



# SOUTH MOUNTAIN FRIENDS MEETING

## THE RELIGIOUS SOCIETY OF FRIENDS (QUAKERS)

### Sixth Month 2021

543 South Mountain Avenue  
 Ashland, Oregon 97520  
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[ashlandquakers@gmail.com](mailto:ashlandquakers@gmail.com)  
[www.ashlandquakers.org](http://www.ashlandquakers.org)  
 (Near Southern Oregon University)

## SUNDAY MORNING SCHEDULE

### First-Hour Activity 9 to 10 am

#### Discussions via Zoom

All are welcome. Full Zoom invitation in weekly e-news.

First-Hour Zoom Link: <https://us02web.zoom.us/j/85099502775?pwd=VmgxVFFzVkhYUkhRYkpNYmJ6TGZUdz09>

[us02web.zoom.us/j/85099502775?pwd=VmgxVFFzVkhYUkhRYkpNYmJ6TGZUdz09](https://us02web.zoom.us/j/85099502775?pwd=VmgxVFFzVkhYUkhRYkpNYmJ6TGZUdz09)

### 6 June

Threshing Session on The Future of Worship at South Mountain Friends Meeting (see page 6)

### 13 June

Ministry & Council worship sharing on Quaker Mysticism (final pages of Rex Ambler's Pendle Hill Pamphlet)

### 20 June

Meeting for Business (9-10:30 am)

### 27 June

Adult Ed: Laughter Meditation convened by K Hering (see page 6)

## 3 Current Options For Meeting for Worship 11 am to Noon

- 1) At Quaker Meeting House
- 2) In Glenwood Park behind the Meeting House
- 3) By Zoom at:  
<https://zoom.us/j/99810847118?pwd=R3poNVQxMFEyWFBMRVZFcTJYbDNyZz09>

## Myths White Quakers Hold About Our Past

We White Quakers like to revel in our myths about ourselves. These include “we were all abolitionists”; “we all worked on the Underground Railroad”; and “none of us were slaveholders.” Often there are kernels of truth in myths, but the truth is more complex.



I had a Black roommate in the early 1990s who accompanied me to a Pendle Hill program. The White leader casually mentioned that even though it took 100 years, we were the first among religious groups to call for the abolition of slavery. Clearly, when he was thinking of religious groups, he was thinking only of White folks.

My friend started to visibly shake, stood up, and said, “How dare you so glibly speak about Quakers and slavery as though in 100 years, there weren’t lives lost and people maimed and tortured and torn apart from their families? Why was it okay for it to take 100 years when it was so clearly violent and cruel? How many of my people were slain or brutalized in those 100 years?”

This moment was an example of the stark disconnection of Whiteness. The abolition of slavery was an abstract act of goodness, a certification of Quakers as “good White people.” The statement had no connection with the lived reality of those enslaved, their descendants, or the intimate daily atrocities that maintained the system. The statement had no connection to the reality of White Quakers as slaveholders and slave traders who had participated in the trading of chattel slavery: the bondage of other human beings from the 1680s until the mid-1770s in what would become the United States.

CONTINUED ON PAGE 2

—Lucy Duncan, Director of Friends Relations at the American Friends Service Committee, Excerpted from the April 2021 Friends Journal: “A Quaker Call to Abolition and Creation”

# Myths White Quakers Hold About Our Past

Continued from Page 1



White Quakers were settlers in Barbados before arriving in what would be called Pennsylvania. Only four of the Quakers who inhabited the island at that time were not slaveholders. Quaker founder George Fox visited Barbados in 1671. Rather than condemning slavery, Fox reassured the governor of Barbados that he would not teach the negroes to rebel. Fox instead suggested that White Quakers preach Christ to those they enslaved and “deal mildly and gently” with them. When Pennsylvania was founded in 1682, William Penn and other White Quakers used their connections to Barbados to purchase enslaved Africans. Penn said he found enslaved people more dependable than he found indentured servants.

