

**Growing Up Lummi**  
**Bellingham Unitarian Fellowship**  
**January 15, 2017**

**Prelude:**                    *For the Beauty of the Earth* (piano)

**Paul's Opening words:**

*It is an honor today to gather with Lummi neighbors and friends: to continue to learn about where we have come from and how we might point ourselves forward, in unity. We know this is possible. We have seen important collaborative efforts to protect this precious land, sea, and sky for which we now share responsibility. And the Bellingham Unitarian Fellowship has done some important internal reflection, and engagement with our own history, so that we could recently (collectively, publicly and explicitly) denounce the doctrine of discovery: a legal justification which, for centuries, gave European Christians claim to the lands of indigenous peoples.*

*Rev. Dr. Martin Luther King, Jr, whose legacy we honor this weekend, preached:*

*“Our nation was born in genocide when it embraced the doctrine that the original American, the Indian, was an inferior race. Even before there were large numbers of Negroes on our shore, the scar of racial hatred had already disfigured colonial society.”*

*But today: step by agonizing step, in growing awareness of our inescapable bond as participants in an interdependent ecological web, the races and the nations are beginning to walk together. This past year at Standing Rock, even through brutal and dehumanizing conditions, empowered by the voices of the ancestors and by our sense of common purpose, we began to listen to the lessons that the earth teaches.*

*And so, I say, a special welcome to our native neighbors and friends, if you are willing to stand among us at this time we would like to honor your presence.*

*I also want to take this moment to recognize a few people who may or may not be here, but have been instrumental in bringing this day to be: James Hillaire, who originally made the point that a simple acknowledgement such as the one which now graces the front door of our fellowship — that this simple acknowledgement would be deeply significant to his people.*

*Also, Matt Warbus, who we thank for his patient support and council... also Dean Briske: thank you for your craftsmanship on this extraordinarily beautiful stone monument.*

*Please join me now in the acknowledgement printed at the top of today's order of service...*

**Welcome/Opening Words**

*Acknowledgement of our Coast Salish Neighbors*

*“We acknowledge that this land is the traditional territory of the Lummi and Nooksack Peoples. Their presence is imbued in these mountains, valleys, waterways, and shorelines. May we nurture our relationship with our Coast Salish neighbors, and the shared responsibilities to their homelands where we all reside today.”*

**Paul's Comments: CHALICE LIGHTING:**

An important BUF tradition is to ignite our flaming chalice which, like any symbol that endures over time, can represent many things. In our context today notice how the flame might represent the free flight of the eagle, and the base: an enduring commitment to justice.

**Lighting the Chalice**

*Love is the spirit of this fellowship and service gives it life.  
Celebrating our diversity, and joined by a quest for truth, we  
work for peace, and honor all creation. This is our covenant.*

**Gathering Song**

*Spirit of Life, #123—Grey Hymnal*

**SINCE TIME IMMEMORIAL**

*“Before the New Beings Came”*

Billie Lynn Kennedy Jefferson

Readings today from *Beginnings: A Meditation on Coast  
Salish Lifeways* Father Patrick J. Twohy

*The People lived all along the rivers  
And on the best beaches of the wide bays  
That faced out to the neighboring islands guarding  
Pathways to the deeper waters of the sea.  
The People were gentle and generous  
To visiting family and friends.  
Large families lived in long homes  
Framed with cedar posts and beams, roofed and walled  
With cedar planks split with elk horn and yew wood wedges  
From the north side of the tall trees that joined  
The powers of sky and earth for as far  
As even the eagle could see.*

*Cedar logs, pliable when steamed with heated  
Rocks for the width of family canoes.  
Agile and light upon the waters;  
Cedar strands, pounded and woven,  
Soft and warm to protect head and body  
During the long winter rains;*

*Cedar posts guarding the doorways  
And corners of the long family homes;  
Cedar wood for carving bowls in animal forms;  
Cedar poles and masks for the winter ceremonies;  
Cedar for removing a hunter's scent,  
Or for brushing off the weight of sadness.*

