

St. Paul's  
**PRINTER**

◆ FALL 2006 ◆



The cowl I wore as part of my monastic habit was not intended to keep my ears warm, nor was it merely a vestige of clothing commonly worn at the time of monasticism's flourishing. Rather, it was a ritual covering of my head, a small form of retreat.

Athletes, who are monks in their own way, wear cowls and cowls are also fashionably attached to capes and sweaters of both men and women. Monasticism still flourishes in sports and in clothing.

The cowl lying ready at the base of our necks prepares us to respond at that moment when the spirit of the monk descends unexpectedly, and asks us to cover our heads in contemplation.

*by Thomas Moore, from his book Meditations,  
published by HarperCollins with permission*

# Journey to the Center

A labyrinth is an ancient symbol representing wholeness that is over 3,500 years old. When this symbol is transferred to the ground and walked with purpose, it becomes a metaphor for the journey of life. It is a single path to our center, the inner self; a slowing down and listening, then returning to the outer world feeling renewed and rejuvenated. The benefits include stress reduction, relaxation and stillness, along with the opportunity to open to our intuition and creativity.

I first became aware of the unique aspect of Labyrinth spirituality shortly after the tragedy of student shootings at Santana High School, in Santee, California on the eastern edge of Metropolitan San Diego on March 5, 2001. Two were killed and thirteen wounded in an event which captured the full attention of America.

St. Paul's Cathedral held a city wide memorial including choirs from the school where the students attended. It was a candlelight prayer service. The nave was full and the major television networks covered the memorial. In addition to the prayer service, the cathedral opened its labyrinth in the Great Hall for people to use that night for a calm place to walk, reflect, pray and center.

One of the last persons to walk the path was a high school boy about the age of the victims. He carried two candles in memory of the two who died. When he got to the center, he placed the candles there to burn all night and knelt in silent

homage to the memory of his lost friends.

None of us realized the labyrinth would be a resource for those in crisis just five months later. After September 11, 2001 people came to the Cathedral for another memorial and to silently walk, pray and find their heart by way of this ancient symbol helping them journey to a still center in their being.

Few people knew much about Labyrinths in the church until about twenty-five years ago. Now there are thousands around the world. Labyrinths have been around for 3,000 years in

various forms and in European Cathedrals since the middle ages. So why now? Why here?

Someone once said "when the student is ready the teacher appears." Never has our culture been more overwhelming than now. The blessing of

instant communication beyond anyone's imagination and the transfer of instant information around the globe is a great benefit. The downside is chaos and confusion sorting out the meaning of our days and finding a still center to regroup and be at peace. To answer that need the labyrinth rose like an object from the mists of Avalon, a gift from God to help us find peace, clarity and focus. No skills are required to use it. No complex training is needed. Walking the path in silence slowly transforms our inner condition. It is natural and a deeply rooted way the body calms and heals itself. Walking the labyrinth is not something we do but something we become, being in the stillness of God. ♦

*Andrew Rank*



# How's Your Attitude?

by Brad Hall

One of my very favorite works of art is Edward Hicks' painting, "The Peaceable Kingdom." It is a lovely primitive art form (19th century folk art) which depicts Isaiah's great prophecy in which a wolf dwells with a lamb, a leopard and a kid lie together on the grass next to a lion and an ox. Perhaps the most startling sight of all is the child safely playing around a den of poisonous snakes. All's well in this pastoral scene because these creatures of God are living together in harmony. It is paradise regained and it is popular because it shows us what we all desperately seek in our own lives...peace and harmony...a place and time where we shall not hurt each other any more.

Isaiah's peaceable kingdom is an important vision of hope to keep before us in this strife-torn world of ours, especially now, as many of our service men and women are stationed as peace keepers in Bosnia. But Isaiah's prophecy about God's peaceable kingdom raises the question what can be done to help bring about this kingdom and what part do we play in it?

