

The
TWELVE TRIBES

FREE

Roger Williams

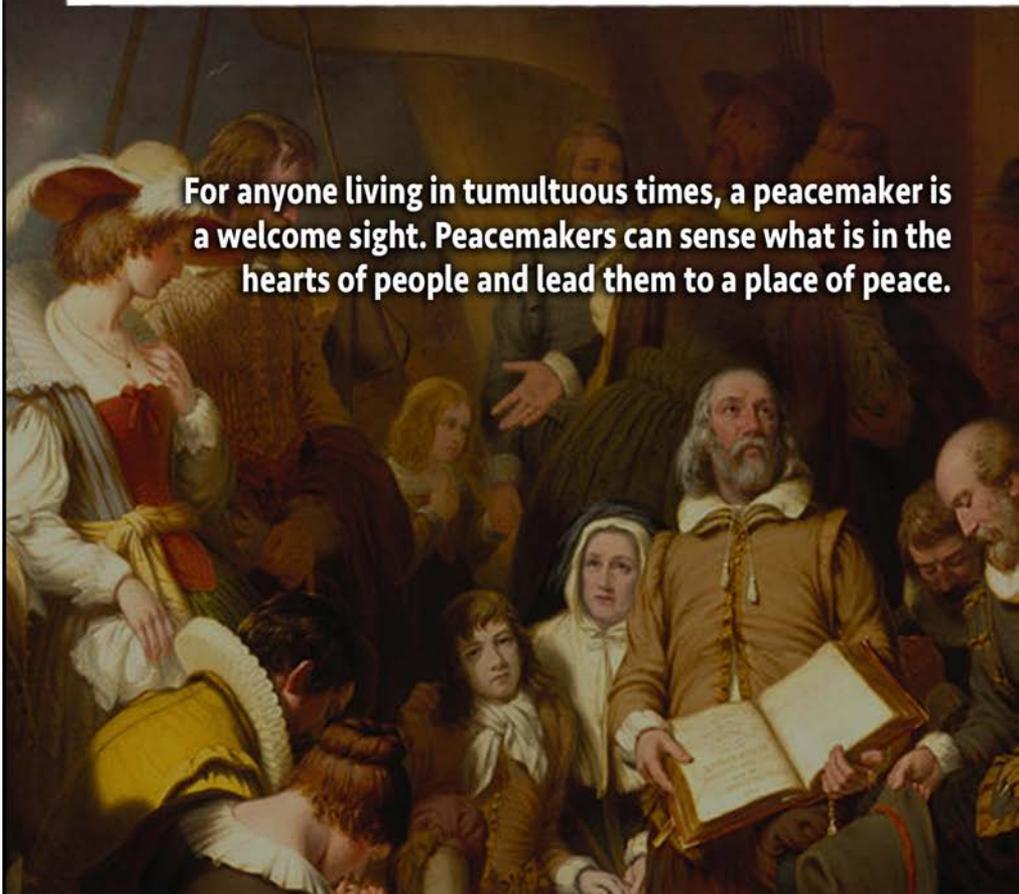


SEPARATIST
TRUTH SEEKER
PEACEMAKER

Images from the Roger
Williams Gallery aboard
the Tall Ship Peacemaker

Looking For PEA

For anyone living in tumultuous times, a peacemaker is a welcome sight. Peacemakers can sense what is in the hearts of people and lead them to a place of peace.



CE

"BLESSED ARE THE PEACEMAKERS, FOR THEY SHALL BE CALLED SONS OF GOD."

A little group of Separatists¹ who began to gather secretly in Scrooby, England, in 1606 were looking for a way to live and worship in peace... but they were not willing to forsake their beliefs in order to do so.

¹ Separatist — any of the English Protestants in the 16th and 17th centuries who wished to separate from the perceived corruption of the Church of England and form independent local churches... A fundamental belief of the Separatists was the idea of the "gathered church" founded by the Holy Spirit, not man or the state. Believing that true Christian believers should seek out other Christians and together form their churches, Separatists emphasized the right and responsibility of each congregation to determine its own affairs, without having to submit those decisions to the judgment of any higher human authority. That notion stood in contrast to the territorial basis of the Church of England, in which everyone in a certain area was assigned to the parish church, and each local parish submitted to the oversight of the larger church hierarchy.

[<https://www.britannica.com/topic/Separatists>]

England in their day was a dangerous place for anyone who would not go along with the accepted religion, whether Protestant or Catholic. Freedom of religion was not guaranteed; such rights were based on the whims of the current king or queen.

Fleeing persecution, they settled in Leiden, Holland, in 1608, where they were free to practice their religion. However, this time of peace was short-lived as they began to see the negative effect of the Dutch culture on their children. Perhaps in America they could find peace, but at what cost?



PERHAPS IN AMERICA THEY COULD FIND PEACE, BUT AT WHAT COST?

If they survived the perils of crossing the ocean crammed together between the decks of a merchant ship, they would still have to face their fears of what lurked in the untamed wilderness when they reached America's shore. Yet so precious was that hope of freedom that they flung themselves into the unknown, trusting in their God.

Peace, however, did not settle easily upon them. More than half of their company died the first winter, including 14 of the 19 wives who originally boarded the Mayflower, and eight children. Yet when spring came and the Mayflower set sail for England, none of the survivors sought to return. Why?



