

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

543 South Mountain Avenue
 Ashland, Oregon 97520
 (541) 482-0814
ashlandquakers@gmail.com
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:

1 March

9:30 am: Uprooting Racism Focus Group (Details on page 7)

10:30 am: Circle of Light

8 March

9:30 am: Discerning our Meeting's FCNL Priorities (Details on page 1)

15 March

8:30-10:30 am: Business Meeting

22 March

9:30 am: Adult Education: Friends' Memoires: A Source of Inspiration; Marybeth Webster to offer prompts on memoire-writing from her own experience; *bring pen and paper*

Rise of Meeting: A Shared Simple Meal (Details on page 7)

29 March

9:30 am: Peace & Social Concerns: Discussion and Advocacy (postcard) Writing on a Yet-To-Be-Discerned Topic

Friends Committee on National Legislation

FRIENDS COMMITTEE ON



NATIONAL LEGISLATION

The Friends Committee on National Legislation lobbies Congress and the administration to advance peace, justice, opportunity, and environmental stewardship. Founded in 1943 by members of the Religious Society of Friends, FCNL fields an expert team of lobbyists on Capitol Hill and works with a grassroots network of tens of thousands of people across the country to advance policies and priorities established by its governing General Committee. FCNL is a nonpartisan organization that seeks to live Quaker values of integrity, simplicity, and peace, while building relationships across political divides to move policies forward.

Since the early days of the Religious Society of Friends, God's spirit has led Friends to take action in the world. This Spirit has called Friends to recognize the equality of women and men, challenge hereditary privilege, help end legal slavery, struggle against oppression, and reduce suffering inflicted by violent conflict. Since its inception, the Friends Committee on National Legislation has carried on this witness of the Spirit through action on Capitol Hill. Governed by members of the Religious Society of Friends, FCNL acts in faith to create a world free from war, a society with equity and justice for all, a community where every person's potential may be fulfilled and an earth restored.

FCNL's legislative policy rises out of the belief that there is that of God in every person and that all creation has worth and dignity. Acknowledging and honoring a spectrum of religious and ethical traditions, FCNL tries to be open to the will of God and to embody Jesus' teachings in all personal, national, and global relationships. Facing profound global challenges and great opportunity, FCNL speaks from faith for a new vision of how the world community can live together more peacefully and justly and with greater care for each other and our shared world. —Bob Morse

Discerning Action Priorities for FCNL

At 9:30 am on Sunday 8 March, South Mountain Friends will gather to discern priorities for the work of FCNL. FCNL relies on meetings and churches to ground its work in the concerns of Friends. The issues thus chosen will guide both the work of FCNL's professional lobbyists in Washington DC and our grassroots energy. All responses go to FCNL's Policy Committee, which reports on which are the most prominent. The final list will take into account FCNL's resources, emerging legislation, and traditional issues, such as Native American concerns.

FCNL's booklet "The World We Seek" describes in detail their values and goals. There are copies to borrow in the library; it is also available online at <https://www.fcnl.org/updates/the-world-we-seek-25>. Our considerations will be enhanced if here is a mix of backgrounds, experiences, and ages. Please bring your voice. —Ken Deveney

Quaker Civil Rights Activist Posthumously Pardoned: Bayard Rustin Taught Gandhian Nonviolence to MLK

Bayard Rustin died before he could fully enjoy many of the rights he fought for as a civil and gay rights activist. It was 2013 when the man who helped organize the March on Washington was granted a Presidential Medal of Freedom by Barack Obama; it was 2015 when he would legally be allowed to marry the partner he instead adopted to establish a legal relationship.

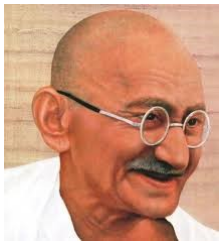


And in 2020, Rustin, who died in 1987 at 75, has been posthumously pardoned by California Governor Gavin Newsom as part of a new clemency initiative for those who have been prosecuted in California for being gay.

