

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.



STEWARDSHIP SEASON IS UPON US

Every fall, as Thanksgiving approaches, our church enters Stewardship Season and holds the annual Pledge Campaign to raise money to fund the work of the church for the next year. We are a fruitful congregation, and our ministries are many--*outreach* where we help those in need; *teaching and learning* where we engage in storytelling and study to deepen our understanding of our place in God's created world; *worship* where we give thanks and praise in prayer and music for God's gifts to us.

This year, we offer you the theme of *Simple Gifts* and ask that you reflect on how you wish to support the church through your simple gifts of time, talent, and money. Perhaps you will join a committee or make sandwiches for an Action lunch. We hope you will pledge your dollars.

We also ask you to prayerfully consider the meaning of the word *simple*. *Simple* gifts are not *easy* gifts. Finding extra time and money is not *easy*. Rather, *simple* gifts

are straightforward, uncomplicated, unencumbered. They are right in intention and action. Nothing is due in return. They may be modest or grand, but they are from the heart.

On Sunday, October 31, November 14, and November 21, you will hear from a few of our friends and members about why they pledge to support the church. After worship on October 31, you are invited to discuss next year's financial situation with the moderator and trustees and get a better understanding of our position in the pandemic world. You will then receive pledge information in the mail.

If you pledge annually, please maintain or increase your pledge if you are able. If you donate occasionally, consider committing to a pledge now to help the Trustees better manage our finances. If you don't currently donate but would like to take part in the wellbeing our church, we would heartfully welcome your first-time pledge. We extend a special invitation to our virtual friends who may never set foot in the sanctuary, but enjoy the programs, ministries, and friends of the Old Sloop. New pledges of any amount will signal a healthy and growing congregation.

Please fill out a pledge card and submit it on or before November 21. If you don't receive a mailing, please contact Dan Bing at danbing@comcast.net or Louisa Casadei-Johnson at lcasadeijohnson@gmail.com and we will get you what you need. Thank you for your *simple gifts*.

The Stewardship Committee

UPCOMING EVENTS FOR NOVEMBER

November 6 Katie's Certification Celebration via zoom! (If you would like an invite please email her and you will receive the zoom link by email.)

November 11 Veteran's Day

November 25 Thanksgiving

HELPING OPPORTUNITIES

OPEN DOOR

Open Door is looking for individuals to help to sort donations and to deliver food orders to individuals. Sorting takes place on Wednesday and Friday mornings from 10-12.



The Outreach Committee is considering whether to resume our Wednesday night pot luck 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!)

IN CASE YOU MISSED IT



Welcome to Annette Mackin!

We are glad to welcome Annette Mackin, our new Church Office Manager, to the Old Sloop! Annette resides in Magnolia with her husband and also in Western Massachusetts, in Bernardston, where they spend weekends. Annette brings broad experience to her work amongst us, most recently with the Congregational-Unitarian Society of Bernardston and at Northfield/Mt. Hermon School where she was Director of Outreach and Assistant Director of Student Programs. When she is not “at work,” Annette also enjoys photography as an art form and collaborating with other artists to put on art exhibits. On behalf of our whole congregation, your Old Sloop Fleet sent a beautiful bouquet of flowers to welcome Annette!

October was Pastor Appreciation Month

One of the great joys for us in the life of our Old Sloop Fleet is that we reach out to people in our life together on behalf of the whole congregation, amidst many different circumstances of our lives. The month of October 2021 was “Pastor Appreciation Month,” a designation established in 1992. On October 21, 2021, we expressed our appreciation to Pastor Derek for the many ways he pastors us in the ministry of Jesus Christ. We celebrated 15 years of Pastor Derek’s ordained ministry and with us now, as he begins his tenth year with us in Rockport!! The Old Sloop Fleet gave Pastor Derek a gift certificate for “an evening out” for him and Sarah. We want him to know how much we appreciate him!

COMMON CATHEDRAL

On Sunday, October 17 the Rockport Youth Group and their many supporters travelled into Boston to participate in the Common Cathedral worship on the Boston Common. They brought a hundred and fifty sandwich bag lunches to help feed the people who attended the service. Common



Cathedral (Ecclesia Ministries,

Inc.) is an outdoor congregation, housed and un-housed, sharing God’s love through community, pastoral care, creative expression, and worship on **Boston Common**. They are non-proselytizing and ecumenical and welcome and support all people. Here are some photos of the lunch production in Fellowship Hall.

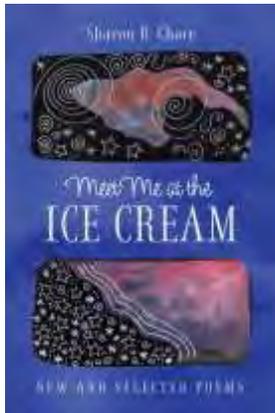
Katie, Rev. Derek and Kristina are working on making more intergenerational opportunities to do together as a congregation. Making sandwiches was a great example of all ages working together, there were young and a little older making sandwiches together, assembling the bags etc. It was so nice to feel a little bit of normalcy back in our ministry and outreach.

Katie would like to offer gratitude for everyone who helped make our 150 sandwich bags for Common



Cathedral. We have such a generous congregation we were able to pack the baggies with a sandwich, homemade cookie, pickles, chips, and a cheese stick! "It takes a village!"

MEMBER NEWS



Sharon Chase, Rockport's own poet laureate, was happy to announce the publication of her latest book of poetry. Sharon explains that books are her way of contributing to the ongoing discussion of what it means to be religious. She describes "Meet Me at the Ice Cream" as "deceptively simple poems about sustaining beauty."

You can find Sharon's book on Amazon, where you can use your Amazon Smile account both to purchase the book and to make a donation to the church!

JESSICA HUNT FAITH STATEMENT

The Membership Committee is asking members and non-members alike to consider their relationship with the First Congregational Church of Rockport. As inspiration we reprint Jessica Hunt's faith statement, which she shared with the congregation in June 2011 as she became a new member.

JESSICA

I believe in one God, Eternal Spirit, Life Giver, Mother/Father of us all, and Creator of Heaven and Earth.

I believe wisdom was with God from the beginning, and that with wisdom God created man and woman in God's own image.

I believe God guides me away from aimlessness and sin through God's will for me and God's unconditional love for me.

I believe in the Holy Trinity, God the Creator, God the Redeemer, and God the Sanctifier.

I believe we are all God's children regardless of race, class, gender, disability, size, age, religion, culture, immigration status, gender identification or sexual orientation.

I believe that God is Love and is a beacon of Peace and Justice for all.

I believe that I am a part of God, and that God is part of me.

I believe in Interfaith dialogue and discipleship.

I believe that God walks by my side as my trusted companion.

I believe in the Risen Christ and in Eternal Life.

I believe in following in Christ's footsteps as a steward of the community.

I believe in the great power of prayer.

I believe that the Bible is the work of God and that it teaches important lessons.

I believe God comforts us in times of sorrow, protects us in times of despair, and heals us in the wake of illness.

I believe in the power of forgiveness.

I believe in participating in communion and community so that I can connect with all of Christ's descendants.

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

Living History. Celebrating our 400th Commemorative. 1620-1621/2020-2021 of our Separatist/Congregationalist Forebears Harvest Meal in Thanksgiving, with the Pokanoket/Wampanoag people of Patuxet/Plimoth.

As noted in the first eight essays in this series, November, 2020 marked 400 years since our Congregationalist/"Separatist" forebears arrived at the tip of what we now call Massachusetts. Virginia was their planned destination. But it seems as if the Mayflower's Master Jones had been bribed by investors to bring the "Saints" and the "Strangers" to the Hudson, where New York City is now located, quite a bit north. And stormy seas brought them even a bit further north, to the harbor and tip of Massachusetts, what we call Provincetown. Finally, now, we are 401 years since the Pilgrims landed here, November, 2021, and can commemorate the 400 years since our forebears shared their harvest feast with the Pokanoket/Wampanoag people of Patuxet/Plimoth. This is a history we remember each Thanksgiving Day in the United States. We do well, each of us who are members and friends of United Church of Christ congregations, we do well 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, even while honoring, enlivening, and renewing all that our faith invites us to celebrate.

You have read in previous essays in this series that my writing about this history was/is inspired by the words of former Old Sloop pastor, the Reverend Oviatt E. Desmond. On August 1, 1940, he 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.” 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 in this 2021 series of essays. This series offers an opportunity to explore what actually inspired the early protestant-leaning faithful to “keep at it,” amidst and despite horrific sweeps of deathly plague and epidemic. Amidst and beyond sharp differences in ecclesiastical perspective about Christian sacrament, rites, theology, and practice; amidst and beyond the deadly power of monarchs. Differences that led to convictions for heresy and treason in a culture where execution was practiced by horrific means. No wonder that our Separatist/Pilgrim forebears felt called to go into exile rather than be sacrificed for their deepest religious, spiritual, and ecclesiastical convictions.

In this essay, we focus on the experiences of the Pokanoket/Wampanoag and Abenaki people as they coped with what occurred years just before the arrival of the Mayflower in their waters, as well as what they experienced upon the arrival of the Mayflower with its “Saints” and ‘Strangers.” We will also attend to how the Mayflower passengers continued to live on the ship while trying to survive their first winter 1620/1621 in Patuxet/Plimoth and then attempted to build their village there. How did the Pokanoket/Wampanoag people observe the Separatist Pilgrims? What did they observe? And what did they make of them? As well, what did the Separatist Pilgrims notice in regard to the presence of the Pokanoket/Wampanoag people and other native nations who had inhabited those lands, skies, and waters for many thousands of years? How did they relate? What happened so that in the Autumn of 1621, they shared a meal and celebrated a both remarkable and notable moment in time, a profound moment of intercultural diplomacy which resulted in the shaping of a treaty that would endure for the next fifty years. We will begin to consider all this with Essay #9, and continue in December, with Essay #10.

