

**SOUTH MOUNTAIN FRIENDS MEETING**  
 THE RELIGIOUS SOCIETY OF FRIENDS  
 (QUAKERS)  
 Unprogrammed Worship in Ashland, Oregon  
**Second Month 2020**

543 South Mountain Avenue  
 Ashland, Oregon 97520  
 (541) 482-0814  
[ashlandquakers@gmail.com](mailto:ashlandquakers@gmail.com)  
[www.ashlandquakers.org](http://www.ashlandquakers.org)  
 (Near Southern Oregon University)

**1st HOUR: Discussions & Meetings**

**2nd HOUR: Worship**

**Meeting for Worship:**

**11 am Sundays**

**Childcare During Worship**

**First Hour & Rise of Meeting:**

**2 February**

**9:30 am:** Spiritual Widdening session on Membership (Queries on Page 3)

**10:30 am:** Circle of Light

**9 February**

**9:30 am:** No activity

**12:30 pm:** Uprooting Racism Focus Group Brown-Bag Lunch Discussion on White Fragility (Details on Page 3)

**16 February**

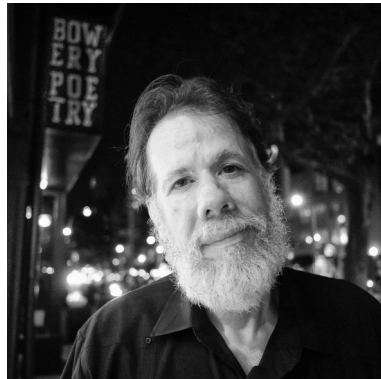
**8:30-10:30 am:** Business Meeting

**23 February**

**9:30 am:** Adult Education: Laws and legislation that impact the homeless (Details on Page 5)

**7 pm Thu 6 Feb at Meeting House  
 BEING FRIENDS TOGETHER  
 Worship Sharing Led by  
 RICK SEIFERT (see Page 7)**

**Poetic Voice of the Voiceless**



Martín Espada is a renowned poet, editor, essayist, and translator. Of the more than twenty books that he's published, his latest collection of poems is called *Vivas to Those Who Have Failed*. It was one of Espada's recent poems that I've been drawn to share.

Our Quaker Meeting is dedicated to serving our local unhoused neighbors, and a number of southern Oregon Friends have gone to southern Arizona

and witnessed to the struggle of migrants seeking asylum. Espada's writing is known for giving voice to the voiceless.

Espada was born in Brooklyn, New York, in 1957. A former tenant lawyer in Greater Boston's Latinx community, Espada is currently a professor of English at the University of Massachusetts-Amherst. The list of the awards he's received reflects his critical acclaim.

Recently, Espada wrote a poem in response to a chilling occurrence on the US-Mexico border. Óscar and Valeria, two Salvadoran migrants, a father and a daughter, drowned in the Rio Grande. The veracity of the resulting photo of their bodies was called into question on the "I'm 10-15" Border Patrol Facebook group. The poem's title, "Floaters," reflects the term used by the Border Patrol in describing those who have drowned while crossing over. The Facebook message is captured in the poem's epigraph.

Martín Espada personally provided me permission to print his poem. "Floaters" was first published in *Poetry Magazine*.

--Bob Morse

**Floaters**

*Ok, I'm gonna go ahead and ask...have ya'll ever seen floaters this clean. I'm not trying to be an a\$\$ but I HAVE NEVER SEEN FLOATERS LIKE THIS, could this be another edited photo. We've all seen the dems and liberal parties do some pretty sick things.*  
 --Anonymous post, "I'm 10-15" Border Patrol Facebook group

Like a beer bottle thrown into the river by a boy too drunk to cry, like the shard of a Styrofoam cup drained of coffee brown as the river, like the plank of a fishing boat broken in half by the river, the dead float.

And the dead have a name: *floaters*, say the men of the Border Patrol, keeping watch all night by the river, hearts pumping coffee as they say the word *floaters*, soft as a bubble, hard as a shoe as it nudges the body,  
 to see if it breathes, to see if it moans, to see if it sits up and speaks.

