

Volume 9 Issue 7

June 2009



BC ELDERS COMMUNICATION CENTER SOCIETY

ELDERS VOICE

ATTENTION:
ELDERS SUPPORT PEOPLE
PLEASE DON'T FORGET TO
MAKE COPIES OF THE
ELDERS VOICE EACH
MONTH FOR YOUR ELDERS

EV'S 103rd Issue!
HAPPY FATHER'S DAY!!!

Invoices

Dear Elders, Elders Workers, Presidents, Chief and Councils, & Boards Support Invoices accompanied the Dec. issue. Please see if you can assist with the costs for this provincial elder's office to operate. Please call into the office if you need a copy of the invoice faxed.
Thank you, Donna Stirling, BCECCS Coordinator

JUNE BIRTHDAY WISHES GO OUT TO:

Cindy William, Nancy Louie, Pearl Alexander, Arlene Tronson, Ronald Felix, Robert Lezard, Deloras Roop and Lena Paul.
Wishing all the very best on your birthday, fr. The Splatsin First Nation

Dear BC Elders and First Nations Community Members,

I was wondering if one of elders might know where in British Columbia I might be able to connect with other Inuit people and continuing learning about my language and my culture. I moved to British Columbia West Kootanayas for safety reasons but I am feeling homesick for my culture Inuit culture and Inuit people and I am feeling a need to move again to a palce where I can connect with other Inuit people. Do you have any suggestions? Please email me back at

2008lifeforce@live.ca. All my relations. D. Winters

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Easy Bakers Corner – Pumpkin Chiffon Pie

First, bake a 9-inch pie shell according to its directions.

Then in a heavy saucepan, mix 1 1/4 cup cooked pumpkin and 3 eggs yolks, 1/2 cup granulated sugar, 1/2 tsp. salt, 1/2 tsp. nutmeg and 1 tsp. pumpkin pie spice mix and 1/2 cup half-and-half or evaporated milk.

Stir over medium heat for 10 minutes or until thickened.

Soften 1 pkg. of unflavoured gelatin in 1/4 cup of cold water, and stir into the hot pumpkin mixture, mixing well.

Cool pumpkin mixture. Place in bowl over ice water until mixture is slightly thickened, stirring often.

Beat 3 egg whites until stiff, and then beat in 1/2 cup of granulated sugar.

Fold whites into pumpkin mixture. Pour into the baked shell.

Chill at least 2 hours before serving. Garnish with whipped cream and pecans, if desired.

Handy Tips: 1. Re-opening an envelope...If you seal an envelope and then realize you forgot to include something inside, just place your sealed envelope in the freezer for an hour or two. It unseals easily.
2. . Reducing Static Cling...Pin a small safety pin to the seam of your slip and you will not have a clingy skirt or dress. Same thing works with slacks that cling when wearing

What Can you please share?

The following is a short list of Elders suggestions of what might be shared: Your local Newsletters/Upcoming Local Events/Prayers/Poems/Quotes/Comments/Storytelling/Drawings/Articles of Interest/Native Songs Lyrics/Wellness Seminars/Obituaries/Birthday Wishes, etc. Submissions are best forwarded to me via email by the 15th of the preceding month. If you are interested in providing articles, please do so, I look forward to hearing from anyone who wants to contribute to the content of your newsletter.

Gilakasla, Donna Stirling

‘PRESERVING THE PAST’

New Elder’s Website: www.bcelders.com

The *First Ever* Elder’s Website “Preserving the Past” is now online (as of Sept. 2002). Registration forms, booth forms, maps of the host territory, accommodation information, etc. concerning the Annual Elders Gatherings are available each year on the BC Elders Communication Center Society’s website www.bcelders.com as soon as they are made available from each new host community.

Issues of your Elders Voice Newsletter are also posted on the website each month, though all issues still continue to be mailed out to your Elder’s Contact People throughout the province (to ensure that no one is left out because of a lack of access to the internet).

Comments? Please feel free to call in to the Communication Center - contact info is on the back page.

Disclaimer:

Health articles, etc. are provided as a courtesy and neither the BC Elders Communication Center Society’s Board/Members or anyone working on its behalf mean this information to be used to replace your doctor’s and other professional’s advice. You should contact your family physician or health care worker for all health care matters. Information is provided in the Elders Voice for your reference only. And opinions contained in this publication are not those of Donna Stirling, Coordinator unless her name appears below the material.

BC ELDERS COMMUNICATION CENTER SOCIETY

9th Year GRATITUDE LIST

Groups who have thankfully paid their \$250 'Yearly Support Fee'
so far for the Dec. 2009 – Nov. 2010 Year

1. Snuneymuxw First Nation
2. Ts'kw'aylaxw Elders
3. Hamatla Treaty Society
4. BC Assoc. of Aboriginal Friendship Centres
5. Mamalilikulla Qwe'Qwa'Sot'Em Band
6. Tansi Friendship Centre Society
7. Gitanyow Health Services
8. Qualicum First Nation Council
9. Tsleil-Waututh Nation
10. Nuuchahnulth Tribal Council
11. Lower Nicola Indian Band
12. K'omoks First Nation
13. McLeod Lake Tse'khene Elders Society
14. Hailika'as Heiltsuk Health Centre
15. Quatsino Band
16. Wei Wai Kum First Nation
17. Ehattesaht Tribe
18. Tobacco Plains Indian Band
19. Lhoosk'uz Dene Nation
20. Ktunaxa Nation Council
21. Xaxli'p Band
22. Tsawwassen First Nation
23. Ki-Low-Na Friendship Society
24. Simpew First Nation
25. Hesquiaht First Nation
26. Squiala First Nation
27. Lower Kootenay Band
28. Bridge River Indian Band
29. BC Transmission Corporation
30. Blueberry River First Nation
31. Carnegie Community Centre
32. Osoyoos Indian Band
33. Tl'azt'en Nation
34. Da'naxda'xw First Nation
35. Kermode Friendship Society
36. BCAFN
37. Cowichan Elders
38. UBCIC
39. Indian Residential School Survivors Society
40. Wet'suwet'en First Nation
41. Doig River First Nation
42. Cook's Ferry Indian Band
43. Akisqnuq First Nation
44. Mt. Currie Band Council
45. Tla-o-qui-aht First Nation
46. Kwadacha Band
47. Wui'kinuxv Nation
48. First Nation Summit Society
49. Adams Lake Indian Band
50. Kamloops Indian Band
51. Gitwangak Education Society
52. Sumas First Nation
53. Kaien Island First Nation Elders
54. Gitsegukla Band Council
55. Uchucklesaht Band Council
56. Douglas Band
57. Musquem Indian Band
58. T'It'Qet Elders Council
59. Gingolx Elders
60. Skw'lax Elders Group
61. Spallumcheen Indian Band
62. Ka:'Yu:'k't'h'/Che:k'tles7et'h' Nation
63. Chehalis Indian Band
64. In-SHUCK-ch Nation
65. Nicomen Indian Band
66. Homalco Indian Band
67. Old Massett Village Council
68. Lytton First Nation
69. New Aiyansh Village Government
70. Pacheedaht First Nation

