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The 22<sup>nd</sup> Annual  
**INTERFAITH**  
**Thanksgiving Sunday**  
**Family Ritual**  
**Meal**



**organized by CRES**  
Box 45414, Kansas City, MO, [www.cres.org](http://www.cres.org), 913.649.5114  
*a multi-faith resource for the community*  
*through consultation, writing, and teaching*  
*promoting understanding among peoples of all faiths*

2006 November 19 Sunday 6 – 8 pm  
The Temple, Congregation B'nai Jehudah



This year we honor **GAYLE KRIGEL** and **NANCY AND GORDON BEAHAM** for their key roles in building a community learning to value and enjoy religious diversity. They have been involved in many other civic efforts not mentioned here, and their vision is world-wide.

Gayle knows how to make things happen. She envisioned a *hafla*, a gathering of friends modeled on an annual Arab-Jewish party held outside the mixed Israeli town of Ramle for more than a dozen years, its participants undeterred by the wars and uprisings of the region. With a Muslim and a Christian co-chair and team she led, she brought five hundred people of many faiths together in the SALAAM SHALOM celebration, first in 2005 and again this year.

When CRES urged the Kansas City Interfaith Council to establish its independence and it was searching for a way to move ahead, Gayle provided leadership and contacts to help make the TABLE OF FAITHS luncheon a success its first year, and this year she was retained as a valued advisor.

On countless occasions she and husband Bruce have welcomed folks of many faiths and countries to their home where they have experienced the warmth and assurance of human kinship beyond all boundaries.



Nancy and Gordon Beaham's global vision, attention to the future, and networking skills have been crucial gifts enabling CRES to initiate its many interfaith programs.

The Beahams sponsored the inauguration of CRES some twenty years ago at the Midwest Research Institute. For CRES, they brought space photographer Richard W Underwood and diversity trainer Charlie Kriner to Kansas City for lectures that are still remembered.

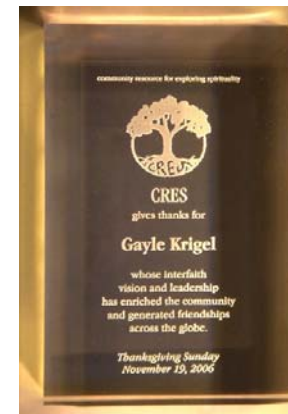
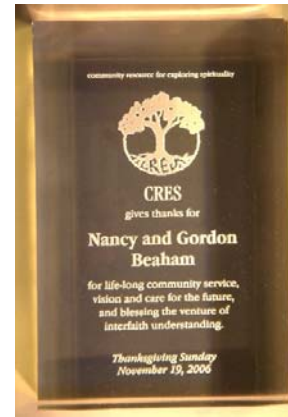
The Beahams enabled Vern to participate in Kansas City Tomorrow, the Civic Council's year-long leadership training program, and introduced him to the larger community by arranging for him to provide invocations at civic events and in other ways.

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Please see back inside cover . . .

## THE BEAHAMS *(continued from inside from cover)*

Whether it is providing their home for a CRES workshop, an unforgettable luncheon with CRES guest Huston Smith, or countless other ways behind the scenes, Nancy and Gordon have found ways from the very beginning of CRES to encourage and support its venture building a community and a future where people of all faiths contribute their insights to one another in growing friendship.



## THE THANKSGIVING CITATIONS

<p><b>CRES</b> gives thanks for <b>GAYLE KRIGEL</b> whose interfaith vision and leadership has enriched the community and generated friendships across the globe.</p> <p><i>Thanksgiving Sunday November 19, 2006</i></p>	<p><b>CRES</b> gives thanks for <b>NANCY AND GORDON BEAHAM</b> for life-long community service, vision and care for the future, and blessing the venture of interfaith understanding.</p> <p><i>Thanksgiving Sunday November 19, 2006</i></p>
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## Previous Award Recipients

Last year accepting honors were former Kansas Attorney General, the Honorable Robert Stephan, and former Chancellor George M Noonan of the Catholic Diocese of Kansas City-St Joseph. The award for General Stephan read, "We give thanks for Robert T Stephan who in public and private life has provided leadership and inspiration celebrating religious liberty with personal integrity." The award for Chancellor Noonan read,



"We give thanks for George M Noonan for leading his own community into full participation in the joyful spirit of interfaith friendship."

*Please turn the page for a list of award recipients in earlier years.*

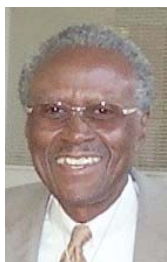


Previous Award Recipients (continued from inside page)



Our 2005 awards were given to **Marc Wilson** and, posthumously, to **Laurence Sickman** of the Nelson Atkins Museum of Art for advancing a treasury of art through which the world's great religions may be explored.

In 2003 **Congressman Dennis Moore** was given the award for his leadership in the community and the US Congress honoring the many paths of faith and the American tradition of religious freedom.



In 2002, **Alvin Brooks** was recognized for his work as citizen and his career of public service locally and internationally celebrating religious pluralism and the human spirit.



In 2001, awards were given to **Arthur S Brisbane** and *The Kansas City Star* for work over many years in recognizing the diversity of the community and the importance of our faiths in telling the story of Kansas City and to **Bill Tammeus** for work over many years in recognizing the importance of religion and by writing about matters of faith with knowledge and passion.



The 2000 award was accepted by **Mayor Kay Barnes** for her work as citizen and mayor furthering interfaith service and the participation of people of all faiths in the life of the community.



The awards were begun with the 1999 reorganization of the CRES Board under David Stallings. The awardees were Hindu member of the Interfaith council **Anand Bhattacharyya** and Muslim member **A Rauf Mir, MD**, for their continuous years of service since the founding of the Interfaith Council in 1989.



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## Annual Interfaith

# Thanksgiving Sunday Family Ritual Meal

organized by **CRES: a multi-faith community resource**

a community resource for exploring spirituality, organized as The World Faiths Center for Religious Experience and Study, Inc.

