

Partnering in Ministry with Amerindians

John J. Babbitts, Jr.

Abstract: Outreach to the Amerindian people requires that we overcome both internal and external challenges. These challenges touch upon current conditions, matters of culture, heritage, and old wounds. It also requires that we look beyond our own contributions to be made so that our Amerindian brothers and sisters in Christ can take their rightful place in the work of God’s kingdom. This article will address what partnership should look like and the necessity of genuine reconciliation.

At the 2013 Synod Convention of The Lutheran Church–Missouri Synod, a resolution was passed encouraging outreach to American Indians. The language of the resolution reflected Christ’s command in the Great Commission (Mt 28:18–20) and Christ’s command to love our neighbors as ourselves (Mt 19:19). The resolution points to the negative statistics of disproportionate and crisis levels of poverty affecting American Indians: a level at four times that national rate, as well as the problems of abuse of women and children, homelessness, physical and mental suffering, lack of access to health care and untimely death.¹

One of the great mistakes of the past has been to treat these chronic problems as single events requiring “quick-fix” situations. Such short-term activity appeals to our time-conscious society. As we look at the many needs of our Amerindian brothers and sisters, it is easy for us to think of quick and easy fixes, such as food drives and Habitat for Humanity projects. However, often the best intentioned efforts to help fail because such efforts are unable to carry over into long-term changes.²

The immediate response of many Christians to real and perceived needs is to adopt a “get in, fix it, and get out” mode. If we look at the Scriptures, Jesus offers no quick fixes, no certain aid; rather, He offers Himself.³ He enters our world to live, to walk, and to work alongside us. He meets us where we are in our need. Fixing people is God’s job.⁴ He recreates us every day in His mercy.

As Americans, we are motivated by crisis; crisis helps us prioritize. However, the list above is not a list of crisis situations. We are not dealing with natural disaster that wiped out homes and resources in a matter of minutes. The negatives listed above are chronic problems that need long-term solutions. These solutions will need to incorporate faith-based private and public involvement.⁵

John J. Babbitts, Jr. serves as a licensed deacon at Emmanuel Lutheran Church, Milford, Pennsylvania. He holds a Master of Arts in Christian Outreach from Concordia University, St. Paul, Minnesota; a Graduate Certificate in Jewish-Christian Relations, Seton Hall University, South Orange, New Jersey, and a Bachelorate in Theology from Concordia University, Seward, Nebraska.

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View *Missio Apostolica* 23, no. 1 (2015) at <http://lsfm.global/>.

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As Christians, we are called to show mercy (Lk 10:37) and compassion (Zec 7:9; 1 Pt 3:8–9). However, these are not our final destinations.⁶ It is not the goal to show mercy and be compassionate. Action must be taken. Such action must place those we serve above our need to look or feel good about our actions or merely to fulfill the letter of the Law.

When seeking to help, we must safeguard the dignity of those we are helping. Members of the tribes that we intend to assist should be involved in planning from the idea stage. It would help to make clear our intentions not to impose anything upon the Amerindian people, but to partner with them as equals.

For example, in a recent document, the Nuu-chah-nulth felt compelled to emphasize to the Canadian Government that they would be the final determiner of what development was best for their people and the environment. Having members of the tribe we seek to assist involved from the beginning should communicate that such a declaration is unnecessary.⁷

The Amerindians are not charity cases, nor do they wish to be perceived as such. The Amerindian people should not be perceived as the sum total of their need.⁸ They are proud members of their tribe and wish to partner in contributing to improving the situation of their people and to the work of the body of Christ. They are a people who for five hundred years have sought to find a cultural identity and recognition in the body of Christ.^{9 10} It is hurtful to the proclamation of the Gospel when, with the best of intentions and Christian love, we rush in like a parent fixing a toddler's mistake and do not guard the dignity of those we seek to help.

If we look from Jesus' perspective, which of us is not poor? Which of us is not in need of aid? Yet Christ did not overcome our suffering but shared it with us. He did not seek to eliminate all sorrow, but descended into it, becoming a Man of Sorrows (Is 53:3) among us. He did not only raise Lazarus from the dead (Jn 11:43), but wept (Jn 11:35) with Mary and Martha and all the other mourners before showing Himself to be the resurrection and the life (Jn 11:25).

