1496 The spiritual effects of the sacrament of Penance are:

—reconciliation with God by which the penitent recovers grace;

—reconciliation with the Church;

—remission of the eternal punishment incurred by mortal sins;

—remission, at least in part, of temporal punishments resulting from sin;

—peace and serenity of conscience, and spiritual consolation;

—an increase of spiritual strength for the Christian battle.

1497 Individual and integral confession of grave sins followed by absolution remains the only ordinary means of reconciliation with God and with the Church.

1498 Through indulgences the faithful can obtain the remission of temporal punishment resulting from sin for themselves and also for the souls in Purgatory.

ARTICLE 5

THE ANOINTING OF THE SICK

1499 "By the sacred anointing of the sick and the prayer of the priests the whole Church commends those who are ill to the suffering and glorified Lord, that he may raise them up and save them. And indeed she exhorts them to contribute to the good of the People of God by freely uniting themselves to the Passion and death of Christ."⁹⁸

I. Its Foundations in the Economy of Salvation

Illness in human life

1500 Illness and suffering have always been among the gravest problems confronted in human life. In illness, man experiences his powerlessness, his limitations, and his

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finitude. Every illness can make us glimpse death. (1006)

1501 Illness can lead to anguish, self-absorption, sometimes even despair and revolt against God. It can also make a person more mature, helping him discern in his life what is not essential so that he can turn toward that which is. Very often illness provokes a search for God and a return to him.

The sick person before God

1502 The man of the Old Testament lives his sickness in the presence of God. It is before God that he laments his illness, and it is of God, Master of life and death, that he implores healing.⁹⁹ Illness becomes a way to conversion; God's forgiveness initiates the healing.¹⁰⁰ It is the experience of Israel that illness is mysteriously linked to sin and evil, and that faithfulness to God according to his law restores life: "For I am the Lord, your healer."¹⁰¹ The prophet intuits that suffering can also have a redemptive meaning for the sins of others.¹⁰² Finally Isaiah announces that God will usher in a time for Zion when he will pardon every offense and heal every illness.¹⁰³ (164, 376)

Christ the physician

1503 Christ's compassion toward the sick and his many healings of every kind of infirmity are a resplendent sign that "God has visited his people"¹⁰⁴ and that the Kingdom of God is close at hand. Jesus has the power not only to heal, but also to forgive sins;¹⁰⁵ he has come to heal the whole man, soul and body; he is the physician the sick have need of.¹⁰⁶ His compassion toward all who suffer goes so far that he identifies himself with them: "I was sick and you visited me."¹⁰⁷ His preferential love for the sick has not ceased through the centuries to draw the very special attention of Christians toward all those who suffer in body and soul. It is the source of tireless efforts to comfort them. (549, 1421, 2288)

1504 Often Jesus asks the sick to believe.¹⁰⁸ He makes use of signs to heal: spittle and the laying on of hands,¹⁰⁹ mud and washing.¹¹⁰ The sick try to touch him, "for power came forth from him and healed them all."¹¹¹ And so in the sacra-

ments Christ continues to "touch" us in order to heal us. (695, 1116)

1505 Moved by so much suffering Christ not only allows himself to be touched by the sick, but he makes their miseries his own: "He took our infirmities and bore our diseases."¹¹² But he did not heal all the sick. His healings were signs of the coming of the Kingdom of God. They announced a more radical healing: the victory over sin and death through his Passover. On the cross Christ took upon himself the whole weight of evil and took away the "sin of the world,"¹¹³ of which illness is only a consequence. By his passion and death on the cross Christ has given a new meaning to suffering: it can henceforth configure us to him and unite us with his redemptive Passion. (440, 307)

"Heal the sick..."

1506 Christ invites his disciples to follow him by taking up their cross in their turn.¹¹⁴ By following him they acquire a new outlook on illness and the sick. Jesus associates them with his own life of poverty and service. He makes them share in his ministry of compassion and healing: "So they went out and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick and healed them."¹¹⁵ (859)

1507 The risen Lord renews this mission ("In my name... they will lay their hands on the sick, and they will recover."¹¹⁶) and confirms it through the signs that the Church performs by invoking his name.¹¹⁷ These signs demonstrate in a special way that Jesus is truly "God who saves."¹¹⁸ (430)

1508 The Holy Spirit gives to some a special charism of healing¹¹⁹ so as to make manifest the power of the grace of the risen Lord. But even the most intense prayers do not always obtain the healing of all illnesses. Thus St. Paul must learn from the Lord that "my grace is sufficient for you, for my power is made perfect in weakness," and that the sufferings to be endured can mean that "in my flesh I complete what is lacking in Christ's afflictions for the sake of his Body, that is, the Church."¹²⁰ (798, 618)

1509 "Heal the sick!"¹²¹

The Church has received this charge from the Lord and strives to carry it out by taking care of the sick as well as by accompanying them with her prayer of intercession. She believes in the life-giving presence of Christ, the physician of souls and bodies. This presence is particularly active through the sacraments, and in an altogether special way through the Eucharist, the bread that gives eternal life and that St. Paul suggests is connected with bodily health.¹²² (1405)

1510 However, the apostolic Church has its own rite for the sick, attested to by St. James: "Is any among you sick? Let him call for the elders [presbyters] of the Church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven."¹²³ Tradition has recognized in this rite one of the seven sacraments.¹²⁴ (1117)

A sacrament of the sick

1511 The Church believes and confesses that among the seven sacraments there is one especially intended to strengthen those who are being tried by illness, the Anointing of the Sick:

This sacred anointing of the sick was instituted by Christ our Lord as a true and proper sacrament of the New Testament. It is alluded to indeed by Mark, but is recommended to the faithful and promulgated by James the apostle and brother of the Lord.¹²⁵

