

American Indian

Alaska Native Strategic Plan



AMERICAN INDIAN ALASKA NATIVE STRATEGIC PLAN

FOREWARD

As Lutheran Christians we are heirs to a tradition that confesses Jesus Christ as Lord. Christ, through faith by the power of the Holy Spirit, calls us, a people of diverse nations, to be God's people. Christ sends us among all peoples with a unique mission to baptize and teach (Matthew 28:18-20). As members of one holy, Catholic, and apostolic church, we meet each other in our diversity as the body of Christ. As members of one body, we are called to "bring Good News to the poor, proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free" (Luke 4:18-19). Therefore, the essential mission works of this church consists of worship, evangelism, advocacy for justice, service to human needs, preparing people for leadership in church and society, nurturing people in faith and witness, being diligent in prayer, and empowering and equipping congregations to serve as God's instruments of mission, regardless of cultural differences.

The Lutheran witness with American Indians and Alaska Natives has more than 350 years of history: It is a history filled with hope and broken promises, solidarity and injustice, affirmation and paternalism, strategies and inaction, grand goals and lack of funding. With this conflicting legacy we enter the 1990s. At the end of 1994, the ELCA American Indian and Alaska Native membership was 6,685. While general ELCA membership declined 1.7 percent between 1987 and 1994, American Indian and Alaska Native membership increased by 18.1 percent during that same period. The Evangelical Lutheran Church in America has 21 congregations with 10 percent or more American Indian and Alaska Native members.

While this growth in membership is encouraging,

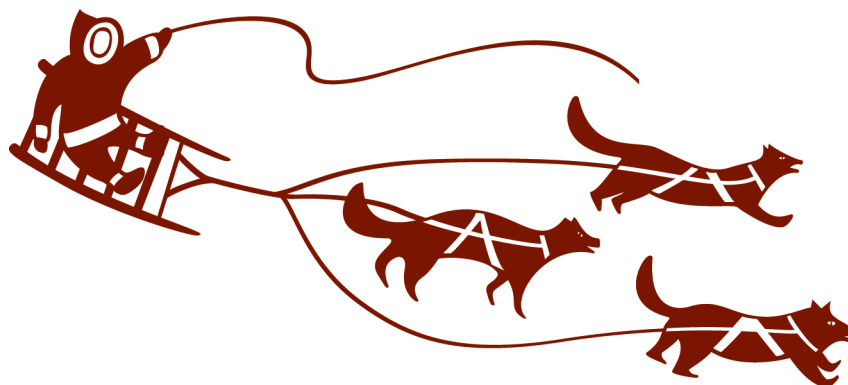
the church has a lot more to accomplish. Recognizing the urgency of the need and opportunity, American Indian and Alaska Native leaders gathered in Las Vegas January 25-28, 1996, for a "Strategic Planning Event." The leaders began to develop a vision statement and goals for the areas of congregation development, leadership development, public policy advocacy, and social ministry. A task force commissioned by the leaders held subsequent meetings to finalize the vision and goals. Here, in this plan, they are before you.

The recommended goals and strategies are the means by which the Evangelical Lutheran Church in America can become effective in its ministry with American Indians and Alaska Natives. The plan will guide the Commission for Multicultural Ministries and other churchwide units as we work on behalf of American Indians and Alaska Natives.

The commission is indebted to everyone who was involved in this process. The church gratefully acknowledges the grant from Aid Association for Lutherans, given for work on an American Indian and Alaska Native strategic plan. Now we must move forward with the firm knowledge that the God who does not "leave us or forsake us" will make Native voices heard and respected in this church. Let us go forward as one body, knowing we are different but inseparably united in our baptism.

Commission for Multicultural Ministries

The Rev. Frederick E. N. Rajan, *executive director*
Kathleen M. Fleury, *director for American Indian and Alaska Native ministries*







CONTENTS

Executive Summary	1
Section I	
Introduction	2
History	2
Current Status	4
Concerns and Issues	4
Section II	
The Planning Process	4
Purpose and Scope	5
Methodology: The Planning Events	5
Section III	
The Strategic Plan	5
Congregation Development	5
American Indian and Alaska Native Ministries Map	Center Spread
Leadership Development	8
Public Policy Advocacy	9
Social Ministry	9
Section IV	
Conclusion	10
Appendices	
Appendix A: Strategic Planning Task Force	11
Appendix B: Strategic Planning Consultants	13
Appendix C: Recommendation	15







EXECUTIVE SUMMARY

The American Indian and Alaska Native¹ Strategic Plan articulates the relationship American Indians and Alaskan Natives envision with the Evangelical Lutheran Church in America over the next five years, beginning with this vision:

American Indians and Alaska Natives are a people created by God, redeemed by Jesus Christ, and sanctified by the Holy Spirit. We give unique expression to our faith as we proclaim the Good News, share in the ministry of Word and Sacrament, participate in the mission of reconciliation with God and His creation, seek justice for all people, and celebrate diversity within Christ's unifying love. In all of these ways we nurture American Indian and Alaska Native peoples, their congregations and communities, and the church.

The plan focuses on four specific areas—congregation development, leadership development, public policy advocacy, and social ministry—and lists specific goals for each.

Congregation development involves supporting existing congregations and establishing new congregations that serve American Indian and Alaska Native peoples. These congregations would offer dynamic worship and teaching communities, serve as centers of mission where the Word is preached and Sacraments are administered, and provide support and caring for the communities they serve. The task force identified four goals.

1. An American Indian and Alaska Native Advisory Council will be convened to monitor and guide congregation development activities that affect American Indians and Alaskan Natives.
2. All clergy and lay persons called to serve American Indian and Alaska Native congregations will participate in a culturally relevant orientation program within three months of accepting the call.
3. The Division for Outreach, in cooperation with synods, will establish four new American Indian and Alaska Native congregations.
4. The director of the department for American Indian and Alaska Native ministries, in partnership with the Division for Congregational Ministries, will provide a resource development plan for new and existing American Indian and Alaska Native ministries.

Leadership development means cultivating lay and rostered American Indians and Alaska Natives in the church to share their gifts in both the church and society. The task force identified five goals.

1. The department for American Indian and Alaska Native ministries will convene a Multicultural

Theological Education Consulting committee to develop an overall framework that seminaries can use in their curriculum to affirm the traditional teachings and gifts of Native people in the context of Christian theology and doctrine.