("FLOATERS" Continued on Page 2)

**Martín  
Espada's  
Poem  
"Floaters"  
Continued  
From  
Page 1**

And the dead have names, a feast day parade of names, names that dress all in red, names that swirl skirts, names that blow whistles, names that shake rattles, names that sing in praise of the saints: Say *Óscar Alberto Martínez Ramírez*. Say *Angie Valeria Martínez Ávalos*. See how they rise off the tongue, the calling of bird to bird somewhere in the trees above our heads, trilling in the dark heart of the leaves.

Say what we know of them now they are dead: Óscar slapped dough for pizza with oven-blistered fingers. Daughter Valeria sang, banging a toy guitar. He slipped free of the apron he wore in the blast of the oven, sold the motorcycle he would kick till it sputtered to life, counted off pesos for the journey across the river, and the last of his twenty-five years, and the last of her twenty-three months. There is another name that beats its wings in the heart of the trees: Say *Tania Vanessa Ávalos*, Óscar's wife and Valeria's mother, the witness stumbling along the river.

Now their names rise off her tongue: Say *Óscar y Valeria*. He swam from Matamoros across to Brownsville, the girl slung around his neck, stood her in the weeds on the Texas side of the river, swore to return with her mother in hand, turning his back as fathers do who later say: *I turned around and she was gone*. In the time it takes for a bird to hop from branch to branch, Valeria jumped in the river after her father. Maybe he called out her name as he swept her up from the river; maybe the river drowned out his voice as the water swept them away. Tania called out the names of the saints, but the saints drowed in the stupor of birds in the dark, their cages covered with blankets. The men on patrol would never hear their pleas for asylum, watching for *floaters*, hearts pumping coffee all night on the Texas side of the river.

No one, they say, had ever seen *floaters so clean*: Óscar's black shirt yanked up to the armpits, Valeria's arm slung around her father's neck even after the light left her eyes, both face down in the weeds, back on the Mexican side of the river. *Another edited photo*: See how her head disappears in his shirt, the waterlogged diaper bunched in her pants, the blue of the blue cans. The radio warned us about the *crisis actors* we see at one school shooting after another; the man called Óscar will breathe, sit up, speak, tug the black shirt over his head, shower off the mud and shake hands with the photographer.

Yet, the floaters did not float down the Río Grande like Olympians showing off the backstroke, nor did their souls float up to Dallas, land of rumored jobs and a president shot in the head as he waved from his motorcade. No bubbles rose from their breath in the mud, light as the iridescent circles of soap that would fascinate a two-year old.

And the dead still have names, names that sing in praise of the saints, names that flower in blossoms of white, a cortege of names dressed all in black, trailing the coffins to the cemetery. Carve their names in headlines and gravestones they would never know in the kitchens of this cacophonous world. Enter their names in the book of names. Say *Óscar Alberto Martínez Ramírez*; say *Angie Valeria Martínez Ávalos*. Bury them in a corner of the cemetery named for the sainted archbishop of the poor, shot in the heart saying mass, bullets bought by the taxes I paid when I worked as a bouncer and fractured my hand forty years ago, and bumper stickers read: *El Salvador is Spanish for Vietnam*.

When the last bubble of breath escapes the body, may the men who speak of floaters, who have never seen floaters this clean, float through the clouds to the heavens, where they paddle the air as they wait for the saint who flips through the keys on his ring like a drowsy janitor, till he fingers the key that turns the lock and shuts the gate on their babble-tongued faces, and they plunge back to earth, a shower of hailstones pelting the river, the Mexican side of the river.

# CHANGING SYSTEMS, CHANGING OURSELVES

## A five-session monthly interactive e-course for groups to explore, reflect, and act for social change.

Do you want to join a community of people of faith and conscience committed to taking action as well as practicing reflection? Are you seeking ways to offer grounded solidarity that don't reproduce oppressive practices?

**28 Jan:** Intro session on anti-racist praxis in caucuses: Join the caucus you identify with, white or people of color (links for both will be shared) (8 to 9:30 pm ET)

**25 Feb:** Criminalization & immigration detention's place in the prison industrial complex (8 to 9:30 pm ET)

**24 March:** Anti-Blackness and immigrant justice (8 to 9:30 pm ET)

**28 April:** Accompaniment as anti-racist practice with on-the-ground case studies (8 to 9:30 pm ET)

**26 May:** On-the-ground case study coaching sessions based on participant needs (times TBD)

[Click here to sign up for our e-course today.](#)

--Lucy Duncan, Director of Friends Relations, American Friends Service Committee

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## Spiritual Winnowing Session on Membership

9:30 am Sunday 2 February

### Queries For Your Reflection Prior To The Winnowing Session:

- ◆ What does Membership mean?
- ◆ What is the value of Membership in SMFM (or Religious Society of Friends at large)?
- ◆ Does our current Membership process need to be changed to be more accessible/inclusive?
- ◆ Are there places or practices that SMFM continues to value members over non-members?

