

Friday with Friends

A Newsletter of Klamath Falls Friends Church

1918 Oregon Ave., Klamath Falls Oregon 97601

Thanksgiving food boxes!



Klamath Interfaith Food Pantry's Thanksgiving Meal Box sign-up was a huge success--70 families requested these special meal boxes. Linda distributed these request forms to congregations. Please open your hearts (and pocketbooks), "adopt a family," and make their Thanksgiving holiday extra special. Sherm's Thunderbird is giving Klamath Interfaith Food Pantry a special deal on Butterball bone-in turkey breasts for this special event. When you shop at Sherm's, be sure to stop by and thank meat department manager, Brian. Leigh has the forms, and they will be distributed on Sunday. There are ten families for all of our church, so we may need one box per family unit. It's an opportunity to get your whole extended family involved.

Klamath Interfaith Food Pantry had its busiest pantry night ever on September 24th--at least 60 families were served. Nearly every morsel of food was distributed this month! The total for September was 82 families served, a total of 163 adults and 66 children. Thirty-three volunteers put in 131 hours. And 183 pounds of food was donated--a special thanks goes to Klamath Lutheran for buying extra bread, cheese and margarine for the food pantry. They are so happy to have Henley Key Club students and KU DECA students join the volunteers and help clients carry out their groceries. What great young people they are!



Please help us help others!



We still need toiletries for men and women and toilet paper. Please donate toilet paper or laundry detergent and leave it by the church office on Sundays and the items will find their way to the food pantry and into a grateful home. Other items like soap and shampoo are not covered by other programs or the food bank, so everything you give is desperately needed.

Moms Rising Post Card



This Sunday, October 6, please stay after worship and help with the Mom's Rising postcard drive. These are non-partisan postcards that are preaddressed. We just need to write a short note of encouragement on each card.



We are collecting sleeping bags and blankets to give during the winter. Please bring new or used-but-laundered extra blankets or sleeping bags you may have to share with others.

Circle of Friends

We will be discussing what it means to be a member or an attendee of the meeting.

October 20, 11:00am



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Potluck Meal and Fellowship

October 13, 2024

Join and enjoy!



OPEN HOUSE

October 18, 5:30-7:00

Come and see the “new” pantry now that we are (Klamath Interfaith Food Pantry is) working bringing four churches together to work collaboratively. It is at the Klamath Lutheran Church, 1175 Crescent Ave, Klamath Falls

The I in the SPICES – Integrity

<https://quaker.org/integrity/>

What do Quakers mean by integrity?

“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.

At 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. 18th-century American Quaker John Woolman, for example, was famous for the consistency with which he lived out his opposition to the slave trade. In addition to personally advocating for the release of many enslaved people, he refused any silver tableware, even as a guest in other people's homes, in solidarity with those forced to work in silver mines. Beyond that, though, Woolman also rejected any dyed clothing, expressing his disapproval of unsafe working conditions in the dye industry. He even avoided riding in stagecoaches because he was appalled to see horses being mistreated.

But how do Quakers show their integrity today?

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.

https://en.wikipedia.org/wiki/Testimony_of_integrity

Testimony to integrity and truth refers to the way many members of the Religious Society of Friends (Quakers) testify or *bear witness* to their belief that one should live a life that is true to God, true to oneself, and true to others. To Friends, the concept of integrity includes personal wholeness and consistency as well as honesty and fair dealings. From personal and inward integrity flow the outward signs of integrity, which include honesty and fairness. It is not only about telling the truth but also about applying ultimate truth to each situation. For example, Friends (Quakers) believe that integrity requires avoiding statements that are technically true, but misleading.

The word testimony is used to refer to the ways in which Friends *testify* or *bear witness* to their faith in their everyday lives. In this context, the word testimony refers not to Friends' underlying beliefs about truth and integrity but their committed action to promote and act in truthful and integral ways, which arises out of their beliefs.

Also known as the **Testimony of Truth**, or **Truth Testimony**, the essence of the Testimony of Integrity is placing God at the center of one's life. To Friends, integrity is in choosing to follow the leading of the Spirit despite the challenges and urges to do otherwise.

That testimony has led to the Friends having a reputation for being honest and fair in their dealings with others.^[1] It has led them to give proper credit to others for their contributions and to accept responsibility for their own actions. In those legal systems, if it is allowed, rather than swearing oaths in a court of law, Friends prefer to affirm. In England, that has been the case since 1695.^[2]

Among some early Friends, the testimony led them to refuse to participate in drama, and they stated that to

pretend they were someone else was to deny their integrity.

