

**Faithfulness of God
In the Midst of Change:
A Brief History of Southwestern
School of Missions/Indian Bible
College**

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Introduction

In celebration of Indian Bible College's 50th anniversary (in 2008) I began a journey to provide some historical background for the present ministries of the school. This is by no means an exhaustive history, due to personal time constraints and simultaneous commitments to other areas of the school. Much more could certainly be written, particularly on specific stories of graduates of the school, and is being written as time permits. The information contained in this little booklet is still rather incomplete in places, but I am hoping and praying there will be opportunity to fill out more of the details as time goes on. Please accept this document as though it were a work in process, as the school itself and all of us involved continue to be.

Since history is primarily people, at least in my mind, I have chosen to feature specific individuals as a large part of this account. In choosing about whom to write brief biographical sketches, I made decisions based on the length of time a person was (or has been) involved with the school, significant impact they had (or have had, or are having), and the availability of information. This, of course, means there will be people whose stories should have been included in the biographical section who were not included because I did not have access to the information or time to obtain it. Any oversights are not intentional. My prayer is that God would use these stories to make us aware of the fantastic variety of individuals through whom He chooses to work and of how He leads each of us on different paths, yet always for His glory. Many more people than I have been able to include have been involved with the school, some in small ways and others in very influential ways.

It is my hope and prayer that this information will be used of God to encourage readers as they see how God has preserved the school. Since none of these people has been perfect, the school has been imperfectly run throughout the years. Still, undeniably, God has done a work here and still is at work. For this we praise His name.

Historical Data: Bits and Pieces

The following information is organized alphabetically to provide easy access to that which most interests the reader.

Accreditation

In the 1990-91 school year John Greenfield met with Moody Bible Institute's Director of External Studies and his staff, as well as other administrators of MBI, to discuss the possibility of Southwestern School of Missions (SWSM) students earning MBI credit through classes offered at Indian Bible College. On March 23 of 1992 an agreement was signed by Dr. Jay Fernland of Moody and Jerry Yonnie of SWSM/IBC. This allowed up to sixty hours of classes offered at SWSM to count as credit toward an Associate of Biblical Studies degree at Moody. The hope was that this recognition would provide greater opportunities and more options for students in ministry, be helpful to those students transferring to other schools, and assist some students in obtaining tribal scholarships. At least one student was able to benefit from this agreement by transferring to Moody Bible Institute, where some of his IBC credits were accepted toward his degree, before it was terminated because of Moody's inability to provide oversight.



Jerry Yonnie & Jay Fernland signing agreement with Moody

John Greenfield also began the process of accreditation in 1992, working with the Transnational Association of Christian Colleges and Schools (TRACS). Dr. Gordon Henry came from TRACS to evaluate the school's position at that time, and Dr. Don Richart of Boise, Idaho, served as advisor to the process. A self-study document was submitted to TRACS in December 1996. However, the school was not able to move forward at that time in completing the process of accreditation, due to the small number of students enrolled, few staff, and deficiencies in the facilities.

During Richard Standley's time as Academic Dean more progress was made toward accreditation, this time with the Association for Biblical Higher Education (ABHE). In October 2007 the school became an affiliate with ABHE.

When Jason Koppen signed on as Academic Dean in 2008 (and then President in 2009), he continued to pursue accreditation with ABHE. The addition of Dr. Kevin Newman as Academic Dean in August 2013 allowed IBC to move forward decisively. Dr. Ronald Kroll, Director Commission on Accreditation for ABHE, visited the school in November 2013 to ascertain the feasibility of moving forward. On February 19, 2014, the school was officially granted applicant status with ABHE, and then in November of that year Dr. Kroll returned to IBC in an official capacity to help the school formulate the next steps. On November 13, 2015, the self-study documents were submitted to ABHE. Official

word was received that the documents had been accepted shortly thereafter and the site visit took place October 18-20 of 2016. On February 7, 2017, the school was granted candidate status. In April 2018 IBC was instrumental in successfully changing Arizona State law, allowing colleges and universities which offer only religious degrees to opt in to State authorization. This would allow the school to obtain an OPE ID number, necessary for receiving Title IV Pell Grants. In October 2019 IBC was authorized by the Arizona Board of Post-secondary Education and on November 18, 2019, received an official OPE ID number. On February 19, 2021, at the annual meeting of the Association for Biblical Higher Education, IBC was granted initial accreditation.

Beginnings

SWSM and the associated Navajo Bible Institute (and later Indian Bible Institute) began in October 1958 when four Navajo men met with Gordon Fraser around his kitchen table. The location was the Troutman Cabin situated on the now nonexistent Mount Elden Bible Conference grounds situated at the base of Mount Elden in Flagstaff, Arizona. The four students were Scott Franklin, Leslie Cody, Jack Smith, and Jason Lee. Scott Franklin also interpreted for an evening class that was held once each week.



Before long Gordon and Thelma Fraser garnered the support of several other people to assist in this new endeavor. Within a year the first of several buildings was purchased. On May 19, 1960, the school was incorporated in the state of Arizona as Southwestern School of Missions. A board of directors and advisory board were formed that same year. By 1964 SWSM offered two three-year Bible institutes: one for Native

believers who spoke primarily Navajo, and one for speakers of English. The School also planned to provide a linguistics and cross-cultural course of study for Anglo missionaries.

SWSM originally catered to people who were “marginally literate,” offering training in Navajo literacy for those who spoke little or no English. Students were used as interpreters so that Bible classes could be translated into Navajo from English. Requirements for entrance into SWSM in the early years were: an ability to read English (which was sometimes waived), evidence of having trusted in Jesus as Savior, and a desire to learn God’s Word. Later on students were required to have a high school education, but this requirement was sometimes waived as well.

The ministry of the school continued to expand in those early years to include a bookstore and tract ministry, providing literature to Indian workers throughout the United States. Thelma Fraser worked in a Christian bookstore previous to her and Gordon’s move to Arizona, so she opened the first Christian bookstore in Flagstaff, located in a room in the first building of the school.

SWSM's primary focus continued to be the training of residential students in Bible, but some vocational training was offered as well. A printing press generated literature and provided instruction in printing for students in attendance at the school.

By 1976 classes in English, Navajo, and Apache were being offered as part of the Indian Bible Institute. The plan was for the Bible to be taught in additional languages as New Testaments became available and students from those Indian nations were enrolled. The Navajo New Testament was released in 1956, and the complete Bible in Navajo was published in 1976. After the translation and printing of the Apache New Testament in 1975, SWSM began teaching classes in Apache literacy in addition to Navajo.

Board of Directors

At the formation of the school, a group of missionaries from more than twenty evangelical missions met together. These missionaries chose those who would serve on the Board of Directors and on an advisory board. The first Board of Directors and Advisory Board were appointed in 1960, when SWSM was incorporated in the state of Arizona. The original Advisory Board, or Council, represented fourteen missions, the Navajo Tribal Council, and Arizona State College (now Northern Arizona University). SWSM and UIM boards merged in 1969 but became separate entities again in 1971. In 2017 the first woman was appointed to the Board of Directors when Siera Russell, Tribal council member for the Yavapai-Apache, joined. In 2018 the name of the Board of Directors was changed to Board to Trustees.



SWSM Board around 1980

Chapel Services

In the 1972-73 school year chapel was held from 10:30-10:50 Monday through Friday. This was immediately preceded by twenty minutes of recreation time. During the 1986-87 school year chapel services took place Monday through Friday at 11:30 a.m.

Chapels were held daily until about 1995, during which time the students and staff had the opportunity to preach, lead singing, or give testimonies. Sometimes special speakers were invited to speak. Chapel services usually included singing and generally preaching. At one point, while still holding chapel five days per week, chapel started at 8:00 a.m. During the early years Wednesday chapels were prayer times for the staff, faculty, and students. Once each month a Wednesday chapel service was dedicated to observance of the Lord's Supper. Communion was administered by various students. On Thursday evenings a mid-week service was held in the chapel. Once each month in the year 1980-81 a Christian film was shown during the Thursday evening chapel service. Otherwise, Mr. Hardgrave or some special speaker would fill the time. Board members, pastors, missionaries, and others were invited to speak, in addition to students and staff or faculty.

Upper-class students were invited to speak, as were area pastors, missionaries, alumni of the school, and special speakers from out of town.

In the 1991-92 school year the men met for devotions at 6:00 a.m. on Fridays, in addition to daily chapel services.

Currently, chapel is held twice each week, on Tuesdays and Thursdays at 10:30 a.m., for a little over an hour. Speakers include alumni, visiting missionaries, local pastors or community members, in addition to senior male students and staff or faculty members. The number of times chapel meets per week was shortened under the directorship of Ben Yazzie, who also instituted a four-day class week to allow students and staff to travel and minister more easily on weekends. The five-day class week was resumed in 2011, but since Monday mornings and Friday afternoons were still free from classes, essentially, the class week was still four days long.

Christian Service Assignments and Other Student Ministries

In 1985 weekly **Christian Service Assignments** (CSA) became mandatory for the students of SWSM though students regularly and willingly participated in various ministries from the beginning of the school's existence. From 1995 on the emphasis in CSA has been on encouraging students to be faithfully committed to one specific ministry rather than on visiting different areas each weekend. The concern was that, upon graduation, former students would find it difficult to settle in one place or commit themselves to one, long-term ministry. In the past, students became accustomed to traveling continually, which was good preparation for being traveling evangelists but probably not the best training for pastors who would stay long-term with a church.

When Ben Yazzie served as academic dean, he began the process of organizing the Christian Service Assignments to provide students with a level of increasing responsibility and leadership as they progressed through their schooling. This process was further developed by Richard Standley and Jason Koppen. At this writing a freshman first-semester student is required to observe three ministries on at least three different occasions over the course of a semester. Second-semester freshmen and sophomores are required to commit themselves to one ministry per semester for a minimum of nine weeks. Junior and senior students participate in an internship, working closely with someone who has been in ministry long-term. The student is required to commit to one ministry for a period of at least one year, spending a minimum of fifty hours each semester on internship-related ministry. As of 2010, one hour of credit has been awarded for each semester of internship.

In June 2009 the school began participating in **neighborhood cleanup** through the city-sponsored Adopt-an-Avenue program. IBC currently is responsible for two local streets and carries out cleanup operations three times per year. In addition to providing a valuable service for the city, this activity increases the school's visibility and, it is hoped, will allow for student interaction with the immediate community. Since 2008, IBC has designated one day per semester as a "Serve Day" in which the students serve the neighborhood through street cleanup, and through assisting Hope Cottage (ministry to

women in crisis), local food banks, and neighbors who request help with yard work or other short-term projects.

A **men's fellowship** met monthly during the '70s and '80s to plan outreach activities for the student body. The men's fellowship consisted of all the full-time male students at the school. Activities included ministering in the jail and planning a seminar on evangelism. The men's fellowship was responsible for dealing with any school business outside the jurisdiction of the board and administration. They also kept the school supplied with wood, took responsibility for shoveling snow, and each day built the fire in the chapel.

A **women's fellowship** met monthly as well. They planned special school events, sponsored the nursery program for the school, planned and organized dinners and baby showers for various students, worked on menus for the school witnessing trips, and took care of refreshments for family life classes.

One of the purposes of these fellowships in the 1980s was to provide training for the students in organizing, planning, working together, and learning how to conduct meetings.

By 1990 the Women's Fellowship was meeting weekly for Bible study and monthly for activities. At that time, Women's Fellowship included staff and students.



Alice Robertson teaching

In the spring of 1983 **Christian Service Brigade** programs for boys in grades 1 through 12 met on the campus of SWSM. The Christian Service Brigade was a ministry of Indian Bible Church located in downtown Flagstaff. This provided an opportunity for male students to be involved in ministry on campus. The Christian Service Brigade clubs continued to meet throughout the 1984 and 1985 school years.

A **Bible club** for the children was held in the chapel on Tuesday afternoons during the 1982-83 and 1983-84 school years. Again, beginning in the summer of 2014, several students and a staff member, with the aid of short-term workers, led a kids' club on campus.

In 1973 there was a **Bible study** taught by SWSM students or staff for the dorm students at Flagstaff High School (Kinlani dorm). As many as twenty-five dorm students attended, with a regular attendance of sixteen (eight girls and eight boys). In the 2017-2018 school year several IBC students were again involved in an on-going ministry to dorm students at Kinlani dorm in order to fulfill their internship requirements.



Recording for radio program

In 1990 SWSM had a **booth at the Navajo Nation Fair** in Window Rock, Arizona. The booth was used as an opportunity to witness, promote the school, recruit future students, and counsel

individuals who desired counsel. Videos of *Living Legends* and the *Jesus* film in Navajo were provided.

Some students were involved in teaching children at Mount Elden Conference grounds during camps.

For many years it was common for students to be out preaching, singing, teaching, and otherwise ministering all across the area on **weekends**. There was a Navajo **choir** as well as English choir and advanced English choirs. The choirs were led by Zillah Hardgrave and Ruth Grant for several years. All students participated. Even non-Navajo students sang in the Navajo choir. Their music was taped and played on a local radio station.

Under Mike Hendricks' leadership (1990-91), the choir continued to travel on weekends, singing in area churches and representing the school in various places within driving distance of Flagstaff.



Mike Hendricks and students

On Monday evenings in the 1979-80 school year some students went out **witnessing in town** after a devotional time together. During that school year ten people reportedly trusted in Christ. Follow-up was encouraged. New contacts were made as existing contacts requested the students visit relatives and friends. Also during this year the freshmen and sophomores participated in **jail ministry** once each

month, sharing testimonies, preaching, and counseling.

Once each month the school conducted an evening service at **Sunshine Rescue Mission**. During the 1980-81 school year the students held services three to four times each month. This was in addition to weekly Christian Service Assignments that each student carried out throughout the semester. For many years the students served in a variety of ministries and multiple places throughout the semester. Under Ben Yazzie's direction, in about 1995, the Christian Service Department was reorganized, and students were held accountable to be faithful to one specific ministry per semester.

In 1991-92 the students were involved in **children's Bible clubs**, ministries to Bureau of Indian Affairs dorms, the rescue mission, and door-to-door witnessing in the local area, in addition to a variety of other Christian Service Assignments. Characteristic assignments included teaching Sunday School classes, working with youth, and preaching.

Students also planned, organized, and performed a **Christmas play** each year for many years. Apparently, they sometimes performed the drama in several different locations for different audiences. In 1984 the students sponsored forty-five **Christmas programs**, as many as thirty of them with student assistance. These programs were in cooperation with Flagstaff Mission to the Navajos and Child Evangelism Fellowship. The programs included opportunities for the students to preach, teach, sing, counsel, and assist with gift distribution.

In the 2019-2020 school years students were involved in ministries through AWANA, RISE (a youth ministry at Kinlání dormitory), Wellbrook Senior Living Center, Mountain View Community Church youth, Hope Cottage ministry to at-risk women, an outreach to Chinese scholars and students at Hope Community Church, one-on-one tutoring at Thomas Elementary School, One Tribe ministry to NAU students, and ACT (Alpine Community Theater).

Core Values

In 2013 the Board of Directors approved the creation of the core values of IBC. Since that time all core staff are required to provide evidence annually of agreement with these values. They are as follows:

1. **Unity in Christian Community**—The world is to recognize Christ by our unity (John 17:20-23) and the way we love each other (John 13:34-35). Therefore, we need to be fiercely committed to extending truth and grace to each other through healthy confrontation, forgiveness, and reconciliation. The way we treat each other in the church is the first thing many lost people look at. True community will recognize the possibility of being *multi-cultural* and intergenerational, both within the body and on the leadership level.

This means staff are:

- *Practicing obedient forgiveness that **always** offers reconciliation.*
- *Treating all those who are truly saved as brothers and sisters (i.e. a biblical “inter-denominationalism”).*
- *Giving the benefit of the doubt.*
- *Avoiding gossip and slander (talk to those who are part of the problem and/or part of the solution).*
- *Participating in chapel (our community “family time”) as often as possible.*

All new staff will take the Human Relationships class to be oriented in IBC’s terminology and approach in this area.

2. **Relational Disciplemaking and Spiritual Mentoring**—Events don’t usually effectively change lives; grace and truth flowing through relationship does (1 Thess. 2:8). It is impossible to effectively teach obedience (Matt. 28:20) from a distance or in a crowd; it requires a trusting relationship. A healthy church needs individuals who are pouring their lives into those that are less mature for the sake of their spiritual growth.

This means staff are:

- *Building relationships at every opportunity.*
- *Pursuing healthy transparency rather than performance or hypocrisy.*
- *Inviting (and responding appropriately to) questions (including in the classroom and especially in discipleship).*
- *Practicing hospitality (as much as possible).*
- *Using relationships (not power, position, coercion, intimidation) to influence others towards righteousness. Asking insightful and guiding questions are the best tool of the disciplemaker.*

3. **Incarnational Evangelism**—Jesus came to us (Luke 19:10), as one of us, but was without sin. He then sent us as the Father sent him (John 20:21). Like Jesus, the church needs to be a “friend of sinners” (Matthew 11:19), serving those around us, and establishing meaningful relationships through which we can share Christ. This means serving the lost, not just preaching at them.

This means staff are:

- *Working hard to speak in terms that the listener understands (all discipleship staff need to be on Facebook to connect with students on their terms).*
- *Getting out of our offices and seeking others out.*
- *Engaging in service and relationship-focused outreach.*
- *Continuing to offer grace, warmth, and friendship towards those who are hostile and/or hurtful to us.*

4. **Team leadership**—Jesus is the only “senior pastor” specifically mentioned in Scripture (1 Peter 5:4). Church planting, ministry, and leadership are all best done in a team of people who are functioning primarily within their gifts and passions. If we want to see community in the congregation, it is necessary to have community within leadership.

This means staff are:

- *Including others in their decision-making as much as possible; never making a decision alone that will have a great impact on others.*
- *Going to the other person when there is a concern or perceived offense.*
- *Speaking well of the other team members and protecting each other’s reputation.*
- *Giving credit liberally to others (instead of being a glory-hound).*
- *Bearing each other’s burdens both personally and professionally.*
- *Over-communicating rather than under-communicating.*
- *Building trust at all godly costs.*

5. **Self-sufficiency and interdependency**—Mature churches should be meeting their own financial needs, supporting their own leadership (1 Timothy 5:17-18) and instead of *receiving* missions support should be primarily *generating* it for others. If values 1-4 are in healthy operation over an extended period of time, self-sufficiency should be the result.

This means staff are:

- *Modeling a tremendous work ethic (come early, be willing to be the last to leave).*
- *Helping students embrace their own “vocational responsibility.”*
- *Generous givers (i.e. modeling a generous and sacrificial lifestyle). Even missionaries need to be tithers/givers!*

Distinctives

Southwestern School of Missions may have been the first Native American Bible college to be established in the U.S. To this day it continues to train Native leaders to follow Jesus transformationally in full-time ministry or in secular vocations. The school maintains high doctrinal and educational standards. The cost of the school is far less than any other secular or Christian institution of comparable quality. In the early days, SWSM's commitment to Navajo language literary and the training of Navajo Christian leaders in their own language was a unique distinctive of the school. Currently, the emphasis on transformation and commitment to discipleship is what sets it apart.

The extremely low cost to the student of an education at IBC is unique. Since IBC is both a school and a mission, students do not pay the staff of the school. All full-time faculty and most staff have raised their own support or volunteer their time in order to be able to serve at the school. At this time, Indian Bible College is the only evangelical, non-charismatic, denominationally unaffiliated college ministering to Native Americans in the United States.

Another thing that sets IBC apart is the emphasis on grace coupled with truth. Dismissal from IBC occurs only when the student deliberately chooses it. The school is committed to exercising grace on behalf of anyone who is willing to submit to a process of restorational discipline.

Discipleship Program

In the fall of 2011 the Lord started a program that, previous to that time, had only existed in the minds of several staff members. Frequently students came to the school unprepared for the rigorous demands of academic life. Sometimes they struggled with a past marred by legal problems or life-dominating addictions. Sometimes they were simply too immature for college and needed greater accountability and a chance to grow. Indian Bible College was too difficult a transition for these people, and the chances of success were minimal. This fact came to the attention of President Jason Koppen early in his tenure at IBC, but there was a lack of staff and facilities to undertake a program that would run parallel to the academic program already in place.

Classes were gearing up in August of 2011 when a young man wandered into Jason's office seeking help. He had attended IBC previously but was unsuccessful. Having nowhere else to go for the accountability and discipleship he sought, he now approached Jason. Was his failure a life sentence or was there hope for another chance? Jason explained that there was neither staff nor room on campus to accommodate a new program that would better meet his needs and the needs of others like him.

Within a few hours, a second former student came in to Jason's office with the same request. "Why now?" Jason wondered, except that there was a brand-new facility opening up, bordering on IBC's existing property. Before Jason reluctantly agreed to try starting a discipleship program with a limited number of Native men, a third was added to the mix. The Native Discipleship Program (NDP) was officially started, though only with a very few, select young men.

Unfortunately, it was not possible to continue the program long-term without specific staff devoted entirely to that ministry, and a director devoted exclusively to the NDP was essential. The program was discontinued after a year until more staff is available or until such a program is no longer necessary.

Enrollment at the School

At the very beginning of the school there were four students: Scott Franklin, Leslie Cody, Jack Smith, and Jason Lee. Lois Martin reported there were twelve students enrolled in 1962 and twenty in 1963 and '64. In 1971, the first semester the Hardgraves were at SWSM, four students were enrolled. In 1972-73 the entire student body of eighteen men and women were members of the Navajo Tribe, according to the annual of that year. However, the Board reports fifteen students on July 1, 1972, and seventeen as of June 30, 1973. A letter to Gordon Fraser from Robert Hardgrave dated October 20, 1972, mentions thirteen full-time students were enrolled at that time. There were thirty-three students in the 1973-74 student body, mostly Navajo. Three other students were enrolled in a "special class."

The 1974-75 school year saw forty-seven students at SWSM, including Navajo, Seminole, Penobscot, Cheyenne, Apache, Papago, and Ute, according to the annual of that year. 1975-76 had thirty students enrolled, according to a student list from Dr. Hardgrave's files. Twenty-six students were enrolled in the 1976-77 school year. There were twenty-nine in the 1977-78 school year, and thirty-eight students in the 1978-79 school year.

There were thirty-seven students enrolled in 1979-80 and twenty-seven students in the 1980-81 school year. During the 1981-82 school year, as well as the 1982-83 school year, there were twenty-six students. In 1988



Classroom scene around 1990

through 1992 the enrollment stayed around twenty. During the 2004-2005 school year thirty-one students were reported to be enrolled at the school, fifteen of whom were full-time. They came from Alaska, Idaho, Minnesota, and Texas in addition to Arizona. In the 2008-2009 school year the number of full-time students at the school was fourteen. The 2009-2010 school was attended by twenty-two students, and in 2010-2011 twenty-six students attended on campus, six of whom were part time. During the 2011-2012 school year there were twenty-three registered for the fall session and twenty-five for the spring session, four of whom were part time and four others who were part of the Native Discipleship Program for men. In the fall of 2012, there were thirty-four students enrolled, four of whom were part time. Spring 2012 there were only seventeen full-time students enrolled, but twenty-six were



**Leslie Cody, Scott Franklin,
Chee Bedoni in 1954**

full-time by the conclusion of the fall semester. There were twenty-eight full-time students during the fall 2013 semester and thirty during the spring. In the fall 2014 semester there were twenty-seven full-time students and twenty-one in the spring. Fall 2015 enrollment was up again to twenty-one full-time students and spring 2015 there were twenty-two.

Spring 2016 there were 16 full-time students in attendance at the school. The Fall 2017 enrollment was 23 full-time students. Spring 2018 there were 28 full-time students enrolled at IBC. In the 2018 Fall semester we experienced our record enrollment yet with 35 full-time students. Spring 2019 there were 32 and Fall 2019 and Spring 2020 there were 23 full-time students.

Entrance Requirements

In the 1964-66 catalog the requirements for entrance were:

- ◆ That prospective students have a good Christian testimony.
- ◆ That they were recommended by an evangelical mission that agreed with SWSM's doctrinal statement.
- ◆ That the prospective student was recommended by a friend who was acquainted with the principles and practices of SWSM.
- ◆ That the prospective student was at least 18 years of age.

In addition, those entering the English language Bible institute had to be able to demonstrate that they were proficient in English. By 1967 it was required that they also have a high school diploma.

Current admission requirements for the degree program are:

- ◆ A student must have a GED or high school diploma. Others may apply for certificate programs.
- ◆ A prospective student must exhibit a desire to be involved in Christian ministry and have a willingness to learn.
- ◆ A student must agree to the school's doctrinal position or agree to refrain from contentious behavior or attitudes in any areas with which he or she disagrees.
- ◆ A prospective student must be referred to the school by several individuals who know the student, including a pastor, friend, or missionary.

See the current catalog for more details.

Extension Classes

In the 1960s, evening classes that were offered included Christian Doctrine, Bible Exposition, and Journalism, if anyone signed up. SWSM was also prepared to offer training in short-wave radio ministry.

An extension class was held in Tuba City, Arizona, on the Navajo Reservation on Monday evenings during the 1971-72 school year. The class was taught by Mr. and Mrs.



Extension class at Peach Springs

Girdner. An extension class was also taking place at Houck, Arizona, during that time. In 1972-73 an extension class was taught at Inscription House, Arizona, where Willie Tsosie and Josephine Grass taught Navajo reading and writing. Initially, some of their students were completely illiterate when Willie and Josephine started teaching.

Sam Grammer taught extension classes in the early 1980s and again in 1989 or '90. He taught two nights per week at Peach Springs, Arizona, on the Hualapai Reservation.

For a number of years since 1982 an extension class took place at Peach Springs, Arizona. John Greenfield became the instructor for that class beginning in the fall of 1984.

Extension classes were also held at Oakview Bible Church in Ché' Ch'il Tah (Cousins, New Mexico), taught by Jerry Yonnie during the 1986-87 school year, and in Winslow, Arizona, taught by John Greenfield.

In 1990-91 extension classes were offered in Supai, Arizona, at the bottom of the Grand Canyon on the Havasupai Reservation, taught by Fird Becker; in Gallup, New Mexico, taught by Jack Becker; and two classes offered in Twin Mesa, Arizona, taught by David Bedoni and Jerry Yazzie.

In 1991-92 four extension classes were taught. They were located in Gallup, New Mexico; Indian Wells, Arizona, on the Navajo Reservation; Page, Arizona; and in Supai, Arizona.

Beginning in 2009 extension classes were held again in Leupp, Arizona, and on the Hopi Reservation, taught by Clint Ross.

In the spring of 2016, a class in Elements of Bible Study was taught by Clint Ross in Tuba City once again. Spring of 2017 two extension classes were taught: Christian Education taught by Clint Ross in Tuba City, Arizona, on the Navajo reservation; and Bible Survey taught by Hal Givens in Polacca, Arizona, on the Hopi Reservation.

Facilities

The first building was purchased in 1959 at 2918 North Aris Street. This two-story building was used as a men's and women's dorm (women on the first floor and men on the second, plus several married couple apartments). Within a year or two a second building was purchased at 2920 and used as a kitchen, dining facility, and men's dorm. When school first started, it sat in a field in East Flagstaff. The neighborhood grew up around the school. The two-story building was an old Army barracks from the Camp Navajo Army Base in Bellemont, Arizona. The second story was removed at one point and a new second story built around and over the existing structure. A chapel was added to the back end of the building and offices to the front.



In 2003 two old trailers located at 2919 North Aris were replaced by a newer mobile home which had been purchased from an IBC staff member.

Property on the corner of Third Avenue and Main Street in Flagstaff, owned by Arizona Indian Missions, Inc., was deeded to the school in August 1993, and used as a place where students could be practically trained for ministry. It was sold in 2004 in order to free up funds for expansion closer to the other existing facilities.

In 2011 the school purchased a private home adjacent to the existing property. This was the first time in at least forty years that the footprint of the school had been expanded. The building serves as additional student housing as well as providing another self-contained apartment for visiting professors.

In August of 2013 IBC began leasing administrative office space at the corner of Ellen St. and Cedar Avenue (“The Barn”). This facility houses the president, business manager, bookkeepers, and admissions counselor offices. The property was then purchased outright in June 2014.

During the summer of 2013 volunteer work crews put up an RV port to provide protection for the school’s recreational vehicle. This port was transformed into a workshop in 2016 with the ribbon-cutting ceremony taking place on October 27. The workshop is being used to provide space for students to produce marketable products that supplement their income.



On April 27, 2018, the Lord provided enough money to pay cash for three buildings within the same block as IBC’s existing facilities. The former Salvation Army Thrift Store complex is the latest addition to IBC. This facility provides space for a new Student Center that includes expanded library space, chapel, and student

lounge with Student Life offices. Also included in the purchase was additional parking space and a storage building. Volunteer work groups and student workers completely remodeled the interior and upgraded the exterior as funds were available. The Learning Resource Center was dedicated on January 28, 2021, and an open house took place on May 21, 2021.

Fifth Wind Vocational Training

In 2013 John Childs, missionary with Pioneers in Mexico, started working with IBC students to create wooden flags of the State of Colorado. Helping indigenous Christians develop skills and businesses in order to provide for themselves and their families has long been one of John’s passions. In Mexico he worked for years among the Tarahumara, providing training and tools, along with help in developing small businesses.



Joshua Ortiz shows off one of the tools of Fifth Wind

Some of these people had lost their means of income because of becoming believers. John helped them find new ways of employment so they could survive despite persecution from their unbelieving relatives. As these indigenous believers became more able to run their businesses themselves, John spent a longer time in the States and was available to help IBC develop a vocational program. The goal was to equip students to be bi-vocational after graduation, supporting themselves and their families, as needed, while also being engaged in ministry. In the fall of 2010, John started working with IBC students.



In November 2013 John took several IBC students hiking in the Grand Canyon. The guys took note of the trail signs and suggested they start making them to sell as souvenirs, in addition to the Colorado flags. From this idea a thriving business developed, selling signs, wooden flags, candle holders, prints of original artwork, coffee mugs, cards, and now soap. Students were trained in business as they produced crafts, worked at marketing their products, and learned finance.

The name, Fifth Wind, refers to the “wind” of God’s Holy Spirit, the wind who blows in addition to the four winds.

In summer of 2016, summer work crews converted the RV port on campus to a workshop. This enabled Fifth Wind to move from its location at John and Anne Childs’ home in Flagstaff, to campus. The dedication of the new workshop took place on October 27, 2016. In May 2019, Joshua Ortiz took over as full-time Director of Work and overseer of the Fifth Wind enterprises.

Finances

In the 1960s students who were unable to pay for their room and board or other costs were required to work for the school for sixty hours per semester.

In August of 1972 Gordon Fraser wrote a letter to several members of the SWSM Board regarding the application of John Cooper of Dallas. Mr. Cooper was applying to serve on the staff at the school and was told by the Board that he must first raise his support. Mr. Fraser took issue with this approach, arguing that SWSM was a school, not a mission, and staff and faculty should be supported by the school. Throughout the existence of the school, until recently, there have been staff and faculty serving in on-loan capacities from other mission organizations through which they had raised support. Currently all full-time faculty and staff are with the school rather than on loan from other organizations, and all raise their own support and/or receive retirement funds.

SWSM apparently approved several loans to Native staff members during the early 1970s and then took the amount owed out of their salaries to assure repayment. At one point the school was paying a student’s rent in the low-rent housing area in East Flagstaff to encourage him to become an instructor in Navajo. This was discontinued when the student failed to produce, and it appeared that the likelihood of his becoming an instructor was slim.

In the fall of 1972, the cost of attending SWSM/Indian Bible Institute was \$60 per month rent for single students, registration was \$10, and tuition was \$15 (for a full-time student?).

As early as 2003 Ron Hutchcraft Ministries (RHM) began providing scholarships to IBC students who had served with their ministry, On Eagles' Wings, during the previous summer. Over the years, at times, RHM has been responsible for encouraging and/or recruiting up to half the student body!

The school has also had scholarship funds available on a limited basis much of the time. A John Greenfield Memorial Scholarship has been accessible to students in the past. For a time that fund was used to supplement Native staff that had neither the contacts nor the backing from Native churches to enable them to raise their own support alone.

For several years a Korean church (Sa-Rang Presbyterian) in Anaheim, CA, was involved in providing major funding for qualified students. Work study scholarships are currently also available. Some scholarship money has sometimes been obtainable through an individual student's tribe. When David Scott, Chairman of the IBC Board, passed away on September 27, 2017, a scholarship was established in his name. With full accreditation status, there should be a much greater variety of scholarships available to students.

In June of 2016 Cook Native American Ministries Foundation provided a grant of \$110,000, \$100,000 of which was used for construction of a new library and \$10,000 for the music program of IBC.

General Information

For many years the school provided meals for single students and a nursery for the preschool children of students and staff. Nursery facilities were maintained throughout the school year for preschool children of students and staff. Some years all students, both men and women, took turns manning the nursery for two hours each week, teaching Bible stories to the children or just babysitting while the parents were in class. Women staff also assisted in this duty in the early 1970s. For a time (1989-91?), Linda Yonnie coordinated the nursery, doing much of the supervision herself.

The first graduating class of SWSM consisted of three Navajo men and two Navajo women.

In 1972 a letter to a supporting church for Miss Annette Traver, nurse, instructor, and assistant cook, mentioned that the school had evening study halls. These study halls were supervised by staff members.

In 1972-73 SWSM was involved in the translation of hymns into Navajo. Emily Johnson was active in the process. This project of revising, enlarging, and improving the old Navajo hymn book was under the authority of the Navajo Hymnal Conference of Farmington, New Mexico, a committee formed in 1972 by a group of missionaries to the

Navajo. At least twenty songs were given to the school for the students and Navajo staff to translate and fit to existing music. The newer hymn book was completed in 1979.

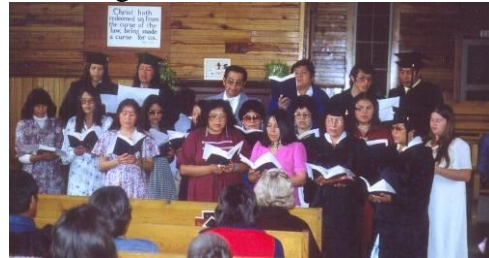
In 2004 approval was sought and granted from the Immigration Service for acceptance of Canadian and other foreign students.

During Guy Kinney's time as director, one day at the end of each semester was set aside for students and staff to repair and clean up the facilities of SWSM. Men would use whatever skills they had in carpentry, construction, roofing, or plumbing to maintain the buildings, while women were responsible to clean the inside.

Southwestern School of Missions/Indian Bible College was accepted as a member of the Association of North American Missions (ANAM) at the General Council Meeting in Longview, Texas in 1986.

