

Friday with Friends

July 5, 2024

This is a newsletter of Klamath Falls Friends Church
1918 Oregon Ave.
Klamath Falls, OR 97601

Zoom Link for Sunday:

<https://us02web.zoom.us/j/85381127592?pwd=Z01JTHFXNVdzeTZqTUpwS1dmSFVxZz09>



**Meeting for Business:
July 14, directly after worship**



July 28, 2024, Circle of Friends

11:00- 12:00

**Continuing a discussion on
“Who are we?” and “Where are we going?”**

**This Sunday, July 7, we will have book study after
open worship. We will be on chapters 7&8 of
Living Buddha, Living Christ
By Thich Nhat Hanh**



Here are the **study questions** for this coming Sunday's, July 7, book discussion:

- 1. Is having roots in multiple traditions strengthening or does it leave you directionless? How does this affect you?*
- 2. Who are your spiritual ancestors?*
- 3. How do your blood ancestors who have passed on help you stay grounded?*
- 4. What are the jewels of Christianity that mean the most to you?*
- 5. Which of the Five Precepts of Buddhism have the most potential for healing the ills of our society (pg 91)?*
- 6. In what ways can the Fourth Precept strengthen the testimony of integrity (pg 100)?*
- 7. What can the Fifth Precept teach us about simplicity (pg 105)?*
- 8. How do the concept of sanctification in western Christianity (<https://seminary.grace.edu/what-is-sanctification/>) and the concept of deification in eastern Christianity (pg 123) compare? Which fits your understanding?*
- 9. How does the story of Mrs. Ly relate to Matthew 7:21? How can you connect deeply with the Spirit?*
- 10. Thich Nhat Hanh talks about creating a mini-Pure Land here on Earth (pg 127-128). What would it mean for the Kingdom of God to be made real in the life of our church?*
- 11. How does regularly getting centered-down affect your response to a crisis?*



The Interfaith Food Pantry will be held at Klamath Lutheran on Tuesdays, July 23 and 30th. Please donate toilet paper if possible.

Let's build a tower of toilet paper
for July's food bank



*In June, **The Interfaith Food Pantry** served 176 people (128 adults and 48 children)—a total of 68 households. The 28 volunteers from the four faith communities put in 120 hours, and collected an additional 258 pounds of extra food! Thanks to all of you who contributed. The Food Bank was only able to give two pallets of food instead of the usual three, so this extra food really helped. July non-food donations of body wash and deodorant will be much appreciated! Toilet tissue is always needed. If you have fresh veggies in your garden to share, please let Linda know. If you spot a bargain on canned fruit, please donate a case or two. The open house scheduled for July 19 has been postponed to the fall—and cooler weather. More information is forthcoming. The Food Pantry still needs volunteers! Call or text Linda Warner (541-281-5535) if you'd like to help feed those in need in our community.*



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 Fair Grounds.

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.

<https://www.pym.org/annual-sessions/wp-content/uploads/sites/7/2015/08/Annual-Sessions-2012-12-How-do-we-define-ourselves-as-friends.pdf>

PYM Annual Sessions 2012 1 12.07.28

Written July, 2012 by Arthur M. Larrabee

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What Do Quakers Believe?

Background

Several years ago, way opened for me to share with PYM's Advisory Committee a life-long frustration that I could not articulate the core beliefs of our faith community with any confidence that what I might say would be shared by others. At the time, I was feeling let down by my faith community and that our failure to name collectively held, core beliefs contributed to a loss of energy among us. I also felt that the absence of a statement of core beliefs inhibited our ability to easily and effectively communicate to others about our Quaker faith. In my professional life before becoming General Secretary, I sometimes found myself wanting to invite friends in law and business to come to meeting for worship, but I could never quite figure out what I could say with any confidence when asked, "What do Quakers believe?" What was I inviting them to? Yes, I could try to say what I believed, but I could not tell them what we believed as a community. I wanted

something I could hand to those I thought might be interested and say, “This is what’s at the core of our faith. There is more to Quakerism than this, but this is a place to begin.”

The Advisory Committee invited me to try my hand at drafting such a statement and on several occasions, they have seen prior versions of what I am presenting today. I have shared earlier versions of this work with two quarterly meetings, three or four monthly meetings, the residents of a retirement community and Interim Meeting. With each presentation, suggestions have been made which have found their way into the document.

In my work, I have been guided by the following:

A belief that it is possible for us to articulate shared, core beliefs even in our diversity; A desire that any statement of belief fit onto one piece of paper;

An understanding that this project will need time for corporate discernment;

A hope that any statement which emerges might be used by meetings and members as a resource, not as a creed, in much the same way we use Faith and Practice;

A faith that our community will be strengthened and energized by such a statement.