As White Quakers we take credit for signing on to the 1688 Germantown Declaration, the first recorded document in North America to denounce slavery. An addendum [to the declaration, however] rejected the protest, noting that, "We find it so weighty that we think it not expedient for us to meddle with it here."

It is clear that slavery had [as mentioned in the addendum] “so general a relation to many other parts” and that White Quakers were complicit in deep ways, not only directly with slaveholding and slave trading but with these other “parts.” Colonialism, White supremacy, and capitalism create a web of oppression, and to abolish and transform one part creates the conditions and necessity of addressing all that is built from and tied to that one practice. John Woolman clearly understood this web and the need to create other pathways of living in order to create the conditions for justice, and arising from it, peace.

The myths we tell ourselves and the lies those myths uphold are embedded in our contemporary faith practice. When we believe and perpetuate falsehoods about ourselves, it not only disconnects us from the truth, but it also limits our ability to act with full integrity today. Telling the truth about ourselves and our White Quaker ancestors grounds us in reality, in a sense of the complexity of our identity. It allows us to create a different future, not built from delusion and half of the story but from an honest and grounded reckoning with who we are and who we have been. As we allow our Quaker ancestors to become the full, flawed humans they were, we also free ourselves to reckon with our present, which arises from their past, and to tell the full truth of who we are.

Perhaps the revolutionary Quaker faith we imagine ourselves to inhabit has never really existed, and if we tell the whole truth and commit to the healing the truth-telling calls us to, perhaps together we can embody and create the prophetic religion we thirst for.

I tell the stories of early Quaker relationships to slavery because slavery was never really abolished. If we can reckon with the full truth of our connection to slavery and its afterlives, perhaps we can begin the healing necessary to fulfill the promise of the Religious Society of Friends of Truth. Perhaps we, working alongside those most directly impacted and so many others, can finish the unfinished work of abolition.



# Advices & Queries on Harmony with Creation

Rejoice in the majesty of nature. Pray that the Presence will lead us to our rightful place in the creation.

We are each part of the intricate web of life; each choice to act or not to act can have profound consequences. We live in such a complex world that we can do considerable damage without knowing it. Choices that are beneficial in one direction may be harmful in another.

**The mystery and beauty of the universe reveal their Source. Spiritually and physically nourished by our home, the Earth, we are filled with gratitude and wonder. Centered in divine Love, we are called to recognize and respect the sacredness and interdependence of the whole community of life, as well as the complex balance required to sustain it. Each of us is part of the whole of life. All of life is in each of us. We grieve over what has been lost through human-kind's continuing misuse of divine gifts, leading to extinction of species; pollution of earth, water, and air; and calamitous climate change.**

*2017 Faith & Practice  
North Pacific Yearly Meeting*

We take care to conserve and protect the whole of life. Both scientific inquiry and spiritual reflection lead us to deeper understanding of the interconnected, constantly changing systems in which we live.

The essence of the Divine Light can be found in our connection to the natural world. Our collective experience of this deep interconnectedness with all nature helps us understand the connection between ecological and cultural diversity, know the Earth as teacher, and value inspiration from a range of faith traditions.

We face the difficult challenge to change our manner of living to come into harmony with creation. As we support each other's efforts to use no more than our fair share, we guard against waste and resist the temptations of convenience and the inertia of the status quo. We help each other look for ways to counter attitudes of human arrogance, domination, and greed which threaten Earth's equilibrium.

