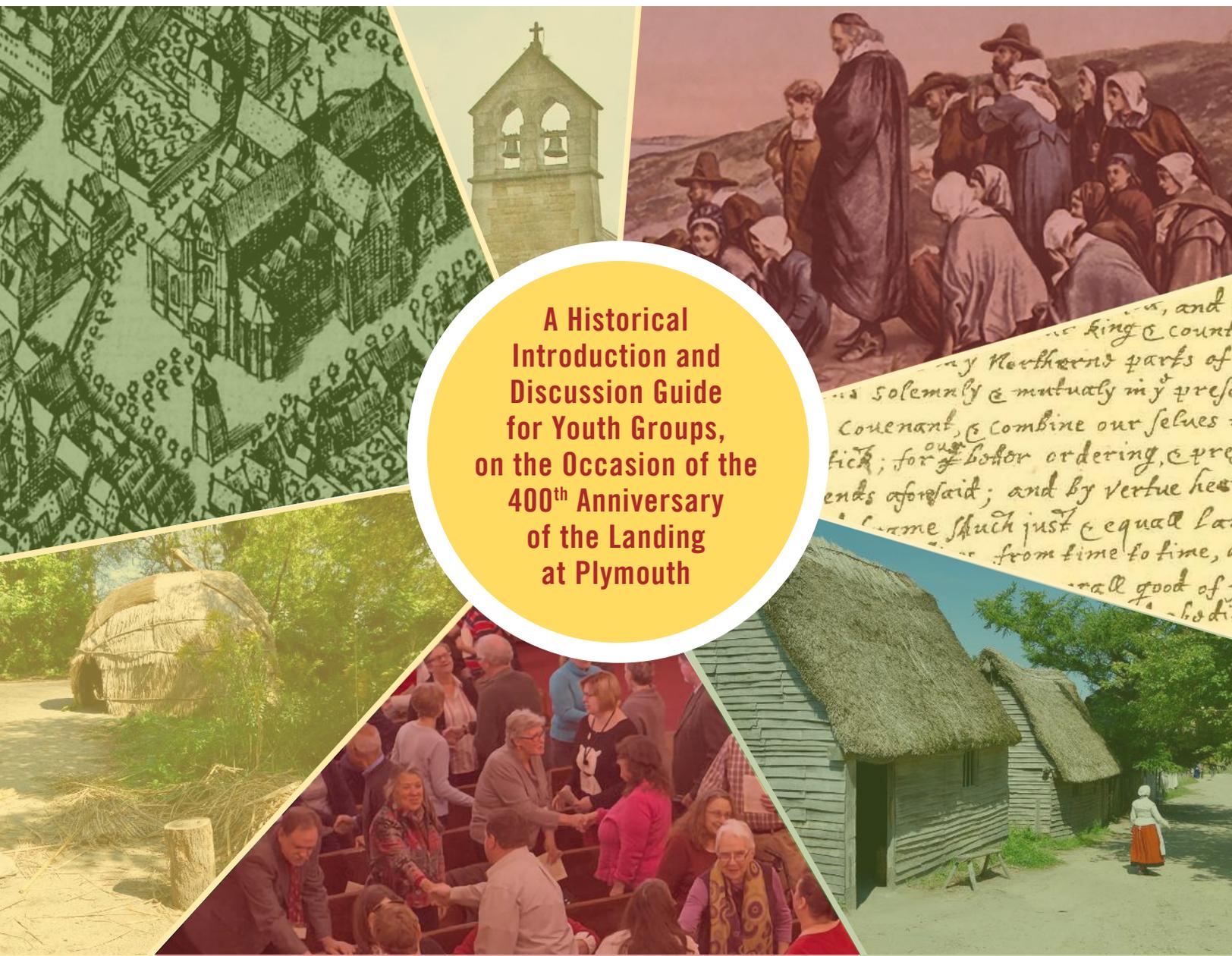


PLYMOUTH'S PILGRIMS

Their Church, Their World, and Ours



A Historical Introduction and Discussion Guide for Youth Groups, on the Occasion of the 400th Anniversary of the Landing at Plymouth