Oaths and fair-dealing

Early Friends believed that an important part of [Jesus'](#) message was how we treat our fellow human beings. They felt that honest dealing with others meant more than avoiding direct lies. Friends continue to believe that it is important not to mislead others, even if the words used are all technically truthful. Early Friends refused to swear oaths, even in courtrooms, believing that one must speak truth at all times, and the act of swearing to it implied different standards of truth with and without oaths. That doctrine is attributed to Jesus in the Sermon on the Mount (specifically Matthew 5:34-37).

Some Friends have accepted the use of "[affirmations](#)" rather than oaths, believing that "taking oaths implies a double standard of truth".^[3]

Spiritual aspect of truth and integrity

The essence of testimony to integrity is placing God at the center of one's life. 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.

Giving testimony to truth and integrity also means refusing to place things other than God at the center of one's life, whether one's own self, possessions, the regard of others, belief in principles (such as rationality, progress, or justice) or something else. It is the understanding that even good things are no longer good when they supplant God as one's center.

Some Quakers believe that to put integrity and efforts to build it at the center of one's life is to put God at the center of one's life.

Examples of testimony to truth and integrity



George Fox refusing to take oath,
1663

Since early in the foundation of the Religious Society of Friends, Quakers have refused to take oaths, following Jesus' teaching of Matthew 5:34–37. Rather

than swearing or taking an oath, Quakers instead answered "yea" or "nay" to questions, believing that swearing oaths was often a way to avoid telling the truth while appearing to do so, and that a person's word should be accepted as truth based on their reputation for telling the truth, rather than any oath sworn or taken. This was embodied in their quote "let your yea be yea and your nay be nay",^[4] from James 5:12.

Later, when many Quakers became successful in business (such as Cadbury, Rowntree, Fry, etc.), they set a fixed price for goods on sale rather than setting a high price and haggling over it with the buyer, believing it to be dishonest to set an unfair price to begin with. By having fixed and reasonable prices, Quakers soon developed a reputation as honest businessmen, and many people came to trust them in trading and in banking.^[1] Thus, the Quaker name or image was adopted by business ventures of non-Quakers, such as [oats](#) and [oil](#) companies, to imply their fair dealing in price and quality.

Other examples of ways in which Friends 'testify' or 'bear witness' to truth and integrity include such practices as:

- making sure that one's words and actions flow from one's beliefs
- speaking the truth, even when it is difficult
- paying people fair wages for their work
- giving one's employer the right amount of labor for one's pay
- saying difficult things with grace and tact
- receiving difficult sayings gracefully
- guarding one's reputation for honesty, fairness, and fidelity
- taking responsibility for one's actions and their results
- fulfilling one's commitments
- taking care of items entrusted to one
- being open to the ideas of others but not being too easily swayed by them
- confronting lapses in integrity in oneself and in others
- giving credit to others for their contributions

- assessing people and situations fairly and accurately
 - avoiding spending beyond one's means through the use of credit
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<https://quakerpodcast.org/integrity/>

This is the last episode we are doing from the book Traditional Quaker Christianity. We're talking about integrity. This ties in a lot to our last episode, which was on plainness.

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 ourself 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?

Raise your hand if you were a Quaker kid who couldn't watch GI Joe or play with Nerf guns.

We talk about integrity in speech. The book comes down against sarcasm. You're saying the opposite of the truth. Kids and some adults have trouble recognizing sarcasm. And Micah points out it's joyless humor. (It seems unlikely Mackenzie is going to stop being sarcastic any time soon. She has at least excised "I bet" and "I swear" from her vocabulary, though.)

<https://www.philipgulley.com/3898-2/>

Several years ago, Joan and I were in Frostburg, Maryland, attending the sessions of Baltimore Yearly Meeting. For those of you not accustomed to our Quaker jargon, a yearly meeting is a collection or assemblage of local or monthly meetings, usually in the same geographical area, who gather once a year to discuss and decide their shared ministries and concerns. Just so you know, the definition of a Quaker is someone who won't attend their own yearly meeting, but will drive 450 miles to attend someone else's.

We had a free afternoon and after consulting a map, I discovered we were only 50 miles from Fallingwater, what some believe to be the most beautiful home ever designed by Frank Lloyd Wright, so off we went to Fallingwater. The house was designed in 1935 for Edgar and Liliane Kaufmann, the owners of Kaufmann's Department Store in Pittsburgh, who owned property along the Bear Run River in a remote area of western Pennsylvania. For several years, the Kaufmanns had retreated to the waterfall to camp, before hiring Wright to build them a vacation home. When they first saw the blueprints Wright had drawn, they were upset. They had asked him to place the home downstream of the waterfalls, so they could view the water, but the blueprints had the home placed in the midst of the waterfall, integrated among the water, the boulders, and the century-old trees.