*In what ways do we seek harmony with Creation?  
How does science help us live within It respectfully?*

*In what ways do we honor all living things?  
Do we seek the holiness inherent in the order of nature,  
the wildness of wilderness, and the richness of the world?*

*How do our daily habits and choices reflect our respect  
for the web of life?*

*What will the impact of our current choices be  
on the lives of future generations?*

*How do we educate ourselves and others about living  
in harmony with the earth?*

*What can we do to make the community of life whole?*

**"It would go a great way to caution and direct people in their use of the world, that they were better studied and knowing in the Creation of it.**

**For how [could they] find the confidence to abuse it, while they should see the Great Creator stare them in**

**the Face, in all and every part thereof?"**

**—William Penn, 1693**



# Meeting for Business 16 May 21

**Friends Present:** Bill Ashworth, Melody Ashworth, Beth Aspedon, Terri Brain, Valeria Breiten, Fran Curtis, Ken Deveney, Maureen Graham, K Hering, Andra Hollenbeck, Gizelle Luccio, Bob Morse, Alex Reid, Herb Rothschild, Jean Semrau, Adam Thompson

**Centering Worship** “Healing of the Earth is central to all our Quaker concerns... No peace, no justice without a planet. Those who care about the Earth must feel its woundedness as our own.”  
—Elizabeth Watson 1991

**Treasurer** The financial statement for April shows a deficit for both the month and the year-to-date. With the exceptions of SMFM’s contribution for the building & utilities and the audiovisual equipment we purchased for hybrid worship, expenses are lower, but donations are lower as well. The draft budget (pg 8) in the amount of \$13,000 was presented and will be seasoned until June. All those who participate actively in the Meeting are encouraged to contribute both

this fiscal year and next.

**2021.5.1 Friends approved the Finance Committee’s request to add Fran Curtis as a check signer so that there are again three check signers: Adam Thompson, Jean Semrau, and Fran Curtis.**

**Ministry & Counsel** recommends that Meeting for Worship be held outdoors beginning 30 May with the hybrid Meeting continuing at the Meeting House. M&C will email SMFM participants to ask what support they need to return to Meeting for Worship and to life of the Meeting in general. End of Life forms will be available this week for participants to update. A standing newsletter notice will inform Friends of the opportunity to request a “buddy” to assist them in meeting their needs. Planning for a retreat with outside facilitation is in process. Linda Spencer is no longer able to serve on M&C. M&C needs one or more new members.

**Library Committee** has received donations, purchased books, and

updated subscriptions for Pendle Hill Pamphlets, *Western Friend*, and *Friends Journal*.

**Future of Worship for SMFM** Meeting discussed the changing Covid 19 restrictions and the sense of the Western Friends Conference on Hybrid Meetings and the Future of Worship. Meeting discerned a greater need to consider how to navigate at a deeper level these transitions to our Meeting for Worship which will be discussed during first hour Sunday 6 June. **2021.5.2 Friends decided for the time being to hold Meeting for Worship outdoors, beginning 23 May, with the hybrid Meeting for Worship continuing at the Meeting House.**

**State of Society Report** **2021.5.3 Friends approved the State of Society Report as edited for submission to the Yearly Meeting (printed on page 7).**

Respectfully submitted,  
Andra Hollenbeck, Co-Clerk  
Alex Reid, Recording Clerk



**Need pastoral care, or know anyone who does?  
The Ministry & Counsel Committee is here to provide it.  
Ask any member of the committee. All requests kept confidential.**

## HOUSING ASSISTANCE REQUEST

Friends may remember Janine Devereaux. Ministry & Counsel is helping her find suitable housing. If you know of a situation that might fit her needs, please contact me. —Steve Radcliffe.

Dear Friends,

*I have returned to the area, hopefully to stay. My home-finding mission in rural Arizona did not work out. This has been a serious set-back, but I’m grateful to have returned to the area I love the most.*

*Currently, I’m in a motel and am quickly running out of resources. I find that I need to reach out to Friends for help in finding any of the following to meet my immediate housing needs:*

- ◇ *a temporary place to stay (one to three months) while I secure more permanent housing*
- ◇ *a travel trailer to use (I am an experienced recreational vehicle enthusiast!)*
- ◇ *a lead on any permanent housing opportunity that might work*