Wampanoag means the “People of the First Light,” as they were the first ones to see the sun come up over the land area we know as Cape Cod. It is estimated that during the early 1500s, the Pokanoket/Wampanoag Nation numbered between 100,000 - 140,000 people. Today, the Wampanoag Nation numbers about 5,000 - 10,000 people, with the two largest communities being Mashpee and Aquinnah, on Martha’s Vineyard. The Pokanoket (also known as the Pauquunaukit), meaning “land at the clearing,” reside in present-day Rhode Island and southeastern Massachusetts. As of 2017, the Pokanoket people are not recognized by the federal government, the state of Rhode Island, or by

the other federally recognized Wampanoag communities. The identity of the Pokanoket people is complex in its relationship to the Wampanoag people; prior to colonization, the political seat of the many tribes that are collectively known as Wampanoag was located at Pokanoket, where one major site is identified in Bristol, Rhode Island. At the time of the arrival of the Pilgrim Separatists in North America, the realm of the Pokanoket included parts of Rhode Island and southeastern Massachusetts. Pokanoket oral history and European accounts of Pokanoket social life note the political authority of the Massasoit, the Great Leader.”



William Bradford, Separatist leader and eventual governor of Plimoth Colony, wrote that even before the “Saints” and “Strangers” sailed on the Mayflower, he knew: “The Pokanokets, which live to the west of Plymouth, bear an inveterate malice to the English, and are of more strength than all the savages from there to Penobscot. Their desire of revenge was occasioned by an English man who, having many of them on board, made a great slaughter with their murderers and small shot, when (as they say) they offered no injury on their part.” The area in Rhode Island consisting of Bristol, Barrington, and Warren (called Sowams by the Pokanokets) was the main settlement for this people at the time the Pilgrim

Separatists arrived. Bradford had been told that the Pokanoket had “the richest soil, and much open ground fit for English grain.” (Tooker and Bradford, pp. 547- 548.)

Nancy Brennan, the Executive Director of Plimoth Plantation and Margaret M. Bruchac, of the Wampanoag Indian Program Advisory Committee for Plimoth Plantation, have written in the *Foreword* to **1621, A New Look at Thanksgiving**, published by the National Geographic Society, “Back in the 19th century, one paragraph of only 115 words in one letter written in 1621 about a harvest gathering inspired the growth of our American tradition that became a national holiday: Thanksgiving. A number of today’s assumptions about that event are based more on fiction than on fact. Many Americans think that the Pilgrims took over empty land from roving Native wanderers who had no fixed settlement. They are unaware of the continued existence of Native people. Unquestioning acceptance of biased interpretations can affect the way we treat one another, even today.

“In 1947 the founders of Plimoth Plantation created a museum to honor the 17-century English colonists who would come to be known to the world as the Pilgrims. In doing so, the founders left out the perspective of the [Pokanoket]/Wampanoag people who



had lived on the land for thousands of years. At Plimoth Plantation today, we ask questions about what really happened in the past. We draw from the new research of scholars who study documents, artifacts, homesites, culture, and formerly untapped sources such as the [Pokanoket]/Wampanoag people themselves. We encourage new scholarship that includes multiple perspectives. ... We invite you to join us here on this shore and view the past from a different perspective.” (p. 7.)

Catherine O’Neill Grace and Margaret M. Bruchac open their **1621, A New Look at Thanksgiving**, with these words: “By the English Calendar, it is autumn 1621. For the [Pokanoket]/Wampanoag, it is *Keepunumuk*, the time of the harvest. In a small settlement on the edge of the sea, more than 90 Native men, members of the [Pokanoket]/Wampanoag Nation, share food with 52 English people. The English are survivors of the 101 who arrived less than a year earlier aboard a ship called *Mayflower*. For more than 12,000 years, Native people have fished these waters, hunted these woods, and cultivated these fields. The [Pokanoket]/Wampanoag know this village site as Patuxet. The English have renamed it New Plymouth.

“When the English landed in the [Pokanoket]/Wampanoag homeland, Patuxet was empty because the population of the village had been devastated by plague. During their first winter, more than half of the English died. Now, in the autumn, the survivors are celebrating their first successful harvest. Massasoit, a [Pokanoket]/Wampanoag *sachem*, or leader, who has kept close watch on these strangers, has arrived with 90 of his warriors. For three days, this group, both English and [Pokanoket]/Wampanoag will eat together and engage in diplomacy.” (p. 9.)

Grace and Bruchac go on to say, “Over the centuries, the story of this event will be lost, recovered, told, and retold. Traditions and misunderstandings will turn the so-called First Thanksgiving into an American popular myth, not a true story. Generations of schoolchildren have imagined brave, peaceful settlers — the “Pilgrims — inviting a few wild Indians over for dinner. In the myth, the Wampanoag side has been left out. The true story is a lot more complicated.

“History is never simple. The history of the English colonies in America is a history of European people imposing their culture, politics, and religion onto Native people. It is also a litany of the voices of many Natives, both past and present, who have perished through plagues, war, and invasion.” (p. 9.) Grace and Bruchac ask us to “Read, listen, and think about this, our shared history.” (p. 9.) We, here at the First Congregational Church of Rockport -UCC, do this, and we pray about this, too.

The very first pages of the historical novel, **Mayflower Chronicles: The Tale of Two Cultures**, written by Karthryn Brewster Haueisen, begin with these words of Tecumseh Shawnee Leader (1768 - 1813):

*Where today are the Narragansett, the Mohican, the
Pokanoket, and many other once powerful tribes of our people?
They have banished before the avarice and the oppression of the White
Man, as snow before a summer sun. (Haueisen, p. ix.)*

And his words are next followed by a message of “*Aquene*,” meaning both “*peace*” and “*she knows*” offered by contemporary Pokanoket leaders, Sagamore *Po Wauipi Neimpaug*, Sachem *Po Pummukoank Anogqs*, and their Tribal Historian, *Po Menuhkesu Menenok*. What they want us to ask is this: “Where are the Pokanoket?” And they want to answer: “We are still here. We are here — even when diseases brought from foreigners almost wiped out our people. We are here — even when the very people who we helped turned on us during our time of need. We are here — even when after the war they took our people, dispersed us, tried to run us off our land, sold us as slaves, and told us we could not identify ourselves as Pokanoket. We are here — even when history tried to write us out of it. We are here — even when opportunists tried to take our identity. Yet we still remain.

“Who are the Pokanoket? We are a proud people. The Italian explorer Giovanni da Verrazzano encountered our people during his navigation of the Americas in his letter to King Francis I of France in 1524. In 1675, John Seller created a map of New England which he dedicated to King Charles II of England that clearly identified that the new land they colonized was known as ‘Pokanoket Country.’ Even Daniel Gookin, a colonial settler of Massachusetts during King Philip’s War (1675 - 1678) recognized Pokanoket as ‘a great people’ in his writings. When the Mayflower came to our shores in 1620, Massasoit Ousa Mequin was the acknowledged Great Leader of the Pokanoket and the many tribes that paid allegiance to him.

“It was only after the King Philip War that the word Wampanoag came into use... And even then, it was reserved for those who fought in the war — not for those who did not. Warner F. Gookin writes in *Massasoit’s Domain*, ‘Is -Wampanoag- the Correct Designation’ — something to the effect of why there are tribes mostly of the ‘Cape and the Islands that are known by the name used for the tribes whom they refused to aid in 1675.’

“For generations, our ancestors have struggled to keep our identity because society was conditioned to call us Wampanoag. We are most fortunate that we have not forgotten the history that our ancestors so diligently held on to and passed from generation to generation. We are the people of the Massasoit, we are Pokanoket.

“For generations we were shamed when we talked about who we were and the story of our people. The Sagamore’s maternal great grandmother, Susan Simons, was stoned as a girl but survived for the sake of retaining our people’s memory. Even when the Sagamore was a little boy, he was called in the house land reprimanded by his mother for telling people about who he was. The fear of being Pokanoket was still in her bollox and she feared for her son. We acknowledge Eliza Jane Weeden Congdon, Hannah Glasko, Princess Red Wing of the Seven Crescents, and many others who were fruitful in passing the oral history of our people in light of the many barriers they faced from society.

“We are grateful that now is a time when people are seeking true history, and because of the age of technology in which we live, that information is really available in a way that was not obtainable in the past. It is amazing that the history we have been told for generations is being backed by the findings of forensic historians. We are more than happy to share our rich history, and many people have come to help us with correcting and setting back on track the truths that have been hidden for so long.

“Now is the time, for in this generation we have no fear. We will be known by the name the Creator gave to us. We are POKANOKET, we are still here!

“On a final note, we want to express our heartfelt gratitude to Kathryn Haueisen. It has been the beginning of healing for our people. We are honored in how she has reached out to the Pokanoket people and respected our history as she has written this book. We truly believe that this book has been written in good faith in holding to the renewing a dream that our ancestors aspired to, that both our people can prosper in this land in peace and fellowship.” (Haueisen, p. ix - xi.)

In writing **Mayflower Chronicles: The Tale of Two Cultures**, Kathryn Haueisen addresses her readers in this way: “I was never taught that shortly before the *Mayflower* arrived [in North America], the Pokanoket were dying in droves, from diseases introduced by earlier European explorers and traders. Their population declined by around seventy percent prior to the arrival of the *Mayflower*.

