



# The Quaker Heron

Volume 2, Number 1 • August 2001

The newsletter of Patapsco Friends Meeting

## From the Editor

Welcome to the Quaker Heron's issue on integrity. Integrity, which confronts us with how we choose to live, is a complex topic. Not surprisingly, almost everyone who contributed an essay spoke about the difficulty of writing about this challenging subject.

I too had a difficult time as I realized there are so many facets to integrity one could easily write a book on it. I also dwelt with the discomfort of writing about a subject in which the writing can only underscore one's personal limitations. Like the apostle Paul, I often feel that I do what I would not, and do not do what I would.

Recently, due to Susan Rose, I had the opportunity to do what I would and write an article about our newsletter for a Quaker publication called The Pastoral Care Newsletter. Writing this piece gave me a chance to think about the ways a newsletter is enriching to the spiritual life of a meeting. Clearly, the Heron functions as an extension of the meeting for worship, allowing people to continue sharing their spiritual insights. It allows people who may not be comfortable speaking in meeting to share themselves. It also allows people who are not able to attend meeting a glimpse of what this group is all about.

Currently, Patapsco is exploring whether or not to become an independent monthly meeting, separate from Sandy Spring. This would be a

cont. on back >

## Walk the Talk, and Talk the Walk

By Jim Rose

That is the title of an FCC workshop, and addresses what I think is generally meant by integrity. The thorough connection of one's beliefs and one's actions is to me the hallmark of personal integrity: having the courage of your convictions.

It seems like a simple straightforward concept, but Friends well know that simplicity is an unusual gift. What if my convictions are not consistent? What if I believe that lying, for instance, is bad; and at the same time, giving emotional comfort to an emotionally troubled person is good. Such convictions can, and indeed have for me, come into direct conflict. Which conviction should I courageously defend? And which should I abandon with cowardice?

Of course you anticipate me. As Friends we turn to discernment, a search for clearness, waiting for a way to open. Moral uncertainty, a conflict of convictions, cries out for Quaker process. And it is the Quaker way that the process is often more important than is the result.

I for one am in agreement with Nietzsche who declared that "convictions are more dangerous enemies of truth than are lies." For convictions are pre-analyzed commitments; ideals, goals, standards that are decided upon at some point in our lives and seldom questioned thereafter. I am of the "question authority" generation, and being a Quaker that authority includes myself. All my convictions need questioning in times of conflict. And that questioning, that discernment, and hopefully that clearness must occur for me in the context of the meeting.

So what happened to integrity? I am convinced of the Quaker process. Despite the potential conflicts between other standards, other fundamental moral beliefs and guidelines, that one beacon of faith illuminates the way. I am a man of integrity only to the extent that important moral decisions are held up to the light of discernment, that actions await clearness, that new convictions are crafted through Quaker process.

To "walk the talk," to ensure that your actions honestly reflect your fundamental beliefs, is only half the equation: you must also "talk the walk." This has been a fundamental part of my belief system and my view of the world, even before I understood Quakerism. Your belief system can be inferred from your actions. As Elisa in My Fair Lady bemoans, "words, words, words...show me!" or, the well known adage "Actions speak louder than words."

What you say you believe is insignificant compared to what you do. An act of kindness is evermore profound than is a kind word. And where is integrity in this? Since my actions speak so loudly are words even necessary? Perhaps not, but if there are words then I should be mindful of making them consistent with my deeds.

Both words and actions are superficial evidence of an underlying belief system. Integrity is a demonstration that I have made an effort to be consistent: that I have made both my words and my actions reflect my understanding of my fundamental beliefs.

And if those beliefs are grounded in the Quaker discipline of discernment and clearness, then my words and actions are robed in that consistency of conviction.

# On Integrity

*"[George] Fox's belief —  
and bones — were so  
strong that, when beaten  
on the arm with a stave  
until the onlookers cried  
that he would never again  
have the use of his hand,  
he was able to control,  
within the hour, the  
injury and swelling. One*

*feels that [John]*

*Woolman's arm would  
have been broken, that, as  
the crowd prophesied, he  
would never again have  
use of it — but that  
nevertheless, he would  
have gone, exactly as  
before."*

*— Jessamyn West,*

*The Quaker Reader*

## On the Examination Table

*by John Buck*

When Diane announced that the theme of this newsletter would be integrity, I got a sinking feeling. Equality, simplicity...I already had some understanding of those testimonies when she announced newsletters on those themes. But, integrity? I could spin off a dictionary-type definition as well as the next person. But, what was Integrity really?

