



The Quaker Heron

Volume 3, Number 1 • February 2002

The newsletter of Patapsco Friends Meeting

From the Editor

Much has happened in the last few months, including the start of the Meeting's peace vigils. The vigils were disturbed on one occasion by a pellet fired at the vigilers, supported on another with hot chocolate. In other areas, the Meeting continues to grow and to grapple with such issues as whether to become an independent monthly meeting and whether to buy property for a meeting house

World events have raised feelings, many negative. This has made putting together an issue on charity especially difficult.

As 2002 begins after the end of a year many people found especially disturbing, I recall an essay I read a year or two ago by an environmentalist. He wrote that all the serious damage which he and his colleagues had predicted for the Chesapeake Bay if stricter environmental policies were not implemented had occurred. He said friends asked him why he kept on writing about the environment when it seemingly did no good. Why not give up the depressing quest and enjoy life? He responded that while he was not optimistic about the environment, he remained hopeful. Optimism, he said, expects a best outcome. Optimists think that one day soon every one will wake up, treasure the earth, and become a tree hugger. Hope, on the other hand, acknowledges that bad things will now inevitably happen to the planet and that greed and ignorance will continue to cause problems but clings

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On Giving Charity

By Sherri Morgan

First Thoughts

Charity has a certain smell: The smell of old clothes being unfolded and dusty rooms of unused furniture; the smell of vintage fur coats and well-used boots. These smells invite discovery. Who used to wear these things? Why did someone think anyone would ever wear this again? What kind of wood is that table made of? Why don't they make things that way anymore?

Charity also has certain feelings: Suspicion—"Didn't that family come for help just two days ago?" Pity—"How sad, those children are looking so unkempt." Annoyance—"Why do people keep expecting us to rescue them?" Self-satisfaction—"I feel so worthy when I'm 'doing good' for others." Humility—"There but for the grace of God, go I." Fear—"If I lose my job maybe I'll need to get help here too." Exhaustion—"The needs never stop!" Contentment—"I'm right where I should be, doing exactly what I should be doing." Gratitude—"Thank you, Lord, if any of my work helps another person in spite of all my mixed feelings and those of the receivers"

Looking Deeper

To behave charitably is to overcome a first impulse to respond to another with mistrust and skepticism. I have behaved charitably when I recognize that my emotions are rushing to a negative judgment of another without giving that individual the benefit of the doubt. The act of overcoming my own selfish narrowness and responding to another as I think God would have me requires an act of will. When I choose to respond in such a manner, I say that I was "charitable."

Interpersonal charity thus becomes, to some extent, a measure of both my own rough nature as well as my self-awareness and self-control in directing my behavior to a more positive end. As one grows in the Spirit and loving responses become more natural, less "charity" is required. Genuine loving-kindness replaces the need to act "as if." Sometimes this tender openness to others is also called charity.

Charity: Whose Failure?

By John Buck

In considering charity, we need to bear in mind the caution of John Stuart Mill: "As for charity, it is a matter in which the immediate effect on the persons directly concerned, and the ultimate consequence to the general good, are apt to be at complete war with one another." This quote suggests a query: "If you help someone, do you inhibit them from helping themselves?"

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On Charity

If I speak the language of humans or angels, and have not charity, I am only an ugly sound.

If I can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not charity, I am nothing.

If I give all I possess to the poor but have not charity, I gain nothing.

Charity is patient, charity is kind. It does not envy, it does not boast, it is not proud.

It is not rude or self-seeking, it is not easily angered, it keeps no record of wrongs.

Charity does not delight in evil but rejoices with the truth.

It always protects, always trusts, always hopes, always perseveres.

Charity never fails. But...where there is knowledge, it will pass away. For now we know in part...but when perfection comes, the imperfect disappears.

When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

And now these three remain: faith, hope, and charity. But the greatest of these is charity.

— I Corinthians 13

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Our general community ought to guarantee each of its members the possibility to exist. When we find a need for charity, we also find an instance of our community's failure to provide that "existence possibility guarantee." We "give to charity" to band aid over our community's failures. I say "community's failures" rather than "government's failures" because government, even at its best, can only provide for physical needs. And we know that folks do not "live by bread alone." Our community must also provide for the social, personal growth, and spiritual aspects of our existence needs. Thus, our greatest contribution to charity would be to create a way of living together that eliminated the need for charity.