I believe world peace begins at home, in our personal lives, in our immediate personal relationships, and within our local communities. We can and we must choose to live in harmony with ourselves and our neighbors before we can live in harmony with the world. Perhaps the most important idea which will go a long way toward bringing

inner peace and family harmony into our lives is Our Attitude.

## We Choose Our Attitudes

Attitude, as I understand it, is a chosen state of mind, a set of inner resources with which we encounter the outside world.

The most important part of this definition is the word, "chosen." We have the God-given right to choose our basic attitude in life and we have the ability to change if that attitude goes sour. The famous preacher, Charles

Swindoll said it so well:

"The longer I live, the more I realize the impact of attitude on life. Attitude to me is more important than facts. It is more important than the past, than education, than money, than circum-

stances, than failures, than successes... than what other people think or say or do. It is more important than appearance, giftedness, or skill. It will make or break a company...a church...a home. The remarkable thing is we have a choice everyday regarding the attitude we will embrace for that day. We cannot change our past; we cannot change the fact that people will act a certain way. We cannot change the inevitable. The only thing we can do is play on the one string we have, and that is our attitude. I am convinced that life is 10% what happens to me and 90% how I react to it, and so it is with you...we are in charge of our attitudes."

Our attitude, how we think about ourselves, affects every area of our lives.

**"You are  
in charge  
of your  
attitude."**

For example, research has been done on how mental attitudes affect physical strength. A scientist using a gripping device to measure strength, found that the average grip of the experimental group was 101 pounds. By means of hypnosis, participants were told that they were very weak. Their average grip strength dropped to 29 pounds. Still under hypnosis, the same subjects were then told they were very strong. Their average grip strength quickly rose to 142 pounds. The difference? What they believed...their attitude.

#### **Attitude and a \$1000 Bill**

A young soldier was discharged from the army after World War II. Excited by his opportunities, he joined a corporation that promises an excellent future, but three years later found himself going in circles, caught in a depressing holding pattern. No one seemed to appreciate him, his suggestions, or his aggressive talents. Not one of the promotions promised ever panned out. He was bitter and disillusioned.

One afternoon he decided to quit. But on that very day, while walking home, he spied a green object in the gutter. He picked it up and to his complete shock, he saw that it was a \$1,000 bill! Remember, this was 50 years ago when \$1,000 was a small fortune. The young man ran home, ecstatic. He spent the entire evening dreaming about what he would do with this unexpected gift. Kissing it like a baby, he tucked it in his drawer.

With his secret money in the drawer, he went back to his job the next day with an entirely different attitude. It didn't matter what his boss said or didn't say to him. He had his insurance policy and he could leisurely look around for something else. He was all smiles, pleasant to everybody. He was willing to do anything, whatever was asked of him, because he had some cash in the bank giving him the mental freedom to come and go as he pleased. Naturally, this new attitude was noticed immediately, particularly by his boss. A promotion came soon after.



*Story continued on page 12*

# Jesus and the Polls

by Andrew Rank

In this important off year election, nearly every week the media reports the latest polls on the various candidates. Polling isn't new. St. Matthew may have recorded the first poll in the sixteenth chapter of his Gospel.

In that chapter Jesus asked, "what do people think of me?" If that happened today, Philip would pull out the latest Harris Poll and say, 54 % think you are doing a good job. 30% say it's fair. 10 % believe it is ok and only 6 % said its poor. And the others one by one would do the same, quoting Newsweek, Time, or Gallop.

Jesus got favorable results. Many people thought he was John the Baptist, Elijah or Jeremiah. They were all top rated names for those times.

However, there comes a time in every leader's life when he or she must ask a hard question to the people in the inner circle. What do you think of me? How am I doing? Whom do you say I am? Jesus does this.

After some silence, Peter says. "You are the messiah, the son of the living God." Peter's response came from the Spirit of God within him which interpreted Jesus' actions during his ministry. The answer came from his unconscious to his conscious mind,

from his darkness to his light, from his heart to his voice. We call it a confession of Faith.