I put Integrity-the-Topic in a special examination room in my mind and for weeks poked and prodded it whenever my thoughts wandered by. For example, I asked myself how the Germans view it. I found they don't have a single word but rather: *lauterkeit* — clearness or purity, *vollständigkeit* — completeness; *rechtschaffenheit* — uprightness or honesty, and *unbescholtenheit* — blamelessness or good name. Integrity-the-Topic jiggled in its examining room but offered no insights from

that probe. The literal translation of the Dutch word for integrity is *onkreukbaarheid* — "uncrumpledness." Interesting I thought, and Integrity-the-Topic grunted on its table, but that was all.

Setting forth bravely into spiderland (read: the World Wide Web), I discovered that I could "Shop the web for integrity." Or, "Find integrity and millions of other cool items at eBay!" Wondering how much integrity is selling for these days, I pushed on to the Center for Public Integrity's page and found that "As an honest broker of information, the Center for Public Integrity exposes abuses of the public trust. Accordingly, the Center has been called a 'watchdog in the corridors of power' by *National Journal*." "Uncrumpledness," "corridors of power" — now I was getting somewhere.

The Center For Academic Integrity's page had nothing but sticky academic *Life of Integrity*; extolled success in business, health, peace of mind, good sleep, confidence, lack of legal troubles, and pride, among other things, as reasons to be honest all the time. Maybe reason number eleven would have been preventing your nose from growing too long. I learned that "The Foundation For Design Integrity honors those who conceive, design, engi-

*"How sincerely can we say the Lord's Prayer, Forgive us our Trespasses as we forgive them which Trespass against us; when for the loss, possibly of less than 20 shillings, we Prosecute a Man to Death? Would it not be more natural and agreeable with our Prayers to God, to have Compassion on our deluded Fellow Creatures?"*

— John Bellars, early Quaker

neer, and develop innovative new products for the Interior and Architectural Design Community and their clients." Then I found that "Data Integrity protection is vital to any PC. Loss of data integrity can cost huge amounts of time and money."

I sighed. I was getting nowhere. On its table, my analytic specimen, Integrity-the-Topic, would wiggle and grunt when I poked it with "uncrumpledness" or "power," but otherwise it just lay there lumplike, refusing to reveal its essence. I gave up trying to analyze and prayed for insight.

In my sleep came the image of a palm tree bending dramatically in a very strong wind and the thought that the essence of integrity is survival in a heavy power fight. Not fighting with guns, but struggles of spirit. William Blake said, "Invent your own system or be enslaved by another's." If we tell a lie to avoid being hurt by someone else's rules (i.e., another's system), we crumple spiritually under the force of that system. The palm does not crumple in the wind. George Fox did not crumple in the Puritans' jails but rather converted his jailors to Quakerism and invented a new system of religious organization that has endured more than 300 years – despite numerous political storms. Integrity-the-Topic sat up on its examination table and dissolved into Light.

Emma Byrne mentioned in Meeting for Worship today that she had been thinking about Integrity-the-Topic and was concerned because she had to admit that she could not do as much these days as she used to. It seems to me that she doesn't have to worry about her integrity. Integrity doesn't have to prevail in the spiritual battle against unenlightened systems, it just has to keep trying.

What is required for my integrity is to keep strengthening my connection to God, my continuing revelation, supported by Meeting. Whenever I stray, I become vulnerable to external storms and corrupting forces. When I am truly connected, my integrity cannot fail, and I can be faithful to our testimonies – our Quaker "system."

## Integrity Defined

By Sam Stayton

Of the three definitions of integrity in the Merriam-Webster new Collegiate Dictionary, two seem most applicable to our daily lives as Quakers. They are: Firm adherence to a code, especially of moral or artistic values, and the quality of being complete or undivided. In regard to the other definition of integrity, an unimpaired condition, our integrity either is or it isn't in innumerable different aspects. There does not seem to be any more to say in that regard.

