

## Interpretive Services

### Church of England Interpretive Plan James Fort

#### Interpretive Objectives – Key Points:

- 1. The acknowledged religion in England was the Church of England, whose services rigorously followed the Book of Common Prayer. Rather than seeking freedom from the established Church (as the Pilgrims did), the Jamestown settlers brought their Church of England religion with them, and practiced it in Virginia.**

The group of Separatists, who arrived in 1620 at a northern site they called Plimouth Plantation, were seeking escape from that government-sanctioned religion in England. The Jamestown settlers, organized as a commercial venture by the Virginia Company, were in search of mineral wealth, a route to China and the wealth of the orient, and a foothold to establish the presence of the Church of England in what was recognized in Europe as Spanish Catholic territory. The men brought the established religion with them, as the Church of England was central to the lives of the Company leadership. In fact, men had to take an oath acknowledging the supremacy of the King, and the lack of power or authority over him by the Pope, before they could set sail to Virginia.

- 2. There was no separation of church and state at this time. The ultimate head of the Church was the King, who was also the head of the government.**

In 1534, Henry VIII split from the Roman Catholic Church and created his own church hierarchy, (still orthodox, but antipapist), led by himself as the head of the Church of England and administered by his appointed Archbishop of Canterbury. Upon Henry's death, his daughter Mary tried to return the country to Catholicism, but when her sister succeeded her, Elizabeth created a system of religion with "*a Church firmly under Crown control, Catholic in doctrine (by Anglican definition, at any rate) but nonpapal.*" (See page 9 of Craig Thompson's The English Church in the Sixteenth Century).

Two Acts of Parliament had been issued in 1559. The Act of Supremacy declared that no foreign prince or potentate had any authority over the English realm. "*Authority over Church affairs was vested in the Crown. Henry's title of 'Supreme Head' was not used by Elizabeth.*" (Thompson, page 9). Elizabeth was referred to as "*Supreme Governor*". Clergy were required to comply by taking an Oath of Supremacy.

The second act, known as the Act of Uniformity, required that religious services must follow the Book of Common Prayer. Upon Elizabeth's death,

James I inherited the throne partly because he did not profess the Catholic faith.

At Jamestown, during the period of martial law, the political, secular and religious issues were intertwined. The second Virginia charter required new settlers to take the Oath of Supremacy to the King before they could board ships to Virginia. Church attendance was made mandatory by the civil leaders of the colony, who regularly attended services themselves:

*“Every Sunday we have sermons twice a day, and every Thursday a sermon, having true preachers, which take their weekly turns; and every morning, at the ringing of a bell about ten of the clock, each man addresseth himself to prayers, and so at four of the clock before supper.* (William Strachey, “A True Reportory” in Edward Haile, Jamestown Narratives, page 429.)

Appointed by the Virginia Company, but being the leader of the English presence in Virginia, the Lord Governor de la Warre made a personal statement about the importance of church attendance:

*“Every Sunday, when the lord governor and captain general goeth to church, he is accompanied with all the councilors, captains, other officers, and all the gentlemen, and with a guard of halberdiers in His Lordship's livery, fair red cloaks, to the number of fifty, both on each side and behind him; and, being in the church, His Lordship hath his seat in the choir, in a green velvet chair, with a cloth, with a velvet cushion spread on a table before him on which he kneeleth; and on each side sit the council, captains, and officers, each in their place; and when he returneth home again he is waited on to his house in the same manner.”* (Strachey in Haile, page 429.)

**3. The church at Jamestown was one of three public buildings mentioned in 1610 and was the only building described in any detail in the written record.**

William Strachey arrived at Jamestown in May of 1610 with the settlers who had been shipwrecked in Bermuda. He wrote in reference to James Fort:

*“To every side, a proportioned distance from the palisade, is a settled street of houses that runs along, so as each line of the angle hath his street. In the midst is a market place, a store-house, and a corps de garde, as likewise a pretty chapel, though (at this time when we came in) as ruined and unfrequented: but the Lord Governor and Captain General hath given order for the repairing of it, and at this instant many hands are about it. It is in length three-score foot, in breadth twenty-four, and shall have a chancel in it of cedar and a communion table of the black walnut, and all the pews of cedar, with fair broad windows to shut and open, as*

*the weather shall occasion, of the same wood, a pulpit of the same, with a font hewn hollow, like a canoe, with two bells at the west end.”* (Strachey in Haile, page 429.)

