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(Near Southern Oregon University)

# **SOUTH MOUNTAIN FRIENDS MEETING**

## **THE RELIGIOUS SOCIETY OF FRIENDS (QUAKERS)**

### **Fourth Month 2021**

## **The Birth of Worship Sharing**

The pages of *Friends Journal* record a history of our Quaker customs and language. Some common phrases were present from the beginning (“as way opens”) while others are remarkably recent. The metaphorical image of “holding” someone “in the Light” didn’t appear until a 1969 poem by Barbara Reynolds which included this couplet: “First take your thought, this baby thing / And hold it to the Light” (it wouldn’t become common in prose for another decade).

A practice that one can trace through the archives is “worship sharing,” a mix of worship and discussion in small groups that centered on particular questions or queries. The term doesn’t appear in our pages until the late 1960s, but the idea first appears in 1959 through the work of Rachel Davis DuBois. Born in southern New Jersey in 1892, DuBois committed herself to overcoming racial prejudices after attending the first World Conference of Friends held in London in 1920. Over a long and distinguished teaching career, she developed a teaching technique called Group Conversations.



In her late 60s, DuBois adapted these “Conversations” for Friends and began touring the country sharing the technique. In September 1959, [*Friends Journal*] ran a news item [describing] “Quaker Dialogue, as this new kind of ministry has now been named, is directed towards helping small groups of Friends share informally their ideas and concerns. . . The aim was to help individuals to become more inwardly aware of the religious process in themselves, to sense what steps to take to stimulate spiritual growth, and in so doing to attain a greater sense of the inner harmony needed for counteracting the strains of today.”

In the mid-1960s, DuBois started leading a shorter version of the Dialogues as a practice she called “worship sharing.” It was especially popular with younger Friends. The 1967 World Conference of Friends featured “two morning periods for meeting in small groups for worship sharing and discussions of a variety of set topics.”

The next year, [at] Friends General Conference, worship [sharing] groups were a major feature. Many younger Friends, radicalized by the Vietnam War and the Civil Rights Movement and frustrated by the cautious policies of established Quaker bodies, were leaving to form their own unofficial networks. DuBois’s political concerns, focus on group process, and willingness to work outside established Quaker channels were to become a major influence on this generation of Friends. DuBois herself continued organizing cross-cultural dialogue for decades more. She died in 1993 at the age of 101.

Excerpted from “60<sup>th</sup> Anniversary: Worship Sharing Comes to Friends,” by Martin Kelley, in *Friends Journal*, 1 April 2015

**Related: WORSHIP SHARING GUIDELINES on page 3**

## **SUNDAY MORNING SCHEDULE**

### **First-Hour Activity**

**9 to 10 am (new earlier time)**

**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>

<https://us02web.zoom.us/j/85099502775?pwd=VmgxVFFzVkhYUkhRYkpNYmJ6TGZUdz09>

### **4 April**

Uprooting Racism: “White Folks, What Can We Do?” Assessment of ourselves & our Meeting vis-à-vis antiracism. Plus explanation: state senate bill on antiracism education. (Details on page 6)

### **11 April**

Worship Sharing convened by Gizelle Luccio: “Delving Into Quaker Mysticism.” (Details on page 5)

### **18 April**

Meeting for Business (9-10:30 am)

### **25 April**

Adult Ed: “Holding in the Light”: Intro by Crystal Bosbach plus discussion on healing ministries & pastoral care. (Details on page 3)

### **Meeting for Worship**

**11 am to Noon**

At Quaker Meeting House (space is limited due to social distancing)

Or, join us by Zoom at:

<https://zoom.us/j/99810847118?pwd=R3poNVQxMFEyWFBMRVZFcTJYbDNYZz09>

<https://zoom.us/j/99810847118?pwd=R3poNVQxMFEyWFBMRVZFcTJYbDNYZz09>

# Advices & Queries & Quotes on Creativity



In the way I view the world and my work, creation is a gift and a blessing. It comes from the Life-Giver, so our response as creators is to create something that is life-giving.