2. The synod multicultural ministry committees will recognize American Indian and Alaska Native leaders in the church and acknowledge the spiritual gifts of tribal traditions.
3. The department for American Indian and Alaska Native ministries will develop a mentoring program for American Indian and Alaska Native people that will equip them to provide spiritual and administrative leadership to congregations, members, and communities.
4. The 1999 Churchwide Assembly will be presented with a resolution that affirms the church's commitment to American Indian and Alaska Native people.
5. Each year the department for American Indian and Alaska Native ministries and the Lutheran Youth Organization will develop a list of American Indian and Alaska Native people from ages 15 to 18, enabling LYO to encourage youth participation at events that will provide leadership development opportunities for Native young people.

Public Policy Advocacy seeks social change by promoting justice and full participation by American Indians and Alaska Natives in determining their destiny. The task force identified four goals.

1. The Division for Church in Society will advocate for issues related to American Indian and Alaska Native social justice concerns, including religious freedom, protection of sacred sites, land, language, sovereignty, self determination, treaty rights, arts, stewardship of the earth, and Alaska Native subsistence issues.
2. The Department for Communication will be responsible for communicating the ELCA's advocacy for American Indian and Alaska Native people to ELCA congregations and the general public.
3. The department for American Indian and Alaska Native ministries will be responsible for communicating accurate information to the Evangelical Lutheran Church in America for initiating advocacy for American Indian and Alaska Native issues.
4. The Commission for Multicultural Ministries will request the Multicultural Mission Strategy Staff Team to provide a status report on the implementation of the issues contained in the 1991 "Report on Multicultural Mission Strategy" related to

¹ The term *American Indian and Alaska Native* reflects that for each region, each tribe, even each congregation, uniqueness exists -among American Indian and Alaska Native peoples.

American Indian and Alaska Native people.

Social ministry manifests Christ's love through a partnership with existing human service agencies and ecumenical community networks that promote the spiritual and physical health and well being of all God's creation. The task force identified three goals.

1. The director of the department for American Indian and Alaska Native ministries and the American Indian and Alaska Native Advisory Council will sponsor and facilitate culturally sensitive learning experiences for the ELCA and related social ministry organizations.
2. The department for American Indian and Alaska Native ministries will develop an informational data system that will specify opportunities for enriching social ministry efforts between congregations.
3. The Multicultural Mission Strategy Staff Team will provide the department for American Indian and Alaska Native ministries a status report on the actions affecting American Indian and Alaska Native peoples identified in the 1991 "Report on Multicultural Mission Strategy."

In addition to the specific goals and strategies for each planning area, the task force identified four recommendations that support the intent of this plan.

1. The first recommendation asks the 1997 Churchwide Assembly and the synods to reaffirm their commitment to existing American Indian and Alaska Native congregations by providing continuing financial and pastoral support to these congregations.
2. The second recommendation calls specifically for continuing financial and pastoral support for existing ministries in Alaska Native communities on the Seward Peninsula and in Anchorage, where the six Alaska Native Lutheran churches represent one third of the baptized Native Lutherans in the Evangelical Lutheran Church in America. It also calls for the church to address the needs of the large number of Alaska Natives who are unchurched in urban areas where Lutheran churches exist.
3. The third recommendation calls for any evaluation the Division for Outreach or synods do of an American Indian and Alaska Native congregation to be channeled through the director of the department for American Indian and Alaska Native ministries and the American Indian and Alaska Native Advisory Council. Such an evaluation should involve at least two American Indians and Alaska Natives who are acquainted with the uniqueness of ministry in this context.
4. The fourth recommendation calls for the director of the department for American Indian and

Alaska Native ministries and the American Indian and Alaska Native Advisory Council to report annually to the Commission for Multicultural Ministries Steering Committee on the accomplishment of goals and strategies of this plan.

The American Indian and Alaska Native Strategic Plan is a call for change that American Indians and Alaska Natives hope the church will embrace wholeheartedly. Growth in all four planning areas must occur for American Indians and Alaska Natives to realize fully their role within the Evangelical Lutheran Church in America and to strengthen their communities in service to God.

SECTION I: INTRODUCTION

The American Indian and Alaska Native Strategic Plan points to the future. The plan articulates the relationship American Indians and Alaska Natives envision with the Evangelical Lutheran Church in America over the next five years. Defined in the context of the following vision statement, this relationship is grounded in reconciliation and the mutual upbuilding of the saints. We share God's mission of proclaiming the Gospel to all peoples.


American Indians and Alaska Natives are a people created by God, redeemed by Jesus Christ, and sanctified by the Holy Spirit. We give unique expression to our faith as we proclaim the Good News, share in the ministry of Word and Sacrament, participate in the mission of reconciliation with God and His creation, seek justice for all people, and celebrate diversity within Christ's unifying love. In all of these ways we nurture American Indian and Alaska Native peoples, their congregations and communities, and the church.

To provide a context for this vision and the plan itself, this section describes the history of Lutheran ministries to American Indian and Alaska Native communities, summarizes current statistics on American Indian and Alaska Native ELCA members, and sets forth the four planning areas this document addresses.

Throughout, the strategic plan uses the term American Indian and Alaska Native instead of Native American. The task force agreed that American Indian and Alaska Native represents more accurately the people to which the term refers, namely, Native people who are indigenous to this country or land. As one task force member said, "We are not all the same people." The term American Indian and Alaska Native suggests that for each region, each tribe, even each congregation, uniqueness exists.

HISTORY

Some 350 years ago, the first Lutheran mission to serve Native communities was established. In 1645, John Campanius was called as pastor of the congrega-



tion along the Delaware River at Fort Christina, the first Swedish settlement in North America. Campanius extended his call to include the Delaware people. He learned their language and later translated Luther's Small Catechism for their use.

During the next 150 years, several other attempts at ministry in American Indian and Alaska Native communities were made. All were short lived or failed in their original intent and later abandoned. It wasn't until the late 1800s that Lutheran mission attempts began to take hold. Some continue today.

In 1734, the Rev. John Sargeant began a congregational mission in Massachusetts for the Mohicans. Two years later, converts gathered into a regular mission town, named Stockbridge. The Rev. John Sargeant Jr., continued the mission after his father died. Wars and westward expansion diminished the Stockbridge Tribe, which moved to New York. Samson Occom, an Indian minister and outstanding poet, was one of many tribal members who served the Mohicans as pastor and wrote Hymn 538 in the blue Lutheran hymnal, "Now the Shades of Night Are Gone."