**The Story of the Flood:**

Becky Kinley

**Lummi National Anthem:**

*The Survivors of the Flood, The Lummi Youth Canoe Family*

**Children's Blessing**

*We hold you in our love as you go, as you go. May your heart be at peace as you go. To nurture the spark of your precious life, we hold you in our love as you go.*

**FIRST CONTACT**

"The New Beings"

Billie Lynn Kennedy Jefferson

*Let us begin with the memories of the great-grandmothers,  
The grandmothers and the grandfathers,  
With all that they were told and all that they have seen,  
Memories that stretch back to the terror and wonder  
Of seeing the new beings who appeared one day  
In the wide bays where the ancient rivers  
Ran their way to the sea.*

*The men went out to the new beings.  
Riding in wide cedar canoes, they went out  
With songs that gave them strength,  
Songs that would tell the new beings who they were.*

*These beings would shout and hold up hides  
Of animals that the People knew well, sea otter,  
Fur seal, beaver, pointing to the furs shining  
And then to large clubs with edges sharp as chipped flint.*

*When the new beings came,  
Something rode with them inside their tall canoes,  
Something more dangerous to the People  
Than the screams and sudden raids by painted  
Warriors from islands far to the north.  
Death rode with the new beings.  
Death.*

*Soon whole villages took sick.  
Healers could not stop sicknesses  
That they had never seen. In the long, cedar homes  
Family watched family seized by sweats and fevers.  
They saw the bodies of dear ones covered with blisters  
And sores. They witnessed nights of moaning and weeping.  
And then there was only silence.  
Endless silence.*

*Only a few survived.*

**The Ancestors:** Candice Wilson

Introduces herself in Lummi then begins: *Good morning friends and family. I am Candice Wilson from the Lummi Nation. We are Lhaq'temish people, people of the sea, survivors of the flood. As we gather here today, I would acknowledge the friends and our relatives that make beautiful wonderful things like this happen in our community, as we come together to share this moment in time. What you are doing today is honorable. Our ancestors, since the beginning of time, since time immemorial, the creation story, tells us that we are all related. The creatures are our relatives. No matter where we go or what we do, our ancestors are with us. As we speak of them, as we share these stories, they come into this room with us, to take care of us on this journey, this journey of life. As we know, in the stories, readings and reflections of the honorable Pat Twohy, a Jesuit priest, an honorable member of our community, the Lhaq'temish people. We know the earth is alive because of our ancestors.*

**BUF Women's Ensemble**

*We Are*

#1051 Teal Hymnal

*For each child that's born, a morning star rises and sings to the universe who we are.*

*We are our grandmothers' prayers and we are our grandfathers' dreamings,*

*We are breath of our ancestors, we are the spirit of Life*

*We're mothers of courage and fathers of time, we are daughter of dust and the sons of great visions*

*We're sisters of mercy and brothers of love, we are lovers of life and builders of nations*

*We're seekers of truth and keepers of faith, we are makers of peace and the wisdom of ages.*

*We are our grandmothers' prayers and we are our grandfathers' dreaming,*

*We are the breath of our ancestor's, we are the spirit of life.*

*For each child that born, a morning star rises and sings to the universe who we are.*

**TREATY TIMES**

**Responsive Reading:**

*"Tall Hats and Marks on Papers"*

Outsiders appeared who said that they were sent  
From the east, from far and beyond the distant mountains.  
They wore tall, black hats and held papers in their hands  
Stiff as their manner of standing and sitting.  
There were marks all over these papers  
Which these newcomers considered very important.

*It was the practice of these strangers.  
Often with hair all over their faces,  
To try and gather some of the head men  
From the few remaining villages that waited  
Along the sloping edges of the bays and rivers.*

They would ask these men to make another mark  
On the papers, promising their Peoples  
Their own places to fish, hunt and gather.  
These men were told through interpreters  
That these places and rights would be protected.  
And would belong to their Peoples forever.