—Linda Segar, 1999



**ADVICES:** The creative impulse is part of being human, a gift from the Holy Spirit, and a way of finding a deep connection with our Creator.

Friends exercise our creative gifts as spiritual disciplines that require time, focus, patience, trust, love, and openness to the Spirit. We are encouraged to develop and exercise them with awe and gratitude under the leading of that Spirit.

We acknowledge and cherish the creativity found in our meetings.

We remain aware of the spiritual danger of idolizing or belittling artistic gifts or accomplishments, whether our own or others'.

We acknowledge that the searching heart can express itself in many forms. Spirit-led creative activity is a path into the Light, not a distraction from or an obstruction to a centered life. Creativity can be a form of worship and witness, a ministry and a calling, a way of speaking out of the silence. Like other spiritual disciplines, creative expression carries the potential for spiritual transformation.

**QUERIES:** *Do we exercise our creativity in humility and gratitude to the Creator who makes our work possible?*

*Do we recognize creation as a sacred act and creative ability as a gift from God?*

*Do we use our creative gifts to bring beauty, healing, and joy into others' lives and to reflect the glory of creation?*

*Within our meeting communities, do we recognize and encourage each other in the exercise of creative gifts?*

*In a culture that glorifies individual achievements, do we hold our own creations lightly?*

**Creativity has become a spiritual practice, and my spiritual practice has become the creative process. These have become one. My work is about preparing the ground and then receiving and amplifying what comes. There is a transformation for us spiritually as we receive it.**

—Anna Fritz, 2016

**The Holy Spirit can indeed restore us to health (or stimulate us to work well) through the medium of music as well as prayer or antibiotics! And why, indeed, should I be surprised that this is so? Creativity is the gift that we were given on the eighth day of creation. In naming and re-making the world we are co-workers with God, and whether we are making a garden or a meal, a painting or a piece of furniture or a computer program, we are sharing in an ongoing act of creation through which the world is constantly re-made.**

—Jo Farrow, 1994



# Worship Sharing Guidelines

From Friends General Conference

Worship sharing focuses on a particular question and helps us to explore our own experience and share with each other more deeply than we would in normal conversation. It seeks to draw us into sacred space, where we can take down our usual defenses and encounter each other in “that which is eternal.”

Reach as deeply as you can into the sacred center of your life.

Speak out of the silence and leave a period of silence between speakers.

Speak from your own experience, about your own experience.

Concentrate on feelings and changes rather than on thoughts or theories.

Do not respond to what anyone else has said, neither to praise, nor to refute.

Listen carefully and deeply to what is spoken.

Expect to speak only once, until everyone has had a chance to speak.

Respect the confidentiality of what is shared.

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## Holding One Another in the Light & Our Meeting’s Circle of Light

Adult Education Hour: 9 am Sunday 25 April

There is a long history of healing ministries and pastoral care among Quakers. George Fox not only preached his fresh message of the Spirit but was “a remarkable healer of diseases with the undoubted reputation of a miracle-worker.” (George Fox’s *Book of Miracles* published by Friends General Conference)



What does it mean to “Hold someone in the Light”? What is intercessory prayer? Are prayer and holding in Light the same thing? Does everyone “Hold in Light” the same way? What did George Fox do? How does Circle of Light work?

Please join us in conversation and queries about “Holding in the Light.” Bring your stories and experiences to share. I will do an introduction with time for sharing and practice to follow. —Crystal Bosbach

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## New Allegory for the Peaceable Kingdom: Hawks lie down with doves

—Submitted by Jean Semrau

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## How Medicare Pressed Hospitals to Desegregate

The film *POWER TO HEAL* tells a poignant chapter in the historic struggle to secure equal and adequate access to healthcare for all Americans. Central to the story is the tale of how a new national program, Medicare, was used to mount a dramatic, coordinated effort that desegregated thousands of hospitals across the country practically overnight.