In 1821, the tribe moved to Wisconsin. Originally served by the Methodist and Presbyterian missionaries, the Stockbridge appealed for funds to support a pastor, but were refused. So the tribe approached a Lutheran pastor at Shawano, Theodore Nickel. Nickel held his first service in April 1898. The next year, The Lutheran Church—Missouri Synod called a pastoral candidate from Springfield Lutheran Seminary. The Lutheran Indian Mission Church was built in 1901 on what is now called Mission Lake. Soon a Christian school opened, followed by a boarding school. In 1933, the boarding school closed, though a day school continued. Today, the original mission has grown to three congregations: Immanuel Mohican Lutheran, the oldest, still holds worship in the original mission church; a congregation begun in 1931 at Morgan; and the largest, the Lutheran Church of the Wilderness, organized in 1937 in memory of the first mission church at Stockbridge, Mass.

The Danish missionary Niels L. Nielsen went to Oklahoma to start a mission with the Cherokee in 1892. Six years passed before he performed his first baptism. The Moravians, who had begun ministry to the Cherokee in 1842, asked the Danish Lutherans to continue their work. Oaks, Okla. currently has two strong Lutheran communities—Eben Ezer Lutheran Church and Oaks Indian Center.

John Plocher, of the Wisconsin Evangelical Lutheran Synod, began work with the Apache in Arizona in 1893. He, too, needed six years before his first baptism. But his years of extensive work in the southwest have resulted in three Lutheran communities in the state today—House of Prayer Lutheran Church in


Rock Point, Navajo Lutheran Church in Many Farms, and Southwest Indian Ministries in Phoenix.

In 1894, Tollef L. Brevig arrived in Teller, Alaska, on the Seward Peninsula. He came as a school teacher, but his missionary efforts had a lasting impact. In 1917, the Norwegian Lutheran Church in America took over his work. The peninsula now boasts five active congregations in Teller, Brevig Mission, Shishmaref, Wales, and Nome, with a new mission start in Anchorage.

After the 1950s, when the U.S. government terminated its partnership with many Indian nations, the next decade saw a dramatic rise in "Indian consciousness." American Indians and Alaska Natives wanted to protect their traditions. The American Indian Movement (AIM) grew out of this heightened awareness. LUCHIP—Lutheran Church and Indian People—was also taking shape at this time. Members of AIM confronted participants at a LUCHIP meeting and, later, those attending the ALC's 1969 convention. AIM members refused to leave the convention until the Lutheran church made commitments to help Indian people help themselves.

What resulted from these confrontations was the National Indian Lutheran Board (NILB), formed in 1970 and housed under the Lutheran Council in the USA. Eugene Crawford, Sisseton, Wahpetan Sioux, served as executive director. The board's diversity was its strength. It included both Lutheran clergy and lay leaders, not all of whom were Lutheran; 75 percent of the members were American Indian and Alaska Native. The NILB strengthened the church's social ministry response to Native needs. During its 17 year history, NILB distributed about \$200,000 each year to Native communities across the country for a variety of projects. The organization also held seminars for tribes going through the Federal Acknowledgment Program. In 1978, Native, African American, Asian, and Hispanic church leaders gathered to begin envisioning a new Lutheran church that would include all of God's children. A core group, the Transcultural Seminar, offered their ideas and expectations to the Commission for a New Lutheran Church.

When the Lutheran churches merged in 1987, NILB gave way to the Commission for Multicultural Ministries (CMM). CMM's role was to inform, consult, and provide a resource to the Evangelical Lutheran Church in America for ethnic groups. CMM established ministry programs for each ethnic group. These were originally called "desks," and Rose Robinson, Hopi, was the first director for American Indian and Alaska Native ministries, from 1988 to 1989. Gordon Straw, Brothertown Indian Nation of Wisconsin, served as director, then consultant, for the American Indian and Alaska Native Desk from 1990 to 1995. During his tenure, Straw maintained the American Indian and Alaska Native Grants



Program and served as liaison between the ELCA structure and Native communities. The strategic planning process began in 1990 as a joint project between the American Indian and Alaska Native Desk and the Division for Outreach.

The new ELCA constitution also called for each ethnic group forming an association. The one serving American Indians and Alaska Natives is called the American Indian and Alaska Native Lutheran Association.

In 1995, the American Indian and Alaska Native Desk was renamed the department for American Indian and Alaska Native ministries by its new director, Kathleen Fleury, Little Shell Band of Chippewa Indians in Montana. Under her leadership, the process for developing a strategic plan for American Indians and Alaska Natives continued, resulting in this document.

CURRENT STATUS

Demographics tell us much about American Indian and Alaska Native ministries today. At the end of 1994, 6,685 American Indians and Alaska Natives were members of the Evangelical Lutheran Church in America, or 11 percent of total ELCA membership. They live in every region of the church and every synod except the Caribbean. Significant populations are concentrated in a few areas, typically where the Evangelical Lutheran Church in America has been strong or has placed great mission emphasis. The Alaska Synod has 23 percent of American Indian and Alaska Native ELCA members (1,410). Three synods—Alaska, Montana, and East Central Wisconsin—account for over one third of all members (2,187).

Since 1987, American Indian and Alaska Native membership has increased by 18.1 percent while general membership fell 1.7 percent. Thirty synods reported growth in American Indian and Alaska Native membership between 1988 and 1991. Growth was strongest in Alaska, Southwestern Washington, and Montana. Twenty synods reported a decline in American Indian and Alaska Native membership. The greatest declines were in Indiana/ Kentucky and Sierra Pacific. The 10 synods with the largest American Indian and Alaska Native membership are, in order, Alaska, East Central Wisconsin, Montana, Northwestern Minnesota, Grand Canyon, Northeastern Minnesota, Minneapolis Area, South Dakota, Eastern North Dakota, and Greater Milwaukee. As of 1995, there were 18 American Indian and Alaska Native congregations, 11 ecumenical partners, and 7 specialized American Indian and Alaska Native ministries.

The numbers representing leadership of American Indians and Alaska Natives in the Evangelical Lutheran

Church in America are revealing. The Evangelical Lutheran Church in America has 21 ordained American Indian and Alaska Native pastors. Four are female, 17 male. Few serve an ELCA congregation with significant American Indian and Alaska Native membership. Instead, the majority are involved in ministry through ecumenical partnerships or through churchwide efforts. Four are retired. Three American Indian and Alaska Natives serve as lay professional ministers.

Only one American Indian or Alaska Native Lutheran student attended an ELCA seminary in 1992. This represents a decline from a high of five in 1988.

In 1994, synod councils had 14 American Indian and Alaska Native members, or 1 percent of total council membership. Synod staff had no American Indian and Alaska Native members. That same year, two American Indian or Alaska Natives held churchwide positions and two support positions. All were lay women. Ten American Indians and Alaska Natives served on ELCA committees in 1994.

