

The
TWELVE TRIBES

FREE



WHAT NO ONE TOLD US
about the
Pilgrims

400

years ago, just across the Atlantic, something was stirring in



William Bradford, a Pilgrim

the hearts of a handful of men and women, which would forever mark history. Though they were not the noble or noteworthy of English society, this small band found the courage to stand for what they felt was right, in the face of great odds. They were tired of the oppression and compromise in the religious system and society.

Also called Separatists, they separated from the church of the day and started over. Today they'd be called a cult. They cherished something beyond their own lives and risked everything to cross the ocean to come to the wilderness of America.

The primitive pattern that the Pilgrims often spoke about is exemplified in Acts 2 and 4 of the Bible, along with many other verses.

We who write this paper are like those Separatists. We seek to live the radical life of the Scriptures, following our convictions. We live together in communities, and we welcome you to visit us.

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SEPARATIST'S JOURNEY TO FREEDOM

Seeking a better life, 102 Pilgrims crammed in a ship and sailed to America.

16



ROGER WILLIAMS

The founder of Rhode Island and the Baptist church was looking for the pure church.

24



TO THE DISILLUSIONED

Oppression comes in many forms. What would you do to bring about a change?

27



THE NEW SEPARATISTS

The hope for all to gain the sweet life of fellowship is in a people gathered these days.

A large bonfire of sticks and branches is burning brightly at the bottom of the page. A thick plume of orange and yellow sparks rises from the fire, filling the left and center of the frame against a dark, starry night sky. The sparks are captured in mid-air, creating a sense of movement and intensity.

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?

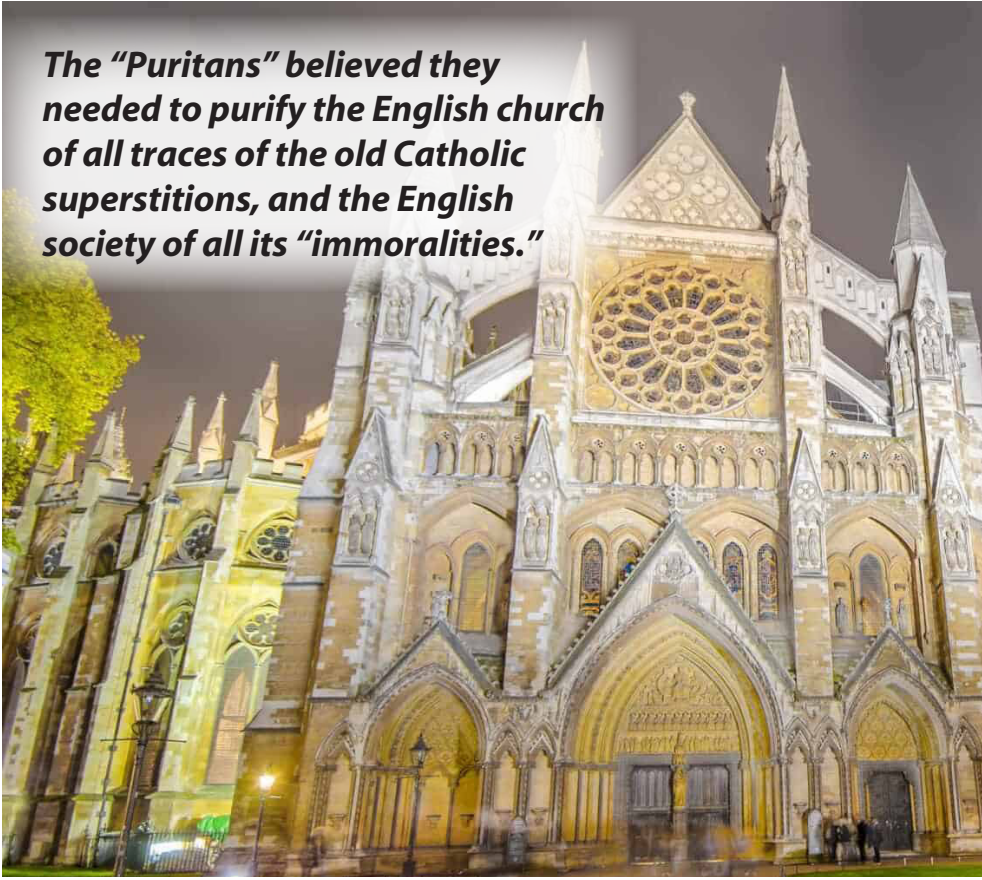
It spoke of God's great love for people and how Christians should believe and live. It described how the church should be, how like a bride they should make Him have first place in their hearts. It told them how to prepare for Christ's soon-coming return to earth and how they would face great persecution 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 “Puritans” believed they needed to purify the English church of all traces of the old Catholic superstitions, and the English society of all its “immoralities.”

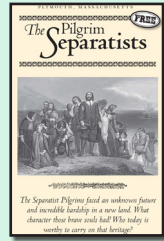


THE JOURNEY TOWARD FREEDOM

During the 1500s and 1600s, Europe was going through a time of great change. The Protestant Reformation was challenging the ruling force in all men’s lives, which for centuries had been the Catholic religion. The Reformation was supposed to correct the abuses of Catholicism by the knowledge of the Bible, which Protestants claimed to be following.