Dear Elders Contact Person,

***If your office has paid the support fee, thank you very much for your assistance!**

***If your office/group has VOIDED the invoice for this year and faxed it back into the office then thank you also.**

***Staff changes often occur, so please call into the office if you require the Invoice to be resent to a new elder's 'Contact Person'.**

Thank you for your continued support!

Donna Stirling, BCECCS Coordinator



Logo by Greg Henderson

Re: BC Elders Council

Dear Elders, First Nations Community Members,

Does your elder's group/area have a representative on the BC Elders Council? Please check the list below and if your area/group is not represented please call 1-877-738-7288 or email: bcelders@telus.net to get more information.

Sincerely, Donna Stirling, BCECCS Coordinator, BC Elders Council, Secretary

The BC Elders Council May 2009

Region 1 - Vancouver Island & The Gulf Islands

- Frazer Smith - Tsartlip Nation - Saanich
- Alice Sam - Songhees Nation - Victoria
- Irene Wydenes - We Wai Kai First Nation - Campbell River
- Grace Charest - Weiwaikum First Nation - Campbell River
 - Frank Hanuse - Oweekeno Nation - Oweekeno
- Adele Lewis - We Wai Kai First Nation - Quadra Island
- Betty Nicolaye - Kyoquot First Nation - Campbell River
 - Sarah Modeste - Cowichan Tribes - Duncan
 - Violet Wishart - Nisga'a Nation - Port Alberni
- Willie Walkus - Gwa'sala-'Nakwaxda'xw - Port Hardy
- Ed Dawson - Whe-La-La-U Area Council - Alert Bay
 - Vivian Fortin - Komox First Nation - Comox
 - Shirley Matilpi - 'Namgis Elders - Alert Bay
- Doris Weislein - Upper Island Women of Native Ancestry - Courtenay
 - Tom Curley - Tla-o-qui-aht First Nation - Tofino
 - Marcia Bill - Tseycum Nation - Sidney
 - H. Stacy Jones - Nuuchahnulth Nation - Port Renfrew
 - Nancy Wamiss - Quatsino First Nation - Coal Harbour

Region 2 - Vancouver Coast & Mountains

- Deanna George - Tsleil-Waututh Nation - Burrard
 - Amy Eustergerling - Cree Nation - Burnaby
- Dorothy Phillips - Boothroyd Elders - Boston Bar
- Andrea Jacobs - Squamish Nation - West Vancouver
- Mary Malloway - Yakwekwioose First Nation - Sardis
- Ramona Gus - Nuuchahnulth/Squamish - Burnaby
 - Allan Roberts - Tzeachten Nation - Chilliwack
 - Sally Holland - Wet'suwet'en Nation - Vancouver
 - Barbara Hance - Nlakanux Nation - Lytton
- Marian Wallace - Mount Currie Nation - Mount Currie

Region 3 - Thompson Okanagan

- Terry Spahan - Thompson Nation - Merritt
- John Leonard - Shuswap Nation - Kamloops
- Jeanette McMaster - Okanagan Nation - Merritt
- Rose Lube - Westbank First Nation - Kelowna
- Mary Porter - Shuswap Nation - Cache Creek
- Anna Mae Tanner - Okanagan Nation - Oliver
 - Irene Bryson - Okanagan Nation - Osoyoos
- Lester Williams - Secwemtexc Nation - Adams Lake
- Hilda Annette Jensen- Secwemtexc Nation - Adams Lake
 - Lucy Louis - Okanagan Nation - Armstrong
 - Eddie Celesta - Shuswap Nation - Barriere
 - Gloria Jones - Shuswap Nation - Enderby
- Ethel Thomas - Splantsin First Nation - Enderby

Region 4 - BC Rockies

- Emilia Danyluck - Ktunaxa Nation - Windermere

Region 5 - Cariboo Chilcotin Coast

- Desmond Peters Sr. - St'at'imc Nation- Lillooet
- Catherine Haller - Chilcotin Nation - Nemaiah Valley
- Laurine Vilac - Shuswap Nation - 100 Mile House
 - Ginger Alec - Xaxli'p Nation - Lillooet
- Dorothy Myers - Yunesit'in First Nation - Hanceville
- Placida Link - Upper Salish Nation - Seton Portage
 - Caroline J. Mack - Nuxalk Nation - Bella Coola
- Charlie Gilbert - Shuswap Nation - Williams Lake

Region 6 - Northern BC & Queen Charlotte Islands

- Sophie Ogen - Cheslatta Carrier Nation - Burns Lake
 - June Russ - Haida Nation - Masset
 - Mary Glover - Saulteau Nation - Moberly Lake
- Amy Ann Gauthier - Saulteau First Nation - Moberly Lake
 - Amanda Zettergreen - Gitwangak Nation - Kitwanga
 - Norbert Dennis - Lake Babine Nation - Lake Babine
 - Herbert Williams - Lake Babine Nation - Burns Lake
 - Dorinda Shirey - Gitanyow First Nation - Kitwanga
 - Diane Brown - Haida Nation - Skidegate
- Fanny Nelson - Metlakatla First Nation - Prince Rupert
- Simon Brown - Wet'suwet'en First Nation - Smithers
 - Rose Oscar - Gingolx Elders - Kincolith
- Ken McDames Sr. - Kitselas First Nation - Terrace
- Louisa Sanchez - Kaien Island Elders - Prince Rupert
 - Rose Oscar - Gingolx Elders - Kincolith
 - Betty Rumsey - Cree Nation - Dawson Creek
 - Rudy Hill - Tsimshian Nation - Prince Rupert
- Marlene Morin - Nadleh Whut'en Nation - Fort Fraser
- Mary Nooski - Stelat'en First Nation - Fraser Lake

Dear BC Elders and First Nations Community Members;

I am sending this note to you so that I can ask a favour.

