

Province VIII Winter Talk Report

January 24 – 26, 2014

Reno, Nevada



Completed altar built at Province VIII Winter talk in Reno, NV

Friday, January 24, 2014

As in the tradition of past Winter talks, Friday afternoon was spent constructing the altar for the weekend gathering. In the native tradition, each participant introduced themselves to the larger group (e.g. where they came from, tribal affiliation, etc.) and, if desired, presented items that were spiritually and culturally significant to the participants from their families and or

their regions.



Paiute elder the Rev. Deacon Reynelda James presents her gifts to the altar

Following the building of the altar, local native American Paiute/Shoshone youths from nearby Pyramid Lake High School who perform as a student dance group named Mu Moomooatupu Nadapunekwae Tamme Meakwa ("Our Elders Tracks We Will Follow") performed tribal dances of significance to the Paiute/Shoshone peoples, including the Bear Dance, the Flower Dance, the Owl Dance, the Rabbit Dance, and the Antelope Dance.

The students are Pyramid Lake Paiute, 7th to 12th graders

and the youngest participant is four years old.



Students performing the Bear Dance at Province VIII Winter talk

The afternoon concluded with attendees listening to a presentation by longtime Episcopalian priest and scholar the Rev. Canon Dr. Martin Brokenleg, former Director of the Native American Studies Program at the Vancouver School of Theology in Canada, on the historical trauma and ongoing impact of the Doctrine of Discovery. His presentation had been previously recorded from his inaugural address at the 2010 WinterTalk held at St. Matthews Church in San Mateo, Auburn, WA.



The Rev. Canon Dr. Martin Brokenleg

Some of the highlights contained in Dr. Brokenleg's presentation: the Doctrine of Discovery established, among many things, the erroneous belief among non-native peoples that since Native American people may not have souls that Christian European nations could take and own Native land as it was considered vacant. The Doctrine validates racism because natives continue to ask themselves questions like: "Are we as good as white people?"

Rev. Brokenleg talked about how Native women are perceived in Native culture as being important and equal, unlike their traditional western counterpart. European culture viewed women as less important because they stayed home while the men were employed outside the

home. In Native culture, the home and family are seen as very important so women were respected and held in high regard for taking care of the home and children.



Elders listening to presentations being made at WinterTalk 2014

While the European view is that the head is the most important part of the body, the Native view is that the heart is most important. We are heart-thinking people. Our churches are a head church while Native people are “heart” people, which adds to the difficulty when communicating with our native congregations.

No Native person is immune from Post-Traumatic Stress Syndrome. Healing must come through the heart. We