“It took nearly 70 years for Bayard Rustin to have his legacy in the Civil Rights movement uncompromised by his having been arrested [in 1953 for having sex with two men in a parked car in Pasadena, CA]. Rustin was a great American who was both gay and black at a time when the sheer fact of being either or both could land you in jail,” said Shirley Weber, Chair of the Calif. Legislative Black Caucus.

“In California and across the country, many laws have been used as legal tools of oppression, and to stigmatize and punish LGBTQ people and communities and warn others what harm could await them for living authentically,” said Governor Newsom. “I want to encourage others in similar situations to seek a pardon to right this egregious wrong.”

Full article at: <https://thehill.com/changing-america/respect/diversity-inclusion/481527-civil-rights-advocate-bayard-rustin-posthumously>



Satyagraha

“Non-cooperating with anything humiliating” is Gandhi’s first principle of nonviolent action. According to Chris Moore-Backman in his seminal examination of Gandhi, the most basic commitment of nonviolence is the defense and preservation of one’s self-respect, honor, and dignity.

Gandhi coined the term *Satyagraha* to capture the sense of individual-yet-mass opposition, as it denotes active nonviolent resistance by combining *satya*, meaning truth or soul, and *graha*, to cling or grasp—thus adherence to truth or soul force, linking outward nonviolent resistance to the spiritual power that is its inner essence. In this light, Satyagraha is aligned with the Quaker adage crafted by author and professor Howard Brinton: “The most important consideration is not the right action in itself but a right inward state out of which right action will arise.”

In his book, *The Gandhian Iceberg: A Nonviolence Manifesto for the Age of the Great Turning*, Chris Moore-Backman sees Satyagraha as the tip of a metaphorical iceberg. Moore-Backman places the self-purification or personal transformation, that Gandhi so emphasized, as being the under-water section of the iceberg. True to his Quaker roots, Moore-Backman recognizes the power of prayer, listening to the still small voice within, simplicity, self-knowledge, and self-control. The above-water part of the iceberg is where Moore-Backman places “constructive program.” Gandhi knew that the path to home-rule required the Indian people to reclaim the sense of personal dignity and self-respect they had forfeited to their British occupiers, and he concluded that the hands-on, constructive work of establishing the new, nonviolent society was an indispensable part of this process. Thus, underlying Satyagraha was a movement toward building up, not tearing down.

Moore-Backman has observed how often in the US, activists react and initially respond politically, then focus on constructive alternatives; the personal reformation comes last, if at all. He goes on to say that he’s taken it upon himself to remove the hyphen from Gandhi’s “non-violence” to remove some understandable confusion. Today, the hyphenated version of the word “non-violence” increasingly represents the most rudimentary expression of nonviolence—the mere abstention of the use of physical force. Whereas the non-hyphenated “nonviolence” denotes the holistic and comprehensive approach to nonviolent living and struggle that Gandhi sought to model.

Digging more deeply, Moore-Backman brings in the voice of pioneering nonviolence scholar Robert Burrows: “Satyagraha implies cooperation with the opponent as a *person* [and] noncooperation with the opponent’s *role*.” Practicing satyagraha implies a commitment to building relationships conducive to mutual growth and reconciliation. As for resolving conflict, satyagraha seeks synthesis or transcendence. One aims for a resolution that is either a synthesis or a transcendence of the sum of elements of truth brought to bear by the parties to the conflict. Underlying these principles was Gandhi’s contention that “a nonviolent revolution is not a program of seizure of power. It is a program of transformation of relationships, ending in a peaceful transfer of power.”

With satyagraha, explained Gandhi, “the bravery is in dying, not in killing.” For Gandhi, “the immovable force of satyagraha” was suffering without retaliation, as violence would only beget more violence and disrupt progress toward restoring dignity and community. —Bob Morse

CLERKS' CORNER: Musings on Worship

An attender asked recently what Quakers mean by "worship." Good question. For me, it's a sense of awe—knowing I'm in the presence of something far greater than myself alone. It's waiting expectantly on the Spirit. It's both humbling and marvelous.