*They were told that help would be given  
To fight the new sicknesses among the Peoples.  
It was explained to them that there would be teachers  
For their children to help them understand the newcomers'  
Powers and ways of doing things. There was also mention  
Of learning to grow food in the moist earth.*

*There was no choice but to sign the papers.  
They were the color of the sky after rain.  
Every day more newcomers came, moving their families  
Into the most beautiful bays and valleys.*

**1858 Point Elliott Treaty:** Travis Brockie

*I am Travis Brockie, elected official of the Lummi Nation Indian Business Council, the second year of a three-year term.*

*I know many of you are familiar with the 1855 Point Elliot Treaty. The story that we just read tells a small picture of what happened, to not only to my people, but our families and relatives up and down this coast that signed treaties, indigenous peoples. I wrote down some notes, but I am going to put these notes aside, and just practice our tradition of speaking from our hearts.*

*In 1855 we didn't have a decision to make. Our ancestors didn't have a decision to make. We had to make that "X" on the line, for future generations before us, to preserve our way of life. It was something that the government had to do. They had a responsibility, a trust responsibility. I'm sure the war generals across the country understood the undertaking it would be to go to war with every tribal nation in this country. The cost was going to be tremendous. So, the treaties began with my people, along with other tribes, in a span of 10-20 years.*

*In 1855, Our people jumped into their canoes, in the winter time, to paddle 50 miles, to sign this Point Elliott treaty. We see millions of acres of land, an equivalent in today's world, if you are a farmer, or friends of farmers, imagine taking 1,000 acres of land away and giving them 1/10 of an acre, putting them on that land and saying, "You can continue farm, but you can only farm on this land". Taking his seeds, that he needs for his harvest, and giving him only a couple of seeds not sufficient for his 1/10 of an acre. That is what they did to my people, not only taking millions of acres from my people, but the people across Indian Country.*

*We are survivors. We are survivors of the flood, but also survivors of genocide, and survivors of colonialism. We are survivors, and we stand today. We stand together and we will continue to fight for our rights. These rights were not given to us. They are our inherent rights. We had these rights before contact with any human beings. It was the strength, the courage, the fight of our ancestors to believe in that and keep those words in the treaty.*

*You might only hear the right to fish and hunt in our usual and accustomed grounds. Without those words in that treaty, I don't know where our people would be. We can't go back and continue to live in a world of subsistence living, of going out to harvest our fish, our clams. We are forced to become commercial fisherman. We're losing our subsistence way of life, and it's all about money. I am sad to say it is about MONEY. We never had money, it was all about trade, but that's gone now.*

*I'd like to thank Beth for inviting me here. She told me to paint a picture, and I hope you understand where I'm coming from in these words. Thank you all.*

## **The Jefferson Sisters**

*What About Those Promises <https://www.youtube.com/watch?v=5pfz5I5tBM0> MLK 2015  
I've Got a Native Soul*

**Sharing Our Gifts:** Jefferson Sisters sing after Paul announces offering and while it is being taken  
*I've Got a Native Soul*

## **1974 Boldt Decision and next decades:** Travis Brockie

*So, in 1974, Judge George Boldt, made the decision to allocate 50% of the fish harvest to the Lummi fishers, and all WA citizens the other half. It was something. It was half, but it wasn't what we wanted. It did however give our people a little bit of hope.*

*I'm going to try to picture and tell you through my time meeting with tribal leaders and talking about the prior to the Boldt Decision in the 50s and 60s, in what they called "The Fish Wars."*

*A lot of you may be familiar with Billy Frank Jr and his fight. We had our own Billy Frank Jr. here at Lummi as well. My first year on council when I was sworn in, the late Willie Jones Sr. told us a story. I'm going to give you a summary of that story. He was out fishing and when they got done fishing checked into a hotel, and like a lot of people do went to a bar and got into a fight. This was during the litigation of the Boldt decision before the decision was made. They got into a fight and ended up in Jail. The moral of the story was, that you can go to jail, if you fight for what is right. Fight for your rights. Fight for your treaty rights. Go to the extreme, for what you believe in. I would do that tomorrow. if they started to bulldoze Cherry Point. We can't forget the Fish Wars. We can forget the Boldt decision, but we can't forget the Fish Wars.*