As a Child Protection Worker I am wanting to shift my practice to a more collaborative and respectful way. As a member of the Aboriginal Services Team at Campbell River MCFD, we are starting the long journey of learning to practice in a way that is more respectful of history, culture and power differentials.

As a worker in the Ministry of Children and Family Development in the province of BC, we are making a shift to community and family driven solutions to child maltreatment.

To this end I want to put together a collection of stories about times when a Child Protection worker has done their job in a way that supported communication, that respected culture and community, and that included family, extended family, natural and institutional supports to address issues of less than adequate safety for children.

I want to be able to bring forward these positive stories, without identifying information attached of course, from Community organizations, Aboriginal bands and agencies, family and extended family, as well as Child Protection Workers, in order to shine light on the work that is being done in the right way all over this province. Stories can provide guidance and offer different perspective without being directive. The reader is allowed the opportunity to take from the story what resonates as true for them.

If you have one or more of these stories I ask humbly for you to share them. If you know someone that has a story, I would ask that you pass this request to them. If you know an agency, or band, or community that has one of these stories, I hope that you will give them the opportunity to respond to this and add to the vision of this most difficult work when it is done in a way that works best for as many people involved as possible.

I would also be contributing some stories of my own and ones that I have been given permission to share. I would act as the editor of this collection and would make sure, with help, that those that need and want to be acknowledged are, and that those who wish to remain anonymous got what they needed also.

I think this could be a great opportunity to share the vision of what we, individually, and collectively, would like to be the new face of protecting children from maltreatment. I invite you to be part of this vision.

In regards to whom this Email has been sent, I meant no disrespect if I failed to find an Email address or include a person, an Agency or a Band that has a contribution to make. If I sent this message to more than one person in your area, again, I did not mean to second guess your willingness to be part of this. If you know someone that should have been included, you have my permission to include them as you can I assume I meant to in the first place. If anyone feels disrespected or slighted for some faux pa that I have unknowingly committed, please assume that I am less than perfect. :{)

For those of you that I have met, thank you for your patience. For those of you that I have not met, I look forward to that time. For those that are willing to help with this project, I thank you for sharing this vision with me.

Respectfully,

Kevin E. James MA, BSW, ECE
Intake Worker- Aboriginal Services Team
KLG - Campbell River, British Columbia
Phone: 250-286-7542
Fax: 250-286-7557

Decision leaves natives in limbo

Parliament must rewrite definition of who is Indian within a year, under B.C. Court of Appeal ruling

By Judith Lavoie, Times Colonist April 27, 2009

First Nations are in limbo until the federal government decides what to do about a B.C. Court of Appeal ruling that will strike down two sections of the Indian Act unless Parliament manages to rewrite the definition of who is Indian within a year.

Lawyers and aboriginal organizations across the country are pondering the potential chaos that could result from the decision earlier this month, when Justice Harvey Groberman declared two sections of the law determining native status discriminatory and threw the ball to Parliament.

The act was deemed to discriminate against aboriginal women who married non-aboriginal men, as well as their children, since in some cases, women cannot pass status to their grandchildren.

Fallout predictions range from thousands of aboriginal people losing status if the sections are struck down, to a doubling of the number of status Indians -- with a corresponding hit on federal coffers -- if a broad new definition is written in compliance with the Charter of Rights.

The ruling stems from a case launched 20 years ago by a Merritt woman called Sharon McIvor, who lost her native status when she married a non-aboriginal man.

McIvor, a member of the Lower Nicola Band, was able to regain that status for herself and her son through the legal action, but had been unable to have it extended to her son's children. The grandchildren of an aboriginal man and non-aboriginal woman, by contrast, would have status.

Groberman -- with the support of Justice David Tysoe and Justice Mary Newbury -- ruled the law discriminates on the basis of sex and marital status. The court upheld a lower-court decision and agreed changes to the Indian Act in 1985, designed to bring the act in line with the Charter of Rights, created inequities.

While some are hailing the McIvor ruling as a victory for the rights of aboriginal women, others are lamenting that the appeal court decision reduces equality rights gained in the original 2007 B.C. Supreme Court decision, which was appealed by the government.

"The view that everything is in limbo until government decides whether to appeal is one of the very few things that people can be certain of," said Ottawa lawyer Mary Eberts of the Native Women's Association of Canada, an intervenor in the case.

Before 1985, Indian status would be stripped from a woman and her children if she married a non-aboriginal man, although a non-Indian woman marrying an aboriginal man and her children would gain status.

The Indian Act was revised in 1985, but still discriminated against matrilineal lines.

In 2007, B.C. Supreme Court Justice Carol Ross made a ruling in the McIvor case that would have allowed at least 300,000 people who trace their aboriginal ancestry through female lines to apply for status.

Instead, the appeal court, looking at a narrower definition, told Parliament to rewrite the legislation within a year -- something experts say is almost impossible. Now, everyone is waiting to see if either side will appeal. "That is still under consideration," said Mitchell Taylor, senior Crown counsel in the McIvor case.

A decision on whether to apply for leave to appeal to the Supreme Court of Canada will be made before June 5, he said, adding another option would be to ask for a deadline extension.

The appeal decision limits the number of people who can apply for status to one more generation -- grandchildren, while the 2007 ruling called for status to be extended to anyone who could prove that at some point before 1985, a female relative had lost status through marriage.

The 2006 census found just under 700,000 Canadians self-identified as First Nation, but almost 1.2 million described themselves as aboriginal. Status Indians receive tax benefits, prescription-drug coverage and help with post-secondary education. Funding for on-reserve programs depends on the number of status members.

Nanaimo-Cowichan MP Jean Crowder, NDP aboriginal affairs critic, said there is uncertainty about what the appeal decision means. "I'm not sure it is success to strike down the two sections of the Indian Act which give people status."

Michelle Corfield, Nuu-chah-nulth Tribal Council vice-president, applauded the appeal court decision.

Status population could increase by 50 per cent under the ruling, said Corfield, whose two children would gain status. "The implications are huge."

For bands -- which already look after members who do not officially have status -- it would mean federal funding would more accurately reflect the numbers, Corfield said.