### INTRODUCTION

This Thanksgiving Convocation commemorates the Pilgrims' exodus from religious tyranny with narrative, songs, prayers, readings and feasting. To their story we add our repentance for the violence brought to this land and its native peoples, for importing and enslaving people, for interning people, for denying people freedom, and for the prejudices which still mar America. The meal expresses our commitment together to enlarge our heritage by understanding one another in all our diversity.

### SYMBOLIC FOOD

In addition to the foods of the traditional Thanksgiving meal — (1) cranberry sauce and (2) turkey, which have become symbolic of this holiday celebration — there are small portions of foods on our table with special meaning: (3) salt water (4) bitter herbs (5) maize (6) charoses (7) cheese and (8) bread. Their meanings are conveyed in the text. The glasses of (9) wine or fruit juice are filled at intervals during the service and sipped together after the blessing is said in one voice. (10) The vegetarian stuffing, a meal in itself, recognizes that some Americans choose not to eat meat.

### HISTORY OF THE THANKSGIVING CONVOCATION

Dr John Hayward, then professor at the Meadville Theological School at the University of Chicago, wrote the original version of this service with the help of his family and was first used publicly in 1965. This version was arranged and edited by Dr Vern Barnett, and includes material from English religious Thanksgiving services, expands the number of children's questions, and places Thanksgiving in a world-wide religious context. It has been revised and reprinted a dozen times from 1974 to 2006.

This Interfaith Convocation has been sponsored by CRES since 1985. It has been hosted in the greater Kansas City area by All Souls Unitarian Universalist Church, the Grand Avenue Methodist Church, Rockhurst University, Village Presbyterian Church, Saint James Lutheran Church, Unity Temple on the Plaza, the Shawnee Presbyterian Church, Grace & Holy Trinity Cathedral (Episcopal), Temple B'nai Jehudah then on Troost, B'nai Jehudah on Nall, Central Baptist Theological Seminary, Congregation Beth Shalom, Community Christian Church, Saint Monica Catholic Church, St Andrew Christian Church, and the Rime Buddhist Center.

## o. PRELUDE and 1. WELCOME

2. **LEADER:** This Thanksgiving Sunday, we rejoice in the bounty of earth and sky, in the expansive mysteries of self, and in the kinship of one human family. We remember those who came to this land, endured great hardships, and joined together after their first harvest to offer thanksgiving for their deliverance in the wilderness. We honor the freedom and justice they devotedly sought.

Our bodies are renewed by food; our spirits are enlivened by giving thanks; our community is enlarged by greeting one another; our hopes are refreshed as we sing and read the antique words and eternal story.

3. **SONG** (Kremser) [Traditional]

We gather together to ask the Lord's blessing.  
He chastens and hastens his will to make known.  
The wicked oppressing, cease them from distressing.  
Sing praises to his name, he forgets not his own.

[E T Buehrer—Vern Barnet]

We sing now together our song of thanksgiving,  
Rejoicing in all who have come to this land;  
With folk of all races, all times and names and places,  
We pledge ourselves in friendship thus firmly to stand.

4. *The cups are filled.*

## 5. GRACE SPOKEN TOGETHER

Praised be Thou, O Spirit of Generations,  
who from rocks and waves gave this company life,  
and sustains us with the pleasure of the harvest,  
the blessings of a heritage of freedom,  
and the friendships which unfold the divine in us all.

6. *All drink the first cup.*

## 7. GREETINGS on the theme of gratitude in various faiths

*See colored insert/pages 17-20*

## 8. RECOGNITION for promoting interfaith understanding

*See program cover*



9. **LEADER:** Our story begins with readers who identify the pilgrims and the theme of the American vision.

10. **READER:** Those who were to become the Pilgrim fathers and mothers suffered in England under religious persecution. One hundred and two persons set out on the Mayflower in September, 1620. Some were pilgrims of a Leyden congregation. Some were persons from London seeking religious freedom. All were adventurers, whether of God or gain.



11. **READER:** On November 21 they cast anchor off Provincetown on the tip of Cape Cod. The gales of winter had blown them off course, driving them into the Massachusetts cold. When it appeared they would have to land at Plymouth and settle in this unknown territory rather than under the rule of the Virginia Company, they drew up the Mayflower Compact, the first seed of democracy sewn in the New World by those unaware of native American democratic ways.

12. **LEADER:** From William Bradford's *History of the Plymouth Plantation*, our next readers explain the conditions in England the Pilgrims sought to escape.

13. **READER:** "They could not long continue in any peaceable condition, but were hunted and persecuted on every side, so as their former afflictions were but as flea-bitings in comparison with those which now came upon them."

14. **READER:** "For some were taken and clapt up in prison. Others had their houses besett and wacht night and day and hardly escaped their hands. And the most were faine to flie and leave their houses and habitations, and the means of their livelihood. Yet, seeing themselves thus molested, . . . by a joynte consent they resolved to goe into the Low Countries, where they heard was freedom of Religion for all . . . ."

15. **LEADER:** Our next readers recount the Pilgrims' considerations in voyaging to America.

16. *READER*: William Bradford explained why the Pilgrims risked the voyage: “All great and honourable actions are accompanied with great difficulties . . . .”



17. *READER*: “The dangers were great, but not desperate; the difficulties were many but not invincible; and all of them through the help of God, by fortitude and patience, might either be borne or overcome.”

18. *READER*: “True it was, that such attempts were not to be made and undertaken without good ground and reason. But their condition was not ordinarie; their ends were good and honourable; their calling lawfull, and urgente; and therefore they might expecte the blessing of God in their proceeding.”

19. **LEADER**: The Pilgrims’ greatest enemies were famine and sickness, causing death of nearly half the entire company in the first winter, as we learn from our next readers.