Before Medicare, disparities in access to hospital care were dramatic. Less than half the nation's hospitals served black and white patients equally, and in the South one third of the hospitals would not admit African Americans even for emergencies.

Using the carrot of Medicare dollars, the federal government virtually ended the practice of racially segregating patients, doctors, medical staffs, blood supplies and linens. *POWER TO HEAL* illustrates how Movement leaders and grass-roots volunteers pressed and worked with the federal government to achieve justice and fairness for African Americans.

*POWER To HEAL* is available for educational use at [bullfrogfilms.com/catalog/pth.html](http://bullfrogfilms.com/catalog/pth.html).

—Karen Maleski

# Beyond Polarities: Exploring our Identity as a Quaker Meeting

Report on the Spiritual Listening Held on 14 March 2021

It was suggested that we explore these queries from our sense as a community rather than our individual journey:

*What is the quality of our community (as a gathering of Friends)?*

*How would we define ourselves as a Quaker Meeting?*

*How do we see our joint journey as Friends?*



The resulting rich exchange touched on many facets of the spiritual life of our Meeting, including:

Tend to have a core group that is engaged, but others on the periphery who may feel uninvited in.

Our bias is that we lean left, and as with all biases, they are natural but important to be aware of; not sure that our meeting is fully aware which impacts who comes/stays and who doesn't.

Feels that we are very white; sometimes there are biases that came with our being white which may impact people of color who visit, but haven't returned.

Seems we are quite insular, unaware of other Quakers in our state and in the Pacific NW, and even a lower awareness that there are both programmed and unprogrammed communities.

A Friend feels they're quicker to act than other Quakers and feels the impetus to act; they learn by acting, then reflecting on that action. Wonders if they act too easily or individually, sensitive to that possibility.

What drew this Friend to SMFM was this place where people listen and there isn't a lot of dogma; also feels aligned with the social positions and friendliness.

Central fact that brought this person to Friends is that we trust each other's Light and come together as a group rather than individual worship because the Light of the Spirit comes through all of us.

Difficult to judge the state of our Meeting given the Zoom format (not actually coming together in person) so the condition of worship is affected by the way we achieve gathered worship.

I've vacillated between core and fringe; I take some responsibility, and some of it has been a sense of not feeling welcome; I had difficulty finding the entry point for being able to become more involved; which leads me to the question of bias.

We have the capacity to hold differences without creating a schism as a Meeting, but I'm not sure as a Meeting we know what to do with the differences that we are holding; I've been received but not necessarily held and not sure what that means as a Meeting.

I've been intrigued by Paul Buckley's (author of *Primitive Quakerism Revived*) comments when he visited SMFM about Meetings' having a leading. What might it be like to be in a Meeting that had a sense of calling as a Meeting, a coalescence as a Meeting? Is that a growing edge for us as a community? I wonder what that would feel like; it's mutual; it's not mass consciousness but a genuine leading that comes up from the Light. Is there an inward state of a Meeting that would put us more in a flow?

We have the capacity as a Meeting to allow a variety of paths with silence which may be confusing to newcomers who don't know that silence is a Quaker practice (may be interpreted as disapproval). How can we communicate our warmth?

In comparison to other faith communities, there seems to be a general observation that our Meeting lacks ways to connect deeper than the superficial. This can be tempered by coming on a consistent basis, which over time has created a sense of community.

Wondering if the racism work that we've been engaged in has become the face of our Meeting in the community, if so, this may be OK for some but not for others (rather it may create a sense of alienation).

How do we hold the Meeting for a long period if we have deep differences (i.e., example of a Quaker Meeting wall that was erected between men's and women's respective business meetings and then, over time, it came down). Good to contemplate this question.

—Gizelle Luccio

**Related Article (on Next Step After February & March Spiritual Listening Sessions) at Top of Page 5**

# Who Are We As A Meeting?

## It's Time To Plan A Full Meeting Retreat



Ministry & Counsel Cmte. has discerned a next step for our Meeting: Organizing a retreat. Retreats do for meetings what clearness committees do for individuals. Holding in mind the wisdom of Quaker 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. Given the right inward state, right action is inevitable,*” this query arises: **Are we attending to that right inward state as a Meeting?** We intend to schedule the retreat for when we can all be together in person, but planning takes time.