“Nor was I ever taught the English settlers could communicate with the Pokanoket only because the Native kidnapped by a European in 1614 ended up in London, where he learned English. Commonly known as Squanto, Tisquantum’s knowledge of English enabled him to help leaders from two cultures work out a treaty.

“I never learned their Massasoit (his title) Ousa Mequin opted to come to the settlers’ aid, enabling them to survive, even though earlier Englishmen kidnapped his people, even though some of his men watched these Englishmen rob graves and help themselves to Native stored food supplies.

“The English believed God wanted Christianity to spread to North America. For them, that explained why they discovered the Natives’ food supplies, which kept them from starving, and the deserted Patuxet village where they established their new Plimoth Plantation.

“**Mayflower Chronicles: The Tale of Two Cultures**, is based on historical events, chronicled in accounts listed in the bibliography, and interviews with historians and Native descendants of both the Pokanoket and Wampanoag. The book was in production before I met three descendants of Massasoit Ousa Mequin. From them I learned I had a few details wrong, which I have corrected. I then asked their Sagamore, his daughter, a Sachem, and her son, the Pokanoket historian, to write the forward as a token of my earnest efforts to build bridges between our cultures and make amends for centuries of conflicts. ...

“I filled gaps in the recorded history with my imagination. For example, we do not yet know what English family raised Mary Brewster [the wife of Elder William Brewster]. For the sake of telling the story, I’ve gone with the Wentworth theory, though I do not claim it to be true.

“History does not tell us how Tisquantum got from Spain (where his captors took him) to London, where he learned English. That part of the story is all my imagination. ...

“I used the term ‘savage’ only because that is what the English settlers considered these sophisticated Natives to be. Realizing the term is offensive, I use it only where the settlers would have, to jolt us into reconsidering common, erroneous assumptions about indigenous people.

“As you read about the desperate plight of the settlers and their impact on the Natives, I hope it cultivates a more charitable attitude towards today’s desperate refugees, and respect for the thousands of indigenous people who were here first. ... Thank you for coming along on the journey that changed a continent.” (p. xiii - xv.)

Haueisen’s novel details with distinguished accuracy the story of William Brewster’s family life in Scrooby, his time of study at Cambridge University, and then his introduction to the English Court of Queen Elizabeth I as an assistant in diplomacy and diplomatic relations to Secretary of State William Davison, both within Britain, and also with the Scots and the Dutch. All that from William Brewster’s life as a pathway into what occurred as the Separatists carried their journey of faith from Scrooby into the realities of the British Court, London, the Netherlands, back to Britain and then to North America. Haueisen’s commitment to explore, describe, and present her tale of two cultures is especially intriguing as she weaves fascinating historical fact from the late 1300s with stories from her enlivened imagination in contexts conveyed by oral historians of the Pokatonek/Wampanoag people.

As Grace and Bruchac point out in their **“1621: A New Look at Thanksgiving,”** it is important for us to keep in mind that “the Mayflower voyagers were not the first explorers in [Pokatonek]/Wampanoag territory. English, Dutch, and French explorers, fishermen, and traders were here many years before the Mayflower. It was not unusual for Europeans to kidnap Native people as curiosities.” Curiosities, yes, but the Pokanoket/Wampanoag people were also kidnapped and sold as slaves.

“In the early 1600s English traders kidnapped at least 29 [Pokatonek]/Wampanoag men, who were held in Europe for years and who learned the language and observed the ways of the English.

“The early European visitors to North America brought trade. But they also brought sickness. The [Pokatonek]/Wampanoag people had no resistance to these new diseases. From 1616 to 1618 a plague swept the coast from what is now Maine to Massachusetts, killing so many native people that in some places there were not enough healthy people to bury the dead. In Patuxet, a [Pokatonek]/Wampanoag village on [what would soon be called Plimoth] Harbor, so many people died that the village was abandoned. The region ... where the Mayflower landed was [referred to] as Cape Cod by English sailors and fishermen.” (p. 17 - 19.)

It is important to remember that the Mayflower passengers thought they were traveling to Virginia, to join colonists who had already settled there, in Jamestown, but it seems that the Captain of the Mayflower had been bribed to bring them instead further north, to the Hudson River area, where New York City is now located, with a plan for that location to bring more profit in trade not only for the “Strangers” on the boat but also for those who invested to promote this



venture for purposes of profit. Instead, the stormy seas and winds of the Atlantic Northeast during September and November 1620 carried them into the location we now recognize as close to contemporary Provincetown and Plymouth, so that is where they landed.

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, [Pokatonek]/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.)

It is also important to keep in mind the matter of language, the ways in which peoples of different cultures try to learn how to communicate with each other. Patuxet, the Native name for the village where the [Pokatonek]/Wampanoag had dwelt before they were wiped out by plague, means, in English, the “Place of Little Waterfalls.”

[Pokatonek]/Wampanoag language is Wopanaak, “one of a family of related languages that springs from a time, thousands of years past, when all the People of the continent’s eastern region spoke one original language. Wopanaak language combines sounds and relationships into long words — one [Pokatonek]/Wompanoag word is often a whole sentence in English. Early European colonists who listened to spoken Wopanaak, with its many syllables, described it as sounding like a rippling brook. Some Wopanaak words are known to speakers of English today. For example, the modern dish of corn and beans called ‘succotash’ came from the [Pokatonek]/Wampanoag word ‘sukahtash.’

“The language also reflects the philosophy that all people in the Nation are connected. When [Pokatonek]/Wampanoag people speak about relatives, for example, each kingship term uses certain syllables to specify the relationship of the relative to both the speaker and the listener. Many [Pokatonek]/Wampanoag were quicker to learn English than the English were to speak Wopanaak. In the 17th century, a written form of the language was created. The dialect Natick, also called Pokanoket, is the dialect of Massachusetts, spoken by the Pokanoket, too.



The first Bible printed in the New World was in Wopanaak: missionary John Eliot’s version of the King James Bible, translated in 1663 by two English-speaking Natives.” (Grace & Bruchac, p. 15.) This use of translation for such a purpose is notable, and frankly sadly ironic, because as beautiful a translation do we have with the KJV of the Bible, King James was yet one more monarch whose rule brought persecution, imprisonment, and death to the

Separatists, even while they were in exile in Leiden, the Netherlands. In fact, it was during his reign, as he was pursuing the Separatists for their “heretical” theology and church practices, that the Separatists in Leiden made the decision to depart to North America. The Separatist Pilgrims used the Geneva Bible for their worship, grounded in

a different translation. This Geneva translation of the Bible had commentary notes, printed in the margins. It was made by English protestant-leaning Calvinist refugees who were living in Switzerland. King James banned the use of the Geneva Bible, which he regarded as both revolutionary and seditious because in his view, the Geneva Bible study notes on key politician texts and issues of justice threatened his authority. Accordingly, he outlawed its use and ordered a different translation of the Bible, which, though similar in content, did not have study notes. We know this bible as the King James Version of the Bible.

Now, using excerpts from Haueisen's **Mayflower Chronicles: The Tale of Two Cultures** to create a fuller intercultural perspective on the experience of the indigenous people just before and once the *Mayflower*, here we consider her vivid narrative, which sets quite a "stage" for our understanding of several key people in their contact and diplomatic relations with European traders and our Separatist forebears.

Dawnland - Patuxet Nation: (Massachusetts) - 1603, by Haueisen

"Using hoes constructed by binding the shoulder bones from deer to sturdy sticks with rawhide, the Patuxet women worked the sandy soil under a warm spring sun. In each new hole, they placed one of the herring the men had caught in the spring herring run. One woman stood to stretch her stiff back. She looked around and saw her son, Tisquantum, walking past with more herring tied over a pole balanced on his shoulder.

"My son, come here with those. Stay long enough to let me use what you carry. Then you can go back to help get more.' Tisquantum's tanned arms and torso gleamed with sweat from working to catch herring and carry them to the field. He helped his mother take the fish off the pole. The Sagamore passed by, observing how the planting was progressing. He approved. The people had made good use of the long winter evenings around their fires in the long house. Their tools were ready for the planting season at hand.

"The Sagamore thought back to evenings spent with his own family in their birch wetu. That, combined with the sight of people working together in the fields, gave him a sense of immense well-being. Though he ruled over hundreds of people along the Cape Cod coast, his own home was also functional and modest.

"Tisquantum looked up to glance at robins flying overhead. The sight of them made him glad. Summer was coming soon. The sight of robins combined with the croaking of frogs at night indicated winter was fading away, making room for longer and warmer days. His father and grandfather taught him the frogs croaked when their muddy hiding places were disturbed. That is how they knew when to start the spring planting season.

“He could still hear his father’s’ voice teaching him about the annual cycle of life. Plant, harvest, use some, store some. Between the gifts from the soil, fish so thick one could nearly walk across the bay on them, an abundance of deer in the forest, and plenty of fowl flying overhead, they had a good life.

Tisquantum pulled the last herring off his pole and left the planting to the women, returning to the stream to reload. He knew his mother would be expecting many more, just as other sons were bringing in their catch, as well. Other women followed behind those putting a fish in the gourd, covering it with a little earth and adding seeds that would yield another harvest.

“The Patuxet Sagamore would have happy news to report to the Massasoit when they met again. Though only a little older than many of the people he governed, Massosit Ousa Mequin carried out his responsibilities for thousands in the Pokatonek lands with dignity and wisdom. His people lived and worked together more or less in peace. It took him many days to walk from one end of the Pokanoket lands along the Cape Cod Bay into Canada, but he enjoyed the journey and the numerous conversations with those along the way.

