

# The Old Sloop's Log



A Monthly Publication of  
The First Congregational Church of Rockport,  
UCC, The Reverend Derek Van  
Gulden, Pastor

## Our Covenant

We the members of this congregation welcome you with gladness into our lives. We renew our covenant of faith and offer you our support, encouragement and love to the end that all of us may grow in the boundless mercy of God. By loving and being loved, forgiving and being forgiven, serving and being served, let us go forward together with courage as Christ's disciples glorifying God by being fully alive.

## Open and Affirming Statement

We the members of the First Congregational Church of Rockport are called upon to love one another as God loves us, freely and unconditionally. Therefore, we covenant to be an Open and Affirming congregation welcoming persons of every age, ability, gender, race, sexual orientation, gender identity, socio-economic status, nationality, ethnicity and immigration status into full membership and participation in our community life and ministry. We embrace and support those who experience rejection and exile from spiritual community and commit ourselves to the struggle against injustice.



Beloved,

During a recent visit with a parishioner, I was asked to read their favorite scriptural passage, Luke 2:1-20, the story of Jesus' birth. Before I started reading, she said she felt sad that we only hear this story once a year on Christmas Eve, "It is such a beautiful story and very powerful we should pay attention to it throughout the year".

### *Luke 2:1-20 New Living Translation*

*2 At that time the Roman emperor, Augustus, decreed that a census should be taken throughout the Roman Empire. <sup>2</sup>(This was the first census taken when Quirinius was governor of Syria.) <sup>3</sup>All returned to their own ancestral towns to register for this census. <sup>4</sup>And because Joseph was a descendant of King David, he had to go to Bethlehem in Judea, David's ancient home. He traveled there from the village of Nazareth in Galilee. <sup>5</sup>He took with him Mary, to whom he was engaged, who was now expecting a child. <sup>6</sup>And while they were there, the time came for her baby to be*

born. <sup>7</sup> She gave birth to her firstborn son. She wrapped him snugly in strips of cloth and laid him in a manger, because there was no lodging available for them.

<sup>8</sup> That night there were shepherds staying in the fields nearby, guarding their flocks of sheep. <sup>9</sup> Suddenly, an angel of the Lord appeared among them, and the radiance of the Lord's glory surrounded them. They were terrified, <sup>10</sup> but the angel reassured them. "Don't be afraid!" he said. "I bring you good news that will bring great joy to all people. <sup>11</sup> The Savior—yes, the Messiah, the Lord—has been born today in Bethlehem, the city of David! <sup>12</sup> And you will recognize him by this sign: You will find a baby wrapped snugly in strips of cloth, lying in a manger."

<sup>13</sup> Suddenly, the angel was joined by a vast host of others—the armies of heaven—praising God and saying, <sup>14</sup> "Glory to God in highest heaven, and peace on earth to those with whom God is pleased." <sup>15</sup> When the angels had returned to heaven, the shepherds said to each other, "Let's go to Bethlehem! Let's see this thing that has happened, which the Lord has told us about."

<sup>16</sup> They hurried to the village and found Mary and Joseph. And there was the baby, lying in the manger. <sup>17</sup> After seeing him, the shepherds told everyone what had happened and what the angel had said to them about this child. <sup>18</sup> All who heard the shepherds' story were astonished, <sup>19</sup> but Mary kept all these things in her heart and thought about them often. <sup>20</sup> The shepherds went back to their flocks, glorifying and praising God for all they had heard and seen. It was just as the angel had told them.

As I read through the Luke passage, I was reminded of the beauty of Jesus' birth. It is a story about love. The love that surrounded Jesus' birth and all those whom God brought together to witness and share the good news. Not one of them was a leader in their community, nor people of power or wealth or royal standing. They were common folk from the margins of society. Mary, Jesus' mother, was a poor young village girl who in her culture had no rights, no voice in society. The shepherds whom God chose to witness Jesus' birth, though they cared for and watched over the village's wealth, the sheep, were kept on the edge of society.

The place of Jesus' birth was not even in his parent's village or a house but with the animals in a manger. I am sure God could have arranged for a much grander place for Jesus' birth but instead chose this manger. Jesus, born on the very margins of society grew up to teach the world about love, inclusivity of all, and leading by serving all.

Maybe we need to pay more attention to this beautiful passage from Luke. Maybe we need to listen to it more than once a year. So, as I promised her, I share with you today the beauty of Jesus' birth. Let us remember this story, let us share it with others and in our sharing be reminded about the love and community Jesus was born into. What Jesus continues to teach us today, reaching out to all, including all, caring for all, loving all creation.

Shalom, Rev. Derek

### UPCOMING EVENTS FOR SEPTEMBER

September 12: We will welcome our Youth back to live Sunday Worship Service and live Youth Group

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### HELPING OPPORTUNITIES



The Outreach Committee is considering whether to resume our Wednesday night potluck suppers in the fall. Pot lucks have been a food-and-fellowship mission of the church since 2007. We need 4 faithful volunteers to continue this effort. We start Wednesday afternoons after 4 pm and end before 7:30. The work involves setting tables, food preparation, and cleanup. If you are interested in helping us, please speak to Wendy Woodbury, Jay Reed, or Pastor Derek.

### Nursery Volunteers Needed!

The Youth program is in need of 4-8 loving youth and/or adult volunteers willing to serve monthly/bi-monthly in the nursery starting this fall! (We are working on having a computer or something set up so the live Facebook stream will be on so you won't miss the service!)

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### IN CASE YOU MISSED IT



On Sunday, August 15, Gwen Clancy was received and welcomed as the newest associate member of the First Congregation Church of Rockport United Church of Christ. Gwen is the niece of Garie and Ken Perry. She attended Wellesley College in the 1970s. Today, she is a documentary film maker and adjunct professor in the University of Nevada, Reno Anthropology Department. In addition to her three grown children, Gwen regularly hosts international exchange students, one of

whom is pictured with Gwen in the photograph above. Gwen has had a very interesting professional and personal life and has more stories than space allows here. Please find time to introduce yourself to Gwen when she is able to visit Rockport and attend services live and welcome her to our church family.

