



Native Sons



Equipping Native Leaders; Empowering Native Christians

PASTOR GEORGE KALLAPPA

DID YOU KNOW?

According to CDC data from 1999-2015:

"Native Americans are killed in law enforcement actions at a higher rate than any other race or ethnicity."

Annual death per year per million:

- Native Americans – 2.9
- African/Black Americans – 2.6
- Hispanic/Latino – 1.7
- White – 0.9
- Asian or Pacific Islander – 0.6

Pastor Kallappa notes, "Native lives matter, but this concern is not prevalent."

The December 2019 newsletter contains 2 errors.

James Kallappa was saved in Neah Bay, not Bellingham. He went to school at Northwest Bible College of the AG, not Northwestern.

PRAYER POINTS

- God's grace for the Navajo Nation that has been especially hard hit by COVID-19.
- Guidance bringing the missionary training program & the Centers for Native Leadership Development into being.

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"One of our greatest needs is solidarity, not unity." I did not understand what Pastor George Kallappa meant by this statement. "Unity is units, solidarity means having the same mind, life, and purpose." As I listened to him my mind turned to Acts 4:24 & 5:12 where the believers were of "one accord," literally they were of "one passion." Pastor Kallappa is concerned for solidarity both within Native ministry and within the body of Christ in general.

In explaining his statement, Pastor Kallappa told me that on one occasion he was visiting a white fellowship with some friends. The preacher stood and stated, "It is good to have these Indian boys with us." As a Native man he has been called "boy" and treated as if he was a boy repeatedly, even within the body of Christ.

On another occasion, at a reconciliation meeting he was asked, "What do Native people want and need?" He replied, "Give us our land back or give us what the land is worth." The person replied, "That's impossible." He said, "Then we want genuine Christian fellowship. We want relationship with one another. Regard us as brothers and sisters without a pecking order. Look me square in the eyeballs and call me brother,

and mean it." Another man came and gave him an expensive watch stating, "From this point on I am going to regard you as my brother in the Lord, not my Indian brother." Bro. Kallappa says, "He meant it and we remain friends to this day."



Pastor George & Rita Kallappa

George is a younger brother to Pastor James Kallappa (Dec. 2019 newsletter). Now 81, he gave his life to the Lord on June 15, 1958 and has been in ministry for "62 of the most glorious years of my life." He and his brother James are among the elder statesmen in Native ministry. He has paid the price for serving the Lord. "In the first years of ministry we were told that

Indians can't preach, teach, or be evangelists. James and I said, 'We'll show them.' So, when people look at us today they say, 'Yes, we can be these things.'

Bro. Kallappa is primarily an evangelist and emphasizes the need to receive the baptism in the Holy Ghost. God has used him repeatedly to revitalize struggling churches. He has pioneered two churches and ministered among 75 plus tribal groups in the US and Canada. He has served as the president at Central Indian Bible College (CIBC), the president of Native American Fellowship (NAF), and been the editor of the Native Pentecostal Magazine. He is currently the director of the American Indian Fellowship of the Northwest Ministry Network and the pastor of LaPush AG in WA.

LaPush AG had become a home missions church before Pastor Kallappa's arrival. Even so, he started an outreach on the Lower Hoh Indian Reservation that is now pastored by David Fowler (June 2019 Newsletter) and La Push AG has become the parent church (PAC) to Skokomish Indian AG based on the strength of Pastor Kallappa's ministry.

ON A PERSONAL NOTE

COVID-19 travel and gathering restrictions continue to keep me working at home and unable to start the Centers for Native Leadership Development (CNLD). I remain in touch with pastors on the reservations that are interested in starting these local ministry schools and I have also been working on developing lessons for the courses. Although I am a bit frustrated because of being unable to go to the reservations I remain busy working at the behind the scenes things that will be needed to get the CNLDs up and running.

Theresa returned to work at the end of May for the summer sessions to a much decreased student population. We had a week of vacation scheduled in the second week of June. During that time one of the teachers at her school came down with COVID. The school closed for a week and has established new directives including COVID testing for all the teachers and staff. Theresa just got her test and cannot return to work until she hears

back with a negative result.

We spent our week of vacation in NH not far from Levi and Alicia. We were able to see them all again and our grandsons spent four days with us. It was great to see them all again, but it was tough to leave afterwards.

Levi and Alicia are well. Levi's work shuttered because of COVID-19, but he was brought back part-time to bring food deliveries in Manchester, NH for shut-ins and those in need. He recently returned to FT work and has designed and written a 6-week leadership course for teens. Alicia has been steadily employed since she serves as a maternity nurse. Dillon and Torrin are well and have really grown since we last saw them.

Caleb proposed to Erin, the young lady he has been dating for about a year now.

They do not have a date set yet. Caleb is a fireman/paramedic in southern Atlanta. He reports that the rioters often prevent the fire department from doing its job, but that he has not experienced this personally. Please pray for his ongoing safety.

As always, thanks for all your prayers and support!



Theresa, Dillon (R) & Torrin (L)
On vacation cruise

Pastor Kallappa is a sought after speaker in the US and Canada and taught courses for the Northern British Columbia First Nations Training Seminars for many years. He did a missions trip to various countries in Africa, South America, and Mexico. While in Uruguay he was invited to speak on national TV. He gave his salvation story and told those listening that God would miraculously save them as well. His message went out to all Uruguay and Buenos Aires. He is one of the few ministers to be offered this opportunity.

