



Native Sons



Equipping Native Leaders; Empowering Native Christians

PASTOR A. WAYNE BOYD JR. (JR)

DID YOU KNOW?

- There are three central nations that comprise the Great Sioux Nation: the Dakota, the Lakota, and the Nakota.
- Although somewhat debated, the Dakota appears to be the primary Nation from which the others originated. As the Nation grew it divided and sub-divided.
- The Dakota, Lakota, and Nakota languages are related with variations on phonetic sounding and word formation based on the initial letter of each of the Nation names.
- Sioux is a white term for the Great Sioux Nation. The people call themselves Dakota, Lakota, or Nakota.

PRAYER POINTS

- Theresa's mother's health.
- Guidance & favor bringing the missionary training program & Native schools of Ministry into being.
- God's provision during this COVID-19 situation.

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"Find a need and fill it, find a hurt and heal it." *Good Heart Ministry* statement

As a child Jr. ("JR", not "junior") stuttered. His school was using "Hooked on Phonics" to teach English, but Jr. could not pronounce the words. The school sent him home telling his parents they "could do nothing" for him and "he was going to be this way the rest of his life."

Jr. was raised on the Fort Peck Reservation in Montana. He is the second oldest of nine children and the eldest son. He was raised in a Christian home and went to church regularly. An evangelist who moved in the gifts of the Spirit came through his Rez and his parents attended one night. The evangelist singled-out Jr.'s parents and asked them to return the following evening with their children because God intended to use all of them to reach other First Nation peoples.

The Boyds returned the following evening with their children and the evangelist prayed over each one. Jr. says that when the man prayed for him, "Something happened, I stuttered for a little while longer, but I had been healed." Jr. was 8 or 9 at the time and this is when he committed his life to Jesus. The evangelist also anointed

Since the last newsletter I have been working at tasks connected with starting Centers for Native Leadership Development (CNLD). A CNLD is essentially a school of ministry that goes to the reservations to provide biblical and ministerial training. Our target group will be older adults who either feel called to ministry or who want to deepen in their understanding of God's Word. As individuals complete all the courses in a block they will meet AG educational requirements for credentialing. My work has included discussions with interested pastors on some reservations and revising CNLD documents that were last revised 11 years ago. I am hoping to make the documents more serviceable for today. I am also working to create a framework for transitioning training centers begun by the Native American Fellowship into centers that are fully run and taught by local reservation ministries.

Theresa has been well, but was laid off from work on March 24th. Her mother has been ill

his hands and prophesied that he would play various instruments.

Jr.'s father began having his children sing with him when he played guitar at church. They began to sing at many wakes and funerals. In the mid and late 70s the family was regularly asked to sing at churches, revivals, camp meetings, and various ministry venues. Jr.'s father ministered as an

and on one occasion they were seated next to Dr. Yonggi Cho (founder of Yoido Full Gospel Church in S. Korea, the world's largest church).

When they returned home Jr.'s father worked as a janitor, mason, school bus driver, and on the oil rigs. His mother stayed at home raising the children. She eventually became a Head Start teacher and pioneered the Head Start program on the Fort Peck Rez.

Sensing the need for biblical training, Jr. entered American Indian College (AIC) in 1993. He met Mia shortly after and asked her parents for permission to date. They married during Jr.'s second year at AIC. In 1997, Jr. graduated with his BA in Ministerial Studies and Mia graduated with an AA in Business.



Pastor Jr. , Mia (left) & McKenzie

evangelist as well during this time.

The AG repeatedly featured the Boyd Family Singers in its missions magazines. The family produced a number of Country Gospel Albums at Shalom Productions in Nashville. The Home Missions department had them perform at their conferences

After graduating they traveled as evangelists ministering throughout the United States (including Alaska) and Canada and have ministered among nearly every tribe in the nation. They are members of the Rushing Wind Band and music continues to be an emphasis in their ministry. They served as the senior pastors at Mountain Crow Worship

ON A PERSONAL NOTE

and was hospitalized for 2 weeks. She returned home to us just before the COVID-19 issue became a national crisis. God really granted his grace to us in Shirley's return home, because just a week later the hospital she was in banned visitors, with the exception of allowing only one person to be with a woman in childbirth and allowing one person to visit a child under 18. Shirley is slowly and steadily recovering here at home.

Caleb continues to enjoy working as a fireman-paramedic. COVID-19 is part of the challenges that he is also dealing with as a first responder, so please keep him in prayer that the Lord keep him healthy so that he can continue to help others.

As always, thanks for all your prayers and support!

Levi and Alicia moved to Derry, NH. The boys have been enjoying their new school and are making friends. Alicia is enjoying her new nursing position and has made a number of friends. Levi is now working with at-risk youth for the Manchester YMCA. He is thoroughly enjoying working with the teens and has made good relational inroads in a short time.



Wilbur has the do and the vest, now he wants my Bike!

Center on the Crow Rez in MT for 7 years. Today, they are the senior pastors of S'Klallam Worship Center in Kingston, WA. They are also the founders of Good Heart Ministry which seeks to evangelize and disciple Native people and to raise up leaders prepared to minister in Native country. Good Heart Ministry includes hands-on mentor-training, the First Nations Marriage & Family Conferences, Refresh Conferences designed to bring modern technology into Native churches, Power House Camp Meetings which are evangelistic in nature with an emphasis on spiritual empowerment, and a Christmas outreach that ministers to hurting and needy families.