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**OLD SLOOP LIVING HISTORY** with Dr. Liz Rice-Smith, Historian for the Congregation

**Living History. Paving the Way for our 400th Commemorative.1620-1621.**

As noted in the first six essays in this series, November, 2020 marked 400 years since our Congregationalist, "Separatist" forebears arrived at the tip of what we now call Massachusetts. We know that Virginia was their planned destination. And November, 2021, this year, we commemorate the 400 years since our forebears shared a harvest feast with the Pokanoket/Wampanoag people of Patuxet/Plimoth, which we remember each Thanksgiving Day.

It wasn't until October 3, 1863, however, that President Abraham Lincoln announced our nation would celebrate an official Thanksgiving holiday on November 26, 1863, as an expression of gratitude for a pivotal Union Army victory at Gettysburg. President Lincoln's speech on that occasion was actually written by William Seward, then Secretary of State. And it was determined that the fourth Thursday of every November thereafter would be considered an official US holiday of Thanksgiving. President Lincoln's announcement echoed and enlivened an earlier era, when George Washington was a new president in 1789 and America was fresh out of the American Revolution; at that time, President Washington called for an official "day of public thanksgiving and prayer." While Congress was enthusiastic and agreed with Washington, this celebratory holiday did not become an annual event at that time. How our national holiday of Thanksgiving eventually has since become associated with the 1621 harvest meal of the Pilgrims with the Pokanoket/Wampanoag people is a story for us to explore at another time. But as we approach our American Thanksgiving holiday this year, 2021, we continue to consider the unfolding saga that led to diplomacy and feasting as our Separatist forebears arrived here, having no idea really about this land and its many peoples who had prevailed here for many thousands of years.

So we do well, each of us who are members and friends of United Church of Christ congregations, to search deeply into the past; to know where we came from; to explore how our past lives in us; to reflect on and repent what went wrong, knowing that there are never any innocents, even while honoring, enlivening, and renewing all that our faith invites us to celebrate.

September, 2021. This is the seventh essay in this series for us at First Congregational Church in Rockport - UCC, we who have migrated and are migrating, still, from many traditions, entering into Covenant here in Rockport. This is the next essay, written for us to gain a view on aspects of the history, people, and terrain which led to this adventure of emerging Congregationalism in North America. You who have been reading these essays since March 2021 know what led me, your congregation's Historian, to write this story of the realities and impact of plagues, epidemics, and pandemics for you, during our very own experiences 2020/2021 Covid-19 pandemic.

You know what inspired my writing this serialized tale of the centuries' burnings that led to the making of plans for our Separatist forebears' journey across dangerous Atlantic waters and landing, to their great surprise, at the tip of the state we now know as Massachusetts instead of off the coast of Virginia. By now you have an idea why we are tracking this story of these many elements which — across centuries — were paving the way for this time of 400th/401st Commemorative of our forebears' journey by Mayflower.

In previous essays in this series, you have read that my writing was/is inspired by the words of former Old Sloop pastor, the Reverend Oviatt E. Desmond, who, on August 1, 1940, wrote an interesting Foreword to Ralph G. Lucas' history of this congregation. Rev. Desmond noted that Lucas detailed "amusing stories of Church Discipline, fiery resolutions on the Slavery Question, anecdotes revealing the hardihood of our forebears, Money Problems and ways of paying salaries, school teacher pastors, spiritual depressions and subsequent revivals, early church music, the parish building schools and roads and so on, making these pages fascinating." Rev. Desmond went on to point out, however, that "it was impossible to record everything as our history is so rich in worthwhile and amusing facts." Rev. Desmond continued, noting, "The general background of our denomination, beginning with the hanging of five men in England between 1383 and 1593 for being 'Separatists' and going along through the establishment of the Congregational Church in America by the Pilgrims at Plymouth, has by necessities of space been omitted. This study deals mainly with the first century and a half of our local history."

So it is that here, in the spirit of commemorating the 400th year of the Separatist/Pilgrim 1620 arrival in North America, and heeding the words of Pastor Desmond, we may find it useful, maybe even interesting and inspiring, to know a bit - month by month, reading in The Log - what led the way to all that means so much to us, today, that led the Pilgrims here. Quite a saga, and not often told, in full.

What was, in Desmond's and Lucas' view "by necessities of space ... omitted" from the 1940 history of this congregation, is being acknowledged and addressed here to commemorate 400 years since the arrival of our Separatist/Congregationalist forebears in North America. Why did they come here?



This series offers an opportunity to explore what led the early protestant-leaning faithful to “keep at it,” amidst and despite horrific sweeps of plague and epidemic. Did you catch that? Amidst and despite horrific sweeps of plague and epidemic. Also, amidst and beyond sharp differences in global, ecclesiastical perspective about Christian sacrament, rites, theology, and practice; and amidst and beyond the deadly power of monarchs. Differences that led to convictions for heresy and treason in cultures where execution was practiced by horrific means. Amidst and despite horrific torture, imprisonment, burnings at the stake, and hangings. No wonder that our Separatist/Pilgrim forebears went into exile rather than be further sacrificed for their deepest religious and ecclesiastical convictions.

This month, in Essay #7 for the September 2021 Old Sloop Log, by point of comparison, we will take a very quick look at the development of “first cousin” Protestant-leaning theological and ecclesiastical movements on the continent, with particular focus on the impact of Martin Luther and John Calvin. We will especially consider the ways these perspectives have bearing on and differ from perspectives of our Separatist/Congregationalist forebears. In this essay, we will also begin to consider aspects of the history of the indigenous peoples who inhabited and tended the waters and lands of the Saint Lawrence Seaway, Cape Ann and Massachusetts for thousands and thousands of years, here, thousands of years before our Separatist/Congregationalist forebears first arrived in North America.

