

Friday with Friends

A Newsletter from Klamath Falls Friends Church

June 7, 2024

Zoom Link for June 9, 2024:

<https://us02web.zoom.us/j/85381127592?pwd=Z01JTHFXNVdzeTZqTUUpwS1dmSFVxZz09>



Please join us in the circle of Friends
June 16, 2024 after the end of worship service
As we try to answer the important questions of
"Who are we?"
"Where are we going?"

Karen Little will be bringing the message on June 9, 2024. Joe and Leigh will be at the yearly meeting (SCYM)'s annual session along with a few other people from the meeting. Please come and be supportive of Karen as she brings Spirit's leadings to the meeting.

Budget numbers for May, 2024

May Pledges \$2618, donations \$950
YTD Pledges \$13,090, donations \$23,465

We appreciate and need your ongoing financial support! The meeting asks every member and regular attendee to consider giving, according to one's ability, as a spiritual practice. It is not the size of the donation that matters, but the heart from which it is given.

Financial giving is a concrete way in which we ALL can share in the ministry and outreach of Friends. Thank you to all who faithfully contribute! May we continue to trust God to enable us to give with generous and open hearts!

Many people gave lump sums early in the year. However, monthly donations are down. Please give if you are led by placing a check in the tall brown box in the back of sanctuary or send it to Klamath Falls Friends Church, 1918 Oregon Ave., Klamath Falls, OR 97601. Contributions are tax deductible.



The Interfaith Food Pantry served 72 households for a total of 171 people, 118 adults and 53 children. Our 48 volunteers this month gave 92 hours of their time and energy. If you want to be a volunteer, contact Linda Warner.

There are items that are needed that are not "food items." Please bring toilet paper and soap to the meeting house and leave near the pastors' office (tub in corner of entryway). We welcome other nonfood items, but let's see how tall we can make our soap and tissue tower in the corner of the entry room of the church.



- Change of date for the county hearing on the proposed landfill.
There is a hearing on the proposal for a landfill to be placed in Klamath Marsh in an area of the county designated for Farm Use. The Klamath Tribes have spent millions of dollars working to restore the environmentally important marsh. The hearing to change the designation (allow conditional use other than agricultural and exclusively farm use) of the area has been moved to **August 27, 2024**, 6-8 PM at the Klamath County Government Building. If the landfill is built in the area of the marsh, the leachate would negatively affect the Williamson River, Upper Klamath Lake, and the Klamath Marsh National Wildlife Refuge. The county commission is looking to make a final decision on the landfill and its placement in the marsh directly after this meeting.
 - There is a documentary, *Cutdown: Infant Surgery without Anesthesia*, that will be shown at the Klamath County Library, June 27th at 5:30. This is a documentary about children, particularly infants, having surgery without anesthesia and the lasting effects of this practice. It is a companion to the book *Autobiography of a Sea Creature* written by Wendy Williams and recently released. The author will be there to answer questions. The film is part of the National PTSD Awareness Month.
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Quaker Integrity

(quotes and articles)

“Quakers believe that the Spirit is in everyone. Integrity means focusing and spending time listening to the small voice of the Spirit and being open to being led by it, whether the Spirit is speaking within oneself or through another.”

““Integrity” should be easy to define, right? Always tell the truth. Don’t say one thing and then do another. Be consistent in your moral behavior. On one level, integrity really is that simple—but it can also play out in our daily lives in all sorts of complex and fascinating ways...

You may have heard that Quakers refuse to take oaths; they won’t even “swear to tell the truth, the whole truth, and nothing but the truth, so help me, God” when appearing as witnesses in court. This goes all the way back to the beginning of the Religious Society of Friends, and their embracing of Jesus’s command: “I say unto you, swear not at all... let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.” (Matthew 5:34,37) Plus, if you swear an oath to tell the truth in one circumstance, it implies that you think it would be acceptable to *not* tell the truth in other circumstances.