Treaty negotiator Judith Sayers said her Hupacasath community would probably double under the multi-generational rule.

It is unlikely First Nations will sign off on treaties until the membership matter is settled, predicted Sayers, who would like government to sit down with First Nations and change the definition.

Grand Chief Doug Kelly of the First Nations Summit, which had intervenor status in the case, said First Nations should decide their own membership.

"If you can attach yourself to a Coast Salish family tree, you are Coast Salish, so how can government make that decision for us?" jlavoie@tc.canwest.com

Why Go To Church?

A Church goer wrote a letter to the editor of a newspaper and complained that it made no sense to go to church every Sunday. "I've gone for 30 years now," he wrote, "and in that time I have heard something like 3,000 sermons. But for the life of me, I can't remember a single one of them. So, I think I'm wasting my time and the pastors are wasting theirs by giving sermons at all."

This started a real controversy in the "Letters to the Editor" column, much to the delight of the editor. It went on for weeks until someone wrote this clincher:

"I've been married for 30 years now. In that time my wife has cooked some 32,000 meals. But, for the life of me, I cannot recall the entire menu for a single one of those meals, but I do know this. They all nourished me and gave me the strength I needed to do my work. If my wife had not given me these meals, I would be physically dead today. Likewise, if I had not gone to church for nourishment, I would be spiritually dead today!" When you are DOWN to nothing... God is UP to something! Faith sees the invisible, believes the incredible and receives the impossible! Thank God for our physical AND our spiritual nourishment!

"When Satan is knocking at your door, simply say, "Jesus, could you get that for me?"

'Status Indians' face threat of extinction

In some communities, last children with historic rights will be born as early as 2012

May 10, 2009 04:30 AM

NICHOLAS KEUNG
IMMIGRATION REPORTER

Leaning against a creamy white war monument on the 1,200-hectare Alderville First Nation reserve north of Cobourg, Wayne Beaver wonders how long his ancestors' land will remain in his people's hands.

They've survived decimation by disease and discrimination, but now Canada's native people are facing what Beaver calls "a legislated extinction of status Indians."

Statistics that show the self-identified aboriginal population is growing fast – a 45 per cent jump over 10 years to 1.2 million – can be deceiving, said Beaver. Under Canadian law, those who "count" are "status Indians" – a group strictly defined by the Indian Act.

Many First Nations communities will die out within a few generations, in terms of registered Indians. That's because the "two-generation cut-off" created when the Indian Act was revised in 1985 stipulates only children born of two Indian status parents inherit status. Because of intermarriage, some communities will see their last status Indian born as soon as 2012.

"Status matters, because all our funding is tied to how many status Indians we have in our nation," said Beaver, 69, whose 1,000-member community expects to see its last status Indians born in 2032.

"What happens to the land when there is no more (status) Indians? The reserve would be returned to ... the federal government. Eventually, we will lose our land and everything that we call ours now."

Bill C-31 was passed in response to a formal censure by the United Nations, which decried the old law's practice of discriminating against Indian women: Women lost their status when they married a non-status person. Men did not.

But instead of opening the doors to the non-status partners of aboriginal women – a move that would have hugely increased Ottawa's financial obligations – the amendments ensured that men and women suffered equal losses.

The new law extended Indian status and its accompanying rights, benefits and services – such as tax immunity, health benefits and reserve housing – to just one more generation by creating two classes of "status Indians": the 6(1) Indian who has two status parents, and the 6(2), who was born in a union of a status person with a non-status person. If a 6(2) marries a non-status spouse, their children are deemed to be non-status.

The result, warns Six Nations Chief Bill Montour, could be "the biggest land grab of the century."

Last May, the Anishinabek Nation Grand Council, which represents 47,000 people from 42 nations, appointed Jeannette Corbiere Lavell as its first citizenship commissioner to help establish and define the Nation's own form of citizenship and issue its own citizenship cards, among other things.

"I can think of no other issue as crucial for our future or as fundamental to our Nation as citizenship," Grand Council Chief John Beaucage said at the time. "It is not my (government-issued) status card that tells me I am Anishinabe. The legacy of my forefathers, and my connections with my family, my community and my nation, tell me who I am."

Corbiere Lavell, 66, lost her status as a citizen of the Wikwemikong Unceded Indian reserve when she married David Lavell in 1970. Three years later, she led a Supreme Court challenge of the status determination system, but it failed.

At a recent community consultation in Toronto, Corbiere Lavell showed photos of her children and grandchildren to illustrate how the system divides her own family. "Three of my five grandchildren do not have legal rights to be members of my community," she said.

Since 2001, the Assembly of First Nations has passed five resolutions calling on Ottawa to recognize the authority of First Nations to determine citizenship and status. In 2005, it signed an accord with Ottawa for the recognition and implementation of First Nation governments; it includes issues concerning First Nations identity.

Meanwhile, individuals affected by the two-generation cut-off are suing. In April, in the case of Sharon McIvor and her son Charles Grismer, the British Columbia Court of Appeal ruled the Indian Act violates the Charter of Rights and ordered Ottawa to amend the act within a year. The government has 60 days to seek leave to appeal to the Supreme Court.

Kelly LaRocca, of the Mississaugas of Scugog Island First Nation has followed the citizenship issue closely. The 33-year-old lawyer, a registered "6(2)" Indian with a native mother and an Italian father, is married to a non-status man. Her future children won't have status.

"My mom married my dad and lost her status (before 1985). It made some of the community members view her differently. She lost her rights. She was not entitled to hold property on the reserve and sometimes treated as an outsider.

"I don't like that prospect for my future children. ...

"However ... my mother was *Anishinabe-qwe* (woman) and she raised me in an Anishinabe way. I, too, will raise my future children as Anishinabe people."

Pope apologizes for abuse at native schools

Pope Benedict has said he is sorry for the physical and sexual abuse and "deplorable" conduct at Catholic church-run Canadian residential schools.

29/04/2009 12:33:12 PM

CTV.ca News Staff from www.msn.ca

The Vatican says the pontiff expressed his sorrow and emphasized that "acts of abuse cannot be tolerated" at a meeting Wednesday with representatives of native Canadians.

"Given the sufferings that some indigenous children experienced in the Canadian residential school system, the Holy Father expressed his sorrow at the anguish caused by the deplorable conduct of some members of the church and he offered his sympathy and prayerful solidarity," a statement from the Vatican said.