**Martin Luther.** In John Foxe’s **Book of Martyrs**, considerable attention is given to Martin Luther, though he was never martyred. Sharing here some of what Foxe has detailed, let us consider that “Martin Luther, after he was grown in years, being born at Eisleben in Saxony, A.D. 1483, was sent to the University, first of Magdelburg, then of Erfurt. In this University of Erfurt, there was a certain aged man in the convent of the Augustines with whom Luther, being then of the same order, a friar Augustine, had conference upon divers things, especially touching remission of sins; which article the said aged Father opened unto Luther; declaring that God’s express commandment is, that every man should particularly believe his sins to be forgiven him in Christ, and further said, that this interpretation was confirmed by St. Bernard: ‘This is the testimony that the Holy Ghost giveth thee in thy heart, saying, Thy sins are forgiven thee. For this is the opinion of the apostle, that man is freely justified by faith.’



“By these words, Luther was not only strengthened, but was also instructed of the full meaning of St. Paul, who repeateth so many times this sentence, ‘We are justified by faith.’ And having read the expositions of many upon this place, he then perceived, as well by the discourse of the old man, as by the comfort he received in his spirit, the vanity of those interpretations, which he had read before, of the schoolmen. And so, by little and little, reading and comparing the sayings and examples of the prophets and apostles with the continual invocation of God, an excitation of faith by force of prayer, he perceived that doctrine most evidently, thus continued he his study at Erfurt the space of four years in the convent of the Augustines.” (pp. 153 - 154.)

The saga of Martin Luther’s ministry and full impact of his theological perspective in the establishment of Lutheranism is beyond the scope of this series of essays. As intriguing and powerful a saga as it is in impact and depth, that is a whole other living history in the unfolding of the Reformation. Even so, inherent in Luther’s teachings are several profound concepts which resound in the world of ecumenical faith and ministry.

Sola Scriptura. Sola Fide. Sola Gratia: through scripture, faith, and grace, alone.

“Sola Scriptura” is at the core. Luther’s theology is based in the Word of God. In Luther’s view, because of the fallen nature and condition of humanity, we can neither fully understand the redemptive word nor can we see God face to face. Scripture before tradition. “Sola Fide,” by faith alone are we saved. Good works are fruits of faith, not the means by which salvation is “earned.” It is by faith in God’s forgiveness that we are saved, not by earning salvation by doing good works. Faith over works. And “Sola Gratia,” that salvation comes as a gift from God, by unmerited favor, not as something merited by each of us. Grace over merit.

Luther is not uncomplicated in regard to matters of Scriptural interpretation of the social order of his time. His reaction to The Peasants’ War (1525) is such an example. “A few dozen members of various peasants’ groups had met to draft twelve articles making demands for justice against the Swabian League, in which several imperial estates and cities promised mutual defense and enforcement of taxes and laws. The twelve articles called for relief from unfair taxes, hunting and fishing rights, more control over local churches, and so on. These were widely discussed and publicized; in the first two months after their publication in March 1525, they were reprinted an astounding twenty-five thousand times. (Lull & Nelson, p. 231.) At that time, “the peasants had some reason to suppose that Luther would be supportive. He had referred to himself as a son of peasants, and his theology was associated with ‘freedom.’ Of course Luther did not equate this with the freedom not to pay one’s taxes. Still, he had shown himself time and again to be interested in improving the spiritual and material lives of rank-and-file Germans. All sides clamored for him to take a public position.” (Lull & Nelson, p. 232.) “At the heart of Luther’s reaction to the uprising of the

peasants were two factors: his opposition to resorting to violence and his deep aversion to the theology of Thomas Muntzer.” (Lull & Nelson, p. 234.)

Muntzer had written a “most stinging attack on Luther, ‘Against the Mindless Soft-Living Flesh in Wittenberg,’ “ saying that Luther, whom he calls ‘Dr. Liar,’ writes what the princes want for money: ‘he is indulgent about their faults in order to eat his fill of their wealth and honors and especially of the fine-sounding titles at their disposal.’ It ends with what might be considered a prophecy or curse: ‘O Doctor Liar, you wily fox. With your lies you have saddened the heart of the just man. ... For you have strengthened the power of the godless evildoers, so that they could continue on in their old way. Therefore your fate will be that of a fox that has been hunted down; the people will go free and God alone will be their Lord.’ “ (Lull & Nelson, pp. 235 - 236.) Threats and uprisings from the peasants continued, and in May of 1525, Luther wrote *Against the Robbing and Murdering Hordes of Peasants*. Luther amplified the advice he had sent through Ruhel to the counts of Mansfeld in this generalized appeal to the authorities to restore order. Even rulers who did not support the gospel had Luther’s blessing in taking whatever measures necessary to stop the peasants. Luther, who knew that he had a history of intemperate expression, urged these rulers on: ‘rebellion brings with it a land filled with murder and bloodshed; it makes widows and orphans, and turns everything upside down, like the worst disaster. Therefore let everyone who can, smite, slay and stab, secretly or openly, remembering that nothing can be more poisonous, hurtful, or devilish than a rebel. It is just as when one must kill a mad dog; if you do not strike him, he will strike you, and the whole land with you.’ Luther also promised a blessed death to any who die in this just cause.: (Lull & Nelson, pp. 237 - 238.)

The revolts continued, and historians “estimate that as many as one hundred thousand people were killed in the uprising, the vast majority of them peasants. The loss was not only of life, but also, for many, of hope for social and even religious change. Historian Hajo Holborn contends that 1525 represents a great shift in public opinion in Germany: ‘Here ended the days when it had seemed that the Protestant Reformation would be embraced by all classes of the German nation and would give to the subjected groups some sense of participation in the great issues of public life. These groups now fell back into apathy or rather superficial conformity. Bitter jibes at religion were heard, and even stronger thrusts were taken at Luther as the pseudo-prophet who could twist the Scriptures to suit his own ends even more than the old princes could.’ (Lull & Nelson, pp. 239 - 240.)