20. *READER*: “So there dyed sometimes 2 or 3 a day and of 100 and odd persons scare 50 remained. And of these, in the time of most distress, there was but 6 or 7 sound persons who, to their commendations be it spoken, spared no pains, night or day, but with abundance of toyle and hazard of their own health, fetched them woode, made them fires, drest their meat, made their beds, washed their lothsome clothes, cloathed and unclothed them — in a word, did all the homly and necessarie offices for them which dainty and quesiie stomacks cannot endure to hear named. And all this willingly and cheerfully, without any grudging in the least showing herein their true love unto their friends . . . a rare example and worthy to be remembered.”

21. *READER*: “Two of these 7 were Mr William Brewster, their reverend Elder, and Myles Standish, their Captaine and military commander, unto whom myself and many others were much beholden in our low and sicke condition . . . .”



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22. *READER*: “And what I have said of these, I may say of many others who dyed in this general visitation, and others yet living, that whilst they had health — yea, or any strength continuing — they were not wanting to any that had need of them. And I doubt not but their recompence is with the Lord.”

23. **LEADER**: After the horrors of the first winter, the spring and the Indians were kind; and the Pilgrims were encouraged to plant several crops in considerable volume. Edward Winslow [1621] wrote:

24. *READER*: “Our harvest being gotten in, our Governour sente four men out fowling that so we might, after a more special manner, rejoyce together after we had gathered the fruit of our labours. These four, in one day, killed as much fowl as with a little help besides, served the company almost a week, at which time, amongst other recreation we exercised our arms, many of the Indian coming amongst us.”

25. *READER*: “And amongst the rest, their greatest King, Massasoit, with some ninety men, whom, for three days, we entertained and feasted.”



26. *READER*: “And they went out and killed five deer, which they brought to the plantation, and bestowed on our Governor and on the Captaine and others.”

27. *READER*: “And although it be not always so plentiful as it was at this time with us, yet, by the goodness of God, we are so far from wante that we often wish you partakers of our plentie.”

28. *The cups are filled a second time.*

## 29. GRACE SPOKEN TOGETHER

Praised be Thou, O Spirit of Generations,  
who from rocks and waves gave this company life,  
and sustains us with the pleasure of the harvest,  
the blessings of a heritage of freedom,  
and the friendships which unfold the divine in us all.



30. *All drink the second cup.*

31. *LEADER*: In spite of early friendship between Pilgrims and Indians, Bradford tells of one brief and lively battle.

32. *READER*: “One of our companie, being abroad, came running in and cried, ‘They are men! Indians! Indians!’ — and withall, their arrows came flying amongst us.

Our men ran out with all speed to recover their arms as, by the good providence of God, they did.

The crie of our enemies was dreadful, espetically when our men ran out to recover their arms. Their note was after this manner. *Woach! Woach! Ha! Hach! Woach!*”

33. *READER*: “Our men were no sooner come to their arms but the enemy were ready. There was a lustie man, and no whit less valiante, who was thought to be their Captaine and stood behind a tree within half a musketshot of us and there let his arrows fly among us . . . .”

34. *READER*: “He stood three shots of a musket. At length, one took full aime at him (Making the bark and splinters of the tree fly about his ears), after which he gave an extra-ordinarie cry, and away they went all!”

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35. *LEADER*: Let this be a reminder of the mixture of vision and violence that has become our heritage.

36. *READER*: Thus was sown in the New World the seed and the sword. In the name of Religious Freedom, people were oppressed and the land bespoiled. Under the banner of Equality, men, women, and children were imported and enslaved. In the face of Democracy, only some could vote.

37. *LEADER*: Now our readers summarize the enduring struggle for freedom for which we renew ourselves today, and join with all on this planet for peace.

38. *READER*: In 1620 Pilgrims came to New England to begin a new life. Their names were English — William Brewster, John Robinson, Miles Standish, William Bradford — but the desire for freedom is universal.

39. *READER*: As we repent the violence and destruction brought to this land and its native peoples, the varied accents of America today enlarge our hope.

40. *The cups are filled a third time.*

## 41. GRACE SPOKEN TOGETHER

Praised be Thou, O Spirit of Generations,  
who from rocks and waves gave this company life,  
and sustains us with the pleasure of the harvest,  
the blessings of a heritage of freedom,  
and the friendships which unfold the divine in us all.

42. *All drink the third cup.*

43. The table is readied.

44. *LEADER*: Now the children ask the Twelve Questions.



45. **1st QUESTION:**

Why is this Sunday different from all other Sundays?

46. *ANSWER:* This Sunday we celebrate deliverance from many tyrannies. We rejoice together in America's variegated harvest.

47. **2nd QUESTION:**

Why is salt water on our table?

48. *ANSWER:* Because the ancient sea, mother of all life, bore our parents on their perilous journeys. The salt of her waters, like the salt of tears, tells of hardships endured for righteousness' sake.

49. **3rd QUESTION:**

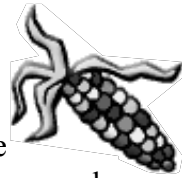
Why are bitter herbs on our table?

50. *ANSWER:* Because of the bitterness our parents suffered, in their search for freedom, and their desire for a better life for their children. As we partake of bitter herbs we are reminded also of our many brothers and sisters in our own day who groan under modern oppressors.

51. **4th QUESTION:**

Why are five kernels of maize on the table?

52. *ANSWER:* Because maize was the gift of the Indians to the Pilgrims. By this gift the oldest Americans saved the lives of the Pilgrims in the wilderness and made a sacred pledge of friendship. In the generosity of the Indian, we acknowledge common humanity; and because in the worst of the famine, the Pilgrims limited each person to five grains of corn daily, we set aside these five grains, symbol of their sacrifice and devotion.



53. **5th QUESTION:**

Why do we eat cranberry sauce?

54. *ANSWER:* Because cranberry sauce comes from the green and scarlet New England coast, a native fruit carpeting the ledges of ancient granite and feeding the newly arrived Pilgrims in the first days of their hunger. This fruit is the earth's bounty and the bright courage of lonely voyagers.

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55. **6th QUESTION:**

Why do we eat charoses?

56. *ANSWER:* Because charoses, chopped apples, nuts and honey, is like the plenty of the new land and love's mortar drawing us together in community.