*I’m looking for any type of unit or room for up to \$700 a month (more if utilities are included). As many of you know, I have a health condition which limits my housing options. I’m chemically sensitive and allergic to mold. I generally need to avoid carpeting, pesticides, strong fragrances like air fresheners and dryer sheets (natural scents are fine!), and mold/mildew. I can tolerate some of these things in the house or vicinity if I’m able to keep my room or unit free of them.*

*I have two well-traveled, well-behaved kitties (with Airbnb and landlord references!). I’m not allergic to any animals or pollens. Thanks so much, Janine*

# On Not Being Sufficiently American

I recently attended a virtual storytelling event on race. About a dozen people from various ethnicities/ races and geographic locations in the US told personal race-themed stories. One story deeply impacted me. An Asian American woman described herself as loved but not fully “seen” by her adopted American family. She called herself a “banana”—yellow on the outside but white on the inside.



Here’s what I heard this storyteller relate:

Soon after being born in Korea, she was adopted into a loving and welcoming extended white family in America. She recalled how when growing up, she rarely thought of herself as different from the white family who embraced her, except during moments of catching a glimpse of herself in a mirror or a photograph; only then would she remember that she doesn't look like the rest of her family. She recalled a time at a family gathering when an aunt referred to some specific Asian person as a “Chink.” The storyteller looked around for someone to confront her aunt. She ended up speaking up for herself, reminding her aunt of her Asian roots. “You don't count,” her aunt responded. The storyteller admitted that at the time she simply understood that her aunt genuinely viewed her as a part of the family. Only years later did she realize that such microaggressions were creating her invisibility.

The speaker fast forwarded to the recent murder of Asian Americans in Atlanta. She not only mourned these losses but also felt the fear and vulnerability of resembling these Asian women. She waited for friends or relatives to call to check on her, but no one did. Not long after, a Latinx young man was murdered by a police officer near Chicago, where the speaker resides. Immediately, numerous friends and relatives contacted her to make sure that she was okay. She concluded that her geography was viewed as a stronger identifier than her ethnicity, exaggerating her invisibility.

The speaker and her Jewish American husband are currently expecting a baby, who will, of course, be biracial. Through the lens of this pregnancy, the speaker has spoken out to friends and relatives, informing them of her fear for her child—and, by extension, the fear for herself, helping them see that she identifies as Asian American.

I came away with a renewed awareness of how violence toward any racial, ethnic, or religious group doesn't only injure or kill an individual but also traumatizes their family and local community. It sets in motion a wave that ripples out across the country (perhaps farther) spreading angst and fear, making many feel insecure and unsafe—even those, such as this storyteller, who is currently blessed by being married to a supportive partner and who has been loved by family throughout her life.

Perhaps my white male privilege has shaped me to be not a banana but a coconut—white on the inside and tough-skinned on the outside. Even as these ongoing race-related murders concern and infuriate me, I don't feel vulnerable, destabilized, or scared. My heart grieves, my mind comprehends, but my gut doesn't warn me to hide and avoid walking solo or to see others as potential threats to my life. This storytelling event has cracked my coconut shell, and this Asian American woman has helped me feel how the security that emanates from being loved is no match for the helpless susceptibility that physical racial features engender in a racist society.

—Bob Morse



## Laughter Meditation

9:30 am Sunday  
27 June 2021

Laughter Yoga is really a practice. It was started in India by a cardiologist. While writing a weekly message to his patients on the importance of having laughter in our lives, he realized: Why write about it when we can just go and do it!

Children laugh hundreds of times a day.  
Adults, well, not so much.

It works well on zoom, but I'd prefer to lead from someplace outside. So this will be an experiment to lead on zoom from an outdoor location. Thus, you can choose your own place of comfort *to fake it to you make it*, which is one of the core lessons of laughter yoga. Till then, I leave you with a Laughter Yoga parting: Very Good Very Good Yeah!