The freedom to live in peace without forsaking their beliefs was more precious to them than their own lives. They had covenanted themselves together as a “civil body politick” for their common good.² The devout ones among them had in mind the common life of the believers that is described in the Bible:

Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. (Acts 4:32)



²The Mayflower Compact, drafted and signed aboard the Mayflower, November 21, 1620 — “IN THE NAME OF GOD, AMEN. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord King James, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c. Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first Colony in the northern Parts of Virginia; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid: And by Virtue hereof do enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions, and Officers, from time to time, as shall be thought most meet and convenient for the general Good of the Colony; unto which we promise all due Submission and Obedience. IN WITNESS whereof we have hereunto subscribed our names at Cape-Cod the eleventh of November, in the Reign of our Sovereign Lord King James, of England, France, and Ireland, the eighteenth, and of Scotland the fifty-fourth, Anno Domini; 1620.”

That dreadful winter passed, the sky brightened, gardens were planted, houses were built, and their common life gained a foothold in the new world. Their fears diminished as they even received help from the native Americans, and enjoyed their company at their first harvest celebration, now commemorated as Thanksgiving Day.

But as their governor, William Bradford, wrote, it was not long before their peace was threatened – not from without, but from within their company. A complaint arose from those who were not content to work together in their common garden, for their common good. In 1623, reluctantly, Bradford gave way to the demand for greater independence. The sun was setting for any whose hope was in their common life.

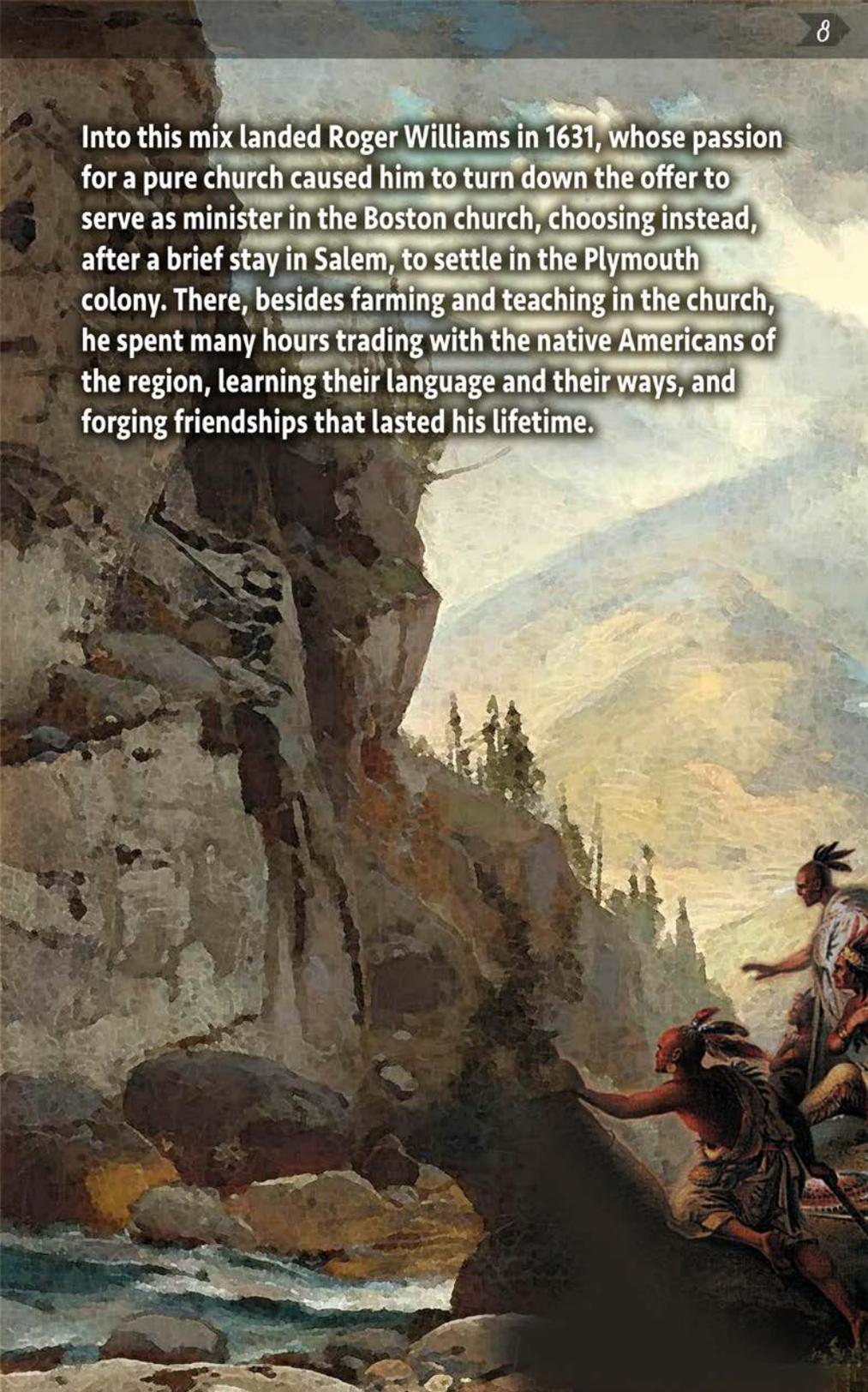


With the Puritan's settlement of Boston in 1629 came another source of tension — differing opinions on the degree of separation from the Church of England that should be maintained in the colonies.

