

A caring community passionate about connecting people to Jesus Christ



GETTING TO KNOW
NATIONS



Dear Friend and Co-Laborer,

The landscape of the college campus is changing. Each year thousands of new ethnic minority and international students step onto campus for the first time. It is estimated by 2020 that more than half of all students will be ethnic minority. At the same time, opportunities are budding for ethnic minorities and those from other countries who are serving as faculty at every campus across the country.

In Cru, we've always dreamed that every student and every faculty would have the opportunity to know Jesus in their own heart language and that they'd be able to share His love with friends, family, community and world. In Ethnic Field Ministry, we intentionally reach out to students and faculty from ethnic minority and international backgrounds and trust the Lord for movements to spring up around them.

As partners together in sharing the love of Jesus with every student and faculty, and in seeing new ethnic movements planted, we've prepared this Nations partnership guide. The partnership guide represents a collaborative effort of Campus Field Ministry, Ethnic Field Ministry and all of our National Ethnic Ministries. It is designed to help further clarify the critical steps needed as we partner together to see scores of new ethnic ministry movements planted.

May the Lord richly bless you as you take steps of faith to believe Him for new ethnic movements on your campus!

Godspeed and God bless!

Sam Osterloh
Executive Director
Ethnic Field Ministry





PARTNERING USCM GUIDING PRINCIPLES

TO PLANT AND GROW movements that bring the reality of Jesus to every student and every faculty member will require a radical level of cooperation within the movement of Cru, as well as the greater body of Christ. As leaders in the USCM, we work in overlapping spheres of responsibility, influence, and scope, but with a common aim and mission.

All of the above necessitates having agreed upon principles for working together and partnering. These principles are presented in order to lay a foundation.

Our hope is that we will be able to build on them and capture this moment in history when God has given us so much, and yet, there are so many who remain untouched and unreached.

PARTNERING USCM GUIDING PRINCIPLES



TIPS FOR PARTNERING WELL

1. Don't use email as your only communication.
2. Carve out time to be face-to-face.
3. Invite partners to participate with you in strategic planning and direction setting.
4. Include partners at strategic venues.
5. Learn about majority/minority context & issues.
6. Ask questions to discover where your vision and plans connect, or don't seem to fit, or you just don't understand what is being said.

RELATIONSHIPS FIRST

The bedrock to effective partnering is trusting relationships built between leaders over time. Trust grows and understanding increases as relationships are built.

This will take time and money, but an investment made in relationship builds the foundation of trust necessary to weather the storms of problems and confusion when they come. The ease or inability to address partnership problems is directly related to the quality of relationships between leaders.

Mistakes will be made, problems will come up, but there must always be a commitment to full disclosure, not silent toleration. This could include dealing with wounds of the past, trust issues that have surfaced and moving towards forgiveness. "Relationship First" means building trust, communicating fully, and honoring one another at all times, privately and in public.

PARTNERING AS PEERS

Every leader comes to the table as a peer and as an adult, not one-up, or one-down. We view one another as being both in need and in having something to offer. It is not healthy to only send or only receive. Learning to humbly receive and generously give is for growth and maturity for each person and each ministry. Every plan should include ways in which partners both give and receive in the mission.

SHARED RESPONSIBILITY IN SHARED SCOPE

No single entity has all the necessary resources, but when we work together we can help fulfill our mission in reaching each student and faculty member of every culture, in the United States and globally.

Shared responsibility opens access for collaboration in leadership expertise and knowledge, and allows us to learn of opportunities to contribute that go beyond just people and money. There is an open handed spirit that says to other leaders, "We need you, we can't do this alone, and don't want to do this alone." We affirm a commitment to strong mutual, urgent and specific goals and partners should strive to that end.

In the case of reaching ethnic minority and international students within the United States, our organizational norm is to plant and grow contextualized movements in partnership with the National EFM Ministries.

MUTUAL STEWARDSHIP OF GOD'S PEOPLE

We share stewardship for the students and faculty of the world. We are not the sole stewards.

Partnership means moving from...

» sole stewards to mutual or shared stewardship

» personal responsibility to shared responsibility

» autonomous working to collaborative working

» Isolated to connected

» "mine" to "ours"

» single to multiple

» independent to partnered

» insulated to communal

VALUE CONTEXTUAL EFFECTIVENESS

The strength of a global organization grows in its ability to regularly bring together contextual insights, organizational expertise, skill-sets, etc. This promotes a great exchange of ideas and best practices, allowing us to truly be a ministry that is always learning better ways to reach the lost and build multiplying disciples. This ripple effect will increase the campus ministry global effectiveness because of regularly embracing and implementing contextual insights. We approach partnering as humble learners.