57. **7th QUESTION:**

What do the colors of cheese mean?

58. *ANSWER:* From different processes come cheeses of varied flavors. We give thanks for the differences that make living abundant and interesting.

59. **8th QUESTION:**

Why do we eat bread together?

60. *ANSWER:* Sharing bread is ancient hospitality. We partake of sun and soil and all weathers which produce its wholesome grain, and for the hands through which it comes to us.

61. **9th QUESTION:**

Why do we dip bread into wine or juice?

62. *ANSWER:* Wine symbolizes the transformation of tragedy into celebration. As the juice of the broken grape ferments into a festive beverage, so the struggles, sorrows and losses of the past can be changed into rich understandings. Dipping bread into wine or juice declares our commitment to the process of change.

63. **10th QUESTION:**

Why do we have turkey?

64. *ANSWER:* Because this lordly bird gave life again and again to our parents in the wilderness, and is symbol of all wild America, the glades of oak and hemlock, the running water over boulders, the quiet lakes by our hills and mountains. We are nourished in spirit by these wild things. With these, our relations, we are beholders of wilderness, to honor this beauty and wonder for all generations.



65. **11th QUESTION:**

Why is vegetarian food also served?

66. **ANSWER:** Just as the Infinite is symbolized in many ways, so our food takes many forms. We honor all traditions of food and drink brought to this table. Forgoing meat is a way of expressing profound reverence for the miracle of life.

*[The dressing, a meal in itself, is vegetarian.]*

67. **12th QUESTION:**

Is it time to eat?

68. **ANSWER:** Yes!

69. **LEADER:** It *is* time to eat! On this annual Interfaith Thanksgiving Sunday, we celebrate deliverance from many tyrannies in many accents, our different pilgrimages, and our common hopes with one another. May our joy in one another further enlarge our gratitude as we feast in thanksgiving.

70. **ALL:** We eat together with gladsome heart.

*71. The meal is made ready and enjoyed.*



72. **LEADER:** American Indian, Bahá'í, Buddhist, Christian, Confucian, Hindu, Jain, Jew, Muslim, Pagan, Sikh, Shinto, Sufi, Taoist, Unitarian Universalist, Zoroastrian, FreeThinker — we are all members of one great Faith, one tribe, one family, one body, giving thanks for our diverse views, sundry traditions and varied gifts — expressing with freedom the Infinite Whole.

73. **READER:** With this feast, we praise true pilgrims of every land, age and faith, unwilling to build highways for tyrants, or smooth the way of the wicked, or lend aid to the hateful.

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74. **READER:** We have come in our forebears' bodies from many places of tyranny: from England and Holland to Plymouth; from the American Indians whose lands and ways are nearly destroyed; from the slave ships and plantations of Old America; from a continuing exodus from oppression into new life and hope of liberty; and from other lands whose people now make home here and now are us, enriching us with many paths: may the whole earth be our home.



75. **READER:** The ways of our laws and freedoms, the joys and commandments of our arts, our science, our commerce, and our love, are all gifts not only of the Pilgrims of the Mayflower, but also of countless other faithful children of the Universe. Therefore, let us lift up our voices in great thanksgiving.

76. **SONG**

(St George's Windsor)

Come, ye thankful people, come,  
Raise the song of harvest home;  
All is safely gathered in  
Ere the winter storms begin;  
Earth and service do provide  
For our wants to be supplied;  
Come to Life's own temple, come;  
Raise the song of harvest home.

*77. The cups are filled a fourth time.*

**78. GRACE SPOKEN TOGETHER**

Praised be Thou, O Spirit of Generations,  
who from rocks and waves gave this company life,  
and sustains us with the pleasure of the harvest,  
the blessings of a heritage of freedom,  
and the friendships which unfold the divine in us all.

*79. All drink the fourth cup.*



80. **LEADER:** Additional announcements and appreciations

81. **LEADER:** Our Thanksgiving feast is ended. In story, song, and symbol we have remembered the first Thanksgiving of our Pilgrim fathers and mothers who gave their thanks to their God in their tribulation and glory.

82. **READER:** Let the spirit which inspires us out of oppression to this New World of Freedom, bring repentance, understanding and love.

83. **READER:** May violence and destruction cease, prejudice end, the children be fed, their parents made strong and joyful, and over all the earth may the sisters and brothers enjoy new songs and discoveries, and a reign of justice, and peace.

84. **READER:** May the time be soon when all peoples gather at tables of plenty, rendering songs and praise, receiving one another in loving kindness. We await the day *restored with nature, the self made whole, community in covenant reclaimed, finding the sacred afresh.*

85. **ASCRPTION** (Finlandia)

[James Curtis/Vern Barnet]

The World is One; its name is also Many.  
Now is Eternal; here, Infinity.  
The blessings flow! An ever-changing river  
Is what I am — and neighbor, so are you.  
We have the power, through laughter, love and tears,  
To face all fears, and live forever free.

86. **BENEDICTION** and 87. **POSTLUDE**

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for revision of this text are requested.

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**CRES:** a multi-faith resource  
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## THE PLYMOUTH THANKSGIVING STORY

When the Pilgrims crossed the Atlantic Ocean in 1620, they landed on the rocky shores of a territory that was inhabited by the Wampanoag (Wam pa NO ag) Indians. The Wampanoags were part of the Algonkian-speaking peoples, a large group that was part of the Woodland Culture area. These Indians lived in villages along the coast of what is now Massachusetts and Rhode Island. They lived in round-roofed houses called wigwams. These were made of poles covered with flat sheets of elm or birch bark. Wigwams differ in construction from tipis that were used by Indians of the Great Plains.

The Wampanoags moved several times during each year in order to get food. In the spring they would fish in the rivers for salmon and herring. In the planting season they moved to the forest to hunt deer and other animals. After the end of the hunting season people moved inland where there was greater protection from the weather. From December to April they lived on food that they stored during the earlier months.