As I sit in Meeting for Worship, I want to acknowledge this presence—the presence of the holy/Whole (which of course is everywhere, all the time)—remember it, surrender to it, thank it. I also want to acknowledge the presence of the other gathered humans searching, as I am, for the Center, the center of each of us which connects us to each other and to the Whole.

As I sit in Meeting for Worship for Business, too, I want to acknowledge and remember, surrender to and give thanks for the Whole. I want to remind myself that, as in any Quaker meeting, we are gathered to center, to clear our minds, to listen, to discern together as we search for Truth.

Tom Brown, in his Pendle Hill pamphlet "When Friends Attend to Business," said this:

The basis upon which we hold our Meetings for Business...is that this is God's world, that [God] has unfinished business for us to do, and that it is possible for us [corporately] to ascertain [God's] will for us in this world.

John Woolman wrote: "It is a weighty thing to speak in...meetings for business."

Okay, all well and good. And idealistic. But those of us who have experienced even one "gathered" Meeting for Business keep coming back. We know that we can, as a group, meet in the Center, in the Truth, in the Whole. And we are changed by that experience.

However...as you know, I am sometimes a blurter, speaking without much forethought. Not in Meeting for Worship—I'm more disciplined there—but in Meeting for Business? Oh my. Nonetheless, I believe that in Meeting for Business, just as in any Meeting for Worship, I am there to listen deeply, beneath the words. If something comes to my mind to say, I am to discern: Is this something that needs to be spoken? Does it need to be spoken now? Is it truly a leading, or is it perhaps my reactive, opinionated self wanting to make what I think is a cogent point?

Here's my little algorithm for speaking in Meeting for Business:

center myself > listen deeply > hear a possible leading to speak > discern.

When discerning, I might find that it's not appropriate to speak it now...in which case I drop it and keep listening. Or, I might find that it's right to speak it when and if the clerk discerns to call on me to speak...in which case I need to get very clear about what I'm led to say, and try to state it briefly. It helps me stay centered if I stand to speak.

I hope to become more disciplined in Meeting for Business—to temper my blurts; to remember that it isn't about me but about all of us, that I'm in worship, in the Whole/holy, and that my speaking is not for discussion, not for cross-talk, not for responding to what someone else has said, but is actually (ideally) vocal ministry.

— Jean Semrau, Assistant Clerk

UN PUBLISHES LIST of COMPANIES DOING BUSINESS in ILLEGAL ISRAELI SETTLEMENTS

"The companies highlighted in this report should take immediate steps to stop these activities," says AFSC's Dalit Baum. To see the full list of companies profiting from the occupation, [check out whoprofits.org](http://www.whoprofits.org).

To screen your investments for human rights violations, [visit AFSC's Investigate website](http://www.afsc.org).

Sages' Storytime

Come enjoy a story told by your neighbor or better yet, come tell a story! Have a cup of coffee and meet some new friends. (Bring your own cup)

Personal storytelling by elders or about elders. We will explore the experience of aging together.

The February Storytime theme is First Love

WHEN: 3 pm Wednesday 26 **FEBRUARY** (Last Wednesdays of Each Month)

WHERE: La Baguette Music Café, 340 A Street, Ashland, OR

"My hope is that the Storytime will serve the senior community in providing a platform for sharing their memories." — **Valeria Breiten**, moderator and founder of Sages' Storytime

Sponsored by Ashland At Home, which provides volunteers to help elders stay in their home longer.

For more information contact: 541.613.6985

Spiritual Listening on Membership

Summary:

The Sunday 2 February Spiritual Listening on Membership was a time of reflection and sharing from those who have not chosen membership and from those who have been members, some for many years. We touched on what it means to be a Quaker, how that decision is made, and the process for clearness for membership.

The value of membership was strongly affirmed. It was affirmed both as part of an individual's journey and as providing structure and accountability for the Meeting as a whole, as well as being part of the dynamic and ongoing history of the Religious Society of Friends.