Graduations

During the '70s and '80s many graduation ceremonies (perhaps all?) were held in the large tabernacle on the property of Mount Elden Conference grounds. The school provided the main course for a feast in celebration of the graduates' accomplishments. Graduate and student families supplied side dishes. Following the sale of Mount Elden Conference grounds and development into apartment complexes, graduations have been held at various churches in the community, since the facilities at IBC are not large enough to accommodate the number of people who attend.



1990 graduation choir

Graduation Requirements

In 1964 the requirements for graduation from the Navajo Bible Institute were:

- ◆ Fluency in Navajo such that they are able to study the Bible without use of English aids.
- ◆ Ability to teach Navajo reading.
- ◆ Ability to teach the Bible in the Navajo language.
- ◆ Ability to write in the Navajo language, producing either original writing of such quality as to be publishable, or a translation of English material.
- ◆ Successful completion of an oral exam covering Bible doctrine and basics of Scripture.

Ninety-six hours were required for graduation, according to the 1964-66 catalog, fifty of which were to be in Bible or Bible-related subjects. A special curriculum was available for Native pastors and evangelists who could come only two or three days per week. These Native workers were encouraged to bring along guests, who could attend whatever classes were being taught on those days. These part-time guest students were known as "special students."

Honorary Doctorates

In 1998 IBC awarded honorary doctorates to Robert Hardgrave and Scott Franklin. In 1999 John Greenfield and Paul Redhouse were also awarded honorary doctorates, and then on November 10, 2017, Allen Early was presented with an honorary doctorate as well from Indian Bible College.

Housing

In 1964-66 students who were married, or women with children, were responsible to find their own housing. Only single students without children were provided with housing on campus. For a short time, single women were housed at a residence on Manor Drive in East Flagstaff. The house was later occupied by Jim and Sybilla Frazier.

Dormitories for single women and single men have been provided in a section of the main buildings of the campus since sometime in the 1960s. Married students were housed in several trailers after 1966. At first the trailers were rented from a private owner and then later they were purchased by the school and rented to students. The house directly across from the main building of the school was apparently used to house staff, at least for a time, and later used for married student housing. A duplex is currently also available to house small families.

A single manufactured home replaced the two trailers in 2004, and in 2011 additional housing was added in the form of a renovated private home on Ellen Street, located directly behind the existing dorms.

Life Coaching

In the Fall semester of 2015, under the direction of Jason Koppen, a new program was implemented to assist students in developing holistically and to prevent fewer students from falling through the cracks because of a failure to develop basic life skills. In addition to joining a Spiritual Formation group, each in-coming freshman is now assigned to a mentor who advises, counsels, and assists in the areas of ministry, academics, work, finances, and time use. The life coach works with individual students and addresses needs and inadequacies specific to each student. In the fall of 2017, the Life Coaching program was moved from under the oversight of the Academic Department to Student Life.

Ministry Immersion Trips (Witnessing Trips)

For many years the student body participated in a spring and fall **witnessing trip**. Finances were obtained by student offerings collected during chapel times and through assistance from students' home churches.

Witnessing trips were planned by the men's and women's fellowships until 1983 when, for a short time at least, the job was turned over to a Camp Administration class attended by juniors. This class planned and prepared for the witnessing trips twice each



Sheena making curtains at Red Lake, Arizona during ministry trip in 2008



Witnessing trip in Shonto, Arizona, 1967

semester, as well as planning retreats for the students. The student body selected the dates and location of the trip and then the Camp Administration class was responsible to send out a scouting party, designate people to head up the various areas (housing, transportation, program, etc.), and oversee carrying out the ministry



Dempsey Henry going door-to-door

assignments. Trips consisted of three days of door-to-door evangelism during the days with meetings held in a local church in the evenings. In the 1990s the fall trips lasted for four days and took place within a relatively short distance from Flagstaff. Spring trips moved outside the local area and took up to seven days, including several days for travel.

The following is a list of trips from 1975, years in which they occurred, and locations:

Year/semester	Location:	Tribe or nation:
Spring 1975 Fall	Navajo Mountain Phoenix, Arizona	Navajo (Diné) Pima (Akimel'O'odham)
Spring 1976 Fall	Southern Utah Southern Arizona	Ute Papago (Tohono O'odham)
Spring 1978 Fall	Ganado, Arizona Hopiland, Arizona	Diné Hopi
Spring 1979 Fall	Laguna, New Mexico Tuba City, Arizona	Laguna Pueblo Diné
Spring 1980 Fall	Houck, Arizona Supai, Arizona	Diné Havasupai
Spring 1981 Fall	Clarkdale, Arizona Casa Blanca, Arizona	Yavapai Akimel O' odham
Spring 1982 Fall	Moapa, Nevada Copper Mine, Arizona	Moapa Band of Paiutes Diné
Spring 1983 Fall	Supai, Arizona Leupp, Arizona	Havasupai Diné
1984	Peach Springs, Arizona	Hualapai
1986-87 school year	Sells, Window Rock, Fort Defiance, Arizona and Guaymas, Mexico	Akimel O'odham, Diné, Diné, and Mexican people
Spring 1991	Lehi Reservation near Mesa, Arizona	Salt River, Pima, Maricopa
June, 1991 September	Northwest Territories Yakama Reservation, Washington State	Dogrib Yakama

	(not official witnessing trip but participants were: Jerry Yonnie, Mike Hendricks, Arnold Betoney)	
November	San Carlos, Arizona	San Carlos Apache
Spring 1992	Cuba, New Mexico	Diné
Fall	Jeddito, Arizona	Diné
Spring 1993	Zuni, New Mexico	Zuni Tribe
Fall	Parker, Arizona	Colorado Indian Tribes
Spring 1994	White River, Arizona	White River Apache
Fall	Bread Springs, New Mexico	Diné
Spring 1995	Southern Arizona	Tohono O'odham
Fall	Supai, Arizona	Havasupai
Spring 1996	Bylas, Arizona	San Carlos Apache
Fall	Flagstaff, Arizona	Sunnyside neighborhood
Spring 1997	Clarkdale, Arizona	Yavapai-Apache
Fall	Bloomfield, New Mexico	Diné
Spring 1998	Dennehotso, Arizona	Diné
Fall	Hard Rock, Arizona	Diné
Spring 1999	Tacoma, Washington	Tacoma
Fall	Kaibito, Arizona	Diné
2000	Worley, Idaho	Coeur d'Alene (Schitsu'umsh)
Fall	Twin Mesa, Arizona	Diné
2001		
Fall	Supai, Arizona	Havasupai
Spring 2002	Albuquerque, New Mexico	Various people groups
Fall	Kayenta, Arizona	Diné
Spring 2003	Pine Ridge, South Dakota	Sioux (Oglala Lakota)
Fall 2003	Sells, Arizona	Tohono O'odham

Starting in 2004 these events have taken place once each year in the spring semester and may involve major travel. Since 2006, witnessing trips have been called Ministry Immersion Trips (MITs). Students plan the details of the trip, in consultation with the ministry partner(s) at the trip's destination, but final decisions on location are made by the administration of the school. Funding for these trips is provided by student fundraising efforts and, occasionally, additional funds come from home churches. Much of the ministry the students engage in now involves assisting with community cleanup projects or doing facility maintenance as requested by a church or ministry. Outreaches take place as the ministry partners (churches or nonprofit organizations) desire.

Year in spring semester	Location:	Tribe or nation:
2004	Marysville, Washington	Tulalip
2005	Kykotsmovi, Arizona	Hopi
2006	Jackson, Mississippi	Mississippi Choctaw

2007	Los Angeles, California	Various Native peoples
2008	Red Lake, Arizona	Diné
2009	Peach Springs, Arizona	Hualapai
2010	San Carlos, Arizona	San Carlos Apache
2011	Gallup, New Mexico	Various tribes
2012	Albuquerque, New Mexico	Various tribes (Love, Inc., New Life and Carlisle Community Baptist)
2013 (two teams)	Cottonwood, Arizona Nevada	Yavapai Apache Shoshone
2014 (Team One)	Phoenix, Arizona	Various tribes
(Team Two)	Window Rock, Arizona	Diné
2015	Soboba Reservation (near Hemet, California)	Cahuilla
2016	Chinle, Arizona	Diné
2017	Lapwai, Idaho	Nez Perce
2018	Soboba Reservation, California and a promotional trip to the Northwest	Cahuilla
2019	Navajo Reservation (Black Mesa, Shonto) and promotional trip to Oklahoma and Texas.	Diné
2020	White River Apache trip cancelled due to Covid-19 pandemic but relief efforts took place for Navajo, Hopi and White Mountain Apache Reservations.	Navajo, Hopi, White Mountain Apache
2021	Broken Arrow Bible Ranch, VanderWagen, NM and Christian reformed Church in Zuni, NM	Various tribes. Mostly did preparation work for BABR
2022	Phoenix area	Burmese, Congolese, and Afghan refugees, Akimel O'odham of Salt River and Gila River, UIM, several local churches.
2023	Sisseton, South Dakota	Dakota people and ministry at Sisseton.
2024	White River, AZ	White Mountain Apache

In June and July of 1991, a group of SWSM students, accompanied by staff member Mike Hendricks, traveled to the Northwest Territories in Canada to minister to the Dogrib, Slavey, and Chipewyan Tribes. In 1991, Nelson Toehe of Gray Mountain, Arizona, led a group of eleven individuals into the Northwest Territories. Nelson had just completed his sophomore year at SWSM. The group was able to minister in the Yellowknife jail, a drug and alcohol rehabilitation center, at the Salvation Army, in a shopping mall, in a hospital boarding house, and in a local church. They traveled to Yellowknife, Rae Lakes, and Fort Rae.



Allen Mitchell in 1991

There were several other extended trips during breaks from school, including one with Jerry Yonnie, Albert Hill, and several others as far north as Tadouli Lake (Northern Alberta). The students also ministered in Mexico at some time before 1975.

Mission Statement and Goals of IBC

According to page 3 of the Compliance Document created for the accrediting agency in 2015, “Indian Bible College recently revised and updated the Mission Statement of the institution in 2014 to reflect the emphasis on discipleship.” Three words were chosen to represent who IBC is as a college: *Biblical, Relational, Transformational*. These three words (referred to as the “brand” of IBC) were foundational in developing the goals of the school. The mission statement and goals of IBC are:

“IBC exists to disciple and educate indigenous Native Christians for lifetimes of biblical ministry and spiritual leadership to their people and the world.”

In order to accomplish this purpose, the goals of Indian Bible College are:

1. To provide the necessary training for accurate interpretation of God’s Word so that students develop a BIBLICAL worldview and lifestyle.
2. To biblically develop and maintain RELATIONAL lifestyles and ministries through intentionally modeling, mentoring, and training students with grace and truth.
3. To cultivate TRANSFORMATIONAL change in the lives of students through the internalization of biblical and relational principles.

Names of the College

When the school was originally founded it was incorporated as Southwestern School of Missions. In 1985, under the directorship of Guy Kinney, the name of the school was changed to Indian Bible College and began granting four-year degrees. In 2025 the name was once again changed to Indigenous Bible College, reflecting the preference of those people who were the first to inhabit this continent. The term, “Indian,” was increasingly

offensive. “Indigenous” is a more globally accepted term and not specific to the United States.

Online Classes

In the fall semester of 2012, the first on-line class was offered. Dr. Koppen taught Old Testament Wisdom Books to one student through computer technology located in the classroom. Since that time Elements of Bible Study has been taught on a regular basis as an online class as well. During the COVID-19 pandemic classes were taught online from March until the end of the semester in 2020 and then again for one week from March 15-19 in 2021 after a second outbreak of COVID on campus. Basic Theology is currently offered synchronously as an evening class online.

President’s Cabinet

In August of 2017 a committee was formed from among the core staff to assist and advise the Administrative Team. The Cabinet was composed of those staff or faculty with the most longevity at IBC who were not already on the Administrative Team. The President’s Cabinet assists in the review of IBC official documents and provides advice for decisions to be made by the administration. President Jason Koppen felt it was advantageous to create this committee at that time because the staff had grown significantly over the years. For the sake of efficiency, and to provide more input for those with the longest record of service at IBC (and background in Native ministry), a subcommittee of the staff and faculty was deemed helpful.

Print Shop

At one time the school had a working print shop, workshop, and bookstore. The school continues to operate a modest bookstore, primarily to meet the needs of IBC students by providing texts books at reasonable prices.

In 1972 it was reported in the minutes (dated April 14, 1972) that SWSM and UIM were having some disagreements over the operation of the print shop. Don Smith of UIM was in charge for a period. There was tension over what would be printed, when things were to be printed, and how much equipment belonging to UIM could be stored in the SWSM print shop. The print shop was a source of friction between UIM and SWSM for several years.

After Don Smith left, Coleman Josh, a Seminole student at SWSM, ran the print shop for a short time. At least 6 years after Coleman graduated from SWSM (1980), it was closed. While it was operating, the print shop printed tracts, several books authored by Gordon Fraser, as well as a quarterly magazine. The SWSM print shop also printed the two-volume Navajo concordance that Ruth Grant put together with the help of SWSM students in 1984. See “Publications” for more information.

Problems

Being a nonprofit organization, a mission, and being unaffiliated with any denomination has made for some interesting challenges for SWSM/IBC. Students

frequently have had difficulty being consistent in paying their bills. In addition, the donor base of the school has fluctuated over the years.

Housing for students has sometimes been a problem. At times the size of the student body has been limited by the lack of available housing. Classroom space has often also been less than optimal. With the latest remodeling, in addition to the upgrading of the curriculum, classroom space was no longer an issue for a time, but with the increase in local interest in terms of part-time attendance, classroom space is still sometimes a problem, particularly for night classes.

Students attending school without their spouse has been an occasional difficulty over the years. This may have contributed to the temptation of immorality and the possibility of divorce for some students. From time to time a husband comes to school without his wife, but on at least one occasion the wife attended without her husband. Mr. Hardgrave was concerned about this issue as early as the 1970s and it sometimes remains an issue to this day. It is not at all unusual for Native men to leave their families for months at a time in order to find employment, so this precedence has already been established.

Some years low enrollment has been a discouragement to staff and fellow students. Some semesters the school year has begun with a fair number of students, but the attrition rate has been high. Sometimes by the end of a year, 30% of the incoming freshmen have left for one reason or another. While this is an average percentage in higher education, because the school has such a small student body in the first place, the loss of even one student is very noticeable and has a great effect on the morale of the school. In recent years the attrition rate has been decreasing.

Another major discouragement to both staff and students is the number of students who return to their former lives of unhealthy, unwise, and unbiblical choices, sometimes even after graduating with a four-year degree. Immorality, domestic abuse, or a return to alcohol or drug abuse have been problems at times for students and some graduates. It is easy to focus on those former students who have fallen rather than to rejoice in the vast majority of graduates who go on to faithfully serve the Lord to the end. Nearly all of the four-year graduates go on to live for the Lord and serve Him faithfully.

On September 11, 2014, a young freshman student chose to take her life. Her fatal choice drastically affected the student body and staff for years to come. It was especially difficult for her roommate, who found her in the morning, and for the staff member who had to deal with the body and interact with the authorities. Student Life struggled throughout the year with issues that were raised by the students. Within the next year the entire freshmen class that started with this student left the school for one reason or another.

On March 19, 2020, as a result of the worldwide COVID19 pandemic it was decided that the school would stop holding physical classes until such time as it was deemed safe to resume. Students had the option of going home or remaining on campus indefinitely. The majority of the students chose to remain on campus, but a number decided to return home after the course of the next several weeks.

The ministry trip, planned for the White Mountain Apache Reservation, was cancelled. Classes resumed online as of April 13 after a three-week hiatus (including spring break and ministry weeks) with instructors teaching from home. The money raised for the Ministry Immersion Trip event was used to assist with relief efforts on the Navajo, Hopi, White Mountain Apache, Zuni, and Hualapai Reservations as well as to assist with efforts of the Southwest Indian Ministries Center in Peoria, Arizona. Most students still on campus volunteered as a part of those efforts. Since nearly all students were forced to suspend their ministry assignments, credit was given toward their CSAs if they participated in relief efforts.

Programs of Study and Classes

Practical, hands-on subjects that were taught at some point in the history of the school include art, music, printing, recording, sewing, woodworking, backyard Bible clubs, Camp Administration, and Home Management. A Navajo language program has also been in place off and on for many years.

Beginning in 2013 the school offered a course called Creative Ministry Methods. Designed to encourage student natural creativity and to provide ideas in how to use that creativity in ministry, various forms of art were taught in a mini-course format over a period of five weeks. Classes that were offered include Photography, Creative Writing, Song Writing, Wood Carving, Drawing, Drama, Graphic Arts, Video Production, Sketchboard, and storytelling.



Ellen Patterson teaching about visual aids

In the beginning the school offered one- and two-year certificates as well as a diploma for three years of study. The four-year program began being offered when the school name was changed to Indian Bible College in 1985.

The 2014-2015 program of study included a 16-credit-hour Christian Ministry Certificate, one-year Certificate in Biblical Studies; an Associate of Biblical Studies; and a Bachelor of Biblical Studies degree. The first individual to complete the Christian Ministry Certificate graduated in 2013. Students who desired to obtain the BBS degree declared an area of interest from the following list: Youth and Children's Ministry, General Leadership, Pastoral Leadership, Cross-Cultural Studies, or Biblical Counseling. In the fall of 2011, a men's Native Discipleship Program was started in order to address the problem of incoming students who are unprepared emotionally, socially, or spiritually for the rigors of an academic environment. The program was discontinued in 2012 because of lack of staffing.

In the 2016-2017 school year bachelor students were able to obtain a double major in both Biblical Studies and Christian Ministries. The total number of credit hours was reduced from 128 to 120 and one credit was given for each semester of Spiritual Formation.

Property

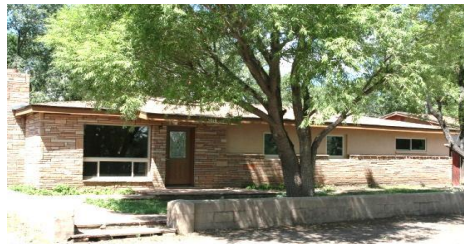
Robert Nauman, in June of 1972, related that the original payment for the SWSM property was approximately \$51,420. By that year, 1972, the property was valued at \$113,900.



Old trailers across from main building

The possibility of relocating to El Nathan Conference grounds in East Flagstaff was discussed in 1972 when representatives from the Universal Evangelistic Association, Inc. expressed an interest in purchasing the property at North Aris. Talks were pursued with Navajo Gospel Mission (NGM) regarding either joint use or purchase of the El Nathan property. It was decided at the July 19, 1972, board meeting that a cooperative agreement would not be best. NGM was not ready to sell at that time. The purchase price for the 8.5 acres involved was estimated to be about \$8,000 per acre. It was also decided that none of the North Aris property should be sold.

Apparently, the school was involved in a lawsuit in 1971 in reference to some property in South Dakota (the Lemon Property) on which a contract had been signed by Gordon Fraser. Apparently, this land was lost to the school as a result of unpaid property taxes. A settlement was made in the amount of \$5,000 and the case was closed. The school had been liable for at least \$10,000 but was



Ellen Street Property



able to settle for half that much. Altogether, the cost to the school for the lawsuit was approximately \$8,000. The school had to give up the legal right to the property, but all financial obligations in regard to it were met.

In 2011 a double city lot adjacent to the existing property of the school was purchased. A four-bedroom house, facing Ellen Street, was located on the lot. It was converted into a dorm of four bedrooms (to house students) and a studio apartment to accommodate visiting lecturers. The students referred to the new dorm as “The Resort.” The additional lot allowed the school to create a prayer garden between the two properties with an area for cook-outs and picnics.

In June 2014 IBC purchased a building to house administrative offices. Affectionately known as “The Barn” because of its barn-like roof, this building enabled the students to create a lounge in an existing area of the former administrative building. The loan was paid off in spring of 2021.



On May 21, 2016, a grant of \$100,000 was given to IBC by the Cook Foundation for the construction of a new library. In September 2017, approximately



“The Barn”

\$27,000 worth of concrete block was donated by Block-Lite of Flagstaff. Then the Salvation Army Thrift Store went up for sale in the winter of 2018, a property nearly adjacent to “The Barn.” An offer of \$675,000 was made by IBC and accepted in March 2018. God supplied the full price so that IBC was able to pay cash!

The former Salvation Army was renovated, and the larger building was converted into a Student Center where chapel takes place on Tuesdays and Thursdays and students have opportunity to play games, watch movies, or study. It also provides space for larger classes to meet when other classrooms are not available. Major events, dinners, and celebrations are also held in this area. The smaller area is now a fully functional Learning Resource Center, complete with book stacks, study rooms, a coffee area, and lounge area.

Publications

After Dr. Gordon Fraser founded SWSM and served as president, he edited and published a quarterly journal of “information on the Evangelical Christian activities among the native tribes.” For 17 years previous to the publication of this journal the school put out a newsletter, but as chancellor, beginning in the spring 1975, Dr. Fraser published this journal on behalf of the school. He also published several books that were printed at Southwestern School of Missions including *Why Can't Joe Begay Read?* (1967), *Indians of the Rain Forest* (1967), and *No Dark Valley* (1972).

From 1978 through 1986 the students at the Indian Bible Institute (Southwestern School of Missions) worked on a two-volume Navajo concordance. This monumental work was edited and compiled by Ruth Grant and printed by the Graphic Arts Department in 1984 (Volume I) and 1986 (Volume II).

In May of 2015 the first IBC journal of student work was published, with Alex Widmer acting as editor. *Indigenous Voices* included original work by current students and former students on staff who had graduated from the school in recent years.

Over the course of about four years (2021-2024) several IBC Native staff members, with assistance from Sarah Koppen, worked to produce a Native version of the *Mending the Soul* workbook. The original version was written by Steve Tracy. He and his wife were very supportive of IBC's efforts. The official workbook was released in January 2025.

Purpose of SWSM

The original vision of the school was that it would be “evangelical, inter-tribal, inter-mission, and not church related” (1964-66 Catalog of SWSM, p. 3). Purposes of the school were two-fold:

- to train Native American men and women who were speakers of their own languages to be Christian leaders in their own communities,
- to provide a training center for missionaries who were planning to work with Native Americans.

The 1964-66 catalog stated that plans were in the works to include an internship program for missionary candidates. SWSM also sought to offer a course in missionary journalism (writing publications for missions, doing prayer letters, etc.). The school desired to maintain a library and research center that would be a resource in the areas of linguistics, anthropology, and missions. The catalog also notes that access to the Arizona State College (now Northern Arizona University) library was available to students at SWSM. The school desired to provide a publication office and graphic arts center for the production of Christian material in native languages, in Spanish, and in English.

The constitution of SWSM that was approved as amended at the July 19, 1973, Board meeting reads:

“The purpose of this corporation shall be to promote Scripturally sound missionary activities and to this end establish a BIBLE INSTITUTE and whatever extensions of such school as may be desirable; to recruit, train and send forth missionaries; to publish and distribute printed literature; to collect and disburse funds; to disseminate information; and to acquire property, real and personal, necessary or convenient to be used in connection with these objectives.”

Social Activities

In addition to ministry activities, SWSM had holiday dinners that were participated in by students, staff, and faculty. Every fall there was a Labor Day picnic, for many years held at Lockett Meadow north of Flagstaff. During the years when the Women’s Fellowship was functioning, there were also baby showers for the women students when a new baby was born.



Labor Day picnic around 1990

In more recent years the students and staff have



West Fork hike in Sedona, 2014

attended baseball games in Phoenix or fellowshipped around barbecues at the school. Occasional movie nights with popcorn and/or other snacks have been well attended. Other events include hiking or sightseeing in the area. There is usually a Christmas party with games and food, and frequently a Thanksgiving dinner/potluck is combined with the

IBC fall conference. There may also be an end-of-the-year party.

Since 2009 the staff and students have traveled north to Lake Powell toward the beginning of the fall semester to camp out for several days. Activities generally include speed boat rides, water skiing, tubing, and swimming. Morning and evening meetings focus on specific areas of Spiritual Formation and mentoring groups meet together at other times. In 2013 the fall camp out was held at the Thousand Trails Verde Valley RV & Camping Resort because Lake Powell was unavailable due to a government shutdown. Since then campout locations have alternated between the two locations every other year.

Around 2011 the Student Life Department of IBC started offering Thursday Night Lights, an evening of fun, fellowship, or training in practical skills. A variety of activities were offered on different nights, including movies, worship nights, cooking classes, and auto mechanics.

Staff and Faculty

The following is a brief look at those currently serving on the faculty, staff, and administration of Indian Bible College.



In February of 2009 Jason Koppen was elected by the Board of Indian Bible College as the 10th president of the school. He and his wife are blessed with the responsibility of raising three girls and a boy. Jason graduated from Western Seminary in Portland Oregon in 2011. His doctoral dissertation focused on the spiritual formation process specifically aimed at Native Americans.

Josh Manning started as Dean of Men in the fall of 2016. Starting in 2024, he has been working as Academic Dean. Before coming full-time with IBC, Josh served as New Mexico Director of Extension Studies since 2013. He and his wife, Heidi, are raising five children.



Robert (Bob) Richardson started in the business office part time in June 2009, serving as Business Administrator after his retirement from the Forest Service in January 2010. He served as office manager until 2024 when health prevented him from continuing. Bob turned over his business administrator duties to (James) Luckie

Bigman in November 2019.

Martha Gushee teaches a variety of classes but serves primarily in the music department. She also oversees the Christian Service Assignment and alumni departments. She has served on staff with IBC since November 1992.



Daniel Esplin, a member of the Navajo Tribe and IBC's first admissions counselor, is a 2005 IBC graduate and joined the staff in 2006. He stays busy contacting prospective students, networking with various ministries, recruiting new students, and designing promotional materials. Daniel travels quite a bit and sometimes serves as a spiritual formation mentor for a group of men. He also leads a music team using his skills in that area to minister in various churches or at youth events. He leads music in chapel once each week. He and Coreen were married in March of 2011.

Coreen (Peters) Esplin started on staff at IBC as part-time registrar in August 2010 while completing her schooling at IBC. She is a 2013 graduate of the school. In 2011 Coreen was married to Admissions Counselor Daniel Esplin. Currently she is Dean of Women and oversees the Spiritual Formation mentors for the women. She comes from the Tonawanda Seneca Reservation in New York State.



Emily Green is chief financial officer for IBC. She keeps IBC up-to-date and in compliance with federal and state requirements. Emily has been with IBC since October of 2007. She and her husband have been blessed with two sons.

Joshua Ortiz served as Director of Work, overseeing the Fifth Wind business and assisting students in finding jobs. In 2024 he became Dean of Men. He also acts as mentor to many of IBC's students. Joshua graduated from IBC in May of 2018. He and Brina Lee were married October 19, 2024. He is from the Ohkay Owingeh (San Juan Pueblo) and Diné (Navajo) nations.



Luckie and Lanora Bigman came on staff in 2019. Lanora served as Executive assistant to the president until 2023 and Luckie as business administrator, starting as assistant to Bob in June 2019 and officially taking on the title of Business Administrator in November. Lanora graduated from IBC with an associate degree in 2018 and Luckie with a Certificate of Biblical Studies in 2022. They have two children. They are both of Navajo descent.

Linda Kitchen joined the staff of IBC as a Life Coach in Spring 2020 and then as faculty in fall of the same year. She continues life coaching and teaches several other classes. Linda is also the Financial Aid Administrator. She served overseas in discipleship and church planting before coming to IBC.



Brina (Lee) Ortiz started serving as part-time registrar while still a student during the spring semester of 2021. After graduation from IBC in 2022, she continued to serve as registrar. In January 2024 she took over the position of life coaching director.



Christina (Tree) Lasiloo came on staff (BBS 2017) in the summer of 2021. She serves as receptionist, bookkeeper, Student Life Assistant and Spiritual Formation mentor.

Irish Noble was accepted to serve on staff as communications specialist in January 2022. She and her husband, Sam, moved from Colorado to Flagstaff.



Charles Lutz started serving at IBC as an adjunct in 2022. He began teaching Bible Study Methods (Intermediate and Advanced), and Genesis and Creation, and overseeing first- semester Christian Service Assignments after moving to Flagstaff.



William Axtell (BBS 2022) is currently serving on staff as Student Life Intern and liaison between the community and IBC.

Kelly Johnson (BBS 2023) started working in the Learning Resource Center as a student and then took on the role of LRC Director in the fall of 2023.



Jerrylne Lupe (BBS 2023) is serving as Resident Director for the women.

Sarah Koppen, Jason's wife, has served as a mentor to the women of IBC since 2010.

Anna Del Paxton assists in the library when needed and has been involved as a consultant since 2010.

Cecelia Lewis (BBS 2022) started teaching English and Research and Writing in 2022 while working on a second bachelor's from Northern Arizona University

Indian Bible College could not function without the multitude of adjunct professors who volunteer their time, many of whom come from great distances at their own expense. As many as eight adjuncts serve on campus each semester. See Appendix I for more information.

Spiritual Formation and Mending the Soul

Around 2005, under the directorship of Richard Standley, a program of Spiritual Formation was begun. The goal was to provide more accountability for spiritual growth and to encourage consistency in the spiritual lives of students through weekly meetings with mentors chosen from the staff of IBC. Students were divided into small, gender-specific groups. The curriculum that was used was still under development by the Center for Christian Leadership at Dallas Theological Seminary. While this move was definitely a positive step, the material was not entirely adequate for the undergraduate, Native American student body at IBC.

When Jason Koppen came on board with IBC as Academic Dean, Richard Standley encouraged him to tackle the development of more material that would more specifically meet the needs of IBC students. This project became Jason's doctoral dissertation and the curriculum he produced, with the assistance of students and staff, was implemented immediately.

Currently all IBC students are matched with mentors and meet weekly in small groups or one-on-one throughout the semester.

In the fall of 2013, in addition to the Spiritual Formation curriculum developed by Jason and his team, a second in-depth discipleship curriculum was adopted (based on *Mending the Soul* by Steven R. Tracy) to assist students (women, at the beginning) who were struggling to overcome severe childhood trauma or abusive situations from their past. In 2016 an after-care program was also instituted, based at least partially on Neil Anderson's book, *The Bondage Breaker*. In January 2025 a group of Native staff from IBC, assisted by Sarah Koppen, released a Native American version of the *Mending the Soul Workbook*.

Sports

During the 1990s the school had a basketball team that played several different Bible colleges in Phoenix and California. There were generally not enough students from the school itself to make up a team, so several team members from the community were invited to join.



Starting in 2008 IBC formed a volleyball team that competed in Flagstaff city leagues. Students were required to pay a portion of the fee, so when those fees remained unpaid, the team did not participate. In 2017 a basketball team was once again formed to play in the Flagstaff City league.

Student Recruitment

In the early years of the school, student recruitment was carried out primarily by the students themselves going out and representing the school on the Navajo Reservation or other reservations within driving distance. The witnessing trip

provided opportunity for exposure of the school to other people groups and tribes. Dr. Fraser and Mr. Hardgrave also were involved in recruitment. Jerry Yonnie traveled extensively, advertising the school and recruiting. Richard Standley was involved in quite a few recruitment events as well. In addition, staff occasionally attended career days at high schools in Fort Wingate, Tohatchi, or Crownpoint, New Mexico. Response was generally poor, if there was any response at all from these attempts.

In the 1970s, at the start of a school year, announcements were made on local radio stations and on the Navajo Reservation.

In the 1990s and beyond, the school advertised in some publications and started “Focus on the Future,” later referred to as “Preview Days,” several days of open house to allow prospective students opportunity to experience classes, see the campus, and meet staff, faculty, and students of the school.

In 2006 Daniel Esplin, a 2005 graduate of the school, was hired as Admissions Counselor. Daniel began traveling and networking with other organizations in addition to working with prospective students at various stages in the application process. In 2015 Ammie Palmer, after graduating from IBC, joined the staff as Student Life Assistant but transferred, for a short time, into the admissions department in the fall of 2016.

In recent years teams have gone out from the school, as in May 2016 when three teams went out to three different locations to promote the school and to recruit new students. Teams traveled to Tuba City (Navajo Reservation), Phoenix (Diné Baptist Church), and White River (White Mountain Apache).

Student Services and Resources

Indian Bible College has built up a sizeable library over the years. Books are available to students, staff, and faculty. In 2014 students and staff were provided access to Right Now Media, a data base of thousands of videos and movies. An agreement was reached with both Northern Arizona University Cline Library and the Flagstaff Public Library whereby IBC students and staff could access their resources. Overdrive, a company that provides digital copies of ebooks, audiobooks, music and videos, was also made available to staff and students as of September 2016. In October of that same year IBC joined the Theological Library Co-operative of Arizona, allowing student and staff access to the libraries of Phoenix Seminary, Arizona Christian College, Grand Canyon University, and American Indian College of Phoenix, Arizona.

In 1995, Tom Wilson of UIM set up the first computer lab for student use. After the completion of the Learning Resource Center in January of 2021, the computer lab was no longer necessary. Currently most students own their own laptops. Wireless Internet is accessible across campus. A few laptops are available for loan at the LRC.

A student lounge was created around 2011 or 2012. Students decorated the walls with their artwork. This was no longer needed after the completion of the much larger and

more comfortable student lounge created from the Salvation Army facility IBC purchased in 2018. A laundry facility provides for student needs.

Summer Classes

In the summer of 2014 IBC offered several classes on campus as well as in Albuquerque, New Mexico. These classes either contributed to the Christian Ministry Certificate or were part of the regular curriculum.

Urbana Student Missions Conference

December 27-31, 1990, a group of students from Southwestern School of Missions attended an international missions' conference known as Urbana. It was held on the campus of the University of Illinois in Champaign/Urbana. At least one other year (2015) one student (Frederick Toledo) and one staff member (Martha Gushee) attended Urbana as well. This time it was held in Saint Louis, Missouri.

Virtual Hope Center

During the summer of 2020, while the COVID-19 pandemic raged on, 7 students from IBC served on a Virtual Hope team. These students were chosen based on their experience in ministry through On Eagle's Wings (Ron Hutchcraft Ministries) or at Broken Arrow Bible Ranch as camp counselors. They experienced additional training from leaders such as Dino and Nanette Butler and President Jason Koppen, and then were provided with office space from which to conduct their outreach efforts. Every Monday they did a live stream in which they provided clean, fun activities and had opportunity to share their testimony. Their desire was to reach out to those Native young people who were left without the normal opportunities for encouragement and challenge available through in-person contact and ministry at Broken Arrow, Warrior Leadership Summit, On Eagle's Wings, or other ministry possibilities.

Eventually, the Hope Podcast morphed into RezRoots and was streamed on Instagram and YouTube on a weekly basis. RezRoots featured different students and Native staff weekly.