The basic dress for men was the breech clout, a length of deerskin looped over a belt in back and in front. Women wore deerskin wrap-around skirts. Deerskin leggings and fur capes made from deer, beaver, otter, and bear skins gave protection during the colder seasons, and deerskin moccasins were worn on the feet. Both men and women usually braided their hair and a single feather was often worn in the back of the hair by men. They did not have the large feathered headdresses worn by people in the Plains Culture area.

There were two language groups of Indians in New England at this time. The Iroquois were neighbors to the Algonkian-speaking people. Leaders of the Algonquin and Iroquois people were called "sachems" (SAY chems). Each village had its own sachem and tribal council. Political power flowed upward from the people. Any individual, man or woman, could participate, but among the Algonquins more political power was held by men. Among the Iroquois, however, women held the deciding vote in the final selection of who would represent the group. Both men and women enforced the laws of the village and helped solve problems. The details of their democratic system were so impressive that about 150 years later Benjamin Franklin invited the Iroquois to Albany, New York, to explain their system to a delegation who then developed the "Albany Plan of Union." This document later served as a model for the Articles of Confederation and the Constitution of the United States.

These Indians of the Eastern Woodlands called the turtle, the deer and the fish their brothers. They respected the forest and everything in it as equals. Whenever a hunter made a kill, he was careful to leave behind some bones or meat as a spiritual offering, to help other animals survive. Not to do so would be considered greedy. The Wampanoags also treated each other with respect. Any visitor to a Wampanoag home was provided with a share of whatever food the family had, even if the supply was low. This same courtesy was extended to the Pilgrims when they met.

We can only guess what the Wampanoags must have thought when they first saw the strange ships of the Pilgrims arriving on their shores. But their custom was to help visitors, and they treated the newcomers with courtesy. It was mainly because of their kindness that the Pilgrims survived at all. The wheat the Pilgrims had brought with them to plant would not grow in the rocky soil. They needed to learn new ways for a new world, and the man who came to help them was called "Tisquantum" (Tis SKWAN tum) or Squanto" (SKWAN toe).

Squanto was originally from the village of Patuxet (Pa TUK et) and a member of the Pokanokit Wampanoag nation. Patuxet once stood on the exact site where the Pilgrims built Plymouth. In 1605, fifteen years before the Pilgrims came, Squanto went to England with a friendly English explorer named John Weymouth. He had many adventures and learned to speak English. Squanto came back to New England with Captain Weymouth. Later Squanto was captured by a British slaver who raided the village and sold Squanto to the Spanish in the Caribbean Islands. A Spanish Franciscan priest befriended Squanto and helped him to get to Spain and later on a ship to England. Squanto then found Captain Weymouth, who paid his way back to his homeland. In England Squanto met Samoset of the Wabanake (Wab NAH key) Tribe, who had also left his native home with an English explorer. They both returned together to Patuxet in 1620. When they arrived, the village was deserted and there were skeletons everywhere. Everyone in the village had died from an illness the English slavers had left behind. Squanto and Samoset went to stay with a neighboring village of Wampanoags.

One year later, in the spring, Squanto and Samoset were hunting along the beach near Patuxet. They were startled to see people from England in their deserted village. For several days, they stayed nearby observing the newcomers. Finally they decided to approach them. Samoset walked into the village and said "welcome," Squanto soon joined him. The Pilgrims were very surprised to meet two Indians who spoke English.

The Pilgrims were not in good condition. They were living in dirt-covered shelters, there was a shortage of food, and nearly half of them had

died during the winter. They obviously needed help and the two men were a welcome sight. Squanto, who probably knew more English than any other Indian in North America at that time, decided to stay with the Pilgrims for the next few months and teach them how to survive in this new place. He brought them deer meat and beaver skins. He taught them how to cultivate corn and other new vegetables and how to build Indian-style houses. He pointed out poisonous plants and showed how other plants could be used as medicine. He explained how to dig and cook clams, how to get sap from the maple trees, use fish for fertilizer, and dozens of other skills needed for their survival.

By the time fall arrived things were going much better for the Pilgrims, thanks to the help they had received. The corn they planted had grown well. There was enough food to last the winter. They were living comfortably in their Indian-style wigwams and had also managed to build one European-style building out of squared logs. This was their church. They were now in better health, and they knew more about surviving in this new land. The Pilgrims decided to have a thanksgiving feast to celebrate their good fortune. They had observed thanksgiving feasts in November as religious obligations in England for many years before coming to the New World.

The Algonkian tribes held six thanksgiving festivals during the year. The beginning of the Algonkian year was marked by the Maple Dance which gave thanks to the Creator for the maple tree and its syrup. This ceremony occurred when the weather was warm enough for the sap to run in the maple trees, sometimes as early as February. Second was the planting feast, where the seeds were blessed. The strawberry festival was next, celebrating the first fruits of the season. Summer brought the green corn festival to give thanks for the ripening corn. In late fall, the harvest festival gave thanks for the food they had grown. Mid-winter was the last ceremony of the old year. When the Indians sat down to the "first Thanksgiving" with the Pilgrims, it was really the fifth thanksgiving of the year for them!

Captain Miles Standish, the leader of the Pilgrims, invited Squanto, Samoset, Massasoit (the leader of the Wampanoags), and their immediate families to join them for a celebration, but they had no idea how big Indian families could be. As the Thanksgiving feast began, the Pilgrims were overwhelmed at the large turnout of ninety relatives that Squanto and Samoset brought with them. The Pilgrims were not prepared to feed a gathering of people that large for three days. Seeing this, Massasoit gave orders to his men within the first hour of his arrival to go home and get more food. Thus it happened that the Indians supplied the majority of the food: Five deer, many wild turkeys, fish, beans, squash, corn soup, corn bread, and berries. Captain Standish sat at one end of a long table and the Clan Chief Massasoit sat at the other end. For the first time the Wampanoag people were sitting at a table to eat instead of on mats or furs spread on the ground. The Indian women sat together with the Indian men to eat. The Pilgrim women, however, stood quietly behind the table and waited until after their men had eaten, since that was their custom.