Membership is often a question of identity that is arrived at after a journey of personal seeking and exploration. As such, the individual comes to a point where Quaker faith and practice feels like a fit, and they come to identify themselves with that practice. At that point they may feel led to become a member.

Membership is also a commitment, and the process should reflect the gravity of such a step. What that commitment entails is a matter of ongoing discernment throughout a member's life.

The process of clearness for membership has been a rich and rewarding one for many individuals. It has helped clarify their own leading and deepen their spiritual life and has also provided a warm and encouraging space to share one's journey and get to know others in the Meeting more deeply.

In addition to this personal process, the process of clearness for membership is one of mutual as well as individual discernment. Friends are concerned that the clearness process not become confrontational and judgmental. When discernment is mutual, questions and concerns can be aired in a spirit of love and humility as all seek unity on a way forward.

—Maureen Graham

Addendum:

Unfortunately, I couldn't attend the 2 February gathering, but the topic of membership is important to me, so I thought I might share a few thoughts.

First of all, I think it would be helpful if we had a relatively common understanding of membership that could be provided to people before they go into a committee for membership, both as prospective members and as participants of the clearness committee. While clearness committees are designed to ask probing questions, no one should be caught completely off-guard about the nature of the questions or the direction of the questioning or feel attacked by them. Tone, intention, process, clerking, and similarity of expectation and purpose should help this.

Secondly, my understanding of membership is a combination of participation in the life of the meeting, a sense of responsibility to the meeting, which might look like financial contribution, time contribution, or an active practice of holding in the light, plus a clear sense that Quakerism is home as a spiritual tradition. Different people will understand this last point in different ways, but understanding a bit about Quaker history and practice is helpful. As we are not a creedal tradition and as our tradition is able to hold non-theist Friends, it is not so much a matter of belief as it is of common practice and aspirations of how we live our lives.

Finally, I think it's useful to talk about how the role of membership may change at different points in people's lives. I feel like we have people fall away from the meeting and then not feel like they can come back. Perhaps it's important to talk about how sometimes in our lives we have a lot more time and energy to give and other times we have less, and that the Meeting is able to operate on that Benedictine principal--from each according to their ability and to each according to their need. I think a lot of meeting members don't understand that membership also means that you have a community there to help you when you need help. In our individualistic society, this is especially important.

—Patricia Morrison

Addendum:

Unfortunately, I also couldn't attend the 2 February gathering. In my recent travels, I happened upon a Philadelphia Yearly Meeting pamphlet titled, *A Quaker Path: A Spiritual Journey from Visitor to Attender to Member*. I was impressed by the presence of potential queries for clearness committee members in preparation for meeting with an applicant for membership, as well as a list of potential queries for seekers who are pondering membership. Among the latter queries, I was most taken by the depth and all-encompassing breadth of this question: Will this sense of commitment and belonging enhance both my spiritual journey and that of my Meeting?

—Bob Morse

Advices & Queries on Home & Family

Live in the assurance that all are children of God.

Hospitality in the home is a vital force for spiritual nurture; it helps all family members learn to respond to that of God in everyone.

Know that a family may be made of single adults, of differing combinations of adults, or of adults and children, sharing a bond of love. Meeting provides an essential sense of family for those without families, including those made single after years of marriage or other life commitment.

We give home and family priority in our lives.

The meeting can support, yet cannot replace, the family in the care of children. At the same time, every member of meeting is responsible in some measure for the care of families, including children.

Stay aware of the many ways the meeting can act as a family – and the ways it cannot.

Be both bold and tender in offering assistance to families that may be experiencing discord or domestic abuse.

How do we make our homes places of friendliness, peace, and renewal, where Spirit is real for those who live there and those who visit?

How do we maintain a climate of love and trust in our meeting which invites families to be open about their satisfactions and challenges?

How do we keep commitments outside the home from encroaching on the time and loving attention the family needs for its health and well-being?

Does our home life support our need for both a sense of personal identity and shared living?

What supports do we offer to the aging, the widowed, the separated or divorced, and members of families affected by disruption or trauma?

How does the meeting assist families to improve communication, family life, and the rearing of children in a context of love?