...a, and
...king & count
...y Northern parts of
...s Solemnly & mutually in y^r pref
Covenant, & combine our selues
...tich; for ^{our} better ordering, & pre
ends aforesaid; and by vertue hea
...ame shuch just & equal la
... from time to time, a
...all good of
...bodi



Congregational
Library & Archives
History Matters

Written by **Linda Smith Rhoads**

Adapted for youth by **Debbie Gline Allen**

SECTION

1

They Were One Body in Christ



SECTION

2

They Were People of the Book



SECTION

3

They Were Colonists;
They Were Colonizers



SECTION

4

They Were Congregationalists



To the Youth Leader

These four sessions are adapted specifically for confirmation-age youth, as the study of our congregational polity, birthed from the governing needs of these early settlers of New England, is an integral part of the confirmation process for our young people. As each congregation has its own age requirements for confirmation, these materials are written for a broad age range of middle and senior high school age youth. Thus, we strongly recommend that leaders/teachers/mentors adapt the activities in the session plans that follow to the ages and needs of their specific group of young people.

In preparation to lead your group in a study of the 400th anniversary of the landing of the Pilgrims at Plymouth, read through and become familiar with the original discussion guide, “Plymouth’s Pilgrims: Their Church, Their World, and Ours.” These materials for youth are based on this information, so your familiarity with it will be highly beneficial as you work with the youth in exploring the beliefs and choices made by the pilgrims.

This curriculum is divided into four sessions. Each session begins with a historical presentation in the form of a readers’ theater, story, or choral reading, in order to ground the learners in the focus for the session. If you have fewer participants than the roles required, adapt the reading to meet the needs of your group.

Following the historical presentation are activities and discussion questions to help the learners process and understand the material, making connections with both the secular and church cultures in which we live today.

While the four sessions are interrelated, they do not need to be addressed in the order provided here, especially if a different order is more relevant for your purposes. Each session may be completed in an hour. If there are more activities provided than you need, be sure to choose the activities that you know will work with your particular group. Adapt as needed for the size of your class and their abilities.

As Linda Smith Rhoads writes in the original materials for this study, “Engaging with history is no less complex than engaging with our present day. Both require, as the pilgrims remind us, biblical study, a communion of the likeminded, respectful discussion, and the presence of God in our midst.” May your historical journey with the young people in your congregation engage each of these elements in fruitful participation.

Debbie Gline Allen



Congregational
Library & Archives
History Matters

SECTION

1

They Were One Body in Christ



We are knit together as a body in a most strict and sacred bond and covenant of the Lord, of the violation whereof we make great conscience, and by virtue whereof we do hold ourselves straitly tied to all care of each other's good and of the whole, by every one and so mutually.

— JOHN ROBINSON AND WILLIAM BREWSTER
TO EDWYN SANDYS, 17 DECEMBER 1617,
IN WILLIAM BRADFORD, OF PLYMOUTH PLANTATION

READERS' THEATER:

From England to Holland and on to the New World

Narrator:

In the year 1620, 102 men, women, and children crowded into the hull of the *Mayflower*. It was September and the weather was fair, but they faced an ominous passage across the Atlantic. For two months they would share their approximately 1,500 square feet with animals, all their earthly possessions, and a stash of weaponry. As temperatures dropped and the stench rose, many fell ill. By the time they disembarked, two had been born, but five had died. It was hard to keep up hope.

William Brewster drew his wife Mary near and looked over at his sons Love and Wrestling, who were then thirteen and nine years old. He too struggled to fend off despair, but his duty to his God and to his fellow passengers strengthened his resolve.

Abigail, a young girl whose father was a sailor on the *Mayflower*, had befriended young Love and Wrestling Brewster on their journey to the New World. She was curious as to why so many families were taking their children on a long and dangerous journey.

Abigail:

Why are you leaving your homeland? You don't look very poor. Didn't you like where you lived?

Love:

Oh, our house was just fine. Actually, we liked our town very much. But our parents are very disturbed by the Church of England. It is becoming corrupt and we fear our money is not being used to help the poor.

Abigail:

But we are sailing from Holland. Your home was in England?

