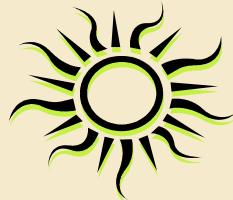




Native



Sons



Equipping Native Leaders; Empowering Native Christians

ABOUT CARRIZO

- Sue recently began ministering at the Carrizo AG in Carrizo, AZ on the western side of the White Mountain Apache Rez.
- The name "Carrizo" is Spanish for "reeds" and probably comes from the Carrizo band of the Apache also known as the "Arrow-reed people."
- 283 people live in the community of Carrizo.
- The average income of a Carrizo resident is \$6,680 a year. The US average is \$28,555 a year.
- The Median household income of a Carrizo resident is \$27,440 a year. The US average is \$69,021 a year.

Info from www.bestplaces.net/religion/city/arizona/carrizo and https://en.wikipedia.org/wiki/Carrizo%2C_Arizona

SUE'S PRAYER REQUESTS

- Sue's son Martinez who is diabetic and lost both legs. He needs suitable work or for his application for social security to be approved.
- Healing, deliverance & salvation for Sue's daughter Megan who is addicted to drugs.
- Martinez's wife Sharon who has a rash and blisters on her legs and feet.
- Sue's finances. Martinez and Sharon live with her, but she is the sole income in the home.

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LAVENIA (SUE) HARVEY

"There are many churches on the White Mountain Apache Rez, but half the people are still involved in traditional Native spirituality. They talk about the Creator, Mother Earth, and Grandfather Bear. They engage in Native worship and spiritual rituals. Some think it's OK to go back and forth between the church and traditional Native worship, but it isn't."

"My grandparents were Traditionalists. When I was a little girl, my grandmother used to tell me this story. My grandmother became very sick. She was on her deathbed. They brought medicine men to heal her and paid them with horses, cattle, and money, but she got sicker and sicker. Revival meetings were being held at Whiteriver AG under a brush arbor. One day, my aunt went to the church and asked for prayer for my grandmother. The pastor's wife and some church ladies came and prayed for her. It was a one room home with eagle feathers and colored stones used for prayer all over. The pastor's wife told my grandmother that she needed to repent and get rid of all the traditional worship stuff, ask Jesus into her heart, and ask Him to heal her. My grandmothers said, 'Yes, OK, I'll try this man Jesus.' The ladies took down everything and burned it. Then they led my grandmother in the sinner's prayer, and she was immediately healed! After the ladies left, my grandmother asked for food. She had not gotten up for months but got up and

began working around the house. My grandfather returned from working in the fields, saw his wife up and about, and asked what was happening. She



Lavenia (Sue) Harvey

told him about asking Jesus into her heart and that he should try this, too. She said, 'All this Native stuff is not true. It almost cleaned us out of our horses and cattle.'

Sue says, "Don't mess with that stuff. God is the True God. It is not only the white man's religion. Jesus was brown, and He was from a tribe, the tribe of Judah. My grandmother found out for herself. Our whole family got saved that day."

Sue was raised in the church but fell into drinking and drugs in high school. She began dating her husband, William, in high school. Life for them was all about partying, drinking, and drugs. They started to have children. They were drug-free for four years. However, they were looking for a purpose in life and were trying to understand what it means to be Apache. She says, "God helped us through a lot—struggles, battles, sickness, renting poor homes, and even homelessness. I worked as a firefighter and as a waitress at the ski area in the winter. I only had a high school education. It's hard when you have nothing. I had no education and was unqualified for most jobs. I wanted to go back to school but couldn't."

During this time, Sue & William lived behind the Whiteriver AG. They had many fights, and their daughter, Wilana (Lana), would sneak out and go to the church when they fought. When Sue and William were fighting one evening, she angrily left the house. She saw Wilana leaving also. "Where are you going, and what are you doing?" she shouted at Wilana. "I don't like it when you fight, so I go to church. Leave me alone and let me go." Sue did not want her to go but eventually said OK and told Wilana she would pick her up. Sue arrived at the church at 8:30 but was reluctant

ON A PERSONAL NOTE

The routines of a healthy life make for boring press. How often do I write, "Theresa and I are well..."? Well, this is true. We are in good shape for the shape we are in, though our shapes were much better 30 years ago. Age and gravity are friends to no one!

