

**Thank you for choosing to do a Lutherwood
Servant Event this summer!**



We are so excited about the possibility for life change and ministry that can happen this summer! I would love it if you could take a moment to fill out the information inventory so we can all be on the same page and work together to serve your needs in the best way possible, so you can in turn serve the native community in the best way possible!

Our prayer is that you would be willing to be shaped, molded, and pushed to learn to do things for others. Our hope is that we can find meaning in the mundane! We know that sometimes the work may seem tedious and it may be difficult to see the bigger picture, but we hope that we can work alongside one another and see the bigger picture of who God is and what God is calling us to do and be. God calls us to be people of faith and know that the seeds that we plant may grow into incredible things! As we paint homes and work with kids, we would see the lives of our neighbors to the north in a different light. Through God's eyes!

Here is what a camper from Ohio said about her Lummi Servant Experience: Kristin from Ohio wrote: "It was an experience I will never forget and that my one day in the future family will hear about. Lutherwood is a phenomenal establishment. I truly wish that Ohio had something similar so that I would have been able to go to camp when I was younger. I got goose bumps when you played guitar out on the beach for us it makes a devotion become unforgettable. I truly can't put to words what I experienced last week. I learned so much that I will never forget!"

In this packet you will find information that you can discuss with your group and then send it back up to Lutherwood. We look forward to getting this packet from you so we can work on making your week the best!

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**"...everything on earth
has a purpose, every
disease an herb to cure it,
and every person a
mission. This is the
Indian theory of
existence."**

—Morning Dove Salish

Sample Schedule

- 7:30-8am Breakfast
- 8:30-9am Morning Devos
- 9am-4pm Work Projects or Day Camp
- 4-6pm Showers and free time
- 6pm Dinner at church
with discussion circles
- 7-9pm Evening activity
- 8pm Home
- 8:30pm Campfire



Lummi Servant Event Roster



Female Participants

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____
13. _____
14. _____
15. _____
16. _____
17. _____
18. _____
19. _____
20. _____

Male Participants

- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____

Female Adult Chaperones

1. _____
2. _____
3. _____
4. _____

Male Adult Chaperones

- _____
- _____
- _____
- _____

Servant Event Information Inventory

Participants with food allergies or special food needs:

Participants with special needs staff should be aware of:

Special housing needs:

Transportation Itinerary:

Date of arrival: _____

Estimated time of arrival to Lutherwood: _____

Date of departure: _____

Special travel needs or requests: _____

Vehicle Check list:

Number of vehicles: _____

Types of vehicles: _____

Number of seats with seatbelts available: _____

Names of drivers insured on your vehicles:

Have you done background checks on all your adult leaders?

Yes

No

Birthday's while on your trip??

Special skills for work projects:

Goals for your group:

Activities your group would like to make sure happen during your week at camp for evening activities:

(Please check your top 3 choices)

- Blobbing and swim time at Lutherwood
- Tubing at Lutherwood
- Lummi Native Speaker
- Lummi Canoes
- Hike
- High Challenge Course and Zip Line
- Bonfire on the beach
- Free night to explore Bellingham
- Other _____

Does your group have any favorite worship songs or worship styles that we can incorporate into our program?

Does anyone play guitar or dejembe?

Anything else we can do for you to help make your experience the best it can be?

Lummi and Salmon

" Fish is culture, and culture, fish."

The Lummi Tribe of Native Americans has resided in northwest Washington State at the northern end of Puget Sound for 12,000 years. Throughout their existence, the Lummi people have relied on fishing as the mainstay of their culture and their survival. They designed the commonly used fishing methods of the reef net, the weir, and the purse seine, and lived in villages along the mainland and throughout the San Juan islands. Ceremonies and legends related to salmon and salmon fishing, with names such as *The First Salmon Ceremony* and *The Tale of the Salmon Woman* have been passed down through generations and provide evidence of the sacred relationship between the Lummi history and culture and the salmon.

Today, the Lummi people consist of over 3,500 enrolled tribal members and primarily live on or around a 20,000 acre reservation. Fishing and gathering of shellfish is the primary means of subsistence for most of the Lummi. Their livelihood and culture is based on fishing, and has been so since their existence as a tribe for the past 12,000 years.

This critical economic and cultural resource, however, is presently severely threatened with extinction. During the past ten years the salmon stocks have drastically declined. Once so thick that you could "walk on their backs" as legends say, two of the four species of salmon are now being considered for the national Endangered Species list.

This decline is attributed to accelerated logging in the headwater areas of the Nooksack Basin, the erection of small hydroelectric dams on salmon streams, ground and water pollution from industry and agriculture, the decline of wetland areas, and the rapid and irresponsible development of the lowland areas. As a result of such actions, the North Fork of the Nooksack River has dropped over eight feet in the past ten years, over 60% of the salmon streams have been destroyed due to logging practices, and the critical portions of the South Fork of the Nooksack River average over 70 degrees F. which is a lethal temperature for salmon. A more recent threat to the species is the growing "private property rights" movement that decries the regulations on private lands that were passed to protect the salmon streams.