Biographical Sketches

Irene Ahkeah

Irene strikes a person as being anyone's and everyone's grandmother. Her voice is soft and the hint of a smile is never far from her lips.

Born Nov. 27, 1932, in Fort Defiance, Arizona, Irene Akheah attended Ganado Mission School from the 8th grade through high school. She trusted Christ at age 13 as a result of a devotional message presented by the matron at Ganado Mission School.

Irene lost her parents when she was young and was raised by her second-to-oldest sister, who was also a Christian. This sister raised three of Irene's older sisters and two brothers in addition to Irene.

Irene's interest in nursing began when she was still in high school. She studied at the Ganado Mission Nurses' Training School for one year in 1951 and then completed nurses training in Hollywood, California. While living in California, Irene attended the First American Indian Church from time to time when she was still single and in nursing school, but she found the big city intimidating. It was hard to get around when even walking down the street was a frightening experience.



Irene Ahkeah at SWSM

Irene met her husband, Harold, at the Indian Center in Los Angeles. Harold and Irene were married in Fort Defiance, Arizona, at the Presbyterian Church where Irene grew up.

After completing school, Irene and Harold remained for a time in California and together began attending First American Indian Church of Los Angeles. Robert (Bob) Hardgrave was their pastor. Harold and Irene worked with the young people in the area, bringing them to the church to play basketball, have Bible study, and enjoy a home-cooked meal.



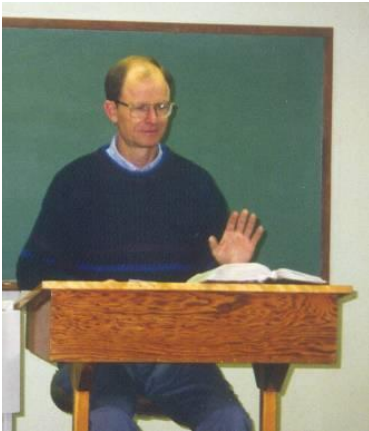
Also in Los Angeles Irene worked as a nurse in a nursing home. When Bob Hardgrave and his wife decided to move to Flagstaff to serve at SWSM, they invited Irene and Harold to join them. The Akeahs did so, moving at about the same time as the Hardgraves. Irene served as school nurse at SWSM from January of 1972 until her retirement in 1990. During that time she also cooked for the students and helped out in the nursery. She tutored students who needed to learn to read, write, or count in English. Irene was paid \$60 per month for her services when she first served at SWSM. Harold, Sr. also served at the school during some of that time but needed to supplement their income with other work.

The Akeahs faced a difficult period when their son, Harold, Jr., was killed in a car accident shortly after he had been released from the service. A tree on highway 89 heading north out of Flagstaff carried the scar for many years. As the scar healed in the still-living tree, so God brought healing to the Akeahs' wounded hearts. Harold and Irene raised seven children, all of whom know the Lord. Harold and Irene lived in Flagstaff, faithfully walking with the Lord, until the Lord took them home. Irene passed away peacefully in her sleep on November 29th, 2024.

Tim and Val Beard

The first thing one might notice about Tim is his posture. Certainly, he is tall, but his height is accented by the erect manner in which he carries himself. The next thing a person might be impressed by is his intellect. Tim's mastery of biblical information causes him to be a sought-after advisor for questions of theology. It is obvious that teaching is one of his passions.

Tim grew up on a small ranch near Outlook, WA, as the son of a rodeo cowboy and farrier. As a child he traveled with his dad, holding horses while shoes were put in place and following the rodeo circuit throughout the Northwest. They always had horses around and Tim broke young horses for additional income, as did his father during the down seasons. For nine years Tim showed horses in 4-H, winning state Western Equitation championship in 1967 and '68. Tim's maternal grandfather was a supplier of bucking horses for rodeos, and his dad worked with him after he stopped competing personally. The family assisted local Indian friends in sorting and gathering their cattle whenever they had time and there was a need.



The Beard family attended church most of the time while Tim was growing up. Tim became involved with Campus Crusade while he was in college and was introduced to good Bible teaching through that ministry as they assisted him in getting into a good Bible-teaching church. Through this, Tim was able to become better acquainted with the Bible and began teaching others right out of college.

Tim and his wife, Val, graduated from Washington State University in 1972 and 1973, respectively. Tim then completed a master's in theology at Dallas Theological Seminary in 1986, graduating with high honors. In addition, he took courses in counseling through the Marine Corps. He was Protestant Lay Leader for the 3rd Battalion, 2nd Marine Division and taught classes, using the Bible Training Center for Pastors' material, in Flagstaff, Arizona; Minsk, Belarus; and in Toppenish, WA, where he currently resides. He also was a Naval Flight Officer for nine years. During Tim's deployment in Japan with the Marines in 1977 and 1980 he assisted with English camps. He also took one doctoral class through Phoenix Seminary while he was still living in Flagstaff.



Val Beard as librarian in 1991

Tim and Val Beard came to SWSM/IBC in May of 1989. Tim came as Business Administrator and English language and Bible instructor. Val worked in the library and also taught English. They were on loan from Western Indian Ministries for the first two years of their time with the school, and then joined United Indian Missions (UIM), continuing to serve in an on-loan capacity. Before coming to SWSM Tim served briefly as the director of Western Indian Ministries. The Beards moved back to Washington in 1998, where Tim is pastored a church near the Yakama Reservation in Toppenish.

Chee Bedoni

Chee was originally from the Shiprock, New Mexico, area. His family was traditional Navajo. As was typical, before Chee left for service in the U.S. military, the family paid to have a prolonged ceremony performed over him to secure his protection. Chee carried various fetishes with him as he left the protection of the four sacred mountains and headed overseas. One of his fetishes represented the sun.



In the darkness of an Algerian night, far from family and anything familiar, Chee crouched in a ditch as bombs flew overhead. Nervously he fingered the image of the sun in his pocket. Alas! The sun had not yet risen and was unable to provide any protection!

Chee lived through his experience in Algeria and was sent to Sicily, Italy, and finally to West Germany, where he completed his tour. At some point while he was swimming across the Rhine River in an attempt to escape the enemy, Chee's fetishes disappeared, and he was left unprotected. He was wounded on several occasions and spent much time in hospitals. He was finally released to return home in one piece. He married a woman named Ethel and they started a family. Happiness eluded them as they lived in fear, not knowing what a day might bring.

Miss Katherine Beard (one of the founders of Flagstaff Mission to the Navajos) one day shared Jesus with Chee and Ethel. They trusted in Jesus and found release from the fear that had held them in bondage for so long. Chee decided to attend Bible school, with Ethel working to support them during that time. Although he found the English language difficult, Chee graduated from SWSM in 1977. He became known as an eloquent speaker in the Navajo language and one who could be depended upon.

(Note: Some of the information for this story was taken from Gordon Fraser's book, Rain on the Desert, published in 1975 by Moody Press of Chicago and No Dark Valley, also by Gordon H. Fraser, published by SWSM in 1965)

Arnold Betoney

How did a young man from an obscure area of the Navajo Reservation end up as American Indian church-planting director for the Grace Brethren denomination? Growing up on the “Rez,” as it is affectionately known, Arnold was not a believer. He married his high school sweetheart right out of Tuba City High School and the two of them started their family. Arnold was working as a carpenter and in construction when his wife, Bessie, trusted Christ. About a week later, Arnold followed suit. They began attending the little church where Arnold grew up in Red Lake, Arizona.



Arnold & Bessie with their first two children

One day a representative of Indian Bible College attended the Red Lake Grace Brethren Church and presented the opportunity of attending Bible school. Arnold had recently been laid off his job. Arnold and Bessie were interested in learning more of God’s Word, though they didn’t yet sense God’s call into ministry. They decided to move their little family to Flagstaff and attend Bible college.

Four years later Arnold graduated from Indian Bible College with a bachelor’s degree in biblical studies. Arnold was concerned for the youth in his home area and sought to be used of the Lord through working with youth. With guitar in hand, Arnold saw the Lord use him to influence several young men for the Lord. For six years Arnold worked full time as a drug and alcohol counselor while also helping with the youth at his home church. As a result of his ministry, at least two other young men attended Bible school and became effective leaders in Christ’s work: Daniel Esplin and Arnold’s younger brother, James Betoney. Arnold taught these young men to play guitar and lead music in addition to encouraging them to follow Christ with their whole hearts.

Arnold’s pastor, John Trujillo, saw Arnold’s potential and recruited him as youth pastor of Red Lake Grace Brethren Church and then as associate pastor, beginning in 1993. Arnold served under John’s leadership for three more years as associate pastor before becoming senior pastor for several more years.

One thing led to another and Arnold, Bessie, and their five children eventually moved to Albuquerque, New Mexico, to work as church planters among urban Native Americans. For many years Arnold and his wife worked on the south side of Albuquerque, where Arnold pastored the Native New Life Church in addition to serving as director of the American Indian church-planting ministries of the Grace Brethren denomination. Most of their congregation were Native American, but the area residents represented a variety of cultures and peoples.

Now that their children are grown, Bessie ministers through her ability as a rug weaver, a traditional craft that the Lord has used to enable her to reach out to as many as sixteen

women at a time. They continue to serve the Lord faithfully as counselors and advisors in the Red Lake, Arizona community.

Barbara Berreman

Barb joined the IBC staff in the fall of 2013 as librarian. She retired from working as librarian for a public library in Washington State and committed to spending two years at IBC. When the two years were up, she returned to Washington to sell her home and served at IBC for the next five years. After training Deedra Dallas to take her place, Barb moved back to Washington in the summer of 2020.



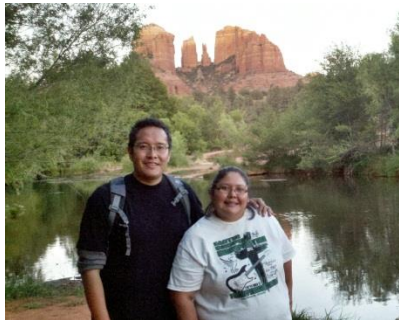
Barb and Deedra

James Betoney

James grew up in a Christian home, but not a home free from trouble. When he was around three years of age, his parents were divorced. James had two older brothers and one sister, who passed away in a car accident in 1992. Arnold, his oldest brother, graduated from IBC in 1992. Both of James' older brothers are in the ministry today.

In high school James was known as a quiet, depressed young man. He sought out counseling and took various medications for his depression. Around the age of sixteen he started drinking and developed into a raging alcoholic. He drank heavily for about five years and also experimented with drugs here and there. When he reached legal drinking age, he decided to quit.

James found himself in and out of relationships with girls. For a time, he worked at a department store in Tuba City. While there, a young girl noticed him and decided she liked what she saw. Char got up her courage to call and ask him for a date, which he accepted even though he didn't know who she was.



James and Char

As they had agreed over the phone, Char and James met at the movies. After spending the evening together, James decided he liked this girl! He describes her as a humble, quiet, and kind young woman. Instead of spending the evening talking about herself, as so many other girls did, she was a good listener.

James and Char decided to live together. At about twenty years of age, James trusted in Christ. In 2001, pressured by his brothers and convicted by God, James decided he should marry the love of his life. Char had come to the Lord one evening before they were married, while they were still living together. James' brother agreed to marry them after he was convinced that both were believers.

In 2003 James decided to attend Indian Bible College. His wife worked full time at several jobs during that time, as preschool teacher, doing cleaning, and at Tuba City

Hospital. James took a break from school for a couple of years and went to work but then returned to IBC to finish.

When he enrolled at IBC, James expected that he would gain a lot of knowledge regarding how to do ministry and run a church. At the time he was working with the youth in his home area at Red Lake Grace Bible Church in Red Lake, AZ. His desire was to become a pastor and have a church of his own. He wanted to be a leader in his community but knew he needed more knowledge of the Bible.

After attending IBC for about one year, his focus began to change from mere head knowledge to having a heart for people, seeing people in need of God. His motives for becoming a pastor began to change as he saw his pride as the offense against God that it was.

On graduation day in May 2009, James still had hopes to be a pastor and gain the respect that would accompany that position. He had several offers from churches and applied for one of the positions, met with elders, prayed and then decided God was not leading that direction. James and Char returned home to Red Lake Grace Bible Church, helping with the teaching, leading music, doing youth ministry, helping the pastor, and filling in as needed.



James with Geoff Knowles

A few years later James got a job in the boarding school dormitory at Gray Hills Academy High School in Tuba City. He worked in the dorm for three years but all the while kept asking where he belonged. He felt like he wasn't really where he should be. In the back of his mind was the nagging question about whether he should pursue full-time Christian ministry and become a pastor. After much prayer, thinking, and advice, he decided he was where he should be, working with kids. God used James to bring several students to Jesus and influenced many others as a positive role model. But the climate at Gray Hills was not conducive to the sharing of his faith.

While at Gray Hills Academy James encountered a student who dressed in black, covered his face with his hair, and behaved strangely. After a time, the young man, John, began to open up to James and started following him around. John had known a lot of rejection. There was no structure in his home. Alcoholism took its toll on his family. He was in counseling and taking various medications for depression.

James began praying for John and spending time with him. He talked to Char about him. Char's interest was piqued and her compassion aroused. Eventually John and Char met and the Betoneys decided to take him into their home. John had come to know the Lord one night in the dormitory so was a new believer at this time. James and Char began to work with John, providing structure in his life, teaching him basic skills of living. They obtained custody of him and became his legal guardians. John grew and matured and went from a straight "F" student to earning "As" and "Bs." Through the compassion of

James and Char, John began to blossom. In the spring semester of 2017 John became a student at Indian Bible College.

In 2012 the family moved to Flagstaff to enable Char to attend Indian Bible College. James took another job, this time at the Flagstaff Bordertown Dormitory, a dorm connected with Flagstaff High School. From the beginning James was free to lead Bible studies. At one point he led a core group of about five students who were already believers, teaching them the fundamentals of the faith. James also had opportunity to share his faith with all the students. God kept opening up doors, providing amazing opportunities to share Christ with many students. Of course, in a government school, James had to share the dorm with many other religions and cults. He became good friends with a medicine man as fellow “spiritual advisor” and thus had opportunities to share Christ with him as well.

“No matter where we expect or plan to be, it is God who ultimately determines where we will end up.”

Wilford Bilagody

Wolf (as he is known to his friends) was just coming off a drinking spree. Driving his vehicle along the desolate road near Tuba City, Arizona, he was spotted by his wife as she drove by in her own truck. They both pulled over to the side of the road to carry on a brief, tense conversation. Lillie was quickly disgusted by his behavior and, leaving Wolf standing in a cloud of dust, headed back onto the highway toward home. Tires screeched and then there was a loud crash as a car smashed into the side of her truck. Her anger had blinded her to its presence as she pulled out. Metal bent, giving way at the impact. Glass skidded across the pavement. Then, sudden silence pervaded the scene. Lillie was trapped in her car, seriously injured. Steam rose from the radiator of the other car and smoke swirled quietly above the wreck.

One minute she and Wilford had been yelling at each other and the next, she was dying on the highway. Wolf ran to the side of the mangled truck, frantic to release his wife. His anger was quickly replaced by terror. What had he done?! He grabbed her hand through the partially open driver’s side window.

“Lillie,” he cried, “I’m so sorry! So very sorry!” How he wished he could turn the clock back, but it was too late.

Wolf was a heavy drinker at the time of the crash and Lillie had had enough of his drunkenness when she caught up with him on the road that day. Things were not good between them, and their son was growing up in an alcoholic home similar to the one Wolf was raised in.



By the grace of God, Lillie survived that crash, and she and Wilford went on to enjoy much better years of marriage.

Wolf's drinking started when he was around nine years old. He and his dad were in the middle of nowhere on the Navajo Reservation when Wolf's dad poured a capful of whiskey into the bottle's cap. "Here!" he said as he handed the capful to his son. "We're not leaving here till you drink this!" Wolf's hand trembled as he stared at the whiskey. He had no desire to be like his violent and abusive father, when he was drunk. Wolf looked up at the windmill, whose slow, methodical churning was filling the horse tank with water. Should he pour it out? Should he drink it? Eventually he drank it. It was the first of many drinks to come . . .

In high school Wolf decided he'd rather be on the streets than go home. No one particularly noticed when he didn't return home for days. He would wander the streets, then find his way to the football field at school and stare up at the stars. It was a lonely existence, sitting on the hard bleachers in the darkness, listening to the sprinklers come on, feeling the air turn cold and knowing he was utterly alone. It was here that he first cried out to the Lord, "There has to be something better than this life I'm living!" The only thing that kept him in school was art class, where he was able to lose himself for a few hours in his drawings. He finished high school, went on to heating, ventilation, and air conditioning (HVAC) trade school, and was able to get a job working in HVAC at the hospital in Tuba City, Arizona, his home town. In some ways, outwardly he was doing well. He was employed. He was married and he and his wife had a son. His wife was a nurse and was also employed, but inwardly Wolf was empty and frustrated.

After Lillie's recovery, on Easter Sunday, Wolf drove his truck to nearby sand dunes and sat gazing out across the expanse before him. He fiddled with the radio, trying to find some music to sooth his soul. Instead, his attention was drawn to a couple of guys discussing "religion." They talked about how Christ had taken our sins on the cross—how it was His love for us that held Him there and not the nails. Wolf began to sob. This was his answer! He poured out his heart to God, crying out for forgiveness and expressing his desire to surrender everything he was and had to Christ. Suddenly he felt as if the weight of the world was lifted off his shoulders. A sense of joy that he had never known before filled his heart.

Life was never the same again for Wolf. Lillie had already trusted Christ, having been raised in a Christian home. In fact, her grandfather had been praying for Wolf every day. They started attending church as a family. The pastor, Willie Tsosie (also a graduate of IBC), spent a lot of time with Wolf, encouraging him in his walk with the Lord. In 2009 Wolf took an extension class from IBC that was offered at his church. He loved the interaction and challenge of learning! How he wished he could attend IBC as a full-time student, but financial concerns prohibited it.

Then one day as Wolf was working on some ductwork at the church, the ceiling suddenly gave way under him. He fell to the floor below, severely injuring his shoulder and chest muscles. The injury required surgery. Wolf was out of work for an indefinite period of time. Suddenly an idea flashed through his mind. Why not enroll at IBC until he was well enough to return to work? And so it happened that his dream was realized and he became

a full-time student at Indian Bible College in 2010. Just for one year, he told himself. But the one year turned into two. His shoulder healed. Money was tight, and still he continued as a student. Two years became three, and then four, and in 2014 Wolf graduated from IBC with a Bachelor of Biblical Studies degree.

Currently, Wolf is volunteering at the same radio station that was instrumental in his coming to Christ. He also fills the pulpits of Reservation churches as needed, conducts funerals when asked, and he has been reinstated at his old job at the Tuba City Indian Health Hospital. His son is grown and married with three children. God is blessing. He has a heart for the homeless, alcoholics, and drug addicts, to whom he ministers whenever he has opportunity. He hopes to work full time with Flagstaff Mission to the Navajos.

Leo Bird

After watching the change in his own hometown in Oklahoma, Leo came to believe that God can transform any town on earth. Chewey is located about 25 miles from the capital of the Cherokee Nation and, at the time when Leo was growing up, was in a very traditional area. Leo's parents were involved in Cherokee traditionalism. His mother performed the Stomp Dance, and his father followed in the ways of his father, who had been a medicine man, working with traditional medicine. Leo's mother was the first in the family to come to Jesus through the ministry of a deacon from a local Baptist church. She stopped performing the Stomp Dance shortly thereafter.



Jacob Gonzalez & Leo

From there the message of Jesus as the only Savior from sin began to permeate the family. Leo was about fifteen when he trusted the Lord. Gradually the whole community stopped dancing, as one by one people came to Jesus till a majority were believers. Meanwhile, Leo attended church intermittently but found it boring. At the same time, he was attracted to the message of Jesus as the only Savior and put his faith in Christ.

Leo first heard about IBC when he took a trip to Alaska as part of a ministry team called On Eagle's Wings (OEW), sponsored by Ron Hutchcraft Ministries. As a result of that experience, Leo became interested in attending Bible school. IBC was closer to home than Alaska, so that contributed to his decision. He is probably one of the first OEW attendees to graduate from a Bible college. He graduated in 2004.

After finishing at IBC, Leo headed home for about a year. He served as interim pastor in South Dakota among the Lakota for another year, then returned home again for a time. About 2012 he started helping out with Mokahum Center for Indian Ministries located near Bemidji, Minnesota. The center offers a one-year discipleship or three-year ministry program for Native Americans. He and his brother, Jim, are also helping reopen a Chippewa (Ojibwe) church in the Cass Lake area.

One thing that really influenced his life while at IBC was the ministry trips he took while a student. Leo still travels much of the time.

Nancy Bradley

“You need to be a believer before you can go to Bible school,” Nancy’s pastor explained. But Nancy was more interested in learning about God and the Bible than she was in becoming a Christian just then. Her thought was that she could wait until she understood more before committing to Christ. Reluctantly, Nancy agreed to pray the sinner’s prayer so that she could start Bible college. That was March 10, 1991. In August she was enrolled at Indian Bible College. She had hoped to attend Bible school closer to her home in Farmington, New Mexico, but found that the school at Cortez, Colorado, had just closed down. When she heard Jerry Yonnie speak on the radio about Indian Bible College, she decided to come check it out.

Nancy was born at home, south of Farmington, as were two of her four brothers and two of her three sisters. But her birth was different. A breech birth resulted in cerebral palsy and other health problems that would challenge her for the rest of her life. Sometimes Nancy wondered why God singled her out. Mostly, though, she learned to live within her limitations and sought to please the Lord however she could.

Nancy memorized John 3:16 but didn’t really understand the depth of her sin that sent Jesus to the cross. Like the Apostle Paul, she found herself coveting as she came to understand she should not covet. Her Toyota pick-up carried her faithfully to IBC, though it failed to protect her earthly belongings in a rainstorm on the way to school. One day when she saw a Rav4, she thought she’d really like to have that. As she grew in the Lord, Nancy came to realize that her dissatisfaction with what God had provided was displeasing in His sight. She confessed her sin and determined to be content with her beloved Toyota. The little truck continued to serve her well over hundreds of thousands of miles of road. Later on Nancy’s sister pointed out a Rav4 for sale that she thought would be a good fit for Nancy. How gracious that God would choose that same vehicle to replace the Toyota after Nancy determined to trust God’s provision! Nancy bought the Rav4.

After Nancy graduated from IBC in 1995 she was asked to teach Navajo. For seven years she invested her life in the students who wanted to learn to read, write, and better communicate vocally in the Navajo language, but health problems continued to present new challenges. Nancy’s relatives encouraged her to return to her home area where she could be nearer them. She didn’t reveal to them that she was afraid to leave the Christian atmosphere of IBC and launch out into the world again, but eventually she felt she must.

In addition to teaching at IBC, Nancy has served in nursing home ministry and assisted in the revision of the Navajo Bible. She had the privilege of writing an introduction to the Psalms. There were many difficult times for Nancy. Her health struggles resulted in her being prone to depression. At times she felt as though there was nothing she could do to serve the Lord. Even prayer became a challenge after she left her church over a conflict that took place there. Throughout her life, though, Nancy has held fast to the Lord. By His grace, she will keep busy in service to Him as He directs until the day He calls her home.

Mike and Rose Calvin

Mike Calvin grew up in the Jones' Ranch area south of Gallup, New Mexico, in a home that was devoted to the Native American Church of North America, otherwise known as the Peyote Cult. He enjoyed working with horses and cattle, and rodeo was a big part of his life.



Mike trusted in Jesus and then attended SWSM for four years, graduating in 1987. He and his wife served in the business office of the school for several years. Rose has been involved in life coaching as well. Mike has also taught theology at SWSM/IBC for many years as an adjunct faculty member. He is currently serving as pastor of Flagstaff Indian Bible Church, where he has ministered for many years.



Dave Chambers in early 1960s

David and Muriel Chambers

He had always enjoyed study and was a man of deep thoughts. On first meeting he appeared quiet, humble and unassuming, as is his wife. He continued to serve the Lord as long as he was able until his homegoing on December 18, 2012.

David Chambers was born in Brooklyn, New York, and raised in Long Island. After high school he attended Providence Bible Institute (PBI) for three years, then Wheaton College, and graduated from Gordon College near Boston, Massachusetts. While traveling across the country with a music group from PBI, David was introduced to the Navajo Reservation for the first time. He was impressed by the needs of the people he saw there, and his heart was touched with compassion.

He was married to Muriel on August 26, 1950. Following their marriage, the young couple moved to Maine, where David became pastor of several small churches in the area of Paris, Maine.

In 1952 David suffered serious health problems and was diagnosed with hyperthyroidism. He returned to the Boston area for surgery. After his recovery, David returned to PBI to work in radio broadcasting, serving as soloist for the radio programs broadcast over WBZ. His interest in and fascination with Navajo people were not forgotten, however, for he collected Navajo language records to listen to and continued to read anything he could find on the Navajo people.

Several years passed before David Clark, then president of Navajo Bible School and Mission (NBSM) in Window Rock, Arizona, came to speak at a missions' conference at

Park Street Church in Boston. David and Muriel felt the call of God to leave the East and serve among Navajo people. After several years of raising support, the Chamberses arrived in Window Rock in October of 1955, but their time with NBSM (now called Western Indian Ministries) was short-lived. In March of 1956 David Chambers, Donald Fredericks, and David Clark decided God was calling them to start another Native American mission organization that would minister to more Native people than exclusively Navajo. They formed the United Indian Missions, Inc. (now UIM International) and David and Muriel headed off to minister among the Havasupai people at the bottom of the Grand Canyon.

For five years David and Muriel traveled the dusty eight-mile trail up and down the canyon. Then they moved to Flagstaff, where they worked in the UIM office headquarters for a time. They started working with Havasupai and Hualapai people residing in Flagstaff, alongside Bill Imus, a Hualapai student at SWSM.



Muriel & David Chambers with son, Dwight, above Supai

Gordon Fraser became acquainted with the Chamberses and requested their aid at the school. David and Muriel Chambers started teaching at SWSM on October 3, 1961. They also ministered to the Havasupai and Hualapai children through a children's home.



Muriel teaching SWSM students

They were on loan from UIM while teaching at the school.

At SWSM David served as registrar in addition to teaching New Testament and directing the choir. Muriel taught English grammar and composition in addition to Bible, and performed secretarial duties. She also became the printer for the brand new printing press that Mr. Fraser ordered delivered to the school. Even though the

instruction manual was not delivered with the new machine, after three hours of instruction and some time to work with the press, Muriel figured out how to use it. The press was used for printing Mr. Fraser's writings, tracts for Native American peoples, and prayer letters for various missionaries on the reservations. The Chamberses were also involved in recruitment and traveled with the students as they ministered on various reservations surrounding Flagstaff.

Encouraged by their pastor at First Baptist Church of Flagstaff (now Flagstaff Christian Fellowship), David pursued further schooling at Denver Seminary in May of 1968. He and Muriel resigned from United Indian Missions but were hoping to return one day to Native work. Two years into his time in seminary David accompanied the president of the seminary, Dr. Ralph Kuiper, on a trip to Flagstaff to minister at a conference there. David and Muriel sought the Lord's direction as David made this trip back, seeking to

know if there was still a need for them to return. When David came back to Denver, he relayed the news to Muriel that the need among the Navajo people was far less than when they were last there. Indigenous, functioning churches seemed to be prospering on the Reservation. The Chamberses decided to turn their attention to serving in local church ministry again. They never did return to Native work on a full-time basis after that. David and Muriel were married for 62 years. They have both passed into eternity.

Johannah Charley

The year was 2001. The wind was blowing, as it nearly always does in that part of the Navajo Reservation, but today it was strong enough to warrant the issuance of a red-flag warning. Lena Charley was driving her pick-up truck, heading home from Cortez, Colorado, where she had picked up some donations. Suddenly a wild gust of wind pushed the truck into the opposite lane. Lena swerved, over-corrected, and the truck began to roll across the sandy shoulder of the road.

Lena went home to her Savior that day and never made it back to her home and family in Cottonwood, Arizona. Her four children would miss her terribly and mourn her absence. Her husband, John, was significantly older than she and depended on her to translate his Navajo into English when they were in the company of non-Navajo speakers. But, God had taken her home.



Johannah is one of John and Lena’s children. While still struggling to deal with the loss of her mother, Johannah made the decision to attend Indian Bible College. She threw herself into her studies, making new friends, and finding some comfort in the opportunities she found in Flagstaff.

During Johannah’s time at Indian Bible College, she worked in several ministries with youth and children to fulfill her Christian Service Assignment requirements. These opportunities resulted in exposure to a variety of ministries among teens and youth. They also helped her develop an ability to see needs and the courage to step in to meet them. Though naturally timid, Jo grew in confidence.

Johannah graduated in the spring of 2005. For the next three years (2006-2009) she worked with Navajo Child Evangelism Fellowship (CEF) in the Flagstaff area. In addition, during that time she assisted a local Native church with a ministry for youth, called Warriors for Christ.

In 2009 Johanna’s father began experiencing potentially serious health problems and Jo decided to move back home to Cottonwood to assist him. Jo’s parents, John and Lena Charley, were missionaries with United Indian Missions (now UIM International) until her mother’s passing, and her father continued to serve through the mission.

When Johannah moved back home, she wondered what the Lord might have in mind for her to do with her Bachelor of Biblical Studies degree. Cottonwood (at least the reservation one—there are two “Cottonwoods” in Arizona) is a rural reservation town. The area is laced with long fingers of colorful canyons and wind-swept sandscapes and

not many homes. But, before long, Jo had thrown herself into the ministries that her father was already involved in, assisting in nursing home and senior citizen visits, home visitation, and camp meetings.

After some time had elapsed, Johannah started helping with Black Mountain Holiness Church, where her dad attended. It was soon readily apparent that there were significant unfulfilled needs in the church. There were no children's church, no ministry to young adults, and no youth ministry, the very ministries Jo had received training in and exposure to while in Flagstaff. Beginning in 2009 Jo started leading Sunday school and was soon joined by her brother Jonah, who had also attended IBC for a short time. Jonah moved back home with his wife and daughter around the same time as Jo. Jo and Jonah created a ministry similar to Warriors for Christ that she had been involved with in Flagstaff, calling it by the same name. When the outreach to kids first started, they had seven children in attendance. Before long they were ministering to up to 36. Currently there are around 30 regular attendees at the Thursday night Warriors for Christ.

On Sunday nights Jo and Jonah started up a youth ministry. The brother and sister drive around through several surrounding communities (including Fish Point, from which up to 15 kids come, and Black Mountain) to pick up kids. The ministries meet in their dad's home, who passed away in 2013, and are separate from, though somewhat a part of, the local church in that area. Their focus is to develop leaders among the youth. In addition, she currently also leads music for the youth group and sometimes for morning services at the church. During the summer they hold basketball tournaments and run Vacation Bible School as well.

Don Daigle



Don had warned his wife that they might someday encounter one of the women he used to run around with. And then it happened. He and Becky were walking down the street when a woman approached Don with a friendly greeting laced with expletives. "So what are you doing tonight?" she questioned cheerily. "Going to church," he replied, "Wednesday night prayer meeting." Talk about a shock! "Why?" she questioned incredulously. "Because I'm the pastor," Don replied with a grin!

Born on February 26, 1936, in Old Town, Maine, Don grew up on the Penobscot Reservation. After the eleventh grade he decided he knew enough and quit school. He married and he and his wife were blessed with six children.

Life seemed to be going smoothly enough until the day Don's wife decided to leave him and the kids for another man. Don decided alcohol and women might deaden the pain. At one point he was drinking as much as two six packs of beer per day, plus his favorite: a

fifth of Bacardi Rum. He was also smoking three and a half packs of cigarettes per day. But life only grew increasingly miserable.

One morning Don looked over at his booze on the nightstand beside his bed. The content of those bottles would give him the kick he needed to get started each day. Slowly it dawned on him that this had become the sum of his life. He was completely dependent on it to function. Living in a tiny apartment with the six kids, dealing with the pain of rejection, and drinking continually had become a hopeless nightmare. He prayed, asking God to make him a real person again . . . , and he would do whatever God wanted him to do.

A few months later Don was sitting at the kitchen table, Scrabble letters scattered randomly in front of him. Aimlessly he assembled the letters, only to see “do die” appear. A knock at the door turned his attention from the words. He quickly rearranged the letters and went to the door. Two men greeted his gaze: a local pastor and an Apache evangelist, Allen Early. They had come to invite him to some meetings that were taking place locally. The visitors sat down at the table and the pastor proceeded to rearrange the letters before him. Once again the words “do die” jumped out at Don. He knew it was time to do something about the prayer he had prayed a few months earlier.

Don attended those meetings that week. He didn’t go forward the first night, or the second, but was strongly convicted. At 11:30 a.m. the third day he prayed and trusted Jesus to save him. That night he went forward in the meeting to publicly declare his desire to follow Christ. Allen Early spent some time with him, encouraging him to attend Bible school and get some training, an impossibility even God couldn’t pull off, Don mused. He felt convicted to become a minister and he remembered his prayer to God that if He would make him a human being again, he would do whatever God wanted.



Don & Becky in front of one of Don’s art pieces in 2017

Meanwhile, Allen prepared to fly out of the area for his next speaking engagement. He felt as though God directed him to change his original flight and wait for a second one, which he did. On his new flight he sat next to a wealthy businessman, and they were soon engaged in conversation. Allen eagerly shared the story of the Penobscot man who had come to Christ during his most recent meetings in Maine, and then of this new believer’s desire to attend Bible school. Tears welled up in the businessman’s eyes as he shook his head in amazement. He had recently become convinced that he should assist a Native American man attending Bible school. He would love to help finance this man’s schooling!

Shortly after trusting in Christ, Don met a beautiful younger woman and married a second time. Becky willingly took on his five children (the oldest remained in Maine) and enthusiastically joined him on the journey to Southwestern School of Missions just four weeks after their marriage. Don and Becky were blessed with one son in addition to

the six children from Don's previous marriage. After graduation from SWSM in 1977 Don and his wife moved back to Maine and pastored the little Baptist church on his reservation for four and one-half years. Then the Lord led Don and Becky back to Arizona. They moved to Cottonwood, where Don pastored the Native American Bible Church on the Yavapai-Apache Reservation in Clarkdale. They have been ministering there since June of 1982.

Jeanette (Posey) Dayzie

Jeanette was raised in a Christian home and regularly attended church, but it wasn't until her early adult life that she actually trusted Christ. She longed to teach the Bible, so several people suggested she attend Southwestern School of Missions (SWSM).