A "take-charge, quick-fix" mentality can lead to additional barriers. For example, Christ may be perceived as the God of people of European descent rather than the one true God of all people. Age-old animosities may surface in ways that would sabotage well-intended efforts to aid.

Solomon warns us "By insolence comes nothing but strife, but with those who take advice is wisdom" (Prov 13:14 ESV).

As written, the Synod resolution places us in the role of a superior over an inferior seemingly helpless people. If we are to help to any extent, we will need to become partners in ministry, not counting ourselves greater than those we wish to serve (Col 3:13).

Becoming partners in ministry will mean that we need to work side by side, offering plans, opportunities, and making resources available, not doing for others what they can do for themselves. The goal will be development so that they are able to reach the full capacity of their strengths as a people and effect a long term solution

to their challenges.¹¹ Such effort will require us to commit ourselves to involvement for an extended period of time, at least a ten-year period, in order that we may obtain meaningful measurable results.¹²

For this activity to be successful, leaders of our efforts and leaders of the Amerindian tribes with whom we work must be committed to outcomes, not just activity.¹³

To unleash the potential of the ministry, questions will need to be posed and answered: Who in the community are the producers? From where does the energy and passion of the community emanate so that others will be motivated?¹⁴ What are the assets of the community?¹⁵

“The poor, no matter how destitute, have enormous untapped capacity; find it, be inspired by it and build upon it.”¹⁶

It may also be necessary, because of historical and politically charged circumstances, to create a Community Oversight Committee, a board of individuals active in the community who would serve on a rotating basis to keep the members of the ministry efforts apprised of needs and issues that prove most important as time progresses. Such an oversight committee would serve to give the ministry efforts a transparency that should help to build trust. The committee would serve only in an advisory role to help keep the ministry current on tribal needs and would have no power to make decisions for the church or decide matters related to doctrine.¹⁷

Just as the Amerindians are not to be regarded as a sum of their needs, it will be necessary as well to communicate that God is not a sum of His provisions, so that we may move the Amerindians into a relationship of God’s presence.¹⁸ Most Amerindians have a fear of the spirit world rather than a faith in it.^{19 20} Through our words and actions, we need to communicate the loving God through whom His messengers have taught us to have no fear concerning Him because His perfect love drives out all fear (1 Jn 4:18).

Working from within also needs to be encouraged with a tribe so that native leaders are raised up and equipped to share the Gospel within the tribe in culturally appropriate ways. The church needs to be rooted in the community. Raising up indigenous leaders will help establish this community rootedness.²¹ History is replete with examples of outsiders who have done this successfully, and so it is not to suggest that the Holy Spirit cannot work through an outsider. However, when dealing with Amerindian tribes, we must evaluate the approach of those missionaries who have gone before us to a particular tribe if we are to understand the importance of this principle.

Historically, in some instances missionaries gave Amerindians a choice of being who and what they are, Amerindians, or being “Christian.” Some tribes were taught they could not be both. One can only imagine how European History might be different had St. Patrick told the Irish they had to choose between being Irish or Christian or had St. Boniface made the Germanic tribes choose between being German or Christian. Instead, these early missionaries challenged the pagan, druid

beliefs and practices that they encountered. Had they had insisted on the people's making choices between their family or tribal heritage and their faith, many of us would not know of Christ to this day.

The Amerindian tribes that wrestle with this type of misguided teaching seek a resolution that enables them to be both members of their tribes and Christians at the same time. Some Amerindians are finding their answer in forming bi-cultural identities in which they preserve a traditional Amerindian worldview but develop the necessary skills to be successful in the American mainstream society. This should not be mistaken either as a renunciation of their tribal or cultural heritage or as syncretistic Christian belief and practice. When missionaries have mistaken cultural art, such as the totem pole, for false religions, it has led to a situation that is fertile soil for these tribes to continue to be alienated from the one true God.²²

While addressing these mistaken efforts by previous missionaries, we must be careful not to apologize for their failings in a way that suggests we ourselves are not making mistakes today. While admitting that mistakes were made and explaining those mistakes within the historical context of those who made them, we may begin the process of healing. The hope and expectation is that this approach will open the doors to Amerindians forming a new bi-cultural identity²³ that includes their Christian faith, knowledge, and discipleship, as well as celebration and affirmation of their cultural identity.