CONCERNS AND ISSUES

The preceding historical overview and present day accounting of American Indian and Alaska Native Lutherans point to the four areas of concern this strategic plan addresses: congregation development, leadership development, public policy advocacy, and social ministry. As their membership in the Evangelical Lutheran Church in America increases, American Indians and Alaska Natives need congregations and related resources to support this growth. New and existing congregations need strong leadership from American Indians and Alaska Natives, who will bring to their work a sensitivity to tribal traditions and Native spiritual gifts. Because Christians are called to seek justice for all peoples, this plan seeks support in advocating at a public policy level for those in need. Any commitment to advocacy also involves expanding social ministries that promote the spiritual and physical well being of American Indians and Alaska Natives. Growth in all four areas must occur for American Indians and Alaska Natives to realize fully their role within the Evangelical Lutheran Church in America and to strengthen their communities in service to God.

SECTION II: THE PLANNING PROCESS

Strategic planning is the process of determining what an organization intends to be in the future and how it will get there. Strategic planning can be described as developing a vision for the future and determining how to move forward toward that desired future.²

The director of the department for American Indian

²Bryan W. Barry. *Strategic Planning Workbook for Nonprofit Organizations*, Amherst H. Wilder Foundation, 1986.

and Alaska Native ministries and other concerned persons identified the need to develop a strategic plan that would do three things:

1. Stimulate forward thinking and clarify future direction of the department for American Indian and Alaska Native ministries;
2. Improve performance within the department for American Indian and Alaska Native ministries; and
3. Help American Indian and Alaska Native congregations and communities survive—even flourish—within the body of the church.

This plan was developed with input from many, an indication of their desire to reach a shared vision.

PURPOSE AND SCOPE

The purpose of the American Indian and Alaska Native Strategic Plan is to provide a planned approach for bringing about positive change in the many programs and services of the department for American Indian and Alaska Native ministries and to serve as a focus for the director's work through the year 2001.

The scope of the plan is national and designates the director to implement the goals of the plan on behalf of American Indian and Alaska Native peoples. Thus, this plan is about the executive branch of the Evangelical Lutheran Church in America, not about regional or local congregations. The task force that drafted the plan believes that regional and local areas must develop plan specifics to their individual and cultural needs and encourages them to use this plan as a model.

METHODOLOGY: THE PLANNING EVENTS

The primary method used to develop this strategic plan was a key informant approach. Members of a larger planning group gathered information about the problems and needs of American Indian and Alaska Native congregations and communities. A smaller task force then defined a strategic approach for addressing these concerns.

The larger planning group first gathered in Las Vegas, Nev., January 26-28, 1996. This event hosted the first consultation for American Indian and Alaska Native people in many years; 42 people attended. (Appendix B lists the planning consultants who attended this meeting.) The major outcomes of this event were:

1. Developing overall vision statements;
2. Identifying congregation development, leadership development, public policy advocacy, and social ministry as the four planning areas;
3. Developing general goal statements for each planning area; and
4. Announcing the American Indian and Alaska Native Task Force for Strategic Planning.

The second and third planning events were held in

Minneapolis, Minn., on February 18 19 and March 17 18, 1996. The task force met to finalize the strategic plan and develop content for the final draft. (Appendix A lists the task force members.) The major outcomes of these events were:

1. Refining goals and developing specific action strategies for each;
2. Identifying four major recommendations that will be used to guide the successful implementation of the plan; and
3. Deciding how to implement the review of the final draft of the strategic plan, which will be submitted to American Indian and Alaska Native planning members, congregations, and communities.

The consultants, Margaret Peake Raymond and Lenore Franzen, worked with the groups using a consensus model. All members made decisions about the plan. The consultants developed an evaluation measure to determine how successfully planning activities were achieved and to gain recommendations for making changes in the process. These reports were summarized and submitted to the department for American Indian and Alaska Native ministries.

SECTION III: THE STRATEGIC PLAN

The American Indian and Alaska Native Strategic Plan is ambitious in scope and bold in intent. The task force sees this document as a call for change that American Indians and Alaska Natives and the church will embrace wholeheartedly. The following plan focuses on four specific areas: congregation development; leadership development; public policy advocacy; and social ministry. Each area was first identified in the 1995 Native American Mission Strategy. In drafting the plan, the task force defined the four areas, then developed goals for each one. The goals have been prioritized. The strategies are the specific steps necessary to achieve a particular goal and are listed in the order in which they must be completed.

1. CONGREGATION DEVELOPMENT

Congregation development involves supporting existing congregations and establishing new congregations that serve American Indian and Alaska Native peoples. These congregations would offer dynamic worship and teaching communities, serve as centers of mission where the Word is preached and Sacraments are administered, and provide support and caring for the communities they serve.

Goal 1: In 1996, the Commission for Multicultural Ministries will establish an American Indian and Alaska Native Advisory Council to monitor and guide activities that affect American Indians and Alaska Natives, such as congregation development.

Strategy: A community task force identified by

the American Indian and Alaska Native Advisory Council and the Division for Outreach will guide local congregation developments.

Goal 2: By 1999, all clergy and lay persons called to serve American Indian and Alaska Native congregations will participate in a culturally relevant orientation program within three months of accepting the call.

Strategy: The department for American Indian and Alaska Native ministries, in partnership with local congregation and related churchwide units, will develop orientation programs.

Goal 3: By the year 2000, the Division for Outreach, in cooperation with synods, will establish four new American Indian and Alaska Native congregations.

Strategy: The department for American Indian and Alaska Native ministries, in partnership with the Division for Outreach, will identify and prioritize potential American Indian and Alaska Native ministry sites.

Strategy: The department for American Indian and Alaska Native ministries and the American Indian and Alaska Native Advisory Council will assist the Division for Outreach in developing the ministry criteria and identifying pastor development for this ministry.

Strategy: The department for American Indian and Alaska Native ministries and the American Indian and Alaska Native Advisory Council will educate the Division for Outreach concerning the unique needs of these new congregations, which will require continuing financial and pastoral support.

Goal 4: By 1999, the director of the department for American Indian and Alaska Native ministries, in partnership with the Division for Congregational Ministries, will provide a resource development plan for American Indian and Alaska Native ministries.

Strategy: The director of the department for American Indian and Alaska Native ministries, in partnership with the Division for Congregational Ministries, will develop a plan to provide culturally relevant worship materials for American Indian and Alaska Native congregations.