The Puritans of Boston looked to their distance from England to give them a measure of freedom to establish a church purified of the most serious offenses of the Church of England, while still remaining under its rule. The Pilgrims of Plymouth wanted nothing to do with the Church of England, yet they did not want to offend their neighbors in Boston,



Into this mix landed Roger Williams in 1631, whose passion for a pure church caused him to turn down the offer to serve as minister in the Boston church, choosing instead, after a brief stay in Salem, to settle in the Plymouth colony. There, besides farming and teaching in the church, he spent many hours trading with the native Americans of the region, learning their language and their ways, and forging friendships that lasted his lifetime.



But Roger Williams' "strange opinions" proved too radical for the Pilgrims, especially his insistence that the native tribes were the rightful owners of the land and the colonists had no right to take possession without payment. Moreover, he insisted that the civil government had no authority over the souls of men, as to their beliefs, but only over their bodies, as to their deeds. This deeply threatened the world-view of Pilgrims and Puritans alike.



Fortunately for Roger Williams and his young family, the Separatists of Salem welcomed him back into their fold, where his radical teachings found fertile ground.

But they also got the attention of the Boston magistrates, who repeatedly summoned him before the court to give answer to his "erroneous and dangerous opinions." In October 1635 he was convicted of sedition and heresy and banished from the colony.

Execution of the order was delayed in a show of mercy, as Williams became quite ill, but since he would not quit teaching those who came to his home, an arrest party was dispatched. Tipped off by a friend, Williams slipped away in the nick of time, on foot, in the midst of a fierce blizzard.

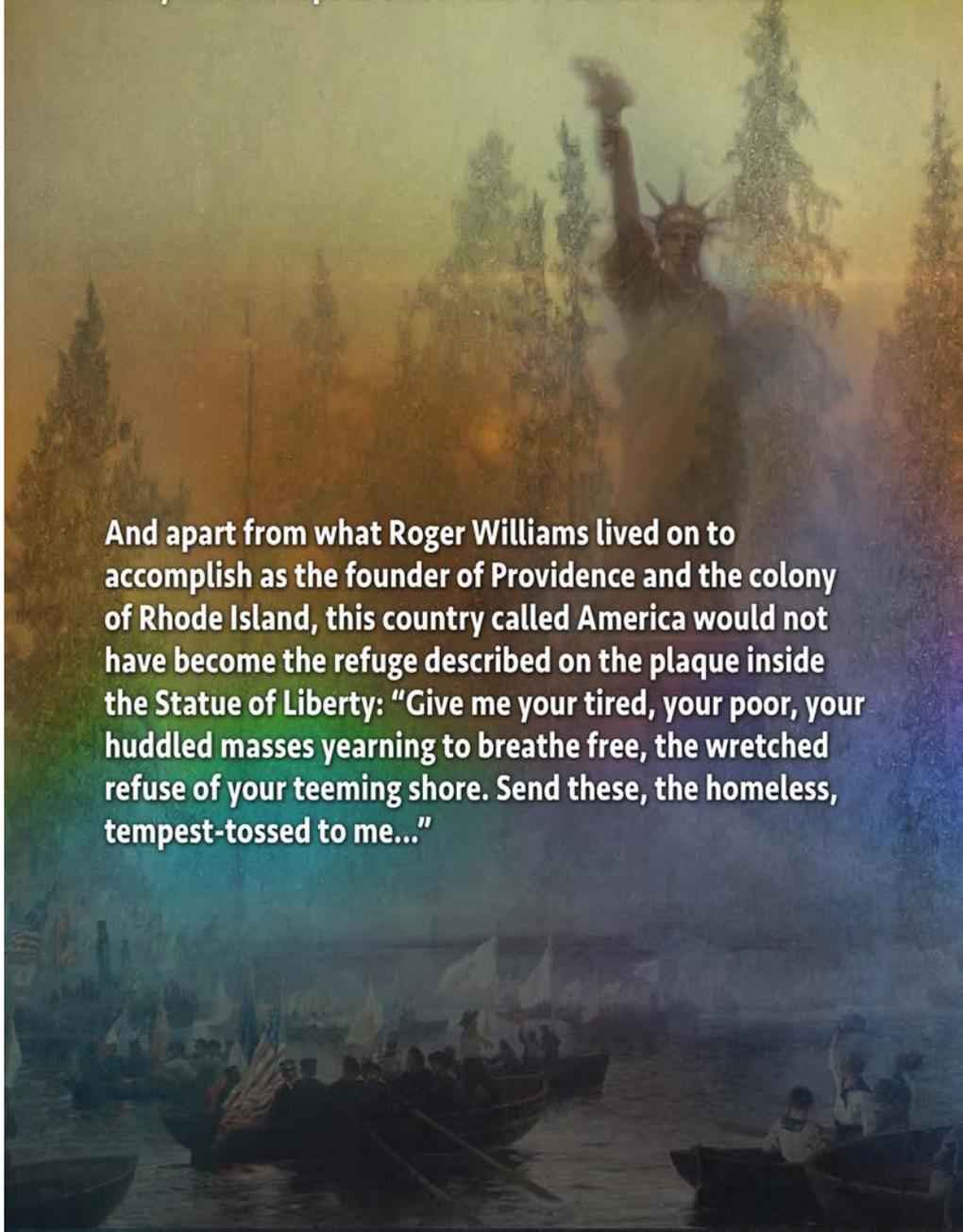


Somehow he endured through more than 50 miles of snow-covered wilderness until, at the end of his strength and deathly ill, he arrived at the winter dwelling place of the Pokanoket clan of the Wampanoags, who he was confident would take him in. Their chief, Massasoit, did not disappoint him.