If you feel led to join the retreat planning committee, please contact me or others on M&C.

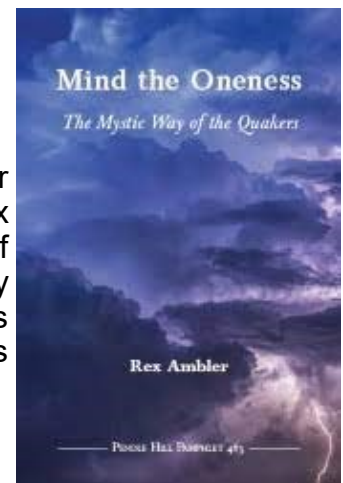
—Gizelle Luccio at [Gizelle3421@yahoo.com](mailto:Gizelle3421@yahoo.com) or 541-897-4458

## Delving Into Quaker Mysticism

9 am Sunday 11 April 21

In April, the second Sunday first hour worship sharing will continue our examination of *Mind the Oneness: The Mystic Way of Quakers* by Rex Ambler (Pendle Hill Pamphlet #463). The focus will be on the nature of Mysticism itself, specifically, the section on “How does the Quaker Way Compare to Other Forms of Mysticism?” Then we move into definitions vs practice and how this impacts how we relate to the world, how this relates to us personally, how this relates to us as Friends.

—Gizelle Luccio



## Contributing to Local Social Change Organizations



Each spring the Peace & Social Concerns Committee, on behalf of our Meeting, makes modest donations (\$50 - \$100) to area organizations which manifest our values in their work. We especially favor those organizations engaged in social change because they have more difficulty raising funds than do social service organizations.

We invite you to suggest organizations you think we should support. Send your suggestions to me. The committee will finalize its choices in early May.

Last year SMFM donated to the following area organizations: Ashland Culture of Peace Commission, Health Care for All Oregon, NAMI (local chapter), Peace House, RESOLVE, Rogue Action Center, Rogue Climate, Rogue Riverkeeper, Sexual Assault Response Team, SOCAN, and Vision Quilt (gun violence reduction).

—Herb Rothschild [herbertrothschild6839@gmail.com](mailto:herbertrothschild6839@gmail.com)

# Oregon Senate Proposes Bill for Antiracism School Curriculum

## THE BILL:

SB 683 requires school districts, as an integral part of social studies standards for public school students in kindergarten through grade 12, to provide instruction on the racist history of this country and state. It directs the Department of Education to convene an advisory group for purposes of assisting it in adopting requirements for instruction on racist history and recommending curricula and then promulgating those requirements.

The requirements shall be designed to:

- Prepare students to confront the immorality of this country's racist history and to reflect on the causes and manifestations of that racist history;
- Provide students with opportunities to contextualize and analyze patterns of racist policies and acts of this country;
- Prepare students to identify racist policies and acts and to formulate corresponding anti-racist policies and acts;
- Educate students on specific policies and acts comprising the racist history of this country;
- Educate students on the history of discrimination against Black Americans in this state;
- Educate students on the cumulative socioeconomic impact upon Black Americans and Black communities of the uninterrupted succession of racist acts and policies of this country and the causes and extent of the vast disparity of wealth between white and Black households; and
- Explore the various mechanisms of transitional and restorative justice that would help Black Americans move forward in the aftermath of racist history.

## THE EXPLANATION:

Toward the close of the Uprooting Racism Worship Sharing during the 9-10 am hour on Sunday 4 April, there will be an explanation and brief discussion of the bill.

## THE LETTER WRITING:

The Peace & Social Concerns Committee encourages South Mountain Friends to contact our state senators to encourage their supporting Senate Bill 683's passage.