In England, groups of unsatisfied people began to quietly gather together. They didn’t think the Church of England taught truly biblical worship and righteous living. They were called Puritans because

IN DEPTH



The Pilgrim Separatists
twelvetribe.org/publications/pilgrim-separatists

*But the tiny band in
this story are not those
Puritans...
That is where their trouble started...*

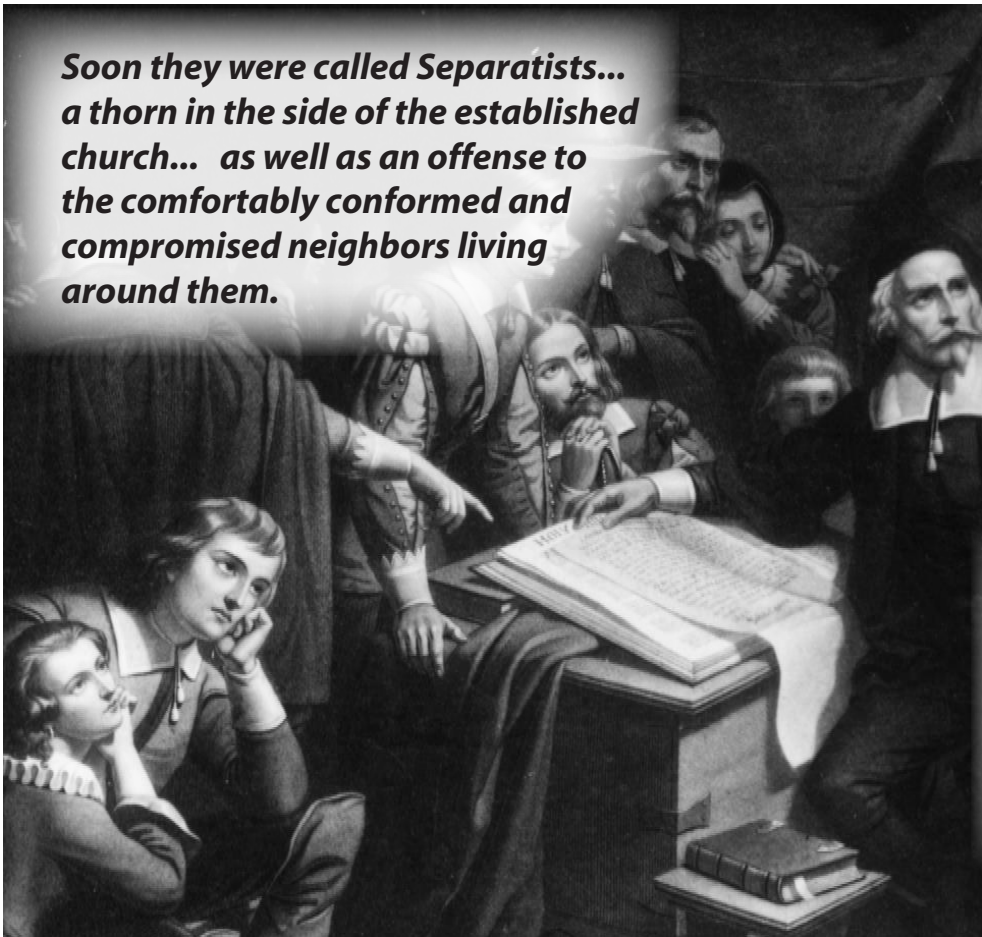
they wanted to purify the English church of all traces of Catholicism and the immoral behavior of English society.

But the tiny band in the Pilgrim story are not those Puritans. They were simple country people who were not interested in trying to purify what most of their neighbors wanted to keep the same. They wanted something altogether new. That's where the trouble started. Their faith compelled them to gather separately from the established order and establish true worship and a righteous way of life based on the Bible. As one of their number wrote:

They entered into covenant to walk with God and one with another, in the enjoyment of the Ordinances of God, according to the Primitive Pattern in the Word of God. But finding by experience they could not peaceably enjoy their own liberty in their Native Country without offence to others that were differently minded, they took up thoughts of removing. [Chronicle of the Pilgrim Fathers]