We might know very little of Roger Williams had he not befriended Massasoit during his years in Plymouth, for without the hope of shelter and nourishment he would likely have collapsed and frozen to death that winter.

And apart from what Roger Williams lived on to accomplish as the founder of Providence and the colony of Rhode Island, this country called America would not have become the refuge described on the plaque inside the Statue of Liberty: "Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed to me..."



Because Roger Williams sincerely respected the native Americans, and was humble enough to learn their language, even their chiefs trusted him. After he regained his strength, Massasoit gave him a tract of land on the banks of the Seekonk River, where he and a few of his followers from Salem began to settle until the Plymouth governor warned them that they were trespassing on Plymouth's lands.

Again, Williams' "Indian" friends welcomed him. His friend Canonicus and his son Miantonomo, chiefs of the Narragansetts, gave him a tract of land within their territory. Although they refused payment, Williams did his best to repay them with kindness and access to English trade goods. He named this new settlement Providence.



Williams divided this tract of land into 52 nearly equal plots, each with river frontage, keeping one for himself. Every two weeks the heads of households gathered to consider issues and make decisions affecting them all. Each had an equal vote, regardless of his or her religious beliefs. In spite of Roger Williams' zeal for his own religion, matters of faith did not dictate policy in these town meetings.

Footnote

MEANWHILE, WAR WAS BREWING...