The Lummi people have been dramatically confronted by this salmon decline, and have formed a united front that plays an extremely important role in maintaining the fish stocks in the region and responsibly managing and using the threatened salmon resource. The Lummi carry this out by maintaining the largest Native American fishing fleet in the Pacific Northwest, which boasts of the most extensive fisheries protection program in the region. This program enlists the services of over 150 highly qualified tribal fisheries technicians and specialists, many of whom were trained at the Lummi School of Aquaculture or, more recently, the Lummi Community College. The Lummi Tribe's Fisheries Department has an annual budget of over \$3,000,000 and operates one of the most successful and productive salmon hatcheries in the United States, releasing over 17,000,000 salmon fingerlings each year.

The overall goal of the fisheries program is to provide for the sustainable management of the fisheries stocks, including the protection of salmon spawning habitat in locations forty to sixty miles from the Lummi reservation. Fisheries staff take careful action to fulfill their mission by monitoring of the health of these streams, conducting salmon counts in many of the small river tributaries near the Nooksack Basin, and monitoring the return and harvest of the salmon.

As the salmon population continues to be threatened, the Lummi are currently working by increasing the productivity of their hatchery operation, actively pursuing the establishment of new and stricter laws to protect salmon habitat, and engaging in an aggressive public education campaign to better inform the public of the importance of the salmon in creating sustainable livelihoods for many of the Washington state citizens. The Lummi are also represented on the International Salmon Commission that seeks to restrain the activities of the off-shore drift net fishery.

The actions of the Lummi tribe provide a model for the involvement of indigenous peoples in the planning and management of our existing natural resources. By actively taking part in both local and international efforts, the Lummi are forcing the current industrialized society to listen to and account for traditional values and management methods with regards to natural resources. Sound policy changes are needed that discount present actions according to their impact on future generations, and often indigenous peoples are the true experts on such policy due to their understanding of generational time. To the Lummi, overfishing is not an option because it won't last into the future and if fishing is gone, their identity and culture will disappear.

According to the Lummi, the Great Salmon Woman has taught them that if they take only the amount of salmon needed and protect the birthing areas of the salmon (who are hatched, go to sea for four years, and then return to their birth spot to spawn and die), the salmon will continue to exist and thrive. With this understanding, the Lummi people continue to work toward sustainable management of our current resources, and to educate the people of today in the management methods they have been using for thousands of years.



Lummi Culture

The original Lummi spoke the Songish dialect of the Salish language, a cultural feature that persists to the present. Their ancient villages bore the evocative names Hutatchl, Lemaltcha, Statshum and Tomwhiksen. For 12,000 years, the Lummi subsisted near the sea and in mountain areas. They returned seasonally to their longhouses situated at scattered locales on the present reservation in today's western Whatcom County and the San Juan Islands of Washington State. Their protein-rich diet consisted principally of salmon, followed by trout, shellfish, elk, deer, other wildlife, starchy camas bulbs and sun-dried berries.

The Lummi social structure was family centered and village oriented, marked by complex interrelationships. Leaders earned their status by their wits and demonstrated ability. The Lummi were accomplished artisans in the crafting of boats, seine nets, houses and numerous other artifacts, and they were part a sophisticated regional political network.

The Lummi didn't begin to experience foreign national influences until about 1800. Then the Lummi Nation traded for half a century with Russians, Spaniards, Japanese and Englishmen prior to contact with traders from the United States. By 1850, the Americans took up where the others left off. Like their predecessors, the United States traders didn't desire what the Lummi economy produced; rather, they aggressively wanted their raw materials and land. By the mid-19th century, the Lummi people began to experience the demise of their vibrant social and political structures.

Also around 1850, the Lummi were converted to Christianity through the efforts of the Roman Catholic Casimir Chirouse and later Oblate fathers. A mission was established on what would be their reservation.

In 1855, the Lummi Nation signed the Treaty of Point Elliot with the U.S., which called for the natives to relinquish much of their homeland in western Washington Territory. In return they were assigned land reserved for them that initially consisted of 15,000 acres. The reservation also was intended for the Nooksacks, Samishes and other local natives, but was primarily inhabited by Lummis. By 1909, the Indians on the Lummi reservation, including several smaller bands, numbered altogether only about 435 souls, a decrease by half in four decades.

In 1948 the Lummi Nation adopted a tribal constitution, amended and ratified in 1970, which created the present government structure: a tribal business council.