Many may think of charity as a fundamental Christian or even Judeo-Christian

concept. But, it's not. I electronically searched the whole Bible for "charity" and found only the following reference in Act 9,36:37: "36 Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. 37 In those days she fell sick and died; and when they had washed her, they laid her in an upper room." Those lines are hardly a statement of fundamental principle. But what about 1 Corinthians 13:13? The King James Version says "And now abide faith, hope, charity, these three; but the greatest of these is charity." But, this wording was changed in the Revised Standard Version to "So faith, hope, love abide, these three; but the greatest of these is love." To me there is a great difference in these two versions, a great difference between love and charity. Charity carries the notion of inequality between the givers and receive-

ers. If we love, there is mutuality, an exchange that does not imply inadequacy in one party and superiority in the other.

Charity is first aid for the needy, but it is also a symptom, a cry for repair from a needy society.

Charity is love in action

By Diane Reynolds

Charity is a word that can conjure negative images. Charity can be seen as the begrudging leftovers that the strong give to the weak. A charity of consumption can replace a charity of production: we can give people food and clothing to consume without of-

*There are different kinds of gifts
but the same Spirit. There are
different kinds of service, but the
same Lord. There are different
kinds of working but the same God
works all of them in men.*

1 Corinthians, 12:4-6

fering the means to produce wealth. Charity can be seen as obligatory giving without real caring, action without right feelings. For these reasons, in the modern translations of the Bible, the word charity is usually replaced with love.

Love may be the better word, but the limitation on using love is that it can too often represent just a feeling. If you have a good, warm feeling in your heart, that is love. Charity implies action. Charity, in its best form, also implies generosity, while love can be selfish and possessive.

As we meditate on the Bible it becomes clear that in it love/charity is both a feeling and an action. This is important because God's love is what the Bible is about. (This fact can be lost, because the Bible is also a historic record of human barbarity.) The great commandment tells us to love God with all of our minds and hearts and souls and to love our neighbors as ourselves. We are commanded to love our enemies. This is a hard teaching. We are told that God IS love. We are told that the love of God is eternal, unchanging, and overwhelming, the same today, yesterday and tomorrow. We are told that the love of God is the most important and powerful force in the universe, and that nothing can separate us from this love. We are told this love is healing. We are told that the love of God is made manifest through all the glories of nature and that the spirit of love surrounds us at all times, whether we acknowledge it or not. Every so often the workings of God's love intrudes into human history in ways that even human consciousness can not ignore. God parts the Red Sea at the crucial moment. Coincidence seems inadequate to explain the circumstance. A nation is sustained for 3,000 years on that occurrence.

More often, the love of God is enacted

more quietly, so quietly we can miss it if we are not silent and still. A woman is moved to stand up in Sandy Spring Meeting and wish her son could find a Quaker meeting in St. Louis. It happens that Friends from St. Louis have come, for the first time ever, to the Sandy Spring Meeting. They offer help. Coincidence seems inadequate to explain what happened. Cosmic charity has occurred.

Buddhists sometimes say love is the great illusion of the Judeo-Christian faiths. The parting of the Red Sea WAS just happy coincidence, a cosmic joke with long reverberations. We need to empty ourselves of the illusion of God's love bursting into human history. We need to empty ourselves of the illusion that God is love.

While intellectually I acknowledge the possibility that I may be a butterfly dreaming of being a human, common-sense experience tells me that I am a human living as a human. Likewise, while I can intellectually explain away notions of love and of God acting in our lives in favor of more "rational" explanations, experience tells me that love is a palpable force in the universe and that God does work powerfully in our lives if we allow him/her. The ultimate blindness may be to rationalize away God's love.

Obviously, however, we live in a world filled with hate. Judaism, Christianity, and Islam recognize that humans have made choices, from free will, that have put us at odds with God and the natural world that is God's creation. To get into right relationship with God and experience God's love, joy, and blessings and to build a more peaceful, harmonious world, Jews and Muslims observe God's law. Sincere outward devotion will transform the believer, and for those whose hearts can not be transformed, outward observance of the law will help insure social harmony and personal happiness.

Early Quakers put their relationship with God first, ahead of the rules and rituals of the Anglican Church. They understood that a right relationship with God—loving God with all your heart and mind and soul—was THE transformative experience. God's love would grow inside of one. Then, the new covenant that God promised in Jeremiah would come to pass: God's love would be written on the heart. Early Quakers did not need a long list of behavioral laws—such as tithing—because the spirit of the law was sown inside of them. Love guided their actions. They didn't need priests or churches or creeds or rituals because God—love—overflowed out of their hearts. The light was in them.

