

## Cat.4 # 9 New York, the place where Native Americans and European Americans merge after God's design to global significance.

By Pieter and Helene Bos

### *Introduction and history*

From the first encounter of Henry Hudson with the First Nations, Hudson introduced alcohol to the Native Americans. These were not accustomed to alcohol, they were peoples of dignity and therefore very ashamed of being drunk, whereas the Dutch were not ashamed of drunkenness at all. Moreover, under influence of alcohol, the Natives were easily led to commercial transactions in which the Dutch could take advantage of them. In the beginning this concerned the selling of furs for low prices, but soon alcohol was used by the Dutch to make the Natives sign treaties to sell their lands, which they did not intend to sell at all: which in fact they believed could not be sold by anyone to anyone, since the lands were the possession of the Creator, given to Man to live on as on His possession.

This tradition, of using alcohol to seduce and subjugate the First Nations, was started by the Dutch, and continued by the English, when they took over the colony of New Amsterdam in 1664. At a later stage, when alcohol addiction had increased, the Natives sold even their agricultural tools to be able to buy alcohol. Eventually the alcohol addiction spread throughout the whole North American continent. At the moment all of the First Nations (about 500) are affected by it. The expression "Drunken Indian" expresses this in a sad way. Two years ago, June 2007, was the anniversary of the first English permanent settlement in the New World. There were many ceremonies where European Americans were ready to acknowledge to Native Americans their "intrusion" into lands that were not their own. In preparation for one of these, several times the intercessors received the word "liquor" in prayer. Of course, they were aware of the widespread problem of substance abuse among Native Peoples, but they did not connect it with the fact of the anniversary. During the event a delegation of the Dutch Reconciliation Coalition came, with a formal apology of the Dutch intercessors movement for the introduction of alcohol to the First Nations by the Dutch. Then the organizers understood the historical root of the problem; now they appreciated that during this anniversary this fact needed to be acknowledged. (For a report see "JAMESTOWN APOLOGY.")

In the year 2008 the leader of First Nations Counselling Ministries (FNCM), in cooperation with the leaders of the Iroquois Confederacy, organized the "Wall Street Prayer Initiative", to cover in prayer the atrocities between the Dutch and the First Nations in the New York area. The focus was on the release of the First Nations involved, but also of the European Americans and of the environment, to freedom towards their God-given destinies. Again, a delegation of the Dutch Reconciliation Coalition took part, taking responsibility for the Dutch portion. (For a report see "NATIVE AMERICANS, THREE DRAMA'S.")

### *The Alcohol Prayer Initiative 2009 prelude*

Now in 2009 the Alcohol Prayer Initiative took place, initiated again by leaders of the Iroquois Confederacy and of FNCM. The time was chosen in connection with the fact that September 2009 was the 400-year anniversary of Hudson reaching Manhattan as being the beginning of the settlement of Nieuw Amsterdam, now New York. The Dutch delegation, this time only Pieter and Helene Bos, also had another assignment in New York, just prior to the Alcohol Prayer Initiative: the IPC meeting. To their amazement their participation turned out to be a preparation for the Alcohol Prayer Initiative.

In the second week of September the International Prayer Council (IPC) organized an international intercessors gathering in New York to pray for the UN. 400 intercessors from many countries from all continents attended, plus some 200 from the New York area. Helene participated in that gathering. Part of its program was a prayer walk down Broadway, prayer at Ground Zero (on 9/11!) and down Wall Street, and then a prayer boat ride around Manhattan. In the bus (one of seven buses) Pieter was able to mention the celebrations of "New York 400", and the (other) reason for us to be in New York: to apologize for the Dutch behaviour during the early days of this city.

As we prayer-walked down Broadway, one of the participants simply and quietly beat a drum. She is a Native "elder"; she was aware that the origin of Broadway was a Native trail that made Manhattan a commercial centre long before the Dutch ever arrived; she was aware that long before 9/11 the Dutch had performed atrocities in that very vicinity; she was aware of the celebrations at hand. She simply wanted to express that "the First Nations were here before all that!" One American lady and the two of us supported her. At Ground Zero we knelt and asked for forgiveness for introducing alcohol to the Natives; her own son had a terrible history of alcohol addiction, with, even after getting free, long lasting health problems. Therefore, this moment was very significant for her.