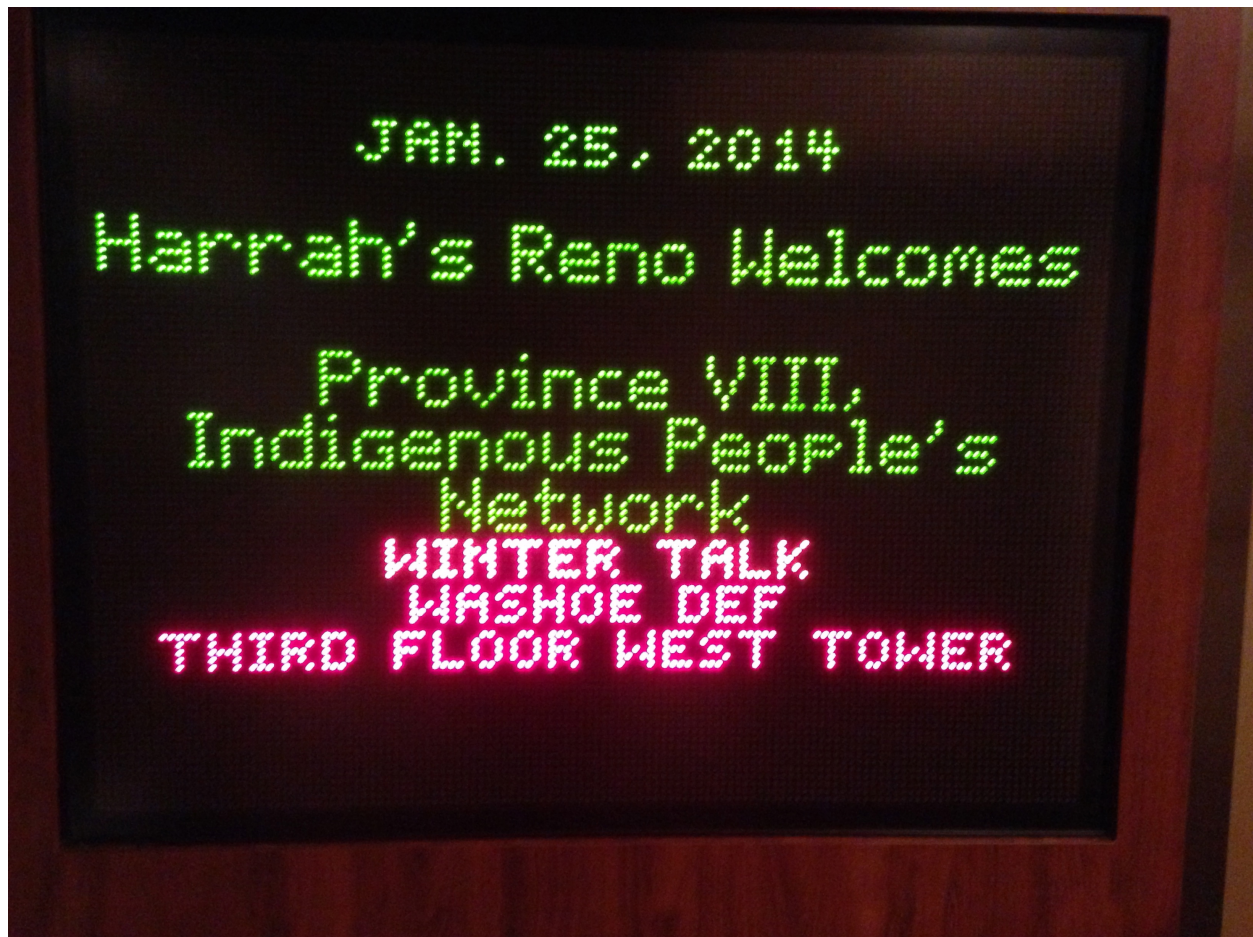
must find healing through our traditions, such as Talking Circles.



Healing ceremonies being performed by The Rev. Malcolm Naea Chun (Native Hawaiian) and Rev. Deacon Reynelda James (Paiute)



Candidate for Holy Orders Rosemary Joe-Kinale (Shoshone/Paiute) and others listen to presentations at WinterTalk 2014



Saturday, January 25, 2014

The topic of this year's WinterTalk 2014 was "Healing the Doctrine of Discovery: Trans-Generational Trauma" and the focus was how do we as natives get past the negative effects of the Doctrine to heal ourselves and thus become productive members of society.

After Morning Prayer, we heard presentations by Native Hawaiian elder Dennis Kauahi and David Wong, architect and adopted member of the Nisga'a, Ojibwa and Shuswap Nations for his work in Native advocacy. He and the Rev. Malcolm Chun met each other during Truth and

Reconciliation march in Vancouver.



Presenter Dennis Kauahi (Native Hawaiian) a WinterTalk 2014

Dennis Kauahi provided a history of the Hawaiian people, including returning to the wisdom our ancestors gave us to help with healing the people. Spirituality for Native Hawaiians is guided by the Ahupua'a/God with Mankind and Nature as the second and third parents of a spiritual triangle.

`Ohana, the family is the fundamental social unit:

`Aumakua and `Unihipili are the spiritual members that

provide guidance and protection.

Kupuna are the elders/grandparents who provide wisdom and education.

Makua are the parents that provide physical strength and maturity.

Kamali`i are the children; keiki is one child

Mo'opuna is a grandchild

The Kupuna were responsible for education and presided over family council meetings, and apportioned the food. They dealt with the problems, and lead by demonstrated example.

It is important in Native Hawaiian culture that balance is maintained. Problem solving was to restore positive relationships. Hurt, anger and injustice was expressed in a safe process to strengthen rather weaken the family system.