Faith in Jesus does not come from a text book, another person, or even the Bible — but from personal conviction and relationship. As we journey in our faith our answer to his question changes. Yes, he is messiah, but how is that image manifested to me or you? It is different for each of us.

Wesley Frensdorff once said our faith journey passes through four stages.

**Much of Christianity is about struggling in the darkness with tough questions.**

First, there is the faith given at baptism, called the "given faith." It's like a blanket wrapped around us for warmth and protection as babies. Second, there is our "affirmed faith" when we make some kind of adult commitment about what we believe. It usually provides traditional answers to difficult questions.

The next phase is where most of us are, most of the time. Frensdorff calls it our "questioning faith." If we are going to grow spiritually, we must experience a questioning faith. Only through the questioning experience can we come to the fourth stage. The turmoil and struggle of our questioning leads to growth, the fourth stage. He calls it the "owned faith." This is quality faith because it belongs to me and no one can take it away.

We forge it in our own heart and soul.

If we honestly address Jesus' question today, we might be uncomfortable. It should keep us pushing against the darkness and growing.

The same Peter who declares Jesus to be the Messiah, says in the courtyard on Maundy Thursday, "I do not know who he is." Fred Buechner writes, "It was a denial, but it was also the truth. Peter did not really know who Jesus was, and neither do any of us really know who Jesus is. Beyond all we can find to say about him and believe about him, he remains beyond our grasp... We can love him, we can learn from him, but we can come to know him only by following him, by searching for him in the church, in the world, in his Gospels and in each other."

Jesus himself struggled with the question at the beginning of his ministry. Alone in the desert he challenged himself with the question, "what does it mean to be who I am?"

That is what much of Christianity is about, struggling in the darkness with tough questions. Why did one Siamese twin have to die so the other could live? Why do people who profess belief in

the same God spend their lives killing each other over sand in the desert? We Christians claim unity in God is important. Then we fail practicing what we preach. Why? All tough questions.

Just when we think there is no hope, like Paul, there is a spiritual earthquake in our lives. Remember, he said, "O the depths of the riches and wisdom and knowledge of God. How unsearchable are his thoughts, for from him and through him and to him are all things. To him be glory." When the dust clears from that spiritual quake there stands one in our midst in his tattered pilgrim's clothes. He comes to us and touches us. He fills our darkness with light. Our fear melts into hope. Healing takes place. We know like Peter, "you are the saving one, the healer, my friend the messiah." So celebrate your doubt and confusion, it will lead you to the one you seek.

Unlike our political candidates, Jesus really didn't need the polls. He wanted his followers to understand who he was. Thanks to Peter, they knew and so do we. ♦

### The Fruits of the Spirit in Times of Change

*Joy and peace come into our lives when we mind more about God than we do about ourselves, when we realize what the things that matter really are; the Spirit clears up our problems about what we want or ought to be at, simplifies us and throws us back again and again on the deep and peaceful action of God. Then, whether He speeds us up or slows us down, accepts our notions or sets them aside, gives us what we want or takes it away, gives us a useful job of work or puts us on the shelf — that serenity which is a fruit of the Spirit, a sign of God's secret support, does not fail us.*

Evelyn Underhill

# The Via Media

by Rosemary Randall

The middle way is Anglicanism's great strength. It came out of the reformation when Queen Elizabeth needed to bring together two very different ends of the Christian spectrum. She had to find a place for the Church of England to stand somewhere between the Catholics on one end and the Protestants on the other. The agreement came to be known as the Anglican Compromise, or "Via Media" the middle way.

Anglican Bishop Michael Marshall, director of the Anglican Institute, outlines ten classic characteristics of the "Via Media."

1. It is universal and local.
2. The Anglican Church enjoys dispersed rather than central authority.
3. Anglicanism takes Creation and its preservation very seriously.
4. In ethics and morals it is Pastoral and Sacramental.
5. Anglicanism is structured and yet free, held together by creative tensions.
6. Our Church demonstrates diversity in unity and minimizes

what you *must* believe while maximizing what you may believe.