—K Hering, Laughter Yoga Convener

## Easy Access to Friends Journal

Our South Mountain's *Friends Journal* subscription has been updated and is available online using the links below. An actual physical copy will be in the Meetinghouse library.

To download the full issue PDF, click here: <https://www.friendsjournal.org/private/FJ-2021-05.PDF>

To read the articles online: <https://www.friendsjournal.org/issue-category/2021/generations/>

Thanks, Fran, Your Friendly Librarian



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## Threshing Session on the Future of Worship at South Mountain Meeting 9 am Sunday 6 June 2021 ON ZOOM

Notes from May '21 "Western Friends Conference of the Future of Meeting for Worship"  
*Even when we worship apart, we are Friends together!*

Focus on the connection of our community

Continuing revelation: Take it slow; Build bridges from unknown to knowledge

Tenderly Listen to the needs of each other

Consider all

Come to agreement on how it looks, sounds, and feels.

There was such a variety of solutions to restrictions. For example:

Not meeting at all

Meeting on a patio or other outdoor space

Sign up for limited in-person meeting

80% vaccinated—meet in person

Zoom only

Established a safety committee to review COVID guidelines, discern, and bring to Meeting

Health monitors

What values guide us? Spark of the Divine in us all: Listening thoughtfully and carefully with this in mind:

Simplicity \* Peace

Integrity \* Community

Equality \* Stewardship

Connect to our community

Connect to the divine

Go slowly, focus on our values.

## **State of Society - South Mountain Friends Meeting - May '21**

South Mountain Friends Meeting, like everyone else on this planet, has found itself drastically reshaped by the global pandemic.

Meeting in our meeting house ended in March. It was suggested to Friends that they continue to worship in their own homes at the usual hour on Sunday morning, which was more successful for some Friends than others. First hour discussions began to be held by Zoom, but we did not yet feel ready to worship in that manner.

In May, with the weather warming, we began holding Meeting for Worship outdoors, masked and socially distanced, in a park just a block from the Meeting house. Friends who attended found this a very rich experience, but not everyone in the meeting felt comfortable being personally present as part of a group, even in the open air. Realizing this, our Ministry and Counsel Committee began hosting Zoom worship from the Meeting House, with one of the committee's two co-clerks present and clerking, occasionally joined by one or two other Friends. This pattern continued through the summer.

At the September Meeting for Business, held via Zoom, Friends made a decision to try to hold hybrid worship beginning at the end of October, with a small group worshipping in the Meeting house connected to others Zooming in from their own homes. By this time we had received a request for a transfer of membership from a seasoned Friend in a distant part of the state who had been attending our worship via Zoom, and it became obvious that she could only continue to attend as long as worship continued to be at least partly on line. With this as a driver, we committed to keeping our Meetings for Worship on line for the foreseeable future. Assisted by a new attender with a background as a tech consultant for nonprofits, we purchased a 55" TV and mounted it to a wall in the meeting room, together with a decent omnidirectional speaker mic and a wide-angle webcam. By careful placement of the chairs, we found that we could fit up to eleven socially-distanced Friends in our meeting room in a manner that allowed most of them to be visible to those Friends who were Zooming in from their homes. The large-screen TV allowed Friends in the meeting room to see those in their homes, closing the circle. Worship with the clerk and several others in the meeting room and the rest of the Meeting on Zoom began on the first First Day in November, and has continued to be held in this manner since. We expect it to continue even after we are able to completely open worship in the meeting house once again to everyone who wants to attend.

Life goes on, even in the midst of a pandemic, and the Meeting has not been immune to normal changes. In August, our then-clerk and her wife, who were both active in the Meeting, made the difficult choice to leave Oregon for New Hampshire in order to care for an aging parent of one of them. We have lost two long-time attenders to death; others, unable to cope with worship in its current form, have at least temporarily drifted away. Balancing this, we have gained one new member and one by the transfer already mentioned, keeping our official membership at 36.

