



543 South Mountain Avenue
 Ashland, Oregon 97520
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www.ashlandquakers.org
 (Near Southern Oregon University)

SUNDAY MORNING SCHEDULE

First-Hour Activity
 9:30 to 10:30 am**
 Discussions via Zoom

All are welcome to join the Zoom by computer or phone. Zoom invitation appears weekly in our e-Bulletin. Need to request an invitation? Email: ashlandquakers@gmail.com

6 September

Meeting for Discernment: Time to gather in worship on Zoom to hold South Mountain Friends Meeting in the Light, share concerns, and discern how we are led to move forward as a Meeting.

13 September

Worship Sharing

20 September

****9 o'clock to 10:30 am**
 Meeting for Business

27 September

Let Your Life Speak
 Presenters: Alex & Javan Reid

Meeting for Worship

11 am to Noon
In Glenwood Park
(Below the Meeting House)
 Bring your own chair and, if so led, your mask. Or, join us in Spirit by worshipping on your own at this time.

SOUTH MOUNTAIN FRIENDS MEETING

THE RELIGIOUS SOCIETY OF FRIENDS

(QUAKERS)

Unprogrammed Worship in Ashland, Oregon
Ninth Month 2020

Considering Both People & Planet

Intersectional Environmentalism was birthed out of the realization that low-income and Black and Brown communities feel the harshest impact of environmental injustices. Eco-communicator & environmental activist Leah Thomas (aka Green Girl Leah) founded this inclusive, anti-racist branch of environmentalism. From her lived experience, Thomas knows that it's surely hard "for Black, Brown, and low-income communities to have access to clean air, water, and natural spaces. Even worse, minority and low-income communities [are] statistically more likely to live in neighborhoods exposed to toxic waste, landfills, highways, and other environmental hazards." Thomas was inspired by intersectional feminism which doesn't shy away from simultaneously addressing race and gender. When "both social and environmental justice are considered . . . [they're necessarily] talked about in the same conversation because [they] are so interconnected."



"We can't save the planet without uplifting the voices of its people, especially those most often unheard." Committed to dismantling systems of oppression in the environmental movement, Thomas created the below Intersectional Environmentalist Pledge.

—Bob Morse

Intersectional Environmentalist Pledge

I will stand in solidarity with Black, Indigenous, and People of Color (BIPOC) communities and The Planet

I will not ignore the intersections of environmentalism and social justice

I will use my privilege to advocate for Black and Brown lives in spaces where the message is often silenced

I will proactively do the work to learn about the environmental and social injustices BIPOC communities face without minimizing

I will respect the boundaries of BIPOC friends and activists and not demand they perform emotional labor or do the work for me

I will share my learnings with other environmentalists & my community

I will amplify the messages of BIPOC activists & environmental leaders

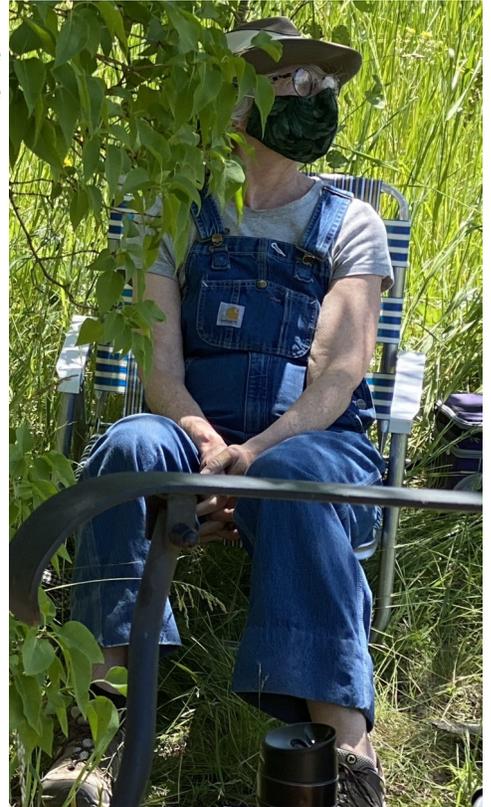
I will not remain silent during pivotal political and cultural moments that impact BIPOC communities

Quaker Silent Retreat Wordlessly Worshiping in the Open Air Saturday 11 July 2020

Eight of us intrepid Friends gathered for an outdoor, distanced retreat at beautiful Willow-Witt Ranch. To give you a “sense of the meeting,” we retreatants want to share a few things written during the retreat.