1512 From ancient times in the liturgical traditions of both East and West, we have testimonies to the practice of anointings of the sick with blessed oil. Over the centuries the Anointing of the Sick was conferred more and more exclusively on those at the point of death. Because of this it received the name "Extreme Unction." Notwithstanding this evolution the liturgy has never failed to beg the Lord that the sick person may recover his health if it would be conducive to his salvation.¹²⁶

1513 The Apostolic Constitution *Sacramentum infirmorum*,¹²⁷ following upon the Second Vatican Council,¹²⁸ established that henceforth, in the Roman Rite, the following be observed:

The sacrament of Anointing of the Sick is given to those who are seriously ill by anointing them on the forehead and hands with duly blessed oil—pressed from olives or from other plants—saying, only once: "Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up."¹²⁹

II. Who Receives and Who Administers This Sacrament?

In case of grave illness...

1514 The Anointing of the Sick "is not a sacrament for those only who are at the point of death. Hence, as soon as anyone of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived."¹³⁰

1515 If a sick person who received this anointing recovers his health, he can in the case of another grave illness receive this sacrament again. If during the same illness the person's condition becomes more serious, the sacrament may be repeated. It is fitting to receive the Anointing of the Sick just prior to a serious operation. The same holds for the elderly whose frailty becomes more pronounced.

"...let him call for the presbyters of the Church"

1516 Only priests (bishops and presbyters) are ministers of the Anointing of the Sick.¹³¹ It is the duty of pastors to instruct the faithful on the benefits of this sacrament. The faithful should encourage the sick to call for a priest to receive this sacrament. The sick should prepare themselves to receive it with good dispositions, assisted by their pastor and the whole ecclesial community, which is invited to surround the sick in a special way through their prayers and fraternal attention.

III. How Is This Sacrament Celebrated?

1517 Like all the sacraments the Anointing of the Sick is a liturgical and communal celebration,¹³² whether it takes place in the family home, a hospital or church, for a single sick person or a whole group of sick persons. It is very fitting to celebrate it within the Eucharist, the memo-

rial of the Lord's Passover. If circumstances suggest it, the celebration of the sacrament can be preceded by the sacrament of Penance and followed by the sacrament of the Eucharist. As the sacrament of Christ's Passover the Eucharist should always be the last sacrament of the earthly journey, the "viaticum" for "passing over" to eternal life. (1140, 1524)

1518 Word and sacrament form an indivisible whole. The Liturgy of the Word, preceded by an act of repentance, opens the celebration. The words of Christ, the witness of the apostles, awaken the faith of the sick person and of the community to ask the Lord for the strength of his Spirit.

1519 The celebration of the sacrament includes the following principal elements: the "priests of the Church"¹³³—in silence—lay hands on the sick; they pray over them in the faith of the Church¹³⁴—this is the epiclesis proper to this sacrament; they then anoint them with oil blessed, if possible, by the bishop.

These liturgical actions indicate what grace this sacrament confers upon the sick.

IV. The Effects of the Celebration of This Sacrament

1520 A particular gift of the Holy Spirit. The first grace of this sacrament is one of strengthening, peace and courage to overcome the difficulties that go with the condition of serious illness or the frailty of old age. This grace is a gift of the Holy Spirit, who renews trust and faith in God and strengthens against the temptations of the evil one, the temptation to discouragement and anguish in the face of death.¹³⁵ This assistance from the Lord by the power of his Spirit is meant to lead the sick person to healing of the soul, but also of the body if such is God's will.¹³⁶ Furthermore, "if he has committed sins, he will be forgiven."¹³⁷ (733)

1521 Union with the passion of Christ. By the grace of this sacrament the sick person receives the strength and the gift of uniting himself more closely to Christ's Passion: in a certain way he is consecrated to bear fruit by configuration to the Savior's redemptive Passion. Suffering, a consequence

Community Updates

of original sin, acquires a new meaning; it becomes a participation in the saving work of Jesus. (1535, 1499)

1522 An ecclesial grace. The sick who receive this sacrament, "by freely uniting themselves to the passion and death of Christ," "contribute to the good of the People of God."¹³⁸ By celebrating this sacrament the Church, in the communion of saints, intercedes for the benefit of the sick person, and he, for his part, though the grace of this sacrament, contributes to the sanctification of the Church and to the good of all men for whom the Church suffers and offers herself through Christ to God the Father. (953)

1523 A preparation for the final journey. If the sacrament of anointing of the sick is given to all who suffer from serious illness and infirmity, even more rightly is it given to those at the point of departing this life; so it is also called sacramentum exeuntium (the sacrament of those departing).¹³⁹ The Anointing of the Sick completes our conformity to the death and Resurrection of Christ, just as Baptism began it. It completes the holy anointings that mark the whole Christian life: that of Baptism which sealed the new life in us, and that of Confirmation which strengthened us for the combat of this life. This last anointing fortifies the end of our earthly life like a solid rampart for the final struggles before entering the Father's house.¹⁴⁰ (1020, 1294, 1020)

V. Viaticum, the Last Sacrament of the Christian

1524 In addition to the Anointing of the Sick, the Church offers those who are about to leave this life the Eucharist as viaticum. Communion in the body

and blood of Christ, received at this moment of "passing over" to the Father, has a particular significance and importance. It is the seed of eternal life and the power of resurrection, according to the words of the Lord: "He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day."¹⁴¹ The sacrament of Christ once dead and now risen, the Eucharist is here the sacrament of passing over from death to life, from this world to the Father.¹⁴² (1392)

1525 Thus, just as the sacraments of Baptism, Confirmation, and the Eucharist form a unity called "the sacraments of Christian initiation," so too it can be said that Penance, the Anointing of the Sick and the Eucharist as viaticum constitute at the end of Christian life "the sacraments that prepare for our heavenly homeland" or the sacraments that complete the earthly pilgrimage. (1680, 2299)

IN BRIEF

1526 "Is any among you sick? Let him call for the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven" (Jas 5:14-15).