Firm adherence to a moral code is probably most relevant when talking about living as a Quaker. Quakers are generally regarded as excelling in honesty and incorruptibility. The early Quakers were often very successful merchants because most people regarded them as very honest. Being a Quaker does give me figures with whom I can identify, and this thereby strengthens my desire to be regarded as an honest person whose word can be depended upon. The Quakers provide very firm moral values which I can try, however imperfectly, to live up to.

I am not sure how the completeness idea applies to a person. How can a person be complete? How is completeness manifested in behavior? Perhaps one can loosely equate complete with oneness. "I am one person, not acting like different person at different times, depending upon the circumstances." If this is what is meant by completeness, then I know I have a long way to go. I do act differently in different social situations. I might take some comfort in that this appears to be a rather common human condition. The sociologist Cooley,

talks about an individual being several different selves depending on the social context.

## Integrity

By Diane Reynolds

Integrity is complex, but has certain ingredients. For example, integrity is experiential—it has to be lived. Integrity means acting on your beliefs when it is inconvenient to do so, and living your beliefs when it is painful to do so.

Integrity is spiritual. What you believe in counts. For example, we do not think much of a person who is constantly self-serving. There might be an integrity—a wholeness and consistency about such a person's behavior – but it is not an integrity we would respect. In a similar but not identical manner, some have argued that Hitler acted with integrity – that he acted out of his deepest beliefs, misguided as they were. The spirit recoils against this definition of integrity. Integrity is more than mere faithfulness to ANY set of beliefs.

The spiritual self rebels against any notion of integrity that does not involve treating others fairly and with dignity. Throughout the Bible, integrity is tied closely and explicitly to notions of social justice. The prophets and Jesus reveal a special, vehement anger against those who live in ease at the expense of the sufferings of others.

Jesus violently denounces the Pharisees as hypocrites whose hearts are corrupt but who pretend to be good. He teaches that integrity is a loving heart and loving actions working in concert under God's direction. Hypocrisy, pretence, lies and outward show without a corresponding inward spirit are the opposite of integrity.

Passion is also an attribute of integrity. Integrity has to be more than an intellectual set of beliefs – it has to be felt. Otherwise when the test comes the intellect will find a good rationalization for not inconveniencing the body. I think passionate integrity is what Jesus is talking about when he

*"The...Pharisees sit in the chair of Moses; therefore do what they tell you; pay attention to their words. But do not follow their practice; for they say one thing and do another. They make up heavy packs and pile them on men's shoulders, but will not raise a finger to lift the load themselves. Whatever they do is done for show."*

— Matthew 23: 3-5.

says, "I have come to set fire to the Earth, and how I wish it were already kindled!" (Luke 12:49.) Our hearts are meant to burn with a passion for justice and a passion for God.

Paradoxically, the Bible teaches that our highest callings (enacted under the direction of God) are to alleviate the sufferings of those who are oppressed and to willingly embrace personal suffering to maintain our own integrity, or to put it another way, to suffer personally to stand in the Light. To do both, according to Jesus, is to enter the Kingdom of God. The Apostle Paul and George Fox exemplified this, for the more they suffered for standing in the Light (which is entirely different from suffering out of a misguided sense of masochism) the more joy they experienced, and the more they felt inseparable from the overwhelming love of God. Many other early Quakers also experienced this sense of God's love during persecution.

I once heard that we cheat ourselves not because we want too much but because we want too little. Integrity asserts that we can have much: we can have life with dignity—even if we suffer temporarily to get it—and so can every human.

Because we live in a world so far from this ideal of dignity, it is hard for most of us to live without some unease. Perhaps this unease is the beginning of our humility, wisdom, and integrity.

## **"Is truth advancing among you?"**

*By Susan Rose*

**I** am a sentient being; if I were not I would die, for I must hunt for my food: the stuff of life. Some of what I need for survival is outside myself, the inescapable other that mutes the solipsist.