For three days the Wampanoags feasted with the Pilgrims. It was a special time of friendship between two very different groups of people. A peace and friendship agreement was made between Massasoit and Miles Standish giving the Pilgrims the clearing in the forest where the old Patuxet village once stood to build their new town of Plymouth.

It would be very good to say that this friendship lasted a long time; but, unfortunately, that was not to be. More English people came to America, and they were not in need of help from the Indians as were the original Pilgrims. Many of the newcomers forgot the help the Indians had given them. Mistrust started to grow and the friendship weakened. The Pilgrims started telling their Indian neighbors that their Indian religion and Indian customs were wrong. The Pilgrims displayed an intolerance toward the Indian religion similar to the intolerance displayed toward the less popular religions in Europe. The relationship deteriorated and within a few years the children of the people who ate together at the first Thanksgiving were killing one another in what came to be called King Phillip's War.

It is sad to think that this happened, but it is important to understand all of the story and not just the happy part. Today the town of Plymouth Rock has a Thanksgiving ceremony each year in remembrance of the first Thanksgiving. There are still Wampanoag people living in Massachusetts. In 1970, they asked one of them to speak at the ceremony to mark the 350th anniversary of the Pilgrim's arrival. Here is part of what was said:

"Today is a time of celebrating for you -- a time of looking back to the first days of white people in America. But it is not a time of celebrating for me. It is with a heavy heart that I look back upon what happened to my People. When the Pilgrims arrived, we, the Wampanoags, welcomed them with open arms, little knowing that it was the beginning of the end. That before 50 years were to pass, the Wampanoag would no longer be a tribe. That we and other Indians living near the settlers would be killed by their guns or dead from diseases that we caught from them. Let us always remember, the Indian is and was just as human as the white people.

Although our way of life is almost gone, we, the Wampanoags, still walk the lands of Massachusetts. What has happened cannot be changed. But today we work toward a better America, a more Indian America where people and nature once again are important."

## Modern spelling for original texts

14. "For some were taken and clapped up in prison. Others had their houses beset and watched night and day and hardly escaped their hands. And the most were fain to flee and leave their houses and habitations, and the means of their livelihood. Yet, seeing themselves thus molested, . . . by a joint consent they resolved to go into the Low Countries, where they heard was freedom of religion for all . . ."

18. "True it was, that such attempts were not to be made and undertaken without good ground and reason. But their condition was not ordinary; their ends were good and honorable; their calling lawful, and urgent; and therefore they might expect the blessing of God in their proceeding."

20. "So there died sometimes 2 or 3 a day and of 100 and odd persons scarce 50 remained. And of these, in the time of most distress, there was but 6 or 7 sound persons who, to their commendations be it spoken, spared no pains, night or day, but with abundance of toil and hazard of their own health, fetched them wood, made them fires, dressed their meat, made their beds, washed their loathsome clothes, clothed and unclothed them — in a word, did all the homely and necessary offices for them which dainty and queasy stomachs cannot endure to hear named. And all this willingly and cheerfully, without any grudging in the least showing herein their true love unto their friends . . . a rare example and worthy to be remembered."

21. "Two of these 7 were Mr William Brewster, their reverend Elder, and Myles Standish, their Captain and military commander, unto whom myself and many others were much beholden in our low and sick condition . . ."

22. "And what I have said of these, I may say of many others who died in this general visitation, and others yet living, that while they had health — yea, or any strength continuing — they were not wanting to any that had need of them. And I doubt not but their recompense is with the Lord."

24. "Our harvest being gotten in, our Governor sent four men out fowling that so we might, after a more special manner, rejoice together after we had gathered the fruit of our labors. These four, in one day, killed as much fowl as with a little help besides, served the company almost a week, at which time, amongst other recreation we exercised our arms, many of the Indian coming among us."

25. "And among the rest, their greatest King, Massasoit, with some ninety men, whom, for three days, we entertained and feasted."

26. "And they went out and killed five deer, which they brought to the plantation, and bestowed on our Governor and on the Captain and others."

27. "And although it be not always so plentiful as it was at this time with us, yet, by the goodness of God, we are so far from want that we often wish you partakers of our plenty."

32. "One of our company, being abroad, came running in and cried, 'They are men! Indians! Indians!' — and withal, their arrows came flying among us. Our men ran out with all speed to recover their arms as, by the good providence of God, they did. The cry of our enemies was dreadful, especially when our men ran out to recover their arms. Their note was after this manner. *Woach! Woach! Ha! Hach! Woach!*"

33. "Our men were no sooner come to their arms but the enemy were ready. There was a lusty man, and no whit less valiant, who was thought to be their Captain and stood behind a tree within half a musket shot of us and there let his arrows fly among us . . ."

34. "He stood three shots of a musket. At length, one took full aim at him (Making the bark and splinters of the tree fly about his ears), after which he gave an extraordinary cry, and away they went all!"

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## About CRES Kansas City's Multi-faith Resource



### VISION

CRES envisions metro Kansas City as a **model community** honoring interfaith relationships

- ▶ as a way of deepening one's own tradition and spirituality, and
- ▶ where the wisdom of the many faiths meaningfully addresses our
  - environmental,
  - personal, and
  - social distress

and thus promotes healing, justice, and peace.

### MISSION

to promote understanding among peoples of all faiths in metro Kansas City and beyond

### OUR GUIDING QUESTION

What is sacred?— what is so important that my life depends upon it, that I would die for it — and what may I do to understand, honor and share it?

### VALUES

- **Mutuality.** For CRES, mutuality means embracing both differences and similarities, both distinct traditions and universal kinship. We understand ourselves better by understanding others.
- **Exploration.** For CRES, exploring one another's faiths leads neither to conversion nor syncretism, but rather to mutual purification and the deepening of our own traditions.
- **Service.** As a multi-faith network, CRES offers both resources and processes to the community for interfaith encounter and service to the secular world. We need each others' insights and aid to respond to the crises of secularism.