Meeting for Business: 16 Feb 2019

Friends Present: Bill Ashworth, Melody Ashworth, Beth Aspedon, Terri Brain, Maureen Graham, Herb Rothschild, Bob Morse, Lisa Nichols, Alex Reid, Jean Semrau, Adam Thompson, Rochelle Webster

Centering

I've Got Peace Like a River

Rick Seifert visited South Mountain Friends 6 February and led a good sharing on "What it means to be a Quaker."

Shelter/Laundry Love

Proceeds from the SMFM benefit concert will provide honorariums to Sunday chefs and to Cass Sinclair, Shelter Director, for coming to speak at Meeting; and a contribution to OHRA for shelter supplies. Committee members are discerning our commitment as individual volunteers and whether the Meeting can continue as a night sponsor next season. The Meeting will host a Sunday-night-volunteer recognition after

Worship, April 5. Laundry Love held a successful fundraiser, sharing proceeds with DACA Dreamers. The Meeting will contribute \$600 this year to Laundry Love.

Treasurer

Revenues now exceed Expenses for January and year to date.

Finance is ready to receive budget requests for next FY.

Ministry and Counsel

The April Retreat has been cancelled because convener Marcelle Martin cannot attend. There will be a Silent Day Retreat 13 June at Willow Witt. M&C is reviewing administration of the Member Assistance Fund with Finance. They are also upgrading membership files and rewriting our membership process.

Children's Committee expressed appreciation to those who have volunteered to care for the children during Meeting.

Nominating is completing job description revisions in preparation for their summer's work.

Peace House has asked to put two anchored bookshelves in the children's room. Children's Committee and Building & Grounds have approved the request.

2020.2.1 Friends approve the addition of two anchored bookshelves for the Peace House book collection in the children's room with the suggestion that the bookcases have doors.

Uprooting Racism Focus Group is studying Robin DiAngelo's *White Fragility* which addresses our systemic racism. The group is interested in learning & practicing better communication skills when conversing with people of color.

Peace & Social Concerns

2020.2.2 The Meeting approved joining the Coalition led by the Rogue Action Center in opposition to the new county jail as proposed. (Continued on Page 6)

Meeting for Business: 16 Feb 2019

(Continued from Page 5)

A subsequent minute to be used as a public statement will be developed by a work group. P & SC now meets at rise of worship on 1st Sundays. They are calling for suggestions for their second round of donations and will discern in March which topic is most pressing for their next 5th Sunday postcard-writing session.

Coordinating Committee for Yearly Meeting convenes 21 March in Olympia. A volunteer is invited to attend in Sylvie's place.

Respectfully submitted,

Lisa Nichols, Clerk, and Alex Reid, Recording Clerk

The Calculus of Cowardice *White Fragility* Book Reading

When I was twelve or thirteen and first learned about the Nazi Holocaust in Europe, I was horrified by the evil humans are capable of. But I had to ask myself, what would I have done? Would I have been a good German and stood by while people were rounded up and sent to concentration camps? I was forced to realize that I might not have had the courage to protest, given that opposition to the regime would have meant certain punishment and possibly death. I felt ashamed. This question troubled my peace for years as I grew into adulthood. Only after further examination of my conscience was I able to be sure that what is most important is to be true to the God within, the voice that speaks only love and bids us to do justice. Then I knew that if such a choice ever occurred in my life, I would be able to stand on the side of truth, whatever the consequences.

It is good to have prepared oneself for such a time. The Senate of the U.S. was just given such an awful choice, and they were morally unprepared. Faced with the terrible dilemma of being damned and certainly persecuted by Trump for disloyalty, or being damned in their own souls before God, they made the cowardly choice, and fell in line with the tyranny that he insists upon. Despite the desperate exhortations of wiser voices, they made the calculus that their temporal comfort was more important than being able to know they had stood up to evil.

We may now mourn the fate of those Senators who sold their souls in this instance. It is still possible that in quiet moments they will listen to that voice within, that their hearts will be awakened to what is required of them. May we all pray that they will soberly regret their prior actions and make the wiser choice for truth. May God be with our country.