2. LEADERSHIP DEVELOPMENT

Leadership Development means cultivating lay and rostered American Indians and Alaska Natives in the church to share their gifts in both the church and society.

Goal 1: In 1998, the department for American Indian and Alaska Native ministries will convene a Multicultural Theological Education Consulting Committee to develop an overall framework that seminaries can use in their curriculum to affirm the traditional teachings and gifts of Native people in the context of Christian theology and doctrine.

Strategy: The department for American Indian and Alaska Native ministries, in cooperation with the CMM Steering Committee and the American Indian and Alaska Native Advisory Council, will name a Multicultural Theological Education Consulting Committee.

Strategy: The director of the department for

American Indian and Alaska Native ministries will meet with seminary presidents, seminary academic deans, and the Multicultural Theological Education Consulting Committee to develop ways of affirming Native spirituality and Native leadership through faculty and curriculum development.

Goal 2: In 1997, the Synod Multicultural Ministry Committees, in consultation with the department for American Indian and Alaska Native ministries, will recognize American Indian and Alaska Native leaders in the church and acknowledge the spiritual gifts of tribal traditions.

Strategy: The director of the department for American Indian and Alaska Native ministries, with input from the American Indian and Alaska Native Advisory Council, will prepare a letter to the synod Multicultural Ministries Committee.

Strategy: The department for American Indian and Alaska Native ministries will request an annual report from the synod Multicultural Ministries Committees on how American Indian and Alaska Native people have been utilized.

Goal 3: By 1998, the department for American Indian and Alaska Native ministries, in partnership with the Commission for Women, will develop a mentoring program for American Indian and Alaska Native people that will equip them to provide spiritual and administrative leadership to congregations, members, and communities.

Strategy: The department for American Indian and Alaska Native ministries will revise the Commission for Women's mentoring model to fit the needs of American Indians and Alaska Natives and create a written document that describes this revised model.

Strategy: The department for American Indian and Alaska Native ministries will use name banks, such as the one developed by the Commission for Women, to identify American Indian and Alaska Native people who are willing to participate in a mentoring relationship.

Strategy: The department for American Indian and Alaska Native ministries will identify mentoring pairs (mentors and mentees) that will nurture leadership development at multiple levels, including theological education, American Indians and Alaska Natives in leadership, and youth leadership.

Strategy: The department for American Indian and Alaska Native ministries will work in partnership with synods and institutions to develop and empower lay American Indians and Alaska Natives, equipping them to serve the church.

Goal 4: The 1999 Churchwide Assembly will be presented with a resolution that affirms the church's commitment to American Indian and Alaska Native people.

Strategy: The Commission for Multicultural Ministries will request the Office of the Bishop to present to the 1999 Churchwide Assembly a status report on resolutions adopted by previous assemblies relative to American Indians and Alaska Natives.

Strategy: The department for American Indian and Alaska Native ministries will prepare the resolution

with input from the American Indian and Alaska Native Advisory Council.

Goal 5: By October 1 of each year, beginning in 1997, the department for American Indian and Alaska Native ministries and the Lutheran Youth Organization will develop a list of American Indian and Alaska Native people from ages 15 to 18 or grades 10 to 12, enabling the Lutheran Youth Organization to encourage youth participation at events that will provide leadership development opportunities for Native young people.

3. PUBLIC POLICY ADVOCACY

Public Policy Advocacy seeks social change by promoting justice and full participation by American Indians and Alaska Natives in determining their destiny.

Goal 1: In 1997, the Division for Church in Society will consult with the department for American Indian and Alaska Native ministries in order to advocate for issues related to American Indians and Alaska Native social justice concerns, including religious freedom, protection of sacred sites, land, language, sovereignty, self determination, treaty rights, arts, stewardship of the earth, and Alaska Native subsistence issues.

Strategy: The director of the department for American Indian and Alaska Native ministries will collaborate with the Lutheran Department for Governmental Affairs to share information about American Indian and Alaska Native social justice issues and use the communication network established within the Department for Communication.

Strategy: The department for American Indian and Alaska Native ministries and the American Indian and Alaska Native Advisory Council will provide a resource directory of organizations and individuals who are committed to legislative advocacy and social change for American Indian and Alaska Native people.

Goal 2: By 1998, the Department for Communication, in partnership with the department for American Indian and Alaska Native ministries, will be responsible for communicating the ELCA's advocacy for American Indian and Alaska Native people to ELCA congregations and the general public.

Strategy: The Department for Communication will ensure accuracy through consultation with the department for American Indian and Alaska Native ministries on any communication effort related to American Indian and Alaska Native peoples.

Strategy: The Department for Communication will feature regularly information and articles about American Indians and Alaska Natives using all of its resources.

Strategy: The department for American Indian and Alaska Native ministries, in consultation with the American Indian and Alaska Native Advisory Council, will be responsible for communicating accurate information to the Evangelical Lutheran Church in America for initiating advocacy for American Indian and Alaska Native issues.

Goal 3: In 1997, the executive director of the Commission for Multicultural Ministries will request the Multicultural Mission Strategy Staff Team to provide a

status report on the implementation of the issues contained in the 1991 "Report on Multicultural Mission Strategy" related to American Indian and Alaska Native peoples.

Strategy: The executive director of the Commission for Multicultural Ministries will meet with the Multicultural Mission Strategy Staff Team.

Strategy: The Multicultural Mission Strategy Staff Team will prepare a status report.

Strategy: The department for American Indian and Alaska Native ministries will distribute the report to the American Indian and Alaska Native Advisory Council.

4. SOCIAL MINISTRY

Social ministry manifests Christ's love through a partnership with existing human service agencies and ecumenical community networks that promote the spiritual and physical health and well being of all God's creation.

Goal 1: In 1999, the director of the department for American Indian and Alaska Native ministries and the American Indian and Alaskan Native Advisory Council will sponsor and facilitate culturally sensitive learning experiences for ELCA and related social ministry organizations.

Strategy: The department for American Indian and Alaska Native ministries and the Advisory Council will develop an American Indian and Alaskan Native training "resource bank."

Strategy: The department for American Indian and Alaska Native ministries, in partnership with HONOR (Honor Our Neighbors' Origins and Rights), will provide training resources.

Goal 2: In 1998, the department for American Indian and Alaska Native ministries will develop an informational data system that will specify opportunities for enriching social ministry efforts between congregations.

Strategy: The department for American Indian and Alaska Native ministries, the Department for Research and Evaluation, and the Department for Information Technology will develop an informational system that may include LutherLink and Ecunet.

Strategy: The Division for Outreach will expand the Mission Partners program to include all American Indian and Alaska Native congregations.