Jeanette began attending SWSM shortly after completing high school. While a student, she joined in praying for a young man who had left school to serve in the military. She graduated from SWSM in 1987. Following graduation, she worked at Mount Elden Christian Conference grounds for about three years. During that time, she also volunteered at Leupp Boarding School (Leupp, Arizona), where she met her future husband, Robert, the very man for whom she had prayed. He had completed his term in the military and returned to school to finish his degree. His Christian Service Assignment was to assist with the ministry at Leupp Boarding School. Robert and Jeanette worked together for about two years. Then in 1990 they were married. Following their marriage, they worked with the Christian and Missionary Alliance in Shonto, Arizona, for eleven years.



Jeanette loved music. While at SWSM she took piano lessons and sang in the choir. As she and Robert developed a ministry, she busied herself in transporting people for church services and playing the piano. Her favorite thing to do was to play piano for the choir. Sometimes she would practice with the choir while holding her oldest child (Donna) in one arm and playing piano with the other. The small Navajo choir ended up traveling all around the U.S (Minnesota, West Virginia, Montana, etc.) and into Canada (Northwest Territories). Jeanette also enjoyed assisting other churches that desired help with their choirs, especially during the summer Bible conferences held at El Nathan Conference grounds.

After a few years a second daughter was born into their household, and then a son. Things were going along fairly well until the year 2000 when Jeanette and Robert's son was involved in an accident that would change their lives forever. Two-year-old Reuben was playing in the yard when a visitor backed her truck around to leave, inadvertently running over him. The little boy was paralyzed from the waist down.

The more they prayed for Reuben, the worse things got. Jeanette struggled with bitterness. She refused to forgive. She was consumed with thoughts of Reuben, replaying the accident over and over in her mind. What if...? Guilt tore at her from inside. She gave up her keyboard and slipped into depression. People around the family added to their

trauma. One lady theorized that the reason for Reuben's accident was that Jeanette had committed adultery, and this was God's punishment. Another individual suggested that the family didn't have enough faith and that is why Reuben wasn't healed. The family took two year's leave of absence from the ministry and moved to Tuba City to be closer to medical facilities.

Years went by and Reuben continued to fight with infections, sores, and various conditions resulting from his growing body being confined to a wheelchair. Then one day in the hospital, accompanying Reuben for a foot infection, Jeanette came to a crisis point. She was still struggling with God, refusing to let go. Suddenly she saw and heard some "being" coming to attack her. She screamed inside, crying out the name of Jesus. The "being" slithered away without harming her. At this point Jeanette determined to let go of her unforgiveness. She repented before God and resolved to trust Him with Reuben's future even if He should choose not to heal him. When she awoke the next morning, the anxiety attacks that had plagued her had ceased. Even though Reuben is still confined to a wheelchair to this day, Jeanette has determined to leave him in God's hands.

The Dayzies had no intention of having more children. They were content with their three and busy enough with the ministry. The difficulties associated with Reuben's condition, in addition to ministry demands, left them exhausted. Reuben continued to fight with physical problems related to his paralysis. There were times when Jeanette would have to accompany him to California for surgery or other treatments. Then, Jeanette became pregnant again. In 2002 a second son, their last child, was born.

In 2003 Jeanette came back to SWSM, now called Indian Bible College. Since the school had changed its curriculum and was making strides toward accreditation, Jeanette decided to start over. She graduated a second time in 2006.

After their leave of absence, Jeanette and Robert joined Flagstaff Mission to the Navajo, with whom they continue to serve today. For many years they worked with Gray Mountain Bible Church. Jeanette attended Gray Mountain for several years as a youth. She still plays piano for the choir and for church services. She and Donna also work with the youth. Jeanette still finds great pleasure in leading choirs during the summer at El Nathan Conference Grounds. Reuben has grown into a somewhat independent, intelligent young man with a passion for God.

Robert Dayzie

When the flight to Japan began, the young marine was comforted by the fact that, this being Saturday, he would at least have Sunday to recuperate before resuming a full schedule on Monday. How surprised he was to find, upon landing, that Sunday had completely disappeared from his life and it was already time to get back to work!

Robert Dayzie was born in Tuba City in 1962. Raised primarily by his grandmother and step grandfather, he learned the old ways, herded sheep, hauled water, planted corn, and cut wood. Many of his growing up years were spent in boarding school, first at Shonto, Arizona, then at Flagstaff High School. When the dormitory in Flagstaff limited those who were eligible to attend, he started attending school in Kayenta but found the bus

rides uncomfortable. For a brief time Robert dropped out of school. Then he repeated his junior year in Kayenta, transferring to Tuba City, Arizona, for his final year of high school.

One day, while a student at Flagstaff High School, Robert was lagging behind his companions as they walked the streets on a lazy Sunday. Seeing him as an easy target, a young girl approached and started sharing the Gospel. Not entirely unfamiliar with the story of Jesus, Robert decided to trust in Jesus that day.

During high school, Robert enlisted in the Marine Corps but was not called up for a number of months. While he was waiting, he started attending Southwestern School of Missions. His sister, Jennie Dayzie, had attended there while he was still in high school. On January 3, 1983, he began his second semester. While he was sitting in class that day, the wife of the director of the school summoned him outside the classroom. Someone was there to see him, he was informed. Within an hour Robert was on his way to San Diego to attend boot camp. It appeared that his Bible school days were over.

Robert served in active duty with the Marine Corps for three years, in addition to two years of service in the reserves. He attended additional training in North Carolina. Then he was stationed at Camp Pendleton in California, followed by Aberdeen, Maryland. He studied fuel and electrical repairs and continually upgraded his skills as a mechanic. Then in 1985 he flew to Okinawa, Japan. While stationed in Japan, Robert used his thirty-day leave to travel across Korea. He found himself standing on train platforms in various areas, shouting out, "Does anyone here speak English?" to find help in getting from place to place. He managed to survive his solitary trek from one end of the country to the other, experiencing amazing scenery and enjoying the independence and freedom of traveling.

Upon his return to the United States, and now serving in the reserves, Robert found employment doing carpentry and working as a mechanic. In 1988 he packed up a few belongings and hitchhiked his way to Flagstaff to continue his Bible education at the SWSM. Upon his arrival, Director Guy Kinney informed him that he needed money to pay for school expenses. So, Robert turned around and headed home for his rifle. After selling the gun and dipping into some savings, he was ready for school.



**Robert with his daughter,
Donna in 2012**

While attending Bible school this time, Robert's Christian Service Assignment was to teach children at the Leupp Boarding School. He wasn't the only teacher there. A young woman, who had graduated from SWSM in 1987, was also teaching. During Robert's last semester at school, he and Jeanette were married. Thus, Jeanette Posey was transformed into Jeanette Dayzie! In May of 1991 Robert graduated from SWSM.

After school, Robert traveled to the Northwest Territories on a ministry trip. Following their marriage, Robert and Jeanette traveled there together in 1993 with their first child,

Donna, only a few months old. On the earlier trip Robert had been baptized. Now Jeanette asked Robert to baptize her. It was June, but there were snow flurries in the air as he baptized his wife in the frigid waters.

Upon graduation, Robert and Jeanette immediately immersed themselves in ministry on the Navajo Reservation, serving the Shonto Alliance Church for eleven years.

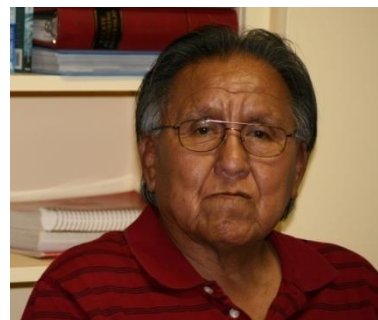
After Donna's birth, Cenovia, Reuben, and finally Johannes were added to the family. Following their ministry in Shonto, the family moved to Tuba City, where Robert was involved in preaching in several churches, including a Baptist church in Page and the First Southern Baptist of Tuba City. Jeanette returned to school, now Indian Bible College, to upgrade her education, completing a bachelors in 2006. Robert also returned to school, studying at the Goldenville University, where he earned an M.Div. Through his association with Goldenville he had opportunity to teach Minor Prophets and Old Testament for a week in Norway. He is currently working on his doctorate from the same university while serving as pastor at Gray Mountain Bible Church. He served on the IBC Board of Directors from around 2004 until 2016, as well as on the Western Navajo Bible Fellowship Board of Trustees.

In December of 1999 their little son, Reuben, not yet two years old, was paralyzed from the waist down in an accident. Dealing with his continuing health issues has been a significant strain on Robert and Jeanette's marriage, but they have persevered. Learning to help Reuben while not neglecting the rest of their children is stressful and sometimes agonizing, but God has blessed the family with an indomitable sense of hope in the God who has seen them through thus far, and with a sense of humor that continues to sustain them.

In the spring of 2019 Robert and Jeanette's daughter, Donna, graduated from Indian Bible College as well. It is her hope to become involved in ministry at an orphanage in Mexico where she has traveled on several occasions with her dad.

Allen Early

After he was born again, Allen Early sought to be reconciled with all those whom he had wronged. Standing before the door of the home of a man whom he had blinded in one eye, Allen knocked tentatively. This was difficult and risky business! The man came to the door, recognized Allen and screamed for him to leave his property before he shot him. Allen sought to calm him, to apologize and seek the man's forgiveness, but there was still too much bitterness and rage. At least Allen had tried . . .



Mr. Early was born on June 9, 1940, in the San Carlos Apache Public Health Service Hospital. He grew up on the reservation, steeped in the traditional ways of his people. His father was referred to as a "messenger," providing people with the location and other information related to the traditional ceremonies. Allen was encouraged to burn Bibles when he came across them. At the same time, the Lutherans claimed Allen as one of

theirs, since he had been baptized as an infant. Allen found himself involved in both traditionalism and Lutheranism, a strange and confusing mix!

Allen's life was one of rebellion, violence, and rage as he pretty much did whatever he felt like. He escaped from jail a total of ten times but was eventually placed in solitary confinement for 223 days. At this point he had come to the end of himself. He saw no out except to commit suicide. Four times he attempted to kill himself using a mattress cover hung over the rebar that held the light in place. Four times he was intercepted by the guards. Finally he attempted a hunger strike. He succeeded in refusing nourishment for 13 days, but God had other plans.

One day as he sat in his cell, wallowing in despair, he overheard a man preaching. The man was a Pima believer by the name of Don Rovie. Don had been led to the Lord years earlier by Robert Hardgrave, who was to become president of Southwestern School of Missions from 1971 to 1984. Don had been in jail at the time, incarcerated for armed robbery and kidnapping. Now he ministered in the prisons and jails, sharing his story of how God had set him free and created new life in him.

Allen listened attentively. If God could save Don Rovie and make him into a new man, perhaps He could save Allen Early too. Allen bowed his head and cried out to God, repeating the prayer Don suggested, only translating it into Apache as he went. It didn't take long for Allen to realize that God had indeed changed his life too. He was a new man in Christ! His sins were forgiven.

Mr. Early wrote a letter to the trustees of the prison, explaining that he was a new man. He was allowed a five-minute visit from the chaplain, who gave him a Bible to read. The chaplain instructed Allen to read the Gospel of John over and over until he understood that Jesus alone was his only hope. Unknown to Mr. Early, God had sovereignly arranged that the Chief of Police at this time was also a believer. He heard of Allen's conversion and began interceding on his behalf. Before long Allen was brought before the judge, still in chains. He was provided with opportunity to share his testimony. The judge apparently was convinced that a changed man stood before him and asked Allen to pray for him! The judge then proceeded to tear up Allen's record and set him free.

Allen savored his miraculous newfound freedom. He found out where Don Rovie was preaching and determined to sit under his ministry. Don still had a criminal record in Los Angeles yet was being used by God to work with a church in San Carlos. The day that Allen attended his church Robert Hardgrave was the guest speaker. Allen expressed his desire to learn the Bible and Mr. Hardgrave quickly suggested he attend Southwestern School of Missions.

Allen caught a ride and showed up at the school. It was 1965. Gordon Fraser, founder of the school, was serving as president (director). When Gordon discovered that Allen was living with a woman outside of marriage, he urged him to make things right. Allen got married and started taking classes. Though he graduated in 1969, Allen stayed with the

school for eleven years, teaching John, Missions, and serving as a speaker on outreaches. While a student, he was also student body president.

Since his conversion God really blessed Allen with numerous opportunities. He traveled the U.S, and into Mexico and Canada sharing his testimony about the grace of Jesus Christ. He had a movie made about his life (Ken Anderson Gospel Films). Wherever he went, Allen shared the love of Christ and sought to bring men to Him. Once, on an elevator in Chicago, Mr. Early approached a man about his relationship with Jesus only to discover that man was Dr. Ralph Keiper, professor at Moody Bible Institute!

Mr. Early joined the American Indian Crusade while still a student at Southwestern School of Missions. Tom Claus was director at that time and encouraged Allen to practice his gift of evangelism. Allen did so for seventeen years. In addition to the above, Allen had the privilege of meeting with Jimmy Carter on several occasions and working with Corrie Ten Boom.

Allen was married to Valencia Cutter until her death, after which he married Cecelia. He and Cecelia served together until his death.

In the later years of his ministry Allen Early assisted with the Cass Lake Bible School in Minnesota. He served as director of the school for a time. Even though he was not affiliated with any other organization, he continued to travel. He worked with the Native Evangelical Fellowship in the Northwest Territories of Canada. He also assisted Don Rovie in starting Native New Life Fellowship in Alaska. He continued to speak on the radio in addition to ministering in prisons through the ministry of Chuck Colson's Prison Fellowship. He also was associated with Bible Studies by Mail of Las Cruces, New Mexico. In 2017 Allen was awarded an honorary doctorate by Indian Bible College. He passed into eternity on May 1, 2018.

LeRoy and Virgelene Elgo

Mornings were beginning to cool off on the San Carlos Reservation north of Phoenix. It was a great time to be outside. LeRoy enjoyed being with his stepsons, and fishing was always a good excuse to be together. When they suggested an outing to the local reservoir, he was ready to go. It was a fine day and everything was going well until LeRoy attempted to cross the spillway of the man-made body of water. A slick layer of moss topped the concrete. LeRoy carefully, gingerly started across but started to slip. He attempted to stop his fall but found himself headed down the dam, tumbling and bouncing to the slab fifty feet below. He should have died that day. He could have. But he didn't. He actually didn't even break any bones. When he limped into the house Virgelene suggested a visit to the emergency room to get checked out, but all they found was bruising and soreness. He would be fine.



That fall served a good purpose in LeRoy's life. Virgelene had recently turned to Christ and stopped her drinking. At the time he fell off the spillway, LeRoy was waiting to see if her changed life would last. The experience scared him so badly that he was ready to follow his wife in believing in Jesus. She HAD changed drastically, and it seemed as though the changes were sticking.



LeRoy and Virgelene are a San Carlos Apache couple who have served in their home area ever since their graduation from Southwestern School of Missions in 1996.

Virgelene first heard the Gospel from a woman who taught the Bible and visited regularly in San Carlos. Every week for about six months Ann Murphy had a Bible lesson with Virgelene, visited with her, and prayed with her. Finally, sitting under a tree, Ann asked if she wanted to trust Jesus. Virg did but was scared to pray, afraid she might say the wrong words. She started to cry and then finally broke out in prayer in her own language. She was born again!

Virgelene grew up Lutheran, but after she became a born-again Christian, the Lutheran church just didn't meet her needs any more. She changed to a church where she could grow and even started a Bible study in her home when the couple who had been working with her moved away. After LeRoy also trusted Christ, they decided they needed more training in order to be effective in their home area.

LeRoy and Virgelene met in Stewart, Nevada, where they both attended boarding school. After a marriage that went south quickly for Virgelene and a stint in the Army for LeRoy, they met again and were married in 1976. Virgelene was saved in 1983 and started attending church again in 1987.

In 1991 LeRoy and Virgelene enrolled at Southwestern School of Missions. They both graduated with four-year degrees in 1996. They returned to San Carlos to minister at the Peridot Baptist Church. LeRoy worked as a supervisory Forest Service technician in addition to helping at the church as preacher and teacher. They have had opportunity to minister in Spain and in Peru on short-term ministry trips. Virgelene passed away in February of 2021.

Daniel Esplin

On July 2, 1982, Daniel Esplin was born as the second son of a Navajo couple living on the northwest side of the Reservation. Music kept him involved in church, but he wasn't born again until the summer of 2001 while attending a camp meeting in Los Angeles, California. Although Daniel grew up hearing the Gospel and even played in a band for church, he wasn't ready to surrender to Jesus until that day. After a lawless semester at Northern Arizona University (NAU), he dropped out and was ready to listen.

When Daniel was ten, his father left the family. From then on his mother raised her three boys as a single mom. Later Daniel understood that God would use difficulty in his life to bring about ultimate good.



Daniel with his wife, Coreen

Shortly after dropping out of NAU, in 2001, Daniel started Bible college at IBC. He was known for his polite demeanor and respectful attitude, but that first week in school was a little rough. One of the other students noticed he was using a Bible from the library, so she bought him one of his own. The registrar observed he was struggling to get to class on time and she began waking him up in the morning. Gradually Daniel learned to discipline himself.

Daniel worked as a youth pastor at his home church for most of the time he attended IBC and then went full time at Red Lake Grace Bible Church after graduating in 2005. In 2006 Richard Standley, then president of IBC, asked Daniel if he would consider coming on as admissions counselor. After a few weeks of training at Brewton-Parker College in Georgia, Daniel started developing the role of admissions counselor, the first the school had ever had. In the fall of 2006 there were eight students enrolled at IBC. During the fall semester 2006 there were six full-time students. Spring 2007 saw eight full-time students enrolled. During the 2013-2014 school year there were twenty-nine full-time students enrolled.

In 2011 Daniel married Coreen Peters, who had come from New York with her twin girls, then in middle school. Coreen graduated from IBC in 2013. While still a student, starting in 2010, she served as part-time registrar and now as dean of women since 2013.

Daniel still sees himself as a learner. He continues to recruit, lead a traveling music team composed of current students and himself, mentor a group of men when needed, and facilitate a course called Native Masculinity.

Eugene Christian Eymann

Dr. Eymann served as president of Phoenix Baptist Bible Institute, as pastor of the Fremont Baptist Church in Los Angeles, CA (eight years), and as founding president of Arizona Bible Institute. For eighteen years he taught Bible and Theology at the Arizona Bible Institute. While he was living in Phoenix, he assisted with the establishment of the First Mennonite Church and served as its pastor.

In Flagstaff, Dr. Eymann continued to minister in the areas of teaching and preaching, serving as interim pastor of Calvary Bible Church and Bible teacher at Southwestern School of Missions (SWSM). He also served on the board of SWSM for a number of years. In 1971 and '72 he was secretary of the board and in 1973 he served as treasurer for the school and board. His wife, Lydia, faithfully served at her husband's side.

On June 26, 1991, Dr. Eugene Eymann was promoted to heaven at the age of eighty-two. He was remembered by those who knew him for his sense of humor, his generosity, his disciplined life, and his dedication to the Lord.

Jimmy Francisco

In 1991 Jimmy Francisco graduated from IBC, accompanied by his brother, Herbert, and friend, Robert Dayzie. It had been a long road for Jimmy. Born in Zuni, New Mexico as the third oldest of ten children (one of whom died in infancy), he grew up in one of the most traditional areas of the Navajo Reservation. His family still hauled water and heated with wood. Mud frequently caused serious problems on the roads surrounding their area. His parents spoke only Navajo, Jimmy's first language as well. There was a lot of drinking and violent deaths were common. Life was difficult.



Herbert & Jimmy Francisco, Robert Dayzie

Around the age of twelve Jimmy attended a program for kids at nearby Oakview Bible Church. Jimmy responded to the invitation to trust Christ, but growing up was filled with temptations, especially to drink. He and his siblings attended church fairly regularly, with their parents after they were saved, but alcohol was an issue for many years.

Around 1983 Jimmy met a young widow at church. She was a new believer and trying to raise two young children by herself. They were married not too long afterward and God blessed their home with an additional four children. Several years after their marriage they decided to follow their pastor, Jerry Yonnie, to Indian Bible College, where Jerry had accepted the presidency.

For about three years, after graduation from IBC Jimmy and Nevey worked at a small church in Defiance, New Mexico, near Gallup. Then they moved back to their home area for about fourteen years, where Jimmy pastored his family's church, Oakview Bible Church. In 2012 they returned to Defiance and continue to minister at the church under the sponsorship of Village Missions. As pastor, Jimmy preaches in Navajo. They are in need of a youth pastor.

Scott Franklin

The newly planted church at Bellemont, Arizona, was in turmoil. With their limited Navajo language, the missionaries were unable to identify the source of the problem. It was decided that a meeting must be called and the root causes addressed. Though not the pastor of the church at this time, Scott Franklin was invited to assist in the intervention because of his fluency in Navajo and sincere love for the Lord.

Dusk gave way to night. Smoke from the chimney floated lazily above the church as the moon ascended the clear sky. And still the congregation sat in the hard pews, quietly discussing the concerns that were causing the upheaval. Then about 4:00 a.m. a breakthrough occurred. Throughout the proceedings Scott held his tongue, never condemning either side. The issues were addressed, and a resolution took place, at least in part, because of Mr. Franklin's patience and discretion.



Scott addressing 1999 graduates

Before Scott became a Christian, his father had warned him against going into the world of the White people where many pitfalls awaited. His father even paid for a "sing" to be performed over Scott to protect him from the evils of this foreign world, but Scott succumbed to temptation anyway. Yet God's hand was on his life. He completed high school, learning English while still retaining a good grasp of Navajo. Beginning in 1942, Scott worked as a clerk in the personnel office of the Navajo Depot in Bellemont, doing fingerprinting, writing applications, and working as an interpreter. He also conducted safety demonstrations. But his success led to his downfall. Scott found himself lured by the evils of alcohol. Desperate to escape the bondage that was increasingly taking hold of him, Scott hiked into the San Francisco Peaks, considered sacred to the traditional Navajo, and sought help from the spirits. When he felt strong enough to resist the temptations, he returned to his job and resumed his life in the Anglo world.

Then one day a missionary stepped into his life. Scott decided to trust in Jesus. That was on May 15, 1951, while he was attending the Navajo Christian Chapel in Bellemont, Arizona, the mission church mentioned above. This little chapel was the first church planted by Flagstaff Mission to the Navajos.

Soon after trusting Jesus as His Savior, Scott decided to quit his job and serve Him, in spite of his boss's laughter. According to the summer, 1995 edition of "Unto All Tribes," Scott attended Bible school from 1953 to 1954. When tuberculosis invaded his lungs shortly thereafter, some of his family attributed it to the anger of the spirit world at his "defection" from Navajo traditional religion. Scott lived in a TB sanitarium in Boulder, CO, for several years, where he gained a reputation as an interpreter. He studied the newly published Navajo New Testament. When he was released, Scott and several others from the Bible study group at the sanitarium decided to attend SWSM. They were the first graduates of the school, completing their course of study in spring of 1963.



Nothing would stop him from witnessing wherever he went. Scott traveled the Navajo Reservation, visiting hoghan (home) after hoghan and sharing the Good News of Jesus. Hundreds of people trusted Christ, including many of his own family. Scott was instrumental in planting churches at various places on the Navajo Reservation, including Middle Mesa, Tuba City, and Cedar Ridge. He led Mike Calvin to the Lord and disciplined Ben Yazzie during the summer of 1981.



Amy & Scott Franklin

Mr. Franklin was not afraid to stand up to the traditions of the elders. An association of thirteen medicine men once ruled that the katsina dolls (carved dolls made in the supposed image of a spirit being, also spelled katchina) should not be destroyed when the owner no longer wanted them. Instead, the Navajo Tribe should be granted possession, or they should be passed on to a family member. Either way, tribal cultural artifacts should be preserved. But, many new believers felt otherwise. Some burned the dolls, and most wanted nothing to do with their preservation. At one time Scott was given some katsina dolls to do with as he saw fit. He thought it best to dispose of the dolls. He traveled a distance to a mountainous area, flung the dolls from his sight, never to be found again.

Sometime later the family of the person who had given Scott the dolls decided they wanted possession of them. When Scott informed them that he no longer even knew where they were, they were enraged. They sued Scott for \$1,000. Shortly thereafter the family who had owned the dolls watched their home burn to the ground. Fearful that perhaps God was taking revenge on them for preserving the katsina, they agreed to cut the amount they were asking for in half. God provided the \$500 for Scott through means other than through his personal income.

Scott was known as a humble servant. Following a meeting at church a child approached Scott with his latest achievement. Mr. Franklin stopped what he was doing to pay attention to the child. He was just as willing to listen to the elderly as he was children.

Mondays are usually a pastor's day off, but, walking into the wood-floored church where Scott was pastor, one would find him busily cleaning up, his thin frame leaning into the broom. Even bathroom cleaning was not beneath his dignity.

Scott was involved with SWSM from the very beginning, serving as interpreter for Gordon Fraser's earliest classes around the kitchen table. He also taught Navajo classes from time to time. He served on the Board of Directors for many years until around 1993, when his health deteriorated to the point that he was unable to continue. He and Amy continued to serve the Lord as best they could, knowing their time was short on this earth but determined to finish well. On June 11, 1920, Scott was born the first time. In 1951 he

was born again, and on August 6, 2010 Scott Franklin left his body to be present with the Lord. Scott and Amy had been married for sixty-five years.

(Note: Some of the information for this article was taken from Gordon Fraser's book, *No Dark Valley*, published by Southwestern School of Missions in 1965.)

Gordon Fraser

While traveling from Los Angeles to Flagstaff in 1956, Gordon received the news via radio that his cousin, Jim Elliot, had been martyred by the Auca (now known as the Waorani) people of Ecuador. Gordon had known Jim Elliot since Jim was a toddler in his parents' home in Portland, OR. Early on, Elliot had given evidence of having a passion



for God. What a shock to hear of his sudden death at age 28! Gordon was personally acquainted with several others of the four men who were martyred as well that same day. As for so many others concerned for the lost, the death of these young men stirred a longing in the heart of Gordon Fraser, a desire to be used of God to make a difference for eternity in the lives of those least reached.

This incident started a thought process in Gordon's mind that resulted in the establishment of Southwestern School of

Gordon Fraser & Don Fredericks, 1958

Missions/Indian Bible Institute. Early on in their married lives Harry Ironside had communicated with them his burden for trained Native American leadership within the evangelical church. However, it wasn't until a fellow missionary in Flagstaff who was born and raised on the Navajo Reservation suggested a Bible institute to train Native believers to be missionaries to their own people that the idea was fully formed in Fraser's mind.



**Robert Hardgrave,
unidentified man, Gordon
Fraser**



Gordon Fraser was born in Quebec, Canada, January 8, 1898. He obtained a Bachelor of Arts in Anthropology and also a Masters in Teaching English as a Second Language from what is now Northern Arizona University. He was known as a lifelong student of anthropology, in addition to being a missionary.

Gordon met his first Navajo at a missionary conference in Oakland, California. John Curley, of Ganado, Arizona, had come to California to study the Bible under Dr. Harry Ironside. Fraser also met a missionary from Shiprock, New Mexico, at this time. The

missionary challenged Fraser to consider becoming a missionary to Native American people himself, but Gordon was busy in ministry to Chinese people in the Oakland area at that time.

Ten years passed and Gordon and his wife, Thelma, began ministering among the loggers, fishermen, and several Native American tribes of the Northwest. As a result of his exposure to Native American ministry, Mr. Fraser learned of the great numbers of unreached Native American people and the small number of missionaries working among them.

Eventually Gordon and Thelma moved to Flagstaff, and in October of 1958 Gordon began meeting around his kitchen table with four Navajo men: Scott Franklin, Leslie Cody, Jack Smith, and Jason Lee. They garnered support from several other people to assist in their new endeavor. Within a year the first of several buildings was purchased. In 1960 the school was incorporated in the State of Arizona as Southwestern School of Missions. A board of directors and advisory board were formed that same year. By 1967 SWSM offered a three-year Bible institute for Native believers and a language school for Anglo missionaries.

Gordon Fraser served as the school's director (or principal, as he called himself) until 1970, when he and his wife returned to Oregon to "retire."

Fraser liked to write. During his lifetime he wrote several booklets, including *The Gentile Names of God, Is Mormonism Christian?* and a booklet on biblical tongues. He also wrote somewhat larger books on missions, specifically among Native American people, such as *Indians of the Rain Forest* and *The Fields at Home*. He traveled extensively, to the Mayan people of the Yucatan in Mexico, as far north as Alaska, and throughout the northwestern and southwestern U.S. His books entitled *Rain on the Desert* and *No Dark Valley* tell the stories of various Native American people with whom he became acquainted in his travels. His interest in literacy work is evident in his book *Why Can't Joe Begay Read?* For at least three years (1975-1978) Mr. Fraser produced and edited a quarterly journal providing information on "the progress of evangelical Christian activities among the Native tribes." These, in addition to tracts and other literature, were published at the SWSM print shop. Gordon's research for the book *The Fields at Home* was instrumental in increasing his awareness of the need for Bible training among Native Americans of the Southwest.

Gordon Fraser passed into eternity on January 12, 1990.

Donald G. Fredericks

Not too long after coming to Fort Defiance, Arizona, to serve Christ among the Navajo, Don and Donna stood outside looking over the burned remnants of their home. A difficult childbirth was another test they had to weather in those early years. Often God tests His servants to see if their commitment will last or if they will return to a more comfortable place. The Fredericks persevered.



IBC Board 2006: Don Fredericks 3rd from right

Don was a serious man with silver hair. Years of faithful ministry had shaped him and his wife into the godly people they were. Even though plagued with health problems in later life, Don was determined to finish well.

Don Fredericks grew up in New Castle, PA, in the home of a dedicated pastor. Don met a Navajo person for the first time at the age of eight when he met Jimmy Begay. Don finished high school in Medina, NY, active in sports and interested in church and missions.

Donald G. Fredericks was first introduced to Gordon Fraser in 1957 while Don was serving at Fort Defiance, Arizona, working to establish an indigenous church there. Don, along with two other couples, founded United Indian Missions and was General Director for twenty-three years. He served on the Board of IBC for many years, intermittently through 1967 and regularly after that until 2013. His wife, Donna, has also been involved with SWSM/IBC, working with the women on several occasions.

Don's education includes an associate degree in Bible from Houghton College in Houghton, New York. He also graduated from Philadelphia Bible Institute (now Philadelphia Biblical University) in 1952. On May 12, 1995, he was awarded an honorary doctorate from the Evangelical Baptist Seminary of Sonora, Mexico, for his fifty years of ministry to Native peoples of North America. Don Fredericks passed into heaven in October of 2014.

Gordon and Ruby Garcia

Gordon stood before the desk of the financial officer at Northern Arizona University. "I'm leaving NAU," he pronounced, "so I am bringing the money back." Gordon had been awarded some significant grants to attend school so figured they would want the unused portion of the money returned after his decision to drop out of NAU and start school at Southwestern School of Missions (SWSM).

"Oh no," the officer replied, "that was a grant. Those funds are yours to do with as you please." And so Gordon was enabled to start Bible school. He learned about SWSM while attending Indian Bible Church where Scott Franklin (1963) was pastor. One of Gordon's acquaintances from his dad's work on a farm in the Tucson area, who was also a student at NAU at the time, showed him the school. Gordon attended chapel one Thursday night and heard about the classes that were being offered there. He was hooked! From that point on his goal became to leave NAU and start over at SWSM.

Gordon trusted Christ when he was around age 7 when a ministry sent a bus to the farm to share Christ with the workers. Young Gordon heard the message of Jesus and became a Christian. But he'd never heard of a Bible college in Flagstaff . . . till now! He

graduated from SWSM with a Certificate of Bible in the spring of 1979 and was later awarded a bachelor's degree retroactively.

Gordon met his wife, Ruby, at SWSM. Ruby was Navajo and Gordon was a member of the Tohono O'odham people, formerly known as the Papago. Both of them struggled to speak their Native language, so English became the preferred language of their home. They raised three children: Cornelius, Nehemiah, and Naomi. Ruby was raised in a Christian home and around age 9 or 10 she trusted Christ. She attended Southwest Indian School in Phoenix, as did all 9 of her siblings, for several years of high school. Though she didn't finish high school, she was allowed to attend SWSM.

During his time at SWSM Gordon served as assistant pastor for a church in Winslow, Arizona. The stipend he received helped him pay the remainder of his school bill. One of the highlights of his time at SWSM was when he accompanied a Hopi pastor, Pastor Johnson, on a witnessing trek to Old Oraibi, a Hopi village generally considered to be the oldest continuously inhabited village in North America. To Gordon's shock and amazement, Pastor Johnson went into the kiva itself (the sacred meeting place of the Hopi elders) to share the Gospel, bringing Gordon with him. For Ruby, one of the best things about SWSM was the life-long friends she made. Seeing many of them at their wedding was a real encouragement.

Both Gordon and Ruby were influenced positively by the instructors at SWSM. Though the level of academics was not the same as it is today, the instructors were men and women with a sincere desire to see their students succeed and grow. They modeled dedication and provided examples of faithfulness to the Lord and His work.

Gordon serves as the pastor of Vamori Baptist Church where he has served since 1979. Actually, in 1979 he ministered to children in his parent's home but was invited to use the Presbyterian church building in 1999. In 2003 or so the building was turned over to the ministry Gordon was developing. Florence Ennis, the elderly daughter of the former pastor of the Presbyterian congregation, and her sister, decided to give the facility to Gordon. Gordon had been mentored by their father. The building sat empty for 7 years, after the two ladies had unsuccessfully attempted to keep the ministry going after their father's passing. In July of 1999 Gordon and the people to whom he was ministering started meeting in the former Presbyterian church building under the name Vamori Independent Baptist Church.

In addition to pastoring the church, Gordon worked with the Tohono'O'odham Tribe as a bailiff and also as a probation officer. He officially retired from his secular work in 2015.

Harold (Hal) Givens



Hal served on faculty and, briefly, as facilities manager. He came to IBC in the summer of 2014. His wife, Pam, began working as registrar for IBC in the fall of 2014 and also served briefly as Administrative Assistant to the president. In the summer of 2020 Hal and Pam moved to Minnesota to be nearer their sons and grandkids.

Jacob Gonzales

Above the patter of water Jacob could hear his older brother, Abraham, in the shower. “Lord,” he prayed, “have mercy on my family. Be gracious to my wife and draw her back to Yourself. Save my children . . .” It was rather puzzling to Jacob as a thirteen-year-old. While the Gonzales family claimed to be Christians, no one took their faith seriously, except Abraham, at least now. Jacob had early on been exposed to the classic Bible stories but saw no evidence that they had any relationship to reality. Drugs and alcohol were just a normal part of life. At one time both their parents were incarcerated. Yet God reached into this mess and called out Abraham as a result of the witness of their cousins. Living without drugs and alcohol didn’t last, however, and the changes he experienced soon evaporated.