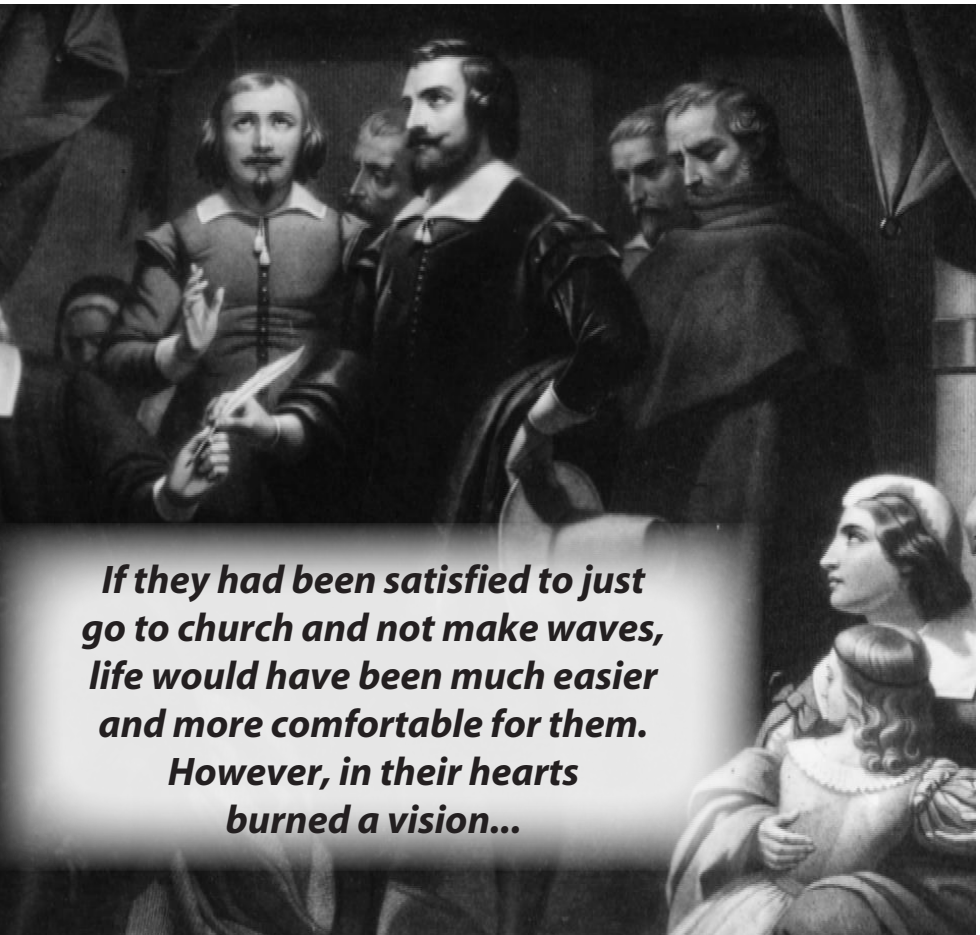
People called them Separatists, and soon they had to flee for their lives. If they had been satisfied to just go to church in England and not make waves, life would have been much easier and more comfortable for them. However, in their hearts burned a vision of a life of faith and care for each other that gave them courage to face the waves. Faced

Soon they were called Separatists... a thorn in the side of the established church... as well as an offense to the comfortably conformed and compromised neighbors living around them.



with fines, imprisonment, losing their jobs, along with public scorn, these determined believers sought for refuge — a place where they could live out their faith and raise their families together. They chose to flee to the wilderness of America to establish their plantation, as they would call their settlement.

Crammed between the decks of a merchant ship, and tossed by winter storms across the North Atlantic, they finally arrived at the site of an abandoned native village called Patuxet, which they named Plymouth. With barely enough food and supplies to survive the winter, and fearful of the natives who lurked in the surrounding wilderness, they built a few primitive structures and braced themselves for the icy ordeal.



If they had been satisfied to just go to church and not make waves, life would have been much easier and more comfortable for them. However, in their hearts burned a vision...

The Mayflower was anchored a mile offshore, awaiting the fair weather of spring to make the return trip to England. The crew became ill, along with most of the Pilgrims. Every trip necessary to carry people and supplies back and forth to land in their little boat was an icy ordeal. People started to die — typically one or two every day. The few who remained healthy enough to care for the rest did so with heroic compassion.

By April, when the winter's storms had passed and the sickness subsided, the Mayflower set sail. The captain had offered free passage for any who wanted to return to England, but all the survivors chose to stay in America. When the Mayflower disappeared over the horizon, those few remaining settlers were left to their own resources on the shores of this new land. Only half of the original




Their faith compelled them to go outside the established order and the main stream.



company were still alive — 51 in all — however, they had learned to work together through great hardship.

To their great surprise, some friendly native Americans offered help and advice, and by autumn they were able to harvest a small crop — enough to take them through the coming winter. They had finished seven small houses to live in. Their life in America was starting to take shape. After their harvest had been brought in they took a few days off from their labors to rejoice together at what God had given them.

Their resolve to freely share all that they had, caring for one another as the Bible described the primitive church, was soon put to a surprising test. Their native friend, Massasoit, and 90 of his



102 crammed into a single ship, tossed by winter storms... Their situation looked quite bleak... to these proper Englishmen, untrained in wilderness survival.

warriors suddenly emerged from the dark forest, clearly hoping to share in their harvest feast. The few men, women, and children who remained welcomed their guests to three days of feasting together, games, and other activities, which came to be known as the first "Thanksgiving."

THE DEMANDS OF LOVE

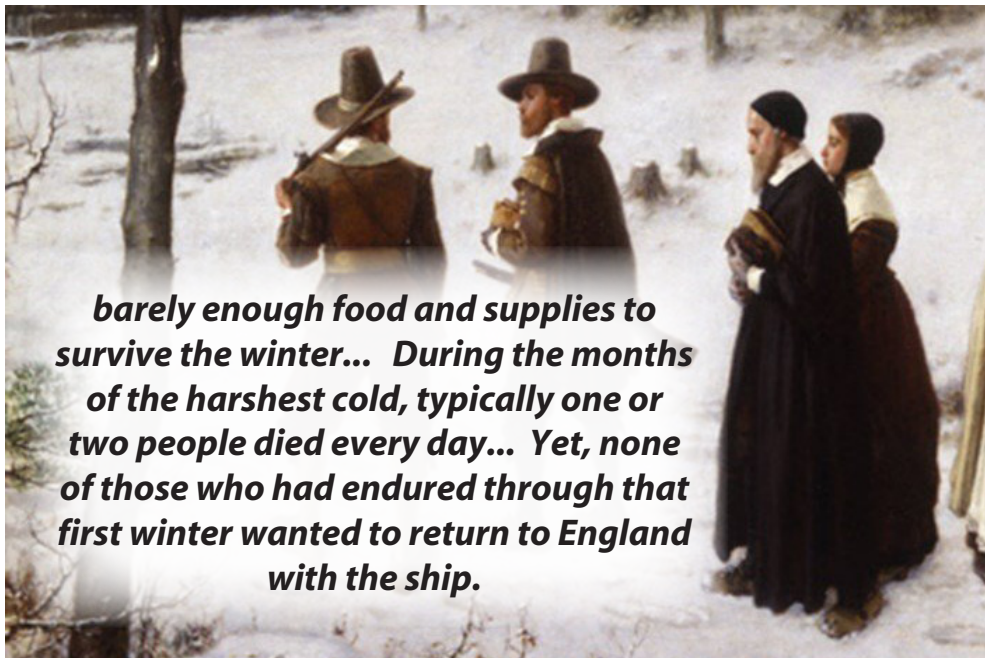
A month later, another ship came into the harbor, testing their hospitality once again. Great joy arose when the Pilgrims realized that this ship carried 35 fellow Separatists from England. Just the help they needed! Surely they would be a great help, sharing their resolve to establish a place free from religious tyranny, based upon the "primitive pattern of the Word of God"!

