

Takoma Park Friends Meeting-Preparative held a second hour on 3/8/2026 to consider the mission statement of the Baltimore Yearly Meeting Working Group on Racism and a request from the group for information. We read aloud the mission statement.

We heard a concern that we are called to befriend diverse people because they are diverse rather than because they are people. We heard a concern that self-conscious outreach may be counter-productive. We heard a sense that there is over-emphasis on being welcoming rather than on our actions after welcoming. We heard of a meeting that had diverse participation in events it holds without enjoying diverse participation in meeting for worship. We heard of a congregation that lost diversity when it split apart at least in part over a loss of diversity in the music it used.

We heard that some folks believe that a meeting without a preacher or music is not a church.

We heard of a case where people attending a meeting were treated differently because of their economic status.

We heard a sense that the goals in the mission statement are stronger than the indicators of success; we heard a suggestion that the indicators of success be listed separately from the goals.

We heard a sense that reference to being welcoming might be expanded to being welcoming and inclusive.

We heard a concern that the first indicator of successes seems more like a goal than an indication.

We heard a suggestion that the goal of becoming friends with those of other cultures might better be a goal of becoming knowledgeable about other cultures.

We heard a concern about the mission statement's lack of mention of making space for both acknowledging and owning situations where mistakes are made based on racism. We heard of the need for engaging in internal dialog regarding our own racism, both in action and in thought.

We heard of how attention to color can lead to appreciation of it and of the person. We heard a sense that the mission statement is more sociological than personal.

We heard a sense that current federal action, both in the streets and in suppressing history, requires greater attention to matters of racism (and of violence in general).

We heard appreciation of the call to read about other people's cultures and histories, which proved beneficial to the speaker. We heard a sense that the call to read about other people's cultures and histories might be broadened to learning about them (allowing for learning in ways other than reading).

We heard a sense that white privilege can have its roots in simple perspectives. We heard a sense that white privilege encompasses both what is enjoyed and what is not faced. We heard that there is both white privilege and economic privilege. We were asked whether our worship practices could be changed to allow for diverse forms of worship. We heard of discussions of how Quaker practice may be unwelcoming; we heard of the possibility of simply being who we are. We heard of awareness that peculiar Quaker language can be off-putting.

We noted that through our parent meeting (Adelphi) we have watched and discussed films; Adelphi also offers book groups. We heard of the possibility of making use of the 1619 Project. Some of us have read and appreciated the book "Fit For Freedom, Not For Friendship." We noted the limits on work faced by a small meeting; we have deferred to Adelphi; we can both engage more with Adelphi and do more.

We heard a lament that some us are now getting to repeat the work of the civil rights movement; we heard of being disheartened that we have not accomplished more. We heard of how watching films from 10 or 5 years ago can give a sense of both how things have and have not changed.

We heard a desire to get the working group's list of suggested materials; we heard suggestions for materials that might be used.

We reviewed these notes.