Grasses caress my arms
Sunshine warms my back
Summer at Willow-Witt

Whispering aspens
Airing our griefs, lovingly
Truth blows in the wind



Orange butterfly sitting on my knee,
When you fly, I'll go with you.



Hens clucking
Goats bleating
Aspen leaves quaking
Swallows nesting
Bees humming
Hummingbirds hovering
Ducks parading
Wildflowers beckoning
Gentle breeze breathing
Peacefulness

Port Townsend Friends Meeting

Minute on the Rejection of Violence and Racism

Any cultural system dependent upon violence for its sustenance will inevitably result in violence. So long as the “keepers of the peace” rely upon a pistol on the hip, it is only a matter of time until that pistol will come into play, and the peace will be broken.

If we are ever to conquer the deep-rooted violence in American life, we must replace systems reliant upon fear and force with systems based upon love and restorative practices.

Only when we honestly face our roots in an international slave trade and a relentless appropriation of native lands will we be in a position to change from being a country dependent upon having the world’s largest military and the world’s largest jail and prison system.

A truly free America recognizes the innate worth and value of all persons. A truly equal America recognizes and repairs the historical trauma and continuing legacy of racism. A truly just America requires us all to take responsibility for the effects of our personal power and privileges, and every act that humiliates, belittles, and diminishes others. A truly peaceable America, at home and abroad, will be created by our capacity for care—not by our capability for carnage.

Let the symbol of our power be the knee bent in compassionate and effective service. Let the symbol of our power be vaccines and ventilators readily shared with the world. Let the symbol of our power be thoughtful conversations with each other and with our elected representatives about the ways that best make for health, safety, and peace among us. Let the symbol of our power be not just an occasional vote but the daily use of our freedom to love our neighbor, to be in just relationship with one another, and to walk humbly in our search for integrity and truth. *Adopted 15 July 2020 by Port Townsend Friends Meeting*

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.

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?

Reimagining Community Safety



For those of us who are white, it can be very difficult to imagine dismantling a [police] system that was designed to protect our privilege. But wealthy white communities live without police on every corner or in the schools, and experience little fear of violence from law enforcement—while at the same time they have well-resourced schools, comfortable housing, access to food and health care. The call to defund the police is a call for all communities to have access to these resources.

We need new models for creating real public safety for all. Such a transformation includes moving money from police to fund unarmed non-police teams of first responders, city workers, and social service professionals to assist community members and de-escalate violence when needed. Instead of relying on police, we could have:

- Urgent response teams that can respond to someone in a mental health crisis and connect them with services.
- Metro service patrol workers who could pull drivers over for things like broken taillights or other potential hazards and help with simple repairs so everyone can get home safely.
- City employees who perform wellness checks on people sleeping in parks, connecting them to services or housing if needed.
- Trauma-informed crisis intervention teams trained to disarm and de-escalate people doing harm and connect them to services.
- Peacekeepers or school climate specialists—trained in culturally responsive de-escalation, working with students with disabilities, restorative justice, and more—who can intervene in physical altercations between students.
- Community organizations that are skilled in de-escalation and peacekeepers who have mechanisms in place to review emergencies, establish protocols, develop, and maintain rapid response networks, and provide health care trainings to respond in an emergency without law enforcement.
- Community-based transformative and restorative justice processes that address the root causes of harm and violence.

Community groups, Indigenous communities, researchers, and policy makers have already implemented some of these ideas, and we can build upon them: Click on links to learn more about these programs.

[Crisis Assistance Helping Out On The Streets \(CAHOOTS\)](#) is a mobile medic/mental health crisis intervention team in Eugene, Oregon, formed in 1989. They handle 20% of emergency calls in their area, responding to such needs as suicide interventions, substance abuse, and housing crises.

[Mothers Against Senseless Killings \(MASK\)](#) is a group of mothers in Chicago who have transformed a troubled block into a community without police, which has led to a reduction in violence. The moms are present on the block every evening, barbecuing, feeding residents, and building relationships with the young people. They help diffuse tensions between young people and watch out for police, protecting young people who have been subject to stop and frisk.

Portugal has decriminalized all drugs, largely removing police from the drug business, and it has been a success. Drug use now falls under public-health services, and HIV-infection rates and [overdoses have fallen](#).