We also need to recognize the fact that culture and language are never static; culture and language constantly change. To bemoan or attempt to prevent changes that are based on necessity or to try to preserve or re-establish a culture that no longer exists, or may never have existed except in the public mind, would be foolhardy.

For example, consider the loss of the culture of the hunter-gatherer tribes of southern Texas. These tribes²⁴ faced extermination. Their members accepted the invitation of the Franciscan Friars to build and enter a walled mission where they became Christians. They learned new skills and survived. Some find the loss of their nomadic way of life and unique tribal culture as tragic. Yet, from these necessary changes for survival, a new culture and a new people were formed as tribesman and Spaniards were combined into one community.^{25 26}

When seeking to understand barriers to outreach, we must begin by confronting a number of issues that originate with ourselves before we reach out to our Amerindian brothers and sisters. Most important, we must ask why are we reaching out to them? We reach out because Jesus calls us to share His love with our brothers and sisters of all tribes so that they may become His children, knowing and confessing the one true God and Savior, Jesus Christ. The goal of reaching out is not to help them to become more like us. Nor can our motive be our own need to feel good about ourselves and our efforts.

As children of faith and those under Christ's great commission, we are compelled to share that faith. Amos (Am 3:18) and Paul are among those who

attested to their compelling role of speaking God's word: "For if I preach the Gospel, I have nothing to boast of, for necessity is laid upon me; yes woe to me if I do not preach the Gospel" (1 Cor 9:16).

Amerindian children today are seeking to discover who they are culturally based on their heritage.²⁷ Culture without a link to God is dead and empty.²⁸ However, many of the original practices have been forgotten, and traditions are being borrowed from the heritage of other tribes, creating a "pan-Indian" expression.²⁹ In other cases, rituals and traditions are being created that never existed as expressions of the original beliefs.

One of these new "traditions" is to burn the clothes and possessions of a person one year after his/her death. The reason this act was done originally was to prevent the spread of disease and was performed immediately after the death of the individual.³⁰ Today it is morphing into a new religious ritual.

Jesus needs to be part of new identity formation. He calls all people to an identity in His life, love, death, forgiveness and resurrection.

As Amerindians seek a new bi-cultural identity it is important to note that in social identity formation a person seeks an identity in connection with a group that has a positive connotation.³¹ Henri Tajfel, a British social psychologist, argued that "social groups are needed to establish a positively valued distinctiveness from other groups to provide their members with a positive social identity."³² The terms "Christianity" and "Christian" in the minds of many Amerindians have negative connotations. This is especially the case as more stories of horror and abuse committed by "Christians" surface.³³ As a result of such offenses, and to avoid the negative baggage associated with Christians and Christianity, many Amerindians prefer to call following Christ the "Jesus Way."³⁴

In Acts 9:2, "followers of The Way" is the term used for the Early Church. As a church body proud of our heritage, striving to stay true to the pure unadulterated Gospel, this may make us uncomfortable. Some may even fear such terminology to be a means by which doctrine and scriptural teaching might be compromised. However, it is almost certain that if we get hung up on the semantics we will fail to achieve the purpose for which Christ has put our church body in this mission context.

Pride in the heritage of our church body can also become a stumbling block. Denominational elitism has caused confusion during past efforts at outreach as each missionary declared the only way to heaven to be through his religious body's belief and practice.³⁵ It was simply not good enough to follow Christ as His disciple and accept a biblical worldview. Instead it was proclaimed that only by accepting the professed tenets of truth as communicated by the latest denomination could one be redeemed. Some Amerindians would turn away because of this apparent squabbling amongst the different members of the Body of Christ³⁶.

To be a partner in ministry also means we must be prepared to welcome our Amerindian brothers and sisters to work alongside us to help us with our needs and in our mission context.

