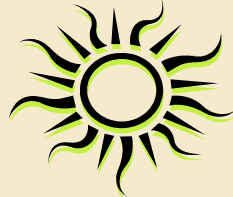




Native Sons



Equipping Native Leaders; Empowering Native Christians

PASTOR BREANNA (BREA) POSEY

- IT'S ILLEGAL**
- To build sandcastles in Spain. Fines vary from €100 to €1,500. Parents must pay if children violate.
 - For Tibetan Buddhist monks to reincarnate in China without government permission. How do they enforce this?
 - To die within city limits without a pre-purchased plot in Sarpourenx, France. In 2008, the mayor declared, "Offenders will be severely punished!" What, by death maybe?
 - To drive a dirty car in Russia.
 - To chew gum in Singapore since 1992. Punishable by fines and prison time.
 - To wear Winnie the Pooh shirts, etc., in Poland. Pooh wears no pants, so is too risqué for young kids.
- From www.farandwide.com

"It's been quite a journey. In the beginning, after first leaving AIC, I didn't know what I was going to do or what I should do." I first wrote about Beanna (Brea) Posey when she was at American Indian College (AIC) in September 2015. She graduated from AIC and received her ministerial credentials with the AG in 2016. She is one of only three students from my time at AIC who has returned to minister in Native country.

She returned to her home church in Tuba City, AZ, on the Navajo Rez. There, she served as a volunteer in the children's ministry. The pastor had changed during her time at AIC from a missionary pastor to a well-known and well-respected Oneida pastor—Joel Cornelius. A few months after returning home, Pastor Joel asked Brea to become the new youth pastor, a position she has held since September 2016.

The request surprised her since she worked with the children, not the youth. She says, "I had a lot of catching up to do, and I had to prepare for a big youth convention that was coming up. I needed to figure out where the youth were spiritually and how to lead them. I had youth in the foster care system and others living with family members other than their parents. I had to learn quick where they came from and how

to minister to them." Many in the first group had not experienced God's love and came from difficult backgrounds.



Pastor Brea Posey

One young man in the youth came from Flagstaff, where he had faced a lot of peer pressure and gotten into trouble. In Tuba City, he did not want to talk with anyone. Brea began getting to know and minister to him. She tried to teach him about Jesus. She spent two years building a relationship with the young man. In the third year, he began to engage with the other youth and "wanted them to repent and build relationships with God."

As he approached graduating from high

school, Brea and others began talking to him about what he wanted to do and become. He said he wanted to become a pastor and return to Tuba City to minister. He left for college but faced challenges and returned to Tuba City. Once back, he began helping Pastor Brea with the youth. This fall, he transferred to Grand Canyon University. He is AGAIN studying theology and preparing for ministry. Brea says, "I am happy and excited for him. I know he will be a good pastor."

The original youth that Brea ministered to were more challenging. However, a new group has come through the children's church program and "are really different." She says, "They are really soaking up the Word of God and growing in the Word. They want to build relationships with each other and with God. It's great to see what God is doing in their lives. It's cool to see them sharing Jesus with their friends!" Brea is proud of the kids in her youth group but also asks that we pray for the youth of the Navajo Nation. The youth are greatly affected by the stronghold of addiction and depression that darkens the Rez.

The COVID pandemic caused her reser-

ON A PERSONAL NOTE

Normally, I try to get this newsletter out in September, but am running a bit late. Our grandsons joined us for our week of vacation in NH in June, and it was good seeing Levi and Alicia again. My summer itineration went well, but I was swamped with travel. I kept 32 appointments in 35 days while staying at the Syracuse Teen Challenge. My thanks again to David Pilch & Rashad Hamdan for putting me up. I always enjoy meeting and ministering to the men at the Syracuse TC.