1527 The sacrament of Anointing of the Sick has as its purpose the conferral of a special grace on the Christian experiencing the difficulties inherent in the condition of grave illness or old age.

1528 The proper time for receiving this holy anointing has certainly arrived when the believer begins to be in danger of

death because of illness or old age.

1529 Each time a Christian falls seriously ill, he may receive the Anointing of the Sick, and also when, after he has received it, the illness worsens.

1530 Only priests (presbyters and bishops) can give the sacrament of the Anointing of the Sick, using oil blessed by the bishop, or if necessary by the celebrating presbyter himself.

1531 The celebration of the Anointing of the Sick consists essentially in the anointing of the forehead and hands of the sick person (in the Roman Rite) or of other parts of the body (in the Eastern rite), the anointing being accompanied by the liturgical prayer of the celebrant asking for the special grace of this sacrament.

1532 The special grace of the sacrament of the Anointing of the Sick has as its effects:

—the uniting of the sick person to the passion of Christ, for his own good and that of the whole Church;

—the strengthening, peace, and courage to endure in a Christian manner the sufferings of illness or old age;

—the forgiveness of sins, if the sick person was not able to obtain it through the sacrament of Penance;

—the restoration of health, if it is conducive to the salvation of his soul;

—the preparation for passing over to eternal life.

We are all human and sinful and the sacrament of Penance & Reconciliation. Even the Pope, Bishops, Archbishops, and Priest

go to confession. We are required to go the confession at least once a year. However we should go to confess whenever we have committed a mortal sin especial before receiving the Eucharist (Holy Communion). Father Khanh Ngyuen hears confession before the Thursday night Mass, and on Saturdays at St. Josephs in Ferndale at 3:30 to 4 PM. He will also do it by appointment. I know that going to confession can be very scary but it is very healing and is beautiful experience. Father Khanh Ngyuen is very understanding, wonderful and compassionate so please don't be afraid.

I used to only go to Confession during the Penance service every year which is offered during Advent & Lent, but now I go more often because of the graces are received and re unites us to Our Lord. Sin separates us from God and that does not feel good I like the relationship with Our Lord. What is sin was cover in my very first article submitted in either the March or April 2014 Squol Quol.

Father Khanh Ngyuen offer the Anointing of the Sick at St. Joachim's at our Thursday night 6 PM Masses sometimes once a month. He usually will announce this at the Sunday/Saturday Mass before the Thursday Mass administer the anointing. You can call him at the parish office in Ferndale (360) 384-3651 or you can ask him either before Mass start or after Mass is over.

The Catechism of the Catholic Church can be found on-line. The numbers that appear our paragraph number, and when you see number at the end of a sentence or phrase

it is referring to another paragraph that makes reference to the subject being discussed.

If you ever have any question please call (360) 223-8229 and I will try to answer, if I can't I will find the answer and refer to who can answer your question.

God Bless



LIBC and Lummi Clinic CLOSED

November 27 & 28

In Observance of Thanksgiving

Community Updates

Alcoholism among American Indian/Alaskan Natives

Submitted by Yvonne Thomas-Miller, Community Outreach Counselor

Native Americans in the United States have historically had extreme difficulty with the use of alcohol. Problems continue among contemporary Indians with 12% of the deaths among American Indians and Alaska Natives being alcohol-related.

A survey of death certificates over a four-year period showed that deaths among Indians due to alcohol are about four times as common as in the general US population and are often due to traffic collisions and liver disease with homicide, suicide, and falls also contributing. Deaths due to alcohol among American

Indians are more common in men and among Northern Plains Indians. Alaska Natives showed the least incidence of death.

In the United States, about 17.6 million people abuse alcohol or are alcoholic. Several million more adults engage in risky drinking that could lead to alcohol problems. These patterns include binge drinking and heavy drinking on a regular basis (NIH, 2007).

Alcoholism, also called "alcohol dependence," is a disease that includes four symptoms: craving (a strong need, or compulsion, to drink), loss of control (the inability to limit one's drinking on any given occasion), physical dependence (withdrawal symptoms, such as nausea,

sweating, shakiness, and anxiety, occur when alcohol use is stopped after a period of heavy drinking), and tolerance (the need to drink greater amounts of alcohol in order to "get high") (NIH, 2007).

Despite the statistics there is help and resources available in our Lummi community:

Lummi Chemical Addiction Recovery and Education (CARE)

Journey To Wellness, (-JTW)

.Employment Training Center,(ETC)

Lummi Vocational Rehabilitation Program – (LVR)

Work Force Investment Act,(WIA)



Caregiver Core Training Schedule For Potential Foster and/or Adoptive Parents & Kinship Care Providers Whatcom, Skagit, Island, San Juan, and Snohomish Counties

Pre-Registration is required

Fall Quarter: October-December 2014



The 3-hour Orientation Session should be taken prior to Caregiver Core Training. All adults in the household are strongly encouraged to attend all Pre-Service sessions. The primary caregiver must attend all 24-hours of Caregiver Core training. "Field Experience needs to be completed before a Certificate of completion is issued."