That year, the council filed a claim with the Indian Claims Commission for additional money from the United States, arguing that the amount granted to them in the 1855 treaty was too low. The commission argued that \$52,067 was a fair market value in 1859 and would not allow an additional amount, so the tribe appealed. In 1972 the U.S. Court of Claims ruled that the commission had placed the bare minimum fair market value on the land in 1859. The court reversed that decision and set a fair value of \$90,634.13. On Oct. 22, 1972, the tribe was awarded the difference in the amount of \$57,000.

For thousands of years, the Lummi and other tribes had fished without adversely affecting the salmon runs. Beginning with the white man's arrival, however, the salmon population went into sharp decline. Overfishing, the compromise of salmon streams by logging practices, farming, and the proliferation of cities, were to blame. In addition, dams intersected large sections of rivers where salmon once propagated.

The Lummi and 19 other treaty tribes also suffered under a century of policy and practice by the dominant society that excluded them from the commercial salmon fishery of western Washington. However, in 1974, U.S. Federal District Court judge George Boldt handed down a decision that defined Indian fishing rights and guaranteed treaty Indians 50 percent of the allowable salmon harvest.

Fishing would continue to be the principal means of livelihood for most of the Lummi. The tribe faced the salmon decline by forming a galvanized front that now plays a salient role in maintaining the region's fish stocks and responsibly managing the threatened salmon resource. Part of that effort is represented by their reservation salmon hatchery.

Highest Educational Attainment

For the adult population (ages 25-64): 15.1% of the enrolled population does not have a High school Diploma or a GED; 33.8% of the population has either a High School or GED degree; 27.1% of the population has some college experience; 14.9% of the tribal population has either an AA/AS Degree; 7.5% of Lummi's population has a Bachelors degree; and 1.6% of the population has attained a Graduate or Professional degree.

Employment

61% of the adult population (ages 18-64) is employed—moreover, the Labor Workforce Participation Rate is 74%. The unemployment rate of Lummi's workforce is 15.9%. The Median monthly income for employed Lummi tribal members is approximately \$2,000.





Lutherwood Camp & Retreat Center

Registration Information Lummi Servant Event

Camper's Name _____

Camper's Date of Birth _____ Male ___ Female Grade _____

Have you been to Lutherwood? Y/N _____ How many years? _____

Address _____

City, State, Zip _____

Telephone Number _____

Parent/Guardian Name(s) _____

Parent/Guardian Telephone (if different) _____

Parent/Guardian Work Phone _____

Parent/Guardian Cell Phone _____

Parent E-mail Address _____

Emergency Contact Names:

(1) Name (relation) _____ Phone _____

(2) Name (relation) _____ Phone _____

Home Church _____

City _____ State _____

Checks can be made out to: Lutherwood Camp & Retreat Center

Credit Card accepted: VISA & Master card ONLY or call the office and talk with Corey

Credit Card: VISA / Master Card (Circle One) Credit Card Exp. Date _____ mon. / _____ yr.

Credit Card Number _____

Signature _____

Printed Name on Card: _____

Health Information

Allergies: _____

Restrictions / Accommodations: _____

Medications: _____

Authorizations and Liability Release Lutherwood Camp & Retreat Center Lummi Servant Event

Camper's Name _____

Camper's Date of Birth _____

Parent/Guardian Authorization and Liability Release: As the parent or guardian of the above minor child who is requesting to voluntarily participate in day camp sponsored by Lutherwood Camp and Retreat Center I hereby acknowledge that I have read, understand and agree to the following:

1. I acknowledge that participation in this camp may entail unanticipated risks, and while I expect the camp staff to exercise reasonable caution in carrying on this camp, I hereby release Lutherwood Camp and Retreat Center from any liability or damage incurred.
2. I certify that my child has no medical or physical conditions that could interfere with his/her safety in this activity.
3. I authorize qualified emergency medical professionals to examine and in the event of injury or serious illness, administer emergency care to the above named child. I understand every effort will be made to contact me to explain the nature of the problem prior to any involved treatment.
4. In the event it becomes necessary for the camp staff-in-charge to obtain emergency care of my child, neither he/she, Lutherwood Camp and Retreat Center shall assume financial liability for expenses incurred because of the accident, injury, illness and /or unforeseen circumstances. I accept such responsibility.
5. Permission is hereby granted to use photos of, quotes from and likenesses of my minor child in print or electronic media such as, but not limited to brochures, radio ads, web pages, video tape and others as deemed useful by the camp for marketing purposes by and for Lutherwood Camp and Retreat Center. Any claim or right is hereby waived to any royalty or fees that might be applicable for the use of such images, quotes or likeness.

Name of Parent/Guardian (please print) _____

Signature of Parent/Guardian _____ Date _____

Physician's Name _____

Phone # _____

Insurance Carrier _____

Subscriber Name _____

Policy # _____