7. It is provisional (on a journey, but not yet arrived.)
8. Anglicanism is incarnational and embraces priesthood of all believers.
9. It has a strong sense of Kingdom Theology and a vision of God as mystery.

According to Bishop Marshall there are three types of Christians:

- Those who want the King without the Kingdom.
- Those who want the Kingdom without the King.
- Those who believe that Church is already a Kingdom.

The "via media," the middle road of Anglicanism is not a position, a stance, not a political system, but a way, a path, a road - a journey with Christ. It has nothing to do with mediocrity, shabby compromise, being lukewarm or belonging to a particular group or party. It is about authentic discipleship. It is about apologetics, evangelism and spirituality. ♦



## Dorcas Summer, Uptown Outreach

Two very important outreach ministries of the Society of St. Paul are Dorcas House in Mexico and The Uptown Faith Community Services partnered with the Alpypha Project. Both Andrew and Barnabas are on the Dorcas House Committee and Barnabas is on the board of Uptown. Human need knows no season. A child with one or more parents in prison, or a homeless person who is unemployed suffers year round. Here is an Update on these works

**Dorcas House** The children at Dorcas House in Tijuana spent summer much like children anywhere. They camp, play on the computer, go to the park, and play football (soccer). They celebrated the beginning of summer with a wonderful party recognizing all of their residents who had received academic recognition from their school.

They spent a week at a camp south of Ensenada as guests of Genesis Díez AC. The Dorcas Moms accompanied the children, and they slept and ate in the local church. The children were expected to help with chores and to keep their areas clean and tidy. Genesis Díez is a Mexican nonprofit that provides assistance and support to several orphanages in the Baja area.

Groups visiting Dorcas House from St. Paul's Cathedral have supplemented these activities. Because of these visits, the children have visited a water park and the Tijuana Cultural Center (CECUT), and taken art lessons.

Preparation are already being made to register all of the children in school. The Dorcas House staff is completing the necessary forms. There are new children – 3 girls and 3 boys from two families – and they will have to be enrolled for the first time.



*Dorcas House  
Children get ready  
for school.*

While the children are preparing for school and the end of summer, so too is the Dorcas House Committee at St. Paul's. Two new opportunities are being developed. The first is a VolunTour through which participants can visit with the Dorcas House children, and experience the rich culture of Tijuana, all in a weekend visit. A visit to DorcasHouseFriends.org will provide additional information.

**Uptown Faith Community Services** Fr. Barnabas reports the last quarter has been quite busy at the center. The past three months saw an average of 365 clients served each month. The box below breaks down those visits and services provided. However, numbers are just that. When we put names and faces to them, they come to life.

Here is the story of just one person, "Joyce." Joyce, a victim of Hurricane Katrina, came to San Diego to restart her life. Due to unmanageable housing costs and debilitating chronic health issues she moved to the Alpha Project shelter center, when the shelter closed until next winter, Joyce, in her sixties, feared she would be back on the streets. Uptown initiated its pilot project Living with Dignity which provides support to people who are terminally ill or living with disability. Today, Joyce lives in permanent housing and receives housing and support through the project.

Uptown Faith Community's annual benefit dinner is coming up on Monday, October 9th, 2006 when the new Living with Dignity program will be officially launched. It is a joy for the Society of St. Paul to assist in and help support both Dorcas House and Uptown Faith Community Center. ♦

**Service Statistics of Uptown Center, last quarter**

Clients Service .....	2,895
New Clients .....	412
Referrals.....	443
Transportation Asst. ....	483
ID Assistance .....	318
Emergency Food .....	252
Case Management .....	145
Hygiene Kits .....	190
Birth Certificates .....	103
HIV Testing/Counseling .....	101

# The Strength of Your Faith Saved You

by Andrew Rank

*Location: Jericho (a pilgrimage stop on the way to Jerusalem) Jerusalem is 24 miles away and 4,000 ft up.*