“He was grateful the people had sufficient resources for themselves, and more to share with the pale newcomers. For many years now these hairy-faced people had been finding their way across the sea to this land. The lucrative beaver trade brought good fortune for the Pokanoket people; they brought useful items. Their huge cast iron pots proved especially useful for storing corn. And they liked to adorn their jackets with the glass beads acquired in the trades.

“Tisquantum and his neighbors filled their days hunting, fishing, harvesting bark to repair the weetus, or join gout to select the best tree for a new canoe. Men and women worked together to set small trees into the holes around their home site to keep small children safe and discourage animals from wandering in.

“Massasoit Ousa Mequin often conferred with other sagamores about the hairy-faced men. So many were coming now in enormous boats that it became cause for concern, but hearing good reports about the progress of spring planting gave him confidence.

“As Tisquantum and the others worked at the herring run, they passed the time with talk about the weather and gossip. ‘The clouds carry the promise of rain soon. This will reward our efforts,’ observed Tisquantum. Several others looked up to study the clouds overhead and murmured agreement.

“‘Yes,’ said one. ‘ And even more, our Massasoit makes good trades with the strange-talking white men. The tools they offer in exchange for our beaver and corn have helped.’

“‘That is true,’ said another worker. ‘The Massasoit says little. He always looks concerned. But he keeps peace. He is wise.’

“‘And strong,’ said another.

“‘And clever,’ said Tisquantum.” (Hauelsen, pp. 103 - 105.)

“While Tisquantum and the others planted, a father and son were fishing at the shore. They spotted a ship far out on the horizon. Though it was still only a bobbing dot, they knew that soon enough, they would see an enormous wooden structure. When it was close enough, they could see what looked like large white plays flapping in the wind. As many as two hundred ships had come and gone in recent years. Still, sighting one was both a thrill and cause for caution. These strangers sometimes brought them metal tools, cloth, and trinkets. But they also brought trouble.

“The Sagamores and Massasoit Ousa Mequin passed along reports of missing men after a visit from these strange men. Men now grey of hair and stooped with age passed along stories they had learned from their grandfathers. One told of an explorer from across the sea who captured fifty or more people from Pennecook many seasons age. ‘They came to trade, and we learn to trust them. Then they turn on us, and sometimes steal our young.’

“The fisherman told his son, ‘Run as fast as the wind. Tell the field workers to get the Sagamore. Tell him to come quickly.’

“Dozens of Natives watched as Martin Pring and his crew of forty-four set up their camp at Patauxet. Tisquantum nudged the man standing closest to him. ‘Do they bring dogs?’ The sight of the explorers’ two enormous mastiffs awed the Natives.

“‘I have never seen any dog the size of a deer before,’” responded his companion.

“Days passed and trade and talk seemed relaxed.

“‘They make a good camp. I like visiting them. I like hearing them make music on their strange boxes with strings. It sounds so different from our drums, flutes, and rattles,’ said one of the Natives.

“‘I like it, too. And I like watching their expressions when we show them how to dance and make music. But I wonder if there will be a single sassafras plant left in all the forest when they are done. All day, every day, all they do is pluck the plants up and carry them away to their big wooden house on the water.’

“‘The Sagamore says sassafras is valuable where they come from — over the horizon.’

“After Pring and his men had been rooting for sassafras for several days, a group of a hundred or so Natives strolled toward where the hairy-faced men were taking stock of the plants they’d gathered that day. Suddenly, there was an explosion that sent them running for the woods. ‘What *was* that?’ several cried out at the same time.

“It is smoke, but fire does not make such noise.’

“I think it comes from that big black thing. See, smoke comes from it,’

“Several Natives crept toward the edge of the woods for a better view. They retreated quickly when the edge of the woods for a better view. They retreated quickly when the two mastiffs came loping toward them, mouths open, tongues hanging out. There was no cultural exchange that night, or any other night after that.

“The Sagamore consulted with several elders of the Patuxet village. ‘It is time for these people who pluck up plants and send their giant dogs to chase our people to return home. We will encourage them to go now.’

“One evening, at the start of Pring’s seventh week in Patuxet territory, and army of one hundred and forty Patuxet men circled Pring’s encampment. Pring and his men didn’t get the hint.

“They do not understand our message. We Will send another, decided the sagamore.

“The next day, the Patuxet men set fire to the woodlands where the English were collecting sassafras. Two hundred Native warriors gave them a strong yet bloodless farewell send-off a few hours later. (Hau Eisen, pp. 105 - 106.)

Some time, later, “A mother was singing softly to her young son. She dipped a cloth in cool water and gently dabbed at the child’s forehead. Still, the boy moaned in pain. He grabbed the sides of his head and begged for the pain to stop. ‘Shh, shh, my son. I have sent for Pau Wau. He will know how to make the pain stop, and the blisters that cover you go away.”

“But the Pau Wau’s medicine, made from his carefully combined mixture of herbs, was powerless against the headache and fever. Never before had he seen anyone covered with blisters that oozed and itched. Though he cancer and sang throughout the afternoon, the boy continued to groan. He died two weeks later, in pain and misery.

“Hardly had they buried him when another fell ill with the same symptoms: headaches, blisters, fever, and pain, and lots and lots of pain. Again the Pau Wau’s treatments were futile. Mothers barely had time to mourn the death of their children because there always seemed to be another falling captive to this strange disease.

“Mutually frustrating and disappointing encounters between Europeans and Natives paved the way for the capture of Tisquantum and the others in 1614. That kidnapping set off a backlash of fury that dampened the People of the First Light’s enthusiasm for continued trade with Europeans. The Massasoit was furious.

“‘We must call our people together,’ he declared. ‘We cannot tolerate more of their conniving and cheating. We trust them to trade with us, and they thank us by stealing our young.’

“His brothers, Akkompoin and Quadequina, agreed. Massasoit Ousa Mequin continued, ‘We will show our strength and disapproval to the people from the other side of the great water.’ (Hau Eisen. p. 107.)

Abenaki Nation (Maine) — 1609

“Sagamore Samoset from the Abenaki region stood on a hill overlooking the scene below. In the spring warmth, he wore only a deerskin breechclout. Long black locks fell down beyond his shoulders in the back with the hair in front cut shorter. His face was smooth, for now free of any paint. A quiver full of arrows rested over his shoulder. He observed a small group of odd-looking pal-skinned people wafering through the forest. The way they stomped about warned any deer within a mile that they were coming.

“They will never find food that way. These people are so strange with many layers of clothes, blue eyes, and hairy faces. They don’t know the most basic things about providing for themselves. I see the value of the iron kettles they bring, and it is true their knives cut faster and easier than our flint ones, but their smelly, loud, strange ways make me glad I don’t have to live with them. As long as all they want are fur pelts, fish, or plants in exchange for what they bring, I suppose there is no harm in letting them tromp through the woods. The land gives us all we need.”

“Sagamore Samoset lived up to the meaning of his name, He Who Walks Over Much. In his nineteen years, he had probably walked hundreds of miles through the forests and along the rocky coast, and sometimes far beyond. His people, the Abenaki, had lived in this rugged land for more time than anyone could measure. Since Sagamore Samoset spoke one dialect of the Algonquian language, the Nauset and Pokanoket could communicate with him as he moved in and out of their villages to trade products and information.

“Sagamore Samoset often encountered both French and English explorers. They appeared far out near the horizon, with white sheets flapping in the breeze. They came more often now, searching for things to take away beyond the horizon. None of them spoke any of the Algonquian languages. At first, he could not understand any of their French or English, but over time, he learned enough words to trade with them. His father, and his father’s father before him — and all the elders — had stories about these strange light-skinned people who wanted to trade with the Abenaki.

“The Sagamore knew from Nauset neighbors that sometimes these strangers brought trouble with their trade deals. They took Natives away across the sea. He knew, too that his people sometimes died from diseases the white ones brought with them. It was odd how the white men could make people sick, but not get the sickness themselves.

“Another Abenaki interrupted his thoughts. ‘A runner from Powhatan’s people arrived this morning. He tells of war between his people and the white ones. He says many

more white ones have come, but none of them know how to make a good life from the bounty of the land.'

"I have observed this for myself about the pale ones I have seen. How many of these strange floating houses do they have that they can come to the land of Powhatan?" asked Sagamore Samoset.

"The Native reported, 'Powhatan's people say they seem to know only how to fight, cheat, and steal.'

"The Sagamore gritted his teeth. 'Did Powhatan come seeking help?'

"No, he came to warn us. He told me the white ones do not know how to prepare a field for planting, so they make trouble with their fire sticks. They burned his people's villages and chased them far away from their fields. Some they captured. Now, they are making them work for them, and will kill them if they do not. All this trouble because the white ones are lazy and don't know how to work for themselves.'

"Sagamore Samoset frowned. The companions gazed out over the peaceful calm of the early morning. The ocean gently lapped against a rocky beach in the distance. Still looking out, Sagamore Samoset murmured ore to himself than his companion, 'For many seasons, we have lived here, mostly in peace. When we do have troubles, our men and their arrows protect us. We must come together now and find a way to deal with these strange people.'

"They stood together in silence for several long minutes, each lost in thought. Finally, the Sagamore asked, "Do you think the white ones will come here and burn our fields?" He did not wait for an answer. "We must be sure they do not. Though their tools and weapons make things easier for us, we cannot let them burn our villages and take our crops. Tell Powhatan's runner we thank him for his warning. See that he gets what he needs to prepare for his trip home. We must be vigilant.'