- 4. In 1610, martial law was established and men and women were required to attend church services twice a day for morning prayers and evening vespers, with two sermons on Sunday and one other at mid-week. One of the services on the Sabbath included a teaching of the catechism.**

The Laws Divine, Moral and Martial (LDMM) were implemented in 1610 to impose discipline among men who were in open conflict with the native population. By requiring men to attend church services, and then having the laws read to them from the lectern or pulpit, settlers who could not read would be made aware of those laws. One supposition may be that forced attendance at church services could also have been seen by the leadership as a means to appease their God during periods of difficult conditions.

The laws prescribed punishments for those who failed to attend services, as well as a punishment for the Minister if he failed to conduct a service. We have no historic record of any enforced punishments given in relation to church attendance. There would have been little opportunity for men working in the vicinity of James Fort to avoid church services. The Captain of the Watch was under instructions to round up all persons, except those who were sick or hurt, and bring them to the Church at the appropriate times.

- 5. In 1619, the church at Jamestown was the site of the first legislative assembly in English-speaking America, a legacy that evolves into our current form of government. This was one year before the Mayflower dropped anchor at Plymouth.**

When Sir Edwin Sandys took control of the Virginia Company in 1618, he sent over a new governor, Sir George Yeardley, with a new set of instructions directing the dissolution of the martial laws, obsolete during a time of peaceful relations with the natives. There were at that time seven tobacco plantations and four “towns”, or settled areas, along the waterways. The instructions allowed for an assembly of men, and two men were selected by each of the eleven locales, to gather at Jamestown.

The minutes of that meeting refer to “*The First General Assembly*” implying an intent that more assemblies would follow. The men met from July 30<sup>th</sup> until August 4<sup>th</sup>, 1619. The meeting consisted of the Governor, his handpicked advisers, known as the Council of Estate, and two representatives, called burgesses, selected by each plantation and town. Two men were denied seats when the leader of their plantation refused to remove a clause from his patent that exempted him from the laws that the assembly would pass. One man died during the deliberations. Nineteen men sat for one week and passed laws on the running of the colony, setting a precedent for assemblies to follow.

**Interpretive Narrative:**

Henry VIII broke with the Catholic Church during his reign, and the Church of England was established officially under Elizabeth I. (The word “Anglican” is a term that includes the Church of England and churches of other nations that adhere to the same episcopal doctrine. The proper designation for the denomination of the church in James Fort is “Church of England”.)

This English Church, although neither Roman Catholic nor Protestant, had bits of both in its theology. The Church did not intend to vary from the Catholic faith and liturgy. However, the Church rejected papal supremacy. The Prayer Book of 1549 included a petition in the litany that the Church be free from the “*tyranny of the Bysshop of Rome and al hys detestable enormities.*” Hence, the English Church should be interpreted as having components of both Roman Catholicism and Protestantism. Elizabeth I viewed the Church as part of the government; one modern author, Craig Thompson, wrote that “to preserve and strengthen England, the Queen was prepared to adopt whatever ecclesiastical policy seemed most advantageous” (The English Church in the Sixteenth Century [Folger Shakespeare Library, 1958], page 9.)

The leaders of the Virginia Company were members of the Church of England and continued to practice that form of worship wherever they found themselves. Captain John Smith tells of the settlers landing at Jamestown in 1607 and erecting a crude structure for use to hold church services. He says that they stretched a sail among the boughs, they build the sides of rails, and they sat on benches made of unhewed tree trunks. The altar was made by nailing a log to two neighboring trees as a cross bar. This was obviously a temporary arrangement.