*Characters: Bartimaeus, a blind beggar, Jesus, People in the crowd.*

*Words: Bartimaeus: "Son of David, have mercy on me." (Some say it is the first example of the orthodox Jesus prayer. "Jesus Christ, Son of God, have mercy on me.")*

So far the text from St. Mark 10:46-52 sounds like a liturgy. It is. It is probably of post resurrection origin. Reginald Fuller, respected biblical scholar said Son of David is a messianic title which wasn't used until after the crucifixion by the first century Christians. However, it is much more than a liturgy.

**Jesus:** "What do you want?"

**Bartimaeus:** "Return my sight."

**Jesus:** "Go, your faith has made you well." His eyesight was restored!

Here's what happened. Bartimaeus was willing to buck the tide of popular opinion and became assertive. The crowd told him to be quiet and remember his place in the scheme of things. How many times in our lives have we gone against public opinion to do what we believed was right for us and an expression of God's will?

In this story the crowd (including some of Jesus disciples) were the good guys in white hats. Jesus intervened.

God often does that in our lives. Sometimes a minority has to stand out in the crowd and make a scene in order to get some attention which otherwise goes to the mainstream.

Faith could see where physical sight failed. The healing began when Bartimaeus believed God could do something for him. Often we see with an inner vision.

Bartimaeus first asked for mercy. It is always smart to begin here. Asking for mercy begins with soul searching and the acknowledgment that the plaintiff is less than perfect.

Jesus became specific: What do you want of me? Bartimaeus was also specific: return my sight. Clarity is important in our supplications. It is useful to know the difference between our wants and needs. Don't ask for a Cadillac when what you need is transportation to and from work. The two are the same, but very different, too.

Then comes the whopper! Jesus says "Ok, the strength of your belief has healed you."

If nothing ever gets you excited in the bible, this story should shake you to your shoe tops. Jesus didn't do anything. So far as we know he didn't make a mud pack out of spit and dirt as in another gospel story of sight restoration. There isn't even any evidence that he touched the son of Timaeus. He claims no unique power. Rather he owns a powerful truth:

The blind man's faith that he would be healed brought back his sight. Jesus said your belief has made this happen.

The great physician, Paracelsus, said, "The human spirit is so great a thing that no man can express it; could we rightly comprehend the mind of man, nothing would be impossible to us upon the earth. Through faith, the imagination is invigorated and completed, for it really happens that every doubt mars its perfection. Faith must strengthen the imagination, for faith establishes the will."

Faith is personal, individual. Salvation, any way you take it, is personal. Faith comes in the finding of one's self. This self-finding establishes a clear realization of one's identity with God. It is a conviction phenomenon. The more you doubt, the slower your progress.

There are many who believe what we think or contemplate comes into reality. We radiate our thoughts to others and affect them. Jesus acted upon the strength of the blind man's faith.

Helen Keller lost her sight, speech and hearing when she was 20 months old. Yet through her talks, articles and books she became an inspiration to millions less handicapped than she. When Helen Keller learned to speak as the result of incredible effort she gave the world a new vision of what the handicapped could do - once they believed in their ability to achieve.

Few people remember that Helen Keller was a confirmed Swedenborgian. Swedenborg lived in the early 18th century. He was a mystic and saw visions of the future. Mostly he believed greatly in the power of the mind and what faith could accomplish.

Four things came together which released the healing energy at that moment in the life of Bartimaeus:

1. **Drive** - Bartimaeus was driven to get his sight back. He overcame the crowd's resistance, a sign that he knew what he wanted and was willing to go to any length's to get it, even public displeasure. Why? Because he knew he was right.

2. **Response** - The blind beggar responded to his drive and positioned himself in Jericho where many healers came by on their way to Jerusalem. If you want to catch the bus, be sure to stand where there is a bus stop. It helps.