True charity is the love of God inside of us reaching out to other humans and back to God. Paul understood this. He recognized that the most complete—the truest—form of knowing humans can experience is love. There are stand-ins for love—such as actions and knowledge—but none are complete by themselves. We all know that bad results can come from good actions and that people devoted to social justice can sometimes have the cold-

*I will put my law in their minds
and write it on their hearts. I will
be their God and they will be my
people. No longer will a man teach
his neighbor, or a man his brother,
saying "Know the Lord," because
they will all know me, from the
least of them to the greatest,
declares the Lord.*

—Jeremiah 31: 33-34,
also Hebrews 8:10-11.

est hearts and perform the most ruthless acts. We know that our scientific knowledge is woefully incomplete, with last year's truth this year's heresy or joke. We know that many of the scientific "facts" of this year will be discredited within a decade. We also know that the science that can cure smallpox can also unleash nuclear devastation on the earth. However, we know that love does not change.

For a long time, I struggled to understand what it means to love God. Of course, I had a feeling of love for God in my heart. I intuited, however, that when we were told to love God, it meant more than a nice feeling. Eventually, I figured out that when we are told to love God, that means an action. But what action?

Love of neighbor, by contrast, was easy. Loving your neighbor meant if your neighbor was hungry, you fed him, if naked, you clothed him, if beaten by robbers and left for dead, you cared for him.

So I went back to the Bible as a logical place to research love of God. As I read the Bible, I understood that loving God means being obedient to God. At first, I rebelled against that as akin to Nazism. Finally, it all came together, and I grasped that obedience to God is never forced, but something we are asked to do willingly, a loving transaction. If you are forced to do it, it isn't love. You pray, not as rule to follow but because you want to, and then you become alert and open to God's presence. You realize that when your ideas and God's contradict, it is remotely conceivable that YOU might be wrong. Or that the cherished ideas of our society, such as that our best protection lies in arsenals of destructive weapons, might possibly be wrong. Gradually you are transformed. Eventually, this spills out as loving, dynamic action, as true charity. That is a

power that nothing can contain, a power that can change the world.

Charity and the Holidays

By Anne Markham

At the late, gray, tail-end of the year we celebrate the successful gathering in of another harvest, and we look to ribbons, candles, bright lights, and festivities to remind ourselves as our ancestors did, that indeed the sun will return to warm us and the world will surely in time be green and fruitful again.

In the meantime, we are called upon to share the holiday joy with those who are materially less fortunate: Santas ring bells outside commercial establishments

exhorting us to make cash contributions, food and clothing drives abound, and the year-end deluge of solicitations are mailed out, reminding us of the coincidence of the end of the tax year and the short time remaining to take advantage of the opportunity to make charitable deductions.

What does all of this mean in a Quaker context? As a society, Friends have held that consistent with the conviction that there is that of God in every one; therefore, it follows that EVERY day is a holy day. In the past, Friends did not emphasize Christmas and other holidays as particularly outstanding parts of the year. There is a sense of continuity present in this view that would suggest that just as these holidays are not something apart from the rest of the year, just as taking an oath is not required as some special kind of truth, distinct from what one speaks the rest of the time, so the responsibility for a right sharing of the world's resources is not a concern restricted to November and December.

Support of the charitable activities of the season is unquestionably important; what we need to remember is that support of these same activities is equally important at all times of the year. In fact, it may well be that support is needed even more urgently at times of the year when the culture as a whole is not so tender toward the needy. Thus our meeting's ongoing activities, such as those listed on the Peace and Social Justice bulletin board, call to us at all times. Perhaps in keeping with the season, we can each make a New Year's resolution to take on one concern not just now, but throughout the next year.

Book Review

Whereon to Stand: the Acts of the Apostles and Ourselves, by Daniel Berrigan

By Diane Reynolds

The book of Acts is not, as I had previously thought, merely a book about miracles and faith healings, tent revival sermons and arcane arguments about circumcision and eating meat from strangled animals. Daniel Berrigan has opened it up for me.

In chapters 18 and 19, near the end of *Whereon to Stand: the Acts of the Apostles and Ourselves*, Berrigan writes of a situation close to his heart.