Later in that year, they built the first real church building. Smith says this was a barn-like structure, and gives few details, but the settlers worshipped in it until it was destroyed by fire in January 1608. The church was then rebuilt, apparently similar in appearance to the first church. When Lord de la War arrived as governor in 1610, he found that the church had fallen into a sad state of disrepair, so he had it restored and its furnishings improved. Under the military rule imposed by de la Warr, church attendance became mandatory.

Several sources, including Smith, Strachey, and the Laws Divine, Moral, and Martial, indicated that services were held fourteen times a week, with sermons preached three times a week (two on Sunday and one on Wednesday or Thursday). Two services, one in the morning and one in the evening, were held Monday through Saturday. Those were basically prayer services following the Book of Common Prayer. According to Captain John Smith, there were two Sunday services that took most of the day. One of those was followed by the reading of the laws, as specifically required by the Laws Divine, Moral and Martial. An afternoon catechism also was held by the rector on Sunday.

The laws prescribed punishments for those who failed to attend services. Missing once would cost the settler his ration of food for the day. Two absences would be punishable with a public whipping. A man with three absences could be confined to row the 'gallies' for six months. If there were three absences on the Sabbath, the prescribed punishment was death. The laws were promulgated from military rules used by English forces assisting the Dutch against a Spanish invasion of the Low Countries. Jamestown may not have used galleys as punishment, and we have no record of anyone being put to death for failing to attend a service as their third offence on a Sunday. It is just sufficient to say that all men in the area of the fort, except those who were sick or hurt, would have had no choice but to follow the commands of the Captain of the Watch to move into the church upon the ringing of the bells.

It is assumed that this second version, rebuilt after the 1608 fire, was the church in which Ann Burras was married later in 1608 and where her newborn daughter, Virginia Laydon, was baptized. This was also assumed to be the church in which Pocahontas was baptized and in which she was later married to John Rolfe.

When Captain Samuel Argall came to Jamestown in 1617, he found, to use his own words, "*but five or six houses, the church downe, the palizados (palisades) broken, the bridge in pieces, the well of fresh water spoiled, the storehouse used for the church: the marketplace, the streets and all other spare places planted with tobacco; the salvages as frequent in their houses as themselves, whereby they were become expert in our armes...the Colonie dispersed all about planting Tobacco.*" (John Smith, Complete Works, ed. by Barber, Vol. II: page 262.)

In the same year, Captain Argall built a third version of a church that probably straddled a former wall of the fort; the first structure built on the site where the present church stands at Historic Jamestowne. We know that this structure was built of timbers, but we do not know whether it was "wattle and daub," or a frame structure. The unusual feature of this church was its cobblestone foundation. This church is best remembered as the site of the first General Assembly, which convened there initially on July 30, 1619. (We have no knowledge of any of the several versions of a church ever being used for any other types of meetings.)

That church endured till approximately 1639. Although it cannot be confirmed, there is some evidence of a brick structure built in 1639, possibly to deal with fire hazards and the expanding population. This church was started in 1639 but took several years to build. During Bacon's Rebellion, in 1676, the church was damaged by fire, to an unknown extent, and was subsequently repaired, probably in the same year. The church continued to serve its congregation till approximately 1750, when it was abandoned in favor of a new church constructed some three miles from Jamestown. Following its abandonment the ravages of time and the elements took their toll until it eventually fell into a complete state of collapse and ruin, with the exception of most of its tower, which still stands today.

In 1907 the National Society of Colonial Dames of America, erected a reconstruction of this church behind the original tower, and this is the structure that is viewed today by visitors to the National Park Service and that part of Jamestown Island owned by APVA Preservation Virginia. The cobblestone foundations of the church built in 1617, together with the brick foundations of a later church, may be viewed under glass, within the walls of the present church.

