



# The Quaker Heron

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The newsletter of Patapsco Friends Meeting

## From the Clerk

The theme of this newsletter is peace. But I am interested in “freod” and “fri”—not in peace. Peace means only the absence of war or the absence of activity and noise. You won’t find me stating a peace testimony because I won’t make a basic statement about absence.

“Freod” is Old English for the adjective “free.” “Freod” is Old English for peace. Both words are akin to “froelic,” the root of “frolic.” Free, freed and frolic are full of spirit, and they have a happy feeling. They are not the dreary lack of something else. They can be in my testimony.

The Old English also used the word “fri” or “frith.” “Frith-borgh” is an obsolete word that means “frankpledge.” It implied honesty, harmony, and folks speaking with one overall voice. “Frithstool” is a still current word that refers to the place of safety or refuge found in churches in ancient times. It makes me think of respect for the sanctity of the spirit, regardless of transitory petty politics. From frithborgh and frithstool we can make out that “frith” must have meant plain-spoken getting along in a spirit of respect. So, rekindling that ancient word for my list, I can make a free, freed, frolic, and frith testimony.

The queries for my testimony are not as they appear in *Faith and Practice*: “Do you endeavor to live in virtue of that life and power

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## The Peace Testimony: A Witness to Transformation

Susan Rose

*Note: All Bible quotations are from the Gospel of Matthew, The Revised English Bible.*

Jesus called us to be transformed. He said:

“You must not think that I have come to bring peace on earth; I have not come to bring peace, but a sword...a man will find his enemies under his own roof.

No one is worthy of me who cares more for father or mother than for me; no one is worthy of me who cares more for son or daughter; no one is worthy of me who does not take up his cross and follow me. Whoever gains his life will lose it; whoever loses his life will gain it.”

Jesus asks nothing less than a complete abandonment of self-service in order to serve God. And how are we to serve? Jesus explained:

“Do not resist those who wrong you. If anyone slaps you on the right cheek, turn and offer him the other also. If anyone wants to sue you and takes your shirt, let him have your cloak as well. If someone in authority presses you into service for a mile, go with him two. Give to anyone who asks; and do not turn your back on anyone who wants to borrow.

Love your enemies and pray for your persecutors; only so can you be children of your heavenly Father, who causes the sun to rise on good and bad alike, and sends the rain on the innocent and the wicked.

Do not store up for yourselves treasure on earth, where moth and rust destroy, and thieves break in and steal.

Consider how the lilies grow in the field; they do not work, they do not spin; yet I tell you, even Solomon in all his splendour was not attired like one of them.”

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# On Peace

Do not judge, and you will not be judged.

The last verse of the Sermon on the Mount in Matthew reads: “When Jesus had finished this discourse the people were amazed at this teaching.” I guess so! Here are teachings that go against ordinary prudence; that go against what most of his listeners then and now believe ordinary human beings can do. Making this move is not easy. Jesus calls for us to take up our cross and follow him. Shown the way to God, we are set at war with ourselves, our ordinary needs and desires, and set at war with others who think we are crazy or naive or irresponsible. But Jesus is unequivocal: “No one can serve two masters; for either he will hate the first and love the second, or he will be devoted to the first and despise the second. You cannot serve God and Money.”

Yet through his message runs what has been called cosmic optimism, cosmic carefreeness:

“Do not ask anxiously, ‘What are we to eat? What are we to drink? What shall we wear?’ These are the things that occupy the minds of the heathen, but your heavenly Father knows that you need them all. Set your mind on God’s kingdom and his justice before everything else, and all the rest will come to you as well. So do not be anxious about tomorrow; tomorrow will look after itself. Each day has trouble enough of its own.”

“Ask, and you will receive; seek, and you will find; knock and the door will be opened to you. For everyone who asks receives, those who seek find, and to those who knock, the door will be opened.”

“Come to me, all who are weary and whose load is heavy; I will give you rest.”

“Take my yoke upon you, and learn from me, for I am gentle and humble-hearted; and you will find rest for your souls. For my yoke is easy to wear, my load is light.”

“I will be with you always, to the end of time”.