Wrestling:

Yes. We went there to live, because we knew we could be free to worship in our simple and faithful ways. Before that, back in England, we stopped going to the Church of England, the “King’s Church,” because we felt its leaders were not following God. Families like ours gathered each week in our home for prayer, Psalm-singing, Bible study, and spiritual sharing. Worshipping in this way, we knew we were truly one body in Christ.

Love:

Separating from the Church of England like this is illegal. Some of our people were caught and thrown in prison. So all of our parents decided to move to Holland where we would be safe and able to worship God faithfully.

Abigail:

Holland sounds like a good place for you. So why are you leaving and going to the New World?

Wrestling:

Actually, it was difficult for us in Holland. We are farmers and country people, and we were living in a crowded city, which was always noisy and confusing. And we only knew how to speak English. While my brother and I learned enough Dutch to get by, the adults had a very difficult time learning and understanding the language.

Love:

And many of the parents weren’t happy that their children were learning Dutch ways that were against the ways our church teaches us to live. So our pastor, John Robinson, is staying behind with the other members of our church, and has blessed our father with leading this group of pilgrims to a new land where we will be able to worship our God freely.

Abigail:

God willing, we all make it safely to this New World.

SECTION 1 ACTIVITIES FOR DIGGING DEEPER

1. Begin your session with a name game of your own choosing. A favorite name game from camp may also work well here:

Each person shares their name by completing the following sentence with a word that begins with the first letter of their first name: “I’m boarding the Mayflower to the New World, and I’m bringing _____.” After each person shares their name and an object, the group in unison repeats together all names and respective objects that have been shared up to that point. By the time the last person has shared their name and object, the entire group will have repeated all of the names and objects around the circle of participants.

2. Invite the learners to share what they learned in school about the pilgrim’s journey on the Mayflower to the New World and their settlement at Plymouth. List their responses on newsprint. Save this newsprint sheet(s) to refer to again during the final session.
3. Ask for volunteers to take the roles in the Readers’ Theater for this session to present to the rest of the learners. After hearing this story, invite the group to share something that they did not previously know about the pilgrims and their journey.

4. Wrestling Brewster talked about the pilgrims being “one body in Christ.” Read I Corinthians 12:12–17 together. From what you know of the pilgrims, how were they living as “one body in Christ”? How does your congregation function as “one body in Christ”? How are they the same? How are they different? For a younger group, ask: Who in your congregation is like...

- William Bradford (the one who leads and provides inspiration)?
- John Robinson (the one who encourages others to step out in faith)?
- Love and Wrestling Brewster (the young people who are willing to try a new thing)?

Give each learner a piece of blank paper and have markers available for the group to share. Invite them to sketch a draft of a meme (see Internet Meme on wikipedia.org) that exemplifies either the pilgrims’ community or your own church community as “one body in Christ.” Invite each to share how their meme exhibits this concept. Share with each other via social media, if desired.

CLOSING DEVOTION

Stand in a circle and, one at a time, share one word that sums up what you’ve learned in this session. After all have shared, the leader may close with a brief prayer.

SECTION

2

They Were People of the Book

The [puritan reformers] laboured to have the right worship of God and discipline of Christ established in the church, according to the simplicity of the gospel, without the mixture of men's inventions; and to have and to be ruled by the laws of God's Word, dispensed in those offices, and by those officers of Pastors, Teachers and Elders etc. according to the Scriptures.