In New York, [Common Justice](#) “gives those directly impacted by acts of violence the opportunity to shape what repair will look like, and, in the case of the responsible party, to carry out that repair instead of going to prison.” Those who participate are survivors of serious felonies—such as being shot, stabbed, or robbed. Only seven percent of responsible parties have been terminated from the program for a new crime.

Restorative justice has a [long history in Canada](#), particularly within Indigenous communities—and has led to a decrease in the number of Indigenous people in the criminal legal and prison systems. Other restorative justice models include [Victim Offender Mediation programs](#), which originated in Ontario.

Excerpted from a blog by Mary Zerkel, Coordinator
American Friends Service Committee’s Communities Against Islamophobia Project

Called Meeting for Business 16 Aug 2020 Clerk's Corner

Friends Present: Bill Ashworth, Melody Ashworth, Beth Aspedon, Crystal Bosbach, Terri Brain, Alex Reid, Valeria Breiten, K Hering, Ken Deveney, Maureen Graham, Anna Monders, Gizelle Luccio, Karen Maleski, Bob Morse, Lisa Nichols, Herb Rothschild, Jean Semrau, Adam Thompson, Andrew Yavelow

Centering from *Beyond Majority Rule* by Michael J. Sheeran: Quakerism has always been a community without a creed precisely because it did not need a creed. Unlike other faiths, Quakerism builds all on the experience of the gathered meeting. Together, Friends experience something beyond themselves, superior to the human pettiness that marks ordinary life. One may find in this experience the Spirit of Christ, another the Divine Person, a third the face behind the universe. No matter how they explain the experience to themselves, the event which they share is paramount. They stand in awe before it, finding that it dominates their conduct as they meet together to make a decision. And the event demands that, in reaching that decision, they should sacrifice self-interest and seek after a higher truth than what they have individually achieved.

Ministry & Counsel informed the Meeting of its plans to help the Meeting transition through Lisa's and Anna's departure and its collaboration with Friendship & Hospitality as that committee makes pastoral calls.

2020.8.1 Friends received with delight and accepted for one-month seasoning M & C's recommending Valeria Breiten's membership into the Religious Society of Friends.

Valeria's letter of intention is available from the M&C clerks, and a summary of her clearness committee is on page 6 of this newsletter.

2020.8.2 Friends approved a memorial minute for Curt Jones (on p9).

Nominating Committee

2020.8.3 Friends accepted for one-month seasoning the slate of Clerks and Committees for 2020-21 as presented (printed on page 7).

Peace & Social Concerns

The Real Solutions Coalition, which SMFM joined last spring, continues to focus on reducing the need for a larger jail by addressing mental health and chemical addiction as public health rather than criminal justice issues. November's ballot measure IP44 would end our state's criminalization of simple possession of currently prohibited drugs.

2020.8.4 SMFM welcomes the recognition of chemical addiction as a public health issue. Therefore, we favor passage of November ballot measure IP44 and will add our name to its public list of supporters.

2020.8.4 summarizes a much longer minute brought forth by P&SC that was approved by Friends after removing the minute's first paragraph but committing to include this first paragraph as introductory information whenever the minute is shared—with the media, other Oregon Meetings, and elsewhere.

Meeting for Business concluded with holding in the Light: the Willow-Witt Family, the Nominating Committee, and our dearly beloved Lisa and Anna as they depart our Meeting.

Respectfully submitted,
Lisa Nichols, Clerk and Alex Reid, Recording Clerk

Dear Friends,

I write from a very messy office. Half-packed boxes lay around me, along with hills of items yet to pack. The floor is covered with dog hair and tiny pieces of paper—the result of tearing pages to keep out of notebooks to donate. I feel anything but enlightened. I'm so tired, just keeping one foot in front of the other as I train Toby, clean the ants off the counter (again!), and pack. I'm no longer embarrassed when my landlord shows the house spontaneously. This work of moving feels like birth—or dying. It is a transformative experience that takes over like a tidal wave.

During these weeks, I have found refuge in my teaching and in my Quaker commitments. It is amazing that my profession and clerkship both connect me with the Light and with my wonderful community. I am so lucky to have you all in my life and so sad to be leaving you. The experience of moving to the west coast with Anna fourteen years ago taught me that my feelings of sadness about moving will linger while I'm in transition and wash over me once we begin to settle.

Thank you so much for allowing me to serve you as clerk this year. It was a wonderful experience. If you are on the fence about whether to join in on the work of the Meeting, I am here to say that the connections that come from taking part in a committee, as well as the groundedness that comes from the worship before, during, and after meetings you may hold, will enfold you, too—even when a tidal wave rolls through your life.