*When I say Fish Wars I mean harassment of our people on the waters, being shot at, being called savages, being called every dirty name in the book. Having your nets taken away. Anything you could possibly do to keep an Indian off the water, they did. It wasn't just the commercial fishermen, it was WA State, and the Dept. of Fish and Wildlife. But what this decision did for us today. It helped us, helped our people to continue to be out on the water. It is more about catching fish than making money. There is a spiritual connection to the fish, the crab, everything we harvest from the sea. There is a connection there. And there is historical trauma, which we face. Our people are suffering today. There are no more fish. I take that back, there WILL be more fish.*

*We have had voluntary Portage Bay closures to shellfish in the 90s, and in 2000. We had recent closings in 2013, 2014, and 2015. Instead of fighting for it, we worked with Whatcom Farmers. We worked together and that showed stewardship on both sides. We want to continue to harvest our clams in the future, and they want to continue to harvest as well. Without the Boldt decision we wouldn't be able to be at the table together. And as I said before it is about our future generations before us.*

*And one thing I hope we build from this partnership, that many of you are not aware of, is that there are internal disputes among tribes right now in our usual and accustomed fishing areas. This is because the Boldt Decision left out where we can and can't fish. So, I'm hoping this partnership will show other tribes that we can work better with the farmers than we do with our neighboring tribes. I want you to understand this is because we don't want to be divided as tribes. We need to stand together.*

*So, in 1974 Judge Boldt made his decision and it was confirmed in the Supreme Court in 1979. There is hope. There is hope. Thank you.*

## **OUR FUTURE TOGETHER**

**Standing Together:** Candice Wilson

*Boy, that music, the songs, the voices! How beautiful, and how it makes us feel as we listen, as we hear the words that were sung, a place where it comes from deep within, not about us, but about our teachings of who we are, and where we come from. We are in this together, this journey, this beautiful journey of life. No matter what has happened, that we are here together, and when we take the time to learn, to listen, and to understand one another. We will continue our journeys with these teachings, the legacies that were handed down from one generation to another, as our ancestors taught us to take the moment. Time is of the essence. This is our song. Whether we sometimes walk alone, or we walk together. If we walk along, going in the same direction, we will be stronger together, as we listen, not only to the songs, the stories, but also the values.*

*When the tide is out, the table is set. We are Lhaq'temish. We are all survivors. A reminder we hear sometimes is that we do not inherit the earth from our ancestors, we inherit it from our grandchildren. For this is our shared responsibility, when we stand here before you, and with you, the strength of our children, and the wisdom of our ancestors, we will honor all our legacies. Our work will carry on, each day, to honor the friendships, the beings, the places, and the people.*

**Paul Closing Words:**

*There has been so much broken trust between us. I am so grateful that you would be willing to share your stories with us. That you would be willing to stand with us. And that all of you would be willing to listen and learn, that we might continue to move forward together. Thank you for sharing with us, not only your pain, but the great soul that comes through that pain, and your hope for the future. I tell you that the Bellingham Unitarian Fellowship deeply desires to be part of that future.*

## **DEDICATION of Engraved Stone**

Anastacia Lundholm, Board President, Bellingham Unitarian Fellowship  
Rev. Paul Beckel, minister

**Anastacia: Because this land sustains us all, as it has since time immemorial:**

*We dedicate ourselves to understanding, reconciliation, and unity*

**Paul: As our hearts open to the flow of goodwill, which is as essential to life as water:**

*We dedicate ourselves to understanding, reconciliation, and unity*

**Anastacia: As our relationships deepen like the roots of the cedar:**

*We dedicate ourselves to understanding, reconciliation, and unity*

**Paul: May this stone remind us of the experience of our previous generations, and the opportunities for healing and harmony among the children of our children.**

