

*Nauset Interfaith Association  
Post Office Box 306  
South Orleans, MA 02662*

November, 2020

Dear Friends of Nauset Interfaith,

It has been a tradition for several years now for our association to host a Thanksgiving service. I'm sure many of you remember last year's wonderful offering at St. Joan of Arc Roman Catholic Church in Orleans. Sadly, in these pandemic times, an in-person service was not possible so we took to recording a service which our individual faith communities are distributing.

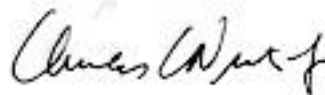
This year has heightened importance as 2020 marks the 400<sup>th</sup> anniversary of the Mayflower's arrival in Provincetown Harbor, and it is fitting to reflect on their faith and perseverance. Soon after the Mayflower arrived, the English separatists began exploring nearby places with a sometimes callous lack of courtesy and respect for the Native people living there.

As the Co-Presidents of Nauset Interfaith we felt it essential to not focus solely on the traditional Pilgrim-centered accounts of the era, but to recall with remorse and lament the enslavement, murder, and disease that Europeans inflicted on the Wampanoag people. It is for this reason we've prefaced our order of service with the article from the *Provincetown Independent*.

Sincerely yours,



Madalyn Hillis-Dineen, Co-President  
Nauset Interfaith Association  
[madalynhillisdineen@gmail.com](mailto:madalynhillisdineen@gmail.com)  
508/896-8829



The Rev. Charles Nichols, Co-President  
Nauset Interfaith Association  
[ack4me@comcast.net](mailto:ack4me@comcast.net)  
603/531-0715

## **For Indigenous People, a Different Kind of Mayflower Story**

***‘You can’t create a colony without creating people who are colonized’***

*written by Josephine De La Bruyere*

*and published in the Provincetown Independent, November 12, 2020.*

PROVINCETOWN — On Nov. 11, 1620, 130-odd sea-weary Brits stepped off the *Mayflower* and onto Provincetown’s sandy shores — into a new world, barely inhabited and ripe with possibility. Then they traveled south and west, to Plymouth; met the Wampanoag tribe, a well-meaning if not particularly sophisticated people; learned from them to cultivate the land; struck up a generous alliance; became the best of friends. So was born Plymouth Colony, and American history. Right?

“Bullshit,” said Paula Peters, a Wampanoag historian and former Mashpee Wampanoag Tribal Council member.

The 400<sup>th</sup> anniversary of the *Mayflower*’s arrival in Provincetown comes in a year that will likely earn a spot in history books as well. America has grappled with a deadly pandemic and a divisive presidential election, and this summer’s Black Lives Matter protests opened eyes to both the systemic injustice that black, indigenous, and people of color (BIPOC) face, and the persistent whitewashing of their history.

“It’s the winners who write the books, who tell the story,” said Isaac Lopez, a member of Racial Justice Provincetown who is Mexican and Aztec.

“When you tell a story,” he asked, “are you telling it in a way that represents everyone who was involved? Or are you just representing the winners?”

The story of the so-called Pilgrims that opened this article is the version taught in most elementary school classrooms, complete with construction-paper Pilgrim hats and Indian feather headdresses. It’s a version that, despite historian Howard Zinn’s best efforts, persists in the American popular imagination — and one that Lopez and Peters would place squarely in the “representing-the-winners” category of history.

“It’s easy for middle- or upper-class white America to tell themselves this story to wash their hands of it, Pontius Pilate style,” said Lopez. “The romanticism of the events — pilgrims coming, being welcomed, everyone living happily ever after — is a really easy way to think about it.”

Is there a version of the *Mayflower* story that represents everyone who was involved? “Let me put it this way,” Peters said. “You can’t create a colony without creating people who are colonized.”

The first point of contention, Peters said, is this: the *Mayflower*’s passengers by no means arrived at an empty, vacant land. And the second: by no stretch of the imagination were the Wampanoag primitive.

Before the 1615 to 1619 plague, between 90,000 and 100,000 Wampanoag people lived and thrived in the Cape Cod region. The plague, said Peters, wiped out between 60 and 90 percent of the tribe's population — a devastating loss, but one that would still have left a community of at least 9,000 Wampanoag that dwarfed the 130-odd Europeans.

“And they were very sophisticated,” said Peters. “While they didn't have written language, they understood the world around them — the environmental, the celestial, the agricultural. If not for their knowledge of how to hunt, fish, and plant here, the Pilgrims would not have survived.”

As for a friendly, mutually beneficial alliance between the colonists and Oosameequan, the *massasoit*, or leader, of the Wampanoag? Peters turned that notion on its head.

The initial alliance was duplicitous on the part of the settlers, she said.

Had Massasoit Oosameequan been aware that the settlers expected him to answer to the crown of England, he — who had command over many tribal villages — “would never have agreed to that alliance,” said Peters. “Why would he relinquish his power to a ragtag bunch of ne'er-do-wells who had just sort of washed ashore, and were struggling to even take care of themselves?”

Misinformation (what Peters calls “marginalized information”) about indigenous history is extensive. For example, in William Bradford's version of the first Thanksgiving, he described the Wampanoag welcoming the immigrants in English.

That certainly happened, said Peters, but not because the Wampanoags admired the Englishmen. In fact, Squanto — that early liaison between the *Mayflower* passengers and the native people — had been sold into slavery in Spain before 1620, learned English in England, then found his way back home.

“Americans are only comfortable going back so far,” said Peters. “They're comfortable going back to 1620, which is the year everything happened — for them. But it's hugely important to go to those uncomfortable places, to reveal true stories, to take a strong look at the inhumanity of colonization.”