For healing:

- Prayers for Divine guidance
- Statement of the problem
- Start when Spirit tells you and stop when you reach the core, no time limit on this process
- Looking to oneself, commitment to the process
- Absolute truthfulness
- Acknowledgement of leader's role
- All must feel safe
- Honest confession made to God/gods and family

members for wrongdoing
- Immediate restitution



David Wong, AIA presents at WinterTalk 2014

David Wong shared about Chinese history on the west coast; he is the author of "Escape to Gold Mountain." His family settled in California and was forced into Oregon and eventually moved to Canada. He learned about racism from graphic novels, and illustrated classics, such as "Uncle Tom's Cabin." He talked about "Push and Pull," why people leave certain places and why people go to certain places (civil stability, food, space, family, abundance, opportunity to work). He wanted to teach young people about racism, so wrote and had published a

graphic novel about the Chinese experience.

A panel discussion of Mr. Kauahi and Mr. Wong moderated by the Rev. Malcolm Chun followed. For healing, the painful truth needs to be said, owned and shared. There must be a true partnership between the perpetrator and the one hurt. Need cooperation to move forward.

The real action is outside. We must find the medium to connect to people. We must walk the walk and make our actions match our words.

Reconciliation means we will all become changed, no one is allowed into the Gates of Heaven until we are all arrive there. Jesus meeting the Samaritan woman at the well broke the division between people. The Samaritan woman was an indigenous woman.



Panel presentation and group discussion with Dennis Kauahi (Native Hawaiian), David Wong, AIA, and moderator the Rev. Malcolm Chun (Native Hawaiian)

After lunch, Native Hawaiian elder Gladys Rodenhurst, 88 years old, gave a presentation on healing our bodies through the use of traditional Hawaiian medicine from the Noni (Mulberry) plant. She explained the process in making Noni pulp/juice, and how it is used in healing, and even brought samples for the attendees. The remainder of the bottle was given away as part of a Raffle winning.



Elder Gladys Rodenhurst (Native Hawaiian) presents to attendees at WinterTalk 2014 on the medicinal value of Noni, or the mulberry plant, to Native Hawaiians

Ronald Braman (Bannock/Shoshone) from Good Shepard Church in the Diocese of Idaho, finished the second day of WinterTalk by teaching the attendees the hymn "I have decided to follow Jesus" in both English and Shoshone. Ronald also brought his nieces Vanessa and Alicia to perform. The young women performed the Lord's Prayer in sign language as they had done at the 2012 General Convention in Indianapolis, IN.



Ronald Braman (Bannock/Shoshone) performs with his nieces Vanessa and Alicia

Sunday, January 26, 2014

On the final morning of the Province VIII WinterTalk, Eucharist was held and said in English, Hawaiian, Paiute, and Shoshone. The Rev. Malcolm Chun presided. The Rev. Deacon Reynelda James and Rose Mary Joe-Kinale assisted. We are to follow the life and example of Christ by teaching others the Gospel, proclaiming the Good News, and helping heal people.



Holy Eucharist Communion with chalice bearers the Rev Deacons Reynelda James (Paiute) and Tina Campbell (Navajo), and Candidate for Holy Orders Rosemary-Joe Kinale (Shoshone/Paiute)

After Eucharist, Resolution 01 "Reinstatement of Federal Acknowledgement for the Duwamish Tribe, and other Pacific Northwest Tribes Working to Gain Proper U.S. Status" was presented, discussed, and passed.

Before WinterTalk concluded, there were several announcements made. Some of the news that was shared from the Province:

Paul Nahoa Lucas, Coordinator of the Indigenous People's Network for Province VIII has completed his first year of study as a Postulant in the process of ordination to the

priesthood in the Diocese of Hawai`i. Rose Mary Joe-Kinale, Paiute/Shoshone, will be ordained as a transitional deacon in the Diocese of Nevada on Feb. 16, 2014, and is looking forward to her ordination to the priesthood sometime in August of 2014. She will be the first woman of Paiute/Shoshone ancestry to be ordained a priest in The Episcopal Church.

Catherine Plummer (Navajo), has been ordained a priest in Navaholand. Cornelia Eaton (Navajo), is also in the process to be ordained.

Cathlena Plummer (Navajo), is currently enrolled as a student at the Church Divinity School of the Pacific (CDSP) and is in the process to be ordained.

Demetria Bryant (Tsimshian), from the Diocese of Olympia is at the Vancouver School of Theology (VST) and also in the process to be ordained.

This report prepared with the assistance of Elsie Dennis, member, First Nations Committee, Diocese of Olympia. A special thanks to all supporters who made the 2014 WinterTalk a success, including the Cook Native American Ministries (CNAM) for their generous grant that made it possible.