Friends remain active in the community, both as individuals and as a Meeting. When the Alameda Fire swept through the Rogue Valley, leaving many in our communities homeless—including some Friends—the Meeting put together a listening committee to serve as a place for those affected by the fire to share support with each other. We have an active ad hoc committee on white privilege and have agreed to become one of the sponsors of a local Black-run organization devoted to nonviolent pursuit of economic equality and justice for people of color in the Rogue Valley. Ministry and Counsel has led a monthly worship-sharing series based on a Rex Ambler Pendle Hill Pamphlet during First Hour, and our monthly Circle of Light continues to convene monthly to hold specific Friends and their family members and friends who are experiencing difficulties in their lives in the Light. We have begun assessing the state of our meeting, and are looking for ways to move forward as pandemic restrictions are lifted that will strengthen our worship together and redesign our practices to make the Meeting more welcoming and satisfying.

The resilience of our community has been tested as we grapple with a new question: Is it possible to have a Gathered Meeting without being physically gathered? Our success with this has been mixed, but we have persevered. We look forward to the time when we can all be together, without restrictions, once again.

On behalf of South Mountain Friends, Bill Ashworth and Andra Hollenbeck, co-clerks

<b>2021-2022 SMFM Proposed Budget</b>			
	'19-'20	'20-'21	'21-'22
<b>Income:</b>			
Donations received	11,948	8,403	
Donations ('20-'21 level)			10,100
Additional donations			1,400
<b>Total income</b>			<b>11,500</b>
<b>Discretionary expenses:</b>			
Adult Education		200	100
Annual Session Abundance		250	150
Children		100	100
Friendship & Hospitality		300	200
Homeless Support		1,000	1,000
Leadings Support		500	0
Library		300	150
Member Assistance		600	0
Ministry & Counsel		750	500
Misc/Office Supplies		350	110
Newsletter		190	200
Peace & Social Concerns		1,800	1,200
Uprooting racism		0	1,200
Website		350	250
<b>Fixed expenses:</b>			
Joint Committee Contribution		4,200	4,200
NPYM Dues		2,250	2,400
Parking Lot		950	950
Quarterly Meeting Dues		250	240
State of Oregon Tax		50	50
<b>Total expenses (budgeted)</b>		<b>14,390</b>	<b>13,000</b>
<b>Surplus (deficit)</b>			<b>(1500)</b>
<b>Notes:</b>			
'19-'20 donations exclude \$540 from fundraiser for homeless shelter.			
'20-'21 donations are YTD though Apr. and do not include \$300 earmarked for fire relief.			

## Deep peace

The silent moon rising  
The sun rising  
sitting next to the  
creek.

Hearing the water  
as it cascades over the rocks.

The understanding that  
comes with knowing  
A truth.  
Knowing it is a  
Core issue—and  
It gives a peace that  
Surpasses understanding as  
why that truth caused  
So much unrest.

Deep Peace  
The leaves waving in  
The breeze—without  
hearing the breeze.

Sitting at the labyrinth  
Over looking the valley  
And just “being.”

Walking next to the  
Ocean roaring or not  
creating a calm  
in one's  
Soul.

Deep Peace  
what is felt when  
the way is clear.

Deep Peace  
When many are gathered  
And words spoken—and  
held in silence.

Deep Peace  
Is what is created  
when good people  
Stand for what is  
Right  
and it is done.



Deep Peace  
A good death.

Deep Peace  
Trust that the universe  
Is filled with love and it  
is manifesting.

Deep Peace  
When one knows they  
Are doing what they are  
called to do.

Deep Peace  
Happen when there  
Are no words.

—K Hering (2019), South Mountain Friend

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## A Ritual to Read to Each Other

If you don't know the kind of person I am  
and I don't know the kind of person you are  
a pattern that others made may prevail in the world  
and following the wrong god home we may miss our star.