Strategy: The department for American Indian and Alaska Native ministries will identify American Indian and Alaska Native communities and ELCA congregations that partner in addressing social ministry concerns.

Goal 3: In 1997, the Multicultural Mission Strategy Staff Team will provide the department for American Indian and Alaska Native ministries a status report on the actions affecting American Indian and Alaska Native people identified in the 1991 "Report on Multicultural Mission Strategy."

Strategy: The director of the department for American Indian and Alaska Native ministries will report findings to the CMM Steering Committee.

SECTION IV: CONCLUSION

While this strategic plan sets forth several goals for each planning area, the task force prioritized them according to importance for the American Indian and Alaska Native community. The following four goals received the highest ranking and so should be addressed first:

Congregation Development Goal

In 1996, the Commission for Multicultural Ministries will establish an American Indian and Alaska Native Advisory Council to monitor and guide activities that affect American Indians and Alaska Natives, such as congregation development.

Leadership Development Goal

In 1998, the department for American Indian and Alaska Native ministries will convene a Multicultural Theological Education Consulting Committee to develop an overall framework that seminaries can use in their curriculum to affirm the traditional teachings and gifts of Native people in the context of Christian theology and doctrine.

Public Policy Advocacy Goal

In 1997, the Division for Church in Society will consult with the department for American Indian and Alaska Native ministries in order to advocate for issues related to American Indian and Alaska Native social justice concerns, including religious freedom, protection of sacred sites, land, language, sovereignty, self determination, treaty rights, arts, stewardship of the earth, and Alaska Native subsistence issues.

Social Ministry Goal

In 1999, the director of the department for American Indian and Alaska Native ministries and the American Indian and Alaska Native Advisory Council will sponsor and facilitate culturally sensitive learning experiences for ELCA and related social ministry organizations.

Recommendations

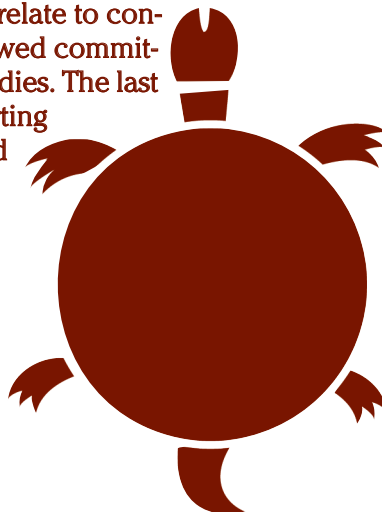
In addition to the specific goals and strategies for each planning area, the following recommendations will support the intent of this plan and ensure it is carried out. The first three recommendations relate to congregation development and call for a renewed commitment from the church and its governing bodies. The last recommendation provides a regular reporting mechanism for accomplishments toward implementing the strategic plan.

The ***first recommendation*** asks the Churchwide Assembly and the synods to reaffirm their commitment to existing American Indian and Alaska Native congregations by providing continuing financial and pastoral support.

The ***second recommendation*** calls specifically for continuing financial and ordained pastoral support for existing ministries in Alaska Native communities on the Seward Peninsula and in Anchorage, where the six Alaska Native Lutheran churches represent one third of the baptized Native Lutherans in the Evangelical Lutheran Church in America. It also calls for the church to address the needs of the large number of Alaska Natives who are unchurched in urban areas where Lutheran churches exist.

The ***third recommendation*** asks that any evaluation the Division for Outreach or synods do of an American Indian and Alaska Native congregation be channeled through the director of the department for American Indian and Alaska Native ministries and the American Indian and Alaska Native Advisory Council. Such an evaluation should involve at least two American Indians and Alaska Natives who are acquainted with the uniqueness of ministry in this context.

The ***fourth recommendation*** calls for the director of the department for American Indian and Alaska Native ministries and the American Indian and Alaska Native Advisory Council to report annually to the Commission for Multicultural Ministries Steering Committee on the accomplishment of goals and strategies of this plan. The American Indian and Alaska Native Strategic Planning Task Force has been privileged to formulate this document. We have done so fully aware that organizational change, however difficult, is necessary for the Native Lutherans to be partners in ministry with the church. We hope that the Native communities and the church will embrace the plan wholeheartedly and that God will guide us as we walk together toward its implementation.



APPENDIX A

Strategic Planning Task Force

Many people contributed to this strategic plan. The American Indian and Alaska Native Strategic Planning Task Force consisted of 14 members. Following are biographical sketches of each member.

Emily Brooks, Inupiat Eskimo, is a member of the Evangelical Lutheran Church in America and a delegate for the Alaska Synod meeting. She has learned many hymns in her dialect and is "involved in everything that's for the good of the village," including offering her house as a "safe home" for people who need a place to stay.

Bonnie Evans, Muskogee (Creek), is program coordinator for two graduate programs at Evergreen State College in Olympia, Wash. She works with the Nisqually Tribe in her church and community, has served as a spiritual counselor in Health Fair, and works with inmates at Washington State Corrections Center. A member of Gloria Dei Lutheran Church, Evans has served as a church school teacher and on her church council. She has served on the synod council since 1992, as a Multicultural Council consultant to the Outreach Committee since 1995, and was on the pastoral Placement Committee from 1989 to 1994. She was commissioned as a Lutheran lay pastor in 1994. Since 1995, Evans has been on the CMM Steering Committee.

Kathleen Fleury, Little Shell Band of Chippewa Indians in Montana, is director of the department for American Indian and Alaska Native ministries and Racial Justice Ministries. She graduated from the University of Washington Law School in 1978 and is a member of the Montana State Bar Association. Fleury served as Coordinator of Indian Affairs under two governors for the state of Montana. At her local church, she has served on the church council. She served on the first council of the Montana Synod, served as board member for the Commission for Multicultural Ministries, and board member of the National Indian Lutheran Board.

Daphne Gustafson, Inupiat Eskimo, is the owner and manager of Johnny's Express Fuel in Fairbanks, Alaska. At the local level, she has served as the church council treasurer and chair of the social concerns board. She is currently on the Finance Committee. Since 1988, Gustafson has been active in the Alaska Synod Multicultural Ministries Committee. From 1989 to 1995, she was on the CMM Steering Committee. Gustafson is treasurer for the Native American Lutheran Association.

The Rev. Marlene Whiterabbit Helgemo, Ho Chunk Tribe, is the first American Indian woman ordained in the Lutheran church. She presently serves as pastor for the All Nations Indian Church in Minneapolis. She also is manager and advisor to the Lutheran Youth Organization's Multicultural Advisory Committee.