And, emphasized Peters and Lopez, American colonization is by no means a problem of the past. Wampanoag, the tribe's language, is no longer actively spoken today. The Mashpee Wampanoag won recognition from the federal government only in 2007. The Covid-19 pandemic has affected indigenous populations at a rate 3.5 times that of non-Hispanic whites, according to the Centers for Disease Control.

“People who don't have to face these issues don't think about them,” Lopez said. “But the indigenous people affected 400 years ago now have been put on this plot of land that may or may not be their ancestral home. They don't have the same access that white people do to voting rights, let alone food, or making money. People build pipelines through their land, bomb on their land.”

“All my life,” said Peters, “we have been fighting against a government that is continually trying to erase us. But there isn't any tribe more resilient in this country than the Wampanoag. We're still here.”

**NAUSET INTERFAITH THANKSGIVING SERVICE  
CELEBRATING THE FAITH & LEGACY OF THE PILGRIMS  
400<sup>TH</sup> ANNIVERSARY ~ 1620-2020**

**Our Lady of the Cape Roman Catholic Church  
468 Stony Brook Road, Brewster, MA 02631  
NOVEMBER 22, 2020 ~ 4:00 P.M.**

**PRELUDE**

Mr. Kyle Davis, Organist

**WELCOME**

Ms. Madalyn Hillis-Dineen, Co-Convener, Nauset Interfaith Association  
Saint Joan of Arc Roman Catholic Church, Orleans

**HYMN**

*We Gather Together*

Soloist, The Rev. Kai Chur  
United Methodist Church, Orleans

**HEBREW SCRIPTURE**

Psalm 67  
Jeremiah 29: 4-7 & 11

The Rev. Roderick MacDonald  
The Rev. Darren Morgan  
Federated Church of Orleans

**RESPONSIVE READING**

Dr. Nancy Dann, Islamic Center of Cape Cod

Just as our forefathers and foremothers courageously traveled to a new homeland, despite the perils and the threat of hardships, let us step into the future with courage, speaking out against injustice and inequality. May we bravely journey forward to build a just society for all. **We shall with God's help.**

The tempest of our troubling time swirls us about, creating fear, uncertainty and challenges, but let us not forget the presence also, of countless blessings including our diversity. May we journey forward, thankful to God for blessings received. **We shall with God's help.**

Over the span of 2 months, the Pilgrims successfully crossed the Atlantic because their abiding reliance on the Providence of God kept the wind in their sails, always strengthening their determination to freely worship God. May we journey forward trusting God to guide us as we respect the right of all to freely worship. **We shall with God's help.**

As the Pilgrims established their fledgling community, faith touched all aspects of their daily life, enhancing their deep desire to please their Creator. May we journey forward desiring to please our Maker. **We shall with God's help.**

The Pilgrims began with a vision of a beloved community characterized by peace, love and righteousness, but it is with sadness and regret that we acknowledge their future conflict with Native Americans. May we journey forward committed to loving God with all our heart, mind and soul and our neighbor as ourselves. **We shall with God's help.**

**HYMN**

*Our God, Our Help in Ages Past*

Soloist, The Rev. Kai Chur

**SCRIPTURE**

Christian Scripture

Hebrews 11: 13-16  
2 Corinthians 6: 16-18

Ms. Pancheta Peterson  
Ms. Geraldine Nolin  
First Congregational Church of Wellfleet, UCC

Islamic Reading -- From the Quran, Surah 16, verses 40 – 41. Interpreted in English by Dr. Nancy Dann and recited in Arabic by Kulsoom Shahid, Islamic Center of Cape Cod.

Hindu Reading – Dr. Madhavi Venkatesan, Executive Director of Sustainable Practices, Cape Cod

Buddhist Reading – Ms. Deborah Ullman, Nauset Fellowship, Eastham

Native American Prayer – Fr. Ken Campbell, Episcopal Church of the Holy Spirit, Orleans

**INTERLUDE**

Mr. Kyle Davis, Organist

**MESSAGE**

*The Legacy of the Pilgrims*

The Rev. Robert Bruce Gibson  
Church of the Transfiguration, Orleans

**HYMN**

*Now Thank We All Our God*

Soloist, The Rev. Kai Chur

**OFFERTORY INVITATION**

Fr. Ken Campbell, Treasurer, Nauset Interfaith Association

**PRAYERS OF THE PEOPLE**

*Thanksgivings for National Life*

The Rev. Wesley Williams  
Retd., United Methodist Church, Orleans

**PRAYER OF THANKSGIVING**

The Rev. Dr. Sheila Rubdi  
First Congregational Church of Wellfleet, UCC

**HYMN**

*Let All Things Now Living*

Soloist, The Rev. Kai Chur

**BENEDICTION**

The Rev. Charlie Nichols, Co-Convener, NIA  
Saint Mary of the Harbor Episcopal Church, Provincetown.

**POSTLUDE**

Mr. Kyle Davis, Organist

You are invited to participate in the activities of Nauset Interfaith Association with your gracious offering, which will strengthen the action teams of NIA in supporting “at risk” and homeless teenagers on the Lower and Outer Cape, helping refugees and immigrants among us, and working to heal racism. Checks should be made out to **Nauset Interfaith Association** with memo “Thanksgiving” and mailed to Fr. Ken Campbell, PO Box 306, South Orleans, MA 02662. Thank you for your generosity!

**Thanks to all who made this Service possible:**

Our Lady of the Cape Roman Catholic Church, Brewster, MA 02631

Organist, Mr. Kyle Davis, Brewster

Videographer, Mr. Jim Donnellan, Centerville

Video Editor, Miss NellieMay DiPinto, Wellfleet

All Participants, members and guests of Nauset Interfaith Association, Cape Cod

*We wish everyone a blessed Thanksgiving Day!*

