



Native Sons



Equipping Native Leaders; Empowering Native Christians

PASTOR JAMES KALLAPPA

DID YOU KNOW?

- Montgomery Ward created Rudolph to sell children Christmas coloring books.
- Originally, Rudolph did not have a red nose because this was associated with alcoholism and they did not want him to look like a drunkard!
- In 2010, during the Christmas season, the Columbian government decorated jungle trees with lights. The trees lit up when guerillas (terrorists) walked by & banners appeared encouraging the guerillas to surrender their arms. The campaign convinced 331 guerillas to re-enter society. It also won an award for strategic marketing!
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PRAYER POINTS

- Theresa's health.
- Levi, Alicia and the boys as Levi looks for work and they look for housing.
- Guidance & favor bringing the missionary training program & Native schools of Ministry into being.

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"The important thing is that we are all the same big family in Christ no matter what our nation or our race." Pastor James Kallappa is an elder statesman and one of the mostly highly respected Native ministry leaders in the US & Canada. He is from the Makah tribe and grew up in Neah Bay, WA located at the top of the Olympic Peninsula.

The Kallappa family were known rogues in the community and most in the family were alcoholics. As a young man, James attended a university in Bellingham to become a teacher. While in college he was invited to an Assembly of God church in Bellingham and gave his life to the Lord. He was 21 years old and an alcoholic.

He returned home for the summer. He thought that exercise might help him with his alcoholism, so he joined a local boxing club. The owner of the club attended an AG church and invited him to come. James recalled the words of an unsaved friend from college, "If you ever get invited to church, go; it is rude not to."

When he arrived, there were two women in intercessory prayer. They were praying in tongues and James had the feeling that

John Maracle and I met with Wayne Huffman, the head of the Intercultural Ministry department, towards the end of November to present the training manual and proposal for pre-field training for those that want to become missionaries to Native people. The meeting went well and Bro. Huffman has approved pre-field training for missionary candidates, the training manual, and almost all of the suggestions for strengthening Native ministry and developing genuinely indigenous Native churches. This is a massive step forward and I thank the Lord for it! The manual has gone to a proofreader for final corrections and then will be distributed to current and future missionary candidates. Now John and I need to work to put the pieces in place to run the training program.

Theresa is doing well. Her mother arrived at the beginning of November and will be staying with us for about 6-months. We are glad to have her with us. Our Christmas will be much quieter this year than it has been in a long

time, since Levi, Alicia, and the boys will not be with us this year. We miss them, but they are enjoying being in New England and having four seasons again. Theresa may be looking at the need for another neck surgery shortly—please keep her in prayer.

Eventually, he felt the call of God to minister and left the university in Bellingham and attended Northwestern Bible College. He credits the Bible College for grounding him in the Word of God and his life was changed as never before.



Pastor James & Jeanne Kallappa

After leaving Northwest, James and his brother George began preaching together. George, and a number of other brothers, had come to Jesus as a result of James prodding them to go to church with him. George felt called to ministry and attended a different Bible College.

They were invited to preach at a 3-day Aboriginal conference in Victoria, British Columbia (BC). "Aboriginal" is the preferred word for Native Americans in Canada. The people of the area fell in love with the Kallappa brothers. After the conference was over they were invited to minister on six different reservations in Canada and saw God move in powerful ways.

One village they visited did not have a pastor, so James stayed and became the pastor of the little church there. This was the beginning of his pastoral ministry and from this point forward his desire for ministry grew stronger.

Some time later he married and took the pastorate at a church in Masset, BC, among the Haida Nation, where he remained for 7 years. In the BC District he also pastored in Nanaimo, Prince

ON A PERSONAL NOTE

likes being able to help others and still regales us with funny work stories.

As always, thanks for all your prayers and support!

Merry Christmas & Happy New Year!

Levi, Alicia, and the boys are well. The ministry position did not work out for Levi and he resigned towards the end of November. He is now looking for a ministry position, but is also actively seeking work outside of ministry. Alicia has been working third shift a lot and has found this very challenging. She is tired all the time and is hoping to find a first or second shift position. The boys are well, but leaving the school was tough on them.

Caleb continues to love being a paramedic-fireman, even though he has seen some horrendous things. He



Rupert, and Vancouver. He then pastored in Coolidge, AZ and at All Tribes AG in Phoenix. After 40 years of ministry he returned to his home town in Neah Bay, where he ministered another 15 years, before retiring from pastoral ministry in Oct. 2016.

In his nearly 60 yrs. of ministry Pastor Kallappa has served as lead pastor, Director of Regional Aboriginal Training Programs, District Native Ministries Coordinator, National Native Ministries Coordinator, and President of Vancouver Native Pentecostal Church. While pastoring in Arizona, he also taught at American Indian Bible College (now AIC).

God gave Pastor James a vision for Native Regional Leadership Training and he became highly involved in providing "mobile training" for Aboriginal church leaders. He worked with his brother George and a number of others. They modified a training manual, originally used by an African missionary, to suit Aboriginal needs. The mobile school traveled across the province and ministered to about 10 different churches. The school helped to ground church leaders biblically and spiritually. Some who received training went on to Bible college and became credentialed ministers. These training seminars typically lasted 3, 5, or 10 days.