These newcomers nearly doubled the population of the colony. Unfortunately, the ship had brought neither food nor supplies to sustain its passengers. They expected the Pilgrims to support them through the winter. Understandably, mixed emotions arose in the first Pilgrims. They would have to share from their storehouse, which contained only enough to meet their own needs, but share they did.

They also found that some of these newcomers were not so willing to give their strength to the work or embrace the hardships as they had been. The first recorded sermon given in the colony was a sobering reminder of what it meant to truly live by what the “primitive pattern” set forth in the Word of God. Its title was, “The Sin and Dangers of Self-Love,” warning the Pilgrims, “to love selflessly, to give to your needy brothers, and to discipline those who are idle.”

Our Pilgrim forefathers took seriously the demands of their faith. Going the extra mile, turning the other cheek, returning a blessing for a curse, etc., calls men beyond their natural human power to obey, but these Separatists and their fellow settlers actually charged each other to live them out. In this, the Pilgrims began to experience failure.

Up until that time the labor of every man in the community was directed by the colony’s government to secure necessities, such as



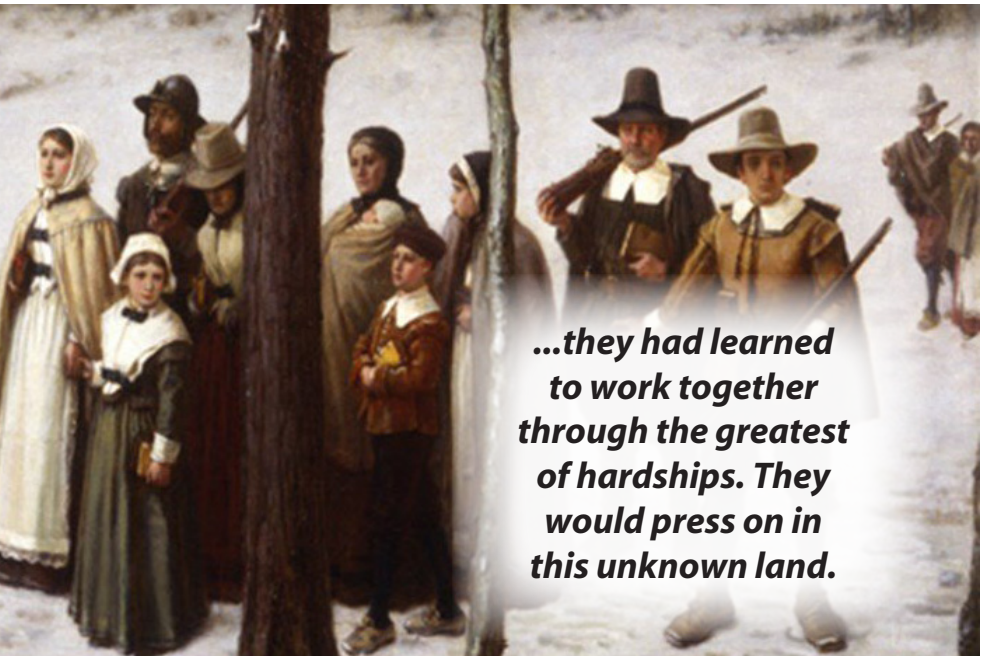
barely enough food and supplies to survive the winter... During the months of the harshest cold, typically one or two people died every day... Yet, none of those who had endured through that first winter wanted to return to England with the ship.

firewood and essential food stocks, which were then distributed equally to all, according to need. But most of the settlers lost vision for this “common course” and felt that each family was better off being made responsible for their own food supply, especially the vital grain crop of native corn. Reluctantly, their governor, William Bradford, gave way, noting in his journal that the change was due to human selfishness:

Let none object [to my saying] that this is Man's corruption, and nothing to the course itself. I answer, seeing as all men have this corruption in them, God in his wisdom saw another course fitter for them. [Of Plymouth Plantation, p. 147]

That “other course” that they found to be more “fitting” did indeed seem to work better. Each family had more zeal to labor for their own benefit, and the desire for prosperity prompted some of the families to spread out. Thus, other settlements were established. Plymouth’s Separatist vision gradually faded to the point where they were willing to merge with the Puritan churches of the Massachusetts Bay Colony. The term Separatists was no longer used to describe them.

Historians sometimes mention the Separatists of Plymouth as having been “communitic” in its beginning, but it was not the least bit communitic. It was motivated by their desire to live a selfless life in



**...they had learned
to work together
through the greatest
of hardships. They
would press on in
this unknown land.**

accordance with the primitive pattern they saw described in the newly translated English Bible they had brought with them to the New World.