Lull and Nelson make important note about this situation in Luther’s life: “There is ample evidence that Luther thought the world was ending in these upheavals. He had written to Ruhel of his intention to go home to Wittenberg and prepare for his own death. But even more telling is the very ending of *Against the Robbing and Murdering*



*Hordes:* 'To this let every pious Christian say, -Amen.' For this prayer is right and good, and pleases God; this I know. If anyone thinks this too harsh, let him remember that rebellion is intolerable and that the destruction of the world is to be expected every hour.' Lohse agrees that for Luther the Peasants' War had apocalyptic meaning: 'the devil was attempting to extend his rule.' The only recourse was for the authorities to act, even if that meant supporting an old enemy of the gospel like Duke George." (Lull & Nelson, pp. 241 - 242.) It seems that Luther "realized that he had misjudged the situation and written in a way that discredited himself. Even princes found the harshness of his language appalling for a theologian and pastor. By the end of May, he was writing to Amsdorf, the friend to whom he could always speak in the most open and unguarded way. He bristled to the accusation that he was now called 'a toady to the Sovereigns; and told Amsdorf to warn his preachers not to curry favor with the peasants and their sympathizers even now, but to support the princes even if 'all the peasants should be killed.' ' (Lull & Nelson, p. 242.) Without a doubt, life was not uncomplicated during the Reformation years.

**John Calvin.** By report of Christian historian Williston Walker in **A History of the**



**Christian Church,** "John Calvin was born in Noyon, a city of Picardy, about fifty-eight miles northeast of Paris, on July 10, 1509. His father, Gerard Gauvin, was a self-made man, who had risen to the posts of secretary of the Noyon bishopric and attorney for its cathedral chapter, and possessed the friendship of the powerful noble family of Hangest, which gave two bishops to Noyon in his lifetime. With the younger members of this family John Calvin was intimately acquainted, and this friendship earned for him a familiarity with, the ways of polite society such as few of the reformers enjoyed. Through the father's influence the son received the income from certain ecclesiastical posts in and near Noyon, the earliest being assigned him before the age of twelve.

He was never ordained. Thus provided with means, Calvin entered the University of Paris in August, 1523, enjoying the remarkable instruction given in Latin by Mathurin Cordier (1479 - 1564), to whom he owed the foundation of a style of great brilliancy. Continuing his course with special emphasis, as was then the custom, on philosophy and dialectics, Calvin completed his undergraduate studies early in 1528. As a student he formed a number of warm friendships, notably with the family of Guillaume Cop, the King's physician, and an eager supporter of humanism.

Calvin's father had designed him for theology, but by 1527 Gerard Cauvin was in quarrel with the Noyon cathedral chapter and determined that his son should study law. For that discipline Calvin now went to the University of Orleans, where Pierre de l'Etoile (1480 - 1537) enjoyed great fame as a jurist, and in 1529 to the University of Bourges, to listen to Andrea Alciati (1493 - 1550). Humanistic interests, also, strongly attracted him, and he began Greek in Bourges with the aid of a German teacher, Melchior Wolmar (1496 - 1561). He graduated in law; but the death of his father, in 1531, left Calvin his own master, and he now took up the study of Greek and Hebrew in the humanist College de France, which King Francis I had founded in Paris in 1530. He was hard at work on his first book - his **Commentary on Seneca's Treatise on Clemency** - which was published in April, 1532. It was a marvel of erudition, and marked no less by a profound sense of moral values; but in it Calvin displayed no interest in the religious questions of the age. He was still simply an earnest, deeply learned humanist. ... Between the publication of his **Commentary on Seneca's Treatise on Clemency** in the Spring of 1532 and the beginning of 1534 Calvin experienced a 'sudden conversion.'

Of its circumstances [Calvin's conversion], nothing is certainly known, but its central experience was that God spoke to Calvin through the Scriptures and [made clear that] God's will must be obeyed. Religion had henceforth the first place in his thoughts. How far he even yet thought of breaking with the Roman Church is doubtful. He was still a member of the humanistic circle in Paris, of which Rousset and his intimate friend Nicolas Cop were leaders. On November 1, 1533, Cop delivered an inaugural address as newly elected rector of the University of Paris, in which he pleaded for reform, using language borrowed from Erasmus and Luther. That Calvin wrote the oration, as has often been alleged, is improbable, but he undoubtedly sympathized with its sentiments. The commotion aroused was great, and King Francis enjoined action against the 'Lutherans.' Cop and Calvin had to seek safety, which Calvin found in the home of a friend. Louis du Tiller, in Angouleme. Calvin's sense of the necessity of separation from the older communion was now rapidly developing, and forced him to go to Noyon to resign his benefices in May 4, 1534. Here he was for a brief time imprisoned. Though soon released, France was too perilous for him, especially after Antoine Marcourt posted his injudicious theses against the mass in October, 1534 and by about New Year's following Calvin was safely in Protestant Basel." (pp.348 - 350.)

Moving to Geneva, Switzerland, Calvin developed quite a following and instated many reforms. Geneva being a haven for other reformers who fled persecution in their own countries. Notably, by 1540, Geneva began moving toward becoming a theocracy; in Geneva, moral law and civil law were equated. In 1553, a confrontation with Michael Servetus, a Spanish physician and theologian, convicted of heresy, which led to his most serious execution by fire, a matter of controversy which is still a focus of

considerable controversy and debate. Servetus rejected orthodox Trinitarian doctrine, believing that God is one single person. Servetus contended that each aspect or person of the Trinity are actually “forms” or manifestations of God, which God has chosen to make evident. In Servetus’ view, God made Jesus a man, and Jesus’ human nature prevents Jesus from being God. Servetus also concluded that God is eternal but because Jesus died he is not eternal. These views led Servetus to be declared a heretic by both Protestant Reformers and by the Roman Church. John Calvin maintained a brief correspondence with Servetus but discontinued further contact with him when it was apparent that Servetus was unyielding in his denial of the Trinity.