Six Jesuit priests, together with a domestic and her daughter, were murdered in San Salvador in 1989. Berrigan met these priests; he had responded to their call for help, which was a hope that “the presence of outsiders, might, just might, delay discharge of guns already cocked and aimed.” Berrigan published an account of his trip to El Salvador but “nothing we could do turned the guns aside.” The priests are killed; Berrigan is subsequently jailed for protests aimed at bringing the murderers to accountability.

What does this have to do with the Acts of the Apostles, that wooden book of improbabilities written 2000 years ago?

The Acts of the priests in El Salvador, who were voices of the oppressed protesting the force of the state and its unjust laws, are a direct continuation of the Acts of the apostles, whose insistent practice of social justice (“they shared everything they had. They would sell their property and possessions and give the money to whoever needed it,” Act 3: 45) threatened and was punished by the powerful. As Berrigan points out, the Book of Acts ends in midstream. There is no conclusion for Paul, no wrap-up of his fate, no end. Because there is no end to this story, says Berrigan.

For Berrigan, the deaths, the imprison-

ments, the dangers, the resistance to authority of the earliest apostles are ongoing today because the structures of authority based on military might have not changed. Rome represents a form of power that is still dominant today; Christianity if not the Christian Church, offers an alternative form of power.

I have otherwise heard the two forms of power described by Berrigan called tyrannos and dynamos, though Berrigan does not use these terms. Tyrannos is the power that can force another to do its will through threat of harm or death. Dynamos is the creative force of the universe—the Bible would call it love—that brings people into the full flowering of their creative power. It seeks to liberate, not to dominate. It seeks to unleash power through freeing people rather than crushing them. It seeks creation, not destruction, participation not exclusion.

Berrigan describes with immediacy a world in which power is exercised not through love but through force. Any other power but force is dismissed and trivialized, even when force can not control it. Tyrannos does not “get it” that it can not crush this alternative, illogical, creative power. Tyrannos is exercised by religious authorities and the state and individual humans. This is the world of Acts and the world of today.

Paul initially represents a social order in which the law reigns supreme, providing a space in which brutality can flourish. Because Paul is obeying the law or the Law or the rules, he does not question whether what he is doing is right, even if it entails murdering, torturing and imprisoning. The law, then and now, provides a cover.

Until that moment on the road to Damascus, when he is blinded by a light—does his blindness represent that he realizes in a flash that he has lived his whole life blindly? God speaks to him—is this the sudden, overwhelming bursting into his consciousness of all he has heard the apostles saying? Is it the voice of God penetrating with full force?

The struggles of Paul and the other

apostles to speak truth to people who are threatened by it or are too cynical, self-assured and world weary to care, is the story of today. It is the story of the earnest early Quakers, and the story of world-weary and comfortable Quakers today.

For years I have struggled with Acts. I came to the Quakers not as Quakers most do, as a way to escape FROM the Christian Church, but as one trying to escape INTO the real Christian Church, the authentic, stripped-down Christian church of the earliest apostles. Thus it has bothered me that I have not been able to connect well with the story of the earliest church..

With Berrigan, however, the apostles are flesh and blood people like us. They quarrel, they make mistakes. A big mistake which Berrigan mourns is the divide between Christians and Jews that began in Acts. To his credit, he does not try to gloss over the hatred that erupted between people who all began as Jews. He does not condemn the early Christians but he does not excuse them either. He sees their greatness and their flaws, something rare indeed.

When I read Berrigan’s book or Acts, I am reminded of George Bernard Shaw’s quip that Christianity is a great idea; too bad nobody’s ever tried it. Actually, a few people have tried it, such as Francis of Assisi and John Woolman. Francis of Assisi we are still talking about after 1,000 years; John Woolman we will be talking about in 1,000 years too. But we don’t trust them, not really.

Berrigan’s book challenges us to take the Bible seriously as a radical text with immediate relevancy to our own lives. By writing with intelligence, poetry and passion, he shows us a Bible that is not primarily myth or historic document or a text to quibble with or dismiss or feel superior to, but the story of imperfect humans trying to live a better way, clinging to a glimmer of insight and revelation. He urges us all to attempt that better, more fully alive and engaged way. He encourages us to question what we see around us

and envision life as it could be. The book is stimulating, engaging, a book you argue with and agree with, a book that provokes thought and continues the unfinished and largely uncomprehended conversation started 2000 years before.