In the end, the colony's increased prosperity came at the cost of their "life of the soul" — or at least that is how William Bradford saw it, as he wrote eloquently in his journal in his old age,

O sacred bond, whilst inviolably preserved, how sweet and precious were the fruits that flowed from the same! But when this fidelity decayed, then their ruin approached. O that the ancient members had not died or been dissipated (if it had been the will of God), or else that this holy care and constant faithfulness had still lived and remained with those that survived, and were in times afterwards added unto them. But alas, that subtle serpent the Devil has slyly

the sails of another ship came into the harbor... These newcomers nearly doubled the population of the colony. Unfortunately, however, the ship brought neither food nor other supplies to sustain its passengers.

the charity of the Pilgrims was sorely tested, but share they did...

wound himself among us under fair pretenses of necessity and the like, to untwist those sacred bonds, and tried, as it were, insensibly by degrees to dissolve, or in great measure to weaken the same.


I have been happy in my first times to see, and with much comfort to enjoy, the blessed fruits of this sweet communion. But now, it is a part of my misery in old age to find and feel their decay and want.

Therefore, in a great measure, and with grief and sorrow of heart I lament and bewail the same.


And for others, warning and admonition, in my own humiliation, I do here note the same.

He was lamenting the loss of mutual love and care among the Separatists of Plymouth. It was painful for him in part because he felt the loss of that love personally, but also because he knew that they fell short of bearing the fruit that was clearly seen in the “primitive pattern” described in the Book of Acts, chapters 2 and 4. He knew that if the Plymouth church lacked that love, it was in spiritual decline.

Who today can see what William Bradford saw? If the truth were to be told, how many churches today are made up of believers living out such a “Sacred Bond” between each other?



In the long run, the Plymouth Colony’s gains in material prosperity and physical security seemed to come at the cost of their “life of the soul”



lamenting the loss of mutual love among the Separatists of Plymouth... This was painful...



THE FOUNDATION OF A FREE SOCIETY

But Bradford's sense of failure should not take away from our appreciation for what those early Separatists and their fellow settlers established in their colony — rule of law, representative government, decades of exemplary peace with their native American neighbors. These were no small achievements.

— — — — —
***the Scriptures clearly record
the authoritative sign of a
church living and believing
according to the “primitive
pattern” described in the
Book of Acts chapters 2 and 4.***
— — — — —



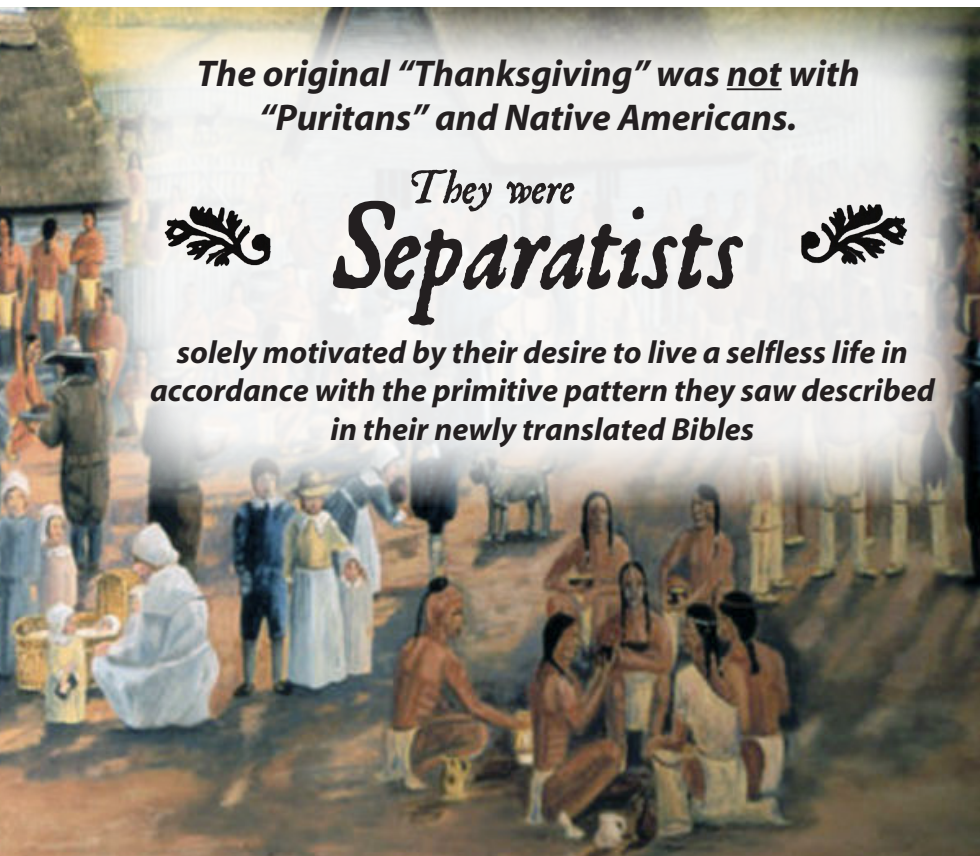
Through constant back-breaking, self-sacrificing labor they carved out a life for themselves and their children in the New England wilderness, marking the way for many others to follow. 🇺🇸

So we have the Thanksgiving story along with the annual holiday with its pumpkins, turkeys, cute figures and Pilgrim clothes, but have we forgotten the “life in the soul” for which the Pilgrims’ sacrifice was made? Their sacrifice birthed the freedoms that we all enjoy today — a sacrifice that is truly worth giving thanks for.

