# **Native American And Christianity**

## **Tore Johnsen**

A Native American Theology Kidwell, Clara Sue ,Noley, Homer,Tinker, George E. "Tink",2020-01-23 This collaborative work represents a pathbreaking exercise in Native American theology. While observing traditional categories of Christian systematic theology (Creation, Deity, Christology, etc.), each of these is reimagined consistent with Native experience, values, and worldview. At the same time the authors introduce new categories from Native thought-worlds, such as the Trickster (eraser of boundaries, symbol of ambiguity), and Land. Finally, the authors address issues facing Native Americans today, including racism, poverty, stereotyping, cultural appropriation, and religious freedom--From publisher's description.

<u>Christ Is a Native American</u> Achiel Peelman, 2006-03-14 During his 1984 visit to Canada, Pope John Paul II declared, Christ, in the members of his body, is himself Indian. Who is this native Christ? What is his place in the spiritual universe of native people? Achiel Peelman examines these questions in this timely and groundbreaking book, which is the result of research he has carried out since 1982 in native communities across Canada. While Peelman's book is a work of theology and Christology, it is also a work of profound friendship that will help its readers know more deeply the Amerindian experience.

Native Americans, Christianity, and the Reshaping of the American Religious Landscape Joel W. Martin, Mark A. Nicholas, 2010 The essays here explore a variety of post-contact identities, including indigenous Christians, mission friendly non-Christians, and ex-Christians, thereby exploring the shifting world of Native-white cultural and religious exchange. Rather than questioning the authenticity of Native Christian experiences, these scholars reveal how indigenous peoples negotiated change with regard to missions, missionaries, and Christianity. This collection challenges the pervasive stereotype of Native Americans as culturally static and ill-equipped to navigate the roiling currents associated with colonialism and missionization.--pub. desc.

<u>Native American Religion</u> Joel W. Martin,2001-02-22 Native Americans practice some of America's most spiritually profound, historically resilient, and ethically demanding religions. Joel Martin draws his narrative from folk stories, rituals, and even landscapes to trace the development of Native American religion from ancient burial mounds, through interactions with European conquerors and missionaries, and on to the modern-day rebirth of ancient rites and beliefs. The book depicts the major cornerstones of American Indian history and religion--the vast movements for pan-Indian renewal, the formation of the Native American Church in 1919, the passage of the Native American Graves and Repatriation Act of 1990, and key

political actions involving sacred sites in the 1980s and '90s. Martin explores the close links between religion and Native American culture and history. Legendary chiefs like Osceola and Tecumseh led their tribes in resistance movements against the European invaders, inspired by prophets like the Shawnee Tenskwatawa and the Mohawk Coocoochee. Catharine Brown, herself a convert, founded a school for Cherokee women and converted dozens of her people to Christianity. Their stories, along with those of dozens of other men and women--from noblewarriors to celebrated authors--are masterfully woven into this vivid, wide-ranging survey of Native American history and religion.

Native American Religion Joel W. Martin, 1999 Native Americans practice some of America's most spiritually profound, historically resilient, and ethically demanding religions. Joel Martin draws his narrative from folk stories, rituals, and even landscapes to trace the development of Native American religion from ancient burial mounds, through interactions with European conquerors and missionaries, and on to the modern-day rebirth of ancient rites and beliefs. The book depicts the major cornerstones of American Indian history and religion--the vast movements for pan-Indian renewal, the formation of the Native American Church in 1919, the passage of the Native American Graves and Repatriation Act of 1990, and key political actions involving sacred sites in the 1980s and '90s. Martin explores the close links between religion and Native American culture and history. Legendary chiefs like Osceola and Tecumseh led their tribes in resistance movements against the European invaders, inspired by prophets like the Shawnee Tenskwatawa and the Mohawk Coocoochee. Catharine Brown, herself a convert, founded a school for Cherokee women and converted dozens of her people to Christianity. Their stories, along with those of dozens of other men and women--from noble warriors to celebrated authors--are masterfully woven into this vivid, wide-ranging survey of Native American history and religion. Religion in American Life explores the evolution, character, and dynamics of organized religion in America from 1500 to the present day. Written by distinguished religious historians, these books weave together the varying stories that compose the religious fabric of the United States, from Puritanism to alternative religious practices. Primary source material coupled with handsome illustrations and lucid text make these books essential in any exploration of America's diverse nature. Each book includes a chronology, suggestions for further reading, and index.