Theresa is well. Her Mon.-Wen.-Fri. class is full, but no students have enrolled for Tuesdays and Thursdays, so she has been helping with administrative work and lesson planning. In addition, because there is a waiting list for the 3-year-old class, Theresa volunteered to

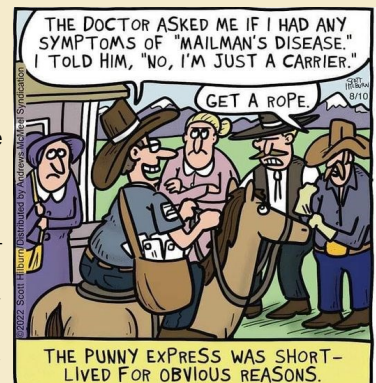
teach this age group on Tuesdays and Thursdays. The administrator liked the idea, so Theresa is also teaching them now.

Levi, Alicia, Dillon, & Torrin are all well. Levi will be visiting Phoenix in early November to go camping & fishing with a friend, so we will see him briefly. Dillon and Torrin are active in sports, including the American Ninja competitions. They are very athletic, and their coach would like them to compete nationally.

Caleb and Erin are well. They just completed an invitation-only weapons show for established artisans and companies. They sold quite a few knives and made some excellent contacts. Before Christmas, they

will participate in several more shows. Their five-year goal is to quit their jobs and forge full-time.

Anyway, as always, thanks for all your prayers and support!



- PASTOR BREA'S PRAYER REQUESTS**
- The youth of the Navajo Nation.
 - Brea's mother Brenda who is unsaved and in the hospital with pneumonia.
 - A youth building designated for youth ministry.
 - For Brea, for God's continues help as she continues to minister to and lead the youth.

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vation to lock down, and the church stopped gathering. Brea thought the lockdown was crazy. "We could not see people. We did not know how they were doing. It was difficult, but we got through it. We reopened in August of 2021 or maybe January." Even now, the Navajo Rez requires people to wear masks and "social distance" in stores and gathering places.

During the lockdown, Brea tried to connect with the youth through social media, email, texts, and Zoom meetings. However, getting all the youth together for the Zoom meetings was difficult. She was living at the church but could not do visitation with the youth because most of the parents were very strict about this. It was scary for the youth. They did not know what was going on. They wanted to gather in person but were not allowed. Some that were not living with their families wanted to visit them but were not allowed.

The church went online during the pandemic, but as in many areas, some of the people have not returned when it reopened. Unfortunately, fear of COVID is especially strong on many reservations. However, some new people started "attending" church online, so there are new faces now that the church has reopened. The youth who returned are very excited about being back together and seeing what God will do. Unfortunately, some have not returned, so Brea is working on tracking them down and reconnecting with them.

Brea says that her youth love to study the Bible for themselves. When they had questions about different things, she began having them look up passages that addressed their questions and interact with the text themselves. She feels this is

an effective approach for the younger generation. She says, "The youth work to figure out what Scripture says and discuss it. The cool thing is they are talking about Scripture among themselves, not just at church, and are telling others about it." Key questions that they ask when looking at a passage include 1.) What does this tell us about people? 2.) What does it tell us about God? And 3.) how does this apply to our lives?

Brea says, "They are also starting to pray together. They come together, they learn together, and they grow together. This helps them to build relationships with each other. Another cool thing is that they take notes while they are discussing Scripture. They are writing on their phones!" Brea is not used to seeing people take notes on their phones. Her generation tends to text, surf the web, and post on social media. She is surprised by how involved with Scripture and how hungry for God they are because they are so young.

Brea also mentors a couple of young ladies in her youth group. She says they were showing that they wanted to be involved in the services, in worship, and with the games. So, she began spending more time with them. She says, "I am teaching them what Jesus taught, both what and why. I talk with them about why being a light in the community is important. I take them with me when I do things and spend time with them. It makes a difference. I see the ones that I am mentoring growing more. They also are beginning to mentor others. They are becoming influencers among the youth and role models others look up to and imitate. They help me out when I need help. I have seen a lot of growth in the ones I am mentoring and in all the youth. I am very excited

for all of them."

When Brea first began working with the youth, she found it hard because of group peer pressure. The kids were also very distracted. She says, "I had a hard time understanding the kids at first. However, once I began getting to know them, I began to really pray for them and understood better how to pray for them." Pastor Joel was also helpful in showing Brea how to prepare teaching series and how to prepare for large upcoming events. "I learned along the way how to engage the youth, minister to them, and build relationships with them."