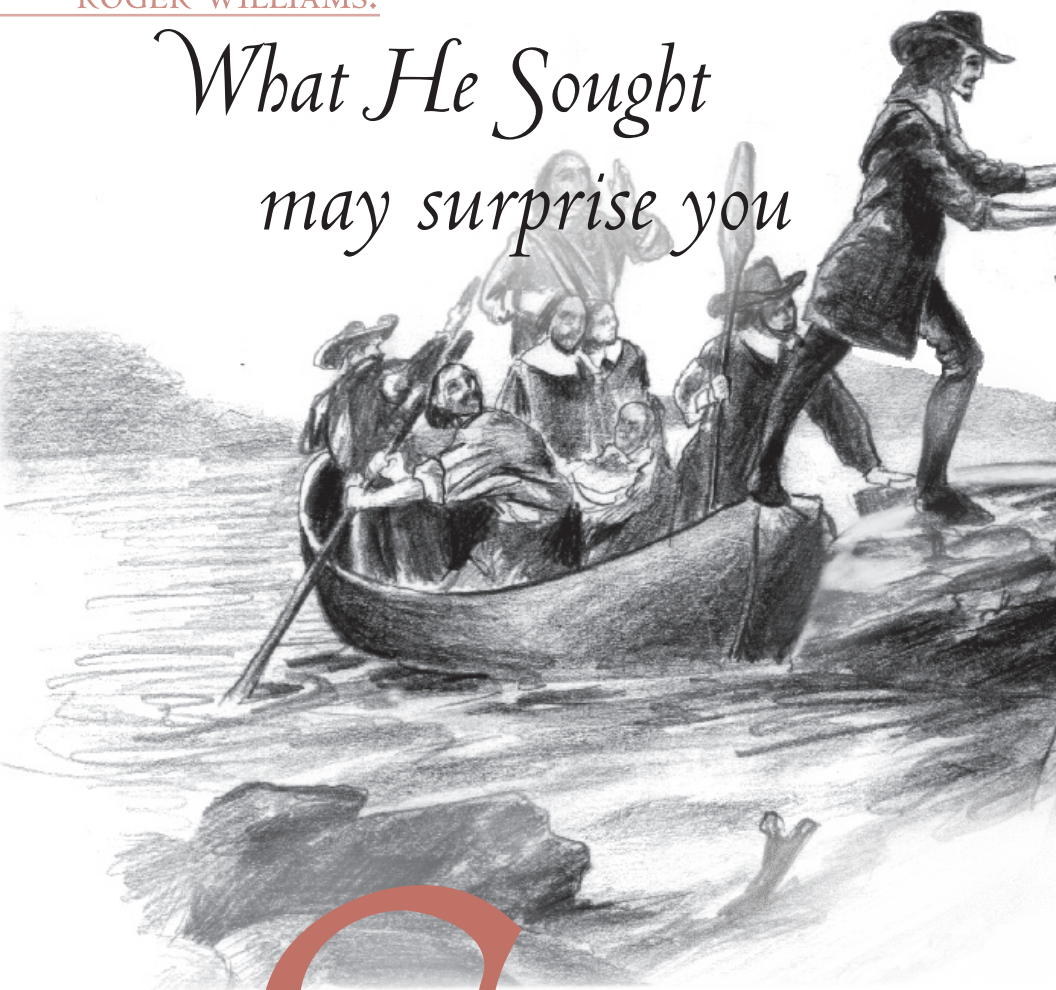
The original “Thanksgiving” was not with “Puritans” and Native Americans.

They were
Separatists

solely motivated by their desire to live a selfless life in accordance with the primitive pattern they saw described in their newly translated Bibles



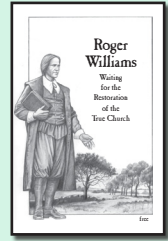
What He Sought may surprise you



Every Christian needs to know about Roger Williams. We owe a great debt we owe to him for our freedom of religion. But it may surprise you to learn the startling conclusion to which his devotion, courage, and integrity brought him.



IN DEPTH



Roger Williams: Waiting for the Restoration
twelvetribe.org/publications/roger-williams

Williams was respectful of the people of the various Native tribes, trading goods with them, paying for their land, and learning their language.

During the year 1612, a supposed “heretic” was burned at the stake near his boyhood home by the ruling Church authorities. Williams would have been 8 or 9 years old at the time. He probably smelled the stench. He may have witnessed the actual burning.

As a youth, his skill in taking shorthand notes of a sermon caught the attention of Sir Edward Coke, a brilliant lawyer and Chief Justice of England. Coke took him under his wing as his apprentice. He provided for his education. The boy was often by his side in the corridors of power, witnessing the appalling behavior of the king and his nobles. The court of King James was reeking with strife, deceit, flattery, hatred, and flagrant immorality — all claiming to be Christians. Yet it was as far as imaginable from the heart of lovingkindness of the Savior. Having just finished approving the famous 1611 King James Version of the Bible, this king called himself the head of the Church. Then he led a

Williams wanted nothing more than to see the church purified and made ready as a bride for her Savior.



bloody persecution against any who would disagree with him. Williams was there to witness it all.

After graduating, Williams became family chaplain to Sir William Masham, a wealthy nobleman who was deeply invested in the cause of the “Puritans” who sought to purify the Church of England. He married Mary Bernard, a maid on the Masham estate. Soon after, the couple boarded a ship to America. The archbishop of the Church of England was hunting down the more “dangerous” Puritans. It was 1630.