In 1552, Servetus became a target of the Spanish Inquisition, but he was able to escape. After that, the French Inquisition declared Servetus worthy of death but burned him and his books in effigy, because he was also able to flee France. In August 1553, however, Servetus traveled to Geneva where he was identified and at John Calvin’s request was imprisoned by the city magistrates. His heresy trial lasted until October, at which time the Council of Geneva condemned him to death. As noted above, both the Calvinists and the Catholics wanted him dead, but it was the Calvinists who got him. His condemnation, trial, conviction and execution stand for centuries now as a mark against John Calvin. In that context, though, when the laws in Switzerland made heresy punishable by death, his death was justified by the Geneva Council. The Councils of Berne, Zurich, Basle and Schaffhausen were all consulted in this matter and they all encouraged both the verdict and the public burning of Servetus. Calvin agreed that Servetus should receive the sentence of death for his heresy but in mercy recommended that he should die by the sword, not by burning. The Council rejected his recommendation. In Geneva, he was burned with his books on October 27, 1553.

Our “visit” with Luther and then with Calvin casts a wider net for us to understand the saga of our own Separatist forebears during this Reformation era in Europe and Britain. And now, before introducing several of the particular faithful people who were key in shaping what would happen as our Separatist forebears departed Britain for the Netherlands and then move in exile to North America, it is key for us to look in a different direction, too. It is key for us to gain a sense of the many diverse histories, cultures, and remarkable people who had inhabited, stewarded, and harvested the lands here for thousands and thousands of years. And whose lives would never be the same for the colonists’ arrival. In this essay for the September 2021 issue of the Old Sloop Log, we will take a quick, introductory look to gain an over view of the Native peoples of the Atlantic Northeast. In the next three months we will search as deeply as possible amongst accounts in oral traditions, primary source documents and specific locations to gain indigenous perspective. In our October, November, and December **Living History Essays to Commemorate the 400th Year of the Arrival of our Separatist**

**Forebears**, we will explore what occurred in Britain, the Netherlands, and the Indigenous American Northeast at that time of their meeting.

**Original Peoples in the Atlantic Northeast: An Introduction.**

We know these histories best from the oral traditions of the various indigenous nations, accounts transmitted amongst peoples across centuries and generations. Indigenous oral historians have always played significant roles in the cultural lives of their people; those who have the extraordinary gift of memory and oral transmission are cherished amongst their own, and now, amongst all of us who care about these people, their histories, their lives now, and their future. We also have some considerable forensic data from artifacts and bodily remains. The extraction and examination of these remains is cause of great concern amongst indigenous peoples who hold sacred the remains of their people from earlier generations and seek to protect and secure the integrity of those lives as holy. In addition, there are many written observations shared in letters, reports, trade and travel documents, etc., as recorded by colonists, invaders, traders, sea captains, and indigenous writers, many of which are included in the extensive bibliography for this series in the Old Sloop Log.

**Here on Cape Ann.** Prior to the arrival of European explorers, for thousands of years, Native peoples inhabited the waters and lands of Cape Ann and the entire terrain of what we know as the Atlantic Northeast. These included people of the Paleoindian Period (13,500 – 8,500 years ago); people of the Archaic Period (8,500 – 3,500 years ago); Algonquian-speaking Eastern Woodland Indians (3,500 to 1,500 years ago); and Algonquian (Abenaki)-speaking Pawtucket Indians, also known as the Agawam (1,500 years ago to the arrival of Europeans).



*This 1607 map of Gloucester Harbor by Samuel de Champlain, showing communally cultivated cornfields, carefully managed forest land and wigwams, Champlain counted 200 "men" on the harbor alone, and the sagamore there at the time, Quiohamenek, told him that 2000 more people were coming to greet him. Manchester is at the upper left.*

In 1606 the French explorer Samuel de Champlain made his second trip to Cape Ann and had a peaceful encounter with some of the 200 Native Americans who were living in this area during the summer months. While here he drew a map of Gloucester harbor which he called *le beau port*. Thus giving rise to the Beauport name frequently seen in the area today.

Captain John Smith sailed along the waters of this cape in



1614 and named the area *Tragabigzanda* in honor of a Turkish woman who had helped him when he was a prisoner in her country. However, when Smith returned to England, Prince Charles changed the name to *Cape Ann* in honor of his mother, Queen Ann, and designated the territory visited by Captain Smith on that voyage as *New England*.

**The Pokanoket/Wampanoag People.**



**WELCOME TO POKANOKET NATION**

The Pauquunaukit Wampanoag (anglicized as Pokanoket, literally, "land at the clearing" in Natick) is an indigenous group in present-day Rhode Island and Massachusetts. Prior to European colonization, the Pokanoket were the leadership of the tribal groups that make up the modern-day Wampanoag

Catherine O'Neill Grace and Margaret M. Bruchac offer this, toward our understanding: "For 10,000 years before European contact, after the last ice age, Native people inhabited the area we now call New England. They hunted mastodon, caribou, deer, bear, and other animals and birds, and fished in lakes, rivers, and the sea. Fruits, nuts, berries, leafy plants, barks, and roots provided food and medicine. Shelters, woven mats, and household goods were constructed from wood, bark, and grasses." Then, "after the corn plant was first cultivated in Mexico, it spread through trade networks across the continent. About 2,000 years ago, Wampanoag people started growing corn and beans. Seasonal and monthly community celebrations gave thanks for the bounty of the land." (1621: A New Look at Thanksgiving. Plimoth

Plantation & National Geographic Society. p.46.) They continue: "European Contact and Thanksgiving Days

**1000 - 1700:** European explorers, goods, and diseases entered northeastern Native communities.

**1524 - 1614:** Explorers of Cape Cod included Giovanni da Verrazanno (1524), Bartholomew Gosnold (1602), Martin Pring (1603), Samuel de Champlain (1605), and John Smith (1614.)