An example of cultural elitism can be seen in the life of Spokane Gary. The son of a Spokane Indian Chief, Gary was voluntarily sent to an Episcopal school for theological training. By the power of the Holy Spirit, he was able to bring many of his tribe to Christ. Among his efforts Gary was instrumental in translating the Lord's Prayer and the Bible into his people's native language.³⁷

When more settlers moved into closer proximity with the tribe, greater levels of temptation accompanied them. Sensing a need for a revival effort Gary requested help from the church. The church sent a Rev. Burnett, whose first acts were to purchase land and plant crops on Amerindian land. The appointment of Bennett proved to be a disaster, and Gary never again asked for help from the church body.³⁸ Burnett assumed himself superior to those he was sent to help.

Our Lord's Amerindian disciples may prove not only to be the most successful at reaching members of their own tribes but may prove to be the greatest evangelistic force in Christ's body of believers to reach those involved in Eastern religions, Wicca, druidism and extreme environmental movements.³⁹ Many New Age and Neopagan leaders have been drawing upon Amerindian rituals and beliefs and teaching them to their followers. Through the Amerindian teachings and rituals, these leaders try and help people pursue enlightenment for their spirit and a unity with the earth.⁴⁰ Neo-Wiccans also practice integrating Amerindian sweat lodge sessions⁴¹, totem animals and vision quests⁴² into their rituals and beliefs. Often however though these groups adopt these aspects of Amerindian practices as their own, they are ignorant of the meanings behind them.⁴³ An Amerindian of the Jesus Way would be able to speak with an authority concerning these appropriations from their culture and lead the misguided followers of these leaders to Christ in a way someone outside those communities never could.

Another barrier is found in the distinction between a "collective identity" and an emphasis on the individual. Every Amerindian is an American. But Americans who are descended from many other nations will never be able to become Amerindian because they do not have the blood line. To the ear of a person outside the blood line, the corporate identity of the tribe in saying "my people" reminds us that we are forever outsiders, and this distinction may seem offensive though it is not intended to be. This identity issue can be overcome in Christ as fellow believers experience joy at the approach of another member of the body, regardless of bloodline, ethnicity, or past history.

Before any of these efforts take place it is necessary to deal with the centuries of pain that separate us. Tears create a cleansing and a bridge between sorrow and joy.⁴⁴

Our Lord commanded that if our brother has any complaint against us before we are to present our offering at the altar, first we must go and be reconciled with our brother (Mt 5:23-24). At no point does Christ clarify this by saying the complaint must be legitimate or justified.⁴⁵

"When the heart is filled with racial, cultural, ideological or denominational strife, there is little room in the heart to hold love, honor, respect and admiration for

those different from us; we certainly find it difficult to recognize and admit our need for them.”⁴⁶

Emotions infested with sin can cause physical, mental, and emotional pain to those that harbor them.⁴⁷ This is also attested to in the Scriptures: “A sound heart is life to the body, but envy is rottenness to the bones” (Prov 14:30).

The Scriptures attest to both the benefits and downfalls of not reconciling. In Acts 9, we see Paul reconciling with the apostles as Barnabas vouches for the truth of Paul’s conversion (Acts 9:27–28). God had called Paul to his service (Acts 9:3–6). Because Paul had the reputation of persecuting and killing followers of Christ, there was fear and hesitation in meeting him (Acts 9:13–14).

In Genesis, we have the reconciliation of Jacob and Esau and Joseph and his brothers. The reconciliation between Jacob and Esau is as much a story of reconciliation between two brothers as it is between two peoples soon to become nations. When Esau sees Jacob, he falls on his neck, kisses Jacob and weeps. Tears show the genuine forgiveness that has occurred in Esau’s heart. In Genesis 33:4, “Although hypocrites can simulate love, nevertheless, both the gestures and the individual words indicate that there were burning emotions in both of them, and that Esau’s heart was truly appeased and reconciled.”⁴⁸

In the story of Joseph’s reconciliation with his brothers (Gn 45:2), we see Joseph weeping as well as he reveals himself to his brothers. In fact, the Scriptures tell us that he wept so loudly that Pharaoh and the Egyptians heard the sobs.