A UNIFIED PLAN

There will be confusion unless there is a firm commitment by the partnering leaders to speak with a united voice. Without this, frustration will result for the teams and trust will erode between leaders. Building bridges of understanding between potential partnering leaders is an essential responsibility and skill for the ministry leadership. If understanding is built between leaders, then they can move effectively toward the objective as the Lord calls forth laborers and provides financial resources.



ETHNIC FIELD MINISTRY VALUES

FAITH

We rest in the faithfulness of God and we boldly take steps of faith in accordance with the promises of His Word. We are people of faith that lead by faith. (Hebrews 11:6; II Corinthians 5:7)

FRUITFULNESS

We desire to see lasting spiritual fruit produced, both in our development as Christ-like leaders and in the fruit of our ministry through changed lives in every ethnic community. (Galatians 5:22,23; John 15:16)

GROWTH

We aim to be humble learners that realize that being in community with others of different cultural backgrounds will enable us to experience the truth, grace and love that is needed to become the people that God has created us to be. (Proverbs 4:5-6; I Peter 3:8)

ADVOCACY IN PARTNERSHIP

We view one another as being both in need and in having something to offer. We acknowledge that trust can only be built when relationships are prioritized. We will choose to believe the best of one another and live out power-giving leadership in which we seek the development of leadership within every ethnic community. (Romans 12:4-5; Philippians 2:3-5)

HONOR

We respect and platform the unique experiences and contributions that each person and each culture brings to the body of Christ. (Romans 13:7; Matthew 7:12)

COMMUNITY

We value a safe, open, honest gospel community that is, in our approach to ministry, not dichotomized from family, church, and other communal connections beyond campus life. (Exodus 20:12; Acts 2:42)

UNITY IN DIVERSITY

We affirm our oneness within the Body of Christ and our desire to see the gospel flourish within every ethnic group on the planet. Biblical unity recognizes that each culture possesses a unique identity and expression of faith that can bring glory to God and contribute to the fulfillment of the Great Commission. (John 13:34-35; Matthew 28:18-20)

ETHNIC MINISTRY LAUNCH PROCESS

CFM NDs, LD ND's, EFM NDs and National Ministries.

As the USCM continues to move forward, there are two evident things happening in our midst. First, we are seeing an increasing number of ethnic minority and international students and faculty on our campuses. Second, we are seeing a greater number of Cru staff and volunteers intentionally reaching out to ethnic minority and international students and faculty.

To assist National Directors and National Ministry leaders, we have created this Launch Process flowchart in order to guide us as we partner together in planting and growing ethnic movements.

DETERMINE PRIORITY LOCATIONS

National Ministries determine and communicate their priority locations (along with the criteria used to select these locations) to the EFM National Team. CFM & LD will receive this information from the EFM National Team (e.g. each National Ministry submits priority locations to the EFM Director's Team each spring and they will disseminate it from there). CFM MTL's, in partnership with their CFM ND & EFM ND, determine their EFM priority after decoding their campus(es). Note: National Ministry Context Directors should also be involved in this process if they are present.

ENTER INTO PARTNERSHIP

EFM ND (or another representative from the EFM National Team if no EFM ND is present) and CFM ND's take the information from National Ministries and MTL's and determine what ethnic ministry launches should be prioritized in a geographic location. As a value, we want to ensure that we are "in this together" and desire strong collaboration between our local missional teams, CFM ND's, EFM ND's and our National Ministries. As an organizational norm, National Ministries (Exec. Directors, Field Directors, coaches, etc.) should have a conversation with the EFM ND about a specific team or campus within a geographic region before speaking to MTLs about a potential partnership. This values the contextual insights of those most knowledgeable about that location.

EFM ND's or a leader (e.g. a Context Director) with the National Ministry discusses the Guiding Partnership Principles and the Partnership Agreement of that National Ministry with local missional teams, helping them to understand the partnership between their local team and the National Ministry. MTL's bring the partnership agreement to their team for agreement. EFM

ND communicates new launch partnerships to National Ministries and Regional Leadership Team.