I can't wait to hear about the good works, radiance, and enthusiasm of our Meeting's work into the future. I know the Meeting is in good hands and will continue to thrive. Please keep in touch.

Much love,

Lisa Nichols

Keeping In Touch

Out of a sense of caring and concern that many Friends are feeling disconnected from our Quaker community during this COVID era, Friendship and Hospitality committee has begun phoning our Meeting's participants. This has turned into a most enjoyable endeavor. Perhaps you've already received a call. There are 8 of us calling and 112 folks to call. Most likely, we won't be able to call everyone—unless we have more callers. Might YOU join us? We would love to have you. If yes, please call me at 541-930-4222 or email me at bosbachc@gmail.com.

—Crystal Bosbach

Committed To The Philosophy Of Nonviolence



John Lewis, the civil rights icon and 17-term congressman, exemplified bravery as he and other freedom fighters faced police violence in their struggle to gain the right to vote.

“You know, whenever I think of John Lewis, I think about his fundamental faith, his fundamental commitment that human beings could be otherwise. He writes that faith is being so sure of what the spirit has whispered in one's heart that your belief in it is unshakeable, and its eventuality is unshakeable. John Lewis demonstrated a courage that was rooted in his faith.”

—Professor Eddie Glaude, the chair of the Department of African American Studies at Princeton University

Valeria Breiten's Clearness for Membership



The clearness committee of Alex Reid, Crystal Bosbach, Gizelle (Gabrielle Leslie), Bob Morse, and Valeria Breiten met for several hours on 6 July 2020. We took time to *let Valeria's life speak*, hearing about the various stops along the way of her spiritual journey—both what she had written in her request-for-membership letter and beyond. Valeria concluded, “The Quaker path resonates with me, as the other paths didn't; thus, I didn't commit to them.” In contrast, Valeria feels, “If I am to be part of this Meeting, I'd like to commit—like getting married instead of just living together.” Valeria has felt touched by the presence of community at Friends Meeting: “I have not sensed that I've found my community previously.”

Valeria spoke to how Spirit currently moves in her life through taking time for quiet, meditating daily, noticing magical opportunities, and being in the flow. Valeria shared that her adult daughters are supportive of her recognizing Quaker as her spiritual home.

As a committee, we dialogued about knowledge of Quaker history, connection with the Light, Friends manner of doing business/making-decisions, awareness of continuing revelation, guidelines for vocal ministry, personal experience with the testimonies, comfort with Quaker theological diversity, and openness to sharing Meeting's responsibilities. Valeria's clearness committee offered to be in service to Valeria at other moments of discernment in her life.

This membership clearness committee joyfully and unequivocally recommends to the Ministry & Counsel Committee and to the South Mountain Monthly Meeting of the Religious Society of Friends that Valeria Breiten's request for membership be accepted for a month of seasoning, pending approval.

Feel free to reach out and get to know Valeria at valeriabreiten@gmail.com

—Bob Morse

South Mountain Friends Meeting Nominating Slate Clerks and Committees for 2020-21

Individuals

Co-Presiding Clerk	Andra Hollenbeck
Co-Presiding Clerk	_____
Corresponding Clerk	Beth Aspedon
Recording Clerk	Alex Reid
Treasurer	Adam Thompson
Weekly Bulletin	Adam Thompson
Newsletter	Bob Morse, Sylvie Weaver, Pam Johnson
Web Page Administrator	Bob Morse
Joint Committee Reps	Herb Rothschild, Valeria Breiten
NPYM Coordinating Com Rep	Sylvie Weaver
Art Coordinator	Becky Hale

Open Committees

Finance	Fran Curtis, Jean Semrau, Treasurer ex officio
Peace & Social Concerns	Herb Rothschild, Ken Deveney, Javan Reid, Andra Hollenbeck? Pam Allister, Elizabeth Hallett
Friendship & Hospitality	Crystal Bosbach, Cathy McDaniel, K Hering, Deedie Runkel
Greeters	Steve Radcliffe, Javan & Alex Reid, Rochelle Webster, Karen Maleski, Deedie Runkel, Terri Brain
Building & Grounds	Merlin McDaniel, Raymond Scully, Hazel Ward, Terri Brain, Steve Wells
Children's Education & Spirituality	Ken Deveney, Cathy McDaniel
Adult Education	Becky Hale, Jim Lobsenz, K Hering, Melody Ashworth
Library	Melody Ashworth, Steve Wells, _____
Homeless Outreach	Alex Reid, Bob Morse, Becky Hale, Terri Brain