These accounts from the Scriptures show us the powerful impact of forgiveness and the cleansing power of tears to bridge the journey from hurt to joy. Tears can make us uncomfortable. We may even try to deny their place in the reconciliation process in our attempts to comfort those hurting. Often we believe that if we are able to control our tears we are able to control the pain. Getting that pain out is necessary if we are to move forward.

Not being reconciled can have disastrous results, as can be seen in the relationship of David and his son Absalom. David spares Absalom’s life (2 Sam 14:2), though Absalom has killed his brother (2 Sam 13:23–29). However, David says that he does not want to see Absalom at first (2 Sam 14:24), and David does not restore Absalom’s rank as prince, in spite of the fact that with Ammon’s murder Absalom is still to be considered David’s heir to the throne.

Time and a clever deception soften David’s position, and he agrees to meet with Absalom. Although Absalom bows before the king and David kisses Absalom’s neck, the pain remains. The reconciliation seems to have been mainly ceremonial. Unhappy with his father’s slowness to declare him the official heir, Absalom decides to take by force what he feels his father should have given him already. Absalom will show an official and complete break with his father during his rebellion. From these examples we see the importance of genuine reconciliation, as well as the consequences of failure to reconcile.

Ultimately, God shows us the importance of reconciliation in Jesus, though we

were the offenders and cause of the broken relationship.

In the Amerindian context, we see that it is necessary to identify the issues that challenge Gospel outreach and pluck them out of the politically and historically charged atmosphere surrounding them in order to take advantage of the current opportunity to bring the message of the Good News. Broken treaties between the United States government and the tribal leaders in which both sides contend the other broke the treaty have consequences for our work.⁴⁹ In addition, the attitude that becoming Christian means becoming culturally and in appearance more like the missionaries has caused damage as well. Both Amerindians and people of European descent have spoken of being treated condescendingly by the other. Communicating the Gospel without a genuine reconciliation will only appear as empty words.

It is difficult for such a reconciliation to occur and have the need authenticity from native-born Americans whose European ancestors may never have seen an Amerindian. A painful history remains a huge obstacle.

God has provided the Lutheran Church—Missouri Synod with a unique bridge to break down this barrier in the person of Synod President Matthew Harrison. He has a unique opportunity to bring powerful healing. In his comments before the United States Congress, Harrison noted that he has ancestors who fought in the American Revolution, served with the Lewis and Clark Expedition and in the Civil War.⁵⁰

In 2003 a collection of essays was written for the 200th anniversary of the Lewis and Clark expedition, all of them by Amerindian authors. The viewpoints vary from dismissive to proud. For example, Sacajawea was portrayed by one author as a traitor and by two tribes both anxious to claim the honor of her as a member. A couple essays view the Lewis and Clark expedition as the fulfillment of an Amerindian prophecy. It was also noted that it took less than fifty years to “progress” from the announcement of United States ownership of the Louisiana territory to Amerindians living on reservations. The arrival of the Corp of Discovery was the first herald that the way of life that many of the western tribes knew was coming to an end. The Lewis and Clark expedition, therefore, regardless of how the members themselves interacted with the tribes they met and regardless of the relationships that the members of the expedition built, marks an important turning point in the Amerindian fortunes.

Will the Lutheran Church—Missouri Synod today take a God-given opportunity to lead a time of reconciliation, asking forgiveness for past mistakes of the Christian community, of which we as Christians and citizens the nation are a part⁵¹, and to receive at the same, a confession and admission of mistakes from the Amerindian communities?⁵² Doors would swing wide open, allowing the Holy Spirit to dispel the pain, the anger, and the bitterness that exists in many a wounded Amerindian heart.

We live at a pivotal moment in mission history—a time of opportunity to reach the Amerindian while many are forming a bi-cultural identity. It is a time to call every tribe and First Nation people to embrace Christ as part of that bi-cultural

identity. With Christ at the center of that formation, Amerindians—whose cultures/religions have historically recognized strong spirit forces—may become a vital evangelistic bridge and force to reach those involved in Eastern religions, Wicca, Druidism, and extreme environmental movements. As we work toward a mutual confession of offences and creating a partnership in Christ, the Holy Spirit will bring healing between people groups and reconciliation between all people groups and the Father, for which Jesus has already paid the full reconciliation price.