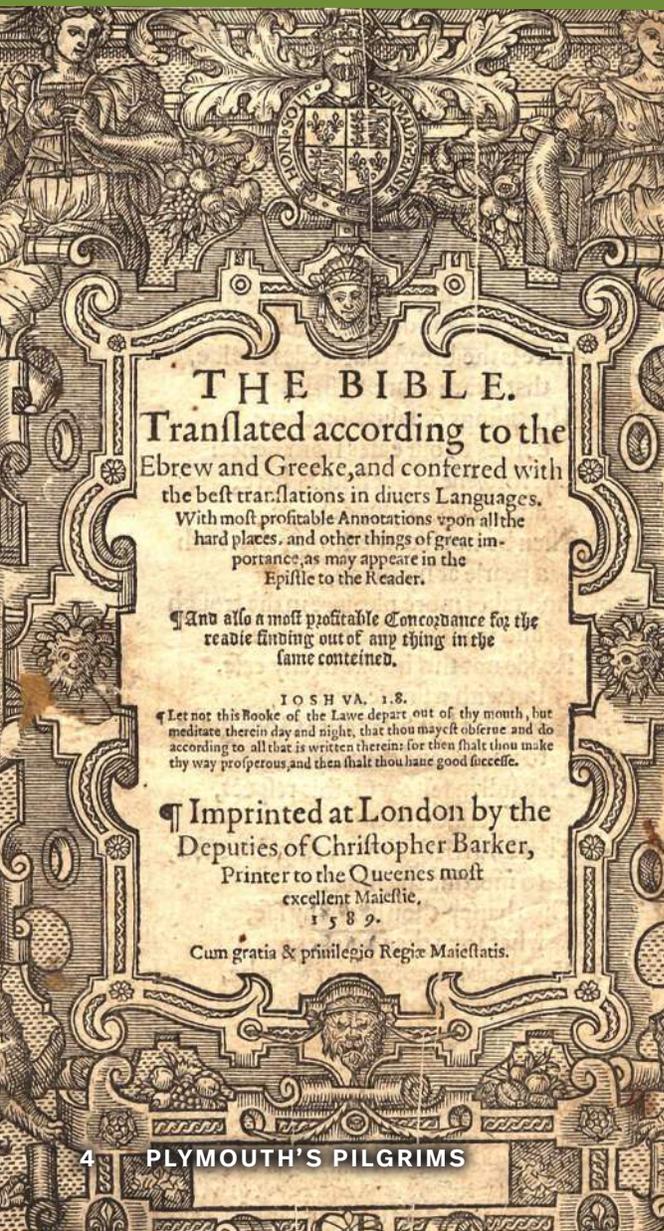
— WILLIAM BRADFORD, OF PLYMOUTH PLANTATION

GUEST STORYTELLER: William Bradford

My name is William Bradford. You may have heard of me; I played a rather important role in bringing the pilgrims over from Holland on the Mayflower. But it was not my thoughts nor was it my actions that guided these brave souls in venturing into new territory; I was inspired and led by God. It was God who guided me, it was God who tested me, and it was God whom we worshiped fervently and thus who brought us to this New World to worship and live freely in God's Name.

I knew God from a very early age. My parents both died when I was young and I was in rather poor health. I read my Bible for comfort and as a teenager was able to find friends who trusted God as I did. This led me to the congregation that fled to Holland. There I married Dorothy May who joined me in my devotion to God.

The Bible was our most precious object. We strived to glean every word and teaching from it that would guide our lives to be near to God. This was somewhat difficult in England where the Catholic Church sought to keep the Bible out of the hands of the people, allowing only the clergy to read and interpret it for others. The invention of the printing press made the Bible available to everyone in the mid-1400s, but it was written in Latin, which the common people couldn't read. Then the Reformation in the early 1500s assisted in getting the Bible translated from Latin into English and other languages. So we were able to step away from the Church of England and determine for ourselves how God wanted us to live our lives by reading the Bible and by prayerfully reflecting on its words and teachings.



When we got to the New World, I began writing down much of what we had experienced so there would be a record to pass on to my sons and daughters and future generations. I called it, “Of Plymouth Plantation”, and wrote of our goal for “the churches of God [to] revert to their ancient purity and recover their primitive order, liberty and beauty.” In Paul’s letters, we found only two sacraments – communion and baptism. (The Catholic Church has seven.) My wife, Dorothy, and I were married in a civil ceremony. It was not important to us to be married in a church because we don’t believe marriage is a sacrament. Also in Paul’s letters, we found evidence of roles for teaching and preaching elders or pastors, roles for ruling elders to keep order among us, and roles for deacons who give the church’s offerings to the poor. Paul wrote nothing of clerical

vestments, communion rails, signing the cross, or altars, which the Catholic Church uses. We did find support for the singing of psalms, praying, Bible study, and spiritual sharing. These are the Christian practices that we base our daily lives on, and this is why we consider ourselves true believers.