I am a complex system that sees, hears, smells, touches, tastes and integrates sensations into programs of action. I want to

call this system a Truth machine. If the inputs are false, if the senses are faulty, if the integration goes awry, if the execution of the program is botched, the outcome is failure. True or False, 1 or 0, Life or Death: everywhere in the system the values must be true; if anywhere they are false there is disintegration. At the most practical level, I am because I integrate.

In this necessity to truly process what I sense for the purpose of getting my daily bread I am not unlike my fellow creatures, except I have something extra: the ability to create and process symbols.

I am a creature of another environment, an environment of pictures and words that to a greater or lesser degree sometime stands for my immediately experienced environment but which also may stand for nothing that I have, or ever will, immediately experience. And as Descartes' "I think, therefore I am" reminds me, *I think* about things and that seems like the most important thing I do, the very basis of my existence. And I talk, and write, about things. (I think I couldn't think if I didn't have words.)

So I must integrate stimuli coming not just from the environment I immediately experience, but also from this other environment of symbols created by others when they talk to me and created by me when I talk to others and myself. But words about a thing can never be the thing itself. Words always come after the experience. As Daniel Seegar puts it, "...all language deals with things 'posthumously'." And he goes on; "...language deals with those aspects of reality which things have in common" reducing "...all things and all experience to a kind of generalization." ("Silence: Our Eye

on Eternity." Pendle Hill Pamphlet 318.)

What value can I assign to these mediated experiences? Can they ever be true? I think the answer is "No." Or at least I have to think of my Truth machine working not with simple 0/1 switches but with probability values; call it a Maybe machine. And there is more.

Through the slow process of evolution some animals take on cryptic coloration to fool their predators. In this most fundamental clash of interests, the body lies. In human conflict, the tongue lies.

...think of a ship: large though it may be and driven by gales, it can be steered by a very small rudder on whatever course the helmsman chooses. So it is with the tongue; it is small but its pretensions are great.

What a vast amount of timber can be set ablaze by the tiniest spark! And the tongue is a fire, representing in our body the whole wicked world.

— James 3:4-6

And so I inhabit a world of two interacting environments: that of my immediate experience and that of mediated experience. I am, like James' doubter, "a wave of the sea tossed hither and thither by the wind...always in two minds, unstable in all he does."

For me, nothing is so uncomfortable as living in "a nexus of illusion" and *knowing* that I live in a nexus of illusion. (Rex Ambler, *Quaker Truth or The Way of a Ship in the Sea*. Reprinted in *Spiritual Circle*, No. 2, Moscow 1999) What binds me to Quakers is a holy optimism that we can find a place in the midst of this probabilistic, doubtful, illusionary world where two minds become one, a place of integrity. How does truth advance among us?

Friends say, "Be still. Seek the truth within yourself. Listen."

Friends say, "Share your truth. Test your truth. Listen."

Friends say, "Live your truth."

## Book review

William Bradford:  
Plymouth's Faithful  
Pilgrim,  
by Gary D. Schmidt

**W**illiam Bradford lived a life of integrity.

As a teenager, Bradford, born in 1589, became friends with William Brewster, a Separatist. Bradford joined the Brewster's Sunday worship group, walking twelve miles each way to the Brewster farm. This caused concern in the Bradford family. James I was intolerant of religious dissent, and skipping the Anglican service, as Bradford did, was illegal.

Separatists were treated more harshly than Puritans. Puritans wanted to reform, or purify, the Anglican church from within, whereas Separatists wanted to establish rival churches.

Religious persecution of Brewster and his followers became so severe that they decided to sell their farms and emigrate to Leyden, Holland in search of religious freedom. After the master of the ship they had hired to lead them secretly out of England betrayed them to the British authorities, their possessions were plundered. When they finally did arrive in Leyden, they were impoverished. They suffered greatly trying to make the transition from a rural to an urban livelihood in a country where they did not speak the language.

After some years in Holland, they began to realize they were losing their young people to the Dutch language and culture. Assimilation was unacceptable to the older generation, who were absolutely determined the group remain English. This, along with fears of a possible Spanish takeover of the low countries, motivated the voyage to the New World.

