This resource is designed to help your small group or college class discussion. It's shaped to inspire you to consider new ways to understand the issues discussed in this video. You don’t need to answer all the questions. Please allow time for discussion and response.

**Materials**
1. Person Interviewed: Terry LeBlanc
2. Theme of Video: How Native North American & Indigenous Peoples Worldwide Challenge & Enrich the Global Church

**Preliminary discussion**
Consider the questions suggested below to start the conversation for your small group or college class. They'll consolidate the content of the video, after you've viewed it.
1. What were the major themes in this video?
2. How do those themes relate to your life and context?
3. Discuss the difficulties of the content. What was difficult to understand? Was there anything you would like to clarify with the group?
4. Theological method: How is the interviewee’s theology and outlook informed and shaped by their practical ministry and context? What approaches do they take in understanding God in the context of their daily life and ministry?
Explore and apply

Explore the major themes raised in the video. Critically engage with the theology. Consider the questions that respond to the issues raised in your preliminary discussion. Apply the answers to these questions in your own setting. Ensure the discussion is specifically drawing on your local setting. Make sure the discussion is relevant to the lives of faith for your small group or college class. Encourage relevant and thoughtful examples from each participant.

1. Terry LeBlanc is Executive Director of My People—a holistic, training-focused ministry program with and for Native North Americans. Please tell us about this ministry, its aims and activities. See http://www.mypeopleinternational.com/index.html

2. In his work with indigenous communities, Terry facilitates asset-based planning and development workshops on holistic, sustainable community development methodologies for indigenous peoples. The focus is on positive community growth and change. Can you describe this work for us? http://www.mypeopleinternational.com/index.html

3. Terry helps Native men and women embrace the person, work, teaching, life, death, and resurrection of Jesus—as indigenous people. How does he do this in the context of indigenous cultures and theologies?

4. Terry speaks in many contexts not only in North America but elsewhere in the world on principles and practices of reconciliation—including South Africa, Rwanda, New Zealand and Australia. Can you please describe some of these principles and practices of reconciliation?

5. How can cultural bridges be built between Aboriginal people and other cultures?

6. Western images of God often portray him as white and male. But these are culturally formed, contextualized images of God. How does this uncritical appropriation of divine images in particular cultural dress impede our understanding of God rather than help it? And, how do we invite more voices and cultures into theological reflection, and into shaping Christian images?

7. How did Western Christians essentially write indigenous peoples (and their cultures) out of the Christian story during colonization?

8. How has the post-colonial Christian church continued to ignore its irrelevance to Native North American people and their culture?

9. How can we challenge deep-seated Western ethnocentrism in theology and mission?

10. How has Terry—and others who serve with him—sought to introduce change through emphasizing the inclusion of a First Nations indigenous worldview, especially as it relates to training future First Nations people?

11. Much ministry training and theological education is Euro-American-centric. Is it possible to ensure an equivalent theological education for other cultures—including indigenous peoples—using radically different philosophies and significantly altered delivery methods that take their worldviews into account? If so, what might a program for doing this look like?


13. How has Terry’s and NAIIT’s training shifted away from the dualistic philosophical frames within which European and Euro-North American theology has been classically undertaken—to a more holistic philosophical frame of reference?

14. How do compounded dualisms in classical Christian theology create senseless divisions of reality into the sacred and profane, sacred and secular, natural and supernatural? How do indigenous peoples challenge these dualisms?

15. Western theology begins its theological thought with the Fall. But Native theology usually begins with Genesis 1, asking questions about the thought, plan, idea, and intent of God in Creation. Can you please explain the difference when one starts with Creation? How is this important and relevant in this post-resurrection time where all of creation—not simply the human soul fit for heaven—has been and is being redeemed and restored through Jesus?
16. Terry says that Western spirituality is often cognitive and focused on behaviors. But, for indigenous people, all of creation, not just human beings, is of a spiritual nature and is the focus of God’s redemptive activity in Jesus. Can you please explain what he means? And, how does this have implications for how we view the work of Jesus and the cross—not simply as providing for soul salvation, but rather ensuring the restoration of all things to the plan and intent of God?

17. How does story work in indigenous faith and theology and community? How is story significant?

18. What other things can indigenous Christians teach Western Christians today?

**Informing Community**

Facilitate the space for your group to respond to the discussion. You might consider this section as a personal time of written journal responses to the following questions.

1. What is God encouraging our group and me, to do?
2. In response to the issues raised in the video, what are areas I want to ask God for forgiveness in? How do I need to change? What does God want me to stand up for?
3. How do I need God to minister to me and my community, for us to better engage with the contextual issues of our community?
4. How can I gain a better understanding of the issues discussed in this video? What do we ask that God would do in our hearts?

**Prayer**

Spend time in prayer over what you’ve learnt.

Invite the ministry of the Holy Spirit to clarify, heal, and inspire change for your participants and communities.

**Links**

**Website:** [www.theglobalchurchproject.com](http://www.theglobalchurchproject.com)

**Books:**

