



Native Sons

Equipping Native Leaders to Reach Native Americans

TEMPORARY ASSIGNMENT

STRANGE REAL LAWS

- Alabama—You can't wear a fake mustache that causes laughter in church.
- Maine—It's illegal for Christmas decorations to be up after Jan. 14th.
- Massachusetts—You can't own an explosive golf ball.
- Michigan—A woman is not allowed to cut her hair without her husband's permission.
- New York—You can't sell the fur of a cat.
- Montana—7 or more Indians are considered a raiding party ... and you can shoot them.
- From www.ijr.com

PRAYER POINTS

- New financial partners.
- Guidance & understanding in developing pre-field training for missionaries to Native Americans.
- The spiritual and educational growth of our students at AIC

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Preserving culture is important to every people group and in every culture, God has also left a witness of Himself.

In every culture there exists the "smudge" of God - a preservation of the memory of the True God. This memory of God serves as a witness to the True God and can be used to present Christ to others. For instance, Paul in his Mars Hill speech (Acts 17:22-31) used the "unknown god" that the Athenians worshipped to proclaim Christ. During his message he cited Roman poets to uphold the claims he made about Christ.

About a year ago, Malcolm Burleigh, the then head of the Intercultural Ministry department of the AG called for a meeting with Native pastors & missionaries in Phoenix as part of his "Listening Tour." During the discussion I asked Bro. Malcolm why missionaries to Native Americans did not receive pre-field cross-cultural training and why we were not required to engage in language training.

Foreign missionaries receive language training before going on the field so they can communicate with those they are sent to. This is important, because culture is preserved in language. Foreign missionar-

ies also receive cross-cultural training so they can be sensitive to the culture(s) that they minister to and to help them find and use the smudge of God in the culture(s) to witness effectively.

March is almost over and there is only about a month left to our school year here at AIC. My classes have been going well. I am working especially hard developing two new classes, working on my current doctoral course, and setting up a summer itineration schedule. I will be in Southern New England from mid-May to mid-June and in Northern New England from mid-June through mid-July. Before returning home to AZ, I plan to visit friends and family among the Lumbee Indians in NC and then visit Caleb for a few days in GA before returning home to AZ.

Theresa remains busy teaching preschool. Her school has broken ground for its new building. They hope to be in the new building by September, but it is likely that the move in will be in October. Once they move they expect to expand rapidly, because they have a long waiting list. Theresa's mother again spent the winter with us, but intends to high-tail it before the heat hits (we already had a



John & Theresa

me. Instead, a little later in the session John Maracle, the chief/president of the Native American Fellowship (NAF) of the Assemblies of God "volunteered" me to look into researching and creating a proposal for pre-field training for missionaries wishing to enter Native ministry. I laughed at the time, because I simply do not have time to engage in such a project while

teaching at AIC and working on the doctoral program that is part of the condition of my serving here. Even so, the idea would not let me go.

Part of the colonialization process in America included an attempt to strip Native people of their culture and language. As recently as the 1970's Native school children were severely disciplined for speaking their Native language in public schools. These children were also disciplined at home for speaking English! Today, many Native languages have been lost and many of the Native cultures are working actively to preserve and bring back their Native languages. There are over 601 Native tribes and nations, each with a distinct language and culture which they each hope to preserve. Training that includes learning the language and cross-cultural sensitivity is an important part of helping missionaries to adapt to and effectively minister within the Native cultures to which they are sent.

Towards the end of last semester I began a more active discussion with Bro. Maracle about our mutual desire to see missionaries to Native Americans

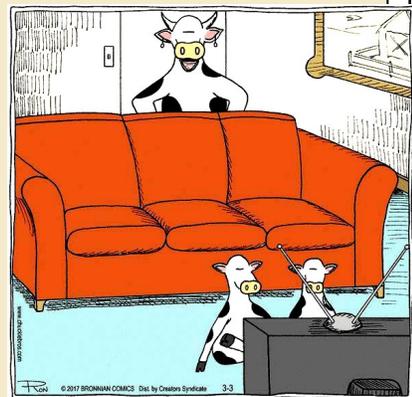
ON A PERSONAL NOTE

couple of 90 degree days!). Well, OK, we have air conditioning, so its not the heat, but she is planning to return to Vermont in mid-April if everything works out. We have enjoyed having her with us again.