One Church, Many Tribes Richard Twiss, 2011-08-25 A New Uprising for God's Glory 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.

Native Americans and Christianity Steve Klots, Frank W. Porter, 1997 Examines the history of efforts to convert the

Indians of North America to Christianity and the resulting impact of the beliefs of these native peoples.

**Native Americans and Christianity** Steve Klots,1996 Examines the history of efforts to convert the Indians of North America to Christianity and the resulting impact of the beliefs of these native peoples.

**Native Americans and the Christian Right** Andrea Smith,2008-04 Argues that previous accounts of religious and political activism in the Native American community fail to account for the variety of positions held by this community.

<u>Native Americans and Christianity</u> Steve Klots,1997-01 Examines the history of efforts to convert the Indians of North America to Christianity and the resulting impact of the beliefs of these native peoples.

Native Americans, Christianity, and the Reshaping of the American Religious Landscape Joel W. Martin, Mark A. Nicholas, 2010-10-11 In this interdisciplinary collection of essays, Joel W. Martin and Mark A. Nicholas gather emerging and leading voices in the study of Native American religion to reconsider the complex and often misunderstood history of Native peoples' engagement with Christianity and with Euro-American missionaries. Surveying mission encounters from contact through the mid-nineteenth century, the volume alters and enriches our understanding of both American Christianity and indigenous religion. The essays here explore a variety of postcontact identities, including indigenous Christians, mission friendly non-Christians, and ex-Christians, thereby exploring the shifting world of Native-white cultural and religious exchange. Rather than questioning the authenticity of Native Christian experiences, these scholars reveal how indigenous peoples negotiated change with regard to missions, missionaries, and Christianity. This collection challenges the pervasive stereotype of Native Americans as culturally static and ill-equipped to navigate the roiling currents associated with colonialism and missionization. The contributors are Emma Anderson, Joanna Brooks, Steven W. Hackel, Tracy Neal Leavelle, Daniel Mandell, Joel W. Martin, Michael D. McNally, Mark A. Nicholas, Michelene Pesantubbee, David J. Silverman, Laura M. Stevens, Rachel Wheeler, Douglas L. Winiarski, and Hilary E. Wyss.

Sacred Dialogues Nicholas Griffiths,2006 A Spanish conquistador who posed as a sorcerer and cured native Americans as he trekked across an unknown wilderness; a French Jesuit who conjured rain clouds in order to impress his indigenous flock with the potency of Christian magic; a Puritan minister who healed a native chief in order to win him for God; a Mexican noble who was burned at the stake for resisting the gentle Franciscan friars; an Andean chief who was haunted by nightmares in which his native gods did battle with the Christian Father; a Huron magician who vied with French missionaries over spirits of the night in a shaking tent ceremony. These are a few of the individuals whose struggles are brought to life in the pages of this book. Their experiences, among others, reveal what happened when Christianity came into contact with Native American religions in three distinct regions of sixteenth- and seventeenth-century colonial America: Spanish, French and British.

Manitou and God R. Murray Thomas, 2007-10-30 Manitou and God describes American Indian religions as they compare

with principal features of Christian doctrine and practice. Thomas traces the development of sociopolitical and religious relations between American Indians and the European immigrants who, over the centuries, spread across the continent, captured Indian lands, and decimated Indian culture in general and religion in particular. He identifies the modern-day status of American Indians and their religions, including the progress Indians have made toward improving their political power, socioeconomic condition, and cultural/religious recovery and the difficulties they continue to face in their attempts to better their lot. Readers will gain a better sense of the give and take between these two cultures and the influence each has had on the other. In Algonquin Indian lore, Manitou is a supernatural power that permeates the world, a power that can assume the form of a deity referred to as The Great Manitou or The Great Spirit, creator of all things and giver of life. In that sense, Manitou can be considered the counterpart of the Christian God. From early times, the belief in Manitou extended from the Algonquins in Eastern Canada to other tribal nations—the Odawa, Ojibwa, Oglala, and even the Cheyenne in the Western plains. As European settlers made their way across the land, the confrontation between Christianity and Native American religions revealed itself in various ways. That confrontation continues to this day.