LAUNCH A NEW MOVEMENT

Local missional teams make a connection to the National Ministry in order to establish a relationship, build trust and learn the values of that National Ministry. The National Ministry winter conference may be the first point of formal connection for staff member and/or students but informal connections (e.g. e-mails, phone calls, etc.) will likely occur before then. Resources will be shared with the local missional team such as the Five Postures article and other resources from National Ministry.

MULTIPLY THE MOVEMENT

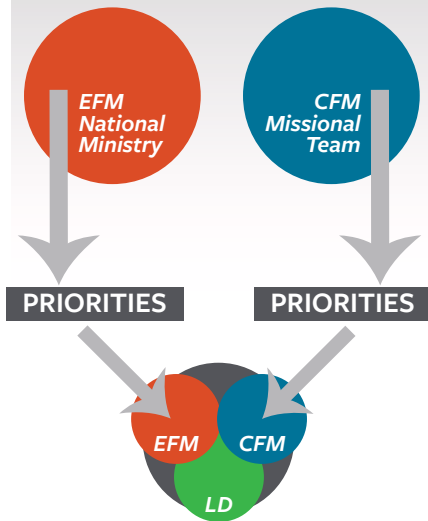
Local missional teams, in partnership with the National Ministry, steward the partnership and seek to identify an Ambassador for the team (if they haven't already done so). However, it should be teams, not individuals, that steward the partnership. The local missional team receives on-going training, equipping and resources from the National Ministry, in partnership with LD, to assist them in the process of planting and growing an ethnic movement.



EFM Launch Process

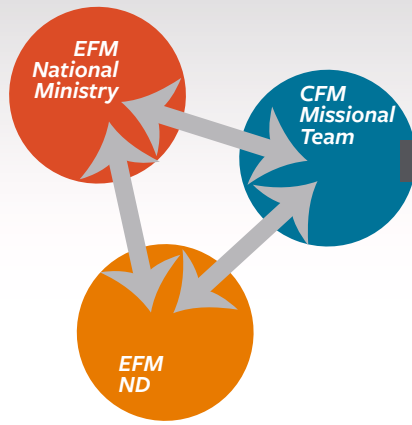
PRIORITIZE

EFM National Ministries and CFM Missional Teams decode campuses and prioritize which new movements to launch on a given campus.



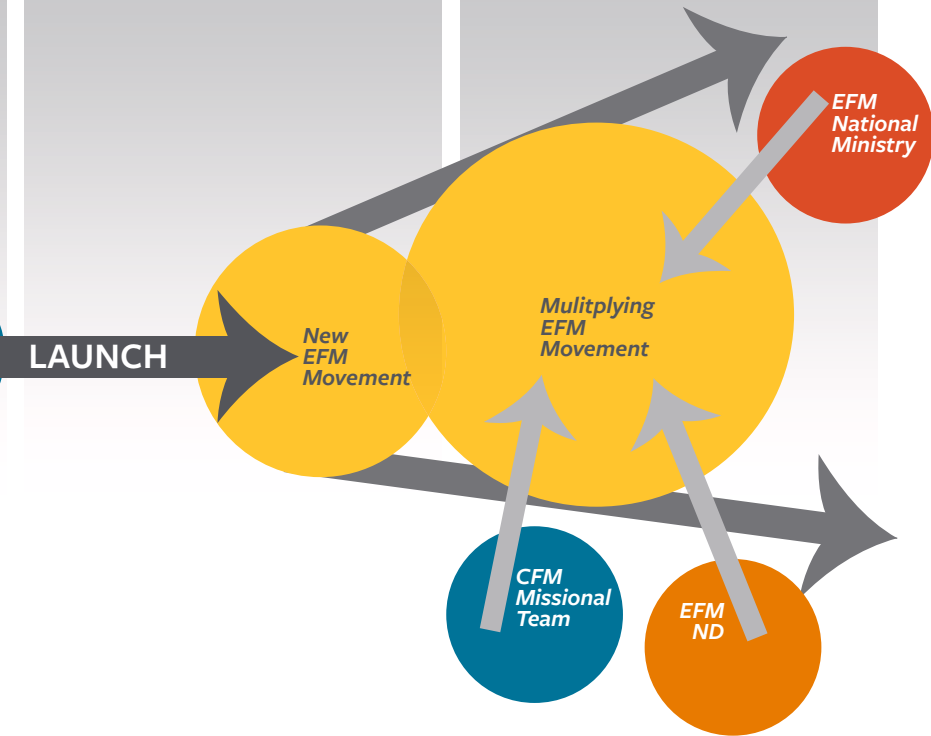
PARTNER

EFM NDs assist CFM Missional Teams as they enter into a formal partnership relationship with an EFM National Ministry.



