



Native Sons



Equipping Native Leaders; Empowering Native Christians

PASTOR DAVID FOWLER

DID YOU KNOW

- The eight tribes of the Olympic Peninsula:
 - The Lower Elwha Klallam
 - Jamestown S'Klallam
 - Port Gamble S'Klallam
 - Skokomish
 - Quinault
 - Hoh
 - Quileute
 - Makah
- The animal symbol artwork of the coastal tribes of WA is similar between the tribes, but distinct from other tribes in America.

PRAYER POINTS

- Wisdom and clarity as I prepare for the proposal for Springfield.
- Favor with Springfield so that missionaries to Native people begin to receive pre-field training.
- Theresa's health.
- Safe travel during this summer's itineration.

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Pastor David Fowler serves at Hoh River Assembly of God on the Hoh River Rez on the Olympic Peninsula in the state of Washington. He also serves as an associate pastor at the La Push AG under Pastor George Kallappa, a senior statesman among the Native pastors in the AG. David is also the Youth Director in the American Indian Fellowship in Washington. He is also working on a Master's Degree in Church Revitalization at Northwest University.

I originally wrote about David in September 2013 while he was still a student at AIC. After graduating from AIC David returned to the Hoh River Rez where his father and family live. The Hoh River people are a band of the Quileute Tribe. David's father is the hereditary chief of the Quileute people and David will likely become the chief after his father. Even so, David was not raised long among his own people, so his journey among them has been a journey back. I stayed with David for a few days while in his area this past January.

David receives a small salary from the churches he serves in and lives in a two

bedroom apartment that is part of Hoh River's reservation housing. Although his housing costs are low, his salary is not enough to cover his living expenses, which include college debt from AIC and his bill at Northwest University. David supplements his resources by hunting elk, deer



Pastor David Fowler

and water fowl as well as fishing.

Like many other Native cultures people do not necessarily explain things, instead it's necessary to learn by watching. David has

watched well. Embedded within the culture is concern for others, especially those who cannot take care of themselves. David embodies this in his ministry among the people by cutting and chopping wood for others, which is a main source for heating. He hunts deer and elk for a number of tribal members. He also drives people around as they have need (medical appointments, etc.).

He minister's to those that are down and out and has on a number of occasions taken people into his own home for extended periods of time. He does warn, and is aware from experience, that there are some that are just looking for a free ride rather than to change and grow.

David drove me around his reservation, which is small, consisting of only 443 acres of land and 147 enrolled tribal members, according to 2010 statics, but David thinks there are more now. There are of course other Native people living near and around his reservation. In total there are 9 distinct, but

ON A PERSONAL NOTE

When this newsletter arrives I will be in Southern New England working through the first leg of this summer's itineration. I am writing the newsletter a month and a half ahead of time, because I will not have the print set up I need to publish it once I begin itineration. I will be heading out at the end of April and will spend a half-week at the Native American Fellowship's convocation in Albuquerque, NM. From there the plan is to head to Georgia and spend a day or two with Caleb. Afterwards I will head to Robeson County, NC to spend a short week with our adopted family and friends there. My itineration in the northeast will include a month in Southern New England and then a month in Northern New England. Many thanks again, ahead of time to our friends Janice and Cappie in MA and the Manchester Teen Challenge in NH for housing me.

After 8-9 months of delay Theresa's school finally moved into its new building on April 2. The facility is large with large rooms and they have been adding students and staff rapidly.

Shortly after moving in they had to deal with sewage problems, with only two of the toilets in the entire school working. There are also a host of other issues with the construction, so keep them in prayer as they navigate dealing with the contractors.

Theresa continues to love teaching and has developed a phenomenal reputation not only among the parents of the school, but in the greater community. She hopes to some day add more administrative duties to her job description. Currently, she is gearing up for the summer school program as the school year winds down.

Levi, Alicia, and the boys are well. Alicia will be graduating with her BA in nursing this June. Levi has had several interviews around a Children's Director ministry position in Mesa, and is waiting to see if the position will be extend-

ed to him.

Caleb is well. He recently completed a FEMA type training that enables him to serve as a first responder in natural disaster situations. I am looking forward to seeing him in a few weeks.

As always, thanks for all your prayers and support!



SENIORS

I'M SPEEDING BECAUSE I HAVE TO GET TO WHERE I'M GOING BEFORE I FORGET WHERE I'M GOING

related tribes on the Olympic peninsula each with a small reservation. The reservations are separated by small towns and wilderness areas. The reservations are next to mainstream American culture (dominant culture), so off-reservation work is readily accessible, but this is not so for many other tribes in America. Two main industries that the Native people of the Olympic Peninsula engage in are commercial fishing and logging. Fishing and hunting are both long-standing parts of the culture of the Pacific Coastal people.