"The Sagamore heard about trouble in some of the villages not far away, but so far, most of the hairy-faced explorers seemed content to trap beaver, hunt in the woods for sassafras, catch fish, lobster, and a few waterfowl to take back to their big boats.

Because the white men also took people, the Natives made sure the invaders from beyond the horizon stayed close to the shore to explore and trade. If they didn't, there were plenty of warriors ready to convince the light-skinned people to retreat to their new lands. But now, Powhatan's messenger had traveled many days from a place the white men called Jamestown. Someone told him they named their village after their leader. The news Powhatan's messenger brought was troubling. *The more we trade with them, the more people come. No matter how much we swap with them, it never satisfies their appetites. Their numbers grow greater with each passing season. We cannot fight their fire sticks with arrows. If we cannot trade in peace, I do not know what will become of us.*

Sagamore Samoset looked out over the ocean again. He strained his eyes in search of any more ships on the horizon. Seeing none, he made his way back to the long house where people were busy with morning chores. The warm sun, birds chirping, and the decent of pine needles underfoot gave him a sense of tranquility. For now.” (Haueisen, pp.108 -110.)

Patuxet Nation (Massachusetts) – 1614

“Explorer John Smith was satisfied that he and the men under him had thoroughly identified the many Cape Cod harbors on the maps he was drawing to take back to England. ‘Yes, this will make a good place to establish a trade association. And I know just the man to put in charge of trade with these Indians.’

“ ‘I am grateful to you, Master Smith, for your confidence in me to see to the trade. Patuxet, Nauset, Pokanoiket – strange names, but how rich we will all grow trading with them, ‘ said Thomas Hunt.

“‘Right you are, Thomas. This is good fortune for many of us. Do not do anything to bring it to ruin,’ warned Smith ‘Think of the fortunes to be made back home from such a bountiful supply of cod and beaver furs. I see no end to the profits to be made from these. Return home with your hold full of dried cod and pelts, and merchants will be eager enough to invest in trade here.’

Master Hunt assured Master Smith that he would, however Hunt had an additional agenda. He intended to put cargo even more valuable into his hold before he set sail.

“Tisquantum and his companions watched as Hunt instructed his crew to keep loading cod onto his ship. Eventually, Hunt turned to the Natives. He waved, and they waved back. Hunt signaled to them to come closer. They cautiously took a few steps forward. Hunt held up a large mirror and several knives. The mirror glimmered in the sun, as did the blades of the knives. Tisquantum and the others came closer still to look at the objects. Hunt pointed to his ship anchored in the harbor. He held out the items in his hands, ‘I have more of these, there.’ He pointed to the ship again, and waved for them to come closer. The men took a few steps, but kept their distance.

Hunt called to a couple of the crew closest to him. ‘Pull the long boat up on the beach. Get the trinkets and bottles of rum, and bring them here.’ When the men returned with the bottles, Hunt took a swig from one and extended it toward Tisquantum.

Tisquantum reached for it and took a sip. He made a face, but took another. Then he passed the bottle around to his companions. Hunt again pointed across the bay to his ship. ‘More there,’ he said pointing first to the bottle, then to the ship.

He turned to his crew again, 'I will get them into the long boar. Go ahead of me to the ship in the other boat. When they're all on board, distract them with more of these.' He showed them the items he had in his hands. 'Lead them into the hold.'

"As they followed the sailors, Tisquantum, trusting they could not understand any of their Algonquian language, told the others, 'These strange hairy-faced men bring many new things to us. Our elders will be pleased when we return with so many good things. They want our fish and beaver skins. We have more of those than we will ever need. We cannot so easily get the things they bring. Let us see what else they have in their big boat.'

"As they drew near the ship, one of them pointed at the rigging. 'Look. So many ropes and poles.'

"'And there.' said another, pointing to the barrels lined against the railing. The sailors grinned, pointing to the opening of the hold. One gestured for them to come closest. He backed down the ladder and returned a minute later with more knives, glass beads, and bottles of rum. Pointing to where he'd just been, he motioned for them to come closer. He backed down the ladder and returned a minute later with more knives, glass beads, and bottles of rum. Pointing to where he'd just been, he motioned for them to come to see for themselves.

One by one, twenty-seven curious Natives followed the sailor into the dark hold. They were barely able to see in the flickering light from the lateen the sailor was holding on a pole above his head. The sailor waved his arm around the cramped quarters, pointing to a few open barrels. He pulled out some trinkets from one and handed them to Tisquantum. Then, with a wave of his arm, he encouraged the men to dig through the barrel for themselves.

"'Quick, no, lads. Bring down the ropes. They won't be distracted for long, and they look to be strong.' A dozen hefty men, each with lengths of rope coiled around his neck, descended the ladder in seconds. They had ropes around the Natives' arms and upper torsos before they could react. Though they kicked and yelled, they were no match for seasoned sailors who shoved the men onto the floor and left them to prepare for sailing.

"'We are betrayed!' howled Tisquantum in Algonquian. Nothing in his thirty-odd years prepared him or his companions for this. They strained against the ropes, but were helpless against the treachery of these men.

"'Where are we going? What will happen to us?' called one.

"'We may never see home again. They will take us with them. We must stick together and try to find a way out,' said another.

"Escape was impossible. It was dark. The hold stank with the smell of dried fish mingled with rotting food. Soon, the ship started to rock back and forth, up and down.

The kidnapped men bumped into one another. With their arms tied to their chests, they were helpless against the pitching of the ship.

“Tisquantum couldn’t tell how much time passed, but he knew it had to have been many hours. The ship was still rocking. He thought about people searching for them. *They will search until they are too exhausted to take another step. Then what will happen? Will there be revenge? Will I ever see my home again?* (Hau Eisen, pp. 111 - 113.)

The Atlantic Ocean and Spain - 1614.

“Bright sunshine flooding through the open hatch door nearly blinded the captives. Three crewmen climbed down into the hold. They carried pots, yelling out orders Tisquantum and the others could not understand. They got the message though when one of the crewmen started kicking at the man closest to Tisquantum.

“‘Move, you savage beast!’ The man scooted back as far away from the crewman as he could. Soon, all three crewmen were kicking the terrified Natives until they huddled together in a tight group against one side of the ship. When they were as far back as they could get, one of the crewmen tossed an empty pot at their feet. He grabbed at his join and pointed to the pot.

“The Natives understood. They weren’t leaving the hold. The pot was their best option for answering calls of nature. Another crewman swung another pot back and forth in front of them. He set it down and pretended to take something out of it to put in his mouth. Tisquantum scooted toward it to examine the contents. It looked like some kind of meat. Two crewmen stood glaring at the Natives with swords gleaming in the sunlight that streamed through the open door of the hold.

“A third sailor motioned for Tisquantum to come closer. As he approached, the crewman cut away the ropes wound around his chest, grabbed his wrist, and pushed it down into the bucket. He growled, ‘Your dinner. Don’t waste it.’

“One of the crew stood waving his sword back and forth in front of the captives. He chimed in, ‘We barely git enough for ourselves, and now we gotta share what little we have with the likes of you. Master wants you alive when we get there.’ ...

“The journey ended six weeks after it started. One day, when the crew opened the hatch, ten men scurried down the ladder. Eight carried lengths of rope, and two came with guns. They went to Tisquantum first. Tisquantum turned and twisted, but he was no match for the two men. The rope dug into his wrists but he refused to cry out from the intense pain. The sailors quickly wrapped another rope around his waist and tied it so that it became a leash, tying the Natives together with ropes while the two men with guns pushed them toward the ladder. One by one, the crew led the men up the ladder.

One went in front, pulling on the rope around a prisoner's waist while another pushed from behind.

"What is this?" cried out one of the Natives in Algonquin. 'So many floating houses! So many people!'

"Tisquantum listened carefully before speaking. 'That's not the same tongue. These people look different from the others.' He nodded his head toward the crewmen who were pulling them along the deck. They watched as other members of the crew scurried all over the ship. Six climbed high to release the sails so they dropped into piles. Four others lashed the sails tight with ropes. Six more, three on either side, hoisted a large wooden plank, inching it over the side until it rested on the dock. Four more tossed ropes as thick as a man's wrist across to the dock, where two more men wrapped them around poles.

"Master Hunt appeared, walking up and down inspecting the Natives. 'Hmm. The voyage didn't seem to do them harm,' he said to no one in particular. 'Take them off. Off to the auction house with them. Be quick about it.'

"People gawked at them as they were marched along then into a large brick building. Tisquantum kept his eyes on the ground in front of him. Step by step. When all twenty-seven of the young braves were inside the building, one of Hunt's crewmen came down the line. One by one, he swiped his long sword across the ropes connecting the men. As each was released, a captor would push the man into a small space with bars forming one wall. It took four such cells to contain all of the men.

"The accommodations were barely an improvement over the ship's hold, but here sunlight came through a barred opening about ten feet high. Trusting that Hunt's men couldn't understand them, the group began speaking in Algonquin. 'What will they do with us?'

"Put us to work,' answered one.

"Perhaps that is so,' chimed in another. 'If they meant to kill us, they could have easily done so already.'

"I hear they sometimes take our people around and collect money to let people look at us,' said another.'

"Our Pau Wau says that sometimes they trade us to work for others,' speculated Tisquantum.

"Nothing happened to them for the rest of the day . . . or all the next day. The monotony was interrupted only when someone came along with meager rations of strange food they could not identify. Other than that, they were left to move about in the cramped cells as best they could while wondering about their fate. (Hau Eisen, pp. 113 - 116.)