LAUNCH

CFM Missional Teams are connected to an EFM National Ministry and are resourced in launching a new movement.





CFM-NATIONS PARTNERSHIP AGREEMENT

WHO WE ARE

Nations is Cru's Native American ministry whose purpose is to Glorify God by honoring Native American students and faculty and seeking to restore their lives and culture with Christ.

WHAT WE DO

The Nations movement creates communities of hope and healing in Christ where First Nations students and faculty exist. We desire that Jesus Christ RESTORE every Native student's life. Through a highly relational approach we give Native student and faculty an opportunity to know Jesus Christ in a culturally authentic way. We recognize that each Native follower of Christ needs to be NURTURED on their journey. Our vision for Native students and faculty is to SERVE as God masterpiece's in their communities and around the world.

PARTNER WITH NATIONS

We desire that you promote engaging the Native American culture on campuses where the First Nations students and faculty exist in order to launch communities of hope and healing in Christ.

- Values
 - Family-highly relational
 - Contextualization
 - » Evangelism and discipleship in a culturally authentic way
 - » Gospel centered while honoring the culture
 - Prayer-Spiritual Warfare
- Communication
 - Many Conversations Needed
 - Feedback Culture
 - Reporting relationships discussed/determined
 - Expectations
 - » Embraces Nations contextualization
 - » Flexible and sensitive process
 - » Charting new territory
- Training
 - Learning before Launching
 - Nations specific training

Signed _____ Date _____
Campus Field Ministry Representative

Signed _____ Date _____
Bridges Representative



NATIONS FIELD GUIDE “TRADING POST”

Written by Mike Kelly

I worked for sixteen years on a staffed campus in Montana and needed a change. I dreamed of an opportunity to spread my wings and one that would pose a good challenge! I had no idea what God’s plans were over the next several years. Now looking back, I’m amazed at the wild and unexpected ride—one that I never could have orchestrated!

The longing for something new and challenging led to my decision to fulfill the role of Missional Team Leader in Montana. While perusing my list of new campuses, I noticed something unfamiliar to me: “Little Bighorn College, Blackfeet Community College, Chief Dullknife Community College” were listed among seven Tribal Colleges mentioned that I’d never heard. My mind began to stir: “I didn’t really sign up to minister to Indian students. (Or should I say Native American?) Why, after sixteen plus years in Montana, was I not even aware that these campuses existed? I barely even knew we had Indian Reservations in my state, let alone seven -- and they all have colleges!?” After I settled down and began to pray and research, I became heavy hearted and sobered by how unfamiliar these students were to me.

I learned that on the campus where I worked for over sixteen years there were over 500 Native students, representing twenty or more First Nations communities in North America. In addition, campuses across North America and the First Nations of the world represent similar, and even much larger, demographics of indigenous students that our current ministry model is not reaching. Native American students in my scope were missing from my present campus ministry and, most importantly, my personal relationships and experience!

God led me on a journey that literally changed my life. What do you do when you’re faced with the unexpected and the unfamiliar? I prayed! And with time, I grew excited about this new journey into the lives, culture, and communities of the Native American people.

I began by faithfully applying my years of experience and training to reach “every student” in Montana. I visited Tribal Colleges, met with the administration, set up information tables for students and even generated stacks of contacts. I loved meeting the people in this new and unfamiliar world to me and found these Native communities in Montana warm and welcoming. However, I did feel extremely out of place and quickly began to realize that my training, experience, and approaches were out of place as well. All to say, there was a lot more praying to do and a ton of learning.

This Field Guide is a record of thoughts, principles and resources that our ministry has gathered along this exciting journey. Our prayer is that this will be a helpful resource as you trust God to raise up gospel communities on campuses where First Nations students and faculty exist.

STARTING A NATIVE AMERICAN MOVEMENT IN YOUR COMMUNITY

We can move forward boldly, yet humbly, because we know God's heart is for the First Nations of the world!

You [Jesus Christ] were slain, and with your blood you purchased men for God from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth. (Rev 5:9, 10)

PRAY

Create a culture of prayer in your life and on your team. I realize this isn't new, but I can't stress enough that the success of any Native ministry begins with, and is sustained by, humble reliance on the Lord in prayer!

“Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.”
(Psalm 2:8)

PRAY FOR TRUST

Five hundred years of an ethnocentric missionary mindset, colonial greed, and U.S. government oppression has left an indelible mark on the Native perceptions of Christianity. Whether you or other well-intentioned Americans feel they haven't wronged Native people, missionaries are viewed as those purporting the “white-man's religion.” Pray that trust, favor and reconciliation are paramount to your approach in light of such historical and spiritual trauma faced by Native American people.

PRAY FOR PERSONS OF PEACE

(Read: “Person of Peace” by Tom Virtue)
Pray for God to lead you to those who deeply care about the spiritual condition of the Native people on your campus or in your area. Pray for common ground and build trust with those of good reputation among the traditional Native community, as well as Native believers.

PRAYER ENSURES VICTORY IN THE SPIRITUAL BATTLE...

A hopeless spirit of despair often overcomes Native people and communities. Suicide, drugs and alcohol,

accidental deaths, unemployment, and depression occur at rates four times higher than the rest of the U.S. Although American Indians are a highly spiritual and even a praying people, only 3% call themselves followers of Christ. Jesus has compassion on the lost, those harassed and helpless, like sheep without a shepherd. He calls us to pray to the Lord of the harvest to send out workers!

We must realize, however, that we stand opposed and we must appeal to the One who can thwart the evil schemes of the devil:

“Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes... And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.”
(Ephesians 6:10-18)

PRAY FOR ENDURANCE...

I wouldn't be honest if I didn't share that I have faced discouragement in this ministry. Often times, I have wanted to give up or have grown impatient in not seeing change and growth happen quicker. But at the beginning of this journey, God impressed on my heart that ministry is hard and good things require suffering, sacrifice and lots of time! Paul tells the Corinthian believers, “...We have not stopped praying for you...so that you may have great endurance and patience!”

LEARN

Learning over launching...

Early in my Native ministry experience I felt inadequate. I quickly realized that I was pretty ineffective in my efforts to start a Native American ministry on any college campus, let alone just trying to share the gospel with a Native student! My years of campus ministry experience and training seemed useless in this new endeavor. What was it?

I pulled together a meeting of staff and invited a Lakota Indian minister with years of experience and fruit in Native American ministry to share with us. In great anticipation, we asked, “What can we do as individuals and as a ministry to be more effective at



reaching Native American students with the gospel?” I thought this was a fair enough question. Well, in typical Native fashion he told us a story. He shared about an old Indian elder who loved Jesus. When a missionary asked this wise elder a similar question, he replied, “Stand in the puddle of our tears until you are resurrected.”

We sat back sobered and yet scratching our heads. Then, after more sharing and more storytelling, things began to sink in. We began to realize that a predominately Euro American, middleclass ministry (associated with a perceived oppressive religion and people) must first honor Native people by seeking to understand, appreciate, and deeply know them. This is one reason that, in the process of formulating the Nations ministry, we decided that Nations would value learning over launching!

Failure to honor Native American people by learning about their lives and culture will only reinforce the doubt, suspicion, and distrust that so many Natives already have toward Christianity and Caucasians. Seek to learn: not only their personal story but something of their distinct history and culture as well. In Native ministry, we must emphasize the same heart that Paul shows to the believers in Thessalonica:

“We were gentle among you...We loved you so much that we were

delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us.”
(1 Thessalonians 2:7-9)

Like most good things in life, Native ministry takes time and requires learning: not just reading a book or two, but living life with the people over time. If you are blessed to see a Nations community established on a campus, it will be the result of a lot of emotional energy, a willingness to learn an unfamiliar culture, and the awkwardness of negative associations. The investment, however, will reap the fruit of joy and changed lives. Such is the gospel, bringing peace and fellowship to the lives of different people and cultures that otherwise would never come together.

CHANGE

Changing from ethnocentrism to contextualization... It didn't take long for me to realize that things had

to change if I was going to see a Nations ministry launched among the Native students in Montana. The current campus ministry strategies weren't working. The root of the problem is that most ministries, churches, and institutions are ethnocentric at their



core. All people groups cater to and favor their own race in some good and bad ways. The problem, however, arises when one favors their own cultural preferences at the expense of another. My friend Richard Twiss says, "What good does it do to adopt one sin-stained culture for that of another? It is Christ-like to humble yourself and lovingly serve others by honoring their cultural values, granted they aren't distinctly and clearly unbiblical and dishonoring to God."

Nations values contextualized ministry. This simply means that we want to remove any ethnocentric barriers that hinder the gospel from flourishing in a Native context. The following are several barriers that must be overcome if you are going to be effective in Native ministry.