Through the study of the Bible, I was able to live my solitary young life in the presence of God. I have counted on this presence throughout my life, as Dorothy and I made the difficult decision to leave our three-year-old child behind in Holland. Then, as I returned to the Mayflower after scouting for an acceptable site for a settlement, I learned that my wife had fallen overboard and drowned in Cape Cod Bay. I am not the only pilgrim who has suffered hardship. Yet we put our faith in God and stepped out onto dry land to build a community of true believers.

SECTION 2 ACTIVITIES FOR DIGGING DEEPER

1. Invite an actor in your congregation or community (or a thespian member of your class, if you have one) to dress as William Bradford and share his story with the class. If no one is available to do this, read Bradford’s story to your group.
2. If it is within the realm of possibility, a class visit to Plimoth Plantation (<https://www.plimoth.org>) would enhance your study of the Mayflower landing.
3. Spend a few minutes talking about your relationship with the Bible as a group: Do you read it? Do you view it as an inspirational text or a historical one? Do you seek guidance or comfort from it in your daily life? What is your favorite story or verse from the Bible? How might William Bradford and the pilgrims inspire you to read the Bible? Ask other questions that come to mind within this discussion.

Before your discussion begins, pull up Wordle.com on a laptop and ask for a volunteer to type in key words from

your discussion about the Bible. It is okay to use a single word more than once if it is brought up often. (If you don’t have access to a laptop or tablet, ask for an artist volunteer to write the key words on poster board with a variety of colors of markers in artistic ways to create a word cloud (https://en.wikipedia.org/wiki/Tag_cloud#Text_cloud).

When you are finished, print out your Wordle or view the word cloud created by your artist. What stands out about your group’s view of the Bible?

4. The pilgrims drew the following Christian practices from the Bible to guide their daily lives: psalm singing, praying, Bible study, and spiritual sharing. Divide your class into four groups and assign one of these practices to each. Invite each group to come up with an example of their Christian practice to use for a closing devotional to close the class session. Provide resources for each group to choose from for their selections.

SECTION

3

They Were Colonists; They Were Colonizers



What could they see but a hideous and desolate wilderness, full of wild beasts and wild men—and what multitudes there might be of them they knew not.

—WILLIAM BRADFORD, OF PLYMOUTH PLANTATION

And the appearance of it [Cape Cod] much comforted us, especially seeing so goodly a land.

—EDWARD WINSLOW, MOURT'S RELATION

READERS' THEATER: Bradford and Winslow

Narrator:

William Bradford and Edward Winslow served as key leaders in the Plymouth colony. Both later become governors. Yet each described his New England experience from a different viewpoint:

Winslow:

Ten of us set out into the woods to find one of our young boys who was lost. We came upon a Native woman who was at least one hundred years old, weeping uncontrollably. With the help of our Native American interpreters, we learned that some years earlier, her three sons had boarded a ship to do some trading, but its captain captured them instead, traveled to Spain, and sold them into slavery. I was appalled at hearing this grievous account.

Bradford:

The air here is frigid, the landscape has few shelters from the elements, food is scarce, the sounds from the animals and the natives at night are terrifying.

Winslow:

Look at all of the poplar, elm, maple, spruce, and pine trees! There are so many herbs growing on the ground for us to gather! The fish in the streams are abundant!

Also, I have to share — it was so amusing to see our friend, Bradford, caught in a deer snare. I laughed in spite of myself.

Bradford:

I have no recollection of that event.

This land is unpeopled, devoid of all civil inhabitants. The natives are savage, uncivil, and wild.

Winslow:

The natives are savage in the way that they live close to the land and believe in gods of nature. I find them very trusty, ripe-witted, and just. We are hospitable with each other, and share food and lodging even when there is little to share.

Squanto:

Greetings, Friends. I am Squanto. Don't be startled — I can speak your language because I was captured on a ship, then sold into slavery in England, but later escaped and was able to return here to my homeland. Yet when I reached my village, I found that everyone had died from a plague.

We have seen you coming in your ships for many years. You have brought your guns and your diseases. But you also bring items we desire in trade for our beaver pelts. And some of you have engaged in treaties with us to protect us from undesirable traders.

Let me help you make a treaty with the Wampanoag for peace and hospitality toward each other.