Quakers and Beliefs

“Quakers have traditionally been wary of creedal statements as limiting our understanding of God... The rejection of creeds [however] does not imply the absence of doctrine or statements of belief. From the earliest times of our PYM Annual Sessions 2012 2 society, individual Friends, as well as small groups of Friends and Friends’ meetings, have issued written statements of their beliefs to the world.”

The Metaphor of a Solar System

I have been working with the metaphor of a solar system. At the center of our solar system is the sun and orbiting the sun are a number of planets, each one different from the other, each one the beneficiary of the sun’s light, warmth and gravitational pull. The planets are of different sizes, shapes and colors; one has rings, others have moons; each planet orbits at a different distance from the sun.

Philadelphia Yearly Meeting is a solar system. At the center, the sun if you will, is the faith and practice of our Yearly Meeting, our core beliefs. Orbiting this sun are 11,500 of us. We are different sizes, shapes and colors; we are of different backgrounds; we have different spiritual needs and we don’t all believe the same things. Like the planets, we orbit at different distances from the sun. Even in our diversity, however, there is something at the center that holds each of us in orbit. I believe that we can describe this center and that by doing so we will be a more vital, more luminous Yearly Meeting. I am not proposing that we try to describe the planets. Each of us is rightfully our own unique, planetary self. But that does not mean that we can’t describe the common center around which we orbit.

In the second part of this document, I propose nine statements of what I believe to be collectively held, core beliefs. I believe these statements to be true for the community as a whole even though

they might not be true for any one of us. So, for example, I believe we can say that the peace testimony is one of the testimonies at the heart of our faith even though I know of Yearly Meeting members who do not accept the peace testimony. Another example would be that as a community we have some concept of God, however named and in whatever form, even though there are those among us who do not believe in God. The document which follows invites us to separate our own individual beliefs from those we can recognize as belonging to the whole community.

What Do Quakers Believe?

- **Quakers believe that there is a living, dynamic spiritual presence at work in the world which is both within us and outside of us.** Those among us are comfortable with different names for this spiritual presence. Among them are: God, Creator, Christ, Spirit, the Light, Divine Presence, Love, Truth. Throughout this statement of Quaker beliefs, the name “God” is used to include all manifestations of this living, dynamic spiritual presence.
- **Quakers believe that there is that of God in everyone.** We often refer to that of God in everyone as “the Light Within.” It is a belief that each person is endowed with a measure of the Divine Essence, an Inward Presence which is the spiritual core of each person’s being. We sometimes refer to the Light Within as the Inward Presence, the Inward Christ, the Inward Teacher, the Seed.
- **Quakers believe that each person is capable of the direct and unmediated experience of God.** Our belief leads us into a form of worship that does not rely on clergy, liturgy or creed. We often call our worship “waiting worship.” We gather in the quiet to listen for the “still small voice of God” stirring within us and speaking to us.
- **Quakers believe that our understanding and experience of God is nurtured and enlarged in community.** When we come together in community, each of us brings our own unique manifestation and experience of God. The diversity among us helps us to know God more fully. In some churches, God is experienced most fully at the altar. For Quakers, God is experienced most fully in community.
- **Quakers believe that our inward experience of God transforms us and leads us into outward expressions of faithful living, witness and action.** Individually and collectively, we witness to our understanding of God’s Truth in the ways we live and act in the world. Our witness is often expressed in testimonies which have Today, many of us would affirm testimonies of Simplicity, Peace, Integrity, Community, Equality and Stewardship.
- **Quakers believe that the revelation of God’s Truth is continuing and ongoing.** We are clear that the Bible is not the final revelation of God’s nature and will. We believe that God has continued to reveal God’s Truth to humankind down through history and to the present day. When spiritually grounded and tested within the community, we welcome new understandings of God’s Truth.
- **Quakers believe that the Bible is an important spiritual resource and that the life and teachings of Jesus are relevant for us today.** For many of us, the Bible is an inspired record of the workings of God in the world, one that helps to illuminate the nature of God. Friends have the experience that knowledge of the Bible deepens the spiritual power of both spoken ministry and inward listening. In a time of despair, George Fox, the founder of Quakerism, heard a voice that said,

“There is one, even Christ Jesus, that can speak to thy condition.” For many Friends throughout our history, and today, there is a continuing sense of the presence of this power, however it may be named.

- **Quakers believe in welcoming spiritual truth regardless of its source.** Many among us have been inspired by spiritual Truth found outside of Quakerism. We have found that our experience of Oneness in the Spirit is enriched when spiritual Truth from other faith traditions is shared in our worship and community life.

- **Quakers believe that modeling God’s presence in our lives is more important than espousing beliefs.** We believe in the power of letting our lives, not merely our words, speak. We aspire to be living examples of God’s Truth in the world.

Written July, 2012 by Arthur M. Larrabee

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<https://youtu.be/3H08cyXVYDw>