CHANGE YOUR PERSPECTIVE...

Something subtle, but very ugly, was brought to the surface of my heart. Sadly, I had bought the lie that my experience, resources, and expertise were what others needed. A blind spot, a pious sort of superiority, had crept in. Put more painfully by Corbett and Fikkert

in their book, *When Helping Hurts*, "I had developed a God Complex: a subtle and unconscious sense of superiority in which I believe that I have achieved my wealth, my successes, and my resources through my own efforts and I have been anointed to decide what is best for Native American people [or fill in the blank] whom I view as inferior to myself."

This has been a painful lesson but freeing

all the same! Rather than seeing Natives as a perpetual mission field that I must reach, by God's grace we are rather co-participants. Consequently, I experience the First Nations people as a community that teaches me so much about the Nature of God, His Word, and Kingdom. In turn, they have benefited through my contribution.

Yes, God uses us, and will continue to do so, but often times it's not in the way we expect. It's healthy and biblical to remember that God doesn't need us but allows us to be a part of His greater plans and purposes. I found that He deeply wants to see First Nations students come to Christ and use them in the lives of others far more than He wants my experience, strategies, and expertise. In many ways, God doesn't need me but He chooses to include and bless me as I try to faithfully love His people. By honoring Native American students first, God will create opportunities to build trusting relationships where the gospel will enter. The old saying, "People don't care how much you know until they know how much you care" cannot be taken lightly.

CHANGE YOUR APPROACH...

In light of the history of mission in North America, we must change our perspective and approaches. My friend, Josh Charette, Turtle Mountain Chippewa, expounds on why change in perspective and approach is so critical to ministry among Native American people:

"I don't know if you are familiar with much Pioneer missionary work toward Native Americans, but most stories do not read like the ones from Jonathan Edwards to the Mohican and Mohawk of Massachusetts. Instead, they are stories that show little regard for Indians as human beings made in the image of God. The pioneer missionary work to Native Americans was often with little effect due largely in part to the mentality and missional approach to Indians. Most of the time they were seen as pagan savages in

need of Christianization and education in order to be good civilized people. The approach in the pioneer days was the 'kill the Indian; save the man' type. In other words, in order to truly reach this people group, it meant ridding them of their culture and their language and westernizing them by educating them and filling their lands with a Christian missionary presence. This is extremely sad because when you read the history of how Natives were robbed of their culture, you realize that much of their identity and beauty as a culture was stolen from them. They were told that they were wrong and devil worshipers for the way that they believed, and that in order to be truly saved, they must abandon their traditional ways first."

We as an organization and individuals must come to terms with the reality that our current models and approaches are probably broken in this context and aren't tailored for the Native community. All are prone to the subtleties of pride and so, unless we are willing to change, we may need to consider our heart and the foundation of our call as missionaries. Optimistically however, it's comforting and faith-strengthening to know that we have to depend on God and trust Him as we formulate new and effective models for his Kingdom and people.

CHANGE YOUR PRACTICES...

The following illustrates how the dominant culture must not only change their perspective and approach but their ministry practices as well.

Paradigm Shift in Native Ministry

Closely observe the following picture of the two missionary women and the Apache woman on the ground...



In approaching Native ministry we must make the drastic shift from a colonialistic approach to practices that reflect Christ's ministry.

TRADITIONAL/ COLONIALISTIC MODEL

Teach—This model says, "We have 'the knowledge.'" It's an approach predicated on a condescending mindset where the dominant culture assumes authority over the other person or community.

Sell—Pitch the gospel. We have the gospel and they do not, so all we need to do is propositionally expose them to the message in an attractive way and persuade them to "buy in" to our superior message.

Judge—Point out their "wrong-doings." Colonists were often overcome by the nature of the Native people, emphasizing how different they were from their "Christian ways." They judged them as savages needing to be civilized or Christianized.

CHRIST'S PERSPECTIVE

(Seeing others as equals, fellow human beings created in the image of God):

Learn—Love them by seeking to know them and show genuine interest in their lives and culture. As fellow human beings created in God's image, we have much to learn and appreciate about life and God from a people different than us.

Trade—See it as a two-way relationship; one that is mutual, symbiotic, and that

embodies the true identity of unity in diversity that we should see in the body of Christ! As equals, look for ways to participate in working together in education, community, health, and spirituality!