| Lynnwood DSHS Office 20311 52 ND Ave. W 2 nd Floor Conference Room | | Everett Compass Health Bldg 2 4526 Federal Ave. (near Forest Park) | | Smokey Point DSHS Office 3906 172 nd St. NE 1 st Floor Community Room | |
|---|--|--|--|--|--|
| Module 1 must be completed before going on to Module2 | | Module 1 must be completed before going on to Module2 | | Module 1 must be completed before going on to Module2 | |
| Module 1 Wed., Oct 8 th Thurs., Oct 9 th | 9:30 am – 4:00 pm 9:30 am – 4:00 pm | Module 1 Thursday Nov 6 th Friday Nov 7 th Saturday Nov 8 th | 6:00-9:00pm 6:00-9:00pm 9:00am -3:30pm | Module 1 Tuesday Dec 9 th Wednesday Dec 10 th | 9:30am-4:00pm 9:30am-4:00pm |
| Week of Oct. 13th | Field Experience | Week of Nov 9th | Field Experience | Week of Dec 15th | Field Experience |
| Module 2 Monday Oct 20 th Wed., Oct 22 nd | 9:30 am – 4:00 pm 9:30 am – 4:00pm | Module 2 Thursday Nov 13 th Friday Nov 14 th Saturday Nov 15 th | 6:00-9:00pm 6:00-9:00pm 9:00am -3:30pm | Module 2 Monday Dec 22 nd Tuesday Dec 23 rd | 9:30am-4:00pm 9:30am-4:00pm |
| To register for the classes below contact: Joan Sager at region2n@uw.edu or call 360-738-2305 | | | | | |
| Oak Harbor Living Word Church 490 NW Crosby Ave. | | BELLINGHAM St. Luke's Health Education Center 3333 Squalicum Parkway | | MT. VERNON DSHS Office 900 E. College Way (Enter at back – between 2 buildings) | |
| Module 1 must be completed before going on to Module2 | | Module 1 must be completed before going on to Module2 | | Module 1 must be completed before going on to Module2 | |
| Module 1 Thur., Oct. 2 Friday, Oct. 3 Saturday, Oct. 4 | 6:00 pm – 9:00 pm 6:00 pm – 9:00 pm 10:00 am – 4:30 pm | Module 1 Mon., Nov. 10 Friday, Nov. 14 | 9:00 am – 3:30 pm 9:00 am – 3:30 pm | Module 1 Tuesday, Dec. 2 Wed., Dec. 3 Thurs. Dec. 4 Friday, Dec. 5 Wk of Dec 8 th | 5:30 pm – 8:30 pm 5:30 pm – 8:30 pm 5:30 pm – 8:30 pm 5:30 pm – 8:30 pm Field Experience |
| Week of Oct., 6th | Field Experience | Wk of Nov. 17th | Field Experience | Module 2 Monday, Dec. 15 Tues., Dec. 16 Wed., Dec. 17 Thurs., Dec. 18 | 5:30 pm – 8:30 pm 5:30 pm – 8:30 pm 5:30 pm – 8:30 pm 5:30 pm – 8:30 pm |
| Module 2 Thur., Oct. 16 Friday, Oct. 17 Saturday, Oct. 18 | 6:00 pm – 9:00 pm 6:00 pm – 9:00 pm 10:00 am – 4:30 pm | Module 2 Mon., Nov. 24 Tues., Nov. 25 | 9:00 am – 3:30 pm 9:00 am – 3:30 pm | | |

Schedule Subject to Change
Classes with fewer than 8 people registered may be cancelled. For additional training options please visit our website at www.allianceforchildwelfare.org 8/26/14

LUMMI DENTAL

Contact Information

Address: 2592 Kwina Road, Bellingham, WA 98226

Lummi Tribal Clinics:

360-312-2494

Lummi Dental Fax:

360-384-2335

Walk-in Urgent Care time:

First come first served basis

Monday: 8:00 am

Tuesday: 8:00 am

Wed. : 8:00 am

Thurs. : 12:00 pm

Friday: 8:00 am

Senior Program-Little Bear Creek:

Submitted by Jacqueline Ballew, Senior Program Manager

To Preserve, Promote and Protect our Schelangen Caretaking, by providing a culturally appropriate home and community center for elders that addresses their physical and social health needs.

Senior Outreach Program: Provide Outreach Services to the elderly and vulnerable adult tribal members to educate them about COPEs Caregiver services available through the Lummi Home Care Agency and to assist elders with Social Services applications, i.e., DSHS, Social Security, Medical Appointments, Home, Hospital and Rest home visits, help clients obtain low-cost basic telephone services, and transportation.

Access Services: 89

- Information/refer-

ral = 9

- Outreach services= 19
- Transportation= 47
- Advocacy= 9

In-home Services: 134

- Visits to homes= 61
- Telephone/Email/Text= 53
- Family Support= 15
- Home Delivered Meals= 5

Other Services=30

Apt/Ear; Funerals; COPEs Transport; monthly elder luncheon; COPEs Referrals

3rd Quarter TOTALS=253

Overall YTD= 1,118

Lummi Home Care Agency: Increase the Caregiver revenue budget by increasing the number of COPEs Clients by at least 4 clients, thereby hiring 2

FTE and 1 PT Caregivers

The LHCA currently has 9 COPEs clients. Three (3) clients are In-home clients the other six (6) reside at LBC. All NINE (9) clients are enrolled Lummi members.

Additional funding was secured to hire 2 addition FTE Caregivers and 1 FTE Registered Nurse. To date we did fill 1 FTE Caregiver (Lummi) and still working on filling the one remaining position as well as the RN position.

Current Clients-3rd Qtr= 9

Year to Date TOTALS=30

Title VI/LIBC (Supplement) Meal Program: To meet the increase in meals served to all participating elders living on the reservation and at LBC.

July= 2,545

August= 3,146

September= 2,616

Water, fresh fruit and/or cake is donated for elder events and/or funerals.

In July the new Commercial grade range and soup kettle arrived and were installed. Total cost: \$19,475.