Jacob, Regina, and three of their children

As a result, Abraham experienced major trauma in his marriage and moved back home to his family of origination. During this time, he returned to the faith he and his wife earlier declared. In fact, Abraham and his wife met when they were both involved in street evangelism, but after marriage they had fallen away from the Lord, back into their former lifestyles. Marital problems jolted Abraham into a recognition that he was in serious trouble, as was his relationship with his wife and children.

Jacob had a great deal of respect for this brother, who was almost old enough to be his father. When Abraham invited Jacob to church, what could he say but “yes.” He’d seen God at work in his brother’s life and recognized a need in his own. After a time, Jacob found that he believed what was being taught. When an invitation was given to come forward to learn more, Jacob responded.

Abraham was able to return to his wife and children eventually and God restored their family. In the meantime, Jacob’s passion for God and His Word was growing. At age 17 he heard about a summer camp in New Mexico that ministered primarily to Native American kids. He decided to invest a summer as a worker there, and then another, and a third. While at Broken Arrow Bible Ranch he met a wonderful young Navajo girl, Regina.

Regina and her family were involved in an evangelical church in Thoreau, New Mexico. Growing up, one of her prayers had been that she could be used of God somehow to minister in that church, never in her wildest dreams envisioning being married to the pastor!

In the year 2000 Jerry Yonnie, former president of Indian Bible College (1989 to 1999) and 1982 graduate, started working with Crosslands Bible Church in Thoreau. Jerry was working on a constitution and by-laws for the church and developing leaders. Jacob and Regina were working with youth at the church when Jerry came. Jerry recognized Jacob's zeal but also that he was lacking in knowledge. Jerry took him under his wing, bringing him with him on ministry opportunities like visits to the Crown Point jail. Seeing Jacob's potential as a leader, Jerry recommended he attend Indian Bible College.

Jacob took Jerry's advice, but by this time he and Regina had several children. They lived on campus in an older trailer for the first few years, but for the final year Regina and the three children lived in Thoreau so Regina could practice nursing. Jacob commuted back and forth, teaching at Crosslands every weekend and living in the IBC dorm during the week. Jacob said IBC's greatest impact on him was in the laying down of a solid theological foundation for ministry and life. Practical application was provided through ministry trips in South Dakota and on the Tulalip Reservation of Washington State. After the first year as a student, he began to realize how much he didn't know and how much there was yet to learn. His Bible education was only the beginning. He is still a learner today.

In 2002 Jacob was commissioned as pastor of Crosslands Bible Church.

Sam Grammer

One's first impression of Sam is that he is a cowboy, and so he is. His entire family enjoys horses. Years of ministry on the Navajo Reservation has not dampened his love for horses or his desire to be out-of-doors. God used Sam's saddle-making skills to help him connect with Native people.



Sam Grammer trusted Christ at a camp in Millers, Maryland, in 1966. In 1967 he enrolled at Practical Bible Training School in Binghamton, NY. He graduated from there in 1972. For a short time, he and his family lived at Defiance, New Mexico, where they served with the Navajo Bible School and Mission in Window Rock, Arizona. In 1975 the Grammer family moved to Flagstaff, Arizona, and Sam began teaching at SWSM. According to a taped transcript of an interview with Sam Grammer, he started working at SWSM in 1974 and taught there until 1985. At times he taught as many as 21 credit hours, teaching mostly books of the Bible or doctrine.

After 1985 Sam returned to teach at SWSM/IBC from time to time, substituting for instructors who were absent or filling in when there was a short-term need. He was also

involved in teaching extension classes for the school, as well as for the mission organization with whom he was serving. He taught classes on the Hualapai Reservation at Peach Springs, Arizona, on the San Carlos Apache Reservation, and in Tuba City, Arizona, on the Navajo Reservation.

Marlin Granger

“God, You were just supposed to save him, not bring him to Bible college!” Roni complained. How would they make ends meet on one income? How could they afford for Marlin to drive back and forth from Tuba City (on the Navajo Reservation) to Flagstaff multiple times per week? She was pregnant with their child and fearful about the future. While she had been praying that Marlin would trust in Christ alone for salvation, this was going further than she had envisioned.



Marlin grew up with influences from the Mormon Church, traditional Navajo religion, and the Native American Church (Peyote). After a short stint in jail in 2001, however, he was open to trying something new when his brother invited him to come with him to an evangelical church in Tuba City. Marlin found the sermons interesting and soon bought a Bible so he could follow along. He even raised his hand a time or two and was convinced he was a Christian.

Veronica (Roni) grew up in the church and had been a Christian for many years when Marlin started coming to her church. Her family and the Granger family grew up together and even intermarried, so Roni and Marlin had known each other since they were children. When Marlin started attending church and carrying his Bible, she assumed he had trusted Christ. In 2002 they were married, but as time went by, Roni became more and more convinced that her husband didn't really have a personal relationship with Christ. She began praying for his salvation.

It was in an evening service that Marlin finally recognized he wasn't really a Christian. That day he publicly acknowledged Jesus as His Savior, in answer to Roni's prayers. Things began to change after that. When the pastor encouraged the young people to consider Bible college as an option, Marlin was ready. “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth” (II Tim. 2:15) rang in his ears as he considered the next step in his walk with Christ. He wanted to know how to study the Bible for himself. That's when the struggle intensified for Roni. The nearest Bible college was Indian Bible College in Flagstaff, a good hour and a half away.

Marlin graduated from IBC with a two-year degree in 2005. God provided for the Grangers during that time, and Roni was grateful to see her prayers more than answered as her husband began to grow and take spiritual leadership in his family and church. With

increased knowledge came increased responsibility. When a new pastor at their church started preaching things he was unable to support with Scripture, Marlin felt responsible to confront him. As time went by, more issues came up until Marlin was convinced that he would have to remove himself and his family from the church. Currently the Grangers are helping at the Southern Baptist Church in Tuba City. Marlin also facilitates a Bible study on Tuesday nights for fellow workers at the hospital where both he and Roni are presently employed. They are blessed with three children and one grandchild.

Ruth Grant

Ruth Grant lived in Seattle, WA, for the first twenty-one years of her life. She trusted Christ at the age of sixteen. She attended the University of Washington and graduated from Los Angeles Bible College (now BIOLA). In addition, she attended a business college in Seattle for a time. Miss Grant became aware of the needs of Navajo people when she attended a retreat for high school girls where she acted as counselor. At the age of twenty-three she applied with Navajo Indian Evangelization Movement (which became Navajo Gospel Mission [NGM], headquartered on the Hopi Reservation at Oraibi, Arizona) and was accepted to serve.

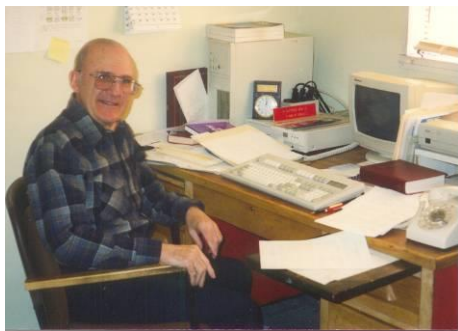


Ruth Grant with Navajo concordance, 1985

Ruth worked with NGM for more than thirty years. After moving to Flagstaff she maintained a home for girls who had been influenced by the mission who came to work or study in Flagstaff. Later she had her own home, which she opened to Navajo girls needing a place to stay in town. In 1976-1977 she began teaching at SWSM, heading up the Navajo literacy department, teaching literacy classes in both Apache and Navajo. She personally oversaw the taping of much of the New Testament in Navajo. During her time at SWSM Miss Grant was instrumental in putting together a two-volume Navajo concordance of the Bible with the help of various students. Ruth retired around 1986.

John Greenfield

Remember the proverbial absent-minded professor? For a number of years at Indian Bible College, that professor was John Greenfield. Absent-minded or not, John never forgot to pray. Whether staff, visitor, or student, when a person came to John for counsel or encouragement, the session inevitably led to prayer if it didn't start that way. John was known as an answer man as well. He was a student of the Bible his entire life, as well as of archeology, anthropology, and missions. His love for the students and fellow staff members was evident in his commitment to be there for them during special events in their lives.



On August 6, 1927, John Greenfield entered the world in Chichasha, Oklahoma. He had two siblings, a sister and brother. Since his father worked in the area of oil exploration, John often referred to his early years as growing up in the back of a Chevy pick-up.

John graduated from high school in Pasadena, TX, in May of 1945 and then attended the University of Houston for one semester before enlisting in the U.S. Air Force. He found himself dissatisfied with life and the way he was living, so after an honorable discharge in 1949, he returned to the University of Houston where he started out majoring in Petroleum Engineering. His focus changed several times during his university years. At one point he majored in Anthropology/Archeology.

While a student at the university, John met some serious-minded believers in Jesus and came to trust in Jesus himself. These friends disciplined him and provided a good start to his walk with Christ. In the next few years he ministered as a counselor at Camp Peniel in Marble Falls, TX. Somewhere along the way John became convinced that God was calling him into full-time ministry, so he started attending Dallas Bible College, completing one year there before moving on to Dallas Theological Seminary in 1953. In May of 1957 John completed his seminary training and attended the Summer Institute of Linguistics offered by Wycliffe Bible Translators.

1958 found John serving as a pioneer missionary in Dutch New Guinea (now West Papua), under Unevangelized Fields Mission. At least partly through his influence the Kiwi mission station was started in the Star Mountains and the first language work was begun among the local people. As other couples joined the work, the Lord established a thriving church with outreach into other parts of the island nation. In 2001 the translation of the Bible into Ngalum was completed.

While in the Star Mountains John became very ill from a hereditary blood disorder. He was forced to leave his place of service and move to Mulia where he could receive better medical care. Maria (Rie) Dedecker, a missionary nurse-midwife from the Netherlands, became his nurse. John returned to the States in April 1962 at the completion of his term of service. He and Rie continued to correspond until April 11, 1963, when they were married in Houston, TX.



John receiving his honorary doctorate

As a result of John's health, the Greenfields were discouraged from returning to New Guinea. John and Rie decided to apply with United Indian Missions, Inc. (UIM) and were accepted in September 1963. They were then sent to the most remote reservation in the U.S., location of the beautiful blue-green waters and home of the Havasupai people. The Greenfields served for the next ten years in Havasupai Canyon in a ministry of church development. To this day the Havasupai Reservation is reached only by an eight-mile trail on horseback, on foot, or by flying in with a helicopter.

In 1974 John and Rie were reassigned to Burns Lake, British Columbia, Canada. They served for ten more years among the Carrier Indians in evangelism and discipleship with the goal of planting an indigenous

church. Also during this time John served at the Rock Nest Ranch, a UIM camp for Native youth. John took several courses in psychology while they lived near the University of Prince George.

In 1984 John and Rie returned to Arizona, this time to Flagstaff, where John began teaching at SWSM. Rie also assisted in the office at times. This period of time was a highlight for John as he interacted with Native American students. His life experience, years of study, and training were fully utilized at SWSM/Indian Bible College. In 1993, while teaching at the college, John was awarded an honorary Bachelor's of Pastoral and Pre-seminary Studies from Louisiana Christian University and a Master of Theology from Dallas Theological Seminary. He had already completed all the requirements for his master's degree but had not received a bachelor's prior to that time. In 1999 he was awarded an honorary doctorate from Indian Bible College.

At Indian Bible College John served as Academic Dean and began the lengthy process of accreditation. John was largely responsible for an agreement made with Moody Bible Institute that allowed IBC students to receive credit toward an accredited degree.

In January of 2000 John and Rie moved back to Canada to continue development of the Perspectives on World Missions course in British Columbia, as John had done in Flagstaff. On August 29, 2001, following a brief battle with cancer, John made his final move, this time to heaven. Rie continues to minister at a Native fellowship in Kamloops.

Martha Gushee

It was cold, but, unfortunately, not cold enough to freeze the ground. Mud oozed up around the tires of Martha's little Nissan pick-up. Since most people drove full-sized trucks, she had to straddle the ruts to keep from high centering the vehicle. But even that tactic eventually failed as traction continued to deteriorate.

Martha drove as far as she was able and then pulled out the chains. Fastening the chains was worse than just a dirty job as the cold penetrated her fingers. She worked for several minutes, making a little progress, and then sat in the truck to thaw her hands enough to continue. The pain was intense as she rocked back and forth in the driver's seat, pressing her mud-stained hands to the warmth of her neck. Finally the chains were in place and she was able to continue for another mile or so. Then the mud became too deep to negotiate even with chains and by straddling the ruts. She abandoned the vehicle and hiked the remaining half mile or so with her Bible in her backpack. The dog would keep the truck safe while she was gone, and she'd worry about getting it out later.





Rhonda Benally & Martha

At five years of age Martha told her parents she was going to become a missionary to American Indians. Though her knowledge of what that meant was extremely limited at the time, she continued to pursue her God-given dream through voraciously reading everything she could find about Native Americans. She was accepted with United Indian Missions in September of 1980.

Martha grew up in a pastor's home and trusted Christ at an early age. After completing high school in Massachusetts, she attended a one-year Bible course at Word of Life Bible Institute in Schroon Lake, NY. The following two years she studied Elementary Education at a state college in Massachusetts. Three more years at Moody Bible Institute completed her Bachelor of Arts in Missions with an emphasis in Native American studies.

She served for ten years at Broken Arrow Bible Ranch in VanderWagen, New Mexico, while also working with Jerry and Linda Yonnie at Oak View Bible Church. Jerry had just graduated from IBC and this was his first pastorate. With the help of the church, surrounding community, the local branch of New Mexico State University, and other resources, Martha was able to study Navajo language and culture. Her experiences working with an adopted Navajo "mom" who spoke no English and in teaching Bible studies to women in remote areas were perhaps a better education in terms of culture and worldview than all her previous years of formal schooling.

When Jerry left the church to become the president of Indian Bible College, he invited Martha to join him as music instructor. Several years later, in 1992, she followed him to Flagstaff. Soon after arriving at the school, she began studying music in a formal setting at Northern Arizona University, completing a Master of Music in 1999. Since then she has taught a variety of general education courses, missions, and Christian education, in addition to Piano, Voice, and Guitar. She also edits the school newsletter, and leads music in chapel once per week. For two years she kept the business office going when there was no business administrator. Martha continues to serve at IBC as needed, but especially in the role of Associate Professor of Music and Missions. Martha was on loan from UIM to IBC until January 1, 2003.

Robert Hardgrave

A smile came easily to his weather-worn face and, though his posture was stooped, he was ready and eager to visit.

Hardgrave, as he was affectionately known by his peers, had served the Lord for many years. Even when his health was failing, he still desired to serve. He and his wife were known as people of prayer. Whenever a problem or difficulty arose, his typical response was, "Let's pray about it."



Robert & Zillah Hardgrave with Amy & Scott Franklin and baby Chelsey Russell

Robert Hardgrave graduated from the New Mexico Engineering School in Las Cruces, New Mexico, in 1935 with a chemical engineering degree and a commission to serve in the U.S. Army. Bob worked in the areas of soil conservation and chemical engineering until 1942 when he entered the Army as First Lieutenant. He was wounded on three different occasions during his service in France. His final injury required initial hospitalization in London, England, and then an additional two and one half years in the U.S. He was finally discharged in October 1947 and allowed to return home to his wife and children, then living in Prescott, Arizona.

Bob and Zillah used a GI loan to purchase a farm in Cottonwood, Arizona, on the Verde River. For five years they labored to bring the soil back to a productive state. It was during this time that they became convinced that God was calling them into full-time Christian ministry. In 1951 they started a children's home for needy Navajo children



Wilton Johnson & Robert Hardgrave, 1998

from the nearby Navajo Reservation. They provided shelter, food, a family atmosphere, education, and instruction in Christianity. As they worked with these children, they developed a burning desire to be used of God in a larger context, reaching Native American people for Jesus.

In 1954 Bob and Zillah moved their family to Los Angeles, California, where they were blessed with unexpected opportunities to minister to various Native American people. In 1955 Bob worked with The Evangelical Alliance Mission (TEAM) on the campus of Culter Academy in the areas of construction, teaching, and administration. While he was still serving at Culter, in 1956, the American Indian Church of Los Angeles asked him to become their pastor, which he did in a part-time capacity until 1964. Eventually he left Culter

Academy to serve full time at the church.

Gordon Fraser frequently drove through Los Angeles as he represented Southwestern School of Missions. Each time he passed through town he stopped to visit with the

Hardgraves, taking them out to dinner and then stopping in at their home. For years he asked Bob to consider coming to SWSM to head up the school. Finally, in 1971, Hardgrave decided this was of the Lord and moved his family to Flagstaff. Bob Hardgrave became the director of SWSM while his wife, Zillah, served as registrar and office manager.

He and Zillah had one son, Tim, who was of high school age when they moved into an apartment on the campus of SWSM. Upon their arrival, the Hardgraves jumped into the ministry with both feet. Bob worked on facility repairs while Zillah cooked for students and did office work. Both of them counseled students. That first semester, fall of 1971, there were only four students in attendance. By 1975 there was a total of thirty students listed during the fall semester, as found in a class record belonging to Mr. Hardgrave. During the 1981-82 school year as well as the 1982-83 school year there was a total of twenty-six students in attendance.



Zillah Hardgrave leading SWSM choir, 1975

Days began with a staff prayer time. Bob and Zillah put together a catalog and determined a course of study. A personal letter was sent in response to every financial gift sent to the school. Slowly the Lord began to bless their efforts and the school continued to grow.

Never before had the students sung as a group. Zillah, who was gifted in music, worked with them to form several choirs: beginning Navajo choir, advanced Navajo choir, and an English choir. She also taught piano. During each semester's witnessing trip the students sang in four-part harmony. They ministered among the Papago, Pima, Mojave, Navajo, Apache, and other tribes.

Bob's vision for the school was that the Word of God would be taught from cover to cover during a student's four years. All sixty-six books were taught. The Psalms, Pastoral Epistles and Proverbs were taught in the Navajo language. Four semesters of English as a second language were offered. Other classes included doctrinal studies, four semesters of homiletics, Navajo composition, Navajo literacy, a class in developing the concordance for the New Testament based on the Navajo Bible, Bible study methods, church polity, hermeneutics, English grammar, English reading, English book reviews and composition, Christian Service, Children's Bible Club, Personal Evangelism, Archeology, and Bible Atlas.

In 1984, after thirteen years of ministry with SWSM, the Hardgraves retired. There were seventeen staff members at that time, five of whom were Native American.

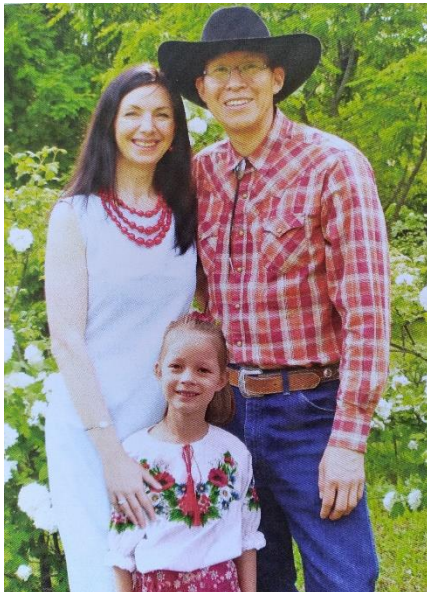
Bob Hardgrave passed into eternity on February 18, 2001. His wife, Zillah, is currently living with their daughter in Encinitas, CA.

Chuck Helton

Chuck had very little experience with Ukrainian customs when he flew across the ocean to ask permission from Yulia's father to marry his daughter. His attempt to present the proposal in Russian resulted in a humorous and embarrassing mistake. In his nervous confusion, Chuck asked to marry Yulia's father's dog rather than his daughter! Even though it was not customary to request paternal permission to marry, Yulia's father granted that permission, after clearing up the confusion regarding who Chuck was requesting permission to marry. Chuck proposed formally to the love of his life on February 22, 2013. She readily accepted. This was the very day riots in downtown Kyiv ended as a result of the latest uprising, resulting in momentary peace.

His first introduction to Yulia had occurred online through a Christian Dating for Free site while he was looking for someone to teach him Russian. There were many different Christians who used the site, including Orthodox and Catholic, but he discovered that Yulia was a Bible-believing Christian with a passion to see people, especially international students, come to Jesus. Shortly after her conversion to Christ as a college student in 1997, she started working with Ukraine for Christ.

Born in Flagstaff in 1977, Chuck Helton grew up in Tuba City, Arizona, on the Navajo Reservation. He attended kindergarten through high school in Tuba City, except for his freshmen and sophomore years, which he spent at Markoma Bible Academy in



Tahlequah, Oklahoma. He graduated from Gray Hills High School in Tuba City.

In 1997 Chuck attended Pensacola Christian College for one semester, majoring in music. He learned to play cello, sang in choir, and continued to play piano. As a child in Tuba City Chuck took piano lessons until his parents couldn't afford it anymore, so music had long been an important part of his life. He returned to the Rez in 1998. Then he was accepted at Arizona Bible College but it closed down before he could start classes. He and his sister were transferred to Southwestern Bible College where he attended for one semester before moving on again.

Next Chuck attended High Tech Institute in Phoenix for two years. He learned electrical and mechanical engineering and graduated in 2000 with an associate degree. After finishing his degree, Chuck worked for 3 years at Honeywell as a drafter, then 5 years with a company designing swimming pools (A & A Manufacturing). His boss at A & A was a believer and mentored him, encouraging him to become involved in ministry. In 2008 he was laid off from his job and used some of his spare time to study Russian. He met a Japanese

individual and started studying Japanese. Chuck had been fascinated by other peoples, cultures, and languages since Koreans came to the Rez (Forest Lake) where he was staying with his grandparents. He obtained even more exposure to internationals at Markoma Bible Academy, meeting Japanese, Korean, Mexican, Guatemalan students and other students from the Dominican Republic.

Chuck found employment again in 2011 at Life Care Nursing Home as a dishwasher. His experience with internationals continued as he was exposed to Egyptian, Iranian, Filipino, Romanian, and Mexican fellow workers. He was invited by an Iranian woman to attend her church in Phoenix. The church was close to where he was staying with his parents. Chuck was fascinated by the Farsi-speaking congregation. Their hospitality was unequalled. People wanted to meet him. He started regularly attending the Iranian church on Sunday evenings after attending his English-speaking church in the morning.

In the spring of 2012 Chuck came to Indian Bible College, obtaining his Certificate in Biblical Studies in 2013. While a student at IBC, on Christmas day, Chuck met Yulia in person when she came to visit him in the states. Ukraine for Christ had sent her to the U.S. to learn English.

Yulia returned to Ukraine and Chuck continued at IBC. He still made a weekly trek to Phoenix to attend the Iranian church. Also, during this time, he embarked on a short-term ministry trip to Kherson, Ukraine with International Messengers for an English kid's camp. His interest in internationals continued to grow.

Chuck worked with CRU (then Campus Crusade for Christ) in fulfillment of his Christian Service Assignment requirements in addition to gaining further experience overseas. Yulia invited him to go on a mission trip to Kazan, Russia with Ukraine for Christ. This was the first time they ministered together. Here he met people from a tribal group in Russia.

In February 2014 Chuck booked a one-way flight to Ukraine. He and Yulia were married in May.

After they were married, they volunteered together with Ukraine for Christ, leading English clubs from 2014 into 2015. They started working with international students in 2015. They decided to leave Ukraine for Christ because of restrictions that would prohibit international ministry and joined World Outreach Ministry, originating in the U.S. They put together an Alpha group, a Bible study program started in the U.K., and invited international Christians to join, then interested Ukrainian students as well. They invited a Nigerian student and then more internationals (Indian and Iranian believers). Meetings consisted in discussion, and videos on spiritual life and values. They partnered with a group that targeted Chinese students, and a Japanese student also began attending. Their international ministry prospered.

The Heltons continue to serve the Lord, with their daughter, Emily, in Ukraine.

Mike & Cora Hendricks



Left to right, Mike Hendricks with Arnold Betoney and unidentified man, 1991

It is rather puzzling the way he switches back and forth from English to Navajo and then to Spanish. The fact that he does so flawlessly and without an accent is even more amazing.

A bit of a maverick, Mike has a passion for people in general and indigenous people in particular. In more recent years his passion has expanded to indigenous peoples of other continents, but for years he served primarily with Native Americans. He currently is involved with taking Native Americans to other countries, such as New Zealand, Philippines, or

Mexico, to minister to indigenous people. His linguistic ability may be related to his abilities in music.

Mike served as choir and music theory instructor at IBC until 1993, traveling quite a bit with teams of students. Before coming to IBC he worked at Hard Rock, Arizona, immersed in Navajo language and culture.

Mike's wife, Cora, assisted with the school's year books and coordinated monthly women's fellowships among the students.

Elmer Jimmy

It was barely light when his mother woke him to start out for Keams Canyon Trading Post to get the mail. It was a long run from Low Mountain, Arizona across a sagebrush-lined path. For parts of his journey, he would take the road but at other times Elmer would short cut across the semi-arid high-altitude land. Sometimes he could catch a ride back but at other times he would make his way back across the same route he started out on earlier that morning and arrive home before dark.

On September 15, 1945, Elmer Jimmy entered the world as a bawling baby. His mother was a follower of Jesus, but his father struggled with alcohol and accompanying violence until later in life. Before his death, Elmer's father made a commitment to follow Christ, and he remained sober for his final two years of life. Despite his alcohol addiction, throughout Elmer's growing up years his father provided a model of hard work and faithfulness to his family.

Elmer's mother was associated with a sewing class from the Rainbow Baptist Church of Keams Canyon, where she was introduced to Jesus. She shared her faith with Elmer but in his teen years he forgot about Jesus. He attended school and then went into the Army where he served in Korea during the Vietnam War era.

After completing his service with the Army, Elmer married, and his wife gave birth to five children. He started going to revivals in his home area of Low Mountain, Arizona.

At the same time, following in his father's footsteps, he also developed a taste for alcohol. At a revival he attended his kids encouraged him to go up front. He reluctantly yielded and knelt at the front. Suddenly he felt a hand on his head and sensed a tingling sensation throughout his body. Raising his head, he looked around. Both pastors were far from him, on the other ends of the line of people who had come forward. Elmer concluded that it was the hand of the Lord. After this experience on June 12, 1984, he never had a desire to drink again. In fact, he walked back to his truck and removed the six-pack from behind the seat, threw it out, and never bought another one.

Elmer and his family started attending church at Keams Canyon Community Church. The pastor, Bob Blackard, offered to have a Bible study with Elmer. He began mentoring Elmer and encouraged him to start a church in the Low Mountain area. One day three buses pulled up outside Elmer's house and people from back east spilled out onto the dusty soil. They had come to pray for a church building for this little community, they informed Elmer. Then a few months later Elmer received a visit from a man from Pennsylvania who offered to build a pavilion to house a church near Elmer's home, but the task of clearing the land would be on Elmer's shoulders.

Elmer began to clear the land with a shovel. Sweating profusely, he wondered if there was any way he could complete the task. He looked up to see a grader. Apparently, a Hopi worker was just passing through on his lunch break. Would he consider grading the area for Elmer? The grader operator agreed to do so in exchange for a box of government issued commodities. Four days later the supplies for the pavilion arrived and it was built according to plan. A church met in that pavilion for several years but has since closed. Elmer heard about Southwestern School of Missions/Indian Bible College from his pastor friend in Keams Canyon. In 1993 he enrolled. Though he never actually graduated, he attended off and on through 1998. The highlight of his time was the ministry trips. The sense of community and family that was built during those trips was the best part.

Before his health deteriorated to the point where he was no longer able to be involved, Elmer helped where he could at Pinon where his uncle was involved with a Wesleyan church, or at a fairly new church plant called Stronghold Baptist Church.

Wilton Johnson

Sixteen-year-old Wilton stood above the ancient Pueblo ancestral ruins near his home in Cactus Valley on the Navajo Reservation. *Who were those people who had lived out their lives in these rock homes, he wondered? Where did they go? What did they think about? How did they live?* Then the ultimate question that had been nagging him for some time returned to his mind again: *Did they ever hear about Jesus? If not, did they all go to hell?*

Wilton's eyes moved from one half-buried stone wall to another. Here was the blackened evidence of many fires used to cook local game. There was a piece of broken pottery. Real people had lived and died here hundreds of years before the Gospel ever reached the shores of the so-called New World. Would God really send them all to hell without having ever heard?

Wilton's grandmother had come to Christ through the efforts of missionaries with Navajo Gospel Mission, and his family of origination still followed Christ. They regularly worshipped in a nearby hoghan (home) church, but



sometimes he found himself doubting his faith. Abruptly Wilton turned away from the scene of destruction before him and started back toward home, his faith shaken to the core.

Wilton left home to join the Marines after graduating from high school. He never forgot his Christian upbringing, but neither did he follow the teachings of Christ. While he was growing up, he had heard about a Bible college for Native Americans in Flagstaff, Arizona, to which the church sent money. After completing eight years of serving his country, Wilton decided to attend that college and see if his questions could be answered.

In 1992 Wilton began attending Indian Bible College (then Southwestern School of Missions). Through study of Romans 1 he became convinced that if those ancient people who inhabited this land had sincerely sought God, He would have revealed Himself to them. Wilton's faith began to grow again. Long discussions with instructor Tim Beard led to a deepening faith, and more doubts were cleared up by attending an Answers in Genesis seminar, but nothing prepared him for the next trial.

Wilton met a young woman and fell in love. Everything went well until she confronted him regarding his anger. She decided she didn't want anything more to do with him. He had never faced such rejection before and didn't know how to deal with it. Though he had never tasted alcohol, he had seen drunkenness modeled as a method of dealing with difficulty. His anger turned inward and manifested itself in depression and drinking. He continued in classes at the college for a time but then decided he needed to take some time off.

For two years Wilton wallowed in self-pity. He decided to return to Bible college even though he was still depressed and suicidal. Robert Hardgrave, former president of the school, encouraged him to pour his life into someone more needy than himself and advised him to go ahead and commit suicide if, after one year, he still felt as though his troubles warranted it. At Mr. Hardgrave's suggestion, Wilton became involved with the Big Brother, Big Sister organization and was paired with a young boy named Veotis. As time passed, Veotis and Wilton became inseparable. Eventually, Wilton decided to adopt the young boy. Wilton's own troubles seemed insignificant compared to all the youngster had been through. Then Carolyn, another IBC student, entered their lives and Wilton and Carolyn decided to marry.

In 1998 Wilton graduated with a four-year degree. He and Carolyn have been active in ministry on the Navajo Reservation for many years since. Carolyn went back to school

and is currently working as a nurse practitioner in their home area of Window Rock, Arizona. Wilton serves as a deacon at Community Bible Church and continues to minister to widows and orphans as opportunity arises. He also sometimes fills the pulpit in the absence of the pastor.

Irvinson Jones

His mind reeled in grief and anger. Why would God take one so young? Yet He did. Irvinson felt a gnawing restlessness that nothing satisfied. Growing up in the home of his paternal aunt with two cousins and his paternal grandmother, he longed for a little brother. When his aunt had taken in this little boy, they immediately hit it off. Finally, he wasn't alone anymore. But now, the child was gone.



As an eighth grader, this was the first time he had encountered death up close. Yet it was this experience that drove Irvinson to question his personal relationship with Jesus. He began to see himself as a sinner in need of a Savior. But it wasn't until the day he got off the bus and walked home to an empty house that everything began to fall into place. This time it was grandma who was in the hospital, and the other kids had been sent to other relatives for the night. He was alone to fix himself a meal, to get the fire going in the wood stove, and to think. He finally began to pray. God brought to his mind verses like Romans 3:23 and 6:23. . . but Irvinson was well aware of the kind of commitment it would take to follow Jesus. He had seen his aunt choose to follow Christ resolutely and knew the persecution she sometimes faced.



From the time he was young Irvinson had demonstrated an interest in spiritual things. There were a number of influences in his life that encouraged his interest in spiritual things, including a Christian radio station, presence of Christian literature in the home, regular

attendance at the local Presbyterian church practically across the street from their home. But the greatest influence of all was the steadfast life of his aunt. No matter what happened, she remained faithful to the Lord. Her faith was genuine. She exuded peace, something Irvinson longed for when his little brother died. Sitting by the stove, he began to pray, seeking God for relief from the restlessness and grief. And God answered. The sleep he enjoyed that night was sweet after many nights of tossing and turning. Irvinson became a new creature in Christ.

He was an unusual child from the start. Born in Gallup, New Mexico, to alcoholic parents, there was no one to care for him until his father's sister gained custody when Irvinson was about a year and a half. Then grandma came to live with them too. Navajo

was the language of their home. Irvinson didn't even know he had a first name until he started kindergarten, and it was here that he was compelled to learn English. Growing up, he continued to prefer to communicate in Navajo. He began to understand the Scriptures at church from Navajo sermons, and he taught himself to read the Navajo Bible. He listened attentively to the radio as Thomas Woods preached Navajo versions of J. Vernon McGee's messages through the Bible. Irvinson would sit for hours, listening to the elders from church as they explained the Scriptures.

During his junior year of high school Irvinson was given a Scofield Bible as a gift. He devoured the notes, searching for the meaning of various theological terms and concepts. It came naturally for him to consider Bible school when a pastor suggested he attend for a year or two. And so it was that Irvinson arrived at Indian Bible College in 1995. For a brief season his schooling was interrupted by his adopted mother's diagnosis of cancer, but he returned to finish all four years and graduated in 1999. His scholarly ways and serious demeanor earned him the nickname "Dr. Jones."

Irvinson had little desire to be involved in full-time ministry, even though his heart had been touched by a mission's trip to the Dogrib Indians of the Northwest Territories. He saw the desperate need for Bible teaching, but still intended to just satisfy his own hunger to know God by coming to Bible school. During his third year at IBC, however, God began to change his mind.

Today Irvinson is in demand as a speaker at various evangelical meetings across the Reservation. He has served as pastor of Kayenta Bible Church and of a church in Peach Springs, Arizona, on the Hualapai Reservation, as well as serving as assistant pastor at Navajo Bible Church of Fort Defiance, Arizona. He taught Navajo language at Rehoboth Christian School outside of Gallup, New Mexico. Currently he is pastoring Dził Ná'odilíi Bible Church in Bloomfield, New Mexico.

In May of 2008 Irvinson completed a second bachelor's degree at Calvary Bible College of Kansas City, MO. He would like to go on to seminary one of these years, as the Lord leads.

Jasper Jones

On May 6, 1941, a baby San Carlos Apache boy was born into the home of Louis K. Jones and Frances Swift-Jones. The birth was attended by the grandmothers, who were both practicing midwives. The baby was named Jasper. He was the second child and first boy in the family.

His childhood was marked by growing confusion as, from the beginning, he was exposed to Christian faith and Apache Native traditionalism. His parents were seemingly indifferent to either and oblivious to their son's struggle. As bootleggers, their worlds were consumed with producing, selling, and consuming liquor. His



grandmothers raised him for the first ten years of life, teaching him about medicinal herbs, edible plants, and the proverbs of the Apache people. The traditional way was encouraged.