## THE FOUR REASONS

We offer **Four Reasons** for interfaith work:

- ▶ We are kin.
- ▶ We understand ourselves better by understanding others.
- ▶ Genuine interfaith encounter leads to mutual purification and deepening of our own traditions.
- ▶ We need each others' insights to respond to the crises of our age.

## OUR WORK IS TO

- promote interfaith dialog and cooperation
- provide insight into the problems and possibilities of global community
- support and enhance the efforts of existing KC area religious and educational groups
- interpret religious dimensions of American and international culture
- enrich and refresh the life of the individual
- deepen awareness of our participation in the natural environment

## THE CRES MOTTO

*Primal Faiths:* restored with nature  
*Asian Faiths:* the self made whole  
*Monotheistic Faiths:* community in covenant  
*Liberation Movements:* finding the sacred afresh

## PROGRAMS & ACTIVITIES

*CRES programs include:*

- Founding the Kansas City Interfaith Council and the area's 2001 interfaith conference with 250 people from 14 faiths, A to Z — American Indian to Zoroastrian, and supporting its Speakers Bureau and other services to the community. As of 2005 January 1, the Council moved from being a CRES program to its own 501(c)3 status.
- Conferences for clergy and lay-leaders
- Our monthly newsletter, *Many Paths*
- Our extensive web site with local and international links for world community
- Our annual Thanksgiving Sunday Interfaith Family Ritual Meal
- initiating MOSAIC story-telling and its play based on real Kansas City stories, *The Hindu and the Cowboy*, our book club, and Passport program.
- Other programs, consultations, networking, and resources requested by community groups
- The services of a professional staff that includes Dr Vern Barnett who writes the "Faiths and Beliefs" column each Wednesday in *The Kansas City Star*.

The work of CRES and its partners, Harmony and NCCJ, was recognized in a half-hour network religion special produced by CBS in New York. Copies of the videotape are available on request: [staff@cres.org](mailto:staff@cres.org).

# Acknowledgements



We are grateful for the hospitality extended to CRES by the Temple, Congregation B'nai Jehudah, its senior rabbi, **Arthur P Nemitoff**, Cantor **Sharon Kohn**, program director, **Rochelle Barash**, and other members of the staff.

Music is provided by **Kathy Riegelman**, flute, and **Larry Beekman**, guitar.

Tonight's cashiers are **Pat Paul and Peter Jarosewycz**.

Our caterer is **Margaret Singer**, who has worked with us many years in many settings. The dressing, a meal in itself, is vegetarian.

Presenting the awards to our honorees is CRES Board chair **Joe Archias**.

**Speakers** are members of the Interfaith Council or their designates or other friends of interfaith work.

CRES Amity Shaman, **Ed Chasteen**, unable to be with us tonight, was honored at the Greater Kansas City Interfaith Council's Table of Faiths Luncheon Tuesday, chaired in part by CRES Associate Minister the Reverend **David E Nelson**, DMin, also out of town, outgoing convener of the Council and one of the original members of the Council, formed by CRES in 1989 after several years of these Thanksgiving Sunday Meals and hosted by CRES through 2004. Congratulations to the now independent Council and its growing success in raising the visibility of religious diversity in the Heartland!

Cut and paste this Visa in your *Interfaith Passport*, page 24, 25, or 26.

## Many Paths

is our monthly 12-page color bulletin. Its usual format includes —

- ▶ an essay to help us understand and appreciate each other,
- ▶ calendars of •holidays •CRES programs •community events,
- ▶ Short stuff •comment •humor, •quotations, • poetry
- ▶ Reference resources in the supplementary insert
- ▶ An opportunity to support interfaith work

### CRES PROFESSIONAL STAFF

The Rev **Vern Barnett**, DMn, Minister Emeritus  
 The Rev **David E Nelson**, DMin, Associate Minister  
**Maggie Finefrock**, Chief Learning Officer  
**Ed Chasteen**, PhD, Amity Shaman

### CRES

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 Passport pages 24-26

**INTERFAITH**  
 Family Thanksgiving Sunday  
 Ceremonial Meal honoring Gayle Krigel and Nancy and Gordon Beaham

Event Date: **Nov 19, 2006**  
 Signature: *Vern Barnett*

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INTERFAITH THANKSGIVING OBSERVANCE 2006

## Words of Gratitude from our Sundry Faiths

▶ To each speaker, we all offer this *RESPONSE*: **Thank you for blessing us with your tradition and companionship.**

AMERICAN INDIAN SPIRITUALITY — KARA HAWKINS

▶ Aho, mitakuye oyasin! Thanksgiving is our way of life.. “Aho, mitakuye oyasin” is Lakota for the Native understanding of our relationship to All That Is: All beings, all creation, all situations in our life; present, past and to come. We are thankful for all that has been given us; both the blessings and the hardships. We give thanks for our elders, ancestors, teachers, our families, and communities. We are mindful of our relationship and interconnection to All of Creation. To you my brothers and sisters, then, Aho! Mitakuye Oyasin.

▶ *RESPONSE* Thank you for blessing us with your tradition and companionship.

BAHÁ'Í FAITH — BARBARA MCATEE

▶ “Glorified art Thou, O God of all names and Creator of the heavens! I render Thee thanks that Thou hast made known unto Thy servants this Day whereon the river that is life indeed hath flowed forth from the fingers of Thy bounty, and the springtime of thy revelation and Thy presence hath appeared through Thy manifestation unto all who are in Thy heaven and all who are on Thy earth.”

▶ *RESPONSE* Thank you for blessing us with your tradition and companionship.

BUDDHISM — CHUCK STANFORD

▶ We are the result of what we think. Our thoughts of gratitude produce a life of spiritual abundance. Buddhists are thankful for the three jewels of the Buddha, the Teaching, and the Community. For the leaders, the teachings, and the communities of all faiths, we give thanks.

▶ *RESPONSE* Thank you for blessing us with your tradition and companionship.

✚ CHRISTIAN—PROTESTANTISM — MARILYN BREWSTER

For the Word of God made flesh in Christ, and for the opportunity

we are given to serve Him by feeding the hungry, clothing the naked, and visiting those imprisoned, we give thanks.