Bro. Kallappa's testimony is unique. After James turned to the Lord he witnessed to his brothers and pestered them to go to church with him. The Kallappa family were some of the worst rogues in the community and George and many within the family were alcoholics. George wanted nothing to do with church and forbade his brothers to go with James. But James was so persistent that George finally agreed to go "once" and he took several of his brothers with him. They sat in the back and George warned his brothers not to respond to the altar call. When the preacher gave the altar call George was one of the first to respond and his brothers followed him! He states, "I was an evangelist even before I was saved!"

God moved powerfully in George's life and he was a changed man. He sensed an immediate call to ministry and enrolled in Northwest Bible College of the AG. He attended one year before dropping out because of difficulties with science, English, and other non-ministry courses. He went into evangelism in Vancouver Island, BC. Sometime later, he was given a tour of Seattle Bible Training School. The dean asked George if he was interested in finishing his degree there. George indicated he was, but would enroll the following year since the

semester had already begun. The dean encouraged him to start immediately. George earned his 3-year diploma in 1963 and his Bachelor of Theology (Th.B.) from Seattle Bible College in 1982.

I think in many ways Pastor Kallappa has always been and remains a maverick — a free thinker. While eating together he once asked me if I thought Native cultures could "be redeemed." As he watched me pondering how to answer this boxed-in question he further questioned, "or is that even a right question?" It is not a right question. Every person is made in the image of God and every culture has God's smudge in it (Cf. Acts 17:22-31). At the same time, we are all marked by sin and this is true of all cultures. Missionaries to Native people have often taught Native Christians that they need to give up everything in their culture because there is nothing good within Native cultures. This teaching has become embedded and remains among many today. Discussing the intersection of serving Jesus and Native culture is controversial.

In exploring this question, Bro. Kallappa once brought in a medicine man to lecture and explain his spiritual practices to students at CIBC. Though not in agreement with the practices, Bro. Kallappa felt it was important to understand them. The board of the college took him to task for bringing the man in. On another occasion, while president of the NAF, Bro. Kallappa invited the controversial Native Christian author Richard Twiss to speak at a convocation and used some of his materials in the Native Pentecostal magazine. He was taken to task for this. Today, he is considering building a church building in the form of a longhouse. The longhouse is both a social and spiritual gathering place among tribes in the

NW. Unlike the lecture hall format of Western churches, the longhouse enables everyone to see each other and requires the speaker to stand in the center and turn to address the people.

Pastor Kallappa recognizes that some Native Christians are willing to have these discussions, but others are unwilling. He references Rev. Charlie Lee, an even earlier Navajo pioneer in AG Native ministry who actively sought to hold on to his Native culture as a Christian. Rev. Lee stated, "As strong as Native culture is, if Native culture contradicts God's Word, then Native culture needs to yield." This is true for every culture.

Pastor Kallappa longs to see representational sections within the NAF with good representatives working together to meet needs in the various Native communities. He is concerned about "institutionalized" ministers who have lost the vision of God's purpose and the need to disciple Native people. "We are a unit, but we do not have solidarity. Many ministers are only doing their own thing." He also feels that Native leaders are still not heard within the AG. He appreciates the training manual and proposal I created, but is frustrated that Native concerns were only heard when they came through a white voice. He is also concerned that white ministers and missionaries stop saying, "this is what we want to do for Indian people..." He says, "We've had too many people tell us what we need. It does not work. If you come and say, 'We see this need, do you see this need? We think we can help and we'd like to partner with you to help...' This will work. If we regard each other as brothers, then we are on our way. Brother Kallappa is right, our greatest need is solidarity — mutual respect, mutual concern — having the same mind, life, and purpose.

Now & Then

Although I frequently provide historical information about the tribe a person is from, or ministers to, in this section of the newsletter, it is important to remember that now is not then. In the words of Bro. Kallappa, "Some people still think we live in teepees." His comment is especially ironic since most tribes never used teepees. It was primarily the nomadic tribes of the plains that used teepees, most lived in more permanent dwellings.



Iron Eyes Cody
Italian American

Hollywood has presented a homogenous representation of Native people painted for war, clad in buckskins, and wearing feathers and war bonnets. Those who have little contact with Native people adopt this frozen and wrong image. Every native culture is unique — both then and now. But like all cultures,

Native cultures change over time. We tend to forget this. A Sioux friend of mine told me of bringing a woman he was dating in the late 70s or early 80s to his reservation. As they drove on the reser-

vation her head was swinging back and forth. He asked what she was looking for. She replied, "Your teepees." He laughed, "We have not lived in teepees for a long time!"

For the last 200 years the US government has engaged in forced assimilation of Native cultures into mainstream America. The reservations impoverished the people, but also helped them to maintain their languages and unique cultures to some extent. "To some extent" are key words here. There are unique ways of expressing oneself, unique foods, unique crafts, and unique ways of showing respect and hospitality in each Native culture. However, most Native Americans live in modern America, though not all. They drive cars, use cell phones, watch TV, have homes with running water and electricity, and generally speak English. I was actually surprised that the majority of Native ministers that I interviewed to create the training proposal and manu-



Vince Edwards
Brooklyn raised!

al for missionaries advocated against language learning and instead suggested it was wise to learn a few common words and phrases instead. With a few exceptions, Native Americans are modern Americans living in modern America.

If you would like to get a more accurate picture of Native concerns and the challenges they face consider watching Native made movies such as: *Smoke signals, Dance Me Outside, Skins, Spirit Rider, Trudell, Barking Water, Incident at Ogallala, and American Outrage*. PBS put out an excellent modern Navajo mystery series based on Tony Hillerman's books. The titles include: *Coyote Waits,*



No feathers, just family

A Thief of Time, and Skin Walkers. The series *Blackstone* is graphic and ridden with foul language,

but presents a glimpse into the politics and problems of Rez life.