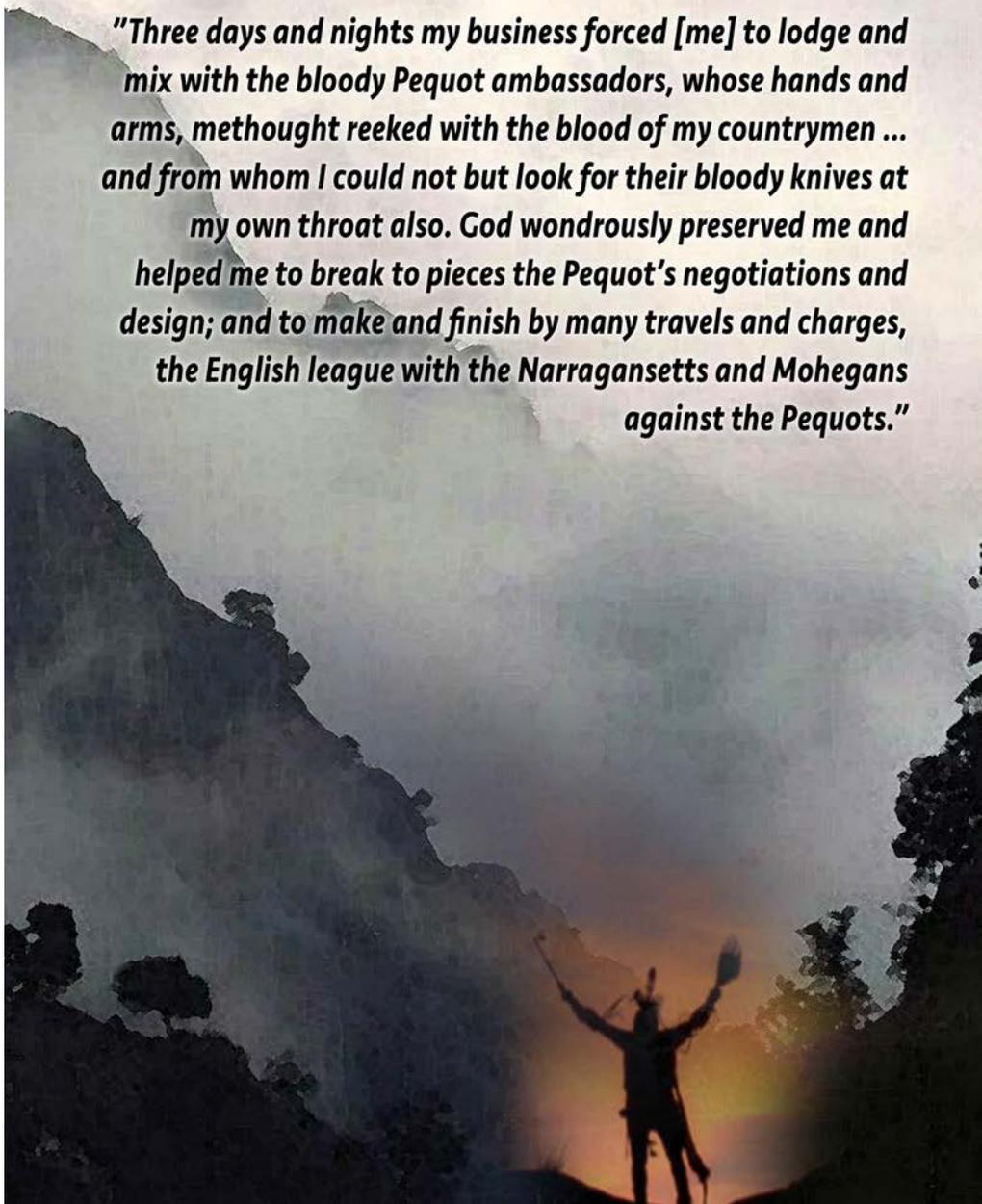
WAR BREWING

A budding alliance was forming between the Pequot and Narragansett tribes, who together were mighty enough to exterminate the English colonies. Ironically, in 1637, scarcely a year after banishing Roger Williams, the Massachusetts Bay Colony implored him to appeal to the Narragansetts on their behalf not to join hands with the Pequots. The greatness of Roger Williams is clearly shown by his response.

With the memory of his banishment by Massachusetts still fresh in his mind, he did not hesitate to throw himself between “his own persecutors and their relentless foes,” notwithstanding that he was risking his own life to be a peacemaker. In Williams’ own words:

"The Lord helped me immediately to put my life into my hand, and scarce acquainting my wife, to ship myself alone, in a poor canoe, and to cut through a stormy wind, with great seas, every minute in hazard of life, to the sachem's house.

"Three days and nights my business forced [me] to lodge and mix with the bloody Pequot ambassadors, whose hands and arms, methought reeked with the blood of my countrymen ... and from whom I could not but look for their bloody knives at my own throat also. God wondrously preserved me and helped me to break to pieces the Pequot's negotiations and design; and to make and finish by many travels and charges, the English league with the Narragansetts and Mohegans against the Pequots."



Strangely, his courageous rescue of the English colonies from almost certain annihilation did not result in peace between himself and the Massachusetts Bay Colony. On the contrary, only a few years later Massachusetts sent a delegation to England in an attempt to literally seize the land out from under Roger Williams' feet. Nonetheless, Justice prevailed and in 1643 Williams' petition for a patent covering the Narragansett territory was granted.



On his way to England in pursuit of that patent, Williams' pen was not idle. He spent those two months at sea writing *A Key into the Language of America*, in which he explains not only the language of the Narragansetts, but also their manners and customs, along with many wry comments on differences between the Christian English and the Pagan savages, including:

*If nature's sons both wild and tame,
humane and courteous be:
How ill becomes it sons of God
to want [lack] humanity?*

*Coarse bread and water's most their fare,
O England's diet fine;
Thy cup runs o'r with plenteous store
of wholesome beer and wine.*

*Sometimes God gives them fish or flesh,
yet they're content without;
And what comes in they part to friends
and strangers round about.*

*God's providence is rich to his,
let none distrustful be;
In wilderness, in great distress,
these ravens have fed me.*



"BY MEANS OF MATERIAL
SWORD...CHRISTIANITY WAS ECLIPSED."
-ROGER WILLIAMS

All that Roger Williams had seen and heard, from the courts of King James in England to the courts of the Puritans in Boston and the smoky dwellings of the native Americans, along with his diligent study of the Bible and the history of the church, led him to a startling conclusion:

"...the apostasy of Antichrist hath so far corrupted all that there can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew."

And when asked why he did not try to convert the
“Indians,” Williams replied:

*“I answer, woe be to me, if I call light darkness,
and darkness light; sweet bitter, or bitter sweet;
woe be to me if I call that conversion unto God,
which is indeed subversion of the souls of millions
in Christendom, from one false worship to
another, and the profanation of the holy name of
God, his holy Son and blessed ordinances.”³*

³Roger Williams, “Christenings Make Not Christians,” *The Complete Writings of Roger Williams*, volume 7, pages 36-37.