--Maureen Graham and Gabrielle Leslie

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## Uprooting Racism Focus Group

Over a Brown-Bag Lunch at the Rise of Meeting Sunday 9 February

All are invited to gather together as a Focus Group endeavoring to become more conscious of and to feel and hold the pain of racism. Specifically on Sunday 9 February, around 12:30 pm, we'll meet and explore what sociologist Robin DiAngelo calls White Fragility. DiAngelo coined this phrase to capture the discomfort and defensiveness on the part of white people when confronted by information about racial inequality & injustice.

At this point in time, we're not going to collectively read DiAngelo's 2018 book *White Fragility: Why is it so hard for White People to Talk about Racism?* Instead we're all invited to read DiAngelo's **14-page article** called "White Fragility." It's a pdf at: <https://libjournal.uncg.edu/ijcp/article/viewFile>

Also, we are each invited to watch DiAngelo's **6½ min YouTube** "Why I'm not racist is only half the story": <https://www.youtube.com/watch?v=kzLT54QjclA>. If this short YouTube piques your interest, feel free to go a bit deeper and watch DiAngelo's **20 min YouTube** "Deconstructing White Privilege." It can be found at <https://www.youtube.com/watch?v=h7mzi0cVL0Q>.

I have one more invitation. One of my local Racial Equity Coalition mentors has suggested that upon viewing and reading, we each take a few moments to write about 3 sentences about what we found most poignant, uncomfortable, or surprising about our reaction to this material. Okay, one more invitation. Let's bring our sentences with us to share over a Brown-Bag Lunch on Sunday 9 February.

--Bob Morse

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## Court Decision Spurs Legal Actions Against Cities (including Grants Pass, OR) that are Punishing the Homeless

Everyone seems to sympathize with the plight of the homeless but no one seems to want them in their neighborhood. As a result, cities across America have been passing and enforcing laws designed to help them drive the homeless out of their city and make them someone else's problem. The result is a kind of internal refugee crisis. Like the question of whether the country will accept refugees from Syria or Somalia, the question becomes whether Eugene or Olympia will welcome "refugees" from Cottage Grove or Chehalis, or will they try to drive them away. Legally, the term "refugee" only applies when a person crosses an international border and takes up residence in a new country. If a person who has been living in a tent in Roseburg quits Roseburg and relocates in Medford, they are not legally considered a refugee. But the response of many cities is the same as the response of many countries: We don't want you, and we hope to make it so difficult for you to live here that you will not come here, and if you do, that you will change your mind and leave.

In the past five years, cities and towns have been enacting "anti-camping" laws and restrictive parking laws, to complement the laws against trespass and loitering, as a way of pushing out the homeless. In April of last year, in *Martin v. City of Boise*, 920 F.3d 584 (9<sup>th</sup> Cir. 2019), the United States Court of Appeals for the Ninth Circuit ruled that cities cannot criminally punish homeless people for sleeping outside on public property if they have no other place to go. The Court ruled that such criminal laws violate the Eighth Amendment to the U.S. Constitution. That Amendment prohibits "cruel and unusual punishment." Virtually every state constitution also contains a similar provision. Article 1, Section 16 of the Oregon Constitution states: "Cruel and unusual punishments shall not be inflicted, but all penalties shall be proportioned to the offense."

In the *Martin* case, the Court relied on some previous U.S. Supreme Court cases that drew a distinction between punishing a person for a status and punishing a person for committing an act. Laws can make the act of possessing heroin a crime and can punish people for that criminal act. But nearly 70 years ago the Supreme Court ruled that no state or city can pass a law making it a crime *to be* a drug addict. *Robinson v. California*, 370 U.S. 660 (1962). Later the Court ruled that while legislatures could not make it a crime to be an alcoholic, they could make being drunk in public a crime because such a law punished an act, not a status. *Powell v. Texas*, 392 U.S. 514 (1968). The Ninth Circuit held that being homeless is a status, similar to being a drug addict. And once a person attains that status, it is difficult to change it, and cruel to punish a person for having that status.