Friend of the Issue Bob Rhudy

In idealized depictions of 1940s and 50s America, stable, two-parent families in cozy homes raise happy children in an environment of innocence. As many of us aware, however, that ideal was more wish than reality for many families. Bob Rhudy survived the flip side of the myth, developing a spiritual and giving life as well as successful and high-powered one -- in response to adversity.

Born in Havre de Grace, Maryland in 1944 and adopted at birth, Bob was placed in a home situation that fell apart after his adoptive parents divorced when he was two. Left at the mercy of an alcoholic adoptive mother, Bob lived through four traumatic years, bonding with and protecting his younger sister, Kay, the birth daughter of his adoptive mother.

His adoptive father and his new wife stepped forward to take Bob to live in Galax, in Southwest Virginia, when he was six while Kay was adopted by another family. Bob would not see her again for 32 years. Meanwhile, his new home was stable and his parents hard-working.

After high school Bob spent several years at the University of Richmond and Virginia Tech, but became depressed and did not graduate. He joined the army, which provided needed structure, then finished college. After graduation, he worked as an intern for Congressman Richard Poff and attended University of

*A bone to the dog is not charity.
Charity is the bone shared with the
dog when you are just as hungry as
the dog.*

— Jack London

Iowa Law School on a scholarship, graduating in 1973.

Following law school, Bob became Executive Director of the Iowa Public Interest Research Group, a Nader organization that organized and trained college students to get involved in consumer and environmental protection, energy policy and other public policy campaigns. Bob returned to Maryland in 1979 to set up a legal aid office in Cumberland, providing legal assistance to low-income persons with civil problems involving divorce, housing, employment, consumer disputes, welfare and other matters.

From 1983 to 1986 Rhudy was Executive Director of the National Coalition for Legal Services in Washington D.C., leading the opposition to President Reagan's efforts to eliminate legal aid. Since 1986 he has been Executive Director of the Maryland Legal Services Corporation, responsible for coordinating and funding legal aid in the state. Bob indicates that Maryland's legal aid program is a model for the U.S. as a result of its funding, innovative programs, and uses of technology. He also serves on numerous state and national boards and works as a consultant regarding legal aid in developing

countries to international organizations.

During law school, Bob worked with Burns Weston, a professor who saw the law as a means of promoting progressive social change. In the vision of Weston and others, writes Bob, "the law can be used to correct social and economic imbalances and promote the greatest public participation in equitably shaping and sharing values. In general, such relatively recent movements as civil rights, civil liberties, public interest law and legal aid (i.e., poverty laws) seek to correct these imbalances and empower groups, persons, and interests that have been historically underrepresented."

"This vision of law and this kind of work has helped me get up in the morning and feel value in my life," writes Bob. "I believe in a better world, and I believe in my responsibility to work for a better world," he says. "I am also keenly aware of my personal frailties and failings, and of my responsibility to seek growth as a compassionate and capable person. There is a danger for persons with personal problems to seek to help others or save the world rather than deal with their own devils. This personal growth is harder work than public advocacy."

Bob grows out of a Methodist background. However, in high school Sunday school, when he was assigned to write a report on a major religion, he chose Buddhism, and "was very inspired and attracted by its beliefs and approaches." He also spent time in Unitarianism at various points in his life, but "more and more found it to be sterile," he says.

In Iowa, Bob went occasionally to Friends meetings, where he was attracted to the simplicity and silence, the quality of members, and the interest in social justice. He also attended Quaker meetings in Baltimore a few times in 1996-97. However, it was the memorial service three years ago at Sandy Spring for Martin Lennig (a Quaker instrumental in founding Patapsco Preparative Meeting) that Bob found himself strongly drawn to Friends. At the time, he was on sabbatical from work, exhausted and in need of

the healing he found in Quakerism.

"I can't fully express my gratitude for finding Quakerism again a few years ago. Upon coming to our [Patapsco] meeting, I fairly quickly knew I had found my place and had finally arrived at a place in my life to be found." While not typically a joiner, Bob felt led to become a member of the Society of Friends.

In a life characterized by bouts of depression and despair alternated with longer periods of productivity and success, Bob has found an anchor and an inspiration in his children, Kate and Greg, and in his mentor and friend, Professor Burns Weston. His two marriages and long-term female relationships have been more difficult for him, though he cares deeply about women who have been in his life, and finds the loss of significant others painful, if necessary. He writes: "Greg and Kate taught me how to love and care for others more important than myself, and they are my closest friends; Jeanne has helped me grow in a loving relationship; and Burns taught me how and why to work." Bob ranks Martin Luther King, Jr. and Ghandi as among his major heroes, who "while flawed men, have contributed greatly to building a better world."