Other Committees

Ministry & Counsel (open just to committee members)	Gizelle Luccio, Jim Phillips, Steve Radcliffe? Presiding Clerk or delegate ex officio, _____,
Nominating Committee (appointed by Presiding Clerk(s))	Beth Aspedon (21) Valeria Breiten (23) _____

Lucretia Mott Let Her Life Speak

Excerpted from “Modesty Isn’t Weakness,” *Smithsonian*, July-August 2020

In 1872, the *New York Herald* wrote of Lucretia Mott, “Every humane movement for the last 40 years has known something of her aid.” Lucretia is well known as a Quaker abolitionist and women’s rights activist, yet she espoused causes that extended far beyond feminism and emancipation. She was also a voice for religious tolerance and Native American rights. At a time when white women were largely bound to domestic work, Lucretia preached about progressive causes in cities across the United States and beyond, undeterred by the angry mobs that picketed her speeches.



For Lucretia, equality was a birthright. She was born on Nantucket Island in 1793 to Quakers who preached equality, regardless of race or sex. Women had independence on the island for practical as well as spiritual reasons. Most men, including Lucretia’s father, were mariners who spent months or years away from home, leaving the women behind to run the island. When 13, Lucretia began Quaker boarding school in rural New York, where she received an education on a par with any man’s. Two years later, the bright young pupil had become an assistant teacher at the school.

At Oakwood Friends School, Lucretia learned the limits of her religion’s egalitarianism. She was aggrieved to find that female teachers made less than half the salary of their male colleagues. “The injustice of this was so apparent, that I early resolved to claim for my sex all that an impartial Creator had bestowed,” Lucretia later said.

In 1833, Lucretia founded her own women-led, interracial anti-slavery group. Lucretia saw the anti-slavery and women’s movements as “kindred” crusades, as she said when she delivered the keynote speech at the first Women’s Rights Convention in Seneca Falls in 1848. Lucretia had organized the convention in response to the exclusion of women from the 1840 World Anti-Slavery Convention in London.

While the right to vote became the central cause of this 1848 convention, Lucretia had no plans to cast a ballot herself. She believed that American electoral politics had been corrupted by the government’s continuing support of slavery.

Through her speeches and organizing, Lucretia established a template for women’s rights long before that struggle coalesced into a formal movement. However, unlike many of her contemporaries, Lucretia was never willing to sacrifice racial equality for women’s rights—or even from her family’s livelihood. When her husband found success as a cotton merchant after years of struggling to provide for their five children, Lucretia convinced him to swap cotton for wool, a textile that wasn’t made with slave labor.

“I do not want to show my faith by my words, or by my Quaker bonnet,” Lucretia once said. “I want that we may all show our faith by our works.”

—Alex Reid, Reporter, and Bob Morse, Writer

“This time of worldwide disruption by a force too small to be seen by the naked eye has forced millions out of their normal patterns of being and generated much distress and fear. Our spiritual ancestors also encountered an unseen force and power that ripped through them, upending their lives. They recognized the fear which filled them was not something to run away from, but rather a transforming awe-filled experience that opened them to a new birth and promised that they could live in the kingdom of God here & now.” —Marge Post Abbott & Julie Peyton

LIVING INTO THE PROMISE is a virtual, online weekend gathering under the auspices of the Ben Lomond Quaker Center convened by Portlanders author Marge Post Abbott of Multnomah Monthly Meeting and Professor Julie Peyton of West Hills Friends Meeting. Participants will each have opportunity to explore the fears that bind us and the possibilities of a power that raises up the good in each of us. This program will take place Friday through Sunday 4 - 6 September. Details and registration at www.QuakerCenter.org.

Curtis Jones/Memorial Minute

Curtis Harvey Jones, born April 22, 1929, died two days after his 91st birthday, on April 24, 2020.

Curt's faith shaped his life. His Quaker roots were deep, extending back to England in the 17th century. Both sides of his family came to America at the time of William Penn. He was raised near Philadelphia and attended Friends Central School in Pennsylvania. As a young man, he dug pit latrines for AFSC projects in Mexico and post-war Germany.

A lifelong conscientious objector, Curt refused induction into the military during the Korean War, which was raging when he completed his undergraduate studies at Harvard University. He was fortunate enough to perform his alternative service in Oslo, Norway, with one of the predecessor agencies of the US Agency for International Development.