We are invited into the heavenly kingdom where we will find rest. We will come out of the jangling and contention of this world into the Light of God’s kingdom, where all things are made new, where *we* are made new, where our eyes are sound and we have light for our whole body. It is from *this* place that we will live “in virtue of that life and power that [takes] away the occasion of all wars...and strife.” It is from *this* place that we, “the light for all the world,” bear witness to the power of love, our spiritual sword, and with George Fox and other Friends say:

“We...utterly...deny all outward wars and strife and fightings with outward weapons, for any end or under any pretense whatsoever. And this is our testimony to the whole world....The spirit of Christ, by which we are guided, is not changeable, so as to once command us from a thing as evil and again to move unto it; and we do certainly know, and so testify to the world, that the Spirit of Christ which leads us into all Truth will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for any kingdoms of this world.”

*“Blessed are the  
peacemakers, for they  
will be called  
children of God.”  
—Matthew 5:9*

*“Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”*

—John 14:27

It is from *this* place that we will, with George Fox’s cosmic cheeriness, sing and rejoice, as “children of the Day and of the Light, for the Lord is at work in this thick night of Darkness that may be felt: and Truth doth flourish as the rose, and the lilies do grow among the thorns, and the plants atop the hills, and upon them the lambs do skip and play. And never heed the tempests nor the storms, floods nor rains, for the Seed Christ is over all and doth reign.”

## Peace Begins at Home

*Sherri Morgan*

This is the third time I have attempted to write this article. Peace seems to elude me. My first attempt described my perception that war is caused by unresolved trauma and learned styles of resolving conflict. I drew parallels to this and the routine traumatization of children in “normal” families, surmising how these experiences might influence adult styles of conflict resolution. My second attempt traced my involvement with the national homelessness movement in the eighties and my understandings of psychology and the inner process of childhood emotional development. How to weave all this together into a coherent structure about peace?

Waging peace requires a multi-pronged strategy, from the personal, familial level to the development of societal structures that promote peace to active involvement in protesting war and ministering to its victims as well as the victims of violence within our society. Obviously, this is more than any one person can accomplish. Thus, we each need to examine what we are called to do within the context of our own lives.

For me, peace begins at home. Only by transforming ourselves do we transform our families, communities and governments. As a mother my use of parental au-

thority creates a long-lasting impression on my developing child. This will affect how he manages conflict in other settings and influence the tools for conflict resolution that he selects. As an adult, will he support policies in schools, institutions and governments that rely on intimidation and threats? Will he apathetically bow to authority? Will he seek to live peacefully or resolve other’s conflicts peacefully?

Parenthood is a sacred trust with unlimited potential, but it requires a process of informing ourselves about how to gain the trust and respect of our children and how to motivate them to become capable kids who know they are valued. For many of us, this is not second nature and must be learned. Often our well-meaning attempts fail miserably and we must identify sources of practical information and support. Although it seems simplistic, I

envision a society transformed by the utilization of formal parent training for all high school students as well as accessible parent training and support groups for all parents, not just those in high-risk categories or those who can afford expensive seminars.

While acknowledging that many other environmental and societal factors influence a child’s development, I have a strong sense that promulgating effective programs to destigmatize parent training can go a long way toward increasing acceptance within our society for peaceful means of raising children and empowering parents. My own experience with this is a rocky one. In addition to my formal training as a social worker, I have attended classes at the Parent Encouragement Program (based on the work of Alfred Adler) in Kensington, MD and trained as a parent educator. However, I continue to struggle with my own limitations as a mother and the propensities of my child to exert his autonomy in unacceptable ways. Thus, what I can say is that I see a different way for parents and educators to lead children, but I am only at the beginning of the journey. Each of us must have the courage to be imperfect, to keep striving toward a new way of being, even as we stumble. Providing support to parents as they make that journey is foundational to a peaceful and productive society.

## It’s really difficult to be a Quaker

*Jim Rose*

It’s really difficult to be a Quaker. Unlike other religions where the doctrines have been set forth, the beliefs laid out, the concerns codified, it is the responsibility of each Quaker to discern the meaning of the word. The Quakers have set forth some guidelines as to process, and some literature of the experiences of

*“The wolf will live with the lamb,  
the leopard will lie down with goat,  
the calf and the lion and the yearling  
together; and a little child will lead  
them. The cow will feed the bear,  
their young will lie down together.”*

— *Isaiah 11:6-7*

others who have gone before. But the Quakers don't put forth answers. Only the questions.