Levi is finishing the last of his courses at Fuller Seminary and will graduate soon. He has done well and we are proud of him. He has begun looking for a ministry position, but does not want to leave this area, which makes the process more challenging. Alicia continues to enjoy nursing and we continue to enjoy having them and our grandchildren so close. There is nothing quite like having your grandchildren argue over who gets to sit on "Grandalf's" lap (their name for me).

We enjoyed Caleb's visit in January, but it went too quickly. He loves working as a firefighter-paramedic. He recently completed a firefighter training designed by another Marine. He began

with his captain, but the captain washed out after 15 minutes. 25 people began the training, only 10 completed it, Caleb was one of them. We are proud of him. He has become a force to be reckoned with because of his body building.



"C'mon, you two . . . it's pasture bedtime."

receive the same sort of pre-field training that Foreign missionaries receive. As the discussion evolved we broached the subject with the new head of the Intercultural ministry department, Wayne Hufman. Bro. Hufman saw the need and agreed to let me take a year to research and develop a proposal for pre-field training for missionaries to the Native Americans. I have also broached the subject with AIC and they have agreed to let me have a year away to work on the project. As a result, I am planning to take a year away from teaching at American Indian College in order to meet and speak with Native pastors, research the approaches used in training other missionaries within the AG, and come up with a viable proposal that could be made into policy for future missionaries. It is my hope to also establish the beginning of a working model for this type of pre-field training. Theresa is in agreement with this project, but will not be traveling with me due to her own work.

The work will involve traveling to as many reservations and population areas as possible in order to see more and hear the heart, hopes, and concerns of the people and pastors. I will be seeking to sit down and spend time with Native pastors and people and spend time learning about the different Native cultures and what is important to them. The

process should be of tremendous value to me personally, since AIC is not located on a reservation or in the midst of a large Native population. Although I spent 5 years among the Lumbee Indians and got to know them fairly well, I have had relatively little exposure to the different cultures represented on AIC's campus.

The "Indigenous Church Principle" is the gold standard for missions in the Assemblies of God and involves establishing self-governing, self-supporting, and self-propagating churches. These goals are achieved on the foreign field by mentoring those won to the Lord and encouraging them to evangelize and mentor others. As these new disciples tell others about Jesus they often start small home groups. The new leaders preach and teach what they know, then return to their original mentor group for further training. This, initial mentor-disciple training is done within the culture, based on felt needs, and makes use of cultural ways of doing things. This process has often been lacking in missionary led Native churches and Native churches following past missionary practices. Another part of what Bro. Maracle would like me to be involved in would be engaging in local training within Native country using Global University materials—essentially, Native Schools of Ministry on the reservations. Those trained from such courses could,

if they wish, eventually transfer for credit the courses they have taken towards college credit either at Global University or at other Assembly of God colleges. Such a program could serve to provide a student population for places like AIC that is better prepared for the rigors of college academics.

Done well, this process of travel, research, and discussion with Native people should better round me as a missionary to Native people and make me a more effective teacher at AIC. Done well, it will also provide much needed and long overdue pre-field training for those who wish to minister to Native people. I am looking forward to the task and the process involved in this project. I feel like I am wading in over my head, but somebody needs to tackle this project and it is a need that will not let me go.

Training Native people to effectively reach and disciple their own people is important. Training missionaries to sensitively minister in Native cultures is a necessary part of achieving this goal. It is my hope that all of you will continue to pray for us and continue to keep us as a part of your ministry outreach over the year involved in this project.