Then, on the boat, praying into many relevant topics, the celebrations of New York were mentioned again. Pieter asked the Native lady: "Shall I ask to share about the early days of New York and the reason for us to be here, and your presence?" (We knew the person who was leading the prayer very well, and she knew us.) The Native lady said: "Don't do it". "Why not?" She said: "We are not on the agenda".

We felt nevertheless that we should make the suggestion. The leader listened, thought for a moment and said: "Yes, wait here for the right moment."

Then the chairman of the conference came along, and it was decided not to do it. Indeed, it felt like "The Native Americans are not on the agenda", not even when intercessors want to pray strategically into the destiny of New York. Wasn't this a preparation for us to join the Alcohol Prayer Initiative?

#### *The Alcohol Prayer Initiative 2009 setup*

Traditionally the four main "gates" for alcohol imports have been Montreal, Quebec, Albany and New York. The leading scripture for the Initiative was Habakkuk 2:15-16: "Woe to him who gives drink to his neighbours, pouring it from his wineskin till they are drunk, so that he can gaze upon their naked bodies. You will be filled with shame instead of glory. Now it is your turn; drink and be exposed". This means there is great humiliation on the Native Peoples and a curse of God on us, Dutch.

The initiators felt that, through identificational confession of historic sins, both on the Dutch side and on the Native American side, they were taking part in

- prophetically closing the gate to alcohol's rule over America (alcoholism is rampant among Natives, but also about 7% of the total US adult population is facing the same problem).
- establishing a position for Native Americans to be delivered from addiction and be released to recover their inheritance and destiny in God.
- breaking the enemy's foothold of addiction and lethargy among the Natives and the (evil but) legal right of entry over the minds and hearts of all Americans.
- facilitating greater unity between the Native and non-Native portions of the church in doing the works of Jesus in advancing the Kingdom on earth.
- facilitating the integration, at last, of the Native Americans with the European and other Americans to become the people that God had in mind for America.

#### *The action taken in Albany*

The prayer actions in Montreal and Quebec had been confirming for the participants beyond expectation, and in both cities they got the sense, that in touching on the alcohol issue, much larger issues were being opened for further prayer action.

Unhappily the Dutch delegation this time was not able to join in Montreal and Quebec; we joined in Albany. There we met at the bank of the Hudson River, about the place of disembarkation of alcohol historically. As Dutch we confessed the following corporate sins:

- Using alcohol to gain the upper hand in trading with Native people, like drugging people in order to abuse them.
- Enticing Native people to pawn their clothes, tools, hatchets, etc, in exchange for alcohol.
- Using alcohol to increase indebtedness of Native People, with the intention of dispossessing them.
- Using alcohol during treaty-signing to prepare the Native People to more readily sign away their lands.
- Using alcohol as a drug to manipulate and control Native People, to subjugate them, to addict them, and so making merchandise of the lives of Native Americans for the sake of our own gain.
- Surrendering our call to preach and live the gospel, but instead being a channel for Satan to release devastation and destruction upon Native people.
- Not building a platform of success for those who we considered in need of learning from us, but instead installing the Patroon-system, legalizing an elitist attitude to subjugate them.

The Native leaders took responsibility for their corporate sins:

- selling alcohol to their own Nations, linked to greed for gain, bootlegging.
- Using alcohol as a medication against the pain of humiliation and to escape from responsibilities and problems.
- Making the choice of becoming addicted to alcohol.
- Using alcohol to enhance our sense of spiritual sensitivity, among others integrating it into our traditional rituals, and so grieving the dead.
- Choosing to worship the creation rather than the Creator, bowing the knee for gluttony instead of for Jesus Christ.

Writing these corporate sins down is heavy enough; when they were actually confessed, the heaviness forcefully affected our bodies, souls and spirits. We sensed that we were on the right track with God. At the water's edge we prayed over the river, as the channel of this evil, and used salt as a sign of cleansing it.

