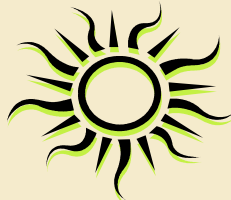




Native Sons



Equipping Native Leaders; Empowering Native Christians

MINISTRY POINTERS

- In Native country, you need to give respect to gain respect. Be as willing to listen to the people & their stories as you are to tell yours.
- Don't eat before you visit someone; they will offer you food and you will offend if you do not eat.
- Giving is more valuable than the gift." Doug has a broken watch that cannot be fixed that he treasures in a Native way. It was the last gift given by a grandmother to a man who later gave it to Doug. The value is not in the gift, but in the giving.
- Wealth is not what you have accumulated. It is what you have given away.

PRAYER POINTS

- Native people & reservations hard hit by COVID-19 and COVID Restrictions.
- Guidance bringing the missionary training program & the Centers for Native Leadership Development into being.
- Theresa as she starts her new school position.

John & Theresa Flood US Missionaries to Native Americans

4820 W. Kristal Way.
Glendale, AZ 85308
Phone: (623) 518-6775
b4theflood@me.com
www.b4nativesons.com
www.nativesonsministry.com

Field Address:
US Missions
1445 N. Booneville Ave.
Springfield, MO 65802
johnflood@usmissions.org
Offering Acct. # 2570281

MISSIONARY DOUG YORK

"Some things can be taught, but others must be learned by observation, by making mistakes, and by being called out for those mistakes." Rev. Doug York was talking about what he has learned about ministering with and among Native people. "It is important to learn how to listen. It is also important to learn how to learn in a Native way. Dominant culture (= mainstream American culture) says, 'You listen, and I will tell you — one time.' In Native culture, things are done again and again, so you learn by observation. Learning to learn in a Native way involves being in social situations again and again. Native learning means watching who does what, when. It means discovering who the leaders are, when to be silent, when to stand, etc."

Doug and his wife Kay have been involved in Native ministry for 31 years. They had not planned to go into Native ministry. He was pastoring a city church north of Seattle. In a conversation with the then-president of Central Indian Bible College (CIBC) they talked about their degrees. Doug has 2 masters and Kay 1. The president asked him if he had ever thought about giving his life to Indian People. Doug answered, "No," but says this was the tip-

ping point. After that, he began noticing Native people everywhere. Sometime later, the president of CIBC asked Doug to schedule Native ministers Blair Schlepp and Al Moran to preach when they were at



Revs. Doug & Kay York

the Native Convocation in his area. Sunday evening, after service, Doug and Kay "were all in, but it was going to take us a while to get there."

He was invited to teach and become the academic dean at CIBC but declined. He began attending the Native American Fellowship (NAF) Convocations where he met many influential Native ministers.

By 1989 Doug was "desperate and felt called to pastor a Native church, even without support." The district missions director pointed him to an Assembly of God church on the Spokane Indian Reservation in Wellpinit, WA. He met with people in the fall and presented his ministry the Sunday after Easter in 1990. He became the pastor of what he calls a "God bless you church," which means, "We pray God bless you because no one else is."

Wellpinit was Doug & Kay's entry into learning to live in a Native way. Doug notes, "There are some who have learned and are immersed, but others who think they are "immersed" but not having learned to walk alongside the people are outsiders. There was one couple at the church who rarely missed a service, but one Sunday, they did. When Doug ran into the wife later in the week, she apologized for not coming but explained they had run out of gas and had no gas money. Doug thought this was a lame excuse. Shortly after, he and Kay had to raid their kids' piggy bank because they had run out of gas! Walking with the people means experi-

ON A PERSONAL NOTE

Like most, I have been relatively housebound since I last wrote because of COVID-19 gathering & travel restrictions. AZ is not bad with lockdown regulations. However, the reservations are a very different story, with some of the nation's tightest lockdown and gathering restrictions. I did spend a few days at a Navajo church on the edge of the Rez. I am working with the pastor to start the first on-site Center for Native Leadership Development (CNLD) in January—Lord willing. We anticipate 5 students and have already provided video versions of the first 9 lessons for the course. I continue to develop a remote version of the CNLD and am very close to having all the components together.

Theresa came down with COVID in November. Her symptoms were minor, and she finished her 2-week quarantine on 12/6. Our big concern was that her mother, Shirley, avoid catching the virus. Theresa remained masked throughout the day, and her mother has

avoided catching COVID. PTL. Theresa also was offered a teaching aid position at a Christian preschool on 12/8, which she accepted. The school hopes to add an additional 4-5 year-old class in the fall and wants Theresa to teach it when it opens.

Levi and Alicia are well but are going through some struggles right now so please keep them and the boys in prayer.

Caleb and Erin are well. In addition to taking up blade smithing they have been making burnt wood items, which they are selling them on Etsy.com. Our sad news since the last newsletter is that we had to put our small dog, Wilbur, down at the end of August due to health issues. Just two and a half months later, we also had to put our rottweiler, Rogue, down for health issues as well. Very tough.

As always, thanks for all your prayers and

support! We hope you all have a
*A Wonder-filled
Christmas
&
A Great New Year!*



encing the same joys and struggles.