Total number of meals served this 3rd Quarter = 8,307

YTD Meal Totals = 20,460

Transportation: Provide healthy and meaningful local activities and overnight travel for the seniors with community and family involvement.

The Lummi Elders traveled to two (2) Elder Tribal luncheons this 3rd quarter. The farthest away trip was to Grand Ronde, OR.

July= 960

August= 683

September=723

Other services:

Calls=429

Fuel Costs=1,997

3rd Quarter Transports= 2,366

Mid Year Totals= 10,071

Administration: Ensure a safe and secure living facility for the LBC elders.

Through Budget Amendment #1 we secured funding to upgrade the security system. We contracted with Bellingham Lock & Safe/Security Solutions. The new security systems is now in place and activated. To date we paid at total of \$43,993, which included installation, and activation of the system.

Provide a clean, sanitary, and safe environment at LBC as well as for the Senior Program work place.

Housekeeping is provided through the LIBC Maintenance Department. We have two Housekeepers that clean LBC twice a day, Monday-Friday.

Little Bear Creek Transition From Lummi Housing Authority To Libc Lfs/Senior Program Is Now Complete:

Little Bear Creek Elder's Low Income Independent Residential Facility is now under the Management of the LIBC Lummi Family Services/Senior Program.

9/9/2014, Lummi Family Services/Senior Program, Little Bear Creek resident Lease Agreement was Adopted by Lummi Health & Family Services Commission.

9/23/14, Lummi Family Services/Senior Program Little Bear Creek Policies & Procedures was Adopted by Lummi Health & Family Services Commission.

To contact Senior Program-Little Bear Creek staff please call 758-3500

Jackie Ballew, Senior Program Manager

Maria Hillaire, Administrative Assistant

Lois Cadiente, Interim Activities Planner

Marcelle Hillaire, Head Cook

Lori Washington, Lummi Home Care Agency Supervisor

Loretta Olsen, Senior Outreach Social Services Coordinator

Cassimir Ballew-Transportation Supervisor

For most people, the open enrollment period for Medigap will start right when they turn 65. It lasts for 6 months and starts for most people on the first day of the month that they are both 65 years old and enrolled in Medicare Part B. During this time, you have your choice of any Medigap plan offered in your state.

If you miss the deadline, you can still apply for Medigap insurance - and it becomes even more important to shop around because not all insurance companies will be able to cover your needs.

Compare Options!

Medicare 2014 - Open Enrollment

The 2014 enrollment period for Part D has passed. This is ONLY for Part D - the drug plan. You can still buy Medicare Supplemental Insurance!

Most seniors enrolled in Medicare prescription drug plans face double-digit premium hikes in 2014 if they do not shop for a better premium deal.

When is open enrollment for part c & d 2014? Medicare Open Enrollment 2014



You can only change your Medicare Advantage or Prescription Drug (Medicare Part D) coverage twice a year: During the Open Enrollment period and the Dis-Enrollment period.

Medicare gov's open enrollment 2014 season starts Oct. 15, and beneficiaries have a variety of choices of subsidized prescription plans. Seniors and their family members can use the online Medicare Plan Finder to input individual prescription lists, and find Medicare prescription plans in their region.

Almost 90% of Medicare's nearly 50 million beneficiaries have some form of prescription drug coverage, with more than 17 million enrolled in private drug plans through the prescription drug program. Of those, 14 million are in the top 10 plans.

- **October 15, 2013** - Medicare open enrollment period begins for the 2014 benefit year
- **December 7, 2013** - Medicare open enrollment period ends for the 2014 benefit year
- **January 1, 2014** - Changes made during open enrollment period take effect

From October 15 through December 7, 2013, **Medicare beneficiaries** and those who are eligible for Medicare all have the opportunity to enroll in the **Medicare Part D** prescription drug program.

Medicare Part D is one of the fed's most successful programs and a program that affects the lives of millions of Americans. Part D provides Medicare beneficiaries in every state a choice of competing, affordable prescription drug plans to meet their medication needs.

The average monthly premiums for Medicare Part D prescription drug plans will remain the same in 2014 at approximately \$30, the third consecutive year at that level.

Other changes to Medicare's Part D in 2014 include increases in price discounts for beneficiaries who find themselves in the donut hole.

The discount on brand name drugs in the coverage gap will increase from 50 percent to 52.5 percent, and generic drugs from 14% to 21%.

Source for the below: uticaod.com

Medicare Part A: Covers inpatient care in hospital, hospice and nursing home and home health care (but not long term care). Free for most.

Part B: Covers doctor's visits, tests and other outpatient care. Charges a premium.

Part C: Medicare Advantage plans let private companies offer both Part A and Part B benefits with fewer out-of-pocket costs than original Medicare. Many charge a premium on top of the Part B premium.

Part D: Prescription drug coverage purchased from a private company.

| NOVEMBER 2014 LUMMI ELDERS TRAVEL | | | |
|---|------|------|--------------------|
| Function | Date | Day | Depart Little Bear |
| Blackjack | 4th | Tue | 6:15pm |
| Shopping | 5th | Wed | 1:00pm |
| Tulalip Bingo | 6th | Thur | 9:00am |
| Play: 11:00am session & 1 hour casino after Bingo | | | |
| Casino lunch | 12th | Wed | 11:00am |
| Shopping | 12th | Wed | 1:00pm |
| Black jack | 19th | Tue | 6:15pm |
| Shop, Bellingham | 20th | Wed | 1:00pm |
| Blackjack | 25rd | Tue | 6:15pm |
| Shop, Bellingham | 26th | Wed | 1:00pm |

Submitted by Cassimir Ballew

Community Updates

PLEASE JOIN US IN CELEBRATING

LUMMI DAY SCHOOL REUNION ALUMNI!!