Bradford:

Yes, you can teach us to harvest good crops of corn and barley.

Winslow:

We will hunt with you, and we will protect you from your enemies if you will protect us from ours.

Narrator:

Out of this alliance came a three-day feast, the memory of which we now celebrate on Thanksgiving Day. But as more settlers came from England, befriending the Native Americans became less important than claiming new territory.

SECTION**3****ACTIVITIES FOR DIGGING DEEPER**

1. Ask for volunteers to take the roles in the Readers' Theater for this session to present to the rest of the learners.

While both Bradford and Winslow lived and worked in the same settlement together, their understanding and reflection upon the events and people they encountered were somewhat different.

- What do you notice about each of their observations?
- How do you practice hospitality, especially toward those less fortunate?
- How does your church do so?

Read the story of the Good Samaritan together from Luke 10:30–37. Given that the Jewish people of Jesus' day considered Samaritans "non-persons," how might Bradford's and Winslow's different understandings of "savage" influence their interpretation of Jesus' parable?

2. In Holland, the pilgrims considered themselves to be exiles, but when they landed in the New World, they were colonists. Give each participant, or pair/group, one of the following words to Google on their phones. (If you don't allow cell phones in your class, provide a couple of laptops and/or tablets for them to use and divide into groups accordingly.)

Immigrant • Emigrant • Exile
Colonist • Colonizer

Share with the group the definitions that were found. Then look up words we use today:

Alien • Illegal alien • Refugee • Asylum seeker

Share what is found with the rest of the group.

Divide a newsprint sheet into three columns. Provide the following titles for each column: "Role," "Rights Allowed," and "Rights Denied."

List your newly defined words under the "Role" column. Guide the group in completing the other two columns.

How do our personal understandings of words affect how we treat people?

How do our personal understandings of words affect our interpretation of Scripture?

Why does our use of particular words matter?

3. Play a card game that demonstrates how power is used and abused between different cultures:

Divide the class into two teams – Pilgrims and Native Americans. The “Native Americans” sit on one side of the table, and the “Pilgrims” sit on the other.

Templates for the playing cards for this game are provided on the next page. Make as many copies on the appropriate color paper (or any two colors that you have handy) as needed, so that each player may have between eight and twelve cards. Deal all of the green cards to the “pilgrims” and all of the blue cards to the “Native Americans.” Be sure that everyone has the same number of cards; set aside any extra cards and do not use them.

Encourage the players to observe the type of cards each team has been given and whether they have “winning power” or not. (The higher the number on the card, the more “power” it has).

The game is played similarly to the card game “War”:

Each player places their cards in a pile face-down in front of them on the table. Play begins as each player turns over the top card on their pile simultaneously. The player whose card shows the highest number takes all of the other players’ played cards. If the highest numbered card played results in a tie with another player or players, each of those players takes the top card from their pile and places it upside-down on the table, followed by one more card from the top of their pile which is turned right-side up. The person with the highest number on the upturned card takes all of the cards played. Play continues in this manner until everyone has played all of the cards in their pile. Each player may count how many cards they have to see who has the most, but the real point of this game is to observe how power is used through different circumstances and actions.

Talk about what was observed during the game and how it relates to what you are learning about the relationships between the pilgrims and the Native Americans. What similarities in the use (and abuse) of power do you see in our world today?

4. If you have a Christian missionary in your congregation or community, invite them to come and speak to your class about how Christians evangelize peoples in other cultures. Is it possible to invite others to follow Jesus without dominating them or disrupting their culture?

CLOSING PRAYER

Choose one or both of the following Psalms to pray with your group to close this session:

Psalm 67 (Common English Bible)

Let God grant us grace and bless us;
let God make his face shine on us,
so that your way becomes known on earth,
so that your salvation becomes known among all the nations.

Let the people thank you, God!
Let all the people thank you!

Let the people celebrate
and shout with joy
because you judge the nations fairly
and guide all nations on the earth.

Let the people thank you, God!
Let all the people thank you!

The earth has yielded its harvest.
God blesses us—our God blesses us!

Let God continue to bless us;
let the far ends of the earth honor him.

