

**Small Group Questions One Book, One Presbytery
Session 2**

Questions for Monday, April 15:

1. How have you experienced segregation in your own life, work, or neighborhood? Do you know whether its origin was *de facto* (i.e., in fact or in practice, regardless of official or legal status) or *de jure* (i.e., according to the law)? Does the segregation persist? Can you think of ways it might be (or might have been) addressed or mitigated?
2. Baltimore plays a prominent role as the first city to adopt an ordinance prohibiting Black residents from buying homes in majority white neighborhoods and vice versa. How did learning this make you feel? Does this place a special responsibility on Baltimore to identify way to remedy the effects of these historical inequities?
3. Highways cut through urban areas can represent “historic inequities” when they have bisected or destroyed minority neighborhoods. How does this compare to or continue earlier patterns of zoning decisions that introduced polluting industry, commercial enterprises like liquor stores and nightclubs, or subdivision of residences to similar neighborhoods? What Baltimore neighborhoods or neighborhoods you’re familiar with were negatively impacted by highway project dislocation/relocation, and how does that impact persist today?

Additional Questions (for personal consideration or in groups if time permits):

1. How does learning about the history of *de facto* and *de jure* segregation in housing developments and projects influence your thinking about our understanding of the current affordable housing crisis in the United States?
2. How might some churches have benefitted from racially-motivated zoning decisions? How might churches have been negatively impacted by these, or by redlining and blockbusting in or near their communities? Should these impacts be remedied or addressed by the Presbytery? If so, what might that look like?