My routines include turning Global University's "Christian Service Series" curriculum into audio-visual PowerPoint lessons. I am just completing the 16th of the 18 courses needed to meet the educational requirements for the certified minister's level of credentialing in the AG. I continue to travel to the White Mountain Apache Rez on the weekends. The students do exceptionally well, typically earning As and Bs for each course. As I write, we have just begun the

12th course.

Theresa thoroughly enjoys teaching but will move to part-time work in September and take early social security. She has been wearing hearing aids for a couple of years, but the classroom noise sometimes makes it hard for her to hear individual children. Also, getting off the floor after interacting with the kids is more challenging. She will continue working as a reading specialist and resource coordinator at the school.

Levi and Alicia are now divorced. This is sad and especially hard on the kids. Caleb and Erin are both well and continue to power-lift and forge knives together. They plan to relocate to a

country area in TN and to go into full-time forging in about 4 years.

As always, thanks for your prayers & support!



to go in. She finally did and says, "It was like walking into a cloud. I felt something there. I sat in the back and cried for a while. Then, some ladies came and welcomed me and encouraged me to attend church. Sometime later, Sue's niece took Wilana to the Brownsville Revival in Florida and encouraged her to pray for her mom to get saved.

In 1997, Sue worked at a boarding school, and 2 co-workers regularly talked to her about Jesus, but she wanted nothing to do with church. One gave her a Christian music tape, and she listened to it. "The words were clear, and they stirred my heart. I came under strong conviction and cried, 'Forgive me, Lord, I tried running from You, but I need Your help.' After that, I was shaking and crying, but I felt good. I knew God had touched my heart and life and changed me. She told others about giving her life to Jesus. Her sister had been praying for her, and her pastor called and encouraged Sue and told her to call anytime. It took a while for Sue to go to church, but eventually began attending Whit-eriver AG under Pastor Robert Jimenez (a missionary). She became involved with the women's ministry and really enjoyed it.

Sue wanted a good house to raise her children, a good job, and a car. She began praying for these things. When she started praying, a letter arrived stating the tribe would build a home for them. When they moved in, women from the church prayed over the house. They anointed William's musical instruments, praying he would come to Jesus and use his talents for the Lord. Passersby saw the group and knocked on the door, thinking it was a party. Sue and the ladies explained what they were doing, and the

group at the door asked for prayer. Two asked Jesus into their lives right then, then received the baptism in the Holy Spirit and were slain in the Spirit.

A year later, William also gave his life to Jesus. He began attending church with Sue and their children, but she could not always go because of her schedule. Pastor Jimenez was away at one point, and the church had no worship music. One man asked William to play, but he knew no Christian music. Wilana bought some Christian CDs, and William learned the songs and then led worship. Sue says the power of the Spirit really moved while he was playing. When the pastor returned, he asked William to become the worship leader - a position he held until his death a few years ago.

Shortly after giving her life to the Lord, a woman came to Sue's home and offered her a job with a group called "Child Find." She was offered a good wage and benefits, including health care and the ability to take college courses that the company would pay for. She earned an associate degree through Child Find. She has worked in several jobs since, which have enabled her to grow and develop further skills. After William's death, she felt she needed a change and is again working at Child Find as a parent advocate.

Sue also went to the Brownsville revival after Wilana and was powerfully touched by God. A group of ladies called her out to pray over her. "It felt like a whole gallon of oil had been poured over me. I was praying in tongues, but they told me to stop and listen to their prayers." They prophesied that she would be a mother of her nation, that God would give her His fire, that

she would work for God and do mighty things for Him." As time passed and nothing happened, she began questioning God, "When are You going to use me? If all I am going to do is sit in church, what is the point? I should stop going." However, she realized that this was a wrong attitude and that she needed to wait on God's timing, so she repented and asked for God's forgiveness.

When the Native School of Ministry classes were announced at church, Sue signed up, excited to dig deeper into God's Word and prepare for ministry. She says, "The courses are an eye-opener. I am learning how to serve the Lord in real life. I have been convicted so often and ask for God's forgiveness. I am asking that He give me a clean heart. I gave my heart to God, but in the church, many people praying in tongues (all at once), yelling, screaming, and running around. I always had questions about this. They only do these things when the music is loud, so I wondered if this is really of God. I sort of knew that it was not right. I am learning what real spiritual growth and genuine spirituality look like. I am praying more, too.