But early Friends also extended their notion of integrity to their business practices—and, in a way, established a commercial standard. Centuries ago, it was more common for merchants and their customers to haggle over the prices of goods until they could find a mutually agreeable price. Friends who ran businesses decided that they would simply calculate reasonable rates for their goods and services and set a fixed value that their customers could recognize as fair, because they could trust a Quaker merchant not to gouge them with exorbitant prices. This became such a popular practice that other businesses were forced to take it up as well.

There are other ways to practice integrity with in your financial transactions. Many Friends strive to observe social responsibility in

their purchases, with a preference for “free trade” goods or items that have not been produced through exploitative labor practices. Some may take things even further by minimizing their use of credit cards, or rejecting them entirely, believing it dishonest to spend money you don’t actually have.

At a more fundamental level, living in integrity means accepting accountability for one’s actions, and repenting when one has done harm to others. It means honoring “that of God” in other people, which includes treating everyone with dignity—and with an open mind. You may not always agree with someone, but you can disagree, no matter how firmly, with respect.” Quakers.org

“Quakers and Racism: Learning to Live with Integrity

FCNL.org

By Emma Hulbert | February 18, 2022

Since I joined FCNL as a program assistant in September 2021, I’ve observed an aspiration to promote racial justice flowing through FCNL and the wider Quaker world. Many white Friends, myself included, are exploring how our actions uphold white supremacy. This examination is leading Friends to establish systems for addressing moments of racial harm and holding one another accountable.

Like other Friends, I see this exploration—and my striving to align my actions with my values—as central to living my faith with integrity. I cannot speak for all Quakers, nor do I pretend to be an expert on these issues. Rather, like many Friends, I am learning as I go.

While many white Friends are just beginning this work, Friends of Color have long been saying that white supremacy is the norm within Quakerism. As Vanessa Julye said in her keynote address at Annual Meeting, “For centuries, Friends of African descent have been telling us that ‘normal’ is damaging.” Only now that many white Friends are ready to do this work is the work taking place.

Friends are waking up to the truth of Quakers' past. Growing up, I learned that Quakers were always on the right side of history. I saw William Penn and George Fox as larger-than-life figures who valiantly advocated for justice. In reflecting on these stories of Quaker exceptionalism, I realized that the history I learned was lacking nuance, if not simply inaccurate.

Penn owned slaves, and Fox was involved in the Quaker-run slave trade in Barbados. We can't address the ways white supremacy exists in our communities unless we, as white Friends, first acknowledge that Quaker historical figures were flawed like the rest of us.

FCNL worked to confront some of these issues in renaming the former William Penn House. By renaming this space "Friends Place," we attempted to move into greater integrity. However, this journey towards accountability concerns not only symbols but also how we interact with one another....

In such unstructured spaces it is our collective responsibility to step up and hold one another to account. Interrupting harmful speech is central to creating welcoming spaces, as difficult as that can be in the moment.

There is no destination for this kind of work. Those of us with dominant identities, such as myself—a white, cisgender, able-bodied woman—must embrace this journey rather than allow it to make us defensive.

I'm sure I get a lot wrong. I'm sure FCNL does as well. But by acknowledging that everyone has that of God within them, while simultaneously holding each other accountable through calling each other in and naming behaviors we notice to be oppressive, we nudge Quakerism—and the wider world—in a hopeful direction. –

FCNL.ORG

Integrity

[Mackenzie](#) | Posted on September 10, 2018

From Quaker Podcast #42

...People often use “integrity” and “honesty” interchangeably, but integrity is bigger. It means wholeness or completion. What’s whole? Well, you could say it’s our lives or our relationships with God. But the temptation to separate parts of ourselves off is huge. We need integrity in order to let our lives preach.

Integrity might require a person to attempt conscious consumerism, but then good luck figuring ethical consumption under capitalism. There are too many layers to producing goods. Integrity might also require changing the media we consume. If certain media makes you less sensitive to the Light, should you avoid it?...