Spain - 1614.

Tisquantum woke up when one of his fellow jail mates bumped into him while turning over on the rotting straw that served as bedding. The acrid odor of urine caused him to wrinkle his nose. He rubbed his arms, which itched from the straw, and tried to stifle a sneeze. He could just make out the outline of the window, and heard birds chirping in the distance, announcing the arrival of a new day. *What will happen to us next? I miss the forests of home. What horrible place is this?*

“He didn’t have to wait long to find out. After a miserable meal of hard, dry bread and cheese, the guards took away six prisoners from an adjacent cell. Tisquantum couldn’t see anything through the high window, but he could hear the commotion. A loud voice kept relating words he couldn’t understand. Then others would yell all at the same time. After several minutes, he heard one word he did recognize: ‘Sold!’

“Sold? At these strange people selling us?” Tisquantum leapt to his feet and peered between the iron bars of the cell, which was only a few hands wider and longer than he was tall. With six men inside, there was barely room to move without stepping on someone. He turned to the others. ‘I have heard of such things. Sometimes, there are ways to escape.’

“The others looked at him in disbelief. ‘Do you know some magic that can melt these bars/’

“‘No, but I will not go with them to be treated like an animal. I will find a way.’ Before anyone could say more, two men with swords swinging at their waists took three more Natives from the cell. Again, Tisquantum heard the word ‘Sold!’

“Tisquantum was contemplating various ways he might escape when three men approached and stopped in front of him. They looked even more peculiar to him than Master Hunt’s men. These men wore long, brown robes that covered them from head to foot, leaving only their faces, hands, and toes exposed to reveal the same pale skin as the men on the ship. Even the backs and tops of their heads were covered with the same brown cloth. They wore ropes around their waists, and around their necks, each wore a shiny piece of metal dangling from a chain. (Hau Eisen, pp. 117 - 118.)

These men, friars, as conjured by Hau Eisen became the ones who brought Tisquantum and several others into their care and brought them from Spain to London. Where they were sold and positioned in various settings to work. And there, Tisquantum observed what was occurring in Britain 1614, began to learn to speak English. “‘I now some of their words,’ said Tisquantum. ‘We need to learn more soon. Then we can find our way when we get the chance.’ By listening carefully and asking once in a while, they had gradually picked up a few basic English word such as ‘ale,’ ‘bowl,’ and ‘spoon.’ The

crew made sport of teaching them earthier words, howling with laughter when they repeated them, having no idea what they meant. Their English tongues struggled to say Tisquantum's name, so they renamed him Squanto.

"Squanto is not my name, but at least they bother to speak to us. More than the other men did. All they did was yell and shove. (Hau Eisen, p. 127.)

This brings us to the end of Essay #9 in this **Living History 400/401 Commemorative** series for us at the First Congregational Church of Rockport - UCC. With Essay #10 of December's issue of **The Old Sloop Log**, we will be with our forebears and the Pokatonek/Wampanoag people, assisted by Squanto and one of the "Strangers," as they watch each other, engage in diplomatic relations, make their treaty in covenant with one another, and then have quite a feast.



WEEKLY EVENTS

WEDNESDAY AFTERNOON
STORY TELLING

3:00 p.m.

WEDNESDAY AFTERNOON
BIBLE STUDY

5:00 p.m.



THURSDAY MORNING
BOOK GROUP

FRIDAY AFTERNOON
PRAYER SERVICE

9:00 a.m.



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**

MEETING MINUTES OCTOBER 17, 2021

Special note: This meeting was held during the COVID 19 pandemic while social distancing kept the members of the cabinet from being physically together. Cabinet members attended using the Zoom video conferencing facility.

Handouts: (sent by email before the meeting): Agenda, Draft Minutes of the September 19 Cabinet Meeting, Year to Date Operating Summary, Cash and Investment Summary and Year to Date Budget Performance Report, Draft Budget 2022. (link posted in Zoom chat); Proposal: Website Management Committee

Present: Jack Reed, Moderator and chair; Bruce Coates, Treasurer; Jay Reed, Treasurer of Mission Funds; Rev. Elizabeth Rice-Smith, Historian and Old Sloop Fleet; Dan Bing, Stewardship Committee; Stephen Kalaghan, Christian Outreach Committee; Karen Hurst, Christian Education Committee; Lou Cannon, Personnel Committee; Bob Cannon, Music Committee; Camilla Ayers, Diaconate; Joe Chambers, Board of Ushers;

Susan Lillis, Membership Committee; Leap Kasten, Thriving Congregations team; and Geof Lyon, Clerk and recording secretary.

Action, Discussion, and Follow-up Items

1. Declaration of a quorum, approval of minutes. Moderator Jack Reed observed that a quorum was present and called the meeting to order at 7:03PM. Jack read the minutes of the September 19 meeting. Dan Bing, recording secretary for the September 19 meeting, observed that the version Jack read was not the final version of the minutes. There was discussion about how minutes should be approved and whether it is necessary to read the minutes. Bob Cannon made a motion that the approval of the minutes be postponed until the next meeting. The motion was seconded and approved by voice vote.
2. Lightning Strike Update. Geof Lyon reported that an insurance claim is in progress. Because of ADT's seeming inability to get someone to repair the fire alarm system, the Trustees canceled the contract with ADT and contracted instead with Roy Spittle Associates and Instant Alarm Company of Salem. The fire alarm system is working again. The elevator must now be inspected again before it can be used.
3. Status of Kitchen reopening. Liz Rice-Smith reported that Serv-Safe training has taken place.
4. Update on the Website Management Committee. Geof reported that he met with Dan Bing and Zach Jylkka. They agreed on a format for the Website Management Committee (WMC), and Geof posted a link to their proposal in Zoom chat. The proposal suggested that the WMC be composed of representatives from other committees, the webmaster, and the blog editor. It also suggested that the format of the Old Sloop Log be changed to more closely integrate with the website and especially with the blog and that the role of the Log editor be changed to encompass the blog too. Many spoke against the change to the Log. A motion was made that the committee be formed. The motion was seconded and approved by voice vote.
5. Reception for new Office Manager and Tech person After a discussion of the difficulties in arranging such a reception in view of COVID precautions and scheduling difficulties, it was decided not to have a reception.

Officer reports

Treasurer Bruce Coates referred to the reports he had circulated by email. Operating income is below budget by \$17,026. However, operating expenses are below budget by \$24,564 so ordinary income is better than budget by \$7,538. However, including legal fees, net income is worse than budget by \$18,547. Pledge payments are \$19,823 below budget, but actual 2021 pledges were about \$180,000, already short of the \$187,000

budget figure. The Fidelity account is down \$37,456 for September but is still up \$117,775 for the year. We have received \$15,000 in advance pledge payments for 2022.

Treasurer of Mission Funds, Jay Reed, reported that the outreach treasury contains \$3,800. With the completion of Serv-Safe training, Jay is trying to arrange an inspection of the kitchen so it can be certified again.

Historian, Rev. Liz, reported that she has completed her 9th essay about our forebears' arrival at Provincetown and Plymouth and Thanksgiving with the Wampanoag. She will write one last article for the December Log.

Committee Reports

Diaconate. Camilla Ayers reported that the Diaconate believes that 50 minutes is the ideal length for our worship services, and that the Diaconate and Rev. Derek have decided to limit committee presentations to three minutes and once per committee each month. They are aware that some speakers and presentations have already been scheduled and those will be allowed. The decision came out of a meeting that Rev. Derek initiated about what's working with our services and what's not working. There was discussion about whether the Diaconate has the authority to make this change, about the process by which the decision was made, whether 50 minutes is the right length for the service, and whether the cabinet should take this matter up in Rev. Derek's absence.

Trustees. Regarding planning for 2022, Geof reported that the Trustees suggested that Stewardship request a 4% increase in pledges, that cost-of-living salary adjustments be 3%, and that the budget not plan for income from the Old Sloop Fair or Christmas Bazaar. Regarding projects funded by CPC grants, he reported that Alpine Environmental will remove lead paint from the front façade and repaint in April and that Window Woman has been contacted about the Law House windows but had not yet been scheduled. The Trustees also approved participating in Winter Lights again and concerts by Old Sloop Presents and the Rockport Legion Band using Rockport Music's COVID protocols. There was discussion about the loss of Fair income. Jack agreed to send an email to the congregation requesting that people meet to discuss the Fairs and possible fundraising alternatives.

Nominating Committee. Jack reported that they are making progress, in large part thanks to Liz's help.

Christian Outreach Committee. Stephen Kalaghan reported that speakers are coming in November, that donations to Neighbors in Need have been strong, that Family Promise has an event October 30, and that the balance of the Pastor's Fund is sufficient.

Old Sloop Fleet. Rev. Liz reported that the Fleet is busy with celebrations and sadness and medical support.

Stewardship Dan Bing reported that the campaign mailing will be finalized this week. It will include a letter and a trifold and will request 4% increase in pledges.

Christian Education. Karen Hurst reported that Katie has distributed a new version of the safe church policy to committee members.

Membership. Susan Lillis reported that the committee continues to work on welcoming. They are working with the Diaconate on new member meetings and with Derek on receiving members on Pentecost.

Music. Bob Cannon reported that the Music Committee is working on plans to update the music office.

Personnel. Lou Cannon reported that the Personnel Committee has been working on the draft Employee Manual, integrating comments of both Committee members and the auxiliary team. This work will be forwarded to legal counsel for comment, who will then meet with the Personnel Committee to produce a final draft for presentation to Cabinet for approval. Once the document is approved, implications for related Bylaws will need to be addressed. Updates to the Bylaws may be needed in order to reflect current Massachusetts Law.