Native American—European Cultural Conflict

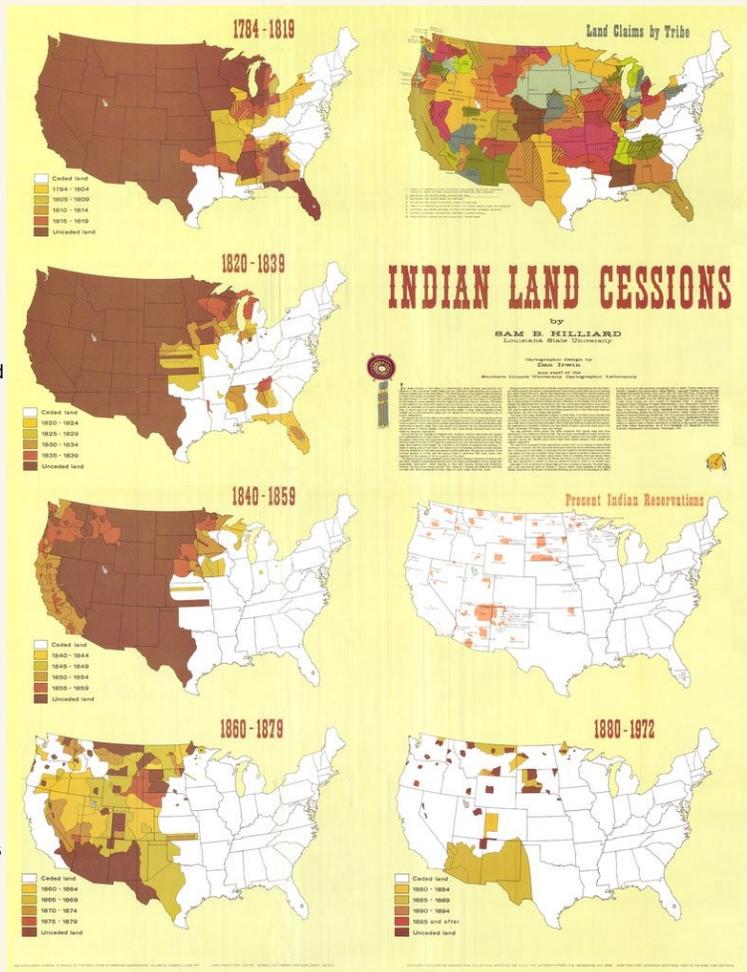
Since the late 1600s Europeans have been migrating to North America. Cultural differences have led to centuries of conflict and the decrease of Native lands and population.

Early southern colonies, like Jamestown, were primarily made up of fortune seekers. The two best known northeastern colonists were the Plymouth Pilgrims and the Massachusetts Bay colony. After some initial problems, the Plymouth Pilgrims developed friendly relations with the Wampanoag, who helped them survive. Gov. Bradford made a 6-part peace treaty with Chief Massasoit and the two became good friends. Initially, there was some blending of the cultures, including cross-over of words, dress, tools, and approach to doing things. Massasoit's son, King Philip, walked comfortably and easily in both the implanted European culture and his Native world and represents what could have been. Peaceful co-existence and respectful mutual learning were not to remain however.

After his father's death, King Philip came into the colony with a small group of young warriors - a common practice for them. The second generation of Pilgrims forcefully disarmed Philip and his men and demanded greater land holdings. This was the beginning of what would eventually become known as King Philip's War. In Southern New England, most think of King Philip as a violent leader who sought to destroy the fledgling colonies. The greed and treaty-breaking of these first colonists is rarely discussed. Though many modern Western movies have portrayed Native people as primitive, aggressive savages, this is an inaccurate characterization. Most of the time, Native people were simply trying to defend themselves and their way of life.

Dominant culture is individualistic & focused on the accumulation of wealth & property. Native cultures have traditionally been communal, individual prosperity was used to help the less fortunate, and there was no concept of private land ownership. The land belong to all because it belonged to God. Interestingly, God's Word upholds the Native understanding of land more than the European (Cf. Lev. 25:23; Ex. 19:5; Ps. 50:12; 1 Cor.10:26). These basic cultural differences remain today. Dominant culture education prepares people to leave home and serve manufacturers. Native cultures remain concerned with the extended family, preserving language and culture, and helping others within the community.

Info from Ken Burns, "We Shall Remain: American Through Native Eyes—After the Mayflower" and other sources.



Map from [www.https://19north95.deviantart.com/art/Native-American-Indian-Land-Cessions](https://19north95.deviantart.com/art/Native-American-Indian-Land-Cessions)