Story Tell—Once you have earned trust, then you will be able to enter into their lives with story by identifying with - not condemning - their condition. As you do, you'll be able to freely share how the gospel has changed your life.

CAUTION: Natives often critique white people as talking way too much without regard for them. Most Natives I've met value only speaking if you have something to say. And waiting for the elders to speak is protocol and shows respect. Bruce and Linda Farrant, in their book, *Can We Get it Right this Time?* aptly put it this way: "Blinded by prejudice, arrogance and a refusal to listen and understand, the dominant culture all but obliterated hundreds of tribes and cultures that had existed for thousands of years, tribes they viewed as inferior, sub-human, and unworthy of preservation. If you have all the answers, you will not feel your need to listen, especially to someone you look down upon."

LAUNCH

Taking prayer, learning, and necessary change into account, begin to step out in the following ways. First, find out if there is a current Native American campus ministry or a church that is actively ministering to Natives on campus. If so, don't begin by seeking to launch a new ministry but look for ways to come alongside, strengthen, or minister with those currently trusting God for their Native community.

If there is not a current Native American ministry consider the following:

For advice, services, and events that will equip you for launching Nations on your campus, contact: nationsmovementinfo@gmail.com

- Designate a staff, student, or volunteer to commit to becoming an Ambassador of Nations. This would ensure that they receive the needed training to equip them to approach Native Ministry in appropriate and effective ways.
- Contact a Nations Staff and arrange a visit where the vision and mission of Nations can be presented and practical steps can be taken to initiate with Native students on campus.

- Attend the annual Nations Summit in October for the valuable experience of being immersed in Native culture and to receive valuable training in launching a Nations movement.

Practical steps you can take right away:

- Include an option for Native students to check in your fall semester questionnaires. It's appropriate to have an option to check that includes their cultural identity and tribal affiliation:
 - American Indian/Alaska Native
 - Your Tribe/Village i.e. Navajo; Northern Cheyenne
- Familiarize yourself with the Native American community on campus. Most likely, this will require not just one visit but rather persistence and a recurrent presence. Most Natives are used to those coming and going but are often warmed by those who return time and time again.
- Visit the American Indian student organization or club on campus (NASA-Native American Student Association; AIP-American Indian Program; Multi-Cultural Center, etc.) Remember as you do this, you are a learner who wants to know more about the Native American presence on campus.
- Begin by asking to speak with a student like the American Indian Club president, a student officer or leader, or an advisor for the Native American students.
- Briefly introduce yourself and your intentions.

You could say something like, "I'm part of an organization on campus called Cru that's about the spiritual lives of students. In our mission statement, we talk about "every student" and so we desire to learn more about the Native American community on campus. Can you tell me more about your club?"

Or you could say, "I am part of Cru, a group of students that value having a relationship with God. A few years ago, some Native students that were a part of Cru started a group called Nations. Have you heard of it? Well, it's an organization that seeks to honor Native American students and explore what it means to follow Jesus Christ in a culturally authentic way. Do you have anything like this or do you know any Native students who would be interested?"

Or, after introducing yourself and who you're with, say, "I'm really ignorant about the Native American community on campus and I'm so interested in what you're all about. What are

some ways that I [or, we as an organization] could learn about the Native American community here on campus?"

(Then, just make sure you listen. Don't feel the need to fill the quiet space with words.)

Some helpful ways to initiate new relationships:

- Serve at Native American campus Pow Wows. Help with set up or whatever logistical needs they may have. Or, just show up and observe.
- Invite a Native professor or elder, or a student leader, to teach Cru student leaders and staff about an interesting topic like Native Spirituality, or A Native Perspective on Christian Missions, or Cultural Awareness.
- Work together on a community project that they are leading. (One time we joined them in their Adopt a Highway clean up project.)
- Invite a drum group to come to one of your meetings and share who they are and what they're about. Make sure you gift them with money and a meaningful gift. If you're not sure what or how much, then ask.



RECOMMENDED RESOURCES

BLOGS

“Off the Rez” <http://offtherez.blogspot.com>
Donnie & Renee Begay, the founders of Nations at New Mexico State University, and currently serving on staff there.

“Reflections From The Hogan” <http://wirelesshogan.blogspot.com>
“My name is Mark Charles and I do not lead an organization nor do I work solely for a specific group, ministry or church. I am merely the son of an American woman (of Dutch heritage) and a Navajo man, who is living on our Navajo Reservation and trying to understand the complexities of our country’s history regarding race, culture and faith so that I can help forge a path of healing and reconciliation for our people.”