Pastor Joel was a good model for her. She says, "He engaged with people and got to know them. By getting to know people, you learn what they need and how to work with them." She says, "The people depended on our previous pastor, who did everything. Pastor Joel urged people to become more involved in helping and reaching others. He encouraged the church to be involved with the community and reach others."

Brea constantly talked about building relationships as part of ministry. Her relationships with the youth help her to pray, and know how to pray for them. Relational ministry demonstrates our love for others and teaches us how to best minister to others. Jesus modeled relational ministry; so does Brea. The youth listen to her as she points them to Jesus and God's Word because she cares.

I am so proud of Brea. Studying at AIC did not come easy for her, but she has learned and grown much. Please keep her and the Navajo Nation in prayer. See the sidebar on the front page for her prayer requests.

Tuba City, AZ

Tuba City, AZ, is part of the Navajo Nation. It is the largest Navajo community on the reservation and is the second largest city in Coconino County, AZ. According to the 2020 US census, about 9100 people live in Tuba City. It borders two Hopi villages, the upper and lower villages of Moenkopi, so a small population of Hopi also live in Tuba City.

In the 1870s, Mormons moved into the area and developed friendly relations with a Hopi leader named Tuvi (or Toova). The settlers named the town after Tuvi, but could not correctly pronounce his name. Thus, the name Tuba City. The Navajos began living in the area in the 1890s. They called the area Tó Nanees' díz, which means "tangled waters," so named because of underground springs that feed several reservoirs.

Tuba City is north of Flagstaff and about 50 miles east of the Grand Canyon. There are several attractions worth visiting in and near Tuba City. The Tuba City Trading Post was established around 1906.

The Navajo Code Talker Museum is housed within the trading post. Next door to the trading post is the Navajo Interactive Museum. Its exhibits provide information on the Navajo lands, language, history, and ceremonial life. This museum also houses a full-size hogan. Hogans are traditional Navajo 8-sided homes. The

Interactive Museum also has hands-on weaving and basket-making displays.

South and slightly east of Tuba City are the Painted Desert's badlands. It stretches about 150



The Painted Desert

miles from the eastern end of the Grand Canyon into the Petrified Forest National Park. The scenery of the Painted Desert is similar to that surrounding Tuba City. It includes colorful hills, flat-topped mesas, and sculptured buttes. For those wondering, the main difference between a butte and a mesa is their size. Mesas are taller and have larger surface areas on their flat tops. Buttes are eroded mesas,

Just west of Tuba City are the Moenkopi Dinosaur Tracks. It is easy to miss this significant landmark driving to or from Tuba City because it is only marked by a hand-painted 4'x8' sign. However, turning off the main road onto a short dirt road, you will come to a dirt parking area. About six small open-air booths stand on the

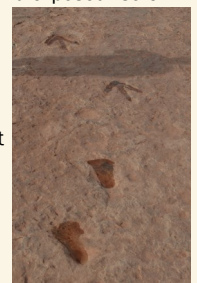
edge of the parking area where local Navajos sell jewelry, pottery, and other Navajo handcrafts. Navajo guides wait at the stalls and will offer to take you on a tour of the dinosaur tracks. The tours are provided without charge, but it is customary to give a donation to the guide. All the guides are trained in the history and meaning of the tracks.

The Moenkopi Dinosaur Tracks is an open-air exhibit on a stretch of dirt clay that was once a marsh area. Interestingly, the site is not protected from the eroding effects of wind and rain, so new tracks appear, and old tracks and exposed "soft-bones" eventually disappear. One of the most remarkable things about the Moenkopi Dinosaur Tracks is that there are some places where human footprints and Dino tracks exist side by side. According to one Navajo guide, Navajo oral history and stories include accounts of humans living alongside dinosaur-like creatures but hiding from them.

Info for this article from www.visitarizona.com.



Theresa & a dino track



Dino & Human tracks



Tuba City Trading Post



Dino Track Parking