Thriving Congregations. Leap Kasten reported that they have compiled responses to the survey and spoke with the cohort group.

Adjournment The meeting was adjourned at 8:49PM.

Date of Next Cabinet Meeting: The Cabinet will next meet on November 21 at 7PM.

Respectfully submitted, Geof Lyon, Clerk SUBJECT TO APPROVAL

TRUSTEES

MEETING MINUTES

October 11, 2021

Trustee meeting called to order at 7:04pm.

Present: Walter Vining, Bill Elwell, Geof Lyon, Bruce Coates, Chip Kistner, Bonnie Gray, Rev. Derek VanGulden, Dan Bing, Louisa Casadei-Johnson. **Absent:** Kevin Love

- Rev. Derek offered an Opening Prayer.
- **Minutes:** The minutes of the September 27, 2021 meeting were approved.
- **Treasurer's Report:** Bruce Coates provided the Treasurer's Report. He noted that the total Year to Date Operating Income as of September 30 is \$17,026.79 under budget and the total Year to Date Operating Expenses as of September 30 are under budget by \$24,564.38 leaving Net Ordinary Income at \$7,537.59 over budget. Once the Extraordinary Legal Fees in the amount of \$26,085.00 are added to Expenses, the Net

Ordinary Income is at a deficit of \$568.45 or \$18,547.41 less than budget. The total of Operating Pledges as of September 30 is \$99,004.75 which is \$12,884.00 under budget. Not pledged at this time is below budget by \$4,327.94. Loose offerings and donations are also under budget leaving Total Pledges and Offerings at a total of \$105,377.92 which is \$18,685.84 below budget. The total income (including the cell tower, use of facilities) through September 30 is \$203,517.07, which is \$17,026.79 below budget. The total expenses are \$184,526.80, which is \$24,564.38 under budget leaving the Net Ordinary Income at \$18,990.27 which is \$7,537.59 over budget. Once the Extraordinary Legal Fees in the amount of \$26,085.00 are added to Expenses, the Net Income is at a deficit of as of \$7,094.73 or \$18,547.41 less than budget.

- **Discussion on pledges:** A discussion was held with Louisa Casadei-Johnson and Dan Bing regarding a communication to be sent to parishioners regarding unpaid pledges for this year as well as Pledging for 2022. Having pledges fulfilled for this year will significantly help to lower the deficit in the budget. As for 2022, the cost of living is predicted to rise approximately 3% and there will be a loss of revenue due to the two Church Fairs not being held. This being the case, the group approved suggesting a 4% increase for each pledge.
- **Review of Bank/PEX statements:** Chip Kistner reported that he checked the Bank Statement for September and confirmed that all is well. Bonnie reported checking the PEX statement and purchases have been verified.

Old Business:

- **Air Purifier:** Bill reported that the Caspr 5000 Air Purifier which is mounted in the heating ducts has been installed. The blower of the furnace should be running even when heat is not required. There is a switch to turn the blowers on. This system outputs several friendly oxidants that protect the air and surfaces it comes in contact with and reaches maximum performance in 24 hours.
- **Insurance Claim:** Walter noted that all invoices for work done relating to the lightning strike should be sent to the insurance adjustor.
- **Lightning Strike Repairs:** 1) There are lights in the steeple that still require repair. 2) Bill has been trying to end the contract with ADT. They have not provided the necessary repairs to the alarm system. It has been three months and the repairs have not been done. The elevator cannot be used until the repairs are made. Spittle Electric is willing to take on the project but must wait until the contract with ADT is cancelled. Bill and Geof will continue contacting ADT in hopes of cancelling our contract with them.
- **Wrought Iron Railings:** No news on replacing the railings leading to the front entrance.
- **New Trustees:** No suggestions yet for replacement Trustees for 2022.
- **CPC Funds:** Alpine has been contacted regarding the painting of the Church façade. This should happen in April. Bill contacted Window Woman regarding the repair of the office windows. The call has not been returned.

New Business:

- **Winter Holiday Lights:** A request has been received to participate in the Winter Lights display again this year from Thanksgiving to the end of the year. The Trustees agreed

that we will do this. Bill suggested having the wires on the School Street side be installed underground. The wire crossing the walk-way is dangerous. The Trustees agreed to having this work done.

- **Upcoming Concerts:** Geof asked for discussion on the three concerts scheduled at the Church. 1) December 15: Rockport Music is presenting the Messiah in the sanctuary. 2) November 13: The Old Sloop is holding a Coffee House in the sanctuary. 3) December 11: The Rockport Legion Band will perform in the sanctuary.

It was decided that the Church will follow the protocols used by Rockport Music which are

- Proof of Vaccination or Proof of Negative Test
- Wearing of masks is mandatory
- Guests will sign in to make Contact Tracing possible
- No intermission/no refreshments

Requests for use of the building: Derek reported having three requests for use of the building.

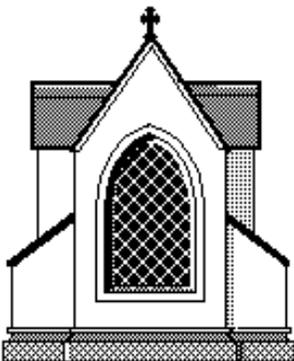
- 1) C.A. Finn concert in Fellowship Hall 10/27-28-29 in 2023.
- 2) C.A. Afghan Refugee Project needs meeting space in preparation to accept refugees. They would like to hold an informational meeting in the sanctuary in the next two to three weeks. Masks would be required.
- 3) Amy Seabrook requested Fellowship Hall for Thai Chi classes on Wednesdays from 10-2. It was suggested that the downstairs room used for the Pre-School might be a better location.

The Trustees approved all three requests.

There being no further business, the Board of Trustees adjourned at 9:10pm. The next scheduled meeting of the Trustees is on Monday, November 8, 2021.

Walter Vining
Chair, Board of Trustees

Bonnie Gray
Recording Secretary



Stewardship Committee

MEETING MINUTES

September, 29, 2021

Christian Stewardship: the responsibilities that Christians have in maintaining and using wisely the gifts that God has bestowed

- **Attending** – Dan Bing, Jack Reed, Louisa Casadei Johnson, Kathie McCarthy, Barbara Sachs (joining committee in January)
- **Reminder to all pledgers:** We are behind in fulfilling 2021 pledges. Email to be sent by the Trustees.
- **Log:** Oct. – Louisa has submitted this
 Nov. – Jack writes about the campaign
 Dec. - Louisa
- **Trifold:** First draft ready. Discussion about additions and changes.
- **Louisa & Dan:** Work on letter drafts to accompany the trifold.
- **Pledge cards:** Discussed options for printing.
- **Witnessing Stewards:** Oct. 24 thru Nov. 21
 - 3 to 5 minutes presentations.
 - Suggestions made for speakers – confirm these.
- **Zoom meetings:** Oct. 12 & Oct. 20 to finalize trifold, letters and witnessing stewards.
- **Futher discussion:**
 - Rolling thank yous.
 - Continue witnessing stewards though the year?
- **Next Meeting** – Oct. 27, 2021, 4 pm

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

September 22, 2021

Admin

1. **Approve August 25 minutes:**

Geof questioned our reference to wearing Name Tags for only a year, previously they have been worn year-round. We decided to change the minutes to reflect we suggest they be worn for a year, but recommend they be worn year-round.

Additionally, our reference to the Red Book and getting buy in from all committees will be changed to indicate buy-in from some committees.

Geof helped to make a correction on #5-Membership was not a spin-off from Diaconate. We will strike this portion of sentence.

The August Meeting Minutes were approved with the above-mentioned changes by a unanimous vote.

2. **Next meeting date:** October 26 at 7PM

Current Issues

3. **Filling vacant membership position:**

Susan summarized the email from Jack Reed and indicated that Louisa has been searching for new members. She hasn't had success finding anyone with interest so it appears we will not be filling them this year. Two names have been sent to Liz Rice-Smith to present to the Nominating Committee for next year.

4. **Membership Committee terms:** Rick's term to expire January 2022, Geof's term to expire January 2023. Dan, Susan and Louisa are in their first year.

We discussed Jacks suggestion to consolidate Membership with Diaconate and agreed this would not be supported by the committee.

5. Discuss with Derek then Diaconate the process for identifying and approaching new visitors and how to follow up with interested people. Susan and Louisa have reached out to Derek and Laurie to try to schedule a meeting to discuss division of authority/responsibility.
 - a. Latest version of welcome card and/or trifold;
 - b. Resume Greeters?
 - c. Resume name tags? Who will produce?
 - d. Red book?

We decided to postpone all items pertaining to item #5 until next meeting, pending conversation with Derek. Geof agreed but indicated the Bylaws make reference to wearing name tags year round.

6. **Who should we approach about drafting a trifold to leave in the narthex?**

Dan mentioned the 2021 Stewardship Pledge Campaign trifold being created by a professional graphic designer. The committee expressed interest in reviewing the template to see what ideas could be gleaned for use in a Membership trifold. Louisa and Susan will discuss this with Derek.

7. **Susan connected with someone at worship 7/11/21 who expressed an interest in joining. This person has been attending and pledges and isn't a member, like Dan did before joining. Discuss with Derek/Laurie how to proceed.**

This brought Susan to thinking about the lack of a process for discussing membership with non-members. She again made mention that our role needs to be defined going forward.