I ask Bob about his driven nature, his ambition and need for success. Is it OK not to be number one? What would happen if your legal aid program were not the best in the United States? "It's necessary to me to focus my energy to do a good job," he responds. Not surprisingly, he finds "Quaker Process" takes some getting used to.

Perhaps his own words best describe the balance he has sought to offset his own driven self: "Quakerism and our Friends are helping me better seek the Light Within as a member of a caring community. I believe in the process of our seeking and being open to God within us. Learning to look for and expect the light of God in others is helping me better live and work in this world."

"Religion for me is primarily spiritual. I need the spiritual center to find the clar-

ity and energy to do what I need to do. Quakerism helps to center and to calm me."

Advancement and Outreach

Advancement and Outreach has many accomplishments this year and encountered a few frustrations. We have further developed a lively and informative web page, created a newcomers packet, gotten in many pamphlets about Friends, established a permanent phone number and phone book listings, established newspaper advertising, and maintained a practice of sending follow-up cards to visitors who sign our guest book. We haven't yet figured out how to get a permanent sign or Adopt a Stream (like Adopt a Road, but our children could participate) or set up a regular speakers program that would attract a wider community. An important next focus is outreach to persons in their teens and early twenties.

Peace and Social Justice

The Peace and Social Justice Committee has been busy in this last quarter. They have sponsored three letter writing Sundays (one on anti ballistic missiles, one on working for peace, and one on capital punishment). In addition, the meal for the twelve men at Grassroots on the third Sunday of each month, and the collection of food for Bread for Life is continuing. Two threshing sessions are coming up: one on the Quaker Peace Testimony and one on whether or not Patapsco should be giving financial contributions to peace or social justice organizations outside of the Meeting. Members of the Peace and Social Justice Committee have also been supporting the weekly vigil.

First Day School

The younger First Day classes studied the New Testament this fall. The older class studied William Penn. Both classes will be performed in a play about William Penn on December 2. The younger class, represented the Indians, reciting lines from the treaty at Shackamoxen, Pennsylvania. The older class acted out several incidents in William Penn's life.

During the month of December, the older children participated in a weekly Advent worship sharing, that included Christmas caroling and the lighting of Advent candles. It is hoped that this group will evolve into a Young Friends group in several years.

Starting in February, new teachers will take over the K-2 and 3 and up classes. Roger Reynolds and Sandy Girbach will teach the younger children about Quaker history, and Diane Reynolds and Joe Morrissey will lead the older class in an exploration of the New Testament.

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.

Calendar of Events

Editor from front page

to the idea that the worst—total ecological disaster-- can be averted. Hope, he emphasized, doesn't expect earth to turn into Shangri-la, but expects that the world will be OK in the end. Hope keeps him in the environmental field. Hope tells him that the human race can survive, despite all the problems it is causing to the ecosystem.

Hope is foundational to religion. One thinks of the Jews and how hopeful—not optimistic—they have been over thousands of years of persecution. Their history has not been good. They have been enslaved, captured, tortured, slaughtered, displaced, and seriously threatened with genocide. They have survived in large part because of hope, which can otherwise be defined as faith.

February 17, 2002

Quakerism 101 class, 9 AM Hebron House.

Meal for 12 Homeless Men, at Rosemary Davis' house after meeting. Contact Rosemary to volunteer; children encouraged to participate.

March 3, 2002

Quakerism 101 class, 9 AM Hebron House.

Threshing Session on Quaker Peace Testimony, 12 Noon. Childcare needed; contact Ramona Buck if you can volunteer.

March 17, 2002

Quakerism 101 class, 9 AM Hebron House.

March 31, 2002

Quakerism 101 class, 9 AM Hebron House.

Meetings for Worship with a Concern for Business meet third Sunday of the month after rise of meeting.

Meetings for Worship: Sundays, 10:30; First Day school same time; childcare provided to younger children.

Silent Vigil for Peace and Remembrance: Every Saturday, from 4 - 5 PM at the corner of Little Patuxent Parkway and Broken Land Parkway in Columbia, MD.



Patapsco Friends Meeting

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