Good Heart Ministry also focuses on addressing the historical wounds of the broken covenants of the US government. As Pastor Jr. emphasizes, "America needs to repent of her sin, but my people need to repent and forgive as well."

In my travels, I have met many well-meaning individuals who tell of asking a Native person to forgive them, and all white people, on behalf of the Native people for the atrocities committed against Native people. The problem is that the white person generally goes home to their good middle-class life feeling good, but the Native person returns to their Rez with its poverty, unemployment, and other very real problems unaddressed.

In contrast, Pastor Jr. tells a number of stories that illustrate real spiritual healing. One such story needs some background information to be properly understood. Jr. is a hereditary blood-line chief of the Medicine Bear Band of the Santee Dakota

Medicine Bear (Mato Wakan)



Chief Mato Wakan

Chief Mato Wakan (Medicine Bear) was the leading chief of the Pabaksa (Cut Head) Band of the Upper Yankontai Tribe. Mato Wakan was also the last original medicine man on the Fort Peck Rez. The Pabaksa along with the Hunkpati Lower Yanktonai com-

prised the Ihanktowanna Nation (Yankton Sioux or Santee Dakota). The Pabaksa were considered a second nation because they were so large, but together they were considered one of the Seven Campfires or Councils of the Great Sioux Nation.

In 1853-54 Medicine Bear was wounded in a fight with the Crow. He killed the man who shot him, but his own wound was so severe that by 1865 it still was not fully healed. In 1880 he fought for better reservation living conditions requesting a permanent settlement near a river so his people could fish if there was not enough game. His request resulted in the Fort Kipp reservation in MT near the Missouri River. Mato Wakan was also a principal signator of 1886-1887 treaty leading to the establishment of the Fort Peck reservation where some of his descendants still live today.

Sioux. According to Pastor Jr., Chief Santee Iron Ring, his grandfather, was chief of the Standing Rock Sioux. Born around 1884, he died in 1958, the year Jr. was born. In 1862, Abraham Lincoln had ordered the hanging of 300 Sioux warriors



Chief Santee Iron Ring (right)

were condemned by the court without a real trial. One soldier returned to Washington and informed Lincoln, who reviewed the list and paired it down to 39. At the last moment one of these was set free. The Sioux have always questioned the legitimacy of the hanging of even these 38 men.

At one point, Jr. was asked to sing and minister near Helena, MT. He was then invited to a second more intimate missions banquet for a second night of ministry. During this time he spoke about the historical wounds and discussed the Lincoln hangings as part of his presentation. He pointed out that some of the warriors who were hung were some of his people's chiefs. After the presentation, a woman invited him and his family to stay with her for the evening, stating that she needed to talk with him. At her home she pro-

The US-Dakota War of 1862

The US-Dakota War of 1862 is one of the most important events of Minnesota's history. Settlers moving into MN resulted in a shortage of food and furs for the Dakota. The Dakota agreed to sell land to the US Government hoping to purchase needed food and supplies. The government was slow in making payments leading the Dakota to the edge of starvation. When they asked for credit from the Indian agents to buy food they were told to "eat grass and dung." When a single Dakota was killed for stealing eggs, Chief Little Crow decided war was necessary to avoid starvation.



Chiefs Sakpedan & Wakan Ozanzan

Dakotas, placing 1658 non-combatant women, children and elderly in a 2-3 acre concentration

believed to be connected to a Sioux uprising in protest of on-going land and treaty incursions. The accused warriors

duced a very old black book. She turned to a page with her grandfather's name that named him as the man who had hung Jr.'s people.

She broke down weeping and fell to her knees asking Jr. for forgiveness.. He asked her to rise and hold his hands and then prayed for her. "As the hereditary chief I release you from innocent blood ... let the curse be removed from both your family and mine forever..." He states, "Who would have ever thought that this kind of connection would happen? ... It stirs my heart when history comes together and it is a God thing. God allowed our families to meet. This was small, but genuine. It was not in front of cameras."

This kind of historical connection has happened repeatedly during Jr.'s ministry. He says, "I don't go looking for it, it just happens." He feels that on such occasions God addresses the historical wrongs prophetically. "American needs to repent of her sins, but my people need to repent and forgive as well. I represent my people."

Addressing the historical wrong involves meeting the real needs still present in Native country. It involves presenting Jesus and not substituting western culture for Christ. It also involves those who sit in the seats of authority, and the families connected to these wrongs, confessing and forgiving one another. For Pastor Jr. and Good Heart Ministry this is most succinctly expressed, "Find a need and fill it, find a hurt and heal it." As his father told him, "The best way I can serve my people as the hereditary tribal chief is to pray for them and to direct them to Jesus. Pastor Jr. continues to serve his people in this way today.



Dakota Refugees

camp where 130-300 died from the harsh conditions, measles, and other diseases. He tried 392 Dakota men for participating in the war, sentencing 303 to death. Most trials lasted less than 5-minutes. After an appeal was made to President Lincoln the number was decreased to 39. In the end, 38 were hung together at the pull of a single lever. The Dakota have always questioned the legality of the commission and the procedures it followed.

In 1863 the army led an offensive against the Dakota in Dakota Territory. Chiefs Sakpedan (Little Six) and Wakan Ozanzan (Medicine Bottle) led some of their people to safety in Canada. John McKenzie was sent to Canada to kidnap the two leaders. He drugged them and brought them back to the US where they were tried without representation. Though there were no eye-witnesses to the supposed atrocities they committed they were sentenced to death and hung on Nov. 11, 1865.