**1611 - 1614:** English Captain Edward Harlow captured five Native men and brought them back to England. Captain Thomas Hunt captured [Pokanoket]/Wamanoag men: 20 from Patuxet, including Tisquantum (Squanto), and seven from Nauseat, to sell as slaves in Spain.

**1616 - 1620:** Several epidemics of European disease hit the northeast. In 1618 Tisquantum returned to his homeland on an English ship.



**November 11, 1620:** The *Mayflower* made landfall at what is now Provincetown. In late December the passengers decided to settle at the then empty site of Patuxet, renamed New Plymouth' [Plimoth].

**March - August 1621:** Samoset visited the Plymouth/[Plimoth] settlement and brought Tisquantum [Squanto], who stayed with the English. Massasoit and Governor Carver [of Plimoth Colony] made a treaty. Hobbamock moved to [Plimoth].

**Mid-September - early-November, 1621:** Sometime in this period, the Pokanoket and other Wampanoag met with the colonists for a three-day harvest celebration. (p. 46.0)



### Peoples of the Iroquois Nation.

The Iroquois people have inhabited the areas of Ontario and upstate New York for well over 4,000 years.

Technically speaking, "Iroquois" refers to a language rather than a particular tribe. In fact, the **IROQUOIS** consisted of five tribes prior to European colonization. Their society serves as an outstanding example of political and military organization, complex lifestyle, and an elevated role of women. The Massachusetts Mohawk Trail began as a Native American footpath used for trade, hunting, and social calling by five tribes, including the Pocumtuck and the Mohawk.

Until the 1500s, the five tribes of the Iroquois devoted much energy toward fighting and killing each other. According to **oral tradition**, it was about this time that they came to their senses and united into a powerful confederation.

The five tribes designed quite an elaborate political system. This included a bicameral (two-house) legislature, much like the British Parliament and modern U.S. Congress.

The representatives, or **Sachems**, from the **SENECA** and **MOHAWK** tribes met in one house and those of the **ONEIDA** and **CAYUGA** met in the other.

The **ONONDAGA** sachems broke ties and had the power to veto decisions made by the others. There was an unwritten constitution that described these proceedings at least as early as 1590. Such a complex political arrangement was unknown in Europe at that time.

#### Excerpts from the Iroquois Constitution

Roots have spread out from the Tree of the Great Peace, one to the north, one to the east, one to the south and one to the west. The name of these roots is The Great White Roots and their nature is Peace and Strength...

The soil of the earth from one end of the land to the other is the property of the people who inhabit it. By birthright the Ongwehonweh (original beings) are the owners of the soil which they own and occupy and none other may hold it. The same law has been held from the oldest times. The Great Creator has made us of the one blood and of the same soil he made us and as only different tongues constitute different nations he established different hunting grounds and territories and made boundary lines between them...

Whenever a foreign nation is conquered or has by their own will accepted the Great Peace their own system of internal government may continue, but they must cease all warfare against other nations...

The women of every clan of the Five Nations shall have a Council Fire ever burning in readiness for a council of the clan. When in their opinion it seems necessary for the interest of the people they shall hold a council and their decisions and recommendations shall be introduced before the Council of the Lords by the War Chief for its consideration.

For more information on this topic, here is a bibliography for the entire series. You can also go to the church's website, [oldsloop.org](http://oldsloop.org) and check in to the menu for the link there to the Old Sloop Log.

#### BIBLIOGRAPHY

**A List in Motion: Suggested Supplemental Resources & Readings for your Old Sloop series: "Living History. Paving the Way for our 400th Commemorative.1620-1621." Additional Suggestions, Welcome!**

-Dr. Liz Rice-Smith, Historian for the Congregation

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## RESOURCES

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WEEKLY ZOOM EVENTS

WEDNESDAY AFTERNOON  
STORY TELLING

3:00 p.m.



WEDNESDAY AFTERNOON  
BIBLE STUDY

5:00 p.m.



THURSDAY MORNING  
BOOK GROUP

9:00 a.m.



FRIDAY AFTERNOON  
PRAYER SERVICE

5:00 p.m.



SUNDAY MORNING WORSHIP LIVE AND ALSO VIA  
FACEBOOK/YOUTUBE/CHANNEL 68 AT 4 PM

10:00 A.M.



**CHURCH COMMITTEE MEETING MINUTES AND NOTES**  
**CABINET**

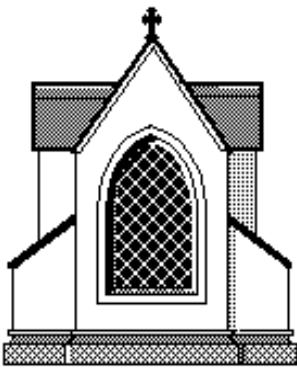
The Cabinet did not meet in August.

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**TRUSTEES**

The Trustees did not meet in August

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**Stewardship Committee**

Stewardship Log Entry—August 19, 2021

It seems we say the same thing every August: *Where did the summer go?* As we turn the page to September, we look back on those slow, hot, lazy days of summer and forward to the busier, crisper, active days of fall. Your Stewardship Committee took an August vacation but will meet again in early September to continue to prepare for the Old Sloop's Fall Pledge Campaign.

We are grateful, as always, to those of you who pledge to support the church and who keep current with your payments. We are grateful to you who also support the church with you time and talents.

Gathering together in the sanctuary this summer has been happy and healthy for our congregation. The Delta variant of Covid threatens to keep us apart again in body but won't stop the good work and fellowship of our church family. Stay safe and healthy as we enter the harvest season ahead.

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## MEMBERSHIP COMMITTEE

The Membership Committee has been working on ways to keep our current membership engaged as we continue to identify opportunities to connect with newcomers who may someday become new members. As we worship in the sanctuary this autumn, let's all practice radical hospitality and greet each other, both old friends and new faces. We are likely to spot some regular seasonal visitors as well! Be sure to say hello! Following are the committee's minutes.