The question of peace is fundamental among the testimonies of Quakers. And true to our tradition peace is not an answer, but a question. Not only a question but a series of questions, a book of questions! What does peace mean to you? Where do you see peace violated? Affirmed? When have you been peaceful? How have you sought peace? How has peace (or the lack of it) affected your life? What can you do to spark peace? Is there a way to peace? Or is peace the way? How can peace survive?

Let me tell you a story: my introduction to peace. I began growing up (I'm still at it) in a small town on Long Island, with at least one elementary school and only one high school. At the height of World War II, I was seven or eight, wild eyed and wondering what it all meant. We had the inevitable blackouts, heavy black paper over the windows, sirens in the night, and our friendly tin-pan helmeted neighbor with a smile as bright as day, checking our preparedness for the upcoming air-raid. We lived in a neighborhood of whistles and sirens, of uniforms and ration coupons, of mothers without fathers, of bold sentiments. And best of all, we lived in a society with movies!

Can you believe it! Movies! Cowboys and horses! Tom Mix and Gene Autry! Tom and Jerry, whole afternoons of cartoons and candy! And Hitler. Before the feature was the required newsreel, complete with sonorous announcers and action clips. Certainly propaganda, but what did we know? Here we were gratuitously given a highly edited view of the war: casualties and successes, burned cities and filled hospitals. And here we were given our introduction to the enemy: people who gather in squares, in churches, in schools, and in unison proclaim their devotion to their (evil) cause, proclaiming their Heil Hitler in loud unison: an unthinking mass hysteria.

And in this town we had many churches; ours was Episcopalian. (Well,

with a Jewish father and a Catholic mother, what other choice was there?) Here was, with the schools, the radio, the movies, the cauldron of America's melting pot. Here we, new to this culture (by immigration or birth), learned the ways, adopted the mores, fought for acceptance. Here we learned about Jesus, about the Prince of Peace, here we sang "Onward Christian Soldiers," here we collected money for our missions. Here we gathered, not in silence, but in noisy acclamation of righteousness. Here we met to proclaim our devotion to our (good) cause, to sing in chorus without reading the words, to chant our "Our Father.." in loud unison: an unthinking mass hysteria.

The parallel was overwhelming. The parallel could only be resolved by a fundamental rejection: NO! We have no right not to think! We cannot reject the one without rejecting the other! This was my

own introduction to war, and to peace. This had not to do so much with brothers and uncles not coming back. This had more to do with a rejection of the melting pot, rejection of the idea of a common good: all ideas held in common and accepted unquestioningly were suspect. Think Peace, if you dare.

The appeal in the Quaker testimonies is in their personal nature: while history and the clearness of cherished Friends are to be a guide, it is each individual's task to discern the meaning and applicability of that testimony. But it is implicit that that discernment be an active, considered and overt decision.

In this light the Quaker peace testimony raises two fundamental questions. The first concerns witness. Do I celebrate the good folk who do something for peace? Do I recognize the small groups who are changing our world? Do I support those who are active in pursuing peace? These are question which can be answered in fact.

The second concerns witness. Witness not solely in support of others, but in taking on personal responsibility for peace in the world. What is my role in preparing the future; in addressing the present; in remembering the past? These are questions which can only be answered in action. Instead of the traditional Quaker response of "What can thee say?", we should ask "What can thee do?"

As most testimonies of the Quakers, the peace testimony offers questions, not answers. The problem for each Quaker is to discern the answer which is most true. It's really difficult to be a Quaker.

## Inner Peace

*Stephen W. Leslie*

**T**wenty seven years ago I became a spiritual seeker. For me this means a daily practice of meditation along with trying to improve my personality and deepen my awareness. One of the early shocks to me as I progressed as a spiritual seeker was the concept of con-

*Peace is a mountain and a sun.*

*Peace is a TV because it makes me calm.*

*Peace are my dogs because they make me feel good. I feel peaceful when I pet them.*

*Peace is soccer because it makes me calm and gets my energy out.*

— Elly Girbach, Brian Palmer, and Philip Garrison

tentment as a practice. Before I had seen it as the goal, not as a practice. In using this practice of contentment I have recently begun to discover a very odd pleasure - the joy of being stuck in a traffic jam.