Helgemo served on the Division for Church in Society board and as vice president for the American Indian and Alaska Native Lutheran Association. She has been a staff consultant to the Division for Congregational Ministries since 1995.

The Rev. Lawrence Jacobs, Stockbridge Munsee Tribe, is pastor of the Lutheran Church of the Great Spirit in Milwaukee, Wis. He was ordained as a Lutheran minister in 1990. He represented the Lutheran Church of the Great Spirit on the Synod Multicultural Ministries Committee from 1990 to 1996, and as a member of the American Indian and Alaska Native Lutheran Association from 1991 to 1995.

Doug Miller, Stockbridge Munsee Tribe, is a tribal planner. He is a member of the Church of the Wilderness in Bowler, Wis., serving as chair and vice chair of the church council. At the synod level, he was part of the ELCA Transition Team, served on the East Central Synod of Wisconsin Council, and the Synod Multicultural Ministries Committee.

Joan Mitchell, Chippewa Cree Tribe, is an engineer involved with tribal environmental projects. She is a member of Our Saviour's Church in Rocky Boy, Montana. Mitchell served on her local church council for two terms. At the synod level, she was on the Council of Churches.

Tom Okleasik, Inupiat Eskimo, is a graduate of California Lutheran University and currently is a member of Our Savior's Lutheran Church in Nome, Alaska. He served on the Minority Youth Advisory Committee (1985-1987) and has served on the Alaska Synod since 1991.

The Rev. Fred Rajan, executive director of the Commission for Multicultural Ministries, received M.Div. and M.Th. degrees from Faith Evangelical Lutheran Seminary. After serving Holy Trinity Lutheran Church in Texas, Rajan became involved at the national level of the church. Before his current position, he was associate director for advocacy, CMM, and director of Multicultural Mission Strategy, CMM.

Bishop Mark Ramseth has been bishop of the Montana Synod of the Evangelical Lutheran Church in America since 1991. He has served congregations in Washington, Idaho, California, and Montana. Ramseth serves on the board of regents for Concordia College and Pacific Lutheran University. He chairs the board of directors at Pacific Lutheran Theological Seminary and is advisory bishop to the ELCA Department for Communication. A graduate of St. Olaf and Luther Seminary, he holds graduate degrees from Union Theological Seminary in Virginia and San Francisco Theological Seminary.

Vance Robbins, Cherokee Nation of Oklahoma, is president of the Lutheran Youth Organization. He is a college student at Texas Lutheran, active in the St.



John's Lutheran Church in San Antonio, Texas, and the Eben Ezer Church in Oaks, Okla. Locally, he served from 1993 to 1994 on the Eben Ezer Evangelism Committee and from 1988 to 1994 with the Lutheran Youth Organization. Robbins was a Conference 4 representative to the Arkansas Oklahoma Lutheran Youth Organization from 1989 to 1991, vice president from 1991 to 1992, and president in 1992. He served on the LYO Multicultural Advisory Committee from 1991 to 1994, and program team manager of the LYO Convention since 1995. Robbins coordinated the first ever National American Indian and Alaska Native Lutheran Gathering in Oaks, Okla. in 1993.

Jack Russell, Cherokee Nation of Oklahoma, works in the public school maintenance department in Fincastle, VA. He is a member of the Wheatland Evangelical Lutheran Church, where he has served as vice president of his church council. Russell was a member of the Virginia Synod Multicultural Ministries Committee and is currently on CMM's Advisory and

Steering Committees. In addition, he is vice president for the American Indian and Alaska Native Lutheran Association. In 1996, Russell will serve as lay minister in the Greater Milwaukee Synod.

Ramona Soto Rank, Klamath Tribe, is currently studying at Pacific Lutheran Theological Seminary. She is a member of the Church of the Four Winds and Resurrection Lutheran Church. Soto Rank has served as youth coordinator of Hope Lutheran Church (1977-82), the call committee at Resurrection Lutheran Church (1990), and since 1987, on the board of directors for the Church of the Four Winds. From 1978 to 1989, she served as coordinator for Inter Lutheran Native American Concerns, member of Region 1 Multicultural Council (1978 present), and chair of the Oregon Synod Multicultural Council since 1990. She has served on the ELCA Church Council since 1990, the LCA Division for Parish Services (1980-87), and the National Indian Lutheran Board (1978-87).

APPENDIX B

Strategic Planning Consultants

The following individuals served as consultants to the plan and participated in the strategic planning event in Las Vegas in January 1996:

The Rev. Mary Abrahamson, St. Paul Ojibwa Lutheran Church;

Marilyn Bode, Multicultural Ministries Committee;

Cathy Braasch, director for leadership development and training, Division for Outreach;

The Rev. Joe Brown-Thunder Sr., Lakota Lutheran Center;

The Rev. Neal Buckaloo, Region 1 staff, Multicultural Ministries Committee;

Jeanne Calabaza, secretary, Division for Higher Education and Schools;

Jean Chaudhuri, storyteller and multicultural events organizer, Alzona Lutheran Church;

Dr. Vine Deloria Jr., consultant, University of Colorado Department of History;

Rosemary Dyson, ELCA Commission for Multicultural Ministries;

Bonnie Evans, CMM Steering Committee, Strategic Planning Task Force;

Kathleen Fleury, director, department for American Indian and Alaska Native ministries and Racial Justice Ministries;

Ira Frank, vice president, Southwest Washington Synod;

Mary Louise Frenchman, St. Paulus Lutheran Church, San Francisco;

Ralph Gomez, mission partners coordinator, Grand Canyon Synod;

Daphne Gustafson, treasurer, American Indian and Alaska Native Lutheran Association;

Heidi Helgemo, steering committee, Commission for Women;

The Rev. Marlene Helgemo, staff consultant, Division for Congregational Ministries Strategic Planning Task Force;

Warner Huss, outreach ministry and education, Concordia College, White Earth Rediscovery Center;

The Rev. Lawrence Jacobs, Lutheran Church of the Great Spirit, Milwaukee, strategic planning task force;

Sherry James, chairperson, Multicultural Awareness Committee, Montana Synod;

Lynda Jarsocrak, president, American Indian and Alaska Native Lutheran Association;

The Rev. Eleanor Johnson, Duluth Indian Church, Northeast Minnesota Synod;

Lucy Kjar, president, Fargo Moorhead American Indian and Alaska Native ministries;

Jennie Lightfoot, CMM Steering Committee, Multicultural Advisory Committee;

The Rev. Rafael Malpica-Padilla, director for Latin America, Division for Global Mission;

Sharon Metz, executive director, HONOR;

Doug Miller, chair of church council, Lutheran Church of the Wilderness, Wisconsin.

