

Looking Forward, Looking Back

The Colonial Period: Tracing Native American Perspectives

'Winter Talk' will launch Episcopalians' observance of Jamestown's 400th year

Third in a four-part series

“Winter is a time of great ceremony and story telling,” wrote the late Vine Deloria Jr., a leader of the Native American “Renaissance” and a well known Episcopalian, who died in 2005. “Friends and relatives gathered each evening to tell about the times before living memory.”

This will be the spirit as the 14th annual Winter Talk, a forum for Native American Ministries leaders in the Episcopal Church, gathers January 12-17 near Jamestown, Virginia. The event launches a series of events planned to reflect on the 400th anniversary of the founding of the Jamestown colony and its parish church – and the wider context of history that unfolded from that point. (For more on WinterTalk and the current work of Native American Ministries, led by missionary Janine Tinsley-Roe, visit <http://www.episcopalchurch.org>.) It is from Jamestown that the Episcopal Church also traces its origins in the Americas.



Chief Webster Custalow and his daughter with 24th Presiding Bishop Edmond Browning at the signing of the New Jamestown Covenant in 1997.

“When European explorers, adventurers and missionaries arrived in what would become the continental United States of America there were at least 300 functioning societies of native peoples, each speaking distinctively different languages and each with different cultures, histories and relationships with a Creator.” Author Owanah Anderson (Choctaw) – who is now retired as the Episcopal Church’s Native American Ministries officer – makes this observation in her book *The Jamestown Commitment: The Episcopal Church and the American Indian* (Cincinnati: Forward Movement, 1987). European colonization, she writes, then proceeded to “trigger cultural genocide for people indigenous to America.”

Chief Powhatan was leader of a confederation of indigenous tribes who lived around the Chesapeake Bay at the time the English settlers first landed at what is now Virginia Beach on April 26, 1607. Early accounts of the interaction between the Native Americans and the English settlers record that Powhatan sought to relieve the initial tensions by offering food and

Looking Forward, Looking Back

The Colonial Period: Tracing Native American Perspectives

'Winter Talk' will launch Episcopalians' observance of Jamestown's 400th year

Third in a four-part series

“Winter is a time of great ceremony and story telling,” writes the late Vine Deloria Jr., a leader of the Native American “Renaissance” and a well known Episcopalian, who died in 2005. “Friends and relatives gathered each evening to tell about the times before living memory.”

This will be the spirit as the 14th annual Winter Talk, a forum for Native American Ministries leaders in the Episcopal Church, gathers January 12-17 near Jamestown, Virginia. The event launches a series of events planned to reflect on the 400th anniversary of the founding of the Jamestown colony and its parish church – and the wider context of history that unfolded from that point. (For more on WinterTalk and the current work of Native American Ministries, led by missionary Janine Tinsley-Roe, visit <http://www.episcopalchurch.org>.) It is from Jamestown that the Episcopal Church also traces its origins in the Americas.



Chief Webster Custalow and his daughter with 24th Presiding Bishop Edmond Browning at the signing of the New Jamestown Covenant in 1997.

“When European explorers, adventurers and missionaries arrived in what would become the continental United States of America there were at least 300 functioning societies of native peoples, each speaking distinctively different languages and each with different cultures, histories and relationships with a Creator.” Choctaw author Owanah Anderson – who is now retired as the Episcopal Church’s Native American Ministries officer – makes this observation in her book *The Jamestown Commitment: The Episcopal Church and the American Indian* (Cincinnati: Forward Movement, 1987). European colonization, she writes, then proceeded to “trigger cultural genocide for people indigenous to America.”

Chief Powhatan was leader of a confederation of indigenous tribes who lived around the Chesapeake Bay at the time the English settlers first landed at what is now Virginia Beach on April 26, 1607. Early accounts of the interaction between the Native Americans and the English settlers record that Powhatan sought to relieve the initial tensions by offering food and

traditional hospitality. The tribes had initially reacted to the settlers' arrival with hostility based upon previous experience with Spanish explorers, but Powhatan's people also helped the English by providing corn and instruction in planting. The marriage of Powhatan's favorite daughter, Pocahontas, to settler John Rolfe in the Jamestown Church, and her conversion to Christianity, also assisted cross-cultural relations.