When I was younger I was always in a hurry to get to where ever I was going. I used to find it very annoying to be stuck in a long traffic delay. Just recently I started to realize the wonderful opportunity that a traffic delay presents. It gives me extra time to meditate. Meditation can be done with your eyes open. It is just a slight mental adjustment. When you think about it a traffic jam is such an ideal spot to meditate. I am safe, in a temperature controlled environment. No one can hear me and I cannot hear them. There is no where to go and nothing to do. A traffic jam also gives me the opportunity to surrender to God. To be in the moment. In my preoccupation to “get” somewhere I sometimes forget the purpose of life. In a traffic jam to focus on what “I” need and where “I” am going is fruitless and painful. It puts my life back in its proper perspective. After the traffic delay ends and the cars begin moving again we all arrive at our destination. But there is one person in the backup that has learned to arrive at peace.

## **Peace & Healing**

*Elizabeth Ann Saria*

**T**he testimony of peace is the hardest for me. Because if I see “no other way” when suffering and death suddenly and violently confront me or those I love, then I want to stand ready to fight, even violently, if necessary. But is it possible for me to judge correctly

whether or not there is “no other way” or that violence is “necessary”?

Even if I were never to actually be violent, I still know what is in my heart, and so I struggle with myself over this testimony. I fear that if I were to fully accept nonviolence, my resolve to stand ready to defend would be weakened and I would be too slow to act. I want to stand ready, to not hesitate and lose the moment. I want to be able to strike a clean, decisive blow to end the violence from going any further. But then does the violence ever end and ever go no further?

Can I be at peace with my life and upcoming death if I have not wholeheartedly embraced nonviolence? For me there is some connection between peace and healing. There is some connection between the testimonies of peace and simplicity. As I have been facing this most difficult of all our testimonies for me, I am

drawn more and more to the Light and to seeking clarity, challenging myself. Ondrea and Stephen Levine’s experiences as related in *Healing into Life and Death* suggest a “Simple Loving Kindness Meditation” as “a fundamental practice for opening healing to ourselves, to our loved ones, to this world of suffering and joy in which we live”. I have adapted it to my own condition and share it with you. The pronoun changes in a manner of Friends, extending the focus from “I” to “you (a particular person)” to “we (those of us here)” to “they (those we know)”, “all beings (even those we don’t know)”. Today I will use “all beings”.

May all beings dwell in the heart, in the Light.

May all beings be free from suffering.

May all beings be healed.

May all beings reach clarity.

May all beings live in simplicity.

May all beings be at peace.

## **Peace**

*Sam Stayton*

**P**ace seems to have a lot to do with certainty and trust. It is said that the Indians in America did not harm the Quakers because they knew the Quakers would not harm them. The Quakers carried no guns. Where there is uncertainty, or lack of trust, conflict is more likely. Then external measures may be necessary to preserve peace, such as the establishment of a demilitarized zone, which create more certainty that there will not be imminent attack from the other side. Such lines of demarcation separating peoples have been successful in prevent-

*“But the  
fruit of the Spirit  
is love,  
peace, joy,  
patience,  
kindness,  
goodness,  
faithfulness,  
and self-control.”  
— Galatians 5:22*

ing outbreak of hostilities in countries such as Korea and Cyprus.

It is difficult to create certainty and trust among contending groups living in close proximity, such as in Kosovo and in Israel. The ingroup-outgroup mentality operates in such settings when members of one group do something to arouse the hostility and anxiety of the other group. In many cases, uncertainty and fear of attack lead the other group to attack first.

One way to create trust among individuals of antagonistic groups may be to have them live with each other alone, away from their groups. There has been a project going on for many years where American families will have as guests a Protestant and a Catholic youth from Northern Ireland. Each youth then has the opportunity to view the other as a human being much like himself or herself, rather than as a member of a group. After returning to Northern Ireland, each may then have more trust in members of the opposite religion. It is not known how well this policy has worked, but it might be a small step in the right direction.

## Peace – Fruit of the Spirit

*Diane Reynolds*

Peace is a promised fruit of the spirit, along with love, joy, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22). We bear this fruit by relying on God or the Inner Light to guide all our actions. Malachi puts it most poetically when he writes: “But unto you who revere and worshipfully respect My name shall the Sun of Righteousness arise with healing in His wings and His beams, and you shall go forth and gambol like calves released from the stall, and leap for joy.”