#### *Another action that needed to be included*

Here comes a quite unexpected story, one of those stories that never reaches the media or the history books, but certainly are in God's books, even if they are not brought into the light.

During the 16th and 17th century there was this rule in Europe: "So the king, so the people", meaning: the king decides the religion for his nation. The Bavarian king, Roman Catholic, persecuted a people group in his nation, the Palatines, who chose to be Protestant. The Palatines in their peril managed to send an appeal to the Protestant Queen of England, who promised them a free land in the New World. A large group managed to reach England, but the fulfilment of the promise was delayed, the crown changed to a Roman Catholic, and the Palatines were no longer fed by the court and suffered greatly. When some Native chiefs visited the English court, they were told about the Palatines, and the Native Chiefs, hearing the promise and seeing the suffering, invited them to come over, promising them space to live freely. When the Palatines at last reached the New World in 1710, the Native chiefs, by then in peril themselves, were not able to fulfil their promise. So, since their arrival the Palatines have lived a life of hardship and rejection in the Albany region, being white, but guests of the Natives. The miracle is that traditionally the Palatines have remained devout Protestants throughout their painful history till today.

The leaders of the Iroquois Confederacy were aware of this story, had spotted a Palatine pastor, and had invited him to represent his people group. At the river bank the Mohawks asked forgiveness for not welcoming and treating the Palatines according to their promises. The pastor broke down, under the wounds of two centuries. Then the Mohawk pastor prayed healing over the Palatines.

#### *Manhattan, Pearl Street*

In the pavement at the corner of Pearl Street and Coenties Alley a rectangle of about 8x14 m indicates the place of the first inn at Manhattan ever. (A stone just outside the rectangle indicates the original shoreline; Manhattan has been extended into the water on all sides.) In that inn commercial agreements were reached, and treaties signed. Later this building was the first City Hall. A fair illustration of the linking of alcohol, commerce and authority!

Quite a few of the surrounding buildings are 3 or 4 story buildings of about 100 years old, sometimes no more than facades before the 20-40 story skyscrapers behind them. Really an environment to recall the past and the sins of the past, as these have an effect in the present. There we stood in the rectangle, the Dutch facing the Native leaders. We said our apologies again, see above. The presence of the Lord and the very nature of the place prevented any routine.

Then something happened that was totally unplanned. The name Manhattan comes from Manahatta, meaning: place of inebriation (drunkenness), a Native nickname for the atmosphere of the island. Suddenly the Mohawk leader raised his voice: "This place shall no longer be called Manahatta, but instead Place Of A Sound Mind", and as he proclaimed it he, with a pointing finger, turned to one high-rise building after another, proclaiming authoritatively: "Place of a Sound Mind", "Place of a Sound Mind", "Place of a Sound Mind". In modern Manhattan, as small as it is, there are about 1000 facilities where alcohol is being sold. A heritage of the past? This proclamation really broke through that curse, with great authority.

Then we went to the corner of St. Williams Street and Broad Street, very close by, where originally the first church and the first synagogue had stood. We confessed

- that we, as Dutch, had introduced an evil church-state relation: officially there was great freedom of religion, but the church was nothing more than a function of the state, rather: of the commercial interests of the West India Company.

- that we allowed, even chose Mammon to motivate us in all our interaction with the First Nations.

- that we had no shame to be drunk.

- that we made the natives perceive us as Christians, while presenting such a distorted image of God, of righteousness and, because of our elitist interpretation of the Bible, of esteeming one another.

- that we introduced the Patroon-system, together with a patronizing attitude towards "other" churches, nations, traditions and especially the Native Americans (completely the opposite of the applauded liberty in New Amsterdam).

- that we caused a hindrance to be erected for the First Nations to receive the Gospel.

We realized that such action and such attitude is an invitation for the evil one to enter, and we confessed that. As we confessed that, the researcher of the team discovered that at the very place where we stood, was now the headquarters of an organization linking occult organizations. Again, we felt we were on the right track.