### ***The Ecclesiastical Structure of the Church of England***

King Henry VIII made himself “*supreme head*” of the Church of England, and his daughter Queen Elizabeth I named herself the ‘supreme governor’ in all matters spiritual and ecclesiastical. All authority over affairs of the Church of England was held by the Crown. The Archbishop of Canterbury had canonical jurisdiction over all the bishops and priests serving the church. He was appointed by the Crown. Among the many bishops of the church, the Bishop of London had jurisdiction over ministers serving the church in overseas areas.

*“In Virginia, there was no ecclesiastical authority other than the shadowy control of the bishop of London”* (Stephen Neill Anglicanism, Penguin Books, 1958, page 218). The ministers who served the Virginia Company’s efforts in the early years nominally answered to the Bishop of London. In later years, the Bishop often appointed commissaries, or deputies to represent him in caring for the spiritual well being of the overseas colonies. However, the only way a new minister could be ordained was by a bishop, and that meant traveling to England and back. Jamestown, or indeed the whole of the Virginia colony, was probably a separate parish under the diocese of London.

### ***The Ministers***

The Virginia colony was served by ministers appointed by the Bishop of London, under whose jurisdiction laid the parishes within the colony. Each minister was dispatched with a role as spiritual leader to the colonists and as Anglican missionaries of the Church of England toward the natives. Their missionary work was largely unsuccessful, as they were preoccupied with the spiritual needs of the distressed colonists.

The Reverend **Robert Hunt** arrived with the original settlers in 1607. He was seasick during the six weeks waiting for prevailing winds in the English Channel, but he recovered and stayed on the voyage. He appears to have been highly respected, trying to keep peace among the appointed council members. He brought a library of books with him that was destroyed in the fire of 1608. He apparently died during the latter part of 1608. Captain Smith said that, for awhile, they were without a minister (Smith, Complete Works, Vol III, page 295) The Reverend **Richard Buck** arrived at Jamestown in May 1610 with Sir Thomas Gates, having survived the shipwreck of the *Sea Venture*. He was the second minister to the colony, and probably performed the marriage of John and Rebecca Rolfe. He was the chaplain of the first legislative assembly. Buck was a graduate

of Oxford, and was considered a Puritan member of the Church of England. His wife and children were with him in Virginia. He died sometime in 1624.

The Reverend **William Meese** (or **Mays/Mease**) arrived with Buck and became the first minister of Kecoughtan, a defensive town at the mouth of the James. He returned to England in 1620 or later.

The Reverend **Alexander Whitaker** arrived with Sir Thomas Dale in 1611. He left a high position in England (he was the son of the head of St. John's College) and volunteered for Virginia, apparently to convert the natives. He was the minister who converted Pocahontas and baptized her. He provided spiritual guidance at Henricus and Bermuda Hundred. He is believed to have drowned in the James River about 1617.

The Reverend **William Wickham** was Whitaker's assistant at Henricus. He was probably a Presbyterian who came "without orders" (not ordained by the Church of England) but was granted the right to give Holy Communion after Whitaker's death. He would ultimately seek ordination in the Church of England.

### ***Interior of Our Reconstructed Church***

The interior furnishings are based upon research conducted by the curatorial department as part of a furnishings plan for the fort. Principal documentary sources dealing with the church include the only known contemporary descriptions of the interior of the church (William Strachey in 1610 and John Pory in 1619); early 17<sup>th</sup> century Virginia Company and other records describing church property (communion table covers); and perhaps most importantly Constitutions and Canons Ecclesiastical 1604, the rules by which the Church of England was (and is) governed.

**Paved Chancel Floor:** Archaeological evidence at Jamestown indicated the chancel floors of the churches located outside the fort were paved with brick. As Lord de la Warr had "*many hands*" busy with the renovation of the church in 1610, we have thought it entirely possible that these renovations could have included paving. Church canon number 85 charged the church wardens with, among other things, keeping the church floors paved. Strachey tells us that the church was kept "passing sweet" by a sexton following the renovation, meaning it was neat, clean, and as dust free as possible.