*We dedicate ourselves to understanding, reconciliation, and unity*

## OUTSIDE

- **Unveiling**
- **Closing Blessing & Song:** *Circle for the planet, circle for each soul, For the children of our children, keep the circle whole. For the children of our children, keep the circle whole*
- **Pass by and Laying on of Hands**
- **Go inside for lunch together with Lummi as our guests**

### Service leaders

**Rev Paul Beckel**, Minister, and **Anastacia Lundholm**, Board President, Bellingham Unitarian Fellowship  
**Richard Jefferson**, Lummi Youth Canoe Family **Rebecca Kinley**, Leadership Manager, Youth Canoe Family  
**The Jefferson Sisters:** Billie Lynn Kennedy Jefferson,  
Katherine Jefferson, Danielle Kennedy Jefferson **Travis Brockie**, Lummi Tribal Councilman,  
Northwest Indian College teacher **Lummi Youth Canoe Family:** Up to 65 Lummi youth participate  
in tribal canoe journeys and canoe family activities **Candice Wilson, Quatz'ten aut**, Ferndale School District  
Board  
Member, former Vice Chairwoman & Council Member, Lummi Nation

### Special thanks to

**Matt Warbus**, Lummi Cultural Dept, and Ferndale School System **Dean Briske**, stone mason and owner of  
*Princess Jade*, for his beautiful craftsmanship of this monument  
Beth Nyblade, BUF, banner; **Bruce Pierre**, Lummi, design  
**Tonya Teton** and **Livi Henry** Lummi and BUF youth unveiling the stone marker today

### Words engraved on the stone:

#### **Honoring and Acknowledging *Lhaq'temish* Traditional Territories Since Time Immemorial *Lhaq'temish*, "The People," Have Lived in These Territories**

*Lhaq'temish* are the people who survived the great flood. This is the beginning of all the tribes whose name ends in "mish". The story tells of a time when all the "mish" tribes were one people. A great flood was coming and everyone in the community agreed to place their children into the canoes. These children were the ones to carry on their traditions. During the flood, the waters became rough, and some of the canoes were separated. When the water receded, the canoes began to land on different locations up and down the Salish Sea. They formed their own societies such as the *Xwlo'omish* (Lummi), Duwamish, Swinomish, and Stillaguamish.

### **Acknowledgment of a Lummi Tribal member on his facebook page after the service:**

*Growing Up Lummi – Bellingham Unitarian Fellowship (BUF) acknowledgement of our Coast Salish People - Lummi and BUF youth unveil a stone marker honoring the Lhaq'temish People. Travis Brockie, Candice Wilson, Becky Kinley, the Jefferson Girls and their hard-working mom, Lyn Kennedy, and the BUF youth for working together to honor our sacred responsibilities - past, present, future. It was great to witness and join our voices and spirit together in service with the Bellingham Unitarian Fellowship this morning. "We dedicate to ourselves to understanding, reconciliation, and unity."*

## BUF Midweek Update – January 18, 2017

### Rev. Paul Beckel

At our gathering last Sunday—to dedicate the stone monument which acknowledges this land as the traditional territory of the Lhaq'temish tribes— we, and our indigenous neighbors and friends, shared the following words:

**Because this land sustains us all, as it has since time immemorial:** We dedicate ourselves to understanding, reconciliation, and unity.

**As our hearts open to the flow of goodwill, which is as essential to life as water:** We dedicate ourselves to understanding, reconciliation, and unity.

**As our relationships deepen like the roots of the cedar:** We dedicate ourselves to understanding, reconciliation, and unity.

**May this stone remind us of the experience of our ancestors, and the opportunities ahead for healing and harmony among the children of our children.** We dedicate ourselves to understanding, reconciliation, and unity.

It was a marvelous moment as the packed sanctuary spilled out into the street to unveil the monument. I think I will compare this to prayer: it's not that when we do x (pray, dedicate a monument, etc.) the world changes in some visible way. Rather, we pray/dedicate...and then we change, we make room in our hearts for growth in understanding, and commitment, to those things we value. That's what I experienced last Sunday, and that is what I hope to grow into in the months and years to come.