3. **Cue** - Bartimaeus was triggered by Jesus' presence. It was the cue he had waited for. The healer was present, the time was now. In the world of recovering ministry there is a saying, "When the student is ready the teacher appears." Bartimaeus acted.

4. **Reward** - Bartimaeus got his sight back partly because he had a plan: be in the right place at the right time. He was persistent and followed through. The blind beggar overcame the obstinate crowd. He knew if he could get through to Jesus, in spite of what others thought and said about him, he had a chance. He worked the plan over and over until it worked for him. Jesus said "Your faith has healed you." Bartimaeus could see. His belief produced its own reward. ♦

Within a month, the young man was one of the top salesman in the company.

Though \$1,000 would be very helpful, I have found that I don't need it to maintain a good and positive attitude. The fact is I feel better and life goes better when I am positive with my inner life. Here are some real life stories which help me understand the power of a positive attitude.

#### **Rewards of a Positive Attitude**

I remember seeing a cartoon showing two Eskimos fishing through the ice. The man on the right had his line in the water through a typical round hole about three feet across. The man on the left had his line in the water too, but his hole was huge, the shape of a whale.

Charlie Pell, football coach at Clemson, demanded a positive attitude along with great athletic ability from his football players. "I want them to think as positively as the 85 year old man who married a 25 year old wife and then built a five bedroom house within walking distance of the elementary school."

The following frontier story exemplifies the power of positive attitudes. At one point when the Northwest was being settled, wolves were decimating a farmer's sheep, so the sheriff raised the bounty on them. Two hunters decided they could use the extra money, so they headed out into the wide open spaces to make their fortune. They had just fallen asleep under the stars on their first night out

#### **For Today**

O God, Give me strength to live another day,  
Let me not turn coward before its difficulties,  
or prove recreant to its duties;  
Let me not lose faith in other people;  
Keep me sweet and sound of heart, in spite of  
ingratitude, treachery, or meanness;  
Preserve me from minding little stings or giving them;  
Help me to keep my heart clean, and to live so  
honestly and fearlessly that no outward  
failure can dishearten me or take away the  
joy of conscious integrity;  
Open wide the eyes of my soul that I may see  
good in all things;  
Grant me this day some new vision of thy truth;  
Inspire me with the spirit of joy and gladness;  
and make me the cup of strength to suffering  
souls; in the name of the strong Deliverer,  
our only Lord and Savior, Jesus Christ.

*(from Forward Day by Day)*

when a noise awoke one of them. In the reflection of the camp fire, he saw the eyes of 25 wolves all fiercely growling with teeth bared. He shook his friend awake and whispered: "Wake up, Charlie, wake up! We're rich!"

Sometimes a little humor can help us get a handle on this complex human trait we call attitude. Let's remember two things: First, each of us has a basic attitude towards life which determines our behavior and thus our inner peace. Philosopher William James made this clear when he wrote: "I have often thought that the best way to define a man's character would be to seek out his particular mental and moral attitude which defines his behavior."

And secondly, it is crucial to remember as we seek God's peaceable kingdom in our lives, your attitude can change for the better. You are in charge of your attitude, but it usually takes a little help from above.

***Brad Hall was a navy fighter pilot, helped design a navy jet and then became a Episcopal Priest who led a small Episcopal congregation in Palm Desert, California to triple its size and build a multimillion dollar church plant before his death in 1997. Brad knew about the importance of attitude. ♦***

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*Form is the outline; substance is what fills it in.  
We fill in the outline of ourselves by being authentic;  
we fill in the outline of our life by showing up for life and  
participating to the best of our ability.*

*Beattie*

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***In August Frs. Andrew Rank and Barnabas Hunt met with Sister Mary Grace, CSM and Fellowship Member John Chane, Bishop in Washington D.C. who were both at St. Paul's Cathedral the same day.***



# The Church and the Arts

by *The Rev. Canon Dr. Richard C. Lief*  
*Canon for the Performing and Visual Arts*

A recent trip to Russia was a memorable one not only because my father was born there some 112 years ago, but also because of the wondrous works of art we experienced at the Hermitage in St. Petersburg and the Tretyakov Gallery Moscow. Of particular interest to me was viewing first-hand Rembrandt's Return of The Prodigal Son and Reblev's Icon of The Holy Trinity. Both of these works express the ineffable. They speak of something beyond ourselves, and by their magnificence draw us into an encounter with the holy and closer to the heart of God. This is what good art is all about - whether it be a fine drama, exquisite dance, poetry, painting, or sculpture.