But when negotiations between the settlers and indigenous people broke down, Jamestown's Captain John Smith used force to achieve his objectives. This pattern was then repeated, decade by decade, in colonies and territories as U.S. expansion pressed west, leaving painful "trails of tears" for native peoples.

The Episcopal Church, over time, has become the spiritual home of both indigenous and immigrant Americans. In this context, the Church's Executive Council designated 1997-2007 as a "Decade of Remembrance, Recognition and Reconciliation" in Episcopal parishes and dioceses. The observance has included evangelism and education initiatives serving Native Americans. Priority has also been placed upon anti-racism training, designed to eradicate the residual effects of the seeds of cultural injustice planted early on at Jamestown, where the first African American slaves were brought to American soil by Dutch explorers in 1619.

When Winter Talk convenes in January, Episcopal priest Robert Two Bulls (Oglala Lakota) is expected to present an icon he has written to honor Pocahontas. Concurrently, the gathering will seek out ways of being of support and engaged in ministry with Native Americans of all ages today, serving their needs in current contexts.

Next in this series: Virginia and Its Dioceses

Sources, and for more information, visit:

- The National Park Service, <http://www.nps.gov>
- The Episcopal Diocese of Virginia, <http://www.thediocese.net>
- The Episcopal Diocese of Southern Virginia, <http://www.diosova.org>
- The Association for the Preservation of Virginia Antiquities, <http://www.apva.org/jr.html>
- The Library of Congress, <http://www.loc.gov>
- And for more on Jamestown, where "the nation's first representative government, free enterprise system and culturally diverse society began". . . <http://www.jamestown2007.org>

Produced by Episcopal Life/Episcopal News Service.

Ongoing coverage of the Episcopal Church is available at www.episcopalchurch.org/ens.



Janine Tinsley-Roe

traditional hospitality. The tribes had initially reacted to the settlers' arrival with hostility based upon previous experience with Spanish explorers, but Powhatan's people also helped the English by providing corn and instruction in planting. The marriage of Powhatan's favorite daughter, Pocahontas, to settler John Rolfe, in the Jamestown Church, and her conversion to Christianity, also assisted cross-cultural relations.

But when negotiations between the settlers and indigenous people broke down, Jamestown's Captain John Smith used force to achieve his objectives. This pattern was then repeated, decade by decade, in colonies and territories as U.S. expansion pressed west, leaving painful "trails of tears" for native peoples.

The Episcopal Church, over time, has become the spiritual home of both indigenous and immigrant Americans. In this context, the Church's Executive Council designated 1997-2007 as a "Decade of Remembrance, Recognition and Reconciliation" in Episcopal parishes and dioceses. The observance has included evangelism and education initiatives serving Native Americans. Priority has also been placed upon anti-racism training, designed to eradicate the residual effects of the seeds of cultural injustice planted early on at Jamestown, where the first African American slaves were brought to American soil by Dutch explorers in 1619.

When Winter Talk convenes in January, Episcopal priest Robert Two Bulls (Oglala Lakota) is expected to present an icon he has written to honor Pocahontas. Concurrently, the gathering will seek out ways of being of support and engaged in ministry with young Native Americans today, serving their needs in current contexts.

Next in this series: Virginia and Its Dioceses

Sources, and for more information, visit:

- The National Park Service, <http://www.nps.gov>
- The Episcopal Diocese of Virginia, <http://www.thediocese.net>
- The Episcopal Diocese of Southern Virginia, <http://www.diosova.org>
- The Association for the Preservation of Virginia Antiquities, <http://www.apva.org/jr.html>
- The Library of Congress, <http://www.loc.gov>
- And for more on Jamestown, where "the nation's first representative government, free enterprise system and culturally diverse society began". . . <http://www.jamestown2007.org>

Produced by Episcopal Life/Episcopal News Service.

Ongoing coverage of the Episcopal Church is available at www.episcopalchurch.org/ens.



Janine Tinsley-Roe