As a child, Jasper Jones enjoyed going to the trading post. A group of young boys would walk in together behind the adults and wander around the store. The presence of so many people at once would cause the trader to be distracted and the kids soon learned that they were able to pocket numerous small items without being detected. Once they had their pockets full, the youngsters would wander back outside. On a rock ledge in front of the post several adults relaxed, shared local news, and commented on outgoing visitors walking past. On seeing the kids emptying their pockets of their contraband, expressions of approval and amusement rose from the ledge. While Jasper enjoyed the attention, incidents like this caused him further confusion. Was it wrong to steal? Did it depend on from whom one stole?

Jasper's parents neither reinforced nor denied Christianity. On the other hand, his mother saw some value in Christianity and, around Jasper's fifth grade, enrolled him in a Lutheran school. This occurred after his grandmothers had passed away. Jasper attended the Lutheran school till about grade nine. Along with a good education in math, English language, and science, the students were taught that stealing was wrong. Nothing was said about circumstances that might make that judgment obsolete, such as when one stole from a person of another people group other than one's own, or when stealing might be justified because it was paying someone else back for the wrong done to them. Jasper was exposed to numerous Bible stories, which he accepted as a form of fairy tales. Regardless of his ultimate understanding of the Bible stories, he was made aware of a biblical standard of morality.

Further confusion resulted from the teachings of his uncle and other elders among his people. "Don't tell the White man anything. He'll just use it against you," he was advised. "White men are thieves," Jasper was taught, and yet who had been the thieves in the trading post?

While Jasper was in his teen years, Friday nights were gambling nights on the reservation. Wealthy Apache ranchers, the tribal elders and leaders, including tribal chairman and judges, participated even though gambling was illegal. Jasper's job was to stand outside the building where the gambling was taking place and bribe the police when they came by. A case of beer was sufficient to keep peace and avoid any arrests taking place.

Unlike many of his peers, Jasper loved books and learning. However, education was not valued in his home, where his father ended his formal education in the third grade. Even though his mother had attended the Sherman Institute in California, she was too busy making a living and getting drunk to take note of her son's academic interests. The young Jasper grew tired of the broken promises of his parents, of feeling like a slave, as he was frequently left to care for his younger siblings while his parents drank. In 1957 he enrolled at Stewart Indian School in Carson City, Nevada. Jasper was excited to learn that

he had his own bed to sleep in, three meals each day, and clean clothes to wear. There were social events and kids were allowed to be kids. But the academic environment was inferior to what he had known at the Lutheran school. He busied himself with basketball and track and found a growing sense of confidence in his athletic abilities. In 1960 he graduated from high school.

After high school Jasper was offered an opportunity to study electronic engineering and commercial art in Chicago. Not content to remain on the reservation, he packed up and headed for Chicago as soon as he could, only to find that classes were already in session. The Bureau of Indian Affairs found him a job in a factory till classes started again, but when classes began, he was enrolled in a mechanics course instead. He completed the course in fifteen months and married a young woman he met at school. She was trained as a nurse. They decided to remain in Chicago rather than return to the reservation.

Life was not easy in the big city. Jasper drifted aimlessly from job to job, even attending other technical schools. Fourteen years and four children later, Jasper was slowly developing an addiction to alcohol. Meanwhile, because transportation was provided, the kids started attending Christian programs in Gary, Indiana.

One day Jasper received a phone call from his sister. Their father was dying. Could they come back to the reservation? They had been back only twice, once to bury his mother and a second time to bury his brother who had committed suicide. They packed up a few small suitcases and walked away, never to return to Chicago.

Jasper and his family ended up spending time in Window Rock, Arizona, on the Navajo Reservation with a relative who lived there. But jobs were hard to find. There was nothing to do but drink. Then one day Jasper caught a ride back to San Carlos with a couple by the name of Joseph Carlos Gumbi and his wife, Jeri. On the way Joe challenged Jasper concerning his relationship to God. But Jasper wasn't ready to think about that yet.

Months later, after getting kicked out of both his father's and sister's homes for drinking and being threatened with the loss of his wife and children, Jasper was beginning to hear Joe Gumbi's message. Joe continued to talk with Jasper about God and reminded him that he was praying for him. Then one day the Jones family went to the Gumbi home for a barbeque. Joe again shared the Good News that Jesus died for them and that through faith in Him they could be made right with God. Joe asked Jasper if he would like to pray the sinner's prayer, and this time Jasper agreed. During the prayer, he suddenly burst into tears. The words took on a personal meaning and he understood that it was for him that Jesus died.

When the men rose from the floor, Jasper was a new man! For the first time in years, food actually tasted good. His hands stopped shaking immediately and Jasper knew something significant had taken place, this time from the inside out. When he shared his experience with his father soon thereafter, his father exclaimed that he had been "born

again,” though he himself only knew of such things from his deceased wife. Jasper was stunned, frightened, and excited all at the same time.

Jasper found that he couldn't stop reading the Bible. Everywhere he went he talked about Jesus. His desire for alcohol was completely gone. When someone came to the church he was then attending and talked about a place called Southwestern School of Missions, where a person could learn God's Word, Jasper knew this was the place for him. He turned down a full scholarship to Grand Canyon University and in 1974 he and his wife packed up their belongings and moved to Flagstaff, Arizona.

For the next seventeen years they lived in Flagstaff, first in school housing and then moving to low-income housing on the east side of town. Following graduation, Jasper pastored a small Southern Baptist mission church for thirteen years. In addition, he was preaching in Cameron, Arizona; involved in the jail, prison, hospital, rescue mission; and ministering at Gray Mountain and Tuba City. He was in demand across the Navajo Reservation.

In 1975 Jasper took a job as custodian at Northern Arizona University to supplement his income from the ministry. When he retired, he was working as area supervisor. Jasper moved back in San Carlos, living off his retirement income and ministering when and where he could until he passed away in February 2022.

Coleman and Dorothy Josh

Coleman Jerome Josh is known as a man of many talents. While a student at



Coleman Josh in the print shop, 2nd from left

Southwestern School of Missions (SWSM, now Indian Bible College), Coleman helped out as mechanic, bus driver, choir director, and printer. In fact, after Coleman graduated in 1980, the print shop was closed. Mr. Josh was known as a friendly, out-going person who could turn any conversation to spiritual things.

He was born and raised on the Brighton Seminole Reservation in Florida and came to Christ at age 10 or 11 at a church on the Big Cypress Reservation.

Unfortunately, while working for the Bureau of Indian Affairs in Washington, D.C., in 1965 Coleman took up drinking. It took a vision of Jesus to bring him back to Himself. This time he turned to the Lord with unwavering passion and zeal and never turned back again. He became an unstoppable witness for Jesus.

For a time Coleman lived in Oklahoma. There his pastor challenged him to consider attending Bible school. Through some research, they learned of Southwestern School of Missions and contacted Robert Hardgrave to see if there was a possibility of Coleman's attending school. Mr. Hardgrave encouraged him to come, so he jumped in his car and drove to Flagstaff to begin school.

At SWSM Coleman met and married Dorothy Dayzie, cousin of Robert Dayzie (1991 graduate of IBC). Dorothy is from the Navajo Nation. She attended Navajo Gospel Mission's school at Hard Rock, Arizona, through 8th grade and also heard about Jesus through VBS on the Reservation. One day Mrs. Dale Taggart, missionary on the Navajo Reservation, asked Dorothy if she would like to go to Bible school. Upon receiving an affirmative answer, Mrs. Taggart picked her up a little while later, and paid for the first portion of her schooling. The remainder was paid for by her grandparents' cattle sales. Coleman and Dorothy were blessed with eight children.



While a student Coleman worked with boys through the Christian Service Brigade, taught Sunday School, and helped out in other ways at Indian Bible Church. Mr. Josh found the greatest pleasure of his time at SWSM was the opportunity to lead English and Navajo choirs. He always had a love for music and especially enjoyed singing solos.

Dorothy especially enjoyed traveling for ministry while at SWSM. During her years in Bible school the students ministered among the Laguna, Apache, and Havasupai for a week at a time in each area.

After graduation, Coleman and Dorothy continued working in the Flagstaff area until 1988, when they moved to Florida. In Florida Coleman was employed with the Seminole Tribe in Human Resources while also serving in the areas of visitation, financial distribution to those in need, leading a choir, and as a witness among his own people. In an effort to give back, Coleman and Dorothy have been helping support IBC financially for many years. In 2014 Mr. Josh's health prevented him from working full time, but he continued to be a witness, as he was able, to anyone he encountered until God called him home in 2018.

Guy and Reva Kinney

Guy leaned over the desk, intent on his work. His brow was furrowed as he looked over the papers before him. Reva stepped into the office and gazed at him with a smile. They faced some difficult challenges here at Southwestern School of Missions, but progress was becoming evident. Their previous years of ministry among Native American people had prepared them well not to expect immediate results. A smile crept across Guy's face as well as he looked up at his wife.



Reva Kinney

Guy Kinney graduated from Providence Bible Institute of Providence, Rhode Island, in 1947. It was here that he met his future wife, Reva. When Reva, who was the bolder of the two of them, shook his hand in introduction, he knew she was a farmer's daughter. Her hands were calloused from years of milking cows. She worked to put him through Wheaton College of Wheaton, Illinois after they were married in 1949. After graduation from Wheaton Guy and Reva learned from her parents about an opportunity to serve as pastor of a

church in their location, which they did for three years. Guy then “filled in” at Reva’s home church for four years before moving to Vermont to pastor a third church, where they stayed for eight years.

Guy and Reva were interested in missions for many years before working with Native Americans. Twice they applied with different organizations but both times Reva fell ill, and they were unable to go. At one point they were headed for Africa. Then Guy saw an advertisement for United Indian Missions (UIM) in a Moody Monthly magazine.

In 1965 he and his wife, Reva, began working among Native American people of the Southwest under the direction and guidance of UIM. Under UIM Guy served as pastor of Navajo Bible Church in Fort Defiance, Arizona, and then as U.S. Field Director. Guy and Reva also worked for a time among the Pueblo peoples surrounding Albuquerque, New Mexico.

The Kinneys worked with UIM for twenty-one years before Guy became president (director) of SWSM in 1984, on loan from UIM. Guy served in that capacity until 1989. Reva served as financial officer during those same years. While at SWSM they sought to upgrade the property, which had been deteriorating, eliminate financial debt, which they successfully accomplished, and improve the academic level of the curriculum. Paternalistic practices were discouraged.



Guy Kinney speaking at graduation

Enrollment ranged from twenty to as low as seven or eight students during the years that they were at SWSM. They retired to Flora Vista, near Farmington, New Mexico, near their son, Tim, and then moved to Camp Verde, Arizona to be near their son, Tom. Reva went home to be with her Lord on March 13, 2018. She and Guy had been married for sixty-nine years. In 2022 Guy moved back to Vermont where they were from, and passed into the presence of the Lord on July 26th, 2024.

Jason Koppen

The year was 2001. Clouds crossed the sky above the castle-studded landscape of Prague, Czech Republic. A lone figure stood in a field, gazing upward. What did the Lord want for his life? Where was he to go next? It was Valentine’s Day, and he was tired of the single life. He was ready for a change and could feel one coming. After finishing his master’s degree at Multnomah Seminary, he served as an associate pastor for several years. As the clouds cleared from the sky, Jason’s thoughts became clearer as well. God had gifted him to train others for ministry, and thus he needed to return to school to pursue a doctorate.

In the spring of 2011 Jason completed his Doctor of Ministry from Western Seminary. This monumental event marked the end of a long journey that culminated in his dissertation, developing a discipleship strategy and process for Native American students at Indian Bible College.

Jason was raised in Oregon and trusted Christ at the age of five. When he was only twelve years of age, his dad encouraged him to work alongside him as he ministered to the elderly. By age eighteen Jason was working with teens. His plan was to become a medical missionary in South America someday. However, after finishing a bachelor's



degree at George Fox University, he began to realize his real passion was for souls, not bodies. Increasingly he found he had a desire to reach out to those whom the church had often neglected—the elderly, youth, singles, and unchurched. It was becoming more evident that he had a shepherd's heart.

Jason gained experience in ministry through working as youth pastor, associate pastor, worship leader, and as a senior pastor. He also had the privilege of traveling overseas on several short-term trips. He helped start a singles' ministry, through which he met his future bride.

Sarah shared Jason's heart for missions.

After just a year of marriage God called Jason and Sarah to work in church planting in Phoenix, Arizona, for two years. While there Jason was introduced to Indian Bible College. When the president issued a call for Jason to serve as academic dean, he and Sarah prayerfully accepted and moved three hours north to Flagstaff. IBC needed someone with academic qualifications who had financial backing already. Jason qualified. Within three weeks after their arrival in Flagstaff, the president of IBC resigned. This put Jason in the position of acting president. By November of the same year (2008) the board asked Jason to consider taking the presidency. Somewhat reluctantly, and with a list of contingencies in hand to protect his growing family, Jason accepted the presidency and was installed in March of 2009. He and Sarah keep busy, not only with the school, but with raising their four active children, three girls and a boy, for the Lord. They are also planting a first century-style church with a few staff and students.

Jason is praying he will be the longest tenured president in the history of the school so far. His dream is to turn the office over to a qualified Native man, in time. Since Jason's coming to IBC, the staff has experienced more stability, as has student enrollment. The school is very committed to prayer. Core values have been developed and incorporated. Indian Bible College has reinvented itself to be focused primarily on discipleship and secondarily on academics. IBC entered the accreditation process and attained candidate status in February of 2017. The campus has expanded twice and is soon to begin its first major construction project. God is blessing.

Miss Gertrude Leeuw

The effort was obvious as she walked slowly toward the church at Gray Mountain, using a walker. She was determined to attend the camp meeting no matter how much exertion was required. It was evident that she was failing, preparing to move to her Permanent Residence, which she did within several months after that camp meeting. Several people came out of the church to assist Miss Leeuw as she approached the front door. She was well known here and appreciated for her long years of faithful service among Navajo people.

Gertrude was born and raised in a Christian home but did not personally trust in Christ until several years into ministry. She taught in rural schools after her graduation from high school. Then in the early 1950s she attended Reformed Bible Institute in Grand Rapids, Michigan, desiring to work among Native American people. Following graduation from Bible school, Gertrude taught in a number of Christian schools in Iowa.



In the late 1950s Gertrude saw one of her dreams realized when she traveled west to teach in the Indian school in Albuquerque, New Mexico. Her next move was to Flagstaff, Arizona, where she lived for a time on the property of the Mount Elden Conference grounds. Eventually she moved out to Gray Mountain, Arizona, on the edge of the Navajo Reservation, where she lived in a mobile home near highway 89.

In 1974, during the spring semester, Gertrude started working with SWSM. She taught English, remedial reading, Christian Service, Christian Education, several books of the Bible (for Navajo speakers), and church doctrine for the ladies. On weekends she ministered faithfully at the Indian Baptist Church in Tuba City. Sunday afternoons saw her busy visiting patients at the Tuba City hospital. Later she moved to Cameron, Arizona, just down the road from Gray Mountain. Miss Leeuw remained single all her life. She passed into eternity in October 2000.

Lois Martin

When first meeting Lois, one finds it hard to discern whether she is Anglo or Navajo. She speaks Navajo naturally as she converses with those around her but just as easily switches back to English. She speaks softly and laughs easily, as if she'd spent a lot of time on the Navajo Reservation.

Lois Martin was raised in a rural area of Kansas. She attended Grace Bible Institute of Omaha, Nebraska, from 1956 to 1959. In 1960 she graduated from Tulsa University with a Bachelor's in Elementary Education. For two years after graduation, she taught first grade at the Portland Christian School of Portland, Oregon. During the summer she studied at Wycliffe Bible Translator's Summer Institute of Linguistics in preparation for ministry with Wycliffe. When full-time ministry with Wycliffe did not materialize, Lois returned to Portland. In the spring of 1962, she heard about the work of Southwestern

School of Missions and decided to join the teaching staff. She worked as an instructor in Navajo literacy, was house mother for the women's dorm for a time, and also worked as a cook. While she was at the school, she met her husband-to-be, who began teaching her the Navajo language.



In 1964 Lois was married to Geronimo Martin. Geronimo



Lois and Geronimo, 1979

was well known throughout the Navajo Reservation for his translation work as well as for his preaching. The fact that he was blind didn't slow him down much, for he was a skilled translator as well as being very effective at visitation. Lois and Geronimo went to live at Navajo Mountain for two years, where Lois continued to study the Navajo language. Geronimo and Lois translated numerous hymns and choruses from English into Navajo, Lois writing as Geronimo dictated. After two years at Navajo Mountain the Martins moved back to Geronimo's home

area in New Mexico. They served at Sanostee, New Mexico, for two years and then at Crownpoint for another two years.

In 1968 when Faye Edgerton, translator of both the Navajo and Apache New Testaments, died, the translation team that was working on a revision of the Navajo New Testament requested that Geronimo rejoin them. He had assisted Miss Edgerton in the original translation, which had been completed in 1956. Geronimo and Lois moved to Farmington, New Mexico, to work on the revision. Lois was involved with proofing, taking dictation, and checking the work of the revision team.

After completing a revision of the New Testament in Navajo, the team proceeded to work on the Old Testament. The main translation work was finished in 1975. Shortly thereafter Geronimo suffered several major strokes and was unable to speak clearly enough to be understood. Lois continued to work on the translation with his assistance. Geronimo was able to communicate enough with Lois so that when she read something that didn't sound right, he could indicate that further revision was needed. Geronimo died in 1984, approximately two years before the dedication of the complete Bible in Navajo.



Lois and Geronimo, 1969

Before returning to Flagstaff, Lois managed a bookstore in Phoenix for six months. Then in 1986 she returned to the Summer Institute of Linguistics to study adult literacy. In 1987 Lois joined Navajo Gospel Mission, developing literacy materials for Navajo

readers. She assisted several Navajo translators and three additional translation consultants with checking a revision of the Navajo Bible from 1997 to 1999. The final revision was dedicated in Window Rock, Arizona, on June 10, 2000. Over the years Lois returned to SWSM/IBC to teach Navajo literacy as needed.

In January 1999 Lois moved to Catalina, Arizona, where she worked as consultant for the recording of the Bible in Navajo. Currently the New Testament is complete, as are Genesis, Psalms, and Proverbs. In 2008 Lois moved back to Flagstaff and worked with Navajo patients for a time. She lived in a nursing facility in Arlington, Texas until she passed into eternity in February 20, 2021.

Phil Maycumber

Death is never an easy thing to face, but when it occurs in a young family, it is even more unexpected and perhaps more difficult. Phil was just a young husband when his wife passed away, leaving him with two little children, a boy and a girl, to raise. He faced the task with courage and confidence, moving his little family to Indian Bible College in 1990, where they trusted God for monthly support to continue. After a short time Phil was able to move out of campus housing onto some property on the east side of Flagstaff. There he built his own home, into which he would bring his new bride.

Phil's parents provided him with a solid biblical foundation and with a model for ministry as they worked with Village Missions in shoring up struggling rural churches. Phil remarried and he and his new wife, Janelle, raised five more boys while seeking to plant a Native church in their home area.

Phil wore many different hats during his time at IBC. In



Phil Maycumber, 1999

During the summers Phil was involved with overseeing short-term summer work teams. His love for basketball came in handy in managing basketball teams at the school and arranging for games against teams from other Bible colleges in Phoenix and California. Phil oversaw the Christian Service Department as well.



Phil and Janelle Maycumber, 1998

the early years he worked in the area of maintenance in addition to serving as

Dean of Men and teaching various subjects. As Dean of Students Phil worked with the students in preparation for witnessing trips and in fund-raising for those trips. He also conducted student orientation and oversaw student housing.

Phil and Janelle joined UIM in 1993. Phil served in an on-loan capacity at IBC until 2000 when he left Indian Bible College to pursue church planting and discipleship full-time. More recently, since the church plant didn't develop, he has continued working with various men, including Bemus Uqualla in Supai, Arizona, and helping out at Indian Bible Church, a ministry of Flagstaff Mission to the Navajos.

David and Ellen Patterson

The room is crowded with little Navajo children who are students at the local boarding school. Their eyes are wide and their attention riveted to the front. David is telling a story, accompanied by his "dummy," Askii Yázhí ("Little Boy" in Navajo). Later Ellen will augment the lesson with various other visual aids. It is obvious from their demeanor that the Pattersons thoroughly enjoyed what they were doing and had a deep love for the children.

Consistency is something that is often lacking today, but Dave and Ellen Patterson are people who are known for their consistency. Year after year, through health problems, financial struggles, in good times and bad, the Pattersons continued to serve the Lord. They have been married for over 50 years. Together they have sought to make a difference for eternity.

David was born in Portland, Oregon, in 1931 and grew up as a farm boy near Molalla, Oregon. He attended high school with a number of Molalla Indians and worked alongside them in farm work and logging. He learned to appreciate their culture as he got to know them.



Dave Patterson



Ellen Patterson teaching

One evening he knelt by his bed and trusted in Jesus as His Savior.

Dave majored in Industrial Engineering at Oregon State University (OSU) but graduated in 1957 with a bachelor's in industrial arts education. Opportunities to teach evening classes in shop and crafts revealed that he enjoyed working with people a whole lot more than he did with things. He also completed the OSU program in counseling and guidance and then put his training into practice by counseling at a state reform school in Woodburn, Oregon. Through counseling opportunities, he was exposed to Christian counseling and recognized it was much more effective than secular. Although David had attended church, he came to realize that he lacked a personal relationship with Jesus Christ and, therefore, was unable to offer Christ to others.

Dave served in the Army from 1954 to 1956 and then returned to OSU. While back at OSU he started dating Ellen Mitchell, whom he had previously met through their mutual involvement in 4-H. Ellen graduated in 1958 with a Home Economics Education degree and went on to teach home economics at Oregon Senior High School. Dave and Ellen were married in 1959. They found that they shared a desire to serve the Lord and that they were both interested in ministry to Native American people. Ellen had some

exposure to the Warm Springs Indians in north central Oregon and gained an appreciation for their culture.

Meanwhile, David began attending Western Evangelical Seminary at Jennings Lodge, Oregon, simultaneously taking classes at Multnomah School of the Bible. He also continued to teach shop and crafts classes and ministered as pastor of the Sunnyside Community Church in Clackamas. For fourteen years he served as pastor of various rural churches, ten of those under the oversight of Village Missions. In 1968 Dave graduated from seminary with a master's in biblical studies.

While he was working at the Mud Lake Community Church of Terreton, Idaho, Dave was approached by the board of Flagstaff Mission to the Navajos (FMN) and asked to serve as their field director. Dave and Ellen prayerfully accepted the invitation and moved with their four children to Flagstaff, Arizona, in 1974. It was through FMN that they first met Gordon Fraser and were exposed to the ministry of SWSM.

Through involvement with the ministry of FMN, Dave and Ellen met several Navajo pastors who were students at SWSM or had graduated from the school. When they were asked by Dr. Fraser to teach classes, they had already been convinced of the value of the education the school offered. David taught pastoral leadership classes while Ellen taught how to prepare for a Vacation Bible School and how to make visual aids. When Bob Hardgrave became director, he asked Dave to serve on the Board of Directors of the school. David joined the board in 1989 and continued serving in this way at SWSM/IBC even after he and Ellen left FMN and joined American Missionary Fellowship. He served on the board of the school for twenty-four years, most of those as secretary. In September 2013 Dave and Ellen moved to Spokane, Washington to be near their daughter. Four years later, on December 11, 2017, Dave went home to be with his Lord.

Joshua and Elizabeth Porter

Raised on the Maricopa-Pima Reservation at Laveen, Arizona, Elizabeth attended Sacaton Boarding School through sixth grade and then went to Phoenix Indian High School, where she graduated. At PIHS she learned such skills as nursing, cooking, and housekeeping.

In 1950 Elizabeth trusted Christ at a meeting in Prescott, Arizona. While attending a Bible institute, she met her husband, Joshua. Elizabeth found her training in nursing and cooking valuable as she worked with her husband in ministry wherever he was asked to preach. Joshua Porter served on the board of SWSM for several years in addition to preaching and serving with other organizations at Sells and on the San Carlos and Parker Reservations. Elizabeth served at SWSM as dorm mother and cook in 1979 and 80.

William Rider

Bill Rider was born and raised in Midland, Michigan. He learned to play trumpet while serving with his mother in the Salvation Army band. For a time, he worked for the Dow Chemical Co. in Saginaw, Michigan, and then entered the Air Force where he worked as an instructor to pilots. For ten years Bill served in the Air Force before transferring to the Federal Aviation Association. While with the FAA he was able to attend Calvin College in Grand Rapids and then seminary in Fort Worth, Texas. Bill finished his education at Grand Canyon College in Phoenix.



After retiring from the FAA, in the spring of 1979 Bill was able to start ministering at SWSM in the area of building maintenance and then as an instructor. Bill also assisted in the construction of several churches on the Navajo Reservation, such as at Gray Mountain and in Grand Falls, Arizona.

Clint Ross

Since 2004 one of the most beloved instructors at IBC has been Clint Ross. Known as a fun-loving, easy-to-talk-to guy, Clint added a lot to the staff as Dean of Students and Instructor of Practical Theology.

Born in Prescott, Arizona, as the youngest of four children, Clint grew up loving sports, excelling at football. He married in 1989 and became the father of two children, a girl and a boy. While everything should have been good, Clint was restless and went looking for answers outside his normal sphere. In 1992, after a Wednesday night service in a church in Flagstaff, Clint recognized his need to trust Christ. His life was radically changed. His marriage, as well, was drastically different. His wife didn't care for the differences and decided to leave.

As a single father of two young children, life was difficult. Around this time a young single woman moved to Flagstaff to pursue a degree as an occupational therapist. After graduation she was able to find work, but it wasn't enough to keep her busy. Day after day she noticed a single dad walking past her apartment with two small children. An idea formed in her mind that she might be able to provide babysitting and earn a little extra cash. After she started babysitting, one unanticipated benefit was that she learned about Jesus. The kids talked about Him as though He were a real person, something Anna had never been exposed to before. Then one day Clint invited her over for dinner and explained the Gospel. Within a week Anna trusted in Christ as her Savior.

Clint and Anna were married in 1997. Over the next several years Anna gave birth to four more children, all boys.

Clint's first exposure to Bible college was through classes he took as a part-time student at IBC. During this time, he was also serving as a youth minister on a part-time basis. Since 2004 he has served at IBC as the information technology go-to person in addition

to his other duties. In the fall of 2022 and spring 2023 semesters he served as academic dean. After having completed a Bachelor of Science in Theology from Crossroads Bible College in 1995 Clint completed a Master of Leadership Counseling degree from International Bible College in 2021. In August 2023 he moved to adjunct status in order to devote more time to his ministry of counseling that he shares with his wife. He continues to teach select classes at IBC.

Jimmie and Glassie Seaton

Those who are highly educated in Navajo tradition are known as hataaʼii, or singers. In English we generally refer to them as Medicine Men or shaman. They are the spiritual leaders of The People. Each Medicine Man becomes an expert in a specific chant or ceremony, one of which lasts up to 9 nights. The entire ceremony must be memorized word-for-word and performed flawlessly, lest what is meant as a blessing become a curse. Training is rigorous and unrelenting and takes place by means of an apprenticeship over the course of many years. Apprentices are handpicked and it is a great honor to be chosen.

Jimmie Seaton was chosen to assist such medicine men. No doubt they had hopes for this young man, but Jimmie also found church interesting. Over the years his interest in Navajo traditional ways waned as he gradually became convinced of the truth of the Christian way. Those who were assigned to mentor him in the tradition of the elders became more and more frustrated with his persistence in Christianity. Some even cursed him, seeking to lure him away from the church. But Jimmie persisted, trusting in God's protection.

One by one all the Medicine Men who had been cursing Jimmie had passed away and he started attending Southwestern School of Missions (SWSM). With his limited English, it was a difficult road but he was determined and persisted. His plan was to attend for one year but ended up graduating in 1969. He then returned to take English classes and be with Glassie, who became his wife in 1970.

Glassie started attending SWSM after a missionary enrolled her, without her parent's permission. She grew up in boarding school where it was required that students declare their "religious affiliation." The two choices were Catholic or Protestant. Having no idea what either one meant, she chose Christian Reformed as her "religion." She started hearing stories of the end times and listened as some of the other girls discussed the invasion of giant grasshoppers. Around the age of 9, out of fear, Glassie knelt by her bed in the dorm and called out to God to save her. By age 12 Glassie was reading Navajo songs for the older people in the church near her home at Whitewater, New Mexico. This was the beginning of what has been a lifelong ministry of helping and serving others.

After their time at SWSM, Jimmie and Glassie traveled to Glassie's home area south of Gallup to minister. At Whitewater Gospel Mission he was encouraged to teach and preach even though he found reading and teaching difficult. He was able to minister to the Navajo speaking people but was dismissed after several years. He continued to minister to Navajo speakers even after that time, using a nearby facility owned by United

Indian Missions on the property of Broken Arrow Bible Ranch. For five years he also worked at Oakview Bible Church, a few miles west of Whitewater. For ten years he ministered to Good News Mission in Houck, Arizona, and at Star Lake Bible Church near Crown Point, New Mexico. Jimmie also traveled, visiting places where ceremonies were taking place, sharing the Gospel with the Medicine Men who were officiating. Some were impressed with his lack of fear and inquired why he was so fearless. Also in relation to fear, in traditional animistic societies, death is a cause of abject terror. Traditional people want nothing to do with it. But Jimmie courageously picked up dead bodies for people in the community, transporting them as needed. He also had the courage to dig graves. Even people associated with the Native American Church (Peyote) would sometimes request that he perform the funerals for those associated with the NAC. Jimmie by-passed the usual cleansing ritual involving the burning of cedar, secure in the strength that comes by standing in the righteousness of Christ.

Jimmie worked as a janitor to support himself and his family until he was injured and was forced to retire. He never earned money from his ministry. He and Glassie have three sons and a daughter. One son has been involved in ministry to the Tarahumara people of northern Mexico. Their youngest son struggled with alcoholism but is now walking with the Lord.

Bill and Lena Sinclair

He really wanted to attend Bible school, but while visiting his missionary friend, Wally Bays, in Calgary he received the phone call he'd been waiting for from Lac La Biche, Alberta. The school would no longer be accepting students midyear. "What about attending Bible college in the States?" Wally inquired.

Southwestern School of Missions would take him in January, most likely. Bill asked if Flagstaff, Arizona, was near where his sister lived in New Mexico; Wally thought it probably was (though it wasn't!). Bill applied and was accepted.



But that's a long way before Bill's story begins. Bill is Cree from Kikino, Alberta, Canada. He grew up in a home with alcohol abuse and learned to drink early on. In his 30s he met Wally Bays, a missionary with Artic Missions, and they began dialoguing about Christ. After four or five months of conversing with Wally, on February 24, 1981, Bill determined to turn his back on his old life and trusted in Christ. Several months before that he had articulated, "If this is all there is to life, I'm not enjoying it." Wally's explanations of why Bill felt so unsatisfied made sense.

As time went on, Bill felt the need for training in the Bible. When the decision to attend Bible college was finally made, he wanted to pay off his truck first. That meant starting in January. John Greenfield, Academic Dean at SWSM, discussed the possibilities with Bill and within a few months Bill was enrolled as a student. It was January 1991.

While a student at SWSM Bill met a young lady who had graduated in 1987. Lena is Navajo and grew up Roman Catholic. She heard the Gospel through her oldest brother, who had been a drunk but trusted in Christ while in jail. Lena started attending an Assembly of God Church and began to grow. She was about 13 years old when she became a Christian, but there were several years in which she wandered away and started drinking herself.

One day after she was married and had a child, in the midst of a party at her own home, Lena looked around and thought how empty her life was. She kicked out all the revelers and decided to quit drinking then and there. She and her daughter went back to church that week. Lena responded to the invitation at the end of the service and was restored.

Lena was determined to live out her new life in Christ and not turn back. When she informed her Hopi husband, he was skeptical. After several months of watching her life, though, he was convinced of her sincerity and decided to stop drinking too. He professed Christ soon afterward. One day, in Kykotsmovi on the Hopi Reservation, Lena and her husband heard about SWSM through Walter Kismeh, a student at the time. The Namoki family began attending SWSM. But then during spring break Lena's husband left her and their three children. Lena was determined to finish the course no matter how many obstacles barred her path. She graduated in 1987.

After graduation Lena suffered from loneliness but continued to follow Christ. It was tempting to turn back to alcohol for comfort. One day she met a drunk man and started witnessing to him. When he offered her a drink, she was relieved to hear herself say a resounding "No!" She had passed the test! Her prayer was that God would send a godly man into her life. Then she met Bill, who was at that time a student at SWSM.

In 1992 Bill and Lena were married. After Bill's graduation in 1994 they moved to the Northwest. Bill ministered to men in the jails of Seattle and he and Lena worked among the Tulalip people for many years. Bill was a professional dry waller by trade so was able to make a living while also pursuing ministry. In 2011 the Sinclairs moved to Cortez, Colorado, where Bill worked as a substance abuse counselor at the Christian Discipleship Center. Bill had been able to attend Linwood College in Washington to study drug and alcohol counseling, as he had a heart for those people who were living where he had come from. Because of health concerns, Bill and Lena had to move back to Washington State in 2015.

Bill Sinclair was blessed of God to be able to travel to Peru with a group of Koreans for a month after graduation from IBC. He shared his testimony and helped out as needed. In the 2000s Bill also traveled to Russia on a short-term mission trip where the group he was with passed out microchips with the Gospel in hundreds of languages.

Richard Standley

Richard Standley is from Missouri originally. He was blessed to marry his high school sweetheart, but shortly after the birth of their first and only child, Isaac, she contracted an infection and died. Left alone with an infant son, Richard married his first wife's friend, Barbara.

Richard was trained as a diesel mechanic, graduating from Nashville Auto Diesel College. He served as a supervisor in a diesel mechanic shop, among several other jobs he held on various occasions. From 1984-89 he played and sang bass in a music group formed by his relatives. Leaving the music group, he worked as children's minister in his home church and started filling in for pastors who were temporarily absent



from their pulpits. For a time, he attended Multnomah School of the Bible. Following completion of course work at Calvary Bible College, he attended Dallas Theological Seminary, majoring in New Testament Studies. He graduated from Dallas with a master's in theology in 1998. In March 1999, Richard and Barbara were accepted to serve with IBC. Richard taught Bible and Theology for several years before he stepped into the position of Acting President on September 11, 2001. On January 18, 2002, he was officially appointed by the board as President of the school. In August of 2008 he submitted his resignation.