When the Kaufmanns expressed their disappointment with his design, Wright told them, "I want you to live with the waterfall, not just to look at it, but for it to become an integral part of your lives." And of course, if you've been to Fallingwater, or even seen a picture of it, you know its beauty is based on its integration, the house and nature are woven seamlessly together,

each one complementing the other, in a beautiful synthesis of design. Wright later said, when interviewed about the house, that “No house should ever be on a hill or on anything. It should be of the hill, belonging to it.”

We’ve been talking about Quaker qualities, re-framing our Quaker testimonies. We’ve discussed equality as democratic discernment, peace as consistent compassion, simplicity as generosity, and today I want to speak about integrity as integration, by which I mean all the elements of our lives fitting seamlessly together until they become an example of unified beauty. The Quaker testimony of integrity is not just about telling the truth. Our testimony of integrity is about living a life of integration, so that there is no daylight between what we say and believe and do. They are all of the same piece.

Think of our disappointment when someone regularly proclaims their devotion to Jesus, then treats their fellow humans hatefully. The disconnect we experience in that moment is due to their lack of integration. There is a chasm between what they say and how they act. We recognize this disconnect and find it troubling, even jarring.

Isn't this what appalls us about the prevalence of Christian Nationalism in our nation today? Christianity is a global movement, a universal philosophy transcending borders and boundaries, embracing the world, but in Christian Nationalism becomes a regional religion confined to and controlled by a political party or ruling class. We are rightly troubled by that, seeing a disconnect between the principles of Jesus and the conduct of his followers. We recognize this lack of integration, which at its heart is a lack of integrity.

If we are mindful and self-aware, we recognize in our own lives those moments and places of disconnection. Paul spoke about this in his letter to the Roman community, when he wrote, "I don't understand my own actions. I do not do what I want; I do the very thing I hate." We all know that feeling, don't we? We all experience this disconnection, this lack of integration, and are troubled by it, especially when we notice it in ourselves.

Oh, I noticed this lack of integration in myself this week. For years now, Joan and I have had a third car, which we loan out to friends and family who need it. It has nearly 200,000 miles on it and I fear is near to

giving up the ghost, so when I saw an advertisement for a 2007 Lincoln Town Car at Andy Mohr Nissan with only 80,000 miles on it, I thought, “That’s the car for me.” So I went and drove it. Beautiful car. One owner, no smoker, but when we sat in it, I immediately felt 110 years old and decided not to buy it.

Unfortunately, I’d already gotten to know the used car salesman, a nice young man named Tony. I’d spoken on the phone several times with him. He’d told me about his parents and fiancée and how he was saving money for college so he could become a doctor and help poor people. I mean, this was just a great kid. So when I decided not to buy the car, I waited until he went to the bathroom, then got out of there as quickly as I could, rather than telling Tony I was no longer interested in the car. I didn’t want to hurt his feelings.

You hear some people say that young people today don’t want to work, but that doesn’t include Tony, because he called me every day for the next three days.

“Hello, Mr. Gulley. How are you today? How is Mrs. Gulley?”

“Tony, please call me Phil. Joan and I are fine, thank you.”

“Oh, no, that wouldn’t be right. I was just calling to let you know the car is still available, and I’d be happy to deliver it to your house if it’s hard for you and Mrs. Gulley to get out.” Tony was so nice that the third time he called I invited him and his fiance to our house for Easter dinner.

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Joan said, “You have to tell him we don’t want that car.”

“But he wants to be a doctor and help poor people,” I told her.

“That is not our responsibility,” she said.

I love my wife, but she can be ruthless.

But I knew she was right, that I had to tell Tony the truth.

Tony phoned the next day. We chatted a bit then he asked me if I was still interested in the car. He’d been saving it for me. Other people had wanted it. He’d told them no.

“Tony, there’s something you need to be aware of,” I said. “I was going to buy that car for an older person,” because technically speaking, I was older than I had been the day I drove it, “and they’ve told me they no longer want it,” which is true, I no longer wanted it. I said, “They’ve even been told they should stop driving,” which is also true, Joan has told me that several times in the past year.

So here I am, a minister of the gospel of Jesus, a responsibility I take seriously, who shaded the truth rather than speak it. I did this to spare Tony, because I forgot that it is better to be slapped with the truth than kissed with a lie.

We live with this need always, Friends, to weave our lives into a seamless garment, when what we say and believe and do are one and the same no matter what, to integrate our lives, so what we love is what we do, so what we believe becomes our first impulse and not our eventual one. Not just living near the truth, within viewing distance of it, but living in it and being of it.