Currently, Derek and Liz have been working with people interested in joining the church. They have handled the last 2, and Susan recommends a coordinated approach.

As it relates to the person who spoke to Susan, Geof thinks we should ask Derek to contact her instead of having time go by without proper follow-up. He pointed out that a person shouldn't be made to wait until we get a process in place. Susan will talk with Derek about this situation.

8. **Follow up with new members?** Susan reported she and Louisa have coffee scheduled with Jessica in early October and chat scheduled with Gwen when she is in the area the first weekend of Oct. and this poses an opportunity to meet her.
9. Susan reported that Jessica has written and agreed to have her statement of faith included in the log. Louisa is transcribing and then editing it and will get Jessica's final okay before printing. **Find out process for putting on website and get Jessica's permission for same.**

- Susan inquired about the process to submit blog content for the site. Geof explained there isn't a formal process in place and the new website sub-committee will be looking at this in the near future.

10. **Derek provided names of new people who have been attending church. How do we reach out to them?** We talked about the situation with someone who did not feel that the church supported her during a difficult time. Who should address this with her? Should this be Membership or Derek?

- Geof reported on the membership status of individuals who have talked about backing away from the church.
- Another matter to consider is people new to attending the church. Derek mentioned a few at our last meeting, Geof feels that situations like above, etc. are a Pastoral responsibility and potential new members are Membership. He added that the bylaws do say that Membership is also responsible for current members. Dan mentioned an amendment could be used to clarify our role as a committee. It was decided to clear up what the division of responsibility between us and the Diaconate is before for proposing ideas about new attendees, dissatisfied attendees or current members.

11. **New member or committee write blog or log article?**

Susan indicated this relates to #9. We decided if we have something to write to go ahead and submit it. I didn't catch if this was refereeing to the website sub-committee or someone else.

12. Strengthening connection with current members

- a. Use blog to introduce committee or not necessary? Other committees could too?
- b. **Live faith statements: watch Dan's video for content. How often? Alternate with Stewardship, Outreach/Others? Decide on date for first one if possible?**
Is there a place for video statements on website? Who decides and arbiters quality of recording?
 - Susan would like to see Dan's video and circulate it to the committee. She asked if we think Membership should do a talk at worship. Dan mentioned concern about the ability to do this considering there will be 4 Witnessing Stewards during the pledge campaign. He also indicated Stewardship hoped the people volunteering to be Stewards would mention why they are members in addition to why they pledge.
 - Susan recommends a talk during worship focus on what steps to take to become a member. She mentioned that Liz's 6 classes may not be the approach and Derek has currently been working one-on-one with people.
 - Susan wants a process in place to clear up the confusion and recommends we talk with Derek and a member of Diaconate by next meeting. For example, CJ has a question about being confirmed as a young woman in another church. Geof pointed out that it is straight forward if someone wants to join our church from another UCC church. If they have a different faith background they would go to Derek. This process varies based on their background. We made it a top priority to determine a next step on this.
- c. Use blog and log to share content or excerpts of live faith statements and additional faith statements: How often? Alternate gender, tenure, etc

We adjourned at 8:10. Louisa is returning next week and will be setting up a meeting with Derek to cover the many agenda items requiring his input.

Issues on hold

13. Membership may be asked to get involved with hospitality/coffee hour per Liz R-S
14. Re-establishing live study groups etc

- a. Highlight members and work of all of the committees
 - b. Other ideas from committee? Derek?
15. How do we make it easier for virtual community to reach us: who else is discussing this? Is this a priority?

Dan Bing



Christian Education and Faith Formation



NOVEMBER 2021

Faith Formation Ministries

“Faith Formation equips people to live as disciples of Jesus. Faith formation informs, forms, and transforms the person, whether child, youth, or adult, into a robust, vital, and life-giving Christian with a faith that is holistic: a way of the head, the heart, and the hands. Faith formation can happen in many settings: the church, a coffee shop, online—just about anywhere!”

Happy November! For the month of November we are focusing on gratitude and being thankful. Look for our gratitude calendar. If you would like a copy please grab one during worship on October 31st or they will be available all month.

YOUTH GROUP CALENDAR

November 6 Katie’s Certification Celebration via zoom! (if you would like an invite please email me and I will get the invite to you)

November 7 Old Sloop Youth (Sunday mornings)

November 14 Old Sloop Youth (Sunday mornings)

November 21 Old Sloop Youth (Sunday mornings)

November 28 *Thanksgiving weekend (will not meet)*

*Most Sunday mornings 12 school street singers to meet at 9:30 for practice

Instead of Pie Bake

On November 21 we will be teaming up with the Outreach Committee and putting together kit baskets for the Open Door (for example a birthday kit, family fun night, school snack packs etc.). This will be instead of the pie bake, to be safe and cautious during this time of Covid.

Certification in Faith Formation and Youth Ministry

After the past two years I am finally receiving my certification in Faith Formation and Youth Ministry leadership at the end of October/early November, if you would like the information to attend the certification presentation via zoom please let me know and I will share that information with you!

“Faith formation is more than a subject to be taught,-it is an invitation to a way of life.”

Be blessed!

Katie

faithformation@oldsloop.org

978-290-3427 If you have any questions call or txt!

Christian Outreach Committee



MEETING MINUTES

October 17, 2021

PRESENT: Jay Reed, Wendy Woodbury, Marge Schell, Steve Kalaghan, Jessica Hunt, Ann Kistner Jay opened the meeting with a prayer at 11:07.

TREASURY/PASTOR'S FUND: The balance in the Wider Mission Treasury is \$3831.27 as of September 30, 2021. Disbursements of \$2205 have been made this month. An additional donation of \$200 was made to Common Cathedral. This will appear on next month's statement. The Pastor's Fund is sufficient at this time.

NEIGHBORS IN NEED: Donations to Neighbors in Need are approximately what they were last year, totaling \$950 at this time.

REFUGEE IMMIGRATION MINISTRY'S "WALK FOR REFUGEES": The walk took place on September 12, 2021 at Lynch Park in Beverly. Our donations totaled \$850. Next

year RIM hopes to resume having all of the church clusters walking together on October 16 in Wakefield.

FAMILY PROMISE “TRUNK OR TREAT” EVENT: We will participate in FP’s October 30, 2021 event at Beverly High School. Jay will collect decorations and candy to be distributed. Donations can be left in the church breezeway. This is a sponsored event available to anyone, hoping to create awareness about Family Promise North Shore Boston. The event will take place from 3:00-6:00, with a rain date occurring on the 31st.

NOMINATIONS: We discussed the reinstatement of certain members for another term, as well as the current status of other members who are on the committee.

SERV-SAFE: Members of the committee and others in the congregation participated in Serv-Safe training on October 16. This is necessary for the use of the church’s kitchen. We discussed the cost of the training and how it might be paid for. The Board of Health will inspect the kitchen in the future. We are waiting to hear of the date for this. We discussed how this affects the ability to support Open Door meals and Pot Luck Suppers. Jay stated that we will need to shift the model of how we serve people in the future. Covid concerns have also prevented the reinstatement of Pot Luck Suppers at this time. Marge suggested that we look at this again in the Spring. We do not know when Open Door will resume community meals with church involvement. When we do, rather than asking volunteers to bake at home, we may ask volunteers to either provide ingredients or to donate funds for the ingredients. We would then prepare the meals either at church or at Open Door- probably the latter.

ACTION LUNCHESES: We prepared lunches for the Action Shelter on September 29th . We were able to donate extra water bottles and breakfast bars that had been left over from the RIM walk. Jay sent a thank you note to Trader Joe’s for their donations. He reported that they have always supported any request for donations when asked. The next lunch preparation date is December 29th .

NOVEMBER SPEAKERS: The following individuals will speak during the November church services, either during the Mission Moment or at a different time in the service. 11/7 –Julie LaFontaine from Open Door will speak on food insecurity. 11/14 ---Frank Freedman from Grace Center will talk about the population that he serves. 11/21 --- Rachel Hand from Family Promise will speak about her organization. Jay will speak with them to determine if they would like to stay after the service to answer questions from the congregation.

OTHER BUSINESS:

STORED CHURCH LINENS: We will clean out the church closets that are storing all of the linens, air mattresses and personal care products that have been used for Family Promise guests. We plan to save a small amount of everything if we are able to donate

to Afghan refugees. Rev. Derek has been talking to Alice Erickson of West Gloucester's Trinitarian Church, who has been involved with the resettlement of Afghan refugees. We are looking as to how to best donate what will be removed. MODELS FOR SUPPORTING REFUGEES AND ASYLUM SEEKERS: Jay spoke about a Zoom call that he had recently been on with other members from RIM clusters. One of the organizations, Ascentria, operates in a different model than RIM in that it utilizes group communities to address specific areas of support (education, health care, etc.) to clients. RIM has a contact person from the cluster who assists with day to day concerns. They also use a case manager who assesses needs of clients and how clients are complying with benchmarks for their progress toward financial independence. This led to a discussion about the needs of Asylum Seekers vs. Refugees. Jay described Asylum Seekers as individuals who enter the country theoretically on a tourist visa, and declare themselves as Asylum Seekers once they are in the country. They are on their own, not being allowed to work, even "under the table," until they receive a work authorization, which takes a year. They receive no government support. Refugees typically have been waiting in a refugee camp, are then vetted, after which they are allowed to enter the country. They may then receive some government assistance.

FUTURE CAMPAIGNS: There are no new offerings campaigns until Advent. The meeting adjourned at approximately 12:30. The next meeting will be on November 14, 2021.

Respectfully submitted, Ann Kistner



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