It would have been hard to find a more devout, kind-hearted, ingenuous, well-educated, noble-minded, courageous Puritan than Roger Williams. Even those who disagreed with him spoke well of him. He loved and Bible and read it in many languages. He wanted nothing more than to see the church purified and made ready as a bride for her Savior. He hoped that in America it would be possible to break free from the corruptions and tyranny of the Church of England.

CHURCH + STATE = CORRUPTION

In 1631, Roger Williams landed in Boston. He was troubled to find the church in Boston still connected to the church in England. They asked him to become the teacher in Boston. Williams refused. He spoke against their ties to the corrupt

Church of England, from which he had fled. The same oppression was in New World as in England. How troubling!

Puritans believed state governments should enforce religious laws as part of their duties. This is how society had been for centuries. It wasn't like it is now.

Williams said there ought to be a wall or hedge of separation between "the garden of church" and "the wilderness of the world." The church should have its own government to keep the church pure. And state governments shouldn't meddle in this.

Williams also believed the English Christians should not treat as lesser their native-American neighbors. The tribal peoples should be respected. Williams taught that the English should buy their land from the Natives.

His opponents began to denounce his teachings. Even the Pilgrims weren't as radical as him, and did not like his teachings.



BANISHED!

The Puritan Court in Boston summoned him to appear. The charges were “heretical” opinions, “strange and dangerous.” They didn’t like his beliefs. It contradicted what they believed about religious laws. In Boston, sabbath breakers were punished. They found him guilty and banished him from the Massachusetts Bay Colony.

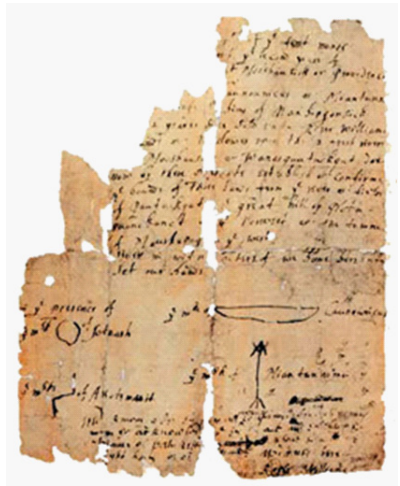
No ships were sailing that late. So they delayed his banishment, on the condition that he not preach or teach in public. But he didn’t stop. They made plans to arrest him in the middle of winter. A ship at anchor in Boston harbor was ready to set sail, and they decided to send Williams to England on board. When they went to look for him, he was gone. Someone had warned him. He fled into the wilderness, leaving his wife and three children.

Williams recalls how he was “denied the common air to breathe ... and almost without mercy and human compassion, exposed to winter miseries in a howling wilderness.” For fourteen weeks he endured these miseries, “not knowing what bread or bed did mean.”

The only shelter he found was in the dingy, smoky lodges of the Wampanoags. Their hospitality to him in his time of need saved his life.



This fragment is Rhode Island's deed with the natives. Williams insisted that colonists pay the Natives for the land, instead of royal charter from the King. When Williams tried to purchase Rhode Island, the Native chiefs gave it freely. Williams would say Rhode Island was "purchased by love."



PROVIDENCE: A HOME FOR THE OPPRESSED

Roger Williams started a settlement in Providence, Rhode Island. Men of various beliefs began to gather around him. They had also been oppressed. Welcoming all comers to Rhode Island, he had to become an arbitrator between violently arguing factions of his fellow colonists.

WAR BREWING

The Native tribes were talking. The powerful Pequots proposed to unite with the Mohegans and the Narragansetts. The goal of joining was to exterminate all the English in New England.

The governor of Massachusetts made an urgent plea to Roger Williams. They knew he was the only man who could prevent the alliance.


With the memory of his banishment fresh in his mind, he agreed to help. He did not hesitate to throw himself between "his own persecutors





Williams had concluded that “there was no regularly constituted church on earth... nor could there be, until new apostles should be sent by the Great Head of the church, for whose coming he was seeking.”

He resolved to be a “waiter” and a “seeker” for the rest of his life.



and their relentless foes.” He was risking his own life. He spent three days in the lodges of violent Natives. Their plans for an alliance fell apart. Thus, New England was saved from annihilation by the very one she expelled.

FOUNDING THEN LEAVING THE BAPTIST CHURCH

Roger Williams and eleven friends formed the first Baptist Church in America in Providence, Rhode Island. Ezekiel Holliman was one of them. He had followed Williams from the Salem church where Williams had briefly taught. He baptized Williams by immersion in March 1639. Williams then proceeded to baptize Holliman and ten other friends.

Shortly after this, however, he realized something: their baptism couldn’t be valid. He left their fellowship and walked no more with them. Williams had come to the conclusion that “there was no regularly constituted church on earth, nor any person authorized to administer any church ordinance, nor could there be, until new apostles should be sent by the Great Head of the church, for whose coming he was seeking.”

Williams could see a reality few ever see. What role is the church supposed to play in society? The church is supposed to be separate from society, but in it. A boat is in the ocean, but not part of it. The church had to be made by God, and it had a specific role to play in society but not part of it.

All he had seen, all he had endured, all he had done -- it led him to this conclusion that the true church was not on the earth yet.