Richard & Barbara Standley

Under Richard's oversight the curriculum was more fully developed, and the library materials were updated. The buildings were upgraded and repaired. Two ancient trailers were removed and a newer one brought in to house a married student. Plans were made for expansion and a possible move of the school to accommodate new growth. A few new staff members were brought on board, including Clint Ross, Geoff Knowles, Daniel Esplin, and Jason Koppen. Promotional materials and various brochures were developed or upgraded and printed to advertise the school. A new catalog was put in place and numerous policies further refined. Contacts were developed with numerous new potential supporters. The Board of Directors was brought into conformity with the stated guidelines. Under Richard's direction the school experimented with a five-week term system with three terms per semester while retaining some classes in the traditional semester format. Spiritual Formation groups were started using material from Dallas Theological Seminary.

Jack Smith

The “Long Walk” of the Navajo isn’t as well known as the Cherokee “Trail of Tears,” but the two tales are similar. Both people groups were displaced by the Federal Government. The Cherokee Trail of Tears was a longer journey, resulted in many more lives lost, and involved more than just the Cherokee people. Nevertheless, the impact on both people groups was serious and long-standing.



Jack and June Smith

The Long Walk sent the majority of the Navajo people packing to a desolate area of New Mexico and ended with the signing of the last treaty in 1868. The people were then allowed to return to their original territory bordered by the four sacred mountains. Jack Smith’s grandmother was a four-year-old when the Long Walk took place. She trudged along with her family over the several hundred miles to Fort Sumner in Bosque Redondo, New Mexico. When they were allowed to return home, she was ten years old and had inherited a bitter hatred toward White people.

When Jack’s mother gave him birth, it was thought that he had not survived. The infant body was placed on the rubbish heap, considered a nonperson because he had not yet smiled. But, little Jack’s grandmother, after noticing signs of life, rescued the boy. She pulled him from the heap and raised him to adulthood. He eventually grew strong, went to school, and even graduated from high school.

Jack grew up in the traditions of his fathers, submitting to ceremonies performed by the medicine men throughout his growing up years. As a young adult he prepared to serve in World War II by having a “sing” performed over him for protection. He carried his medicine bundle with him, crediting it for saving his life when he was wounded in the South Pacific. But fear haunted him after the war. He had done the unthinkable, as a Navajo, and handled the corpses of his companions. The spirits of those who had left this earth invaded his dreams and troubled his thoughts. Jack turned to alcohol.

When he returned to Flagstaff after the war, Jack was a different man. He was well acquainted with the vices of the dominant society and had seen the world beyond the four sacred mountains. He married a Hopi woman who was raised in a Christian family. When their first child died in infancy, Jack was ready for new answers. The couple who conducted the funeral shared with Jack about Christ and the possibility of a new start in life. Jack and his wife both trusted Christ at the gravesite. Jack was immediately released from the fear that had plagued his life, and he began to share his newfound faith with anyone who would listen. His grandmother, then 104 years old, trusted in Jesus as a result of his testimony. She died within a year.

Jack enrolled in evening classes with Gordon Fraser in their initial meetings around the kitchen table and became one of the first students at Southwestern School of Missions. He began interpreting for missionaries on weekends and was involved in other ministries.

One by one Jack's relatives took note of the changes in his life and also came to trust in Jesus as their Savior. Jack was responsible for the establishment of a mission at Shonto, Arizona, his home area. He and his wife, June, worked with the dorm children at the boarding school there as well, serving as house parents.

(Note: Much of the information contained in the story of Jack Smith was taken from Gordon Fraser's book, *No Dark Valley*, published by Southwestern School of Missions in 1965.)

Willie Tsosie

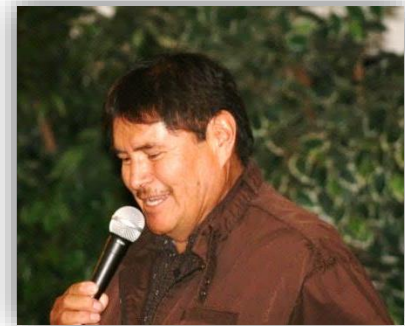


Emery Curley, Willie Tsosie, & Isabel Whitehat on graduation day

When the roads are dry, the dust flies. When they are wet, mud frequently makes travel next to impossible. Fully one-third of the homes were still without running water or electricity in 2007, yet there is a beauty and serenity that draws people back to the Navajo Reservation again and again, especially when this has come to be known as "home."

Born and raised on the Navajo Reservation, Willie grew up in the traditional way. His father and paternal grandfather before him were traditional medicine men. Willie attended Intermountain High School in Utah for his high school years. He trusted Christ during his senior year as a result of attending an evangelical youth center connected with the Intermountain High School. Mr. Jim Cook led Willie to Christ. Larry McClanahan recommended he attend Bible school at SWSM after graduation from high school. Willie did just that and graduated from SWSM in 1975. He was keenly aware of his status as a "novice" and was unwilling to teach full time at SWSM when offered a position. He met and married Linda (Lena) Goatson, and they attended classes together at SWSM for one year. Following Willie's graduation, they moved to Gallup and he worked as a machinist for several years. During this time he revitalized a Christian Reformed church.

In the fall of 1981 Willie and Lena returned to SWSM for Willie to teach and Lena to finish taking classes. He turned down a lucrative job at WL Gore with an opportunity for international travel in order to teach at SWSM. For four years Willie taught Bible in both Navajo and English. He also assisted in the completion of a Navajo concordance during this time.



Willie served as Board President for many years and has planted or revived several churches on the Navajo Reservation.

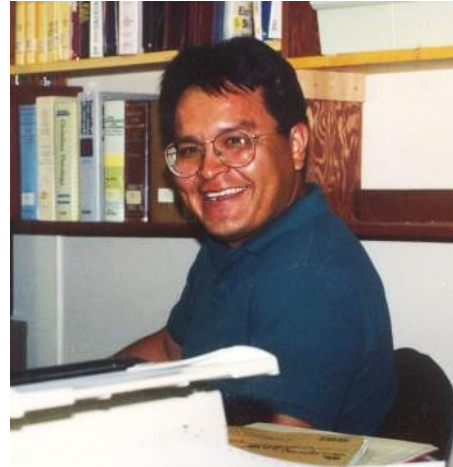
He revived the church in Tuba City and joined the Conservative Baptists as a church-planting missionary in 1993. His first church plant from the ground up was in Kaibito,

Arizona. He has successfully revived another congregation at Mesa View as well. To this day his focus remains expository preaching and the development of leaders.

Ben Yazzie

With a background in Navajo tradition and the successful completion of several post-graduate degrees, Ben is an interesting conversationalist in either Navajo or English. His rich heritage combine with his formal schooling to present a unique individual who is able to hold his own in both Navajo and Anglo contexts.

Ben was born and grew up on the Navajo Reservation, attending boarding school when he was young. At one point he decided that he had enough of boarding school and ran away. He was encouraged by a maternal grandfather to be involved in traditional ceremonies. At the age of twelve, while out herding sheep, Ben trusted in Jesus as His Savior. He managed to complete high school. During the summer of 1978, while attending evangelistic meetings, Ben was convicted of the need for his people to be reached with the Gospel of Jesus Christ. He decided to attend Southwestern College in Phoenix and then went on to earn a Master of Divinity from Western Seminary in Portland, Oregon. In 1987 Ben was appointed to serve with Mission to the Americas (Conservative Baptists) among the Navajo people.



Although Ben met Matilda (Tillie) Redhouse in the early 1980s, he didn't begin courting her until about ten years later when she was working on a master's degree in Multicultural-bilingual Education. In June 1991, they were married. They are now the proud parents of two talented, hardworking, and engaging young women and a son who is rapidly developing into a young man.

From 1994-1997 Ben and Tillie planted a Native church in Gallup, New Mexico. Upon returning to Flagstaff, they planted another Native fellowship, completing their ministry there in 2000. Currently Ben is still working as a church planter among the Pueblo peoples in Albuquerque while also pursuing a doctorate in biblical studies.

Ben has been involved with ministry at IBC for many years through extension classes in addition to teaching classes on campus. For several years he served as Academic Dean of the school, overseeing the curriculum and instruction. He also served as Interim President from 2000 to 2001.

Helen Yazzie

If you need to know a phone number, ask Helen. Chances are she'll know it by heart. Helen's vast knowledge of people in and around the Navajo Reservation as a result of growing up in the Flagstaff area and traveling the Reservation was a real asset to the school. She's also related to almost everyone on the Reservation, or so it seems!

Helen Yazzie was born in Flagstaff, Arizona, the first child of a rather traditional Navajo couple. She trusted Jesus Christ as her Savior at the age of eleven. As a result of a congenital hip defect in addition to polio, Helen spent a lot of her early years in hospitals. It was there she was exposed to the Gospel as White missionaries visited frequently. Through Helen's life and testimony her entire family eventually came to trust in Jesus. Her father's drinking and attendance at ceremonial events came to an end. Helen's mother's conversion changed their home even further.



Helen remembers hungering after answers about God and the things around her. Navajos are taught that the traditional ceremonies don't work outside of the area enclosed by the four sacred mountains, but when her hospital visits led her to places outside that area, Helen was aware that someone other than the Navajo gods needed to be involved in her healing if she were to survive. It was through the persistence of several, at first unwelcome, missionaries who visited the hospital where Helen was a resident that she came to trust in Christ.

Even while she was young, the missionaries used Helen as interpreter and assistant. She worked with children and became a consultant to the missionaries in cultural matters. After completing high school, Helen attended business college in Colorado and continued to serve wherever she was needed. Her business training came in handy when she joined the staff of Flagstaff Mission to the Navajos. She worked in the office, assisted with bookkeeping, taught classes for children, and taught women's Bible studies.

When Helen's father was diagnosed with Alzheimer's, she left Flagstaff Mission to the Navajos and returned home to care for him. In 1992, after both her parents were safely at home with the Lord, Helen joined the staff of Indian Bible College. For nineteen years Helen served as registrar and dean of women. In 2010 she turned the registrar duties over to Coreen Esplin (then Peters) and took over as Alumni and Church Relations Director. In January 2015 Helen officially retired from IBC. She currently leads women's Bible studies and speaks at ladies' retreats from time to time in addition to assisting with local Native churches as needed.

Jerry Yonnie

It was their 35th wedding anniversary. All but one of their five living children were there to celebrate this milestone in their lives. Linda looked into her husband's eyes as they held hands and recited their vows once again. "For better or for worse, in sickness and in health . . ." they pledged in the presence of a small but supportive audience.

Before becoming a Christian, Jerry enjoyed rodeo and was known as a blunt, rough-living man who could get the job done. He worked for the Navajo Tribal Utility Authority for several years and took classes at the Navajo Community College in Tsaile, but life was not easy for his young wife after their marriage in 1973.

Jerry was born into a non-Christian home but was led to the Lord by his wife, Linda. Linda is the daughter of Lemuel and Dorothy Yazzie, who were missionaries with Conservative Baptists at Indian Wells, Arizona. After his conversion Jerry was taken under the wing of the leadership of Tsé' Bii'Otséél Bible Church in Indian Wells. They encouraged him to move forward in following the Lord and to pursue further training in his faith.



Jerry Yonnie with his father-in-law, Lemuel Yazzie, his brother-in-law, Walter Kisemah, and friend, Jimmy Bigman

In 1978 Jerry and Linda moved to Flagstaff, Arizona, to attend SWSM. While attending Bible school, they were also raising three children. Linda assisted with nursery and worked with the women while Jerry attended school. Upon graduation in 1982, Jerry began working under United Indian Missions as the pastor of Oak View Bible Church south of Gallup, New Mexico. He served as pastor there until 1989, when he left to become President of Indian Bible College, in an on-loan relationship with UIM. By this time he and Linda had five children. They served at the school until 1999.

Currently Jerry and Linda are still ministering with UIM International as church planters. Jerry was also Southwest Field Director for UIM. He completed a bachelor's degree in biblical counseling and leadership development from Calvary Bible College of Kansas City, MO. Currently he is serving as Director of Church Development and Native Leadership Training while also assisting in the revitalization of a small Native church in Sanders, Arizona.

Appendix I: Staff and Faculty of SWSM/IBC

Adakai, Wade (team taught Philosophy in Fall 2017; extension class Elements of Bible Study in Polacca, AZ, Spring 2018; helped develop Life Coaching program 2017-2018; served on full-time staff/faculty until May 2018)

Adams, Jeanette (instructor 1982-83)

***Ahkeah**, Harold (field representative, athletics 1972-73, 1977-78); Irene (nurse, assistant cook, instructor of English as a second language 1972-90). Harold passed away in July 2022.

Arndt, Patsy–United Indian Missions (instructor 1984-85)

Ayers, Clint (Public Speaking, Fall 2013)

Axtell, William (Student Life Assistant 2022 to present)

Badoni, Etta (extension teacher, Navajo language instructor 1994)

Bantu, Dr. Vince (adjunct professor for Global Church History, Spring 2018, 2020)

Barton, Dan (adjunct instructor Personal Finance, spring 2010-2012)

Baynes, Peggy (worked in bookstore in late 1950s, early 1960s)

***Beard**, Tim (Bible and theology instructor 1989-98); **Val** (librarian, English instructor)

Beatty, Edward (Dean of Students, Bible and homiletics instructor 1974, 1976-77) and Marjorie (library supervisor 1976-77)

Becker, Fird (extension instructor in Supai, Arizona 1990)

Becker, Jack (instructor extension classes in New Mexico 1988)

Bedoni, Janet (Navajo literacy 1990-91)

Bedonie, David (instructor 1990)

Begay, Andrew (Navajo, cross-cultural instructor 2001)

Begay, Cato (1962-64)

Bell, David (bookkeeper, instructor 1978-79) and Martha (librarian, bookkeeper, instructor 1978-79)

Berreman, Barbara (librarian August 2013 to 2020)

Bertsch, Ruby (Christian Education instructor 1991-92)

Beverly, Paul-UIM (adjunct Personal Evangelism, Ethics, poetical books, Life of Christ, and apologetics instructor 1991-97)

Bigman, (James) Luckie (Business Administrator November, 2019 to present); **Lanora** (Executive Assistant to President January, 2019 to 2023)

Billie, Jessie (1984)

Black, Marie (art instructor 1972-75)

Blake, Phyllis (Navajo literacy 1978-79)

Blueye, Quintin (instructor 1980-81) and Rachel (instructor 1980-81)

Bowers, Sandra (housekeeping and mailing 1996)

Bradley, Nancy (Navajo reading 1995-2002)

Brautigam, Clarence (instructor Choir 1973-77, author of, *The Bountiful Life*)

Brotnov, Lonnie (Business Manager 2004-2007)

Burns, Howard and Louise-United Indian Missions, Inc. (UIM Int.) (instructors 1975-77)

Byrd, David (youth ministries instructor 1997)

***Calvin**, Mike (Business Administrator 1989-97; instructor, adjunct instructor 1990 to 2012); **Rose** (Accountant at IBC 1990-92; Life Coach, Fall 2019 to present)

***Chambers**, David and Muriel-UIM (instructors 1961-68)

Charles, Ellsworth (student-teacher 1982-83)

Cheney, Donna (mailing list manager, mailing supervisor, typist 1978-79)

Childs, John (Ministry Funding Strategies, Applied Math, Work Pathways; Fall 2010 to Spring 2019; Director of Work Pathways until May 2019); **Anne** (Spiritual Formation mentor 2012 to Spring 2017)

Clark, David-UIM (President of the Board 1971; board member 1964-71)

Chief, Paul (student-instructor 1979-80; 1983-84)

Copley, Joshua (Work team overseer and instructor for Applied Math, Spring 2019 to present; team taught Personal Finance, Spring 2020; Applied Math and Finance, Spring 2021; team taught Business Building Strategies Spring 2023)

Cocking, Jim and Carla (instructors, visiting medical missionaries from Guatemala, interpreted for H.C. Morales, Quechua. Mr. Morales attended classes but was never an official student due to inability to obtain student visa. 1982)

Cody, Leslie (Navajo Dept. instructor 1968-70)

Covington, Jamie (Student Life Assistant for women, Fall 2019 through Spring 2021; BBS graduate 2019)

Craine, Paul and Vicky-CEF (Child Evangelism, etc.)

Crawley, Leslie (instructor English Composition I & II, Intro. to TESL, Research and Writing, Fall 2015 to 2023)

Croyts, Chris (adjunct instructor Church Planting, Fall 2009 to present)

Cutshall, Sam (instructor first half semester 1980); Roberta (instructor first half semester 1980)

Czapla Dave-American Indian Crusade (instructor 1984-85)

Dallas, Deedra (Student Learning Resources Director Fall 2019 through Spring 2021)

Damon, Glen (adjunct instructor Small Churches, around 2007; Church Administration and Finance, Spring 2010)

Delmar, David (instructor 1990)

Donnell, Joe (adjunct instructor of Contemporary Issues in Native Ministry, Spring 2015)

Early, Allen (part time instructor of I John and Native American missions, around 1970)

***Eymann**, Eugene (instructor, Dean of Faculty 1969-70, accountant); Lydia (assistant cook, business office, 1969-1970, office manager 1972-73) At SWSM from 1965 to 1973.

Eyestone, Paul (instructor 1981-82)

Erfert, Joyce (adjunct English instructor 2006 to 2014)

***Esplin**, Daniel (Admissions Counselor 2006 to present; Physical Education 2008 to ?, Native Masculinity Collaborative 2012-2013), Coreen (Part-time registrar 2011-2013, Dean of Women 2013-present; Biblical Theology of Womanhood, Spring 2015)

Ezell, Mike (Board President 2007 to present, adjunct counseling instructor 2002-2007, 2011-2012, Spring 2015)

Fair, Jake (adjunct professor Spring 2020 to present)

Feaster, George (instructor 1981)

Fike, Juanita (adjunct instructor in Public Speaking 2007 to Fall 2012)

Fischbacher, Priscilla (Music, Piano, General Education course instructor 1988-93)

Forbach, Al-UIM (adjunct instructor 1995-2001)

Fox, Tom (Personal Evangelism and Discipleship, Fall 2010, 2011, 2013)

Francisco, Herbert (extension classes in New Mexico)

***Franklin, Scott** (board member, instructor)

Franz, Allan-(English professor 1968-69; Superintendent [President] 1970-71) Franzes moved to Florida in May 1972 because of health concerns. Allan passed away Jan. 20, 1973. Doris (English instructor 1969-70) passed away Dec. 14, 2010 at age 94.

***Fraser**, Gordon (Founder, Principal of SWSM 1958-70, Chancellor, and instructor in early years of the school); Thelma (bookstore manager 1968-69)

Frazier, James (Jim) (evening class 1972-73, 1986-87)

Fredericks, Dan-UIM (IBC Board or Advisory Board 1995-2004; adjunct instructor of Man, Sin, & Salvation; Homiletics; Contemporary Theology; Christian Ethics; Bible Backgrounds, 1998-2004; Christian Life and Ethics, Spring 2010, 2012, 2013, 2015)

***Fredericks**, Don-UIM (board member 1972 to 2013, with some breaks). Deceased October of 2014.

Freeman, LeRoy (instructor 1964-65)

Galegor, Steve (adjunct instructor Christian Leadership, Spring 2010, Fall 2011, Spring and Fall 2013)

Garcia, Gordon (student-instructor 1978-79)

Garrett, Don (adjunct Bible Backgrounds instructor)

Griego, Anthony (Professor Intro. to Biblical Greek, Fall 2019)

Girdner, Glen (Dean, Navajo Department 1962-70); May (Registrar, Navajo literacy 1968-70)

Givens, Harold (Hal) (Facilities Manager, faculty, Fall of 2014 to 2020; adjunct 2021); **Pam** (Registrar 2014; English instructor Spring 2016; Administrative Assistant 2017-2018; receptionist and Alumni Director 2018-2020).

Goding, Lawrence (adjunct instructor Christian Education 1997-2000; Wisdom Books, Fall 2016; Gospel of John, Fall 2017, 2018; team taught Intermediate Bible Study Methods, Fall 2019)

Gon, Alvin-Flagstaff Mission to the Navajos (interpreter, Navajo Bible teacher while student in 1978)

Gordy, Lawrence (instructor and student 1972-73)

***Grammer**, Sam-Independent Baptist Indian Missions (instructor 1974-85, 1988, 1990-91); **Janet** (nursery supervisor 1974-77)

Grant, Ruth-Navajo Gospel Mission (Navajo literacy 1973-85)

Green, Emily (part-time bookkeeper 2007-2019; Accountant [CFO] 2019 to present)

Grass, Josephine (student and instructor in Navajo literacy 1973-75)

***Greenfield**, John-UIM (Dean of Faculty, Academic Dean, instructor 1984-99, deceased August 29, 2001); **Rie** (librarian 1984-87)..

Grimm, Shelley (Counselor and adjunct teacher for counseling class, Spring 2019)

***Gushee**, Martha-UIM till 2003 (business office 1996-1999, general education course instructor, newsletter editor, CSA Director 1992 to present; faculty member, Life Coach Director 2018 to 2024, IBC general editor Fall 2014 to 2022; Alumni Director 2019 to present)

Hamilton, Dr. Thomas (Man, Sin, & Salvation, Spring 2015; Gospel and Acts, Summer 2015; NT Epistles, Spring 2017, 2018, New Testament History & Lit., Spring 2020)

Hanson, Doug (Director of Development 2015 to May 2018); Jan (Registrar 2015-2018)
***Hardgrave**, Robert (Director of SWSM 1971-84, instructor); **Zillah** (business office, Registrar, music instructor, English, Family Life).
Harvey, Lois (instructor 1983-84)
Havlin, Larry (Business Manager 1999-2000)
Haughwout, Mark (OT Historical books, Bible Background spring 2011, Intro. To Biblical Languages, Fall 2011, oversaw renovation of new property on Ellen St.)
Heiliger, Dick (instructor, bookkeeper 1980-83); Eva (instructor 1980-83)
Heinze, David (instructor 1979-81)
***Hendricks**, Mike (music instructor 1990-92); **Cora** (yearbook, Home Management)
Hill, Dorothy (Secretary to President 1997-98, receptionist, office worker 2000-2001)
Hollman, Betty (housemother for SWSM girls 1967-69?, cook, assisted with Navajo reading). Deceased 2020.
Holyfield, John (Campus Residence Assistant 2004)
Hopkins, David (adjunct professor, Modern Cults 2012, Church History Spring 2013, Psalms Spring 2015)
Hoffman, Frank (buildings and grounds manager 1973-76); **Geneva** (kitchen manager, instructor 1973-76)
Hurlbert, Aaron-Pastor Calvary Bible Church (Life of Christ instructor spring 2019)
Hwang, Kee (faculty July 2011-2014)
Isaac, James (President 1999-2000)
John, Lorraine (student cook 1977-78, instructor 1981); Howard (instructor 1981)
Johns, Heather (faculty 2014 to 2015)
Johnson, Chris (Teaching the Stories of the Bible, Spring 2019)
Johnson, Delphina (Spiritual Formation mentor 2017-2018)
Johnson, Emily (Navajo literary 1962-73)
Johnson, Kelly (Learning Resource Director 2023 to present)
Johnson, Lynn (instructor 1999)
Johnson, Stan (Introduction to Youth Ministry instructor 1990-91, Pastoral Epistles 2002, General Epistles, Fall 2009)
***Jones**, Irvinson (Personal Evangelism and Discipleship, Fall 2009)
Jones, Valerie (instructor, mail coordinator 1981-87)
Josh, Coleman (printer, instructor 1980-85, mechanic 1983-84)
Keenan, Thelma (cook 1968-69)
***Kinney**, Guy-UIIM (instructor 1965, 1972-74, President 1984-89); **Reva** (Christian Service instructor 1972-73, business office, Registrar 1984-89). Guy passed away 7/26/24.
Kisak, Paul E. (adjunct instructor 2006)
Kistler, John (library assistant 2018-19; instructor Intertestamental Period, Fall 2019)
Kitchen, Linda (Life Coach, Spring 2020 to present; fulltime faculty Spring 2021 to present)
Kliwer, Henry (Academic Dean, teacher 1962-70, board member 1964-73); Hannah (office manager 1968-69; cook 1969-70)
Knowles, Geoff (Dean of Faculty, Bible instructor 2005 to 2010; Dean of Students 2010)
Koppen, Jason (Academic Dean, instructor 2008, President of IBC 2009 to present);
Sarah (Discipleship 2010 to present; Staff care 2024 to present)

Koppen, John (Old Testament Prophetic Books fall 2011, 2012, 2013); **Beverly** (English Comp. III, Fall 2011, 2012, 2013)

Lake, Simone (Team taught Biblical Theology of Womanhood with Coreen Esplin, Fall 2019)

Lansa, Jon (instructor Spring 1990)

Lansberry, Daniel A. (accountant 1993-94)

Largo, Brenda (Registrar, receptionist/Secretary 1990-91)

Lasiloo (Tree), Christina (2017 BBS graduate of IBC; receptionist, bookkeeper, SF mentor, Student Life assistant summer 2021 to present)

Lee, Brina (Registrar 2021 to present; Life Coach Director 2024 to present)

***Leeuw**, Gertrude (instructor 1974-87)

Leppke, Myron (adjunct instructor Christian Family, 2008)

Leslie, Mrs. (English 1963-64)

Lewis, Cecilia (English 2024)

Liles, Mr. & Mrs. Harold (1964-1967)

Lupe, Jerrylne (Resident Director fall, 2023 to present)

Lutz, Alan (adjunct professor 2023 to present)

Lutz, Charles (started as adjunct instructor Advanced Bible Study Methods 2022; Guitar and Intermediate Bible Study Methods and CSA I overseer from fall 2023 to the present)

Macomber, David (instructor 1983-87); **Martha** (instructors 1983-85)

Manuel, Lester (U.S. Area Representative for IBC 1990)

Manning, Joshua (Extension Studies New Mexico Director 2013 to 2015; Bible & Theology instructor (2015 to present), Dean of Men (2015-2024), Academic Dean 2024 to present.

Marona, Teresa (instructor 1973-74)

Marshall, Glen (instructor extension class, 2005). Deceased 1/29/21.

Martin, Dan (Modern Cults, Spring 2019)

***Martin**, Geronimo (Bible 1963-64); **Lois** (Navajo literacy 1962-64, Navajo literacy, Dean of Women, cook, housemother 1988-92; Navajo Reading Fall 2009)

Martin, Mark (adjunct instructor, 1999)

Martin, William (adjunct instructor of Man, Sin, and Salvation, Spring 2010, Survey of Church History, Spring 2011, Expository Preaching, Spring 2013)

Martinez, Jenny (Bookkeeper 1994)

***Maycumber**, Phil (Dean of Students, instructor 1990-2000). Phil was also involved with building maintenance when he first came to IBC. Served as Dean of Men for a few years before becoming Dean of Students.

Mayer, Christine (cook 1968-69)

McAfee, Wilbur (instructor, maintenance 1990-92); **Helen** (librarian 1990-91)

McSparran, Jean (instructor, 1979-81)

McWhorter, Jeff (Facilities Manager, Director of Accreditation, instructor Bible Survey and Basic Theology, Fall 2012 to March 6, 2013)

Merle, Donna (General Education instructor, 2004)

Merrells, Robert (Dorsey) (Old Testament Survey about 1964?)

Meyer, Paul (adjunct instructor, 2002)

Mexicano, John (instructor 1975-76), **Mary**

Mixter, David (instructor 1981-82, 1983-87); **Kathy** (instructor 1984-85)

Mount Pleasant, Daniel (adjunct instructor Psalms 2022)
Morgan, Fred (teacher vocational department 1969-70)
Nelson, Sr. David (instructor 1964-65); attempted to start branch of SWSM in British Columbia. Deceased at age 96 on February 24, 2014. **Lois** (cook 1964-65).
Nelson, Lori (typist 1980-81)
Nelson, Ruby (instructor 1978-83)
Newman, Kevin (Academic Dean, Biblical Languages, Bible Survey Professor, Fall 2013 to July 2019)
Nikkel, Marilyn (bookstore manager and graphic artist 1968-69)
Noble, Irish (Communications Specialist, January 20, 2022 to present)
O'Brien, Curtis (adjunct instructor 2002)
Ortiz, Joshua (Director of Work, 2018 to present, instructor of Building Business Strategies [changed to Ministry Funding Strategies]; instructor Work Pathways, and Apologetics Fall 2019 to present)
Olson, Mary (adjunct instructor Biblical Languages [Greek portion], Spring 2010)
Palmer, Ammie (Student Life Assistant 2016, Admissions Assistant 2017, Registrar 2018 through Spring 2021)
Parrish, Phillip (instructor/interpreter 1979-84)
Parsons, Dr. Evangeline (instructor Navajo grammar, around mid 1990s)
***Patterson**, David (Christian Education, Pastoral Leadership 1990-91; served on Board of Directors from 1989 to 2013); **Ellen** (children's ministry)
Paxton, Anna Del (interim librarian migrated library data from hard copy to computer, beginning in 2010 and continuing as library consultant)
Perkins, Charles (Co-taught Personal Finance, acting part-time Academic Dean Spring 2019, Life Coach and instructor Theology, Fall 2019)
Peters [Esplin], Coreen (part time Registrar 2010 to 2013 while earning a BA in Biblical Studies; full-time Registrar Fall 2013, Dean of Women 2013 to present), wife of Daniel Esplin, Admissions Counselor.
Phillips, Don-UIM (adjunct instructor Family Life, Counseling 1991-1994?)
Porter, Elizabeth (cook, girl's dorm mother 1979-82)
Randall, Paul (mailing department supervisor, etc. 1975-79); **Anita** (instructor 1974-79)
Ray, Joe (Navajo language instructor)
Reichel, Joanna (nursery overseer, typist 1973-74)
Reynolds, Dave (adjunct instructor 2002; Basic Theology 2022)
Reynolds, Julie (Administrative Assistant to the President, Spiritual Formation mentor 2014 to 2016)
Richardson, Robert (Business Administrator 2009 to 2019, computer instructor, Life Coach)
***Rider**, Bill (Bookkeeper, instructor 1980-85)
Rivers, Clinton (office worker, instructor 1979-80)
Roberts, Phillip (graphic artist 1968-70); Dorothy (bookstore manager, music department instructor 1968-70)
Robertson, Karly (BBS 2021; served as Resident Director for women's dorm fall 2021)
Rogers, Louise (Bookkeeper 1973-79)
***Ross**, Clint (Bible/Theology instructor 2004 to present, Dean of Students and Vice-President till Fall 2022; Academic Dean 2022-2023); Clint currently serves as adjunct

professor; **Anna** (adjunct instructor exercise and nutrition 2005, Spiritual Formation mentor)

Ross, Ryan (Information Technology assistant 2006 to 2016)

Schuppe, Jim (New Testament History & Literature, Spring 2017)

Schweitzer, Dr. Eric (Intro. To Biblical Counseling, Spring 2013 to present)

Segar, Floyd (adjunct professor, Historical Books, Fall 2012, 2013; Ephesians-Philemon Spring 2015)

Sheaffer, Victor (instructor 1973-78, 1980); **Marie** (instructor 1973-77, 1980)

Shepherd, Bob (maintenance 1976-77)

Scarbro, Roger (co-instructor of Introduction to Youth and Children's Ministry Spring 2020; assistant with alumni relations; instructor Intro. to Missions and Christ and Culture 2023 to present)

Scott, Eric (adjunct instructor 2004)

Scott, Ruby (Chairperson Christian Education 1990-92)

Sloan, Jerry (instructor 1981)

Slusser, Albert-Flagstaff Mission to the Navajos (printer, instructor 1973-77, 78-79); Darlene (piano instructor 1972-76)

Smith, Don-UIM (printer); **Janet** (writing/English instructor 1990-91)

Smith, June (instructor Hopi language reading and conversation 1999)

Smith, Lillian (cook 1969-70)

Smith, Mark (Expository Preaching 1st term Spring 2018)

Smith, Richard (maintenance 2017-2020)

Spean, Rexson (student literacy teacher 1978-79)

Spiehl, Esther (librarian 1995-2010, adjunct English instructor 1995 to Fall 2012)

Spinelli, Joe (maintenance, instructor 1976-77); Lillian (kitchen supervisor 1976-77)

Stack, Matthew (counseling instructor, counselor 2005-2007)

***Standley**, Richard (Academic Dean, Bible and Theology instructor 1999-2008, President 2001-2008); **Barbara** (Administrative Assistant to the President, missions and ministry writing instructor, Business Manager)

Staats, Gary (Adjunct Professor of Psalms, Romans through Galatians, Ephesians through Philemon, Spring 2013)

Stevenson, Gene (Academic Dean, Professor Fall 2019 to Spring 2021)

Stoner, Martha (assistant to Bookkeeper 2012-2013)

Strnad, Allen-Sunshine Rescue Mission (instructor 1978-79)

Summers, John (adjunct instructor Gospels and Acts; Intertestamental period; Major and Minor Prophets; Pentateuch, Basic Theology, Fall 2002 to Fall 2013)

Tafoya, Scott (Life Coach consultant 2022 to present; Instructor Man, Sin, and Salvation Fall 2023, Acts instructor Spring 2024)

Teruya, Dexter (Dean of Men, faculty member Fall 2014 to Fall 2015); Gail (receptionist Fall 2014 to Fall 2015)

Tommler, Karl (maintenance/building 1977-78) and Anna (student accounts 1977-78)

Topel, Sam-UIM (instructor 1982-87)

Traver, Annette-Multnomah School of the Bible (nurse, instructor 1972-73)

Treshaw, Aaron (adjunct professor assisting with Greek language 2011)

Trout, Paul-UIM, et. al. (Public Speaking, Introduction to Missions, Business Office Manager)

***Tsosie**, Willie-Conservative Baptists Int. (Board president, Navajo literacy while student 1973-75; after graduation, Navajo literacy, Bible 1977-78, 81-85); Lena (1984-85)

Ungashick, Clint (adjunct instructor 2002)

Unruh, Louise-CEF (Child Evangelism, visual aids 1968-69)

Van Noort, Gil (maintenance 1982-83)

Varghese, Chacko (Theology Proper, Fall 2009)

Vickers, Leigh-UIM (instructor 1981-85)

Voltz, Ed (Introduction to Biblical Counseling, Spring 2019, 2020, 2021, 2023)

Walls, E. (Gospel of John Spring 2023)

Wallace, Jason (instructor for Navajo Bible Institute 1963-65)

Wenkel, David (adjunct instructor Intertestamental Period 2009, Romans and Galatians, and Biblical Languages [Hebrew portion], Spring 2010)

Widmer, Alex (Director of Student Research, faculty 2015 to ?)