Archbishop Gerard Pettipas of the Canadian Conference of Catholic Bishops, who attended Wednesday's meeting, says it was an important moment.

Until today, the Church as a whole had never apologized for the abuse that aboriginal students suffered at the hands of Catholic missionary congregations.

"What we've been trying to do is to bring about healing and reconciliation between the Church, the government of Canada and our First Nations people," he told Canada AM shortly after the meeting.

"There was a feeling that despite the apologies that were offered by the oblates and some bishops, that the Catholic Church as a whole has not recognized the part that we played.

"As a gesture of reconciliation... it was important to hear from the one person who does speak for the Catholic Church around the world, to hear him say 'I am sorry. I feel for what you people have suffered. We hope that we can turn the page and move toward a better future together.'"

Chief Edward John of the Tlazten First Nations says he hopes the apology will help "many people move forward."

"We heard the prime minister's apology a year ago in June. And today, to listen to the Holy Father explain his profound sorrow and sadness and to express that there was no room for this sort of abuse to take place in the residential schools, that is an emotional barrier that now has been lifted for many people," he said.

More than 150,000 native children were forced to attend the schools from the 19th century until the 1970s. It was part of an effort to remove them from the influence of their homes and culture and assimilate the children into Canadian society.

The Canadian government has admitted that physical and sexual abuse in the schools was rampant. Many students recall being beaten for speaking their native languages and losing touch with their parents.

Prime Minister Stephen Harper issued a formal apology in Parliament last year, calling the treatment of children at the schools a sad chapter in the country's history. He said the policy of forced assimilation was wrong, caused great harm, and had no place in the country.

Canada has also offered compensation, as part of a lawsuit settlement between the government, churches and surviving students.

Have you heard about the new Secure Certificate of Indian Status Cards?

Indian and Northern Affairs Canada have been working on a new secure Certificate of Indian Status Card (SCIS) since 1999/2000. The Pilot Project was conducted with Treaty Seven Nations in Alberta and the card was made available to all First Nations in Canada. The present laminated card lacked security features and there has been a lot of misuse and fraud with the cards.

The new SCIS card comes into effect on April 1st, 2009 and INAC will start issuing the card on that day. Priority will be given to Border Bands to obtain the cards; INAC has identified 26 First Nations as Border Bands, Six Nations being one of those.

Acceptable identification for applying for your new SCIS card:

Individuals who are over 16 years of age must have the following to obtain the new card:

- Old Status Card (if applicable)
- Original Birth Certificate (either the statement of live birth or wallet size)

Plus one of the following:

- Drivers License
- Old Age Security Card
- Passport
- Student ID with digitized photo of the cardholder.
- Government- issued employee ID with digitized photograph of the cardholder.

Individuals 15 years and under will need the following:

- Child's original birth certificate (Long form or wallet size)
- Any previous Status Card (if relevant)
- One valid ID of the parent or legal guardian (with documentation of guardianship) making the application on behalf of the child

Special Consideration will be given to applicants who are sixty-five (65) years or older whose birth was never registered with the provincial/territorial Vital Statistics authorities:

- Confirmation of non-registration from Vital Statistics, plus
- Original Baptismal/Church certificate OR
- A guarantor confirming that they know the individual for two or more years.

When applying for your new card you will be asked to choose a four digit personal identification number (PIN), when you have received the new card you will then need to call the 1-800 number to activate the card. If you do not activate your card within thirty days the card will be cancelled and you will need to re-apply.

There is a two-week delivery time from the time you apply. When you receive your new card the old one can be destroyed.

For additional information please contact your local Indian and Northern Affairs Office or click the link below:

<http://www.ainc-inac.gc.ca/br/is/scs/index-eng.asp>

IMPORTANT MEETING NOTICE

TO:

BC First Nations

From:

BC Assembly of First Nations (BCAFN), First Nations Summit (FNS) and Union of BC Indian Chiefs (UBCIC)

Date:

May 11, 2009

Re:

Regional Sessions on the proposed Recognition and Reconciliation Legislation (May - July 2009)

Purpose of Regional Sessions

In February 2009, the First Nations Leadership Council and the Government of British Columbia released an outline of the proposed Recognition and Reconciliation Legislation. This outline was discussed at the All Chiefs meeting on February 25, 2009, the Union of BC Indian Chiefs meeting on March 2, 2009 and the First Nations Summit meeting held March 4-6, 2009. The First Nations Leadership Council received a considerable amount of valuable feedback at those sessions and through subsequent meetings and correspondence with First Nations.

Following the discussions and resolutions at the assemblies, the First Nations Leadership Council requests and invites further First Nations input and direction on this important initiative at each stage of the process. We are therefore holding regional sessions over the next three months to seek advice and direction from First Nations on the key issues of "indigenous nations" and "comprehensive agreements". These issues are important, as one of our main objectives is to establish a framework for the negotiation of comprehensive agreements that fully implement BC's commitment to recognition of Aboriginal title and rights in the legislation.

In particular, the First Nations Leadership Council would like your advice on:

- Who should the BC government negotiate comprehensive agreements with?
- What should be the elements of comprehensive agreements? In particular, what provisions should be included with respect to shared-decision making and revenue and benefit sharing?

- What should be the role of an indigenous nations commission?

The First Nations Leadership Council will be presenting a number of options and considerations for review in relation to each of these questions. The advice provided by First Nations during these regional sessions will be used to inform the further development of the legislative proposal. Following the regional sessions, the First Nations Leadership Council intends to bring the legislative proposal to an All Chiefs meeting for review by the Chiefs.

Dates of Regional Sessions on the proposed Recognition and Reconciliation Legislation

Regional Session #1:

Date: May 28, 2009

Location: Prince George Conference Centre

Regional Session #2:

Date: June 16 & 17, 2009

Location: St. Eugene Mission Resort, Cranbrook

Regional Session #3:

Date: June 24 & 25, 2009

Location: Terrace, Location TBC

Regional Session #4:

Date: July 8 & 9, 2009

Location: Campbell River, Location TBC

Regional Session #5:

Date: July 15 & 16, 2009

Location: Vancouver, Location TBC

Regional Session #6:

Date: July 29 & 30, 2009

Location: Fort St. John, Location TBC

If you wish to participate in this process but you are unable to attend the regional session being held in your area, please feel free to attend a session held in another region.