**Governor's Chair and Stool:** William Strachey tells us that the governor, Lord de la Warr, was seated within the chancel in a green velvet chair with a cloth (or canopy above the chair), and that he knelt on a velvet cushion on a "table" or footstool. The chair and footstool are copies of the originals at Knole, the ancestral home of the Dorset's, Sackville's, and West's. There are green velvet chairs at Knole that could easily have been brought to Virginia by Thomas West, third Lord de la Warr (a second cousin of Queen Elizabeth I) and carried back home again. Simple backless benches have been placed around the Governor's

chair and throughout the chancel. These benches would have been used to seat the Governor's council.

**Communion Cloth:** Canon law number 82 required all communion tables to be covered, "*in time of Divine Service with a Carpet of Silk or other decent stuff...and with a fair Linnen cloth at the time of the ministration.*" On July 21, 1619 an anonymous donor presented to the Virginia Company of London, "*A Communion-cup with a cover, and a Plate for the bread of Silver gilt: a silk damaske Carpet, a linen damaske Table-Cloth, and other ornaments...*" (Virginia Company Records, Susan Kingsbury, ed., Vol. III, page 575) The gifts were for use in Virginia, and are the earliest descriptions we have of such objects in Virginia.

**Tablets of the Law:** Canon law number 82 also ordered the placement of tablets containing the Ten Commandments in the east end of every church. The same canon authorized the use of, "*other chosen sentences written upon the walls of said churches,*" and following the custom in other churches of England, James Fort's Tablets of the Law are flanked by tablets containing the Apostles' Creed and the Lord's Prayer. The text of the Lord's Prayer is the version found in the Gospel according to St. Luke. Tablets were possibly part of the baggage for the Reverend Mister Hunt.

A tablet containing a passage of scripture regarding baptism has also been placed on the wall near the font. This scriptural tablet will help identify the font with baptism. Many of our guests think the font is a container for holy water, but it is traditionally placed at the entrance of the church to show that only through baptism may you symbolically enter the church.

**Candlesticks:** If one had entered the church at Jamestown at a time of day when a service was not imminent, the only objects that would have been found on the communion table (other than the silk cloth) would have been a metal alms basin (collection plate) and a pair of candlesticks. The sticks are purely functional—i.e., there was no basis for their use in the liturgy of the Church of England. A simple James I style silver alms basin and a pair of pewter candlesticks in the style of the late 16<sup>th</sup>- early 17<sup>th</sup> - century are sometimes placed on the table today.

Iron pricket sticks in the late 16<sup>th</sup> - century style have been made by fort blacksmiths. Again, these have no tie-in with church liturgy. They are purely for utilitarian lighting purposes, and are located throughout the nave.

**Pulpit and Lectern:** The lower level is the lectern where the lay reader would have recited the scriptures, while the upper level was for the minister to conduct the service and deliver a sermon. It is built of the same cypress as the chancel screen. The lectern would have held the Bishops' Bible, which was the only edition approved for reading in the Church of England at the time of Jamestown's founding. King James directed a new translation, which was first published in



1611, and would have arrived in Virginia shortly thereafter. Other editions in use by Calvinist, Puritan and Separatist ministers may well have been in the colony, but not used in Church of England services.

**Pews:** The cypress/cedar pews have been recreated similar to those in Tushingham (Old Church) in Cheshire, England. Those pews rested on slightly elevated wooden platforms, as do the pews in our recreated church.

**Alms Box:** The Canons of 1604 stated that each church was to install near the entrance a box with a hole in the top, secured by three locks. Parishioners and visitors would place money in the box for the relief of the poor. There is no record of an alms box at Jamestown, even though required. Coinage was of little use in a barter economy.