Not long ago, the new pastor of a small church in Carrizo asked Sue to come and help. Carrizo is on the western side of the Rez, an hour from Sue's home. She has been teaching Sunday School, and the people enjoy her teaching. Unfortunately, the new pastor is leaving soon to minister at another church with housing. The people feared that Sue would go too and asked her to stay. Some even want her to become the pastor. She is thrilled to be so welcomed and finally begin seeing God using her as He promised at Brownsville

Excerpts from *Don't Let the Sun Step Over You*

"Don't Let the Sun Step Over You" (pp. 67-69)

"In those days, people were strict to their children. We used to get up early, real early before the sun was up. They told us, '*Ch'igoná'ái nitis dahsol'ees hela*' " [Don't let the sun step over you!]. And they always remind us of why. Some people were going somewhere. They were sitting under a walnut tree. They were cracking nuts, eating them. One of those people said, "Come on, let's go." So they all left except for one boy. One boy stayed behind. "Wait," he said. "I want to crack one more nut." He was going to crack one more nut but enemies were behind him. They got him, hit him on the head. He got cracked himself! So that's the reason they told you that story—you're not supposed to say no, 'cause if you say no something like that might happen to you. That's why they always told that old story." (pp. 67-69)

Revolt at San Carlos (Boarding School)

My mother used to talk about that school. "They used to be stingy with everything," she said. "They didn't give us enough to eat. We were all-was hungry. And if you want to get a drink, and you're supposed to be busy with something, the matron won't let you do that. She won't let you go to the bathroom, either, she won't let you go. She whipped the girls, too. If they did something wrong, they got punished. She whipped them with her switch."

My mother helped the girls run away. Years later, she said, "It wasn't funny when I did it, but now, when I think about it, it's funny." After she was in there for about a half a year, the matron whipped one of the younger girls. She was about thirteen or

fourteen years old. The matron whipped her for something. Those bigger girls were all feeling bad about it, so some of them jumped the matron. It was inside a room. They broke the door down and went in there and jumped on her. I think they whipped her, too.

So they put all the girls in that room. My mother was in there with them. They were supposed to stay in there. But somebody went and put something sticky—like jeeh [pinyon pitch] or a gum—in



San Carlos Boarding School

the back door where it locks. The matron thought she locked the door but it wasn't locked all the way. Then she left and went off somewhere. ...

They went across the playground and nobody seen them...

Nobody even knew it! They went up and over a wash, my mother said, and then they kind of scattered. They followed the wash as far as they could and settled down against the wall. That wash was deep, she said, and they couldn't see over it. Nobody could see them in there. Those little girls were good! They didn't cry or nothing. And about five o'clock, sometime around there, the bell rang for supper. Nobody came! They kept ringing the bell, ringing the bell, ringing the bell. Nobody came! They escaped.

But somehow a man that's working at the school was smart enough to look for their tracks. He found out where they went. He chased them down. He seen one of them in the wash. He told them to come out. They got scared. My mother said that they were running around everywhere. Finally, in the evening, they all went back to the school. They had to go back in there. They were gonna put those girls to bed without no supper, but that night the superintendent came over to the school. When he came, they went ahead and fed them. He told them to do that, so they did.

The next day, I think, they had a meeting with the principal. Those girls and their relatives went up there for a meeting. The principal told them, he said, "You're gonna have to ask your children what happened to them. They're stubborn, but go ahead and ask them." So somebody asked them, "Don't you like it here?" Some of the girls said they liked it. But one of the girls said, "Are you supposed to beat us like the matron did?" That's how the principal got in trouble, when she said that. He said, "Who got beat up?" That girl said that she did. She said, "It's not well yet. My back is hurting. I can't lay down no more." So they made her take her blouse off. There's lots of blood where it [the matron's switch] stuck into her and it pulled out some of her skin. My mother said her back was just raw! That matron was using a barbed wire switch. That principal lost his job. They kicked him off the reservation. That matron got fired, too. (pp. 59-61)

Watt, Eva Tulene. *Don't Let the Sun Step Over You*. Tucson: University of Arizona Press, 2004.