He resolved to be a “waiter” and a “seeker” for the rest of his life. He would create a place where others could find refuge from coercive governments, free to live according to the dictates of their own consciences. In the latter days, this foundation of freedom would make it possible for God to restore the true church.

We, in the communities of the Twelve Tribes, are so thankful for the freedom that we enjoy in this country. Because of this freedom, it is possible for us to live the way we do — a life of love and unity, of gentleness and mercy, of patience and forbearance, of joy and gladness, and yes, of self-sacrifice and suffering. Come and see. ❁

Is there a Separatist Fire in you?

In their day, kings and popes were vying for control of society and of man's souls.

As the balance of power shifted like a see-saw, anything could happen.

The Separatists had fire. They had conviction. But they weren't the powerful.

The Separatists had given up on the idea of purifying the Church. They didn't know where. They didn't know how.

But they knew they had to start over. Persecutions were real and trouble awaited beyond every option. And so, these Separatist die-hards clung together.

They were the "little guys", the normal people like you and me. They felt things deeply but kept it to themselves. They were not the "great men of the earth", not those who could change the world. They sat quietly in the pews. They sat quietly in their homes, wondering what perils would happen next. In closed rooms, they talked in whispers about what they really thought and felt.

They had gone from church to church, cause to cause, vision to vision. With each new thing, they found sickening compromise and decided to move on.

They were ...

THE DISILLUSIONED

THE LOST AND CONFUSED

THE HURT AND BETRAYED

THE TIRED OF
“HOPING IT WILL CHANGE”


THE CHURCH HOPPERS

CLOSE-TO-DESPAIR

If you were alive in the 1620's, where would you have been? Would you have been in the organized church, staring at people's heads, watching passively from your pew as life passed you by?

Would you have been on the Mayflower? Would you have risked it all, for the sake of your convictions and your family? Is there a separatist fire in you? Leave your pew and get on the boat.

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.

We who wrote this paper actually live together like the separatists did. We live separate from the world and organized religion, but still in the neighborhood with everyone else. We also share all things in common, taking our pattern from first disciples in the first century. The Bible plainly says regarding the first church, "All who believed were together and shared all things in common" (Acts 2:44). It goes on to describe how they were of one heart and soul, and that there was not a needy person among them, for they gave up all their possessions to meet the needs of their spiritual brothers and sisters (Acts 4:32-35). It sounds a lot like those separatists. Even in their hard winter, they shared the good and the bad alike. We too have been through many things over the past 50 years, but we still are together and the fire burns hotter!

A SNAPSHOT OF THE COMMON LIFE

We would attempt to paint a picture with words of our common life to help you understand some of the workings. In each of our communities, there are one or more houses in a cluster, some in cities and some on farms. Several families and single people live together in each house, according to the size of the house. We like large houses because we like to live together. Married couples have their own rooms, plus as many adjacent rooms as needed for their children. The single men share one or more rooms, as do the single women.





*What makes a nation is
all the families: fathers,
mothers, youth, babies,
elders and friends*

*Love is our home. It is a
place where all needs are
met, because everyone
gives all they can give.*



The kitchen is the heart of the home. Each community has a common kitchen and dining room. There are happy people there almost always, preparing for the next meal, and ready to show hospitality to any in need. We share our meals together with gladness and sincerity of heart, like a Thanksgiving dinner every day, where you never have to go home!

GATHERING DAILY

Twice a day, morning and evening, we all gather in one of the houses in each community to sing and praise our Creator. As we gather and greet one another warmly, the fire of fervent love is rekindled and grows hotter. We play musical instruments and sing and dance like praise is described in Psalms 150. We are all free to speak from our hearts the things we are learning. Our heavenly Father teaches us through one another, as each one contributes according to their



gifting and grace. As spiritual participants of the Church, we pray together for the pressing needs of our people and for our Father's will to be done on earth. The gatherings keep fresh a genuine love for each other and help renew our focus on our purpose.

WORKING TOGETHER

No matter what we do, we love to do it together. After our morning gathering we have breakfast together and then go to work in our various places, doing the deeds prepared for each one of us. We work together in our own cafes, farms, cottage industries, and trades, not as independent contractors or employees of outside companies. All income from our various endeavors goes into a common purse from which all of our needs are met equitably. We don't have our own independent income or debts to carry by ourselves, except for the debt of love we owe to our Savior, which we repay by loving and caring for one another. As we work, we take advantage of the daily situations, guarding ourselves from the selfishness and pride that would come in to separate us and take away our love.





RAISING OUR CHILDREN

Our children are a vital part of our life. We love and cherish our children. We teach them at home, using a curriculum we are developing ourselves, to give them the basic skills they need to read, write, and speak effectively, to live together in peace, and to fulfill their created purpose. Our children's training goes far beyond the classroom, however, as they are fully integrated into every aspect of our socially and spiritually rich tribal life. They learn to cook and sew, build and farm, care for animals, sing and dance, play musical instruments, and most importantly, extend hospitality to the constant flow of guests who are drawn to the light of our life of love.

Our life is vibrant and full of purpose and the warmth that comes from the sweet fellowship of friends speaking their hearts to one another. We celebrate the Sabbath every week and keep the festivals given to Israel of old. Together we are experiencing and demonstrating the restoration of all things spoken of by the prophets of old, and by our Master Yahshua, whose life, death, and resurrection make this life possible.

COME JOIN OUR CIRCLE

If a small flame for a radical life burns in your heart, don't be alone. Come join the others. Our life is open. We love to have guests. Many stay with us for a time. Some join the cause. All are welcome.

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

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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. ❁