To follow the promptings of this Inner Light even when the urgings seem illogical or self-destructive or counter to our own plans or ideas — or society’s cherished beliefs — requires developing a high degree of trust in God. Thus the Bible is

constantly reminding us to trust in God: “Trust in, lean on, rely on and have confidence in God at all times, you people, pour out your hearts before Him... trust not in and rely confidently not on extortion and oppression, and do not vainly hope in robbery; if riches increase set not your heart on them.” Instead, “Trust, lean on, be confident in the Lord and do good; so shall you dwell in the land and feed surely on his faithfulness, and truly you shall be fed.”

We are reminded that God makes gracious provision for us through a bountiful and joyous natural world: “You make the soil soft with showers, blessing the sprouting of its vegetation... the meadows are clothed with flocks, the valleys also are covered with grain, they shout for joy and sing together.” In our own time, people concerned with solving the problem of world hunger have come to understand

that hunger is caused not by lack of food resources (the earth — i.e., the manifestation of God — produces plenty of food to feed everyone) but because governments, corporate structures, and individuals one way or another keep available food from needy people. This is contrary to our popular Darwinist notion of a dog-eat-dog struggle for survival in the scarcity of the natural world.

When I look at paintings of the peaceable kingdom, in which the lion lies down with the lamb, I struggle with the literalness of the images. So steeped am I in a Darwinist world view, I wonder how such a thing could ever possibly occur. I have even dreamed it in my sleep — but I awake and am shaken with doubts. Yet I have to trust that in a right-ordered world, the tiger would guard the gazelle. To have peace, I have to trust that the universe is good, the world temporarily and not inevitably disordered. Otherwise I am driven by the fear that leads to war.

If we trust in God, we are promised peace. The Biblical God is primarily a God of peace. When David wants to build a temple to God, his inner voice — God — tells him “You have shed much blood and have waged great wars; you shall not build a house in my name, because you have shed so much blood on earth. Behold a son shall be born to you who shall be a man of peace. I will give him rest from all his enemies round about; for his name shall be Solomon [peaceable]. I will give him peace and quiet in his days. He shall build a house for my name. He shall be my son and I shall be his father.” (I Chronicles, 22-7-9). As Quakers we are heirs to Solomon and build his peaceable house of God.

## Book Review:

### *Peace Pilgrim: Her Life and Work in Her Own Words*

On January 1, 1953, in the middle of the politically-conservative Eisenhower years, in the middle of the Korean War, a middle-aged woman walked in front of the Tournament of Roses parade in Pasadena, California, passing our peace messages and talking to the bystanders. This was the first day of Peace Pilgrim's new career as a walker and promoter of peace. Her career—her pilgrimage—continued for the next 28 years, until she was struck down in a car accident while on her seventh peace trip.

And her trips were as extraordinary as she was. While "Peace" gave very few clues to her life before she became a pilgrim, she did say that she had been preparing spiritually for 15 years. Meanwhile, she had been working at a peace organization in Philadelphia. She owned no more than she needed, and lived on \$10 per week.

After she began her pilgrimage, she owned nothing that she could not carry, including a sweater or extra pair of shoes. She wore a tunic proclaiming her name and mission for the rest of her life. She had no planned itinerary or plans for food or a place to sleep. She left it up to God to provide for her.

Peace Pilgrim stayed on the back roads, where she would have plenty of opportunities to find people outside. She spent her time promoting peace with a pamphlet she wrote and with her own gift of words.

She did run into a few rough spots during her pilgrimages, but with charm and grace moved through them. She was thrown into a Texas jail for vagrancy, and her story of that night is worth the small price of the book.

Although Peace Pilgrim wrote her book, her friends organized it and published it. The book divides neatly into three sections: (1) her preparation and the pilgrimages; (2) her thoughts on peace, spiritual life, and simple living; (3) appendices where she answers questions from her correspondence and displays a few news clips written about her.

I recommend learning more about Peace Pilgrim. Reading her book is one way to learn. Because of its anecdotal format, you can pick up her book at any spot

and just start reading.

Her dedication to peace and explanations of her spiritual understandings inspire me to do more, right here in Howard County.