—Maureen Hicks (written as part of the Free Writing Friends group and printed with permission of the author)

Alex and I are each ready to embark on reading Robin DiAngelo's short but poignant book *White Fragility*. If you're interested in reading it concurrently with us or have already read it and would be interested in joining a book discussion, please contact me, **preferably by Sunday 1 March**. The Jackson County Library System has a number of available readable and listenable versions of Robin's book. —Bob Morse morse@mind.net

Calendar Alert

Robin DiAngelo, educator and author of *White Fragility*, will be giving a half-day anti-racist workshop "Seeing the Racial Water" in Ashland on Wednesday 11 November 2020. DiAngelo explains: "Weaving information, analysis, stories, images, and familiar examples, I provide the framework needed to develop white racial literacy. People of color may also find the analysis valuable as it is one that is rarely affirmed or offered in mainstream society."

HELP SELECT DONATION RECIPIENTS

Each spring the Peace & Social Concerns Committee, on behalf of the Meeting, donates to organizations in the Rogue Valley. The Meeting has expressed a preference for social change over social service organizations, in part because the latter have an easier time raising money. Another criterion, however, has been the involvement of our members and attenders. That is why we have been giving to the area chapter of the National Alliance on Mental Illness (NAMI) and Sexual Assault Response Team (SART). Below is the list of groups to which we gave last year. If you wish to recommend one not on the list, please contact me by 15 March.

—Herb Rothschild, P&SC Committee clerk
herbertrothschild6839@gmail.com

Ashland Culture of Peace Commission	Rogue Climate
Health Care for All Oregon	Rogue Riverkeeper
NAMI	SART
Peace House	SOCAN
Resolve	Unite Oregon
	Vision Quilt

SMFM CALENDAR

March 2020

Sun M Tue W Th Fr Sa

1	2	3	4	5	6	7
9:30 am Uprooting Racism Focus Group (See Below) 10:30 am Circle of Light 12:30 pm Peace & Social Concerns Committee Meeting		3-5 pm Free Writing Friends 4-6 pm Ministry & Counsel Committee Meeting				
8 9:30 am Discerning Our Meeting's FCNL Priorities	9	10 3-5 pm Free Writing Friends 7-9 pm Ashland Song Circle	11	12	13	14
15 8:30 -10:30 am Business Meeting	16	17 3-5 pm Free Writing Friends SMFM Newsletter Deadline	18	19	20	21
22 9:30 am Adult Education: Friends' Memoires; Marybeth to offer memoire-writing prompts; bring pen/paper Rise of Meeting: A Shared Simple Meal (See Side Bar)	23	24 3-5 pm Free Writing Friends	25	26	27	28
29 9:30 am Peace & Social Concerns Discussion & Post-Card Writing Topic: To Be Announced	30	31 3-5 pm Free Writing Friends				

A Shared Simple Meal

22 March at Rise of Meeting

Friendship and Hospitality to provide 2 soups: One will be a stone soup (all but the kitchen sink) and the other will be an inclusivity soup (guided by our collective food sensitivities); F&H will also provide bread and cheese. Friends are invited to bring salads or desserts to share. Friends are also welcome to bring their own food, if so led. K Hering to organize the meal.

Uprooting Racism Focus Group: 9:30 am Sunday 1 March

At our 9 February Focus Group, we introduced ourselves to Robin DiAngelo's notion of White Fragility. To follow-up, we will next meet on 1 March to explore ways to respond to inadvertently acted racism by having committed a microaggression against a person of color. Two ways to prepare for the upcoming discussion: 1) Read the final chapter of Robin's book *White Fragility*. Hard copies of this short chapter will be available at the Meeting House. 2) Watch the 8-minute YouTube called "Getting Called Out: How to Apologize" at <https://www.youtube.com/watch?v=C8xJXKYL8pU>. All are welcome. —Bob Morse

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

*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, 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

543 South Mountain Avenue

Ashland, Oregon 97520