We hope you can join us at these important sessions. Please do not hesitate to contact any of our offices if you have any questions.



BC First Nation Elders Grant Program

The New Relationship Trust allocated \$250,000 in 2009/10 to assist British Columbia First Nation Elder's Groups.

Who Can Apply?

All Elders Groups and/or First Nation communities and organizations representing BC First Nation Elders can apply. Priority will be given to those applications that benefit Elders and/or Elder's groups at the community or Nation level. These projects, activities and/or events will benefit a group of BC First Nation Elders.

Program Objectives

The purpose of this program is to provide incentive for BC First Nation Elders groups, First Nation communities and organizations representing BC First Nation Elders in British Columbia to provide specific programming targeted to BC First Nation Elders. BC First Nation Elders groups, First Nation communities and organizations are able to apply for funding to provide their First Nation Elders with targeted projects, activities or events. The maximum amount available is \$2,500 per application.

For the purposes of the 2009 BC First Nation Elders Grant Program, First Nation projects must benefit Elders at the community or nation level.

Priority will be given to Elders groups, communities and/or organizations that demonstrate how First Nation Elders will benefit from BC First Nation Elders Grant Program funding. Areas that fall under BC First Nation Elders Grant Program enhance knowledge, abilities, skills and processes in such areas as:

- Leadership;
- Traditional Knowledge;
- Oral Traditions;
- Culture & Language;
- Elders Gathering.

Eligibility:

The Elders Community Program is available to all British Columbia First Nations Elders groups, First Nation communities and organizations representing BC First Nation Elders.

Examples of Ineligible Expenses or Projects:

1. Projects currently funded under another NRT program
2. Projects that have occurred prior to approval of application
3. Administration costs
4. Honorariums

Maximum Program Contributions

The First Nation or organization is eligible to receive a contribution to a maximum of \$2,500 per project.

Deadline Date

BC First Nation Elders Grant Program will have a deadline date for applications and proposals by **4:00 pm, Tuesday, June 30th, 2009**. All completed applications and proposals must be received at the New Relationship Trust office by 4:00 pm of the deadline date. No exceptions.

Applications and proposals must be delivered by mail or dropped off in person. Faxed and e-mail applications will *not* be accepted.

Project Requirements

1. Signed Completed Application Form
2. Short Description how funding will benefit Elders in your community/nation
3. Budget breakdown
4. Provide description of project; information about First Nation band or organization, and how many Elders the proposed project will benefit
5. Letter of support [from either from the Chair of Elder's group, the local First Nation government (council); or FN organization from the CEO or Executive Director].

Approval / Evaluation Process

NRT will approve applications that meet the proposed criteria, provide all support documentation and offer meaningful opportunity to their BC First Nation Elders.

Reporting Requirements

If successful in your application, your band, Elders group or organization will be required to submit a final report with participant and financial information, the name of a contact person is also required for follow-up at the completion of the program.

The narrative report will discuss how the Elders benefited from funding. Other materials, including pictures, participant and program evaluations are also encouraged, and, if submitted, may be published in the NRT Voices Newsletter.



BC FIRST NATION ELDERS GRANT PROGRAM APPLICATION 2009

Name of Elder Group: _____

Contact Person: _____

Address: _____

Email: _____

Telephone / Fax: _____

Amount Requested: \$_____

Project information

Name of Project: _____

Description of how funding will benefit Elders in your community:

Budget:

Project Cost		Financing	
Expenses		Equity	
Other (identify)		First Nation band/ Organization	
Other (identify)		Fund Raising	
Other (identify)		Funding Requests	
		Other (identify)	
Total Project Costs		Total Source of Funds	

** Total Project Costs should equal total source of funds*



BC FIRST NATION ELDER GRANT PROGRAM

I understand that the information submitted in and with this application will be used to assess my eligibility for the BC First Nation Elder Grant Program. I hereby certify that all the information provided on this application form and in all the documents accompanying it is true, accurate and complete. I have read all the policy and guidelines under this New Relationship Trust BC First Nation Elder Grant program. By submitting this application, I agree to be bound by the policies and guidelines of this program.

Signature of Applicant: _____ Date: _____

Print Name: _____

Application deadline: Tuesday, June 30, 2009 by 4:00 pm

Applications must be mailed or dropped off to:

*New Relationship Trust
#1008-100 Park Royal South
West Vancouver, BC V7T 1A2*

Faxed and e-mailed applications will not be accepted

Only one application will be accepted per Elder group, First Nation community and organizations

BC FIRST NATION ELDER GRANT PROGRAM Support Documentation Checklist

- Signed Completed Application Form.
- Project Description; information about Elders group, First Nations band or organization
And how many Elders will benefit from project.
- Short description on how many Elders will benefit from project; information about
Elders group, First Nation band or organization.
- Letter of support from your Chair of Elders Group, First Nation government or CEO/ Executive
Director of First Nations organization.

BC First Nations Leaders to Meet Pope Benedict XVI on Indian Residential Schools Reconciliation

For Immediate Release April 28, 2009



Rome, Italy — Leaders of BC's First Nations are in Rome to attend papal audiences with His Holiness, Pope Benedict XVI to discuss the Catholic Church's role in the Indian Residential School system. The first papal audience will include several BC Chiefs, and leaders, in addition to Métis, Inuit and other First Nations leaders from across Canada. A second, private audience has also been scheduled and will include National Chief Phil Fontaine of the Assembly of First Nations and Grand Chief Edward John of the First Nations Summit and First Nations Leadership Council.

The audiences will be held on Wednesday, April 29, 2009 at approximately 10:30 AM CEST (1:30 AM PDT). First Nations leaders will also meet the Superior General of the Oblates.

"These audiences represent an unprecedented and historic opportunity to have a dialogue with His Holiness about the Catholic Church's role in the administration and operation of residential schools and the harm inflicted upon generations of aboriginal people across Canada," said Grand Chief Edward John, a member of the political executive of the First Nations Summit and the First Nations Leadership Council.

"Building on last summer's apology from the Government of Canada, we hope the Catholic Church will issue a statement that will further assist survivors in their healing processes and serve as an educational tool supporting reconciliation efforts in Catholic parishes across the province and country," added Grand Chief John.

"I am very pleased for the survivors that this audience is being granted," said BCAFN Regional Chief A-in-chut (Shawn Atleo), "This marks yet another opportunity to turn the page on this dark chapter in our history and move forward with the continued healing of our people."