**Chancel Screen:** This screen of cypress wood (a member of the cedar family) divides the church into two distinct areas representing heaven and earth—or chancel/choir and nave. Strachey tells us there was a chancel of cedar in the church which Lord de la Warr renovated in 1610, and both Strachey and Pory leave the impression that there were two distinct “rooms” by making a number of references to going into or out of the choir or nave, and by “standing at the barre.” The tradition of having a chancel screen dates to the Middle Ages, but they were still the rule (rather than the exception) until the end of the 17<sup>th</sup> century. In the Catholic Church, it was known as a rood screen, where the rood, or crucifix, was hung. When Queen Elizabeth removed the crosses from the interior of the church, the screen became known as a chancel screen. A number of the 17<sup>th</sup> century Virginia churches were known to have had chancel screens, as mention of them is found in surviving vestry records.

**Royal Coat of Arms:** There was a swing between Roman Catholicism and Protestantism during the reigns of the various Tudor monarchs. When Queen Elizabeth came to the throne in 1559 she announced that she would follow the policies of her brother, the late boy-king Edward VI, so far as the church was concerned. Simply put, the Elizabethan Settlement of Religion, as it came to be called, gave something to most of the religious factions within England without giving any one faction too much. It was a Protestant Church of State, but Roman Catholics and other factions were free to worship as they saw fit—so long as they did not try to usurp the power of the English monarch to set policy—for both church and state.

One of the changes brought about by the Elizabethan Settlement was the removal of crosses, crucifixes, and statues from their places of prominence atop the chancel screen. Elizabeth “suggested” that the crucifixes be replaced with a copy of the royal coat of arms—mounted above the opening in the chancel screen or in some other “convenient” place. This practice became canon law in 1660. The coat of arms in our church belongs to James I.

***Lion and Unicorn:*** The crowned lion represents the Kingdom of England, and the unicorn represents the Kingdom of Scotland. The two kingdoms were united when James VI of Scotland Became James I of England. In proper heraldic terminology these two animals are called supporters. In the royal coat of arms the supporters rest their front feet on the Garter.

***Garter:*** In 1344 King Edward III founded the Order of the Garter. It was formally instituted on St. George's Day, April 23, 1350, in honor of the Holy Trinity, the Virgin Mary, St. Edward the Confessor, and St. George—the patron saint of England. Saint George is also the special patron of the Order of the Garter, and from him it takes its alternative title “the Order of St. George.” The Order of the Garter is the highest order of knighthood in England. The motto of the Order of the Garter is:

***“Honi Soit Qui Mal Y Pense”*** The rather loose translation of this French idiom is “*shame on him who thinks evil of it.*” There is an apocryphal story concerning the origin of the order and its motto. King Edward III is said to have been greatly enamored of the Countess of Salisbury. One evening at some court function the countess lost one of her garters. When it fell from beneath her gown, the other members of the court began to giggle behind their hands and fans. Whereupon the king rose, picked up the garter and, placing it on his own leg said “*Honi soit qui mal y pense.*” From that day on only the most important and highly placed people were invited to wear the Garter.

French was the official diplomatic language at every court (the “universal” language), and it and Latin are the languages most often used in heraldry. The royal motto (also in French) is:

***“Dieu Et Mon Droit”.*** The literal translation is “*God and my right.*” I rule by the Grace of God and my own right as King.

Within the circular garter is a shield containing the quarterings of the Stuart kings, i.e., the symbols of the areas over which they ruled. King James I was styled “James, By the Grace of God King of England, Scotland, France, and Ireland, and of his other realms and territories...” In the upper left-hand corner of the shield are two groups of fleur-de-lis and three lions passant (lions walking, facing left (dexter), with one forepaw raised). King Edward III of England (ruled 1327-1377) was the grandson of King Philip IV of France, and laid claim to the throne of that country. The use of the fleur-de-lis by English monarchs was abandoned in 1801 when King George III renounced all title to the French throne. Three lions passant have been used as symbols of England since at least 1195. These French and English quarterings are repeated in the lower right-hand corner of the shield.

The lion rampant (a lion in profile facing left (dexter) with the body upraised and resting on the left hind leg, the tail and other legs elevated, the right foreleg highest) is seen in the upper right-hand corner of the shield. Representing Scotland, the symbol of the lion rampant has been used since King Alexander II (1214-1249). The harp (lower left-hand corner of the shield) had been the symbol of Ireland for years.