David seems to have made many friends and introduced me to a number of them. Through them I learned some of the history of the area and some of the particular concerns, spiritually and otherwise. One particular characteristic of the area, at least among the Quileute, concerns the children and youth. Many parents will send their children to church, but do not go themselves. The children grow up knowing and serving Jesus. Children's and youth ministries often do quite well. However, the tribe gives each of its members a

large sum of money when they turn 18. They may do whatever they wish with this money. Often, the youth leave and go on a spending spree, including getting into drugs and alcohol. When their money is gone they generally return, settle down, get jobs and start families. Oddly, these young adults that had been raised in church, do not return to church themselves, but instead send their children to church in much the same way that they had been sent. This is unfortunate and I would ask that you keep the Native peoples of the Olympic Peninsula in prayer around this.

David continues to be mentored under both Pastor George and Pastor James Kallappa. He is also active in various district functions outside of the American Indian Fellowship. Many times, others have suggested that he could and should serve in the dominant culture churches in the AG, but David has resisted stating that he feels called to minister to his own tribe.

The outreach to the Hoh River Reservation meets

on Monday nights. The leaders of the church wisely asked for permission from the Tribal leaders to begin the church. The tribe, in response offered its community building as a place to meet. The arrangement is a good one, but David and others need to set up before the service and tear down afterwards. The Monday I attended, David brought wood to heat the main room. I preached with a fire in a stone fireplace behind me.

David has other inroads and relationships that he has built with the tribe and community members. In the end, ministry, especially Native ministry, is really about building relationships and earning trust. David did not grow up on his reservation, and so this is especially important for him and his ministry. From all appearances, he is doing an excellent job reaching out to others for the Lord.

I am proud to know him and to have been a part of his ministry preparation. Please keep him in prayer around the varied needs that I have mentioned in this newsletter.

The Quileute



The Quileute creation story claims the Quileute were originally wolves transformed to humans by a wandering Transformer. Their only kindred were washed away by a flood to Port Town-

send and later wiped out by Chief Seattle. Therefore, the Quileute are not related to the other tribes of the region. This creation story is also a basis for the Twilight Saga that depicts Quileute Werewolves living in and around Forks, WA.

Quileute society was originally based on "house groups" that wintered together during winter months at one of the longhouses located at the mouth of the Quileute and Hoh Rivers, or Goodman Creek. Each house had a chief as well as commoners. Those in line for the chieftom were considered nobility. Kinship and blood relationships determined the early structure of tribal government. House groups could include slaves, both captured and traded. During the summer months the houses fragmented into families with groups scattering to hunt and fish.



Quileute Canoes

The Quileute were and are oriented to the sea. They fished and hunted ocean mam-

mals and were considered the best seal hunters on the coast. Their red cedar canoes were engineering masterpieces ranging in size from two-seaters to 58' ocean going canoes capable of hauling three tons! The American clipper ship, the fastest in the

world in its time, reportedly borrowed the bow and hull design of the Quileute canoe. The

Quileute traveled as far north as Southeast Alaska and as far south as California in their dugout canoes.

European traders made contact with the Quileute as early as the 1700s, but the first official contacts occurred in 1855 when the Quileutes signed the Treaty of Quinalt River under Washington Territory governor, Isaac Stevens. A year later, the Treaty of Olympia was signed with the US government forcing the Quileutes to give up their land and move to a reservation at Taholah. The territory was remote and little pressure was put on the Quileute to actually move. Finally, in February of 1889, when Washington became a state, President Benjamin Harrison set up a one-square mile reservation at LaPush with 252 inhabitants. Four years later 71 members of the Hoh River band of



Hoh River Emblem

the Quileutes were given a separate reservation. In these treaties the Quileute gave up over 800,000 acres of timber teeming with fish and wildlife both in the Quillayute River basin and in offshore waters. In exchange, the Quileutes reserved their hunting, fishing, and gathering rights in their "usual and accustomed places" and were promised health, education, and job training.

LaPush became the tribal center, in 1882, European teacher A.W. Smith started a school, began



giving Quileute people English names and anglicizing them. In 1889 all 26 La Push homes were burned to the ground, by settlers wrongly claiming the land. In the fire nearly all the carved masks, baskets, hunting equipment, and sacred regalia from pre-contact days were lost.

The Quileute created its Constitution and By-Laws in 1936

and received their corporate charter in 1937 which recognized and established the Quileute people as a self-governing political unit within the

US. In a 1974 US District court case the Court affirmed Quileutes' treaty fishing rights "in common" with the citizens of Washington. Thus, 50% of the fishery was designated to the tribes and co-management of fishing and eventually shellfish resources.

The Quileute language is still spoken by elders in LaPush today and the basics of the language are being taught at the Quileute Tribal School. The language is complex, one of only 5 in the world that does not have a "m" or "n" sound, and is one of the few languages not known to be related to any other tongue.

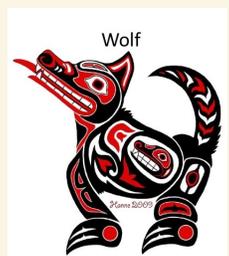
Info from this article from www.quileutenation.org



Quileute Art — Eagle & Orca



Salmon



Wolf