Psalm 121 (Common English Bible)

I raise my eyes toward the mountains.
Where will my help come from?

My help comes from the Lord,
the maker of heaven and earth.

God won’t let your foot slip.
Your protector won’t fall asleep on the job.

No! Israel’s protector
never sleeps or rests!

The Lord is your protector;
the Lord is your shade right beside you.

The sun won’t strike you during the day;
neither will the moon at night.

The Lord will protect you from all evil;
God will protect your very life.

<p>5</p> <p>You study the Bible and follow its teachings</p>	<p>4</p> <p>You are unfamiliar with the land, weather, & wildlife in the New World</p>	<p>9</p> <p>You have farming, building, and hunting skills</p>	<p>1</p> <p>You and your people are susceptible to diseases brought by the Europeans</p>
<p>9</p> <p>You are a leader of the pilgrims</p>	<p>3</p> <p>You find it difficult to survive in a strange land</p>	<p>7</p> <p>You have beaver pelts to trade with Europeans</p>	<p>7</p> <p>You can defend yourself with knives and bows & arrows</p>
<p>10</p> <p>You are a greedy European trader</p>	<p>5</p> <p>You know very little of the Native American language(s)</p>	<p>5</p> <p>You can speak some English</p>	<p>2</p> <p>You have faith in treaties with Europeans</p>
<p>6</p> <p>You have farming, building, and hunting skills</p>	<p>10</p> <p>You make efforts to take land from these “non-people” natives</p>	<p>2</p> <p>You desire to raise your children to love and respect</p>	<p>6</p> <p>You desire to protect your family and the land from greedy Europeans</p>
<p>10</p> <p>You have guns and ammunition</p>	<p>8</p> <p>You do not see Native Americans as God’s people or part of God’s plan</p>	<p>5</p> <p>You enjoy some of the things the Europeans have to trade</p>	<p>1</p> <p>You fear the power of guns</p>
<p>3</p> <p>You seek to bring natives to Christ</p>	<p>4</p> <p>You desire to raise your children as Christians</p>	<p>6</p> <p>You have more of a command of the English language than the Europeans have of native languages</p>	<p>2</p> <p>You do not understand the concept of land borders</p>

SECTION

4

They Were Congregationalists



As the Lord's free people [they] joined themselves (by a covenant of the Lord) into a church estate, in the fellowship of the gospel, to walk in all His ways made known, or to be made known unto them, according to their best endeavors.

— WILLIAM BRADFORD, OF PLYMOUTH PLANTATION

THE MAYFLOWER COMPACT — A CHORAL READING:

First Voice: In the name of God,

All: Amen.

All: We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord,

Second Voice: King James, by the Grace of God, of England, France and Ireland, King, Defender of the Faith, etc.

Left: 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;

Right: do by these presents, solemnly and mutually in the Presence of God and one of another,

All: covenant and combine ourselves together into a civil Body Politick,

Two Voices: for our better Ordering and Preservation,

Three Voices: and Furtherance of the Ends aforesaid;

Four Voices: And by Virtue hereof to enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions and Offices, from time to time,

Five Voices: as shall be thought most meet and convenient for the General good of the Colony;

All: unto which we promise all due submission and obedience.

First Voice: In Witness whereof we have hereunto subscribed our names at Cape Cod the eleventh of November, in the Reign of our Sovereign Lord,

Second Voice: King James of England, France and Ireland, the eighteenth, and of Scotland the fifty-fourth.

All: Anno Domini, 1620.

1. Make copies of the Mayflower Compact Choral Reading to distribute to the class.

Ask for volunteers to serve as the First Voice, Second Voice, and for five to read the parts that are for two, three, four, and five voices. (Be sure to determine which will be the voices who join the previous ones.) Then divide the group into “Right” and “Left” sides.

After reading the Mayflower Compact together in this way, invite each participant to share a word or phrase that stands out for them, and why. What are the pilgrims promising to each other?

2. The promises the pilgrims made to each other in the Mayflower Compact are similar to many promises that are made in the Bible. These are called covenants. The most well-known covenant between God and humankind is the covenant of the rainbow found in the book of Genesis.