WHEN: NOVEMBER 14, 2014
9:00-4:30

WHERE: OLD LUMMI DAY SCHOOL BUILDING
@NWIC

LUNCH PROVIDED @ 12:00

SHARE LUMMI SCHOOL DAY MEMORIES

CLASS PICTURES

POP CORN & MOVIE

TRIVIA AND MORE!

IF ANYONE WOULD LIKE TO SHARE ANY INFORMATION ABOUT
LUMMI DAY SCHOOL, OR ATTEND THE PLANNING MEETINGS

PLEASE CONTACT:

CYNTHIA WILSON @ 312-2000

JACKIE BALLEW @ 758-3500

LOIS CADIENTE @ 758-3500

LORETTA OLSEN @ 758-3500

Just Saying

Submitted by Felicia
Molano MS, LMHC, NCC

After reading Just Say It in Psychology Today (Sept/Oct 2014), I was inspired to share some tools we can use to help pick our battles and tools to resolve anxiety about avoiding important conversations. We all have loved ones we bite our tongue around, leaving us to wonder if we should speak up – let alone how do we go about doing it without hurt feelings. The following 10 tools can help guide us on whether to open up or leave things be.

But Why?

First and foremost, reflect on why you want to approach the topic. Is this helpful or hurtful to the relationship? Is this more for you?

Know Your Worth

If the relationship is valuable to you, it is important for you to speak up from time to time. If you aren't really close to this person, it may not be your

place to speak up.

Test the Waters

One approach is to bring up the topic but in an outside general way. For example, "I think my Aunt struggles with depression." Their reaction will tell you if it's a topic they feel (un) comfortable discussing.

Look for an Opening

Better to knock than breaking the door open. It's best to wait until it's a good time or if the topic comes up naturally. This way they are more likely to listen, not be distracted or feel cornered.

"I" Statements

It's better to acknowledge how you are feeling or reacting than to point the finger at someone else and making them defensive. For example, "I felt disappointed when you..." vs "You didn't even care to..."

Put Their Shoes On

While the truth is what it is, a healthy dose of em-

pathy and taking responsibility for your part can go a long way. Be prepared for their feelings in reaction to your statements (e.g., relief, anger, surprise, guilt).

No Side Roads

Bringing up past conflicts/issues is a defense play that closes our ears. Neutralize this from the get. "This is a big topic just for today. Let's get to those other issues another time." Lighten Up Humor balances tensions, brings perspective and can be an easier way to vent strong emotions (anger, resentment) – so long as it isn't attacking.

If you want to talk more about relationships, communication or anxiety contact us at Lummi Behavioral Health at (360) 312-2019. We are available for support to families, individuals, and couples in a safe and confidential counseling setting.

Warrior Down Project 2014 Holiday Care Package

Charene Alexander,
Restorative Justice
Project Development
Specialist

Xwle'lemes (Restorative Justice) Department announces this year's Warrior Down Project to assist Lummi Tribal Members with a 'care package' who were in holding facilities i.e., jail, prison or alternative holding facility fulfilling judgments & sentences during the holiday season. Holiday season is defined as the months of November 2014 & December 2014 for the Warrior Down Project.

Requests will be accepted until December 8, 2014 (deadline), no exceptions so that all requests may be processed in a timely manner before December 22, 2014, end of the Warrior Down Project.

Information needed for referral and/or request of a care package will be as follows:

FULL NAME (First, Middle, Last)

DATE OF BIRTH (mm/dd/yyyy)

LUMMI TRIBAL ENROLLMENT NUMBER

HOUSING FACILITY (Jail, prison or holding facility & address)

INMATE I.D. NUMBER (Booking Number)

Requests and referrals will be reviewed before any care package is sent, to first verify Lummi Tribal Enrollment and status of an individual's custody at

a identified holding facility.

Warrior Down Care Packages sent to tribal members in holding facilities will and must meet the holding facilities requirements. Only one holiday care package request per jailed tribal member will be honored, no matter the number of requests received for one tribal member during the duration of 2014 Holiday Season, no expectations.

In accordance to Lummi Indian Business Council Financial Policies & Procedures, Warrior Down Care Packages can not and will not be offered in the form of cash, check or money order. The Warrior Down Project will do its best to accommodate other forms of care packages that may be offered, if any.

Warrior Down care packages will be dispersed on first come first served basis, pending appropriate verification of enrollment and holding status until resources are all exhausted.

Please send your requests to:

Xwle'lemes (Restorative Justice) Department

ATTN: Warrior Down Project

2665 Kwina Road

Bellingham, WA 98226

Questions, please call: (360) 312-2118

Charene T. Alexander, Project Development Specialist



News from the TERO Office

November 2014

“To Preserve, Promote and Protect our Sche Lang en”

Contact Number: 360-312-2245

TERO MISSION ~ Develop and maintain a cooperative working relationship with contractors and subcontractors while working under the guidelines of the TERO Ordinance. Referring qualified tribal members for employment and training.

The TERO Office is here to enforce tribal law in order to insure that Indian/Native people gain their rightful share to employment, training, contracting, subcontracting, and all other economic opportunities on or near the reservation.

If you are interested in jobs, training, or services with the TERO Office please fill out our Referral Application. It is important that you keep phone number, address, etc updated with the TERO office for job opportunities. This application can be filled out in our office or online at www.lummitero.org.

For 2014 TERO has

500 current clients updated, 42 of them are approved on our TEMP list for the following positions: laborers, flaggers, receptionists, and other positions.

Compliance Plans Received for 2014: 116

Temp Work payroll YTD: \$95,486

TERO Tax YTD: \$490,852

TERO assist in funding for tools, union dues, and work clothes. This is a one-time assistance, contact the office for further information.