He led the Regional Training Programs for 14 years. Local pastors and evangelists, both Native & white, served as teachers. ICI and Berean Correspondence were used for the core curriculum, meeting district requirements for credentialing. Today the training continues.

Bro. Kallappa notes that it is harder to do these

training seminars in the US. "They do not have as much interest or commitment, because of full-time employment. In BC, the people were hungry for God and committed. Many took time off from work to attend the training seminars. They held 5 hr. classes during the day and had lively church services at night. "The greatest blessings was to see many getting saved, others coming back to God, others being filled with the Holy Ghost, and all ministering to one another."

Pastor James & Pastor Bruce Brown organized a Korean outreach, of 7-10 days, to various province reserves each summer. They provided cross-cultural training for the Koreans and coupled them with strong Native leaders before going out to the Native villages. 70-150 Korean students were grouped into 7-15 teams. "We blitzed the provinces with VBS and practical ministry during the day and held church services at night." Such outreaches were typically week long events. Providing cross-cultural training and then sending out Native directed teams for short-term missions is an approach we should consider in the AG.

They incorporated their cross-cultural training into their mobile training programs and into the National Native Leadership Councils (NNLC). The NNLC drew all of the District Superintendents, District Coordinators (Directors), other key district leaders, pastors, and church leaders -both white and Aboriginal. Today, at each district council, time is allotted for special Native Ministries sessions. These include business sessions & workshops for pastors and leaders. The cross-cultural

training created by Bro. Kallappa & his associate provides needed guidance to the district superintendents, white pastors, and missionaries - all of whom are vitally interested in the materials.

One of Pastor Kallappa's greatest desires is for Native Americans to have a voice at the national level. He says the training proposal & manual I created, "are an answer to prayer. We feel like our voice is finally being heard on a national level." He longs to see "a Holy Ghost revival" and an outpouring of the Spirit in the Northwest. He desires to see district & national leadership that are in touch with grass roots ministries both in BC and America.

Bro. Kallappa notes that the little Bible college he served as president to, along with other small Bible colleges in BC, found it difficult to get federal funding for students. He thinks the mobile approach did a better job at sending Aboriginals back into their communities and that its use of Aboriginal teachers made a big difference in its success. The mobile training also focused more on the Bible, which is important, "because we Native people need (God's) guidance and boundaries." He noted the importance of white ministers, citing that he and his entire family (8 of 9 children & both parents) came to Jesus under a young white minister fresh out of Bible college. He states, "The important thing is that we are all part of the same big family in Christ, no matter what our nation or race. One of the biggest struggles is lack of unity. The bottom line is that we need to build and make stronger relationships with one another."

The Makah



DIAHT, WAATCH, OSETT, TSOO-YESS, BAADAH

Makah Tribal Seal

The Makah have lived in Neah Bay, located at the top of the Olympic

Peninsula, "since time immemorial." Their name comes from a neighboring tribe and means "people generous with food." This was true historically and remains true today.

Originally, their peninsular tribal territory was very large and included both coastal and inland areas. The rain forest and sea provided the Makah with a wealth of natural resources. Much of their livelihood came, and still comes from, the sea. Whaling, sealing, hunting otters, fishing for salmon, halibut, bottom feeding fish, and more provided food, oil, and wealth for them. Virtually every part of a fish or animal was used—either eaten, turned into utensils, clothing, adornments, or weapons for war.

The extended family was the Makah's basic social unit. Cultural information & inherited cultural privileges were vested in the family. Cultural privileges are called "tupat" and included ownership of songs, dances, stories, land, ocean resources and

cultural information. Makah culture varied between families. Dance, song, and storytelling have always been important for passing along culture and values to the next generation. Songs, dances, and stories were "owned" by particular families and could only be performed by family members.

The songs were performed at potlatches, weddings, naming ceremonies, memorials, and other family and social gatherings to reaffirm ownership and identify family members who had the right to perform them.

In the late 1700s, thousands of Makah died from smallpox, TB, influenza, and whooping cough - the effects of indirect contact with Europeans. The loss caused by these diseases caused grief, confusion and fear. The transfer of traditional knowledge was also disrupted and many of the old ways were lost. In the early 1800s, the Makah numbered between 2000 & 4000 people, but successive outbreaks of smallpox reduced the tribe further. The Makah had 5 permanent villag-



Neah Bay, WA - Red dot

es where they wintered, and many summer villages near their traditional hunting and fishing grounds. Each permanent village had a number of long houses made of cedar planks. The longhouses were 30' x 70' and housed extended families comprised of multiple generations.

In 1855, the Makah negotiated the Treaty of Neah Bay with the US government ceding 300,000 acres of tribal territory in exchange for the protection of their whaling, sealing, fishing, and village land rights. Congress ratified the treaty 1859. Radical cultural changes followed in the wake, implemented by government officials, missionaries, and school teachers.

Today, Neah Bay remains the central village of the Makah Tribe.



Traditional Makah Whaling

The tribal government is elected by the tribal members. The council operates under a constitution and bylaws originally ratified on May 16, 1936.

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