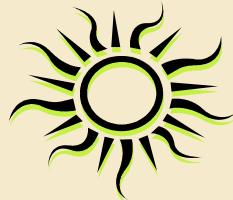




# Native



# Sons



## Equipping Native Leaders; Empowering Native Christians

### CHRISTMAS TRADITIONS

- **Mistletoe** — Celtic and Teutonic peoples believed mistletoe to have magic powers, including the ability to heal wounds & increase fertility. Celts hung mistletoe in their homes to bring good luck & ward off evil spirits. In Victorian England, the English hung mistletoe from ceilings & in doorways. Those standing under it were kissed by someone else in the room. Very un-Victorian!
- **Caroling** — In England, wandering musicians traveled from town to town, visiting castles & the homes of the rich. The musicians hoped to receive a hot meal or money for their performance.
- **Christmas pudding** — also known as “figgy pudding” or plum pudding, comes from England’s Middle Ages. Suet, flour, sugar, raisins, nuts, and spices are tied loosely in cloth and boiled until the ingredients are “plum,” meaning they have enlarged enough to fill the cloth. It is then unwrapped, sliced like cake, and topped with cream.

From: www.history.com

### PRAYER REQUESTS

- Levi & the boys.
- For the Native School of Ministry on the Apache Rez to bear good fruit and for some of the current students to teach the classes once credentialed.
- Laborers for the harvest.

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## WHITE MOUNTAIN APACHE NATIVE SCHOOL OF MINISTRY

I launched the Native School of Ministry on the White Mountain Apache Reservation in mid-January. Two churches are involved in the school. I thought it would be good to write more specifically about what I am doing and to give an opportunity to hear from some of the students taking classes.

Initially, we had 21 students. Six were from Cedar Creek AG, and the rest were from White River AG (WRAG). The WRAG pastor encouraged many young adults and church leaders to take classes. His church is paying for the course fees (\$25 per person per class) and book fees (\$15 each). The Cedar Creek students are paying for themselves. Course tuition will be used as seed money for those who earn their credentials to teach the courses after me. Some younger students stopped taking classes to go to college, and others dropped out during the summer. Twelve students remain, six from each church, and most are older. The twelve remaining students consistently take A's and B's on their exams, with occasional lower grades.

We are using a hands-on curriculum produced by Global University of the AG. It includes 18 courses, and each course is broken into three units. The courses meet the educational requirements for

the first level of credentialing in the AG. The students read the course textbook one unit per week. When we meet on Sunday afternoon, we discuss the materials, and then the students take the unit exam. On the rare occasions when someone does not do well, they can retake the exam. After completing the Global courses, we will do two additional



Native School of Ministry (NSM)—Summer 2023

courses specifically targeting Rez life— one on spiritual warfare and the other on abuse issues.

I asked the students to write a paragraph of feedback regarding the courses to share with all of you. Here is some of what they had to say.

**Adaleen Greyeyes**  
“I am taking these classes to expand my knowledge of things of the Lord and to be more beneficial in His



calling on my life. I want to be able to teach others and be more prepared. John has been a great instructor. He knows the materials well and is open to answering questions about God and the courses we are taking.”

**Carma Lavender** — “I am thankful for these NSM classes. I am



learning new things from the Bible

and growing spiritually and mentally. I am excited about what we learn in the books. I'm an adult Sunday School teacher. John has taught us

to break down God’s Word and go in depth.”

**Sue Harvey** — “I am taking these classes because I want to learn more about ministry and understand the Word of God better. I want to reach out and teach my people. I want to impact my church and become a church leader. As Scripture says, ‘The harvest is great, but the



### ON A PERSONAL NOTE

Theresa and I are well. Once again, Theresa’s mom, Shirley, is with us for the winter months. The Native School of Ministry on the White Mountain Apache Rez continues to go well. We are now more than halfway through the courses. It is rare to have all the students show up together for the Sunday classes because of community and family needs. However, I recognized this when starting the school, so students can do the work independently and keep up with the rest of the class.

Theresa visited Levi and our grandsons in NH over Thanksgiving, and I will spend Christmas with them. Theresa continues to enjoy teaching, and the school is looking for a teacher to take her place so she can transition to their reading specialist and resource person.

Levi & Alicia have come to an agreement on their divorce. The divorce remains hard on him and the boys, so please keep them in prayer.

Caleb and Erin are doing well. They flew from GA and visited us for four days at the beginning of December. It was great seeing them both again since we have not seen them since they married. Theresa’s mother could not attend their wedding, so this was the first chance she had to meet Erin.

As always, thanks for all your prayers and support!

*Have a Merry Christmas  
and Joyous New Year!*

### WHY ARE CHRISTMAS TREES BAD AT KNITTING?



THEY ALWAYS DROP THEIR NEEDLES!

workers are few' (Mt. 9:37)."

**DeJean Rodriguez** — "I am taking the Native School of Ministry Bible class to learn more about the Word of God. I have been praying with the Scripture verse in my heart of Psalm 25:4-5, 'Show me your ways, O Lord, teach

me your paths; guide me in your truth and teach me, for you are God my Savior and my hope is in you all day long.' ... I am learning to be a servant. I want to serve the Lord and minister to the people on the Apache Reservation. I want to serve my church family and my own family well, especially my son, Alex. This class is teaching me how to be a servant of the Lord. I greatly appreciate Brother Flood. He is an awesome teacher led by the Holy Spirit. John's teaching has helped me gain a more in-depth knowledge of God's Word. I thank God he travels to our Apache Reservation to teach these courses. I pray for John that God would bless him immensely in his life."