As we know, the Pilgrims suffered during the voyage to America in the *Mayflower* and during the subsequent winter in the New World, but survived. For thirty years they continually elected William Bradford to be their governor, and by all accounts, he was an exceptional leader.

Notable about Bradford was his strong desire to live in peace with surrounding Native American tribes and treat them with dignity. While this was partly a pragmatic

consideration, it was also a faith-driven course of action. Bradford never forgot that the Colony owed its survival to the Indians, and he never forgot that he'd seen that of God in them. He was sometimes shocked by their behavior, but he could never dismiss them as savages.

The Plymouth Colony, however, made a display of militarism in order to intimidate the native population. Cannons were mounted prominently on the second floor of the Meeting House, and Miles Standish commanded a small military force. In one instance, Standish insisted he be allowed to go on a raid and kill several Indians from surrounding tribes as a show of force. The Pilgrims had revealed weakness, and it was feared that the Indians might attack.

Very reluctantly, Bradford agreed to the military operation, which was a "success". A letter reveals Bradford's anguish at what he felt was cold-blooded murder, but he was clearly unable to envision another solution. Given how far he was willing to suffer for his beliefs, it is hard to imagine that he took the easy way out in sanctioning the killings. It seems to me that his conscience, though enormously troubled, lacked an ideological framework that would have allowed him more fully to live his beliefs. He knew what he was sanctioning was wrong, but could formulate no workable alternative to the violence. I got the impression that he was in his heart a Quaker born a few years ahead of his times (though I think he would disagree). I realized a person can live a life of extraordinary integrity and courage, and yet be limited by their historical moment.

In his later years, Bradford's colony was threatened by the growth of the Massachusetts Bay Colony, a powerful rival. The Puritans saw themselves as more moderate and legitimate than the Separatists. The two groups competed head-on for fur trade with England. The Puritans also greatly distressed the Plymouth Colony – or at least Bradford – by manipulating, mistreating, and exploiting the local Indians.

The Pilgrims themselves were not particularly anti-Indian. However, they came to this country specifically to STAY ENGLISH. They deliberately and self-consciously wanted the Plymouth Colony to be "Little England." They rejected the culture of ANY group that was not English.

In reading about the life of Bradford, I was reminded that one of Gandhi's seven deadly sins is "religion without sacrifice."

Bradford's integrity was tested time and time again – and proven – as he chose to sacrifice his material comforts for his religious beliefs.

## Summer First Day School

**R**eligious Education clerk Becky Bushong has organized a summer children's program in which all the children meet together for stories, crafts, and play after spending fifteen minutes in meeting for worship. Different adults in the meeting have volunteered to run individual classes on a one-time basis. This gives the children the opportunity to interact with a range of adults as well as giving regular First Day teachers a break over the summer. Older children are also able to help younger children in this age-mixed group.

Children have participated in such summer activities as hearing a creation story, making insects out of egg cartons, and mapping the path that runs by the stream near the meetinghouse property. Despite summer vacations, First Day classes have been well-attended. The RE committee would like to thank everybody who has participated in summer First Day school.

### 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. Please park on the street.

## Quarterly Meeting

By Jim Rose

Patapsco Preparative Meeting is one of nine meetings that comprise the Chesapeake Quarterly Meeting. The Quarter gathers three times a year at a different meeting house each time, and we volunteered to host the Quarterly Meeting on June 10th. While the clerk of Quarterly Meeting, Diane Kessler from Patuxent, asks for an hour for the business meeting, the hosts are free to program the schedule for the day.

In February an ad-hoc planning committee began meeting to consider the program, the invitations, the kids' program, the simple meal, the parking, the weather and the chairs. Yes, the chairs. While we usually meet on First Day with 25 to 30 attending, we had no idea how many to expect on Quarterly Meeting day: somewhere between 10 and 80 additional Quakers!

All went smoothly. We even had enough chairs, fitting over 70 seats in the meeting room. The weather cooperated, and after

meeting for worship we had picnic tables set up outside for simple meal. The afternoon's threshing session on Charity was an experience of deep listening. Each visitor took away a bound copy of our first four issues of the Quaker Heron, our newsletter. The children were active for a month making covers and binding the issues, and these were a much appreciated delight for our visitors.