Peace Pilgrim's friends offer her book, some tapes, pamphlets, and post cards for a small charge, in keeping with her philosophy of giving freely. To request a current publications list, write to them at

FRIENDS of PEACE PILGRIM  
43480 Cedar Ave.  
Hemet, CA 92544

Her friends maintain a Website at:  
[www.peacepilgrim.com/pphome.htm](http://www.peacepilgrim.com/pphome.htm)

#### Quotes from Peace Pilgrim:

This is the way of Peace: Overcome evil with good, falsehood with truth, and hatred with love.

I would say to the military: yes, we need to be defended; yes, we need you. The Air Force can clean up the air, the Marines can take care of the despoiled forests, the Navy can clean the oceans, the Coast Guard can take care of the rivers, and the Army can be used to build adequate drainage projects to prevent disastrous floods, and other such benefits for mankind.

The basic cause of all our difficulties is immaturity. That's why I talk so much about peace within ourselves as a step toward peace in our world. In our immaturity, we do not know the laws of the universe, and we think evil can become by more evil. One symptom of our immaturity is greed, making it difficult for us to learn the simple lesson of sharing.

### *Peace and Social Justice committee*

Preparing a monthly Sunday meal for twelve men at the Grassroots homeless shelter continues under the direction of the peace and social justice committee. Different families in the Meeting have hosted the cooking in their kitchens, most recently Rosemary Davis and the Reynolds. Each month we cook a chicken dish for the men, along with a starch and vegetable. We appreciate the children of the Meeting who have helped prepare the food.

#### *Meeting for Healing*

Meeting for Worship with a Concern for healing is a time for Friends to pray together for each other and for those we love. In the Quaker tradition, those requesting healing will be held in the Light during a silent worship "to help transform that person's suffering into something beautiful." Out of the silence, Friends may be moved to ministry, such as spoken or sung messages related to the healing process, insight or empathy, or laying on of hands. We have had specially led meetings for healing for spiritual baby showers, cancer patients, and a baby in ICU.

All are invited to join the worship. The Meeting for Healing takes place the second Sunday of each month from 6-7:30 PM. If you interested and the time is not good, please let us know.

#### *Come Visit Us*

We invite everyone to our Meeting for Worship, 10:30 Sunday morning. We offer First Day school for all children.

We meet at Mt. Hebron House. To travel to Mt. Hebron House from Columbia, take U.S. 29 north to Old Frederick Road, then go left on Old Frederick Road for a quarter mile, right on Mt. Hebron Drive, and left on Calvin Circle. Mt. Hebron House, a 19th century stone manor, is off Calvin Circle on the right side on the grounds of Mt. Hebron Presbyterian Church.

*Friend of the Issue:*

## Becky Bushong Once a Quaker in spirit, always a Quaker in spirit

Quakerism has been a part of Becky Bushong's heritage since before she was born. Although she was raised as an Episcopal, Quakerism has played a crucial role in her upbringing.

Her grandmother attended Earlham, became a doctor, and worked as a Friends missionary. Later, her father attended Haverford School and Haverford College. "My father wanted to become a Quaker but elected to serve in the military in World War II and felt the two were incompatible. He was always sympathetic to the Quakers, and I always attended Quaker meeting despite being raised Episcopal," says Becky.

Becky also attended Haddonfield Friends School in her hometown of Haddonfield NJ until the sixth grade. She describes the Quaker educational philosophy as "the most humane and rational that there is," noting the "concern with self-esteem and the strong sense of the world at large." She remembers that every afternoon before leaving Haddonfield School, the children would line up and shake the hand of their teacher.

"It put the teacher on the level of equality with the student.... Also any animosity or tension that had built up between a student and a teacher during the day... that handshake would diffuse."

A graduate of Colby College in Maine, Becky majored in history and later earned an MA in American political history at American University. Although a trained historian, Becky has recently switched careers to spend more time with her family. She now works as office and secretarial pool manager for Executive House, a company which provides management and administrative services to independent entrepreneurs and professionals. She is the mother of Ellen, 9, and Drew 6, both familiar fixtures at our meeting. Her husband, Bill, works for the White House Historical Association.