**Helen Fall** — "I would like to thank Mr. Flood for coming out to teach these courses. It's so amazing to learn under his instructions each week, making time for all of us. I have been learning and confessing each week. The classes have helped me realize there is more to Christian living and the kingdom of God. God is so awesome, and He is there with open arms, waiting for us to move. I want to learn more of God's Word for my life and help my local church. I am working (and praying) to get credentials after completing my classes with Mr. Flood."



**Darlene Walker** — "I'm taking classes from Native School of Ministry because I want to learn more about the Bible and Jesus. Since I started the classes, I have become more

knowledgeable about the Bible. I have gained more knowledge and understanding than ever before. I feel much closer to God and have learned to trust Him more. I'm interested in teaching Bible study at my church and with my family. Please pray for my siblings who need Jesus."

**Ervin Lavender** — "I'm 34 years old. I reside on the Fort Apache Indian Reservation. I gave my life back to the Lord and have been sober for 3 years now. Giving God all the praise and glory. I was interested in the

Native School of Ministry for my Apache people. We suffer from alcoholism, addiction, and suicide. These courses have been helping me grow in my walk with God. I'm excited about what He has planned for me. I want to preach the good news and tell others about Jesus and how He freed me from the chains that once bound me. Because 'who the Son sets free is free indeed.'"

**Delbert Altaha** — The Native School of Ministry has changed my way of reading the Word. I can now go deeper and get more insights. Like a

light bulb turned on, and I get blessed by it, or it convicts me. Knowing that the Holy Spirit now teaches, comforts, and helps me. I feel what Mr. Flood teaches us is valuable, and we will be able to teach others. This class has developed us and challenges us to study God's Word so we can teach others the importance of teaching the truth in line with the Word with the help of the Holy Spirit."

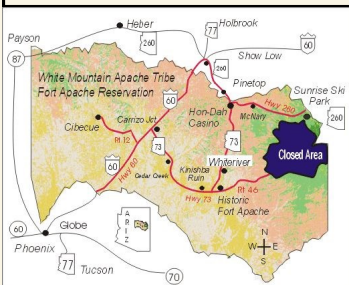


**Ruby Altaha** — I am taking the Native School of Ministry classes because I desire a closer relationship with the Lord, to know more of His Word, and to receive credentials so I can help my home church. The courses and books are affordable. I'm developing a deeper understanding of God's Word and an intimate relationship with the Father,

Son, and Holy Spirit. I pray that I can develop these relationships with my Christian brothers and sisters (I'm so busy with work that it takes most of my time and energy). I share what I am learning with others, especially in Sunday School class, at home church, and with the other students. I have learned how to do in-depth Bible study and have developed greater self-discipline to set time aside to study and learn from the course books. I appreciate John's willingness to sacrifice his time, finances, and knowledge with the Apache People (the class represents the White Mountain Apache Tribe and the Fort Apache Indian reservation).



## About the White Mountain Apache



The White Mountain Apaches take their name from the White Mountain region of AZ, where their reservation is situated.

with help from many partners. Through the Tribe's Wildlife and Outdoor Recreation

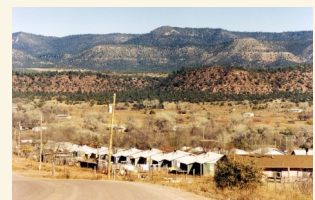


Division, many recreational opportunities are available on the reservation.

Whites referred to the Apache people as Western Apache or Eastern Apache. Those called White Mountain Apache are descendants of the easternmost group of Western Apache.



The White Mountain Apache differed from other Apache groups for two main reasons: (1) they farmed, and (2) they interacted more with other tribes, which led to significant changes in their culture. White Mountain people most likely learned agricultural techniques from the Navajo or Pueblo. The White Mountain people served as scouts for the U.S. Army to help round up other Apache groups—including the group led by Chiricahua Apache warrior Geronimo—who refused to move to reservations. In August 1998, Newsweek called the White Mountain Apache one of five Native North American "tribes to watch" because of their astonishing economic successes.



The people call themselves **Ndeé**, which means "the people."

Originally, the White Mountain Apache lived in east-central AZ. Today, they live on the Fort Apache Reservation, which covers 1.7 million acres in Arizona's Navajo, Apache, and Gila counties. The White Mountain Apache have nine major reservation communities; the largest city is Whiteriver. In 1850, the Tribe numbered between 1400 to 1500. Today, they number around 15,000. Most live in and around Whiteriver or other tribal communities, including Cibecue, Carrizo, Cedar Creek, Forestdale, Hon-Dah, McNary, East Fork, and Seven Mile.

The White Mountain Apache reservation includes some of the richest wildlife habitats in the state and more than 400 miles of streams. It is home to the Apache trout, a species brought back from the brink of extinction through the efforts of the Tribe

Most historians believe the Apache gradually moved from western Canada to the American Southwest between the 13th-16th centuries. However, the Apaches claim they originated in the Southwest, and some of their people moved north. According to their oral history, present-day Apaches belong to those who did not migrate north. Interestingly, Pastor Marty Paxson once related a story to me of friends of his who had the opportunity to visit Russia and spend some time in Siberia. While there, they listened to the Siberians speaking. They recognized what they were saying because it was a version of the Apache language. This gives credence to the belief that some Native people came across the Bearing Straight on a land bridge in the distant past.

The Apaches were never one unified group but rather a number of different bands who spoke similar languages and shared similar customs.

Information for this article from: <https://www.encyclopedia.com> & <https://library.nau.edu>