In Quarterly Meeting for Business we labored with the final language of Stan Becker's proposal to redraft "Faith and Practice" queries for couples considering marriage. That restatement went to the 2001 Annual Meeting of the Baltimore Yearly Meeting and was approved.

Many thanks goes to the planning committee members: John Buck, Scott Hagaman, Jean Leslie, Susan Rose, Sam Stayton and Ken Stockbridge. But our appreciation also goes to the whole meeting: from the children who did the Quaker Heron covers, to the traffic directors, the preparers of food, the setter-uppers and the taker-downers, for we all contributed as a community.

## Peace and Social Justice

By Ramona Buck

The Peace and Social Justice Committee began a new project recently. We had two "letter writing" Sundays which were focused on writing for peace between Israel and Palestine. The committee provided some background reading, model letter samples, addresses and writing materials. People could either write a letter or post card on the spot, or take the material home to consider at their leisure. They could write directly to the heads of state in the two countries, or to our own president and congresspeople. The Committee regarded the project as a success since a number of letters were written and it gave all of us the opportunity to consider not only the troubles of the Middle East, but the Quaker response to conflict, in general. The committee will evaluate this effort and will offer other such opportunities throughout the year, on different topics.

For a year, we have faithfully provided one meal per month to Grassroots, a homeless shelter in Howard County. At a recent meal preparation Sunday, six children participated, and one asked the following Sunday, "When is the next time we prepare the Grassroots meal? I like doing that." It seems to work well to prepare the meal at Mt. Hebron House at the conclusion of the simple meal.

While one meal per month isn't much, it is a project that our small Meeting can sustain and can keep us connected to and focused on the issues of hunger, poverty, and the idea of service, in general. We also, with the strong support of Amrit Baruah, contribute canned goods and other items to Bread of Life, a church based pantry in Jessup, focused particularly for truck drivers and their families.

The committee was asked to consider if it wished to propose specific financial contributions to outside organizations that the Meeting might make. The committee felt that more guidance was needed as to what kinds of organizations the Meeting would most like to support. The committee may host a threshing session on this topic in the fall.

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## Quaker Beings

*Quakerism in our daily lives*

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I began attending Quaker meetings regularly and continually nearly two years ago. During this time my quest to understand and live as a Quaker has infused every aspect of my life. While many of my beliefs for much of my life were compatible with Quakerism, my actions were inconsistent and my practice weak and erratic.

Right living includes right thoughts, right feelings, right mediation, right action.

We seek to understand how we should live, and then to live as we know we should.

Knowing is hard, doing is much harder. My current ways continue to feel as baby steps, but with growing faith of walking in the right direction.

I still worry, but not as long, as much, or as deeply. I become angry, but I release the anger more quickly. I still waste time doing irrelevant things, but am more conscious of it and perhaps do so a little less. I spend more time in silence, and in seeking to listen to those I love and to the world around me.

At this moment, what is the essence of Quakerism for me? To listen. For the silence. For the Voice within. To those around me. To look for the Light within and without. To look for that of God in every one. To seek to speak and act to that of God in every one. Such a Quaker practice profoundly changes what I see and hear in others, and perhaps what they see and hear from me.

— Bob Rhudy

## War

*Violent, horrible*

*injured, shooting, bombing*

*weapons, hatred, happiness, friendship*

*loving, caring, secured*

*kindness, nice*

## Peace

*— A poem written by First Day  
students Sophie Reynolds,  
Sean Hagaman and Brian Palmer on  
July 22, 2001 during a session about the  
book of Ecclesiastes.  
Alyssa Keener was the teacher.*

## Friend of the Issue: Donelda Stayton

It is appropriate that Donelda Stayton be the Friend of an issue on integrity, because much of her life she has sought out homes, both spiritual and physical, that would allow her the possibility of living her beliefs.

Donelda grew up in the Midwest — Ohio, Michigan, and Indiana — the daughter of an American Baptist minister. “As a kid,” she says “I was turned off by the conflicts in the church which were sometimes quite nasty and targeted at my father as minister.” She remembers an instance in which a man was asked to park his old, beat up car away from the church building. This same man was asked not to greet people because he smelled funny. “My parents did not agree [with this treatment]...the pettiness was a turn-off.”