While she has always enjoyed Friends meetings because of her early experiences, it was having her own children that drew her back to Quakerism. "I've never been as comfortable with any other religious observance. Quakerism is a democratic, equalitarian form of religion. It does not believe there should be a hierarchy that dictates to the rank and file about how to think. That really resonates with me. It dovetails with how I am trying to bring my children up. Our children will be at an advantage because they have this."

Becky ruminates about how Quakers have changed since she was a child living in a Quaker town. "Quakers have had to change because more people have wandered into their orbit. That has had an impact on the observance of Quakerism. The Quakers are more diverse than when I was a child... then it was the old Quaker families still saying 'thee' and 'thy' in their homes and living very simply."

What she values in Quakerism, however, has not changed. "The thing amazing about the Quakers is that they practice what they preach."

When asked what has had an impact on her life, Becky talks about her father. "He was the first family physician in our small town who had people of color in his office. That was very influential to me." She also notes the lives of other relatives: "My grandmother and my great aunt were both physicians at a time when it was difficult for women to advance professionally. That had a big impact on me." Another influence was coming to the DC area from a sheltered background and seeing how the rest of the world lived. A resident of Columbia for eight years, she states "I'm proud of... bringing children up in a diverse community."

## Come to the Meeting Retreat

*by Jean Leslie*

Patapsco Preparative Meeting will hold its annual Retreat at Mt. Hebron House and Mt. Hebron Presbyterian Church on Friday evening, Sept. 29 and all day Saturday, September 30th, 2000. The theme of the retreat for adults is "Exploring Devotion," and will include experiential workshops on holy

obedience, the simple life, and the blessed community.

The fun will begin with an ice cream social at 7 p.m. on Friday, a session on spiritual friendship for the adults and activities for the children. Saturday morning, breakfast will be served at 7:30 a.m., with activities for adults and children beginning at 9 a.m.

Adult workshops will center on the concepts Thomas Kelly expressed in his little book *A Testament of Devotion*. A guided meditation will be led by Stephen Leslie.

The committee has made an effort to combine intergenerational activities with those which focus on specific age groups. Some meeting-wide activities include an activity on world hunger, a hike, singing of Quaker songs, and folk dancing. Live traditional music will be provided by local musicians.

The retreat will close at 9 p.m. on Saturday night. We hope that all members of the meeting family will be able to attend. A sign-up sheet will be posted on the hall bulletin board so that we can plan for the potluck lunch and catered Saturday evening dinner.

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### Book Discussion Group

A lively group met recently on the porch of Hebron House to share ideas about the chapter on "Holy Obedience" in Thomas Kelley's *A Testament of Devotion*. Kelly argues that if we give ourselves up wholly to following God's leadings, our lives will be profoundly changed and astonishingly complete. The fruits of holy obedience, says Kelly, are humility and holiness, simplicity, and what he calls "entrance into suffering." We had much discussion of awareness of suffering as a fruit of holy obedience.

The book discussion group meets the third Sunday of every month at 7 PM. Please feel free to join us in September as we continue our discussion of *A Testament of Devotion*, with a focus on "The Blessed Community," and "The Eternal Now and Social Concern."



## Children's Corner

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### Patapsco Meeting completes first Vacation Bible School

Walking in Jesus' Footsteps was the curriculum Sherri Morgan created for our meeting's first vacation Bible school. On five consecutive evenings from August 14-18, Meeting children learned about different events in the life of Jesus, watched a puppet show with handmade puppets, searched for a seashell with a memory Bible verse inside, sang songs and had activity time. They also made a craft and ate a snack thematically related to the evening's Bible story. Thirteen meeting children participated in the Bible school, which met at Mt. Hebron Presbyterian Church next to our meeting house.

Children learned about Jesus' calling of Peter and Andrew to be his disciples. This story illustrated the importance of following leadings and the unlikely ways a spiritual group can be gathered from ordinary people. The stories of the feeding of the 5,000, Jesus walking on water, and the disciples netting a large catch of fish under Jesus' direction illustrated the importance of trusting God. Jesus' washing of his disciple's feet modeled a life of service and equality. The children washed each other's feet that evening as an alternative to one of their crafts.

The ad hoc school committee consisting of Sandy Girbach, Sherri Morgan, Diane Reynolds, and LeAnne Palmer led the Vacation Bible School with assistance from Becky Bushong, Ed Bergman, and Michelle. The children were enthusiastic participants and seemed to thoroughly enjoy their VBS time.