Temp Services:

If you are looking for on-call work and have an open schedule, we are looking for more labors. The Silver Reef Casino has started, and we will need Labors throughout the project.

We refer laborers, flaggers and receptionists through our TEMP SERVICE. If you are interested in getting on our TEMP Service contact Teresa Ray.

Qualifications

Work on call and have

work boots, clothes, and safety gear ready before the start date.

Have an updated referral application

Read & Sign a Job Description.

Pass a Background and Drug & Alcohol Test

Check In weekly for jobs and keep updated address and phone numbers on file with the TERO Office.

A majority of our temp positions are 1-2 weeks. For our temp Flaggers, if the job is longer than 3 months they will be rotated out to give our other flaggers work as well.

2014 Projects:

Roundabout – Smokehouse/Haxton (Complete)

CARE Expansion (complete)

Kwina Apartments (ongoing – Apply with Pete Powless)

SRC Hotel / Parking Space – (started)

Turkey Shoot Development (Started)

Grace Erickson Development (ongoing)

Olsen Phase 1 & 2 (ongoing)

Youth Academy

Dental Clinic Addition

Transition House

Various Small Projects

Re-License Program:

This program is for enrolled Lummi Tribal Members only. We will assist up to \$500 for traffic fines, DOL Fees, and SR-22 insurance in order to get your WA State Drivers License Reinstated. If you have any questions or would like to apply for this program please contact Alisha Pierre to assist you. If available please bring the following information with you to the office:

Washington State ID

Tribal ID

Documents from courts or collections for fine amount.

Training

TERO has partnered with NWIC, BTC, and Safety West Coast to offer training opportunities to our Tribal Members. Training opportunities have been offered for Flagging Certification, Core

Carpentry, Metal Stud, Asbestos, and more.

Contact NWIC to see when the next class with start for Core Curriculum & Blueprint Reading, Carpentry #1, and Electrical #1.

Contacting TERO Staff & Commission

Direct Line: 360-312-2245

Fax Number: 360-380-6990

Website: www.lummitero.org

TERO Staff

Ron Finkbonner Sr, Director ext. 2383

Rachel Phair, Compliance Officer ext. 2344

Alisha Pierre, Relicense Coordinator/Administrative Assistant ext. 2330

Teresa Ray Sanders Dispatch/Referral ext. 2245

TERO Commissioners

Kathy Pierre, Chair

Andrea Johnson - Vice-Chair

Clint Cagey

Penny Carol Hillaire

Jim Scott Sr.

Steven Toby, Council Rep.



LUMMI NATION DRUG TIP HOTLINE

LUMMI NATION POLICE DEPARTMENT

Voicemail

360-312-2279

Text

360-303-3052

Email

tiphotline@lummi-nsn.gov

LENGESOT-CHO>

“PROTECTING OUR COMMUNITY”

ALL CALLS WILL REMAIN ANONYMOUS

Community Updates

2014-15 Long Range Planning Schedule

The 2015 Planning Commission and Department Performance Plans propose to develop a complete set of new and upgraded Long-Range Plans that will help guide land use, economic development prosperity, and wellness for the Lummi People over the next 20 years.

For each of the Plans listed below, a series of meetings will take the process from department-and-Commission-level workshops; to interdepartmental collaboration with all other LIBC departments; to public workshops and presentations to the community; ending in a final recommendation to the LIBC for their adoption. A similar schedule has been approved by the Planning Commission.

| #1. Commission/ Staff Workshops -will set the scope and guidelines for later steps | #2. Cooperative Meetings with Other Departments -will develop alternatives for community review | #3. Public Dialogues and Workshops -will allow the community to envision their goals for the future | #4. Presentations to the Community -will report the progress of the work and allow your final comment, feedback and approval | #5. Final recommendations to the LIBC -will pave the way for adoption of the community's preferred future. |
|---|--|--|---|---|
|---|--|--|---|---|

| PLANNING DOCUMENTS | OCT | NOV | DEC | JAN | FEB | MAR | APR | MAY | JUN | JUL | AUG | SEP | OCT | NOV | DEC |
|---|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| Capital Facilities Plan | #1 | #2 | #4 | #5 | | | | | | | | | | | |
| Lummi Strategic Plan | | | #1 | #2 | #3 | #3 | #3 | #4 | #5 | | | | | | |
| Comprehensive Land Use Plan | | #1 | #2 | #2 | #4 | | | | | | | | | | |
| Three-Villages Master Plans: Kwina, the Cove, and I-5 | | #1 | #1 | #1 | #2 | #3 | #3 | #4 | #5 | | | | | | |
| Reservation Master Plan | | | #1 | #2 | #2 | #2 | #3 | #4 | #5 | | | | | | |
| Parks & Recreation Plan | | | #1 | #2 | #3 | #4 | | | | | | | | | |
| Design Standards | | #1 | #5 | | | | | | | | | | | | |
| Land Acquisition Plan | | | | | | | #1 | #4 | #2 | #2 | #5 | | | | |

Current and planned Community Facilities Please fill out and return to the Planning Department

The first of these plans is a Capital Facilities List, which describes current and planned level of community facilities that will enable prosperity, and wellness. The alphabetical list below was presented at the Coast Salish Day Dinner on October 13. Please take time to mark a HI or LO priority for each of these types of facilities, return it to the Planning Department, and attend the community workshops in February.