### MEETING MINUTES JULY 13, 2021

**Attendees:** Geof Lyon, Derek van Gulden, Louisa Casadei-Johnson and Dan Bing

**Quorum:** Yes

**Administrative:**

- *Approve June minutes-* Louisa read June minutes: There was no discussion and Minutes were approved.
- *Next meeting date was proposed for August 2-*Dan will not be able to attend and will contact Rick Kasten to find out if this date at 7PM will work for him. We may use Zoom for this meeting.

**Current Issues:**

- *Filling vacant membership position-* The suggested member declined. Louisa mentioned Jessica Hunt but she's already on a committee. We discussed if the Nominating Committee should be asked to help and Geof shared that the past Chair found that it is easier to have each committee find their own members. Derek recommended we ask indicating it doesn't hurt to ask and we agreed that NomCom should take a more active role in helping committees find members. Louisa will ask the Chair about this and report back at the next meeting.
- *Clarification of role of Deaconate vs. role of membership committee re new visitors or attendees-*
  - a. **Formalize process for identifying and approaching new visitors and how to follow up with interested people-**Susan will report discussion with Liz re Deacons next month. In short, the Deacons are more involved when people are considering joining.
    - i. Susan connected with a women interested in becoming a member of FCCR at worship on 7/11. She pledges and currently, isn't a member, but would like to be. WE NEED TO FOLLOW UP WITH HER ASAP.

- Dan mentioned having someone assigned to connect with new people, it's important to maintain consistent touches, have interesting talking points and good questions to ask.
- Geof thinks it will be different for different people and it will be important the Congregation greet someone they introduced themselves to the previous week. He also thinks we should include in our address to the Congregation that it's ok to make mistakes with people that have been coming awhile-Don't hesitate to ask for their names again.
- Geof added we should know when is right to ask if they want add'l info? Should we ask them to access the log, review the website? Ask them how did they find us? What brought you here today?
- Card? Geof shared what he did for the 3x5 card he drafted. We added that space should be available on the back side to write our name and contact info. He'll send it around for our review and it could be approved at our next meeting.

**ii. How to follow up with new members (need to confer with Deacons)**

- Coffee with Susan and Louisa or other committee members? S and L already asked Jessica per Liz RS's suggestion-We agreed this should be more of a social get together
- Ask new members to write blog or log article; possible log interview (see above)-We agreed this was a good idea but needs more discussion.
- In closing on this topic, follow up with new members might overlap with what the Deacons do. Jessica has been attending for 2 years so isn't a new member, but could love to hear from someone. The draft of our process will need to describe the transition from Membership to the Deaconate.

**iii. Draft of *Thanks for Joining Us today* (Geof)–**

- See above. Discussed content and follow up; include Deacons if not already for input; Follow up on bread or welcome token?

Dan mentioned a Welcoming Kit to include some benefits of becoming a member- welcome token will require more consideration.

**iv. Should someone take a stab at drafting a process in conjunction with Deacons regarding connecting and following up with 1)**

**new visitors, 2) pp interested in membership, and 3) new members?**

We agreed that Membership should take the first step with follow up and Louisa suggested an approach on paper - new members are our responsibility so we need to package the steps. LC-J will produce rough draft for discussion

Do we want someone to identify people as potential new people? Derek added if one or all members of Membership are present that each of us should introduce ourselves. Geof mentioned that everyone in the congregation should identify and greet new people, then ask Membership to take it further if appropriate. He recommends we mention this at a service instead of introducing the Committee and Derek plans to speak about hospitality in 2 weeks so this might be an opportunity for this.

- v. **Continue discussion on bringing back attendance book, need new name?! – It was decided to move this to our next meeting**
- vi. ***Our Ministries* or similar booklet for visitors and new/interested members: discuss overlap with Stewardship and content relevant to this committee**

- We talked about a tri-fold that would focus on how things have changed over the past 2 years. Derek mentioned there are examples of shorter Narrative Budgets and he'll point Louisa towards them so she can become familiar. Important questions for keep in mind are: What purpose are we going to use it for? Should we have multiple documents? (Design them for what we want to accomplish, for example would we use this with new people we don't want to talk about money. Point them to the website is best approach.)

**Topics Moved to Next Meeting**

- Strengthening connection with **current members** (some overlap with above)
  - Use blog to introduce committee or not necessary? Other comms could too?
  - Live faith statements: watch Dan's video. How often? Alternate with Stewardship, Outreach/Others?

Committee members will get face time if we take turns introducing and list committee members when we do. Decide on date for first one if possible? Is there a place for video statements on website? Who decides and arbiters quality of recording?



- Use blog and log to share content or excerpts of live faith statements and additional faith statements: JH said she would allow us to print hers in bulletin and blog (maybe excerpts?)
- How often? Alternate gender, tenure, etc.
- Revisit “Glad you came to worship” card and process for new members
- Membership may be asked to get involved with hospitality/coffee hour per Liz R-S
- Ongoing business
  - Re-establishing live study groups etc.
    - Highlight members and work of all of the committees
    - Other ideas from committee? Derek?
  - How do we make it easier for virtual community to reach us: who else is discussing this?
  - Follow up on bread or welcome token.
  - Continue discussion on bringing back attendance book, need new name?!

Dan Bing and Louisa Casadei-Johnson

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## Christian Education and Faith Formation

### SEPTEMBER 2021

I hope you are all having a wonderful summer. I cannot believe we are finally able to begin a new year with our Old Sloop Youth in person! We have a lot to look forward to, and to get ready for.

I wanted to invite everyone to kick off the new “Old Sloop Youth” church year Sunday, September 12th 10 am worship!. Please bring your backpack, purse, wallet, etc. to be

blessed. There will be time for the youth to be in worship then go off for a lesson, nursery care also provided.