There are some things that people just have to do as a consequence of their status as human beings. Among other things, they have to sleep. The Ninth Circuit said that punishing homeless people for sleeping on public property is tantamount to punishing them for being human beings, and therefore it is constitutionally forbidden. It might look like a willful act that a state or city can punish, but because everyone has to sleep, it is an act that they have no choice but to commit. As a result of their status as human beings, they can no more choose not to sleep than they can choose not to eat. This passage from *Martin* is the essence of the Ninth Circuit's decision:

"Whether sitting, lying, and sleeping are defined as acts or conditions, they are universal and unavoidable consequences of being human." [Citation]. Moreover, any "conduct at issue here is involuntary and inseparable from status — they are one and the same, given that human beings are biologically compelled to rest, whether by sitting, lying, or sleeping." As a result, just as the state may not criminalize the state of being "homeless in public places," the state may not "criminalize conduct that is an unavoidable consequence of being homeless — namely sitting, lying, or sleeping on the streets." [Citations omitted].

Advocates for the homeless were worried that the U.S. Supreme Court might grant review of the Ninth Circuit's *Martin* decision and reverse it. But on December 16, 2019, the Supreme Court denied Boise, Idaho's request to take up the case. For now, then, the *Martin* decision is the law throughout the Ninth Circuit states (California, Oregon, Washington, Alaska, Hawaii, Arizona and Nevada).

Cities, however, have not simply given up their efforts to drive the homeless out. There are still many legal issues left to resolve, even within the Ninth Circuit. For one thing, the *Martin* case is clearly limited to laws that make it a *criminal offense* to sleep outdoors. In response to *Martin*, many cities have chosen to "decriminalize" the offense of what is usually called "public camping"—which makes it sound like someone is on a recreational holiday, instead of calling it "public residing"—and to turn it into a "civil infraction." While the legal distinction between civil and criminal is not always clear, generally speaking one can only be jailed or imprisoned for a crime. If something is a prohibited act punishable only by a fine, then it usually a "civil" offense.

(Continued on Page 5)

## **COURTS/CITIES/HOMELESS** (Continued from Page 4)

For example, parking violations are civil infractions. You can get a ticket for committing a parking infraction, but can't be put in jail for it.

But that isn't the end of the matter. What if you don't pay your parking ticket? What if you don't respond to a summons to go to court to attend a hearing about whether you committed the parking infraction? You *can* be punished and jailed for willfully not obeying a summons to court. And if you are not indigent – if you have the money to pay the parking ticket but you refuse to do so, you can be punished and jailed for that willful failure as well.

You can imagine how these issues impact the homeless who commit “civil infractions” by engaging in unlawful public sleeping. Suppose they get issued a citation for the infraction and do not show up to court to contest it? Suppose the police don't issue a citation, but they wake up the sleeping person and order him to move along because it is a civil infraction to sleep there? What if the homeless person refuses? Can the police officer then arrest him for the crime of “refusal to obey a lawful police order,” or for “trespass”?

Suppose the police officer gives the sleeping homeless person a citation for the civil violation and the homeless person admits committing the infraction but fails to pay the fine imposed by the court? Sooner or later he may find himself being jailed for the (allegedly) “willful” failure to pay the infraction fine, or for his “willful” failure to come to court to explain why he should not be found guilty of the infraction. And what about the applicability of the *Martin* ruling? Even though it isn't classified as a crime, is it still an Eighth Amendment violation to punish the homeless for a “civil infraction” of public sleeping? Right now there are no clear legal answers to these questions.

Another set of homeless people are those who are living in their cars and trucks. While sometimes these vehicle-sheltered homeless people group themselves together by “parking” in the same general area, other times they simply “park” alone wherever they can find a spot that appears safe and convenient (close to places of employment, places where they can receive social services or medical care, or places where there are public restrooms or an available source of water). Cities have passed any number of parking laws that make it essentially impossible for the vehicle-homeless to comply with. In Seattle, for example, the “Seventy-two Hour” ordinance makes it a parking violation to park more than 72 hours in the same spot. With a huge influx of people – and vehicles – into Seattle in the last five years, it is hard for anyone to find parking on the public streets. And for the employed vehicle-homeless, it is exceptionally hard to find a place to “park” (i.e., live) that is close to where they work. Many of the vehicle-homeless live in vehicles that either are inoperable, or have serious mechanical problems making it hard or impossible to drive them, and many of them do not have valid driver's licenses and vehicle registration tabs.