| | Priority | Notes |
|--|----------|-------|
| Adult Sports Fields | | |
| Apartments / Condominiums | | |
| Assisted Elder Residential Facilities | | |
| BMX Tracks | | |
| Boat Launches | | |
| Boat Storage Facilities | | |
| Business Offices Space | | |
| Casino-Related / Support Facilities | | |
| Cemeteries | | |
| Cinema/ Arcade Facilities | | |
| Community Gathering Places | | |
| Community Shopping Center | | |
| Community-wide Parks | | |
| Convenience Stores | | |
| Cultural Learning Facilities—Youth | | |
| Drug Counseling and Rehab Facilities | | |
| Early Childhood Learning / Daycare | | |
| Elder Activities Center | | |
| Elder Intensive-Care Unit | | |
| Emergency Facilities and Services | | |
| Events Arenas | | |
| Fast-food Outlets / Restaurants | | |
| Fieldhouse / Gymnasium | | |
| Financial (Bank, Insurance) Facilities | | |
| Fish-Buying/ Processing Facilities | | |
| Fitness Center | | |
| Transit Facilities and Routes | | |
| Veteran's Hall | | |
| Flea-market | | |
| Full-service Marina | | |
| Hospital | | |
| Indoor / Outdoor Courts | | |
| Indoor Swimming Pool | | |
| Justice Facilities--Jail | | |
| K-12 School | | |
| K-12 Student Housing | | |
| Light-Industrial Park | | |
| Longhouses | | |
| Mail Facility | | |
| Medical/Dental Clinic | | |
| Museum / Cultural Center | | |
| Natural Gas Service on-reservation | | |
| Neighborhood Parks | | |
| Outdoor Recreational Facilities | | |
| Outdoor Theater | | |
| Paved Roads & Sidewalks | | |
| Picnic Shelters | | |
| Playgrounds | | |
| Public Beach | | |
| Residential Family Villages | | |
| Safe-houses and Shelters | | |
| Self-operated Laundry | | |
| Shooting Ranges | | |
| Single-Family Homes | | |
| Trails and Bike Paths | | |
| Workforce Training Center | | |
| Youth Sports Fields | | |

Community Updates

To promote the youth drawdown program this year

Lummi Youth Recreation is now accepting draw down requests for 2014.

The draw down program allows \$200.00 per enrolled Lummi youth per calendar year in grades K-12 to go towards any

sporting activity, or extra curricular activity that contributes to the health and wellbeing of the child. This program is intended to promote health, wellness and culture.

Examples include: bas-

ketball, baseball, football, swimming lessons, soccer, music, band, skating, snowboarding, dance, chorus and art. Drawdown can also be used to go towards any select teams such as regulators football, basketball and needed sports

clothing and equipment. Also allows for support for lessons and classes such as music, instrument rentals, instructor/lesson fees, uniforms, shoes, costumes such as dance recitals or theater production, books

and materials needed for lessons. (Application can be found below.

Please take a minute to fill out our online survey about the Lummi Youth Wellness Center



Lummi Youth Wellness Center
Request for Funds
Calendar Year 2014
NEW REQUESTS

"For good of the child"

If Funding is available and relevant to the mission of the Lummi Youth Wellness Center all requests will be reviewed and approved on a weekly basis. All requests, per the drawdown policy, shall not exceed \$200.00 per Lummi enrolled youth for the calendar year. All requests will be submitted for payment on the LIBC accounts payable and purchase order schedule. AP calendars available upon request. Requests **MUST BE** submitted 2 weeks prior to activity or event. Drawdown funds available only to youth in grades K-12.

Child Information: *Please Print Clearly*

Full Name: _____ DOB: _____
 Address: _____ City: _____
 State: _____ Zip: _____ Age: _____
 Tribal Affiliation: _____ Enrollment No: _____
 Parent/Guardian Name: _____ Contact #: _____
 Cell # _____ Email: _____
 School Attending: _____ Grade: _____
 Have you received assistance prior to this request? [] Yes [] No
 If Yes, when and explanation of assistance: _____

Activity Information:

Requested Amount: _____
 Reimbursement: [] Y [] N
 If Yes, Payable to: _____
Must attach receipt

Type of Activity:

- | | | | |
|---------------------------------------|---------------------------------------|--|--|
| <input type="checkbox"/> Basketball | <input type="checkbox"/> Football | <input type="checkbox"/> Baseball | <input type="checkbox"/> Wrestling |
| <input type="checkbox"/> Band/Choir | <input type="checkbox"/> Dance | <input type="checkbox"/> Canoe Pulling | <input type="checkbox"/> ASB Fee |
| <input type="checkbox"/> Snowboarding | <input type="checkbox"/> Other: _____ | | <input type="checkbox"/> School Sports Fee |

Items Needed:

Store:

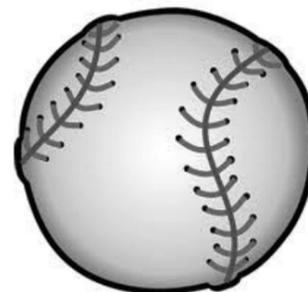
- Fred Myers Other: _____
 Prostock
 Sports Authority

 Parent/Guardian Signature Date

By signing you are acknowledging that you are using the draw down amount for the 2014 calendar year.

| | |
|--|--------------------------------|
| For Official Use only: | |
| Date Recived: _____ [LYR Staff Intials: _____] | Purchase Order |
| CIB or Proof of Enrollment Rec'd: [] Yes [] No | Check |
| Client ID: _____ | Approved: _____ [] Yes [] No |

Form Approved 12/24/13 @ LYR/Wellness strategic planning meeting



Halloween at Commods

Commods Announcements



All LIBC departments and the Lummi community are invited to attend Angel Tree 2014 meetings:

November 5th

November 19th

Angel Tree and Holiday Food Baskets applications are ready.



Thanksgiving Holiday Baskets distribution:

November 24th to Elders

November 25th to everyone

Christmas Holiday Baskets

December 22nd to Elders

December 23rd to everyone



Angel tree distribution

December 15 through

December 19th only