► *RESPONSE* Thank you for blessing us with your tradition and companionship.

✝ CHRISTIAN—ROMAN CATHOLICISM — SUSAN WALKER

Loving God, we acknowledge you as the only source of growth and abundance. With your help we plant our crops and by your power they produce our harvest. In your kindness and love make up for what is lacking in our efforts. Make our work fruitful and give us a rich harvest. Help us bring you glory by using well the good things we receive from you. We ask this through Christ our Lord. Amen.

► *RESPONSE* Thank you for blessing us with your tradition and companionship.

✝ CHRISTIAN—ORTHODOXY —

O Existing One, . . . It is truly . . . befitting the majesty of Thy holiness that we should praise Thee . . . and offer unto Thee with contrite heart and spirit of humility this our rational worship. . . . Do Thou receive [our] unfeigned praise and thanksgiving . . . for all that Thou hast provided for us in this world and the next, and enable us to walk before Thee in holiness and purity all the days of our life in fitting gratitude for Thy loving-kindness! [from the Prayer of Basil the Great]

► *RESPONSE* Thank you for blessing us with your tradition and companionship.

ॐ HINDUISM — “KRIS” KRISHNA

In the Hindu tradition Thanksgiving is our expression of gratefulness to the Lord through prayers, chanting, singing and devotional offerings during worship service. The important thing is not *what* we offer, but *how* devoutly we offer. This sentiment is expressed by Lord Krishna in the Hindu Scripture *Gita*. The good Lord said, “Whosoever offers me with devotion, a leaf, a flower, a fruit, or even plain water – I gladly accept any devout offering of the pure in heart.” Let’s make our heart pure and pray, “May all be happy, may all be peaceful, may all be blissful. Peace, peace, peace.”

► *RESPONSE* Thank you for blessing us with your tradition and companionship.

✡ JUDAISM — ALLAN ABRAMS

Peace, happiness, and blessing; grace and love and mercy: may these descend on us, on all Israel, and all the world. Bless us, our Creator, one and all, with the light of Your presence; for by that light, O

God, You have revealed to us the law of life: to love kindness and justice and mercy, to seek blessing, life, and peace. O Bless Your people Israel and all peoples with enduring peace! Praised be the Eternal God, who enables us to seek the blessing of peace.

► *RESPONSE* Thank you for blessing us with your tradition and companionship.

☾ ISLAM — RAUF MIR

On this day of gratitude, O Allah, thank you for clothing my nakedness: please help me clothe someone in need of clothing. O Allah, thank you for feeding me after hunger; may I feed a hungry person. O Allah, thank you for family and friends; help me give friendship and comfort to the lonely. O Allah, thank you for guidance on my path; help me give guidance to the lost. O Allah, thank you for the gift of knowledge after ignorance; please help me to give knowledge to those who need it.

► *RESPONSE* Thank you for blessing us with your tradition and companionship.

☪ SIKHISM — KARTA PURKH SINGH KHALSA

For and to the One God we are grateful. As Sikhs we are grateful every moment of every day. And in this gratitude we remember: O blind and unhappy one, why do you cherish the ego? Why do you not enjoy the Love of your Lord within the home of your own heart? Your Creator and your essence is so very near, O foolish one, why do you search outside? Apply the Knowledge of God as the decoration to adorn your eyes, and make the Love of the Lord your jewelry. When, in Grace, your Lord accepts it, then you shall be known as the successful soul. [From the Sikh scriptures, the Siri Guru Granth Sahib]

► *RESPONSE* Thank you for blessing us with your tradition and companionship.

🌐 SUFISM — ALI KADR

The only secret of happiness . . . is to keep our eyes open to appreciate every little privilege, to admire every glimpse of beauty, for every little love, kindness or affection shown to us by young or old, rich or poor, wise or foolish. In this way, continually developing the faculty of appreciating life and devoting it to thanksgiving, we arrive at a bliss which no words can explain, a bliss which is beyond imagination: the bliss that we find ourselves having already entered the kingdom of God.

► *RESPONSE* Thank you for blessing us with your tradition and companionship.

⊕ UUNITARIAN UNIVERSALISM — KATHY RIEGELMAN

I give thanks for the gift of awareness, which allows me to feel, to think, and to love. I give thanks for the smell of rain, for the sight of each red-gold leaf of autumn, for the warm touch of a friend's hand, for the beautifully crafted sounds of Bach, for the taste of an orange. I give thanks for the ability to think and act responsibly, knowing that my choices and actions affect myself and others. I give thanks for the ability to love and be loved, for the gift of friends and family. Spirit of Life, I give thanks for my awareness of the precious gift of life.

▶ *RESPONSE* Thank you for blessing us with your tradition and companionship.

⊛ PAGANISM — CAROLINE BAUGHMAN

. . . Of the Goddess and the God—By the earth that is her body and the grove that is his home, by the air that is her breath and the music of his song, by the fire of her bright spirit and heat of his passion . . . : We offer gratitude for the wisdom of ancestors, the bounty of this earth, the fruits of our labors. . . O Divine Ones who reside within and around us, we offer gratitude for the many traditions you have inspired. And we remember your blessing: May you never hunger, may you never thirst. Blessed Be.

▶ *RESPONSE* Thank you for blessing us with your tradition and companionship.

🔥 ZOROASTRIANISM — DARYOUSH JAHANIAN

For the Wise Lord who made the world, for our very selves, and for the call to justice which we must serve, we give thanks.

▶ *RESPONSE* Thank you for blessing us with your tradition and companionship.

⊕ FREE-THINKERS — ROBERT MADISON

Freethinkers are grateful for the heritage of religious liberty enshrined in the vision of our nation's founders. They separated church and state in our Constitution. Our system of government protects those who choose any religion and those who choose none. With the insights of science and the arts, we give thanks for the freedom to think afresh and work with others to make this world a better place.

▶ *RESPONSE* Thank you for blessing us with your tradition and companionship.