Donelda attended Denison University in Ohio. She didn’t know what she wanted to do but “I knew I didn’t want to be a minister’s wife or a teacher.” Instead, she majored in psychology, as “a good, service-oriented type of work.”

After Denison, Donelda did graduate work in psychology at Clark University in

Worcester, Massachusetts, the only US university ever to invite Sigmund Freud to speak. Since only ten graduates a year were accepted into the psychology program, it was a small department. Here she met Sam Stayton, her future husband. “We were about the only Midwesterners there, so we were drawn to each other,” she says. They married in graduate school, and Donelda had her first child, Rebecca, while finishing her dissertation.

The family moved to Baltimore, where Donelda worked as a research associate for Dr. Mary Ainsworth, the first full female professor at Johns Hopkins, who was engaged in seminal research on the attachment of mothers and children. Although Ainsworth was a full professor, she and her associates were denied access to the male-only Hopkins faculty lounge until gender rules were changed in 1972.

After the birth of her second child, Donelda decided to spend her time at home. However, finding a comfortable home in the Baltimore area did not happen immediately. “I had never experienced — coming from the Midwest — an ethnically and religiously segregated community,” she says of Baltimore. Initially, the family settled in Timonium — “prime WASP territory” as Donelda calls it. “A bomb was set off in a neighbor’s yard because they might sell to blacks,” she recalls. “So when Columbia got started, this just felt like home, an eth-

nically and religiously and economically integrated community.” The Staytons moved to Columbia in January, 1970, and have been there ever since.

When Rebecca was in middle school, they sent her to a Presbyterian Sunday school. “We were afraid she would go to hell” if not provided religious instruction, explains Donelda. At first the older Staytons were dropping both girls off and leaving, then joined the church themselves. They became involved in the church affairs, including participating in “a very aggressive” building campaign. A second campaign, about three years ago, became their final straw.

“For what purpose to get bigger and bigger and lose the central mission that we are to be reaching out in supportive, loving ways to those in need?” asked Donelda of the building drive. She was “tired of personal squabbles and excess,” and was having difficulty with “a lot of traditional theology.” When she and Sam began attending at the Patapasco meeting, “the Friends felt like a home I haven’t had in many years. I don’t feel out of place anymore.”

Currently, Donelda is reading *Beyond Majority Rule*, by Michael Sheeran, a book about Quakers. “This seems to me like what it ought to be about,” she says.

## Calendar of Events

### Editor from front page

large step and is indicative of the meeting's growth over the past four years. As spiritual beings, those most active in exploring the meeting's future can trust and rest in God's guidance.

In the meantime, the Heron is bursting with a rich variety of essays which represent many ways of looking at integrity. Together they offer much food for thought.

Sincerely,

Diane Reynolds

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

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

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Those interested in Work and Spirit are invited to contact John Buck for more information at 410-997-2535. We have been meeting about every six weeks to discuss the connections between work and spirituality in our own lives.

The 25th Quaker Lesbian Conference Celebrating the Roots of Our Radical Faith: Simplicity, Integrity, Equality, Harmony Long Labor Day Weekend Thursday, August 30 through Monday, September 3 in Central New Jersey.

The Quaker Lesbian Conference exists to be a loving time and space in which Quaker women and women familiar with Quakerism, who are lesbian or bisexual, or moving towards those identities, can connect to spirit and to each other. We envision a community in which each woman shares worship, spiritual exploration and loving relationships in an environment which embraces diversity, individual leadings, struggle, and play. The Quaker Lesbian Conference meets once a year for a long weekend at a camp or retreat center. For more information send an email to: [QLConf@aol.com](mailto:QLConf@aol.com) and see <http://hometown.aol.com/qlconf>.



### *Patapsco Friends Meeting*

*Mt. Hebron House • 2331 Calvin Circle*

*Ellicott City, MD 21042*

*Web: <http://www.geocities.com/athens/forum/4135>*

*Phone: 410-997-2535*