Joan Mitchell, engineer involved with tribal environmental projects, Montana;

Sol Bird Mockicin, Church of the Living Waters, Cherokee, N.C.;

Tom Okleasik, chair, Alaska Synod Multicultural Ministries Committee;

Diana Peterson, senior secretary, Commission for Multicultural Ministries;

Erik Phelps, CMM Steering Committee;

Helen Pootoogooluk, Shishmaref Lutheran Church;

The Rev. Fred Rajan, executive director, Commission for Multicultural Ministries;

Bishop Mark S. Ramseth, bishop, Montana Synod;

Rebecca Rank, Multicultural Advisory Committee, Lutheran Youth Organization;

Vance Robbins, president, Lutheran Youth Organization;

Jack Russell, CMM Steering Committee;

Alice Siroti, St. Paul Ojibwa Lutheran Church, N.D.;

Christina Smith, personnel and management specialist, Indian Health Service, Oregon;

Linda Smith, seminary student, Auburn, Wash.;

Rita Sockpick, secretary, Alaska Native Lutheran Church;

Marilyn Sorenson-Bush, WELCA board, chair, Multicultural Commission;

Ramona Soto Rank, ELCA Church Council, chair, Oregon Synod Multicultural Ministries Committee;

The Rev. Stephen L. Shriner, co chair, Multicultural Committee;

The Rev. Gordon Straw, former director, American Indian and Alaska Native ministries-ELCA;

Darla Thiele, drug and alcohol prevention educator, North Dakota;

Larry Thiele, co chair, Dacotah Oyate Lutheran Church, North Dakota;

Albert White Hat, Lakota traditional consultant;

Joe Wilson, lay pastor, House of Prayer Lutheran Church, Arizona;

Margaret Peake Raymond served as lead consultant for the project. A member of the Cherokee Nation of Oklahoma, Raymond has an MSW from the University of Oklahoma in social planning and community development. In 1984 she founded the Minnesota Indian Women's Resource Center, a comprehensive social services organization for Indian women and their children.

Raymond served as executive director of MIWRC until 1966, developing a training and treatment program, family services, a child care, and housing. For her work she has received two prestigious awards, the Center for Women Policies Studies Jessie Bernard Wise Woman Award (1994) and the Robert Wood Johnson Foundation's Community Health Leadership Award



(1995). Raymond is a board member of the Indian Child Welfare Law Center and the American Indian Business Developmental campaign for the American Indian AIDS Task Force. She serves on the Health Advisory Committee for the College of St. Catherine and the Field Advisory Committee for the University of Minnesota Graduate School of Social Work. She sits on the national advisory committee for women's services for the U.S. Substance Abuse and Mental Health Services Administration.

Lenore Franzen served as content and editorial consultant for the project. She graduated from Luther College and holds a master's degree in English from the University of Iowa. Since

1976, Franzen has held numerous editorial positions with World Book Encyclopedia, West Publishing Company, the University of Minnesota, Augsburg Fortress Publishers, and the Johnson Institute. In 1991, Franzen became self employed, providing writing and editorial services to a variety of profit and not for profit organizations in the Twin Cities. From 1993 to 1995 she taught persuasive speech at Luther Seminary. She is a founding board member of The Rose, a magazine of Lutheran renewal. Franzen is active at her home congregation, Gloria Dei Lutheran Church in St. Paul, where she has been a member of the council and the call, stewardship, and outreach committees.



APPENDIX C

The American Indian and Alaska Native Strategic Plan was developed over a period of five years. This comprehensive plan is the result of work undertaken by American Indian and Alaska Native people at a planning consultation held in January 1996.

This strategic plan articulates the relationship that American Indian and Alaska Native people envision with the Evangelical Lutheran Church in America over the next five years. This plan focuses on four specific areas: congregation development, leadership development, public policy advocacy, and social ministry.

The steering committee of the Commission for Multicultural Ministries, at its October 1996 meeting, adopted this strategic plan for the purpose of guiding the American Indian and Alaska Native ministry efforts of this church.

This strategic plan was presented to the Church Council at its November 9-11, 1996, meeting. The Church Council took the following action on this matter (CC96.11.54):

To receive with appreciation the strategic plan developed by the American Indian and Alaska Native community;

To refer this document to the Division for Outreach, Division for Ministry, Division for Church in Society, Department for Communication, and the Department for Synodical Relations (Conference of Bishops);

To request that these units discuss with the Commission for Multicultural Ministries the initiatives described in this plan; and

To request that the Commission for Multicultural Ministries, in consultation with these units, submit through the council's Program and Structure Committee to the Church Council at its April 1997 meeting a report and possible recommendations for action.

In response, the Commission for Multicultural Ministries organized a meeting between the units cited above and the American Indian and Alaska Native Strategic Plan Task Force to discuss this strategic plan and possible recommendations for action. A consensus emerged that this was a good plan; all participants agreed to work toward accomplishing the plan of action of this strategy.

The participating churchwide units pledged to help to carry out the intent of the plan in consultation with the director for American Indian and Alaska Native ministries and the American Indian and Alaska Native Advisory Council.

The participating churchwide units requested the synods to participate in planning and implementing the intent and direction of this strategic plan in consultation with the director for American Indian and Alaska Native ministries, American Indian and Alaska Native Advisory Council, and other appropriate churchwide units.

At the April 1997 meeting of the Church Council, the council voted:

To receive with appreciation the American Indian and Alaska Native Strategic Plan;

To affirm the directions for witness and service outlined in this strategic plan, which will be undertaken in partnership with American Indian and Alaska Native people;

To transmit to the 1997 Churchwide Assembly the American Indian and Alaska Native Strategic Plan; and

To recommend adoption of the following resolution by the 1997 Churchwide Assembly:

Recommendation of the Church Council:

To receive with appreciation the American Indian and Alaska Native Strategic Plan developed by the American Indian and Alaska Native community;

To express support and deep appreciation for existing ministries of the Evangelical Lutheran Church in America with American Indian and Alaska Native people; and

To recommit the Evangelical Lutheran Church in America to partnership with existing American Indian and Alaska Native congregations and to intensified outreach with the Gospel among the wider American Indian and Alaska Native communities.

The American Indian and Alaska Native Strategic Plan was adopted at the fifth biennial Churchwide Assembly of the Evangelical Lutheran Church in America, in Philadelphia, Pennsylvania, August 18, 1997.