### First day school

4-5 year olds:

The four and five-year olds are completing a unit on children around the world. They have learned about Native Americans in Canada and about Mexico, reading a story and doing a craft from each of the countries. Their next unit will be about seeing God through our senses, followed by a simple unit on Quakerism.

Grades 1-2:

Grades one and two have started working with a book called *Three Minute Bible Stories*. So far, we have covered the Biblical story of creation and the story of the temptation in the Garden of Eden. The students particularly enjoy the crafts projects. So far, we have been so busy, we have not had a chance to get to the playground!

Grades 3 and up:

This class is using the curriculum "Work is love made visible," written by the Committee for children and young people from the Baltimore Yearly Meeting. The curriculum looks at what work and play are they relate to elementary-age children. The class recently completed a unit about Native Americans, with a focus on what they could discover about themselves from Native American culture and stories.

Intergenerational  
activities:

Children in the Meeting are enjoying helping to make meals for the men at the Grassroots shelter. At Rosemary Davis's home, adults and children made rice, bread, salad, chicken and brownies for the men and stayed to eat a duplicate of the meal together themselves.

### Book review

*Indian Captive* by Lois  
Lenski

During an Indian raid, 12 year old Mary Jemison's family is killed, and she is forced to live with a Seneca tribe. Based on a true story, *Indian Captive* describes how Mary adjusts to Indian ways.

The book does not make life with the Indians seem easy. Corn Tassel, which is the name the Indians give to Mary because of her long blond hair, has to work hard alongside all the other Indian women. She is sad because she misses her family and her old life. All of the Indians she meets are not perfect. Some Indians treat Corn Tassel unkindly but others are good to her. And although the Indians are more peaceful than the white man, there are times when they treat the white man cruelly.

However, from the Indians Corn Tassel learns to be "sister to the animals, to all growing things." She learns what it is like to live in community, sharing work and food with the entire tribe. She learns to have a great love for, and appreciation of, the Indian culture.

Corn Tassel also learns lessons about peace that make her wise beyond her years. "Perhaps...she ought to hate the Indians for the crime which they had committed against her—but in her heart there was no feeling of revenge, no hate. It was only war she hated—war which set nation against nation; the French against the English, and the poor Indians between them both. It was war which had deprived her of her family."

Clerk from front page

which takes away the occasion for all wars?" Rather I ask: "Do you endeavor to live in virtue of that life and power which nurtures freedom, frolic, and frith?"

"Peace" is a spiritless word imposed on Old English by Norman conquerors after their invasion of England in 1066. Peace blotted out Old English words. We can imagine the Norman conquerors saying to their restive English subjects, "If you stop fighting against us, you can have peace." Because they could only pledge to stop being harsh, our ancestors' sad legacy is peace meaning a truce — not peace meaning freed and frith. It is time to bury their curse.

May thou feel freed and have a frolicsome day.

— John Buck

## Calendar of Events

### August 14-18, 2000:

Vacation Bible School for Meeting children, 6:30-8:30 at Mt. Hebron Presbyterian Church

### September 10, 2000:

Presentation by Prison Committee of Sandy Spring Meeting, rise of Meeting.

### September 10, 2000:

Quarterly Meeting at Sandy Spring

### September 29-30, 2000:

Patapsco Friends Meeting retreat at Sandy Spring

### November 9-12, 2000:

Friends Committee on National Legislation Annual Meeting 2000, Peace Testimony: History or Possibility

Wyndham Washington, DC, Washington, DC;

Keynote Speaker Friday Evening; Landrum Bolling, Earlham College President, Retired

Early Bird registration: \$185/person  
Late registration: \$200/person

For more information, call 202 547 6000 or email [fncl@fcnl.org](mailto:fncl@fcnl.org)

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**Meetings for Healing** meet the second Sunday of the month at 7PM at Hebron House

The **Bible Study** meets the 2<sup>nd</sup> and 4<sup>th</sup> Sunday of the month at 9:15 at Hebron House

The **Discussion Group** meets the third Sunday of the month at 7PM at Hebron House

**Meetings for Worship with a Concern for Business** meet fourth Sunday of the month after rise of meeting

**Meetings for Worship:** Sundays, 10:30; First Day school same time; child care provided to younger children



### Patapsco Friends Meeting

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