Invite your pastor or a storyteller to share the story of God’s covenant with Noah and all living creatures on earth. Or you may read it together from your Bibles: Genesis 9:12–16. If you have time, read Genesis 6:5 to 9:16.

What are the similarities between God’s covenant with Noah and humankind and the Mayflower Compact?

3. Invite the participants to Google “Congregationalist” on their phones. (If you don’t allow cell phones in your class, provide a couple of laptops and/or tablets for them to use.)

Ask:
“Do you consider yourself a Congregationalist?
Why or why not?”

Invite someone from your congregation who was born and raised a Congregationalist to share a story from their life where being a Congregationalist had a significant impact on them.

4. Bring back the newsprint sheet of what the participants learned about pilgrims in school from the first session.

Ask:
How have your views and understandings changed? What learnings have been most important for you?

Invite the participants to share their learnings with your congregation by creating a video, a play, a piece of artwork, or some other media of their choosing — in worship, at an intergenerational event, on the church’s website, via social media, or a method of their own choosing.

How does what you have learned affect how you feel about your involvement in the life of your church?

CLOSING PRAYER

Invite the group to stand in a circle, and have each share something they are grateful for learning from one or more of these four sessions. Once everyone has shared, invite them to hold up their hands toward each other in a blessing. Say,
“May God bless you in all of your journeys. Amen.”

ABOUT THE AUTHORS:

LINDA SMITH RHOADS is a member of the board of directors of the Congregational Library & Archives and Editor Emerita of *The New England Quarterly: A Historical Review of New England Life and Letters*, where she served from 1981 to 2015. As Manager of the Education Initiative of the Massachusetts Historical Society she planned and launched its first program for K-12 teachers; in 2004 she wrote and was awarded a major NEH grant to construct “The Coming of the American Revolution: A Web-based Timeline/Documentary History.” Rhoads serves on the board of the Adams Historical Society and on the council of the Congregational Church of North Adams, of which she is a member.

DEBBIE GLINE ALLEN is a Commissioned Minister of Christian Formation in the United Church of Christ and serves as the Associate for Faith Formation & Youth Ministries for the Southern New England conferences of the United Church of Christ. She has written materials for three United Church of Christ Sunday School curriculum resources as well as for outdoor ministries and intergenerational worship. Debbie lives in Derry, New Hampshire with her spouse, two sons, and beloved cat.

ADDITIONAL CONTRIBUTORS:

DR. FRANCIS J. BREMER is Professor Emeritus of History at Millersville University in Pennsylvania. He is a premier expert on Puritanism in the Atlantic world and a prolific author. He has been a visiting scholar at New York University, Oxford University, the University of Cambridge, and Trinity College Dublin. His book, *John Winthrop: America's Forgotten Founding Father* (2003) was submitted for a Pulitzer Prize, and won the John C. Pollock Award for Christian biography. Bremer is a member of the Congregational Library & Archives board of directors.

REV. DR. CHARLES HAMBRICK-STOWE is pastor emeritus of the First Congregational Church in Ridgefield, Conn. Prior to that he was Vice President for Academic Affairs, Dean of the Seminary, and Professor of Christian History at Northern Seminary in Lombard, Ill. He has written or edited seven books and numerous articles about American religion, including *The Practice of Piety: Puritan Devotional Disciplines in Seventeenth-Century New England*. Hambrick-Stowe is board chair of the Congregational Library & Archives.

Photographs courtesy of Francis Bremer, Congregational Library & Archives, and Plymouth Congregational Church, Syracuse, New York

The Congregational Library & Archives holds some 225,000 items, archival and published, on Congregational history and related topics. Our rare book section includes an unusually rich and complete representation of English and first-generation Puritan works, including an original copy of the Cambridge Platform of 1649. The Library's archive of colonial-era church records is also extensive, with many available on our website as part of New England's Hidden Histories, a digital project supported by the National Endowment for the Humanities. We are located on historic Beacon Hill in Boston, Massachusetts, and open to all researchers, free of charge.

Please visit our website as we develop additional resources, including historical documents, videos, helpful websites, and suggestions for further study.



Congregational
Library & Archives
History Matters

14 BEACON STREET, BOSTON MA 02108
congregationallibrary.org 617-523-0470