England's claim to the French throne does not come through William the Conqueror (King William I of England), who was merely the son of a nobleman, the Duke of Normandy, known as Robert the Devil. William succeeded his father as Duke of Normandy in 1035. It was, therefore, the Duke of Normandy who conquered England in 1066 (not the French King Philip I, who ruled from 1060 to 1108).

The source of England's claim to the French throne comes through the French lineage of King Edward III (who ruled England from 1327 to 1377). He was the grandson of King Edward I and his second wife Margaret, daughter of King Philip III of France.

### ***Glossary***

Canon:	regulations or dogma decreed by a church council
Ceremony:	a formal act or acts prescribed by ritual or convention
Doctrine:	a statement of official church policy; a body of principles presented for acceptance or belief
Dogma:	a definite authoritative tenet or doctrine concerning faith and morals
Doxology:	a liturgical prayer or hymn of praise to God
Episcopal:	relating to, or involving church government by bishops
Grace:	protection or sanctification by the favor of God
Litany:	a prayer alternating invocations with responses from the congregation
Liturgy:	a body of rites prescribed for formal public worship
Matins:	morning prayers or prayer service
Prayers:	a religious service consisting of reverent petitions made to God
Rite:	a prescribed form or manner governing the words or actions of a ceremony
Ritual:	the order of words prescribed for a religious ceremony
Sacrament:	a religious act symbolic of a spiritual reality; a formal Christian rite such as baptism, or Holy Communion, known as The Eucharist

Sanctification: to consecrate or purify; to set apart for sacred use

Tenet: an opinion, doctrine, or principle considered as being true

Vespers: a worship service in the late afternoon or evening; also known as Evening Prayers

This interpretive plan was adapted from papers by Dan Hawks and Nancy Egloff, Jamestown-Yorktown Foundation.

**Interpretive Activities:**

We want to avoid any appearance of religious debate while describing the basic religious practices and ecclesiastical structure of the Church of England, as compared to English Catholicism.

We can relate how religion, central to the lives of many of the Company's leaders, was a means to maintain discipline and social cohesion in a tenuous environment, among a socially diverse hierarchy, eventually governed under martial law. There are two formal hands-on participatory programs for groups that can be appropriately held in the church:

- The Law and the Lord, which discusses the LDMM, the connections between The Lord God and The Lord Governor, and the motives for church attendance
- The Rule of Law, which reviews the style of government of the early 7-man council, the Lord Governor and his martial law, and the 22-man Legislative assembly that met in the choir of the church.

Families and general visitors to the church can be invited to climb into the pulpit or enter the chancel to sit in the chair of the Governor. Interpretive activities throughout the year may include reading from:

- A facsimile of the Bishops' or King James Bible.
- Appropriate passages of the Book of Common Prayer.
- Applicable portions of the LDMM.
- The Reredos, listing the Apostles Creed, the Lord's Prayer, and the Ten Commandments
- The Oath of Supremacy and the Oath of Allegiance.

An interpreter can:

- Describe the King's Coat of Arms,
- Compare Strachey's description of the church with our reconstructed building,
- Have visitors give a "three-word sermon" from the pulpit (ex. Praise the Lord, Honor thy Parents, God is Great, etc., keeping the visitor brief while making the point that these were not excessively long services.

**Research Summary of Primary Sources, with Bibliography:**

Philip Barbour, *The Complete Works of Captain John Smith*, Volume 3, UNC Press, 1986.

David Flaherty (ed.), *For the Colony in Virginea Britannia, Lawes Divine, Morall and Martiall*, compiled by William Strachey, 1969.

Edward Haile (ed.), *Jamestown Narratives*, RoundHouse, 1998

Susan Kingsbury (ed.), "Virginia Company Records", Volume 4. Government Printing Office, 1906.

Stephen Neill, *Anglicanism*, Penguin Books, 1958.

Craig Thompson, *The English Church in the Sixteenth Century*, Folger Shakespeare Library, 1958