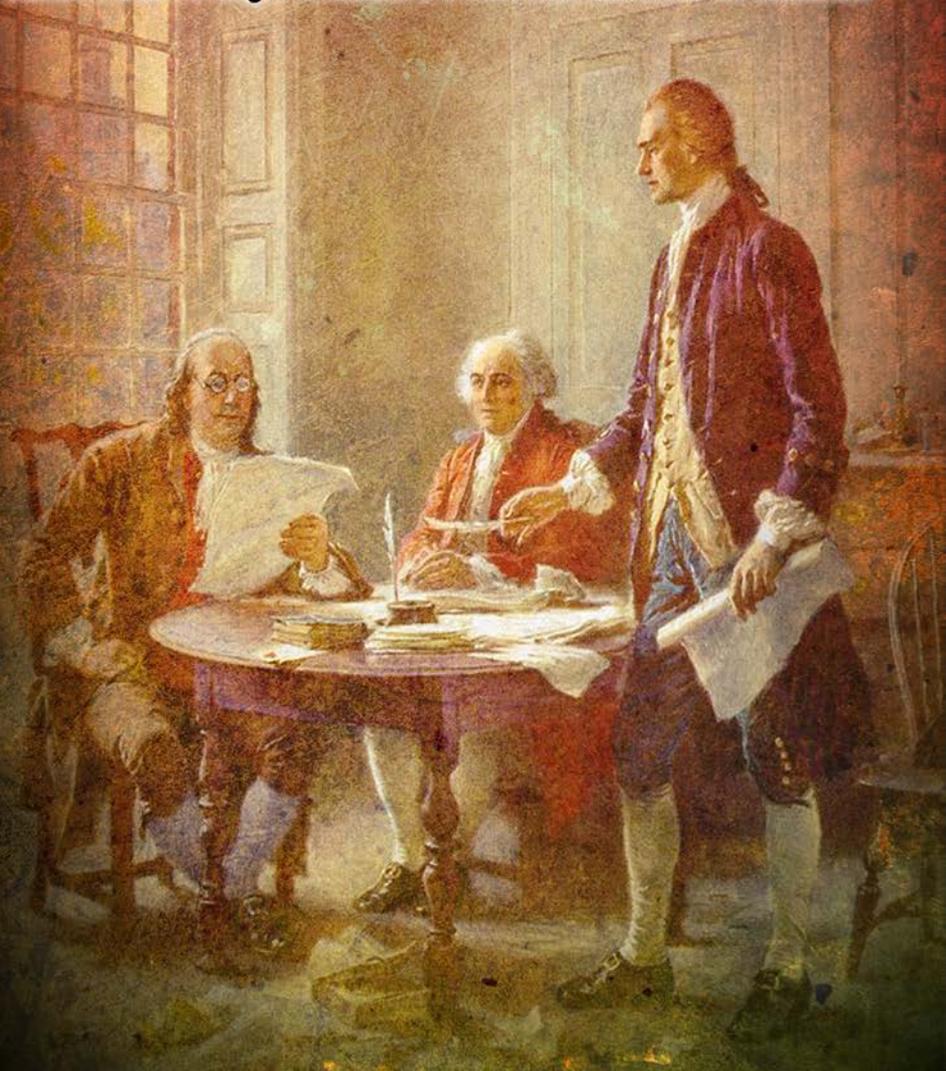
In his seeking, Roger Williams sought with all his strength to create a haven for all other seekers, where they could live in peace with one another, and with their native American neighbors, regardless of their religious beliefs or unbelief. It is nothing less than miraculous that in 1663, amidst the religious and political turmoil of colonial America, he would be granted a charter by the king of England that stated:

"No person within the said colony, at any time hereafter shall be any wise molested, punished, disquieted, or called in question, for any differences in opinion in matters of religion, and do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences, in matters of religious concernments."



No one in England was allowed to have such freedom. It contradicted the king's own laws, yet it was granted to Roger Williams.

These principles are later expressed in both the Declaration of Independence and the Constitution of the United States. They are not to be found in any of the charters of the other colonies, where church and state were united. It is therefore easy to determine the original source of those principles which have protected our religious freedom and made America a refuge for the oppressed of every land. The nation's debt to Roger Williams is a debt that can never be canceled.



IT STARTED RIGHT UNDER THEIR NOSES.

Before the higher ups had time to notice it was already burning in the hearts of the young, like sparks from a great bonfire carried by the wind it spread quickly. Friends met with friends and talked in secret. Meetings started. The fire went underground, burning undetected amid the roots, then suddenly flaring up to the surface again. It moved like a wildfire driven by the wind.

WHAT WAS IT? WHAT WAS HAPPENING?

It was God's word – the simple, clear, truthful words God had given to Jesus, His Christ. Suddenly His words were alive again, as though a curtain that had hidden them for centuries had been stripped away. Here they were in all their spell-binding purity, clearer than ever. For the first time since the fall of the first church, the gospels and writings of the New Testament were in the hands of the common man.

WHAT DID IT SAY TO HIM?

It spoke of God's great love for people and how Christians should believe and live. It described how the church should be, how like a bride they should make Him have first place in their hearts. It told them how to prepare for Christ's soon-coming return to earth and how they would face great persecution and even death.

WITH SUCH GREAT PURPOSE, WHO COULD KEEP QUIET? HOW COULD ANYONE NOT WANT TO TALK ABOUT IT?

The fire had been lit. The underground meetings had started, the freshly-found words were beginning to be proclaimed. Who would dare put them in practice?

A few Separatists once did. But is there anyone like that today?

THE FIRE OF LOVE
IS BACK
ON THE EARTH



The “Separatist fire” is back on the earth again. It is spreading and catching on in the hearts of many. It is the fire of love. It calls you to come out of this present world order and be separate, once again. The fire is catching all over the earth. Just look at all the addresses on the next page. Every single address is a place where the burning fire of love has called men and women from all different walks of life – different languages, different cultures, and different races— to come out and be separate. The fire of love spreads and consumes us. Once you have tasted love, you don’t want to leave; you only want to love in return.

Continued from back cover...