When someone complains that a homeless person living in a vehicle has violated one of the parking laws, what often happens is that the police enforce the parking laws by having the vehicle towed away and impounded. This usually happens when the vehicle-resident is away from his or her vehicular home (at work, or at a medical appointment, etc.) and they return to their “parking spot” to find that their only shelter, with all of their worldly possessions in it, has been towed away.

At that point, in most jurisdictions, the laws governing the recovery of impounded vehicles kick in. Generally speaking, the vehicle cannot be recovered unless the vehicle owner pays all the towing and storage fees that have accrued to date. Most homeless people cannot pay these fees, and as a result they lose their vehicular homes forever. In Seattle, the law provides that if an impounded vehicle is not “redeemed” (recovered after payment of all the accrued fees) within 15 days, the tow truck/impound company (usually a private company that contracts with the City to do the towing and storing of impounded vehicles) is legally entitled to sell the vehicle at a public auction. --Jim Lobsenz (So Seattle & So Mtn Friend)

## **Laws & Legislation That Impact the Homeless** **Adult Education: 9:30 am Sunday 23 February**

On behalf of three homeless people, attorney Walter Fonseca has sued the City of Grants Pass on the ground that a combination of municipal laws has made it a crime for them to live in Grants Pass. *Blake v. Grants Pass*, Case No. 18-cv-01823. His case is pending in United States District Court in Medford.

On behalf of a homeless person who was living in his truck when his truck was impounded by the City of Seattle, attorney Jim Lobsenz has a civil case pending against the City of Seattle. *City of Seattle v. Steven Long*, Wash. Ct. App. No. 78230-4-1.

Walter and Jim will be talking about these legal issues during Adult Education hour on 23 February (fourth Sunday) at 9:30 am. They will share ideas about legislation that southern Oregon residents can press for that will help mitigate the plight of the homeless and answer questions about the current status of homelessness litigation in Oregon, Washington, and elsewhere. --Jim Lobsenz (So Seattle & So Mtn Friend)

## Meeting for Business: 19 Jan 2019

**Friends Present:** Bill Ashworth, Melody Ashworth, Beth Aspedon, Crystal Bosbach, Ken Deveney, Andra Hollenbeck, Bob Morse Anna Monders, Lisa Nichols, Jim Phillips, Alex Reid, Jean Semrau, Herb Rothschild, Adam Thompson

**Centering** Abolitionist John Woolman wrote that he had “no cause to promote but the cause of pure universal love.”

**Treasurer** Donations continue to be low except for \$540 fundraised for the homeless shelter.

**Finance** Budget requests from committees are due 1 March.

**Peace & Social Concerns** A measure to double the size of Jackson Co’s jail will be on the May ballot. NAMI recommends that the County improve mental health services, addictions treatment, and the bail system to reduce the jail population. The committee is also monitoring cap and trade bills in the state legislature.

**Ashland Winter Shelter and Laundry Love** We are halfway through the winter shelter season. There are enough Sunday night volunteers. Guests have received assistance with housing,

employment, and health insurance.

**Ministry & Counsel** A spiritual winnowing session will be held 2 February on “what membership means to us individually and as a Meeting.” The committee requests time for a spiritual listening on the intersection of our political and spiritual beliefs.

**Friendship & Hospitality** Our next Simple Meal will take place 22 March.

**Adult Education** Friends are interested in re-starting Let Your Life Speak, yet it seems we are a vibrant community, with lots of exciting plans. This may be a great summertime activity.

**Uprooting Racism Focus Group** A bag lunch discussion on White Fragility will take place after Worship 9 February.

**Announcements** Rick Seifert will be visiting from Portland 7 pm on 6 February. Bill will summarize the sense of the Meeting for Rick, who will then discern the discussion topic. Meeting held Bruce Hostetler, who is suffering from Multiple Myeloma, in the Light.

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

## Quaker Conference on Sustainability and Stewardship

Dear Friends,

I encourage you to participate in the FWCC online world conference on sustainability and stewardship of the earth. It is titled: *How Does God Call Us to Act?* and will take place on Saturday 22 February 2020.