Cannot wait to see you there!

We also have a variety of intergenerational faith formation ministry opportunities coming up like common cathedral October 17th, and the Annual Pie Bake November 21st.

Nursery Volunteers Needed!

We will be in need of 4-8 loving youth and/or adult volunteers willing to serve monthly/bi-monthly in the nursery starting this fall. (We are working on having a computer or something set up so the live facebook stream will be on so you won't miss the service!)

Be blessed!

Katie

welchkaitlyn9@gmail.com

978-290-3427 If you have any questions call or text.

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## Christian Outreach Committee



### MEETING MINUTES

August 8, 2021

**PRESENT:** Jessica Hunt, Jay Reed, Marge Schell, Rev. Derek van Gulden, Wendy Woodbury

Jay opened the meeting with prayer at 11:12 a.m.

**TREASURER'S REPORT:** The balance in the Wider Mission Treasury is \$5,172.52 as of July 31, 2021.

**PASTOR'S FUND:** The Pastor's Fund is sufficient at this time.

**ACTION LUNCHESES:** Our next date to prepare lunches for the Action Shelter is Wednesday, Sept 29, 2021.

**ONE GREAT HOUR OF SHARING:** We will begin asking for donations to One Great Hour of Sharing on Sun Sept 5, 2021, and continue through Sun Oct 3, 2021.

**POT LUCK:** We discussed when and if we will be able to continue Wednesday night pot luck dinners. First, more money and help is needed. Second, we cannot continue until we have people Safe Serve certified. This program trains people to run a safe and sanitary kitchen. A few people have asked Wendy if/when pot luck will continue.

**SAFE SERVE:** There are eight people who have said they would be Safe Serve certified. There are many church activities that would need a certified person present including: pot luck, coffee hour, fairs, ham and bean supper, Old Sloop Presents, collations.

Derek has been in contact with a person who can do the training. It costs \$150 per person. If we have more than 6 participants, there will be no charge for one. We discussed possible dates, perhaps early Sept. Outreach is willing to share the cost with other committees and groups.

**GRACE CENTER and ACTION SHELTER:** Jay reported that Grace Center which is a day center has been fairly quiet. They are serving approximately 30 clients. In the past they have served 60 clients. The Action Shelter can only accommodate 16 guests because of Covid-19 so it has also been quiet.

**REFUGEE IMMIGRATION MINISTRIES (RIM):** The RIM fundraising walk will be in September, most likely at Lynch Park in Beverly.

**ECCO COMMUNITY POLICING INITIATIVE:** Jay participates in ECCO which addresses how police in Rockport interact with the public. Currently they are working on a process for citizen complaints concerning racial profiling. ECCO meets again in early Sept 2021.

**OPEN DOOR:** Community Meals are on hold because of Covid-19. Our next date to prepare and serve a meal is Nov 2021 if meals resume. Right now the food insecure can pick up bagged groceries at Open Door. We will encourage the congregation to continue to provide non-perishable food items for Open Door.

**FAMILY PROMISE:** Family Promise North Shore Boston is currently renting a house in Beverly and are looking to purchase a house. They are also working on homelessness prevention. They are looking for ways to keep volunteers engaged since they are not using the church rotation model for housing. They need volunteers to help with the upkeep of the house and property in Beverly. We discussed what we should do with our Family Promise Linens.

A local Girl Scout troop is collecting blankets and towels for the animal shelter. Wendy will contact the Girl Scouts to see if we can donate our worn out linens to them for their project. We are still deciding what to do with the linens that are in good shape.

HOUSING AND FOOD INSECURITY: Outreach will focus Mission Moments in November to issues of housing and food equity. Jay is going to contact the Grace Center, Action Shelter, Open Door and Family Promise to see if they would present a Mission Moment on their role in these areas.

MASK INITIATIVE: Derek told us that Rotary had a presentation on a program that provides cloth masks to people in Haiti. We will continue to discuss this initiative.

The meeting adjourned at 12:40 p.m.

Respectfully Submitted, Marge Schell

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### SCHOLARSHIP THANK YOU NOTES

Thank you so much for the First Congregational Church Scholarship! I am extremely honored to receive this. Sincerely, Lindsey Coates

Thank you for awarding me the First Congregational Church Scholarship. I have always loved the community at FCCR and will greatly miss it when I go to college. Sincerely, Rhiannon Hurst

Thank you for this scholarship. I am so thankful for your support. Olivia Newman

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<p><b>First Congregational Church of Rockport, UCC</b></p> <p>12 School Street Rockport, Massachusetts 01966</p> <p>Phone: (978) 546-6638 Email: <a href="mailto:office@rockportucc.org">office@rockportucc.org</a> Website: <a href="http://www.rockportucc.org">www.rockportucc.org</a></p> <hr/> <p><b>During non-business hours:</b></p> <p>Rev. Derek van Gulden can be reached at (508) 818-0616 or <a href="mailto:revdvan@yahoo.com">revdvan@yahoo.com</a></p> <hr/> <p><i>The Old Sloop's Log</i> Susan Lillis, Editor Please submit articles to: <a href="mailto:sglillis56@gmail.com">sglillis56@gmail.com</a></p> <p><b>** All articles are due on the 18<sup>th</sup> of each month. **</b></p>	<p><b>Church Office Hours</b></p> <p>Tuesday – Friday 9 a.m. – 1:30 p.m.</p> <p><b>Sunday Worship Service</b></p> <p>LIVE and via zoom</p> <p><b>Sunday School</b></p> <p>Resumes in September</p>	<p><b>Church Staff</b></p> <p><b>Pastor</b> Rev. Derek van Gulden</p> <p><b>Music Director</b> Dr. Phil Swanson</p> <p><b>Youth Choir Director</b> Kristina Martin</p> <p><b>Christian Education and Faith Formation Director</b> Kaitlyn Welch</p> <p><b>Sexton</b> Phil Bynarowicz</p>
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