By then, Curt had married Betty, who was to be his wife for the next 67 years. Together they had three children—Barclay Jones Kopchak, Curtis Jones, Jr., and Stanley Jones. He is survived by Betty, all their children, five grandchildren and two great-grandchildren.

Curt's first job was with Kaiser Aluminum, but he soon left to pursue graduate studies. He earned an MBA and a DBA from Harvard, after which he taught in its business school for a number of years. Then he became assistant director of the Peace Corps under its first director, Sargent Shriver. From there, the Nixon Administration recruited him to lead its effort to control inflation through wage and price controls.

Curt went back to the private sector by joining the large accounting firm of Arthur Young. The firm sent him to Plainview, TX to do consulting work for a meat-packing firm; soon its management offered him a job as Chief Financial Officer, which he accepted. When there was a merger shortly afterwards, he moved to Wichita, KS, as CFO of the larger firm. Wichita was the family home for a number of years. Then a friend from the Harvard Business School who was running the firm of Eaton Vance offered him a chance to return to the Boston area, which he and Betty had loved. Curt was the CFO for Eaton Vance until his retirement at age 65.

Looking for a place to live out their retirement years, Curt and Betty heard about the Manor in Medford, Oregon. That, plus having a son in Oregon, led them to move to Medford in 1999. Curt immediately became active in South Mountain Friends Meeting, serving for many years on Finance Committee and as Treasurer. He was always a delightful addition to our conversations, hugging happily, telling us about his family, and wanting to hear about each of our lives.

Curt and Betty loved to travel and had the opportunity to visit many parts of the world. Betty recalled especially a trip to India, with all their children and grandchildren, which included a picnic on the backs of elephants.

Afflicted by dementia at 82, during his slow decline Curt maintained his personal warmth and his quiet sense of humor. He never ceased to live in the Light, which he shared graciously and generously with us all.

—Herb Rothschild

**Mask not what your
country can do for you –**



**mask what you can do
for your country**

“Mask not” submitted by Marybeth Webster

It's About Community

Lew Frederick is an African American, Quaker-affiliated, long-time Portland resident, former journalist, state senator for the past dozen years, and leader in the BIPOC Congressional Caucus. On 18 July 2020, Frederick was a special guest speaker at North Pacific Yearly Meeting's Virtual Annual Session.

Upon being asked how Friends can attract more people of color to Quaker Meetings, Frederick responded:

“Don't reach out to people of color with a preset plan on how to help them; that's patronizing. Reach out to Baptists, AME, and other faith communities, as well as people addressing housing and community concerns, with the questions: How can we help? We have resources and knowledge, what do you need *in order to make it better for ALL of us?* It's not about bringing more people of color to Meeting; it's about creating a sense of community.”

MEETING OFFICERS & COMMITTEES

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Art Coordinator: Becky Hale 601-3084

Children's Education & Spirituality: Ken Deveney (convener) 488-5506, Cathy McDaniel

Joint Committee Representatives: Herb Rothschild, Steve Wells

Please direct all Meeting-related electronic correspondence to ashlandquakers@gmail.com

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

All area codes are 541 unless otherwise noted

Finance Committee: Scott Plummer, Beth Aspedon, Bill Ashworth, Treasurer *ex officio*

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

Nominating Committee: Beth Aspedon, Alex Reid, Anna Monders

Friendship & Hospitality Committee: Crystal Bosbach, Cathy McDaniel, Kathleen Hering, Valeria Breiten,
Greeters: Steve Radcliffe, Sylvie Weaver, Alex Reid, Javan Reid, Valeria Breiten, Karen Maleski, Terri Brain (sub)

Peace & Social Concerns Committee: Herb Rothschild (clerk), Ken Deveney, Javan Reid, Pam Allister, Andra Hollenbeck

Library Elves: Melody Ashworth, Jean Semrau, Steve Wells, Fran Curtis

Adult Education Committee: Becky Hale, Jim Lobsenz, Terri Brain, Melody Ashworth, Kathleen Hering

Ministry & Counsel Committee: Gabrielle Leslie (co-clerk) 897-4458, Maureen Graham (co-clerk) 326-9609, Rochelle Webster 201-8255, Cathy McDaniel 770-3318, Jim Phillips 482-2388, Clerk or Assistant Clerk *ex officio*

South Mountain Friends Meeting

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