Community in Hamburg 2051 North Creek

Road, Lakeview, NY 14085 ☎ 716-926-9216

Community in Cocksackie 18 South River St, Cocksackie, NY 12051 ☎ 518-655-1007

Yellow Deli 18 South River Street, Cocksackie, NY 12051 ☎ 518-655-1655

NORTH CAROLINA

Gladheart Farm 9 Lora Lane, Asheville, NC 28803 ☎ 828-274-8747

Community Conference Center 471 Sulphur Spr Rd, Hiddenite, NC 28636 ☎ 828-352-9200

Yellow Deli 5081 NC Highway 90 E, Hiddenite, NC 28636 ☎ 828-548-3354

TENNESSEE

Community in Chattanooga 900 Oak Street, Chattanooga, TN 37403 ☎ 423-752-3071

Yellow Deli 737 McCallie Avenue, Chattanooga, TN 37403 ☎ 423-468-1777

Community in Pulaski 373 Glendale Drive, Pulaski, TN 38478 ☎ 931-424-7067

Yellow Deli 219 S. Third Street, Pulaski, TN 38478 ☎ 931-363-8586

VERMONT

Community in Island Pond 126 South Street, Island Pond, VT 05846 ☎ 802-723-9708

Community in Rutland 134 Church Street, Rutland, VT 05701 ☎ 802-773-3764

Yellow Deli & Hiker's Hostel 23 Center St, Rutland, VT 05701 ☎ 802-775-9800

Basin Farm 175 Basin Farm Road, Bellows Falls, VT 05101 ☎ 802-463-9264

VIRGINIA

Stoneybrook Farm 15255 Ashbury Church Road, Hillsboro, VA 20132 ☎ 540-668-7123

Stoneybrook Farm Market 37091 Charles Town Pk, Hillsboro, VA 20132 ☎ 540-668-9067

WASHINGTON

Community in Raymond 418 State Route 105, Raymond, WA 98577 ☎ 360-529-1559

ARGENTINA

Comunidad de Buenos Aires Batallon Norte 120, 1748 General Rodriguez, Buenos Aires, Argentina ☎ 54-237-484-3409

Yellow Deli Pedro Whelan 501, 1748 General Rodriguez, Buenos Aires, Argentina ☎ 54-237-485-1584

AUSTRALIA

Peppercorn Creek Farm 1375 Remembrance Drive, Picton, NSW 2571, Australia ☎ 61-2-4677-2668

Community in Katoomba 196 Bathurst Road, Katoomba, NSW 2780, Australia ☎ 61-2-4782-2131

Yellow Deli 214 Katoomba St, Katoomba, NSW 2780, Australia ☎ 61-2-4782-9744

BRAZIL

Comunidade de Londrina Est. Major Achilles Pimpão 5000, 86040-020 Londrina, Paraná (Mail to: Caixa Postal 8041, 86010-981 Londrina) ☎ 55-43-3357-1212

Yellow Deli Estrada Major Achilles Pimpão 5000, Jardim Vale Verde, 86020-040 Londrina, Paraná, Brazil ☎ 55-43-3337-4562

Comunidade de Campo Largo BR 277, km 107,5 s/n° (Sentido Ponta Grossa - Curitiba) Caixa Postal 1056, 83608-000 Campo Largo, Paraná, Brazil ☎ 55-41-3555-2393

CANADA

Community in Winnipeg 89 East Gate, Winnipeg, MB R3C 2C2, Canada ☎ 204-786-8787

Yellow Deli 490 Des Meurons, Winnipeg, MB R2H 2P5, Canada ☎ 204-453-5156

Mount Sentinel Farm 2915 Highway 3A, South Slocan, BC V0G 2G0, Canada ☎ 250-359-6847

Yellow Deli 202 Vernon St, Nelson, BC V1L 4E2, Canada ☎ 250-352-0325

Fairfield Farm 11450 McSwain Rd, Chilliwack, BC V2P 6H5, Canada ☎ 604-795-2225

Yellow Deli 45859 Yale Rd, Chilliwack, BC V2P 2N6, Canada ☎ 604-702-4442

New Sprout Farm 7191 Howard Rd, Merville, BC V0R 2M0, Canada ☎ 250-337-5444

Yellow Deli 596 Fifth Street, Courtenay, BC V9N 1K3, Canada ☎ 250-897-1111

Community in Kingston 1560 Abbey Dawn Road, Kingston, Ontario K7L 4V3, Canada ☎ 613-877-3754

Yellow Deli 647 Princess Street, Kingston, Ontario K7L 1E4, Canada ☎ 613-546-8384

CZECH REPUBLIC

Preserved Seed Farm Mšecké Žehrovice č. 150, 27064 Mšec, Czech Republic ☎ 420-721-305558

Community in Skalna 481 Česká, 35134 Skalna, Czech Republic ☎ 420-355-455182

ENGLAND

Stentwood Farm Dunkeswell, Honiton, Devon EX14 4RW, England ☎ 44-1823-681155

Yellow Deli 43-47 High Street, Honiton, Devon EX14 1PW ☎ 44-1404-378023

FRANCE

Communauté de Sus 11 route du Haut Béarn, 64190 Sus, France ☎ 33-559-661428

Au coeur du grain 47 Rue Riquet, 31000 Toulouse, France ☎ 335-82-755873

JAPAN

Community in Kyoto 621-0122, Kyoto fu Kameokashi, Nishibetsuinchou, Manganji daido 21-59, Japan ☎ 81-80-8948-1619

Yellow Deli Kyotofu Kyotoshi Ukyouku Uzumasa Tayabucho 14-11, Japan ☎ 81-75-881-6886

SPAIN

Comunidad de San Sebastian Paseo de Ulia 375, 20013 San Sebastian, Guipúzcoa, Spain ☎ 34-943-632316

Yellow Deli General Etxagüe 5, 20003 San Sebastian, Guipúzcoa, Spain ☎ 34-943-477441

Comunidad de Igeldo Benta Aldea 6, 20810 Orío, Guipúzcoa, Spain ☎ 34-943-632316

Comunidad de Corella Avda Navarra 22, 31591 Corella, Navarra, Spain ☎ 34-943-632316

Visit our web site: www.twelvetribes.org

Call us toll-free, 24/7: 888-TWELVE-Tribes (888-893-5838)

Or visit us at any of our places listed below.