Wilder, Christian (adjunct faculty, instructor Old Testament Prophetic Books Fall 2015; Gospel & Acts, Pentateuch Spring 2016; O.T. History & Lit. Fall 2017)

Williams, Herman (Navajo language instructor 1974-75, Board member)

Wilson, Tom-UIM (computer instructor, 1995-96)

Woodral, Mike (instructor 1981)

Woodruff, Ross (instructor 1984-85)

***Yazzie**, Ben-Conservative Baptist, Int. (interim President and Bible and Theology instructor 2000-2001); **Matilda** (English, Public Speaking instructor)

Yazzie, Gordon (student-Navajo Bible teacher 1978-79, 1980)

***Yazzie**, Helen (Dean of Women, Registrar 1992-2010; Alumni and Church Relations Director 2010-2014; Navajo instructor Fall 2011-2014)

Yazzie, Jean (clerk, typist 1977-78)

Yazzie, Jerry (Extension class coordinator 1995; Bible and Church History instructor 1999-2004)

Yazzie, Lemuel and Dorothy- Conservative Baptists Int. (U.S. Area Representative for IBC 1990)

Yazzie, Sally (student-instructor Navajo literacy 1979-80)

Yohn, Jim (building maintenance 1978-79)

***Yonnie**, Jerry-UIM (student-teacher 1982; President 1989-1999; Board member; Instructor Practical Theology and Bible); Linda (instructor women's Bible study, nursery manager, mailing list manager 1990-91)

Young, Ed-Gospel Recordings Network (instructor, printer 1975-79); Judy (instructor 1977-79)

Young, Faith (adjunct instructor Creative Ministry Writing 2006)

Young, Michael (maintenance 2005 to present)

*Asterisk indicates additional material in biographical section.

Presidents of SWSM/IBC

Dr. Gordon Fraser (1958-1970)

Mr. Allen Franz (1970-1971)

Mr. Larry McClanahan (1971)

Mr. Robert Hardgrave (1971-1984)

Mr. Guy Kinney (1984-1989)

Mr. Jerry Yonnie (1989-1999)

Dr. James Isaac (1999-2000)

Mr. Ben Yazzie (Interim, 2000-2001)

Mr. Richard Standley (Acting from 2001, officially appointed by Board in 2002-2008)

Dr. Jason Koppen (2009 to present)

Appendix II: Graduates of SWSM/IBC

- Adson**, Cindy (Navajo, Certificate of Biblical Studies, 2012)
- Alonzo**, Victoria (Navajo, Bachelor of Biblical Studies, 2005) Substitute teaching and tutoring at Rehoboth Christian School, Rehoboth, New Mexico.
- Alsum [Barrie]**, Hazel (British, Bachelor of Biblical Studies, 2015).
- Ashley**, Sherrie (Navajo, 1972)
- Aspa**, Efrain Sauñe (Quechua, Bachelor of Biblical Studies, 2017)
- Atene**, Thelma (Navajo, 1971)
- Axtell**, William (Nez Perce/ Spokane, Bachelor of Biblical Studies, 2022)
- Badoni**, David (Navajo, 1987)
- Baloo**, Kerstyn (Navajo, Certificate of Biblical Studies, 2020)
- Baloo**, Shawna (Navajo, Certificate of Biblical Studies, 2024)
- Bedoni**, Chee (Navajo, 1972) Former pastor with Flagstaff Mission to the Navajos. Deceased.
- Bedonie**, John (Navajo, Certificate of Biblical Studies, 2019)
- Begay**, Arnold (Navajo, 1980) Former pastor with Flagstaff Mission to the Navajos. Deceased.
- Begay**, Bernice (Navajo, 1980) Wife of Arnold. Missionary with Flagstaff Mission to the Navajos.
- Begay**, Cato (Navajo, 1963)
- Begay**, Johnny (Navajo, 1984) Lukachukai, Arizona
- Begay**, Karen (Navajo, Associate Biblical Studies, 2022)
- Begay**, Kyle (Navajo, Certificate of Biblical Studies, 2020)
- Begaye**, Stanley (Navajo, Bachelor of Biblical Studies, 2003)
- Belone**, Haskie (Navajo, 1985) Pastor at Narrow Canyon, Kayenta, Arizona.
- Belone**, Susie (Navajo, 1985) Deceased.
- Betselie**, Aaron (Navajo, Associate of Biblical Studies, 2022)
- *Betoney**, Arnold (Navajo, Bachelor of Biblical Studies, 1993) Serving with Red Lake Bible Church.
- Betoney**, Charmaine (Navajo, Associate of Biblical Studies, 2014), wife of James Betoney.
- *Betoney**, James (Navajo, Bachelor of Biblical Studies, 2009) Elder at First Baptist of Tuba City.
- Bigman**, James Luckie (Navajo, Certificate of Biblical Studies, 2022) Serving as Business Administrator Indian Bible College.
- Bigman**, Jimmy (Navajo, 1987) Serving as elder at church in Indian Wells, Arizona.
- Bigman**, Laverne (Navajo, 1987) Wife of Jimmy.
- Bigman**, Lanora (Navajo/Anglo, Associate of Biblical Studies, 2018) Serving at Indian Bible College as Executive Assistant to the President as of January, 2019.
- *Bilagody**, Wilford (Navajo, Bachelor of Biblical Studies 2014)
- Billie**, Jesse (Navajo, 1984) Pastor at First Southern Baptist Church of Tuba City, Arizona.

***Bird**, Leo (Cherokee, Bachelor of Biblical Studies, 2004) Working with Mokahum Center for Indian Ministries in Minnesota..

Blake, Phyllis [Bedoni] (Navajo, four-year diploma-1978)

Blalock, Karen (Anglo, Certificate of Biblical Studies, 2020)

***Bradley**, Nancy (Navajo, Bachelor of Biblical Studies, 1995) Navajo literacy instructor at IBC 1995-2003. Passed into the Lord's presence December 6, 2023.

Bryant, Emmanuel (Navajo (Certificate of Biblical Studies, 2024)

Butler, Josiah (Navajo, Associate of Biblical Studies, 2023)

***Calvin**, Mike (Navajo, Bachelor of Biblical Studies, 1987) Pastoring Indian Bible Church of Flagstaff, Arizona since 1998.

***Charley**, Johannah (Navajo, Bachelor of Biblical Studies, 2005) Served with Navajo Child Evangelism Fellowship. Assisting with ministries in Cottonwood, AZ (Navajo Rez) area.

Charles, Ellsworth (Mohave, 1983) Deceased.

Chavez, Skie (Ojibway/Lakota, Christian Ministry Certificate, 2023)

Chief, Lillian (Navajo, four-year diploma-1980)

Chief, Paul (Navajo, 1981)

Chief [Bowell], Roberta (Navajo, 1982)

Chino, Sarah (Mescalero Apache, Certificate of Biblical Studies, 2022)

Cling, Grace (Navajo, 1989)

Clitso, Daisy (Navajo, Two-year certificate,1960s)

Cody, Mel (Navajo, Christian Ministry Certificate, audit, 2015)

Coon, Samantha (Muskogee Creek, Bachelor of Biblical Studies, 2019)

Covington, Jamie (Spokane, Bachelor of Biblical Studies, 2019) Working on Spokane Reservation.

Crank [Parrish], Bessie (Navajo, 1983)

Crocker, Jeremiah (White Mountain Apache, Certificate of Biblical Studies, 2014)

Crookedneck, Falin (Cree [Makwa Sahgaiehcan], Certificate of Biblical Studies, 2024)

Curley, Annie Rose (Navajo, four-year diploma,1976) Wife of Emery.

Curley, Emery (Navajo, four-year diploma,1975) Pastor in Ganado, Arizona.

***Daigle**, Don (Penobscot, 1977) Pastor in Cottonwood, Arizona, since 1983.

Dallas, Deedra (Hopi, Associate of Biblical Studies, 2019)

Davis, Logan (Blackfoot, Bachelor of Biblical Studies, 2022)

Daw, Bessie (Navajo, Basic Bible Ministry Diploma [Two-year diploma], 1996)

Dayzie, Cenovia (Navajo, Associate of Biblical Studies, 2023)

Dayzie, Donna (Navajo, Bachelor of Biblical Studies, 2019)

Dayzie, Helen (Navajo, 1982)

Dayzie, Jeanette (Navajo, Bachelor of Biblical Studies, 2006) Wife of Robert Dayzie.

Dayzie, Jennie (Navajo, four-year diploma,1982) Bible teacher, children's worker.

***Dayzie**, Robert (Navajo, Bachelor of Biblical Studies, 1991) Pastor at Gray Mountain, Arizona.

Defoe, Caitlin (Ojibway, Certificate of Biblical Studies, 2015)

Defoe, Carmen (Ojibway, Certificate of Biblical Studies, 2015)

DeJolie, Tara Lyn (Navajo, Certificate of Biblical Studies, 2024)

Delmar, David (Navajo, 1987)

Delmar, Raina (Navajo, Certificate of Biblical Studies, 2024)

De Mol, Elise (Filipino, Certificate of Biblical Studies, 2023)

Dennis, Adrian (Hopi but grew up in among Havasupai, Bachelor of Biblical Studies, 1999)

Dooley, Glassie (Navajo, 1970) Wife of Jimmy **Seaton**.

***Early**, Allen (Apache, 1969) Evangelist, from San Carlos, Arizona. Deceased May 1, 2018.

Elgo, LeRoy (San Carlos Apache, Bachelor of Biblical Studies, 1996) Ministering on the San Carlos Apache Reservation.

Elgo, Virgelene (San Carlos Apache, Basic Bible Ministry [Two-year diploma], 1996) Wife of LeRoy. Passed away in 2021.

***Esplin**, Daniel (Navajo, Bachelor of Biblical Studies, 2005) Admissions Counselor at IBC October 2006 to present.

Esplin [Peters], Coreen, (Seneca, Bachelor of Biblical Studies, 2013) Served as part-time registrar at IBC from 2011-2013; Dean of Women 2013-present; instructor of Biblical Theology of Women, spring 2015.

Francis, Anika (Navajo, Certificate of Biblical Studies, 2016)

Francis, Weston (Navajo, Associate of Biblical Studies, 2015)

Francisco, Herbert (Navajo, Bachelor of Biblical Studies, 1991) Serves as a pastor/missionary. Married Irene Toledo. Irene passed away in a car accident around 1995. Herbert remarried and is still ministering at White Water Gospel Mission in VanderWagen, New Mexico.

***Francisco**, Jimmy (Navajo, Bachelor of Biblical Studies, 1991) Pastor at Oakview Bible Church in Cousins, New Mexico since about 1994, currently working with a church in Defiance, Arizona and serving under Village Missions.

***Franklin**, Scott (Navajo, four-year diploma, 1963) Pastor, church planter, missionary. Former pastor of Tuba City Baptist Church, Arizona, deceased in 2010.

Garcia, Bessie (Navajo, 1970)

Gabriel, Anna (Anglo, Associate of Biblical Studies, 2013) Serving with UIM at Broken Arrow Bible Ranch, VanderWagen, New Mexico.

Garcia, Freddie (Navajo, 1969) Teacher in BIA school.

Garcia, Gordon (Navajo, 1979) Pastoring a church on the Tohono O' Odom Reservation at Vamori, about four miles from the Mexican border. Missionary with Independent Baptist Indian Missions.

Garcia, Ruby (Navajo, 1977) Wife of Gordon.

Gasper, Barlow (Zuni, Bachelor of Biblical Studies, 2019)

Gon, Alvin (Navajo, Bachelor of Biblical Studies, 1979)

***Gonzales**, Jacob (Hispanic, Bachelor of Biblical Studies, 2004) Serving as pastor of Indian Bible Church, Gallup, New Mexico.

Gordy, Lawrence (Navajo, three-year diploma, 1976) Deceased.

Gowell, Lynn [Roberts] (Anglo, 1977)

***Granger**, Marlin (Navajo, Associate of Biblical Studies, 2005) Pastor in Tuba City, Arizona.

Grass, Amos (Navajo, four-year diploma, 1976) Pastor in Shonto, Arizona.

Grass, Josephine (Navajo, four-year diploma, 1976) Wife of Amos. Deceased.

Griffin, John (African-American, Associate of Biblical Studies, 2024)

Hawkins, Hawk (Modoc, Certificate of Biblical Studies, 2017)

Helton, Charles (Navajo, Associate of Biblical Studies, 2013) Ministering to international students in Ukraine.

Henderson, Roman (Navajo, Certificate of Biblical Studies, 2018)

Henry, Dempsey (Navajo, Bachelor of Biblical Studies, 1993) Youth pastor.

Herder, Albert (Navajo, 1987)

Herrera, Jade (Navajo, Certificate of Biblical Studies, 2023)

Hunkup, Stephen (Northern/Southern Piute and San Carlos Apache, Bachelor of Biblical Studies, 2017) Working at Kinłanii Dormitory, Flagstaff.

Hyden, Clifford (Navajo, Christian Ministry Certificate, 2018) Elder at First Baptist Tuba City.

Hyden, Ed (Navajo, Christian Ministry Certificate, 2023)

Imus, Bill (Hualapai, 1960)

James, Jacob (Navajo, Associate of Biblical Studies, 2019)

Jimmy, Edmund (Navajo, Certificate of Biblical Studies, 2024)

Joe, Mary Lola (Yupik, Associate of Biblical Studies, 2014)

John, Eddie (Navajo, Certificate of Biblical Studies, 2003) Assistant pastor in Bird Springs, Arizona.

John, Howard (Navajo, 1980)

John, Lillie (Navajo, 1980)

John, Lorraine (Navajo, 1980)

Johns, Bessie (Navajo, 1972)

Johnson, Emily (Navajo, 1963) Navajo literacy instructor at SWSM, 1962-1973. Translator. Deceased.

Johnson, Kelly (Navajo, Bachelor of Biblical Studies, 2023)

***Johnson**, Wilton (Navajo, Bachelor of Biblical Studies, 1998)

***Jones**, Irvinson (Navajo, Bachelor of Biblical Studies, 1999) Current pastor at church in Farmington, NM.

***Jones**, Jasper Kay (San Carlos Apache, 1979). Passed away in February 2022.

Josh, Coleman (Seminole, 1980)

Josh, Dorothy (Navajo, 1980)

Kaskuske, Walter (Kickapoo, 1965) Pastor.

Keams, Daniel (Navajo, Christian Ministry Certificate, 2018)

Keams, Margaret (Navajo, 1985)

Kelly, Calvin (Navajo, 1987)

Key, Timothy (Navajo, Associate of Biblical Studies, 2023)

King, Terrence (Navajo, Associate of Biblical Studies, 2020)

Kirkie, Katherine (Lakota, Bachelor of Biblical Studies, 1996)

Kisemh, Walter (Navajo-Laguna, Bachelor of Biblical Studies, 1985)

Koinva, Kimball (Hopi, Associate of Biblical Studies, 2013)

LaRush, Allysa (Ojibwe, Certificate of Biblical Studies, 2019)

Lee, Brina (Navajo, Bachelor of Biblical Studies, 2022) Registrar for IBC from 2021-2023.

Lewis, Cecilia (Yavapai-Apache, Associate of Biblical Studies, 2020)

Lewis, Cleve (Yavapai-Acoma, 1980) Deceased.

Lewis, Dorothy (Pima-Maricopa, 1984)

Little, Robby (Navajo, Bachelor of Biblical Studies, 2019)
Logg, Tyson (Navajo, Certificate of Biblical Studies, 2013)
Lucio, Kai (Navajo, Certificate of Biblical Studies, 2024)
Lupe, Jerrylne (White Mountain Apache, Bachelor of Biblical Studies, 2023)
Manygoats, Harry (Navajo, 1994)
Martine, Marriettia (Navajo, Certificate of Biblical Studies, 2017)
Maxwell, Cassie (Anglo, Certificate of Biblical Studies, 2011)
McBratney, Reid (Anglo, Associate of Biblical Studies, 2020)
McBratney, Trey (Anglo, Certificate of Biblical Studies, 2020)
McCabe, Rose Ann (Navajo, four-year diploma, 1982)
Mitsuing, Leah (Cree [Makwa Sahgaiehcan], Certificate of Biblical Studies, 2024)
Miller, Micah (San Carlo Apache, Certificate of Biblical Studies, 2019)
Mitchell, Allen (Navajo, Bachelor of Biblical Studies, 1995) Pastor at Dennehotso Bible Church, Arizona.
Morris, Kristin (Anglo, Associate of Biblical Studies, 2019)
Morris, Melissa (Anglo, Associate of Biblical Studies, 2020)
Nakai Dineh, Lillie (Navajo, 1971)
Namoki, Lena (Navajo, 1987) Wife of Bill Sinclair.
Nanty, Clara (Apache, two-year diploma, 1978)
Nanty, Hubert (Apache, three-year diploma, 1978)
Natoni, Mae Rose (Navajo, four-year diploma, 1982)
Nelson, Katherine (Navajo, 1967)
Nelson, Ruby (Navajo, four-year diploma, 1978)
Nez, Ella (Navajo, 1969) Wife of Jimmy. Deceased.
Nez, Jimmy (Navajo, 1969) Former pastor at Oak View Bible Church, Cousins, New Mexico. Deceased.
Nez, Melvin (Navajo, Christian Ministry Certificate, 2013)
Nez, Paul (Navajo, 1971)
Ortiz, Joshua (Navajo/San Juan Pueblo, Bachelor of Biblical Studies, 2018) IBC staff, Director of Work.
Owaleon, Floyd (Zuni, 1965)
Palmer, Ammie (White Mountain Apache, Bachelor of Biblical Studies, 2015) Working on White Mountain Apache Reservatin with Apache Youth Ministries.
Parrish, Jerry (Navajo, 1974) Deceased.
Parrish, Philemon (Navajo, Associate of Biblical Studies, 2024)
Parrish, Jr., Phillip (Navajo, 1979) Sunday School teacher at Kayenta Bible Church.
Patten, Christine (San Carlos Apache, Associate of Biblical Studies, 2013)
Peshlakai, Sarah (Navajo/Anglo, Associate of Biblical Studies, 2014) Working in Tse Bonito, Community Bible Church.
Poleahla, Mikal (Hopi, Bachelor of Biblical Studies, 2024)
Posey [Dayzie], Jeanette (Navajo, graduated in 1987 and 2006), wife of Robert Dayzie.
Quimayousie, Daniel (Hopi 1969) Missionary/pastor at Hotevilla, Arizona. Deceased.
Ray, Joe (Navajo, Bachelor of Biblical Studies, 2003) Former tribal judge, pastor, current drug and alcohol counselor.

Red Boy, Angela (Lakota, Certificate of Biblical Studies, 2013)

Richter, LaVerda (Birdie) (Ho-Chunk [Winnebago], Certificate of Biblical Studies, 2015)

Reeves, Eagle (Navajo, 1963)

Roberts, Luther (Sauk & Fox, Bachelor of Biblical Studies, 2013), Deceased.

Robertson, Karly (Navajo, Bachelor of Biblical Studies, 2021)

Rodrigues, Vernon John (Hispanic/Turtle Mountain Chippewa, 1996)

Salazar, Terry (Levi) (Seminole, Certificate of Biblical Studies, 2019)

Samuels, Curtis (Navajo, Bachelor of Biblical Studies 2015)

Scarbro, Roger (Anglo, Bachelor of Biblical Studies, 2021), Director American Indian Missions, Inc.

Schmitz, Jianna (Anglo, Associate of Biblical Studies, 2024)

Seaton, Jimmie (Navajo, 1969) Pastor at Pinehaven Bible Church, New Mexico.

Silva, Christopher (Anglo, Certificate of Biblical Studies, 2024)

Sinclair, William (Bill) (Cree, Bachelor of Biblical Studies, 1994) Christian worker with his wife, drug and alcohol counselor at Christian Discipleship Center, Cortez, Colorado.

Singer, James (Navajo/Anglo, Certificate of Biblical Studies, 2014)

Slowtalker, Tom (Navajo, 1969) Deceased.

Song, Sooki (Korean, 1992)

Spean, Rexson (Navajo, 1979)

Spillman, Rielly (Anglo, Certificate of Biblical Studies, 2011)

Strickland, Danny (Cherokee, Certificate of Biblical Studies, 2019)

Smith, Anastasiya (Anglo, Associate of Biblical Studies, 2021)

Smith, Richard (Anglo, Bachelor of Biblical Studies, 2019)

Sweet, Amanda (Anglo, Associate of Biblical Studies, 2018)

Tallman, Carol C. (Navajo, 1981)

Tamez, Sheldon (Zuni, Associate of Biblical Studies, 2018)

Tate, Roy (Navajo, Two-year certificate, 1960s)

Tate, Susan (Navajo, Two-year Certificate, 1960s)

Thompson, Constance (Wichita/Seneca, Associate of Biblical Studies, 2015) Deceased June 31, 2019.

Tillequots-Umtuch, Felicia (Yakama, Bachelor of Biblical Studies, 2022)

Todachine, Heather (Navajo, Certificate of Biblical Studies, 2015)

Tohannie, Marcella (Navajo, Christian Ministry Certificate, 2018)

Toledo, Fredricka (Navajo, Bachelor of Biblical Studies, 2017)

Toledo, Irene (Navajo, 1992) Wife of Herbert Francisco. Deceased.

Torres, Melissa (Latino/Anglo, Associate of Biblical Studies 2011)

Tree, Christina (Navajo, Bachelor of Biblical Studies, 2017) IBC staff since summer 2021.

Tree, Rachel (Navajo, Associate of Biblical Studies, 2014)

Tsinnijinnie, Vernon (Navajo, Christian Ministry Certificate, 2018)

Tsosie, Kornell (Bachelor of Biblical Studies, 2024)

Tsosie, Lena (Navajo, four-year diploma Eng. Language Institute, 1984) Wife of Willie Tsosie.

Tsosie, Louise (Navajo, four-year diploma, 1976)

Tsosie, Mary (Navajo, certificate, 1978)
Tsosie, Valencia (Navajo, Associate of Biblical Studies, 2003)
Tsosie, Vernon (Navajo, 1999)
***Tsosie**, Willie (Navajo, four-year diploma, 1975) Pastor, church planter, President of Board of IBC for many years. Navajo literacy instructor at SWSM 1973-75; after graduation taught Navajo literacy and Bible 1978-79, 1981-85. Willie was also instrumental in the completion of a Navajo concordance, working with Ruth Grant, et. al.
Tunney, Johanna (Navajo, Associate of Biblical Studies, 2024)
Wallace, Jason (Navajo, 1963)
Walkingbull, Wallace (Sioux, 1965)
Wauneka, Garrett (Navajo, Bachelor of Biblical Studies, 2001)
Weekoty, Branden (Zuni, Certificate of Biblical Studies, 2015)
Whitehair, Larry (Navajo, Bachelor of Biblical Studies, 2016)
Whitehat, Bruce (Navajo, three-year certificate, 1976)
Whitehat, Isabelle (Navajo, three-year diploma, 1975)
Whitehorse, Tara (Navajo, Associate of Biblical Studies, 2011) Working with Ron Hutchcraft Ministries in Arkansas.
Wilson, Phillip (Navajo, Bachelor of Biblical Studies, 1994) Church planter, lay leader.
Yazzie, Christopher (Navajo, Certificate of Biblical Studies, 2018)
Yazzie, Darrell (Navajo, Bachelor of Biblical Studies, 1996) Working in music ministry and preaching in Pinehaven, New Mexico.
Yazzie, Gordon (Navajo, 1980) Pastor/church planter. Deceased.
Yazzie, Jake (Navajo, Bachelor of Biblical Studies, 1996) Ministering through music and Bible teaching at Mariano Lake, New Mexico.
Yazzie, Jerry (Navajo, Bachelor of Biblical Studies, 1985) Taught Church History, Bible courses, etc. at IBC 1999-2004 before becoming part-time pastor of Native Harvest in Flagstaff, Arizona. Still working as pastor on Navajo Reservation.
Yazzie, Kyon (Navajo, Associate of Biblical Studies, 2020)
Yazzie, Maxine (Navajo, Bachelor of Biblical Studies, 1985) Wife of Jerry.
Yazzie, Sallie Jo (Navajo, 1980) Wife of Gordon.
Yonnie, Jerry (Navajo, four-year diploma, 1982) Pastor, church planter, President of IBC 1989-1990. Currently Southwest area Field Director for UIM, Int.
Yonnie, Linda (Navajo-Laguna, two-year diploma, 1982) Wife of Jerry Yonnie.
Yoyokie, Tiffany (Navajo/Hopi, Bachelor of Biblical Studies, 2012)
Zilth, Lela (Navajo, 1968) Wife of Lester.
Zilth, Lester (Navajo, 1971) Pastor, missionary in Leupp, Arizona.

Note: The following individuals have met Bible requirements for their mission organizations before serving overseas by attending IBC for a minimum of one year:

James **Johnson** spent one year at IBC in order to meet the requirements for ministry in Asia with Pioneers (2005-2006). He and his wife, Sarah, and two daughters served in China for several years before they returned to the states because of health concerns.

Tricia **Walkowski** studied for one year in preparation for ministry in a creative access country with Pioneers, along with her husband and their then unborn daughter (2009-2010).

*Asterisk indicates additional material in biographical section.

Appendix III: Ethnic Groups That Have Been Represented at IBC

1. Acoma
2. African American
3. Aleut
4. Anglo (British, Canadian, and U.S.)
5. Blackfoot
6. Cherokee
7. Choctaw
8. Cheyenne
9. Comanche
10. Cree (Makwa Sahgaiehcan)
11. Creek (Muscogee)
12. Colville
13. Dakota
14. Filipino
15. Gwich'in
16. Havasupai
17. Hawaiian
18. Hopi
19. Hualapai
20. Inca (or Inka, Quechua)
21. Inupiat
22. Kickapoo
23. Kiowa
24. Korean
25. Laguna
26. Latino
27. Makah
28. Maricopa
29. Mescalero (Apache)
30. Mexican
31. Modoc-Klamath
32. Mohave
33. Navajo (Diné)
34. Nez Percé (Niimíipu)
35. Ojibway (Chippewa)
36. Omaha
37. Papago (Tohono O'odham)
38. Penobscot
39. Pima (Akimel O'odham)
40. Piute (Southern and Northern tribes)
41. Pomo
42. San Carlos (Apache)
43. San Juan Pueblo (Ohkay Owingeh)

44. Sauk and Fox
45. Seminole
46. Seneca
47. Shoshone
48. Sioux (Lakota, Dakota, Nakota)
49. Spokane
50. Tlingit
51. Umatilla
52. Ute
53. White Mountain (Apache)
54. Wichita
55. Winnebago (Ho-Chunk)
56. Yaqui
57. Yakama
58. Yavapai
59. Yavapai-Apache
60. Yup'ik
61. Zuni

Appendix IV: Board Members (Trustees) of SWSM/IBC

School year 1964-65

Gordon Fraser (President)
David Clark (Vice-president)-UIM
Katherine Beard (Secretary)-Flagstaff Mission to the Navajos
George Baxter (Treasurer)-Arizona Indian Mission
Glen Hurd -Navajo Mountain Mission
Junia McAllister -Arizona State College
Turner Blount -Wycliffe Bible Translators
Scott Franklin -Conservative Baptist Home Missions
Henry Kliewer -Mennonite Mission to the Hopis

School year 1971-72

Kermit Oestrich (President)
Herman Williams (Vice-president)
Henry Kliewer (Secretary)
Dr. Eymann was Treasurer but not member of the Board
Donald Fredericks
Ernest Comte
John Vevers (Ken Davis)
Albert Jantzen
Larry Lee (Scott Franklin)
Don Rovie

School year 1972-73

Kermit Oestrich (President)
Herman Williams (Vice-president)
Henry Kliewer (Secretary)
Albert Jantzen (Treasurer)
Ernest Comte
Ken Davis
Scott Franklin
Donald Fredericks
Don Rovie

School year 1974-75

Herman Williams (President)
Don Rovie (Vice-President)
Ken Davis (Secretary)
Jerry Sloan (Treasurer)
Bertram Bobb
Ernest Comte

Albert Jantzen
Kermit Oestrich
Scott Franklin

School year 1975-76

Herman Williams (President)
Scott Franklin (Vice-president)
Ken Davis (Secretary)
Jerry Sloan (Treasurer)
Bertram Bobb
Ernest Comte
Kermit Oestrich
Clinton Rivers
Albert Jantzen
Don Rovie

Advisory

Harry Sloan
Walter Wilson, Jr.
Henry Kliewer
Clinton Rivers
Donald Fredericks

School year 1977-78

Don Rovie (Pres.)
Kermit Oestrich (Vice-President)
Albert Jantzen (Secretary)
Ernest Comte (Treasurer)
Henry Kliewer
Clinton Rivers
Jerry Sloan
Scott Franklin
Ken Davis

School year 1978-79

Don Rovie (President)
Kermit Oestrich (Vice-President)
Jerry Sloan (Secretary)
Ernest Comte (Treasurer)
Allen Earley
Ken Davis
Scott Franklin
Henry Kliewer

School year 1979-80

Kermit Oestrich (President)

Don Rovie (Vice-President)
Jerry Sloan (Secretary)
Ernest Comte (Treasurer)
Ken Davis
Scott Franklin
Albert Jantzen
Henry Kliewer

School year 1980-81

Kermit Oestrich (President)
Don Rovie (Vice-President)
Jerry Sloan (Secretary)
Ernest Comte (Treasurer)
Ken Davis
Scott Franklin
Albert Jantzen
Henry Kliewer
Donald Fredericks

School year 1981-82

Kermit Oestrich (President)
Scott Franklin (Vice-president)
Chee Bedoni (Secretary)
Ernest Comte (Treasurer)
Ken Davis
Albert Jantzen
Henry Kliewer
Jerry Sloan

School year 1982-83

Kermit Oestrich (President)
Scott Franklin (Vice-president)
Chee Bedoni (Secretary)
Ernest Comte (Treasurer)
Arnold Begay
Ken Davis
Henry Kliewer
Gordon Yazzie

School year 1983-84

Kermit Oestrich (President)
Scott Franklin (Vice-president)
Chee Bedoni (Secretary)
Ernest Comte (Treasurer)
Arnold Begay
Keith Brown

Don Daigle
Henry Kliewer
Gordon Yazzie

School year 1984-85

Keith Brown (President)
Scott Franklin (Vice-president)
Don Daigle (Secretary)
Ernest Comte (Treasurer)
Kermit Oestrich
Chee Bedoni
Henry Kliewer
Albert Jantzen
Gordon Yazzie

School year 1985-86?

School year 1986-87

Keith Brown (President)
Don Daigle (Vice-president)
Henry Kliewer (Secretary)
Ernest Comte (Treasurer)
?

School year 1990-91

Keith Brown (President)
Scott Franklin (Treasurer)
Don Daigle (Secretary)
Jerry Yonnie
Arnold Begay
Walter Yazzie
Willie Tsosie
Charles Chamberlain
Gordon Yazzie
Lester Manuel

School year 2007-2008

Michael Ezell (President)
Donald Fredericks (Vice-president)
Roy Anderson (Secretary)
David Patterson (Treasurer)
Robert Dayzie
Irving Poolheco
Willie Tsosie
Jerry Yonnie

School years 2008-2009, 2009-2010, 2010-2011

Michael Ezell (President)
Donald Fredericks (Vice-president)
Roy Anderson (Secretary)
Dave Patterson (Treasurer)
Robert Dayzie
Willie Tsosie
Jerry Yonnie

School year 2011-2012

Michael Ezell (President)
Donald Fredericks (Vice-president)
Roy Anderson (Secretary)
David Patterson (Treasurer)
Robert Dayzie
Jerry Yonnie
David Scott

2012-2013

Board of Directors

Roy Anderson (Chairman)
Robert Dayzie (Vice-chairman)
David Scott (Treasurer)
Michael Ezell (Secretary)
Donald Fredericks

2012-2013

Board of Advisors

Barry Eagle
David Patterson
Jerry Yonnie
Scott Neuman
Timothy Brown
Joseph Hill

2013-2014

Board of Directors

Roy Anderson (Chairman)
Michael Ezell (Secretary)
David Scott (Treasurer)
Barry Eagle
Scott Neuman
Timothy Brown

2013-2014

Board of Advisors

Joseph Hill
Robert Dayzie
Jerry Yonnie
David Patterson

Board of Directors/Advisors 2014-2015

Michael Ezell (Chairman)
Scott Neuman (Treasurer)
Barry Eagle (Secretary)
Timothy Brown
David Scott
Roy Anderson
Robert Dayzie

Board of Directors/Advisors 2015-2016

Dr. David Scott (Chairman)
Timothy Brown (Vice-chairman)
Barry Eagle (Secretary)
Scott Neuman (Treasurer)
Dr. Michael Ezell
Roy Anderson
Robert Dayzie
Joe Donnell

Board of Directors/Advisors 2016-2017

Dr. David Scott (Chairman)
Timothy Brown (Vice-chairman)
Barry Eagle (Secretary)
Scott Neuman (Treasurer)
Dr. Roy Anderson
Dr. David Smith
Dr. Siera Russell

Board of Directors/Advisors 2017-2018

Dr. David Scott (Chairman until his decease on Sept. 27, 2017, at which time Dr. David Smith was asked to finish out his term)
Tim Brown (Vice Chairman)
Barry Eagle (secretary)
Scott Neuman (Treasurer)
Dr. Roy Anderson
Dr. David Smith
Dr. Siera Russell
Eric Scott (starting in June, 2018)

Board of Trustees 2018-2019

Dr. David Smith (Chairman)
Tim Brown (Vice-chairman)
Barry Eagle
Scott Neuman
Dr. Roy Anderson
Dr. Siera Russell
Eric Scott

Board of Trustees 2019-2020

Dr. David Smith (Chairman)
Scott Neuman
Dr. Roy Anderson (Secretary)
Dr. Siera Russell
Eric Scott (Treasurer)

Board of Advisors 2019-2020

Tim Brown
Wilford Bilagody

Board of Trustees 2020-2021

Dr. David Smith (Chairman)
Scott Neuman
Dr. Roy Anderson
Dr. Siera Russell
Eric Scott (Treasurer)
Wilford Bilagody

Board of Advisors 2020-2021

Samantha Coon

Board of Trustees 2022-2023

Tim Brown (Chairman)
Dr. David Smith (Vice Chairman)
Dr. Siera Russell (Secretary)
Eric Scott (Treasurer)
Wilford Bilagody (Trustee)

Board of Advisors 2022-2023

Samantha Coon
Dr. Roy Anderson

Board of Trustees 2023-2024

Tim Brown (Chairman)
Samantha Coon (Vice-chair)
Siera Russell (Secretary)

Eric Scott (Treasurer)
Wilford Bilagody (Trustee)

Board of Advisers 2023-2024

Dr. Roy Anderson
Dr. David Smith

Board of Trustees 2024-2025

Dr. Roy Anderson
Timothy Brown
Samantha Coon
Dr. Steven Hostetter
Siera Russell
Dr. David Smith