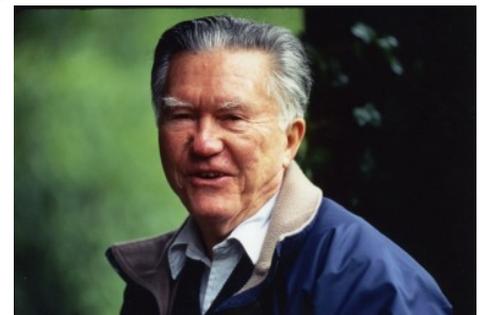
For there is many a small betrayal in the mind,  
a shrug that lets the fragile sequence break  
sending with shouts the horrible errors of childhood  
storming out to play through the broken dike.

And as elephants parade holding each elephant's tail,  
but if one wanders the circus won't find the park,  
I call it cruel and maybe the root of all cruelty  
to know what occurs but not recognize the fact.

And so I appeal to a voice, to something shadowy,  
a remote important region in all who talk:  
though we could fool each other, we should consider—  
lest the parade of our mutual life get lost in the dark.

For it is important that awake people be awake,  
or a breaking line may discourage them back to sleep;  
the signals we give — yes or  
no, or maybe —  
should be clear: the darkness  
around us is deep.

—William Stafford (1953),  
Former Poetic Laureate  
of Oregon  
Contributed by Beth Aspedon



## MEETING OFFICERS

**Co-Clerk:** Andra Hollenbeck 601-6421  
**Co-Clerk:** Bill Ashworth 778-9470  
**Recording Clerk:** Alex Reid 707-499-9146  
**Corresponding Clerk:** Beth Aspedon 778-1564  
**Treasurer:** Adam Thompson 201-8255  
**Weekly e-Bulletin Editor:** Adam Thompson 201-8255  
**Newsletter Editor:** Bob Morse 482-8449, Sylvie Weaver  
**Web Administrator:** Bob Morse 482-8449  
**NPYM Coordinating Committee Contact:** Sylvie Weaver 717-475-6940  
**Art Coordinator:** Becky Hale 601-3084  
**Uprooting Racism Coordinator:** Bob Morse 482-8449  
**Joint Committee Representatives:** Herb Rothschild 531-2848, Valeria Breiten 480-688-7442

*All area codes are 541 unless otherwise noted*

*Please direct all Meeting-related electronic correspondence to [ashlandquakers@gmail.com](mailto:ashlandquakers@gmail.com)*

*Newsletter submissions are due to Bob Morse ([morse@mind.net](mailto:morse@mind.net)) **Tuesday** after Business Meeting*

South Mountain Friends Meeting  
543 South Mountain Avenue  
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## MEETING COMMITTEES

**Ministry & Counsel:** **Gizelle Luccio** 897-4458, Jim Phillips 482-2388, Steve Radcliffe 479-3487, Co-Clerk *ex officio*

**Children's Education & Spirituality:** **Ken Deveney**, Cathy McDaniel

**Finance:** **Jean Semrau**, Fran Curtis, Treasurer *ex officio*

**Buildings & Grounds:** **Merlin McDaniel**, Raymond Scully, Hazel Ward, Terri Brain, Steve Wells

**Nominating:** **Valeria Breiten**, Beth Aspedon, Maureen Graham, Terri Brain

**Friendship & Hospitality:** **Crystal Bosbach**, K Hering, Cathy McDaniel

**Greeters:** Steve Radcliffe, Alex Reid, Javan Reid, Rochelle Webster, Karen Maleski, Terri Brain

**Peace & Social Concerns:** **Herb Rothschild**, Ken Deveney, Javan Reid, Pam Allister, Elizabeth Hallett

**Library:** **Fran Curtis**, Melody Ashworth, Steve Wells

**Adult Education:** **Jim Lobsenz**, **K Hering**, Melody Ashworth

**Homeless Outreach:** **Bob Morse**, Alex Reid, Becky Hale, Terri Brain

*Names in **bold** indicate committee clerk or co-clerks*