Endnotes

¹ Resolution 1-14 “2013 Convention Proceedings.” Lutheran Church Missouri Synod, July 2013. Web. Jan. 2014. To Advance Native American Ministry Resolution 1-14, 105–106.

² Robert D. Lupton, *Toxic Charity: How Churches and Charities Hurt Those They Help (and How to Reverse It)* (New York, NY: HarperOne, 2011), 6.

³ Michael Card, *The Hidden Face of God: Finding the Missing Door to the Father through Lament* (Colorado Springs: NavPress, 2007), 62.

⁴ *Ibid.*

⁵ Lupton, *Toxic Charity*, 142.

⁶ *Ibid.*, 42.

⁷ On September 11, 2014, the Nuu-chah-nulth delivered a message to the Canadian Government in which they stated “Each and every Nuu-chah-nulth Nation has the independent sovereign authority to decide which projects in their territories they will support or reject, balancing economic needs with their responsibilities to the people and the environment.” It would be wise for us to apply this to our efforts before the tribe feels the need to inform us of it.

⁸ Richard Twiss, *One Church Many Tribes: Following Jesus the Way God Made You* (S.l.: Readhowyouwant.com, 2012), 20.

⁹ *Ibid.*, 26.

¹⁰ The approaching five hundredth anniversary of the Reformation brings home for us as Lutherans just how long a struggle this has been for the Amerindian people.

¹¹ Robert Lupton, *Toxic Charity*, 167.

¹² *Ibid.*, 77.

¹³ *Ibid.*, 78.

¹⁴ *Ibid.*, 117.

¹⁵ *Ibid.*, 119.

¹⁶ *Ibid.*, 191.

¹⁷ James D. Buckman, *I pray* (Bridgewater: Church beyond Walls, 2013), 80. “Another great opportunity exists if you will be intentional about connecting with the pillars of your community (your mayor, public school superintendent, local TV, radio and newspaper reporters, business owners, celebrities, notable retirees, the police chief, etc). It is perfectly appropriate for a Pastor to set an appointment with these pillars, the purpose of this visit would be to encourage these public servants in their tasks; learn about their vision and hopes as well as the current challenges they face. . . . It is common for this special guest to offer resources to help you in this shared work.”

¹⁸ Michael Card, *The Hidden Face of God*, 49.

¹⁹ Richard Twiss, *One Church Many Tribes*, 103.

²⁰ Debra Magpie Earling describes spirits rapping on her window, knocking on the walls above her bed and a fiery spirit walking down the Missouri river (Alvin M. Josephy and Marc Jaffe, *Lewis and Clark through Indian Eyes* [New York: Knopf, 2006], 25–48).

²¹ Alan Roxburgh, *Moving Back into the Neighborhood The Workbook*, 1st edition (West Vancouver, BC: Roxburgh Missional Network, 2010), 9.

²² Totems were seen as pagan worship by missionaries were symbols of family (David Sternbeck, telephone interview, Dec. 23, 2013. I am very grateful for the opportunity to have informally interviewed and asked clarifying questions of LCMS Pastor Rev. David Sternbeck who was able to help me understand cultural and ministry issues from an insider's point of view.).

²³ Michael Tlanusta Garrett, "'Two People': An American Indian Narrative of Bicultural Identity," *Journal of Indian Education*, 36, no.1 (Fall 1996), <http://jaie.asu.edu/v36/V36S1pt1.htm>.

²⁴ These tribes are identified as the Aranama, Arbadao, Cacaxtle, Cotzal, Juanae, Katuhano, Pachal, Palache, Pampoia, Pantaya, Queven, Sullajam, and Tamaqua. (*Gente De Razon*, directed by John Gralsowska [1997], DVD. This film, which won the George Sidney Independent Film Competition, is shown by the National Park Service at the San Antonio Missions National Historic Park in San Antonio, Texas.)

²⁵ *Ibid.*

²⁶ This was not a case of forced assimilation.

²⁷ Richard Twiss, *One Church Many Tribes*, 102.

²⁸ *Ibid.*, 77.