Sen. Jeff Golden is a sponsor of SB683, so we might send him expressions of gratitude and support. It will be especially helpful if those of us who live in other state senatorial districts write letters. Also, we can write our state representative and ask that s/he support the bill if it comes over to the House.

Here are a couple of points drawn from the preamble to the bill that you may wish to make: The racist histories of our country and our state continue to impose burdens on Black Americans and distort relationships between them and other Americans to the overall detriment of our society. Only by claiming ownership of our past can we learn from our mistakes and build a better future.

You can read the entire text on the Oregon Legislative Information System website: <https://olis.leg.state.or.us>

—Herb Rothschild



“It is not enough to protest the racism of someone else that happened somewhere else, because, as Lawrie Balfour claims, *the somewhere else of racial injustice is always here.* We must all work to eliminate racism and unearned white advantage at every level and in every corner of American life. As part of this journey, we vow to forge a beloved community where BLACK LIVES MATTER, for we are all, as Martin Luther King Jr reminds us, *caught in an inescapable network of mutuality and whatever affects one directly, affects all indirectly.*”

—ON EARTH PEACE Staff, Board, & Anti-Racism Transformation Team  
On Earth Peace is an agency of the [Church of the Brethren](#), a "[Historic Peace Church](#).”

# Meeting for Business 21 March 21

Friends Present: Bill Ashworth, Melody Ashworth, Crystal Bosbach, Valeria Breiten, Ken Deveney, K Hering, Andra Hollenbeck, Bob Morse, Alex Reid, Herb Rothschild, Jean Semrau, Adam Thompson, Sylvie Weaver

**Centering Worship** “Spiritual ministry, in this or any age, comes through a prepared person who has been learning how to catch the mind of spirit, and how to speak to the condition of the age.” —Rufus Jones

**Minutes: 2021.3.1 Friends approved minutes for the 21 February 21 Meeting for Business.**

**Treasurer** Expenses were again low in February; individual contributions were bountiful. The Homeless Outreach Committee will recommend how best to spend a contribution of \$50 designated for fire relief. Designated gifts are generally received only for unusual situations, such as the Almeda Fire.

**Uprooting Racism Action Team** completed outreach to 15 faith communities regarding the MLK Book Challenge from BASE. Ashland High’s Truth to Power is the first school organization to accept 6 copies of the book for a book discussion group. Truth to Power is working with community members to create a Black Lives Matter mural at the high school in memory of Aidan Ellison. URAT also attended the Interfaith Social Justice panel discussion on the mayor’s proposed Racial & Social Equity Commission and then met subsequently with “Mayor Julie” to discuss how Quakers might support our community in becoming more antiracist. The team is now exploring how we can support the Black community’s planning for Juneteenth 2021. The proposal to sponsor BASE has been postponed for further seasoning until April.

Joint Committee requested that SMFM join Peace House in offering SOBLACC a free place to meet.

**2021.3.2 Friends agreed to support SOBLACC by welcoming them to meet regularly at the Meeting House at no charge.**

**Homeless Outreach** made its annual contribution to Laundry Love in the amount of \$600 which will provide a month of service. The committee is exploring whether to make a contribution to a local CAHOOTS-type program.

**Ministry & Counsel** suggests those interested in visiting our potential sister Meeting in Bismarck, North Dakota, ask Gizelle for contact information. M&C is calling for volunteers to form a committee and plan a retreat to discern “Who Are We as a Meeting?” based on our Spiritual Listeners in February and March.

Gizelle Luccio has legally changed her name from Gabrielle Leslie.

**Peace & Social Concerns** is partnering with Peace House to hold a public forum on reparations which will include an explanation of HR 40 (see Minute below) and an effort to generate support for this bill. P&SC requested and was sincerely welcomed to join the first hour of April Uprooting Racism to describe Oregon SB 683: Anti-Racism Curriculum Act and encourage at-home letter writing to support the bill. The Committee requests suggestions of recipients for the FY21 donations to area organizations. They recommended and the Meeting approved an edited version of a Minute regarding HR 40 that had been distributed by the South Seattle Friends Meeting. The entire Minute, including its preamble and summary, is available by contacting Herb.