"I strongly support the AFN's planned Papal visit," said Grand Chief Stewart Phillip, President of the Union of BC Indian Chiefs. "Without question, this historic visit shall greatly contribute to the vital healing journey of our Indian Residential School Survivors. The survival of our cultures depends on our willingness to move beyond the dark and tragic shadow of the Residential School experience."

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The First Nations Leadership Council is comprised of the political executives of the BC Assembly of First Nations, First Nations Summit, and the Union of BC Indian Chiefs.

The Council works together to politically represent the interests of First Nations in British Columbia and develop strategies and actions to bring about significant and substantive changes to government policy that will benefit all First Nations in British Columbia.

For more information please contact:

Grand Chief Edward John 778-772-8218
First Nations Summit Political Executive edjohn@fns.bc.ca

Grand Chief Stewart Phillip
President, UBCIC: 250-490-5314

Ryneld Starr
Communications Officer
BC Assembly of First Nations: 604-922-7733

Colin Braker
Communications Director
First Nations Summit 604-926-9903



Sayt-K'ilim-Goot
One Heart, One Path, One Nation



ON BEHALF OF THE NISGA'A NATION ELDERS

Simoogit Gook
(Melvin Robinson)

Gans

Sigidimnak' Yool'
(Rosie Robinson)

Cordially invite you to attend

THE 33RD ANNUAL

BC ELDERS GATHERING

HOSTED BY THE NISGA'A NATION ELDERS

In

TERRACE, BRITISH COLUMBIA

On

JULY 13, 14, & 15, 2009

LOCATION

TERRACE ICE ARENA
3320 KALUM STREET

Registration & Check-in

SUNDAY, JULY 12, 2009

1:00 PM · 8:00 PM

**SAYT K'ILIM GOOT- ONE HEART ONE PATH ONE NATION
33RD BC ELDERS GATHERING AGENDA: JULY 13, 14, 15, 2009**

Sunday- July 12, 2009

1:00 PM – 8:00 PM REGISTRATION

4:00 PM – 8:00 PM GOSPEL MUSIC FESTIVAL

1. TERRACE URBAN LOCAL SINGERS/GROUPS
2. PRINCE RUPERT URBAN LOCAL SINGERS/GROUPS
3. VANCOUVER URBAN LOCAL SINGERS/GROUPS
4. NEW AIYANSH SINGERS/GROUPS
5. GITWINKSIHLKW SINGERS/GROUPS
6. LAXGALTS'AP SINGERS/GROUPS
7. GINGOLX SINGERS/GROUPS
8. OTHER GROUPS

PROGRAM GUIDE LINES/REGULATIONS

- MAXIMUM 3 SINGERS/GROUPS PER ENTITY
- MAXIMUM TIME LIMIT OF 10 MINUTES
- NO MINISTRY OR PREACHING: MUSIC ONLY

MONDAY, JULY 13, 2009 M.C. BILL MOORE - LAXGALTS'AP

8:00 AM REGISTRATION - *CONTINENTAL BREAKFAST*

**9:00 AM CEREMONY NISGA'A CHIEFS FORMALLY REQUEST PERMISSSION FROM
TSIMSHIAN CHIEFS TO HOST THE GATHERING ON THEIR TERRITORY**

**9:15 AM CONVOCATION-OPENING PRAYER;
REV. GARY DAVISREV, LYLE ADAMS., NEW AIYANSH**

**9:30 AM WELCOME ADDRESS;
MAYOR OF TERRACE
TSIMSHIAN CHIEFS
PRESIDENT NISGA'A LISIMS GOVERNMENT-NELSON LEESON**

**9:45 AM NISGA'A LISIMS GOVERNMENT PROFILE
THE TREATY AND OUR GOVERNMENT
EDMOND WRIGHT, SECRETARY TREASURER**

10:30 AM *NUTRITION BREAK*

**11:00 AM COMMUNITY PROFILES- NISGA'A VILLAGES
GINGOLX, LAXGALTS'AP, GITWINKSIHLKW, NEW AIYANSH**

**12:00 PM *LUNCH BREAK*
GUEST SPEAKER: TBA**

**1:30 PM COUNCIL OF ELDERS: NISGA'A CULTURE
WILP WILXO'OSKW, NISGA'A LANGUAGE RETENTION**

2:30 PM *NUTRITION BREAK*

3:00 PM GRAND ENTRY M.C. HANK MOORE, LAXGALTS'AP

**5:00 PM WELCOME BANQUET M.C. NLG REPRESENTATIVE
*NISGA'A VILLAGE GOVERNMENTS ELECTED OFFICIALS WILL DO THE SEATING OF
THE GUESTS AS PER NISGA'A PROTOCOL.*
PERFORMANCE BY MASS NASS BAND AND SCHOOL BAND**

**8:00 PM CULTURAL EVENING M.C. HANK MOORE, LAXGAALTS'AP
NISGA'A NATION DANCE GROUPS - LEONARD ROBINSON, LAXGALTS'AP**

TUESDAY- JULY 14, 2009 M.C. KEITH TAIT, NEW AIYANSH

8:00 AM CONTINENTAL BREAKFAST
9:00 AM CONVOCATION - OPENING PRAYER
REV. JAMES MOORE, LAXGALTS'AP
REV. HARRY MOORE, GINGOLX
9:15 AM OPENING REMARKS
CHAIR COUNCIL OF ELDERS, OSCAR MERCER, NEW AIYANSH
9:30 AM DIABETES & HEART DISEASE, NISGA'A VALLEY HEALTH BOARD
NISGA'A TRADITIONAL MEDICINES, NISGA'A ELDERS
SPECIAL GUEST, DR. JAY WORTMAN
10:30 AM NUTRITION BREAK
11:00 AM INJURY AND PREVENTION
ELDER ABUSE
ASSISTED LIVING
12:00 PM LUNCH BREAK
GUEST SPEAKER; TBA
1:30 PM M.C., STEVE AZAK, GITWINKSIHLKW
FRIENDS OF THE WILD SALMON PRESENTATION
3:00 PM NUTRITION BREAK
3:30 PM THE BONE GAME, LAHAAL
4:00 PM BIDS OPEN FOR NEXT YEARS ELDERS GATHERING
VOTING REQUIRED IF MORE THAN ONE BID.
5:00 PM TRIBAL PICNIC
7:00 PM NISGA'A IDOL TALENT NIGHT, M.C. DARLENE MORGAN
10:00 PM CLOSING PRAYER