²⁹ Marsha Bol, *Stars Above, Earth Below: American Indians and Nature* (Niwot, CO: Roberts Rhinehart for Carnegie Museum of Natural History, 1998), 42.

³⁰ Sternbeck, telephone interview, Dec. 23, 2013.

³¹ Michael A. Hogg and Dominic Abrams, *Social Identifications: A Social Psychology of Intergroup Relations and Group Processes*. (London: Routledge, 1999), X.

³² *Ibid.*

³³ Mohawk Nation News published an article on April 26, 2013, in which they accuse the Canadian government, the Vatican, and the Crown of England of exterminating 50,000 first nation children and burying them in mass graves. These graves were then covered with plants and trees. (Kahntineta. "Mohawk Nation News Service." *Mohawk Nation News Service*. Kahntineta, 26 Apr. 2013. Web. 27 Sept. 2014.) It is not in the scope of this study to evaluate the truth of such claims. Whether we accept them of being true or not, these alleged actions serve to separate Christ from the Amerindian people.

³⁴ Richard Twiss, *One Church Many Tribes*, 34.

³⁵ *Ibid.*, 87.

³⁶ James M. Kaiser, "William Loehe and The Chippewa Outreach at Frankenmuth" *Missio Apostolica* 22, no.1 (May 2014), 81, "Instead of cooperation, there was competition between the Lutheran outreach to the Native Americans and that being done by the Methodists. This often lead to one side criticizing the other in the attempt to influence the Native Americans.

³⁷ Richard Twiss, *One Church Many Tribes*, 148.

³⁸ *Ibid.*, 151.

³⁹ *Ibid.*, 206. Twiss writes "The New Age movement has really latched on to Native spirituality. In any New Age store today you will find all types of Native articles of clothing,

herbs, and items used for traditional ceremonies. There are music tapes, pipes, ceremonial objects and even Indian tarot cards.”

⁴⁰ Nancy Butterfield, “New Age Movement Stealing American Indian Ceremonies,” Editorial. *Seattle Times* 07 Apr. 1990: <http://community.seattletimes.nwsources.com/archive/?date=19900407&slug=1065168>, 17 Jan. 2015.

⁴¹ A structure in which a person is caused to “sweat” the impurities in body and soul away.

⁴² A spiritual coming of age event in which the person determines what their purpose on the earth is.

⁴³ Patti Wigington, “Native American Spirituality.” About.com, n.d. 18 Jan. 2015.

⁴⁴ Michael Card, *The Hidden Face of God*, 29.

⁴⁵ Ken Sande, *The Peacemaker: A Biblical Guide to Resolving Personal Conflict*, 3rd ed. (Grand Rapids: Baker, 2005), 148.

⁴⁶ Richard Twiss, *One Church Many Tribes*, 49.

⁴⁷ Ken Sande, *The Peacemaker*, 149.

⁴⁸ Martin Luther, American Edition *Luther’s Works, Vol. 6 Lectures on Genesis: Chapters 31–37* (1542–44), eds. J. J. Pelikan, H. C. Oswald, & H. T. Lehmann (St. Louis: Concordia House, 1970), 164.

⁴⁹ Richard Twiss, *One Church Many Tribes*, “The breaking of treaties, or covenants, has caused a huge chasm of distrust and great animosity in the hearts of Native people toward Whites,” 177.

⁵⁰ Matthew C. Harrison, “Transcript of LCMS President Rev. Dr. Matthew C. Harrison’s Feb. 16 Testimony before the House Committee on Government and Oversight.” Lutheran Church Missouri Synod, n.d. Web. 23 Jan. 2014.

⁵¹ Frieder Ludwig, “Mission and Migration: Reflections on the Missionary Concept of Wilhelm Lohe,” *Word & World* 24, no. 2 (Spring 2004), 159. Speaking about Lohe, Ludwig writes “He expressed the thought that even if Lutherans had not participated in these activities, they should still accept responsibility for what their protestant brethren had done.”

⁵² Richard Twiss, *One Church Many Tribes*, 165. “As Native people we must also own up to the fact that our people committed many heinous acts of violence against innocent white settlers and homesteaders.”