Please share the news of the conference with Friends in your Meeting--and with others concerned for the earth.

Register for the conference at:  
<https://bit.ly/385vIV0>

In Friendship,  
Collin Boyd  
Santa Fe Friends Meeting (former member of South Mountain Meeting)

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### A Place to Hang Your Art

We are looking for an artist attender who would like to exhibit their art in our fellowship/dining room, foyer, and hallway. Please call me at 541-601-3084 if you’re interested or want to refer someone whose work you would like to be shown. Feel free to pass the word.

--Becky Hale

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## Advices & Queries on Mutual Care

Our needs for love and care, and our response to these needs in others, make up a rich part of our lives. In an exchange truly grounded in love, each of us is both giver and receiver, ready to help and accept help. Neither pride nor fear keeps us from the unconditional love and care of God manifested through others. Let neither comfort nor self-centeredness blind us to our need for others.

We listen to one another with openness of heart and in good faith, aware that greater wisdom than our own is required to meet our human needs. We lift up our hearts to the Source of all wisdom and power.

*In what ways do we bring together members and attenders, young and old, in love and community?*

*Are we sensitive to each other’s personal needs and difficulties?  
How do we assist in useful ways?*

*Do we visit one another in our homes and keep in touch with distant members?*

*How do we listen to one another, even beyond words?*

*How do we provide mutual care while acknowledging our own limitations?*

*How well are we able to love each other unconditionally?*

# SMFM CALENDAR

## February 2020

Sun                  Mon                  Tue                  We                  Thu                  Fri                  Sat

						1
2 9:30 am Spiritual Winnowing Session on Membership (Queries on Page 3) 10:30 am Circle of Light	3	4 2:30-4:30 pm Free Writing Friends  4-6 pm Ministry & Counsel Committee Meeting in Talent	5	6 7 pm "Being Friends Together" Worship Sharing led by Rick Seifert at Meetinghouse (details below)	7	8 Ashland Food Project Pick-up
9 9:30 am No Activity 12:30 pm Uprooting Racism Focus Group Brown-Bag Lunch Topic: White Fragility (see P 3)	10	11 2:30-4:30 pm Free Writing Friends  7-9 pm Ashland Song Circle	12	13	14	15
16 8:30 -10:30 am Business Meeting	17	18 2:30-4:30 pm Free Writing Friends  SMFM Newsletter Deadline	19	20	21	22 FWCC Online Conference on Sustainability & Stewardship (see Page 6)
23 9:30 am Adult Education: Laws & Legislation That Impact The Homeless (see Page 5)	24	25 2:30-4:30 pm Free Writing Friends	26	27	28	29

### Being Friends Together

Come join us at the Meeting House from 7 to 9 pm on Thursday evening 6 February, as visiting Friend Rick Seifert leads us in a worship-sharing on "Being Friends together: How does our faith shape our interactions with each other and with the outside world?"

A long-time Friend and former clerk of Multnomah Meeting in Portland, Rick Seifert is a retired journalist and journalism teacher who shared a Pulitzer Prize with colleagues at the *Longview (WA) Daily News* for their coverage of the 1980 eruption of Mt. St. Helens and its aftermath. He is a highly skilled facilitator whom South Mountain Friends may recall as co-leader of our well-remembered 2013 Quaker Quest workshop. Don't miss this rare opportunity to go deep with Rick again. Contact me for more information.

--Bill Ashworth ([ashworth080142@gmail.com](mailto:ashworth080142@gmail.com))

# MEETING OFFICERS & COMMITTEES

**Clerk:** Lisa Nichols 488-5577

**Assistant Clerk:** Jean Semrau 488-6855

**Recording Clerk:** Alex Reid 707-499-9146

**Treasurer:** Adam Thompson 201-8255

**Weekly e-Bulletin Editor:** Adam Thompson 201-8255

**Newsletter Editor:** Bob Morse 482-8449, assisted by Pam Johnson and Sylvie Weaver

**Web Administrator:** Bob Morse 482-8449

**NPYM Coordinating Committee Contact:** Sylvie Weaver 717-475-6940

**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](mailto:ashlandquakers@gmail.com)*

*Newsletter submissions are due to Bob Morse ([morse@mind.net](mailto: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, Cathie 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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Ashland, Oregon 97520