**2021.3.3 We support bill HR 40, which establishes a commission to examine slavery and discrimination in the colonies and the United States from 1619 to the present and to recommend appropriate forms of redress. We believe that the establishment of this commission is an essential first step in a national reckoning with, and reparation of, the past.**

**This bill has been introduced every year since 1989 but has yet to move forward for consideration. South Mountain Friends Meeting endorses HR 40 and urges our US Representative and two US Senators to support and promote its passage in this session of Congress.**

**North Pacific Yearly Meeting** has asked each Monthly Meeting and Worship Group to season an Earthcare Minute that describes how we are responding to climate change. All SMFM committees will be asked to participate, providing comments and suggestions by 1 May for inclusion in the final version of this Minute which will be presented at the 2021 Annual Session.

**Joint Committee** SMFM and Peace House have been notified by the City Fire Department that we must remove flammable materials from our grounds before 15 June and then keep the area maintained. A work party is scheduled for Saturday 27 March. The Committee is also working with Peace House staff to reduce costs for heating the building.

**2021.3.4 Friends agreed to pay our share for all necessary improvements to the building’s heating system as approved by the Clerk of Building & Grounds.**

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

I feel that the creation of poetry is not unlike the upsurging of words in a Quaker meeting. First, heart and mind must be prepared—and the emotional and mental preparation for art is something which few non-artists realize. Then there is the waiting, perhaps for months, because poetry cannot be forced: It is an act of imagination, not of will ... and then at last comes the moment of certainty, accompanied usually by some physical action, and the words begin to flow.  
 —Clive Sansom, 1965

## To Be Young, Gifted and Black

Young, gifted and black  
 Oh what a lovely precious dream  
 To be young, gifted and black  
 Open your heart to what I mean

In the whole world you know  
 There's a million boys and girls  
 Who are young, gifted and black  
 And that's a fact

"You are young, gifted and black"  
 We must begin to tell our young  
 There's a world waiting for you  
 Yours is the quest that's just begun

When you feelin' really low  
 Yeah, there's a great truth that you should know  
 When you're young, gifted and black  
 Your soul's intact

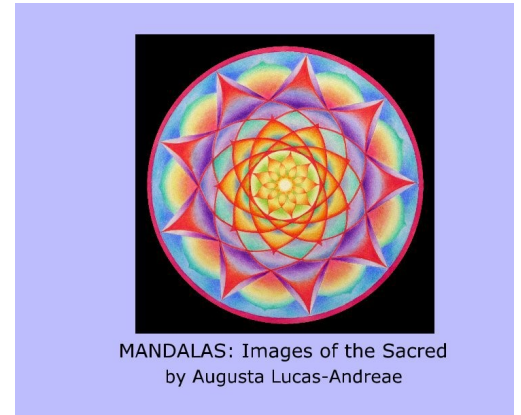
How to be young, gifted and black?  
 Oh, how I long to know the truth  
 There are times when I look back  
 And I am haunted by my youth

Oh, but my joy of today  
 Is that we can all be proud to say  
 "To be young, gifted and black  
 Is where it's at"

Is where it's at  
 Is where it's at (Submitted by Alex Reid)

*Song recorded by Nina Simone in 1969 with lyrics by Weldon Irvine, considered an anthem of the Civil Rights Movement.*

*The title comes from the first line of Lorraine Hansberry's autobiography. Hansberry wrote the award-winning play "Raisin in the Sun" for which she became the first African American female author to have a play performed on Broadway.*



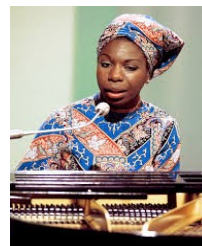
## Five-Minute Write

How blessed are we.  
 How blessed the silence after so many voices talking -  
 how blessed the quiet screen after so many confusing images -  
 how blessed are we, sitting in the close connection of this silence, yet being so far apart -  
 how blessed our voices, soon to speak of what we have seen through the windows of our souls -  
 how blessed are we embraced by our bond of spiritual creativity -  
 how blessed are we.