#### *Manhattan, UN headquarters*

The last station we felt we should visit was the UN headquarters. The Native leaders confessed that their worshipping the soil gave Satan control over the area. The Dutch on their part confessed that using drunkenness for commercial motives, together with an elitist attitude towards the First Nations, became channels for Satan to gain control over the area. We realized that both dynamics had grown to international scale over the past four centuries: extreme commercialism (Wall Street) and extreme environmentalism (the UN advocating the preservation of Mother Earth and exaggerating the dangers of global warming/climate change). We praised the Lord for the potential of Manhattan: international commerce and fear of the Creator could and should have established an awesome city. The city became awesome indeed, but not after God's design.

There is another thread to be mentioned. The Founding Fathers invited some Native chiefs at the first presentation of the first Bill Of Rights, back on the first Independence Day in 1784. When the UN opened its headquarters at Manhattan, in the 1950's, again Native chiefs were invited, at this time to plant a tree. Both times it was stated that the democratic government structure of the First Nations should be recognized as foundational for the democratic principles of these respective governments. This sounds like recognition of the First Nations. However, though the government structure of the First Nations originally was democratic indeed, electing leaders for a restricted period of time, the structure had already deteriorated long ago. In 1145, one of the chiefs had used occult power and manipulation to secure his power, against the rules of the Iroquois Confederacy. Therefore, the acceptance of these two invitations, in the 18th and in the 20th century, did not serve the democratic values of the US or the UN, but contributed to their corruption.

- We as Dutch confessed our use of alcohol and our patronizing elitism;
- the Native leaders confessed their worship of the soil and allowing a corrupted form of democracy to "model" democracy for the US and the UN;
- together we confessed that our transgressions gave an opening to Satan, and because of God's global destiny for the place, this was even an opening at global scale.
- We proclaimed the coming lordship of Jesus over this place, even by "staking" small rods, with biblical truths of this nature written on them, in the ground at the four sides of the building.

It was remarkable that Helene, five days prior to this, had been invited to inspire international prayers for the UN to be prayed IN the building, and that now, representatives of the First Nations and the Dutch together could pray such prayers AROUND that building.

#### *Conclusions and expectations*

Our commitment to this prayer initiative was wholehearted, but the run-up towards it was not without moments of doubt and insecurity.

Looking back, we can say that there was only one disappointment: the fact that several Native leaders, for last-minute reasons, could not participate. As a whole we felt a clear guidance and inspiration from the Lord for our prayers, and good leadership and confirmations along the way.

This leads us to verbalise the following expectations:

- 1 Native Americans will no longer be considered unequal business partners to European Americans. We expect new recognition and new perspectives for Native Americans, and the sad condition "We are not on the agenda" to be turned into "The interests of the Native Americans are our interests".
- 2 The name Mannahatta, "place of inebriation", has now changed to "place of a sound mind", place known for understanding and wisdom and perseverance, no longer of dysfunctionality. This will lead to bars being closed and the island being released into its divine gifting. More importantly, it will release fresh understanding of the destiny of the Native Americans in the context of their continent being flooded by Europeans. This is not an easy challenge for either Native Americans or European Americans.
- 3 The church of New York will no longer partner with and compromise with the state and with commerce but be independent and prophetic concerning the destiny of New York, the place where Native Americans and European Americans merge after God's design to global significance.
- 4 New and divine light can now shine on the Native Americans concerning their position and authority, as the pollution by injustice on the Dutch side and by pain and revenge on the Native American side is being cleansed. New and divine light can now shine in The Netherlands concerning our past role (and guilt) and future task regarding the Native Americans.

5 About the UN: The fact that Helene could share about the spiritual battle behind the purposes of the UN and so inspire informed international prayer concerning the UN inside the UN-building, and that we could “change the stakes” outside the UN-building, means an in-depth confrontation and weakening of the UN, delaying the plans of the enemy and allowing the Church to catch up with God’s hurry concerning the UN.

6 The Dutch tears for the import of alcohol and the Native American welcome to the Palatine people group form a strong part in the Alcohol Prayer Initiative, being a base on which God can and wants to do new things for all parties involved.

We thank God for including us in His plans regarding the First Nations and New York.