Rescuing the Gospel from the Cowboys Richard Twiss, 2015-06-09 The gospel of Jesus has not always been good news for Native Americans. But despite the far-reaching effects of colonialism, some Natives have forged culturally authentic ways to follow Jesus. In his final work, Richard Twiss surveys the complicated history of Christian missions among Indigenous peoples and voices a hopeful vision of contextual Native Christian faith.

**Native American Religions** Paula Hartz,2009 Presents the history of the Native American religions, starting from their roots as tribal religions, and then details the detrimental effects of European colonization, the annihilation of the Native Americans that threatened the religions, and their restoration in the 20th 20th century.

**The Native American Christian Community** Robert Pierce Beaver, Missions Advanced Research and Communication Center, 1979

**The Indian Great Awakening** Linford D. Fisher,2012-06-14 This book tells the gripping story of New England's Natives' efforts to reshape their worlds between the 1670s and 1820 as they defended their land rights, welcomed educational opportunities for their children, joined local white churches during the First Great Awakening (1740s), and over time refashioned Christianity for their own purposes.

Native American Identity, Christianity, and Critical Contextualization Thomas Eric Bates, 2013 The idea of being both 'Native' and 'Christian' has been especially challenging among American Indians. Indian people have endured five hundred years of colonial dominance and the results have left divisions between those who are traditionalists, keeping to the old ways, and those who are progressives, embracing the new. Since the mid-1990s there has been a resurgence among Indian evangelicals who wish to break down the 'identity crisis' related to being Native and Christian. Native Christians are

encouraging other Natives to meet somewhere in the middle of traditionalism and progressivism. Eric Bates addresses the question of Native American identity, a question that has been problematic among both Native Americans and non-Indians. Blood quantum as an indicator of Indigenous identity has led to constructions of different levels of Indianness. Pan-Indianism has brought together Native peoples from a variety of tribal backgrounds and has formed a new sense of collective identity as Indians versus tribal affiliations. Using situational analysis, Bates examines contextualized ministry via a Native Christian conference which allows Christian Indians to express their Indianness by wearing Native regalia, using Indigenous instruments, and employing other forms of Native expression.

**God is Red** Vine Deloria,1992 Deloria, a prominent Native American educator, lawyer, and philosopher, has updated his classic work on native religion. In God is Red Deloria argues convincingly that Christianity has failed today's society, and describes basic tenets that underlie Native religions. His other works include Behind the Trail of Broken Treaties and Custer Died for Your Sins.

Sámi Nature-Centered Christianity in the European Arctic Tore Johnsen, 2022-07-22 Sámi Nature-Centered Christianity in the European Arctic unpacks the theological significance of North Sámi indigenous Christianity, demonstrating how the tension between Sámi nature-centered Christianity and official Norwegian Lutheranism has broad theological relevance. Focusing on Christian cosmological orientation, the author argues that this is not fully given within the Christian faith itself. It is partly shaped by the religio-philosophical frameworks that various historical receptions of Christianity were filtered through. The author substantiates that two different types of Christian cosmological orientation are negotiated in the North Sámi Christian experience: one reflecting a Sámi historical reception of Christianity primarily filtered through the egalitarian world intuition of the Sámi indigenous tradition; another reflecting official Norwegian Lutheranism, primarily filtered through a Greek hierarchical world construct passed down among European intellectual elites. The argument is developed through thick description of local everyday Christianity among reindeer herding, river, and sea Sámi communities in Finnmark, Norway; through critical engagement with historical and contemporary Lutheranism; and through constructive dialogue with African and Native American theologies. The author suggests that the egalitarian, multi-relational logic of Sámi nature-centered Christianity points beyond the hierarchical binaries delimiting much of the theological imagination of dominant Christian theologies.

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