—Augusta Lucas-Andreae

*Written after a five-minute group meditation*

*—on Zoom—as part of the weekly Free Writing Friends Group*



Simone



Irvine



Hansberry



# Immigration Is A Black Issue

In the first week of Black History Month (February 2021), as people across the U.S. began to pay tribute to the generations of African Americans who shaped this country, the federal government deported more than 500 Black immigrants—often to countries and conditions where they would face poverty, violence, or even death.

There are about four million Black immigrants in the U.S., including at least half a million who are undocumented. Today, as our nation reckons with racial justice issues, we must acknowledge that immigration is a racial justice issue [and] a Black issue.

Narratives about immigration often omit the experiences of Black immigrants. While decades of powerful organizing have brought the Latinx immigrant rights movement front and center, we often overlook the fact that immigrants come from all over the world—including Africa, Asia, and the Caribbean. When entire communities are omitted from our narratives, they are also left out of conversations on protecting immigrants and advocating for their human rights.

Here are five things you should know about Black immigrants in the US:



## **U.S. immigration laws are rooted in white supremacy and anti-Blackness.**

U.S. immigration policy has always sought to maintain a preference for “whiteness,” often alienating immigrants from non-European backgrounds. The very first immigration law passed in 1790 created a pathway to citizenship for only “free white persons” who had lived in the United States for at least two years. In the ensuing decades, multiple laws restricted immigration from majority Black and Asian countries. The arbitrary borders created by predominantly white [European] nations were designed to disadvantage people of color who seek to migrate.

## **Black immigrants live a life of double jeopardy—constantly targeted by police and immigration enforcement.**

Black people are disproportionately racially profiled, stopped, and arrested by police. They [are] criminalized by both local law enforcement and immigration enforcement. Federal programs enable local law enforcement to transfer immigrants they detain to Immigration and Customs Enforcement (ICE) custody. The disproportionate policing of Black people means that more Black immigrants end up in ICE custody, and many are scheduled for deportation over minor offenses—often without access to legal counsel and due process. Even though Black immigrants make up less than 9% of the undocumented population, they make up over 20% of all immigrants facing deportation on criminal grounds or alleged criminal offenses.

## **Black immigrants face disproportionate rates of abuse by immigration enforcement.**

Advocates recorded that the lengthiest recorded ICE detentions in 2019 were of Black African migrants. Black immigrants are also six times more likely to be sent to solitary confinement than other groups. In one of the most horrific examples last year, ICE deported over 100 Cameroonians and Haitians after they went on hunger strike to protest human rights abuses like medical neglect, forced hysterectomies, and slavery-like conditions in a detention facility in Natchez, Mississippi. Human rights groups documented how immigrants were tortured to obtain their signatures for travel, and many were beaten when they wouldn't board planes. What's more, bonds paid to bail out Haitian immigrants averaged \$16,700 (54% higher than for other immigrants).

## **Attacks on the immigration system have had devastating impacts on Black immigrants.**

In 2017, when the overall number of deportations decreased, the number of deportations of Black African immigrants increased. People from Somalia—a country facing some of the world's most severe humanitarian challenges—experienced the highest deportation rates.

## **We must work to stop anti-Black racism in our immigration system.**

The struggle for justice for all immigrants is part of a larger racial justice movement that demands full equality and investments in Black immigrants and their liberation. We cannot end detention and deportation and anti-immigrant policies until we address the fact that our current immigration system is rooted in anti-Black racism.

Excerpted from an American Friends Service Committee Blog  
by AFSC's Policy Engagement Coordinator Peniel Ibe, 18 February 2021

## 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  
Ashland, Oregon 97520

## MEETING COMMITTEES

**Ministry & Counsel:** **Gizelle Luccio** 897-4458, Jim Phillips 482-2388, Steve Radcliffe 479-3487, Linda Spencer 865-3682, 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*