ALABAMA

Community in Mobile 1650 Rochelle St,
Mobile, AL 36693 ☎ 251-272-1003

CALIFORNIA

Community in Vista 2683 Foothill Drive, Vista,
CA 92084 ☎ 760-295-3852

Yellow Deli 315 East Broadway, Vista, CA
92084 ☎ 760-631-1888

Morning Star Ranch 12458 Keys Creek Road
Valley Center, CA 92082 ☎ 760-742-8953

Yellow Deli 32011 Lilac Road, Valley Center,
CA 92082 ☎ 760-742-2064

COLORADO

Community in Manitou Springs 41 Lincoln
Ave, Manitou Spr, CO 80829 ☎ 719-685-1250

Maté Factor 966 Manitou Ave, Manitou
Springs, CO 80829 ☎ 719-685-3235

Community in Boulder 5325 Eldorado Spr.
Drive, Boulder, CO 80305 ☎ 303-719-8168

Yellow Deli 908 Pearl Street, Boulder, CO
80302 ☎ 303-996-4700

FLORIDA

Community in Arcadia 601 West Oak Street,
Arcadia, FL 34266 ☎ 863-491-0160

Yellow Deli Bakery, 22 N. Polk Avenue,
Arcadia, FL 34266 ☎ 863-884-1212

Community on Pine Island 15621 Quail Trail,
Bokeelia, FL 33922 ☎ 239-558-2266

GEORGIA

Community in Savannah 403 East Hall St,
Savannah, GA 31401 ☎ 912-232-1165

Maté Factor 401 East Hall Street, Savannah,
GA 31401 ☎ 912-235-2906

Community in Brunswick 927 Union St,
Brunswick, GA 31520 ☎ 912-264-2279

Yellow Deli Bakery 801 Egmont Street,
Brunswick, GA 31520 ☎ 912-264-1069

KANSAS

Community in Lawrence 805 Ohio Street,
Lawrence, KS 66044 ☎ 785-304-5110

Fieldstone Orchard & Farm 7049 E 149th St,
Overbrook, KS 66524 ☎ 785-665-7643

MASSACHUSETTS

Community in Boston 152 Robbins Street,
Milton, MA 02186 ☎ 617-282-9876

Community in Plymouth 35 Warren Avenue,
Plymouth, MA 02360 ☎ 508-747-5338

Blue Blinds Bakery 7 North Street, Plymouth,
MA 02360 ☎ 508-747-0462

Community in Hyannis 14 Main Street,
Hyannis, MA 02601 ☎ 508-790-0555

Common Ground Café 420 Main Street,
Hyannis, MA 02601 ☎ 508-778-8390

Pleasant Street Farm 1128 Pleasant Street,
Raynham, MA 02767 ☎ 508-884-8834

MICHIGAN

Community in Marshall 15230 C Drive N,
Marshall, MI 49068 ☎ 269-558-8152

MISSOURI

Community in Warsaw 1130 Lay Avenue,
Warsaw, MO 65355 ☎ 660-438-2541

Yellow Deli 145 W. Main Street, Warsaw, MO
65355 ☎ 660-438-2581

NEW HAMPSHIRE

Community in Lancaster 12 High Street,
Lancaster, NH 03584 ☎ 603-788-4376

NEW YORK

Common Sense Farm 41 North Union Street,
Cambridge, NY 12816 ☎ 518-677-5880

Community in Oneonta 81 Chestnut Street,
Oneonta, NY 13820 ☎ 607-267-4062

Yellow Deli 134 Main Street, Oneonta, NY
13820 ☎ 607-431-1155

Community in Ithaca 119 Third Street, Ithaca,
NY 14850 ☎ 607-272-6915

Journey's End Farm 7871 State Route 81,
Oak Hill, NY 12460 ☎ 518-239-8148

Yellow Deli 7771 State Route 81, Oak Hill, NY
12460 ☎ 518-239-4240

Continued on previous page...

THERE IS A PEOPLE who woke up this morning with one thing on their minds: to love their Creator with all their heart, soul, and strength, and to love one another just as He loved them. Being ordinary human beings, we are far from perfect in our love, yet, in hope, we persevere. Our goal? That the Kingdom of God would come on earth as it is in heaven, so that love and justice can rule on the earth. Sound impossible? It would be, were it not that Yahshua, the Messiah, came to redeem mankind, to set us free from the curse of sin, and to enable us to love. Because we have come to see His worth and our own desperate need, we have surrendered everything in order to follow Him. Our hearts and our homes are open night and day to any who are interested in our life or are weary of their sin and want to know the purpose for which they were created. ❁