It sparks the creative imagination and leads us beyond the busyness of life into the realm for which our soul longs, to the core of our being. We cannot survive without poetry, song, dance, drama, the visual arts and the poetic vision of life. Without them we cannot discover the mystery of life.

Almost without knowing it, our culture has led to a place where we assume that verbal and analytical, objective and conceptual thinking provide the only avenue to truth and meaning. We short-change ourselves by neglecting the non-verbal, holistic, intuitive, feelings which are at the deepest centers of life. Our culture, devoted almost entirely to learning technical skills, has left us with a

"vacuum of the heart." The arts have the capacity to shape and enrich lives. A religious picture on a wall calendar, to use a simple example, may shape a child's mental image of Christ long before he or she has learned anything about the Christian faith.

In 1997, when then Dean, John Chane asked me to form the Center for Performing and Visual Arts here at St. Paul's, he said, "Cathedrals historically and traditionally have been places where unique and mystical encounters have been revealed through the medium of the performing and visual arts. This cathedral is therefore a sacred place where artistic hands, hearts, minds, and the human eye are all touched and opened in the most literal sense by the very hand of God."

We continue to carry out this vision with our annual photography, youth and disabled artists art exhibitions in the Cathedral, which edify the artists as well as those who view their work. Our drama productions are meant to evoke new understandings and deepen our faith. Our workshops using art, journal writing, readers theatre, sacred dance, and drama provide food for the imagination and the soul. Our film presentations, provide a means to profound discussion, insights, and implications for leading a deeper Gospel life. Our events which feature poetry, and dance productions, stir the soul. ♦

# A Monk and Thanksgiving

When the Pilgrims landed in Cape Cod the Mayflower was off course, far north of the areas granted to the group for settlement. By 1621 only about one-third of the colonists had survived the first winter in the new world. Their future was bleak.

When spring arrived, Chief Massasoit, leader of the Wampanoag Indians, had someone teach the settlers to plant corn and other crops. That year there was a bountiful harvest. The meager multitude feasted for three days of Thanksgiving. Chief Massasoit provided most of the food with gifts of turkeys, ducks, geese and deer. Two years later when Massasoit fell ill, Pilgrim families helped nurse him back to health.

However, without the action of an anonymous monk who never visited the new world or met the Pilgrims, Thanksgiving as we know it would not exist.

Shortly after the Pilgrims landed, a Native American named Squanto

greeted them in perfect English. Traders kidnapped him on Cape Cod and brought him to England as a curiosity. There he learned to speak English. Sold into slavery, Squanto travelled to Spain. Later an unknown monk bought him and gave him freedom. While in Spain, Squanto learned Spanish and converted to Christianity.

In 1619 Squanto crossed the Atlantic to his home in Cape Cod only to find his tribe wiped out by a plague. It was he who taught the Pilgrims to fish, hunt, trap and plant at Chief Massasoit's direction. He also served as a go-between with other Native Americans, persuading Massasoit to sign a peace treaty with the Pilgrims.

Without an anonymous monk who purchased Squanto's freedom, there would have been little reason for Thanksgiving by the Pilgrim band in the fall of 1621. Some understandably called him a saint, "sent by God for our good."◆



*Monk, Squanto, Pilgrim*

*They drew a circle  
that shut me out -  
heretic, rebel,  
a thing to flout.  
But Love and I  
had the wit to win;  
we drew a circle  
that took them in.*

*Edwin Markham*



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