WEDNESDAY, JULY 15, 2009 M.C. SHELDON ROBINSON-LAXGALTS'AP

8:00 AM CONTINENTAL BREAKFAST
9:15 AM OPENING REMARKS - NISGA'A NATION URBAN REPRESENTATIVES
TERRACE, PRINCE RUPERT, VANCOUVER
9:30 AM SUICIDE PREVENTION, NISGA'A YOUTH COUNCIL
10:30 AM NUTRITION BREAK
11:00 AM WILLS & ESTATES
12:00 PM LUNCH BREAK
1:30 PM HOBIYEE, THE NISGA'A NEW YEAR GINGOLX PRESENTATION
OLYMPIC TORCH RELAY, FEBRUARY 10, 2010 NEW AIYANSH
SENIOR GAMES, WHAT ARE THEY, WHO PARTICIPATES
3:00 PM GIFT PRESENTATION
SIGIDIMNAK' YOOL' ROSIE ROBINSON
SIM'OOGIT GOOK MELVIN ROBINSON
4:30 PM CLOSING REMARKS
MELVIN & ROSIE ROBINSON
OSCAR MERCER, CHAIR COUNCIL OF ELDERS
CLOSING PRAYER

- INCLUDED IN THE ENTERTAINMENT PROGRAM ARE OUR TWO BANDS WHO HAVE PERFORMED AT CRABFEST AND GINGOLX AND OTHER FUNCTIONS IN OUR VALLEY. THEY TENTATIVELY WILL BE PERFORMING AT THE TERRACE LITTLE PARK OR EVEN PERHAPS AT THE ARENA, THIS IS YET TO BE DETERMINED.
- CHUG-A-LUGS, GINGOLX BAND and RIGHTFUL OWNERS, GINGOLX BAND, TENTATIVELY

UBCIC Opposes Conservative's Bill C-8 Matrimonial Real Property

For Immediate Release

May 19, 2009

The Union of BC Indian Chiefs (UBCIC) joins with the Native Women's Association of Canada, Assembly of First Nations, Assembly of First Nations Women's Council and Nishnawbe Aski Nation in the collective expression of deep serious concern regarding the Conservative's Bill C-8, An Act Respecting Family Homes Situated on First Nation Reserves and Matrimonial Interests or Rights in or to Structures and Lands Situated on those Reserves.

The UBCIC supports the collective position that Bill C-8 will not solve the issues associated with Matrimonial Real Property (MRP) on-reserve. The failure to consult and accommodate First Nations' interests by the Conservative government has fundamentally flawed Bill C-8 and as a result should not move forward to Committee. The Bill has not meaningfully engaged First Nations communities, and particularly First Nations women, who will be affected the greatest by this flawed Bill.

Grand Chief Stewart Phillip, President of the Union of BC Indian Chiefs, remarked "The Conservative government has totally ignored the work of the Native Women's Association of Canada who held meetings with women resulting in a vitally important document a 'Peoples Report' which proposed viable solutions to address MRP. In fact, it appears that the Conservative government has also completely ignored the work and recommendations of the Minister of Indian Affairs' Ministerial Representative on MRP, Wendy Grant John, who stated in her report that a unilaterally imposed federal legislation is not the answer."

"The UBCIC fully supports the position that traditional law and jurisdiction must be considered in determining an appropriate process to deal with issues such as matrimonial real property. As sovereign Indigenous Peoples, we enjoy the full rights and measures of self-determination," stated Grand Chief Phillip.

"The Parliament of Canada does not have the right to interfere or infringe upon our jurisdiction to exercise our inherent rights. Therefore the Union of BC Indian Chiefs categorically reject Bill C-8 due to the complete lack of meaningful consultation with our Indigenous Governments and their citizenry."

For more information, please contact

Grand Chief Stewart Phillip, President, Union of British Columbia Indian Chiefs
Primary Phone: 250-490-5314
Secondary Phone: 604-684-0231

**BC ELDERS
COMMUNICATION
CENTER SOCIETY**

For information on the Residential School Settlement's Common Experience Payment please call:
Service Canada at 1-866-699-1742

1415 Wewaikum Road
Campbell River, B.C. V9W 5W9

To be put on the Telemarketing
National Do Not Call List call: 1-866-580-3625

Phone: 1-250-286-9977
Fax: 1-250-286-4809
Toll-Free: 1-877-738-7288
Coordinator: Donna Stirling
Website: www.bcelders.com
Email:
bcelders@telus.net

QUOTES

"Courage is what it takes to stand up and speak; courage is what it also takes to sit down and listen." Sir Winston Churchill
"Courage is being scared to death and saddling up anyway." John Wayne
"Success usually comes to those who are too busy to be looking for it." Henry David Thoreau
"Never mistake motion for action." Ernest Hemmingway
"Comfort and prosperity has never enriched the world as much as adversity has." Billy Graham
"Happiness is something you get as a by-product in the process of making something else." Aldous Huxley
"You can't build a reputation on what you are going to do." H. Ford

'ELDERS VOICE' ISSUES
ARE SENT OUT TO
COMMUNITIES BY THE
1st OF EACH MONTH.

If your area's copy is not received in a timely manner please call in to the office.

***Please mail, fax, email, or call in your
Special Wishes/Community Events !!***

Happy! Happy! Birthday To All Elders Born in JUNE!!

GEMINI - The Chatterbox (May 21 - June 20) Smart and witty. Outgoing, very chatty. Lively, energetic. Adaptable But needs to express themselves. Argumentative and outspoken. Like change. Versatile. Busy, sometimes nervous and tense. Gossips. May seem superficial or inconsistent. Beautiful physically and mentally.

**PLEASE CHECK OUT OUR RE-VAMPED WEBSITE AT:
www.bcelders.com**

ANNUAL BC ELDERS GATHERING INFORMATION CORNER

The next Annual Elders Gathering will be July 13, 14, 15 2009
At the Terrace Arena, Terrace, BC.

(Groups are now booking rooms in Prince Rupert as Kitamaat & Terrace are booked-up).

Contact Group:

Nisga'a Nation Elders Association

Address: 5200 Skateen Ave. New Aiyansh, BC. V0J 1A0

Phone: 250-633-2242 fax: 250-633-2265