ARTICLES

“Ya’at’eeh” An article on first steps towards racial reconciliation with the Native American Community <http://is.gd/1TZmAo>

“When I grow up I want to be a shepherd” This article is my reflections and story on raising my children between the two worlds of traditional Navajo culture and western American culture. <http://is.gd/TVoZWq>

“Embracing the discomfort of diversity” Why the diverse members of the body of Christ are crucial. <http://is.gd/1EfEz3>

“Building a Community in a Multi-Cultural World” An article written by Richard Twiss.

BOOKS

One Church, Many Tribes: Following Jesus the Way God Made You
By Richard Twiss

In this captivating chronicle of the Native American story, Richard Twiss of the Rosebud Lakota/Sioux sifts through myth and legend to reveal God’s strategy for the nation’s host people. With wit, wisdom, and passion, Twiss shows God’s desire to use the cultures of First Nations peoples--in all their mystery, color and beauty--to break through to those involved in New Age mysticism, Eastern religions, even Islam. One Church, Many Tribes is a rallying cry for the Church to work as one so that the lost may learn to walk in life with beauty, along the path of the Waymaker.

Living in Color: Embracing God’s Passion for Ethnic Diversity
By Randy Woodley

Randy Woodley, a Keetowah Cherokee, casts a biblical, multiethnic vision for people of every nation, tribe and tongue. He carefully unpacks how Christians should think about racial and cultural identity, demonstrating that ethnically diverse communities have always been God’s intent for his people. Woodley gives practical insights for how we can relate to one another with sensitivity, contextualize the gospel, combat the subtleties of racism, and honor one another’s unique contributions to church and society. Along the way, he reckons with difficult challenges from our racially painful history and offers hope for healing and restoration. With profound wisdom from his own Native American heritage and experience, Woodley’s voice adds a distinctive perspective to contemporary discussions of racial reconciliation and multi-ethnicity. Here is a biblical vision for unity in diversity.

Neither Wolf Nor Dog. On Forgotten Roads With An Indian Elder
By Kent Nerburn (Secular)

In this 1996 Minnesota Book Award winner, Kent Nerburn draws the reader deep into the world of an Indian elder known only as Dan. It’s a world of Indian towns, white roadside cafes, and abandoned roads that swirl with the memories of the Ghost Dance and Sitting Bull. Readers meet vivid characters like Jumbo, a 400-pound mechanic, and Annie, an 80-year-old Lakota woman living in a log cabin. Threading through the book is the story of two men struggling to find a common voice. Neither Wolf nor Dog takes readers to the heart of the Native American experience. As the story unfolds, Dan speaks eloquently on the difference between land and property, the power of silence, and the selling of sacred ceremonies.

Can We Get it Right This Time? Building Bridges of Reconciliation with Indigenous Nations and People
By Bruce and Linda Farrant

This book is a labor of love by my dear friends that have devoted their lives to the restoration of Native people through the gospel. It’s the needed, loving admonishment the Euro American Church needs to help change the paradigm of ministry from being an ethnocentric missionary mindset that led to a “mis- reached” people to a ministry of mutual respect and honor that we see in Jesus’ earthly ministry.

VIDEOS & MOVIES

Smoke Signals

Critically acclaimed as one of the best films of the year, Smoke Signals was also a distinguished winner at the Sundance Film Festival! The first feature made by a Native American crew and creative team.

Bury My Heart at Wounded Knee

An HBO adaption of Dee Brown’s famous book documenting the systematic destruction of the American Indian during the second half of the nineteenth century.

We Shall Remain

Part of the American Experience series on PBS, We Shall Remain is a provocative multi-media project that establishes Native history as an essential part of American history.

Aaron Huey-America’s Native Prisoners of War

Aaron Huey’s effort to photograph poverty in America led him to the Pine Ridge Indian Reservation, where the struggle of the native Lakota people. Five years of work later, his haunting photos intertwine with a shocking history lesson in this bold, courageous TED talk.

LINKS

www.nationsmovement.com
www.wiconi.com
www.naim.ca
www.greatplainsgathering.com
www.onechurchonetribe.com

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ARTICLES FOR FURTHER READING

Five Majority Culture
Postures Towards
Ethnic Minority Ministry
<http://is.gd/5postures>



Six Postures Of
Ethnic Minority Culture
Towards Majority Culture
<http://is.gd/6postures>