During their first fall among the Spokane, a man drove up to the church and asked Doug to help get wood to burn for winter fuel. Doug notes, "Life in the city is lived in 15-minute increments, but on the Rez, you can live without a watch. I didn't have wood-gathering on my schedule, so I said 'No.'" When he went wood-gathering later, snow had fallen, and his friend had to build a skiff for them to get the wood out of the forest. The task was more difficult and took longer than if he had gone when invited initially. The next spring, he was gathering wood with the same man, and it was very windy. His friend warned him, "You need to pay attention to the widow-makers." Doug did not understand what this meant but eventually learned. The strong winds blow the tops off the trees which can kill you. Doug says, "I learned you need to pay attention to the wind, storms, and nature. If you don't, they can do you harm, even though they are meant to do you good. You need to learn to be a good listener." He expands this idea to ministry. "You need to learn to be a good listener if you are going to be effective in Native ministry. It is more important to be a good listener than to be a good speaker."

A woman called Grandma Lowlie lived next to the church in Wellpinit. The first time Doug visited her, he stayed for 2 hours, but they spoke for only about 20 minutes. When he left the woman said, "Good visit." He thought to himself, "but you didn't say much!" The value was the gift of presence,

simply being together and enjoying each other's company.

On another occasion, Doug was asked to his first Native funeral. Native funerals are not like dominant culture funerals. At the Spokane funeral, he knew what he would do, but not what others would do. Afterward, an elder came up to him and said, "You are a good listener." This is a massive compliment and shows that he was learning and paying attention.

Doug and Kay ministered among the Spokane for 2 years and then applied to become missionaries. His intention was to teach at one of the Native AG Bible colleges. They began itinerating and needed a new place to live and minister while waiting for a teaching position to open. George Kallappa suggested that they go to the Swinomish Tribe in La Conner, WA. Doug says, "I knew that moving from the Spokane culture, I would have to make my way afresh with the Swinomish, but I did not realize that I had to make my way with the coastal leaders." He adds, "Lord, help me not to do stupid things! It's important to understand that each Native group is different." They moved to La Conner in 1992 and have been among the Swinomish since.

"We consider ourselves fortunate to have both Christian as well as Traditional Native People invest, mentor, and teach us how to walk alongside the people." He says, "If you are not willing to learn they will not bother to teach you. I used to know that something had happened and that I

was probably responsible. A couple of weeks might go by before someone says, 'Do you remember...? Do you know what you did?'" He usually did not know, He says, "The people will not tell you right away [how you have caused offense]." However, "if people know you love them, they will endure almost all of your whiteness."

Doug & Kay are well known and well-respected among Native people. He serves as the assistant director of the American Indian Fellowship on the east side of the Cascade mountains. His greatest honor was being asked to carry the honor guard's eagle staff during a funeral. This honor is reserved for a Native person who has served in combat. Every Native minister I have ever met, that knows Doug and Kay, speak highly of them. He has been my mentor and is what Native people call "a good missionary," one who understands and loves the people. He considers one of his greatest successes to be turning down opportunities to teach at AG Native Bible Colleges, even though this is what he originally wanted. He says, "It took the will of God to bring me to the Swinomish and will take the will of God to move me."

Today, the biggest need in Native ministry is for young Native ministers and leaders to be raised up. Mentoring and discipleship are needed to raise the new generation. Only one-third of the AG Native churches have a Native pastor, and only one-sixth has a missionary pastor — most advanced in years. Please pray the Lord of the Harvest for Workers.

The Swinomish



Swinomish means "People of the Salmon." Swinomish values and way of life

are profoundly shaped by their connection to the sea and land on which they live.

The Swinomish Indian Tribal Community is located on Fidalgo Island in Western, WA. They are a sovereign, federally recognized tribe that engages in local, state, and interstate commerce. They manage their own natural resources and have power over their homelands and waters. They play a leadership role in many important institutions that advocate for Native rights. Tribal businesses include two markets, a Casino & Lodge, an RV Park, a golf course, and the Swinomish Fish Company.

The Swinomish, Samish, Lower Skagit, and Kikiallus are the ancestral bands that comprise today's Swinomish Tribal Community. In 1855, to protect themselves from land-hungry white settlers, the Swinomish signed the Treaty of Point Elliot. This treaty reserved part of Fidalgo Island for exclusive

Swinomish use. It also secured rights to salmon and shell fishing in the Salish Sea, Skagit River, and other waters, and the right to hunt and gather on all open and unclaimed lands. In 1877, Ulysses S. Grant unsuccessfully tried to reduce the Swinomish Reservation boundaries; such authority is reserved for Congress.

By 1884, 75% of the Swinomish were employed in logging, farming, and milling. The Dawes Act of 1887 sought to assimilate Native people into

dominant society. It succeeded in reducing the Swinomish Reservation. Individual tribal members were

land apiece. Unallotted acres were designated as surplus and sold to non-Natives. Many tribal members were forced off their land by dishonest BIA agents and foreclosure for failing to pay property taxes.

In 1935 the Swinomish voted to accept the Indian

Reorganization Act and became a federally chartered tribe. In 1960 the tribe petitioned

the Indian Claims Commission to reestablish the 1855 tribal boundaries, but this petition was rejected in 1971. Beginning in 1990, the tribe started buying back original land lost as it comes available.

Today, the Swinomish Rez includes 7,000 acres of land and 3,000 acres of tidelands. The tribe has about 900 enrolled members and actively promotes education and eldercare. Swinomish values are expressed in words like family, responsibility, honor, trust, respect, and honesty. As one tribal leader states, "We have always been taught to care for people, especially those who come to visit, and those who come to stay with us. We take pride in our hospitality ... that's who we are."



Swinomish Canoe Journey with traditional cedar hat styled pavilion