

Draft – February 1, 2016

ITEM P.100
PRESBYTERIAN MISSION AGENCY BOARD
February 3-5, 2016
The Brown Hotel
335 W. Broadway
Louisville, KY 40202
502-583-1234

AGENDA

PRESBYTERIAN MISSION AGENCY OFFICE – J. Graham Brown Suite

Tuesday, February 2, 2016

1:00 p.m. – 5:00 p.m. Audit Committee – *Gallery Boardroom*

Wednesday, February 3, 2016

8:30 a.m. Board Executive Committee – *Secretariat B*

12:00 p.m. –1:00 p.m. Board Executive Committee and COGA Lunch – *Broadway B*

1:00 p.m. – 2:30 p.m. Board Executive Committee and COGA Joint Meeting – *Gallery Ballroom (16th floor)*

3:00 p.m. Board Opening Plenary – *Crystal Ballroom*

- Welcome and Call to Order *Marilyn Gamm*
- Opening Worship with Communion and Offering *Joseph Morrow*
- Recitation of Board Covenant *Marilyn Gamm*
- Roll Call
- Approval of Board Minutes
 - September 23-25, 2015
 - November 3, 2015
 - December 2, 2015
 - January 6, 2016
 - January 21, 2016
- Adoption of Agenda

3:45 p.m. Report of the Chair *Marilyn Gamm*

3:55 p.m. Report of the Interim Executive Director *Tony De La Rosa*

4:05 p.m. Greetings from the Moderator *Heath Rada*

4:20 p.m. 2017-2018 Mission Work Plan – H.200 *Wendy Tajima*

5:30 p.m. Board Nominating and Governance Subcommittee Report *Melinda Sanders*
 One – J.001

- Election of Chair and Vice-Chair
- Other Nominations

5:45 p.m. Recess

 Committee Dinners

Thursday, February 4, 2016

7:00 a.m. Group Breakfast – *Bluegrass Room*

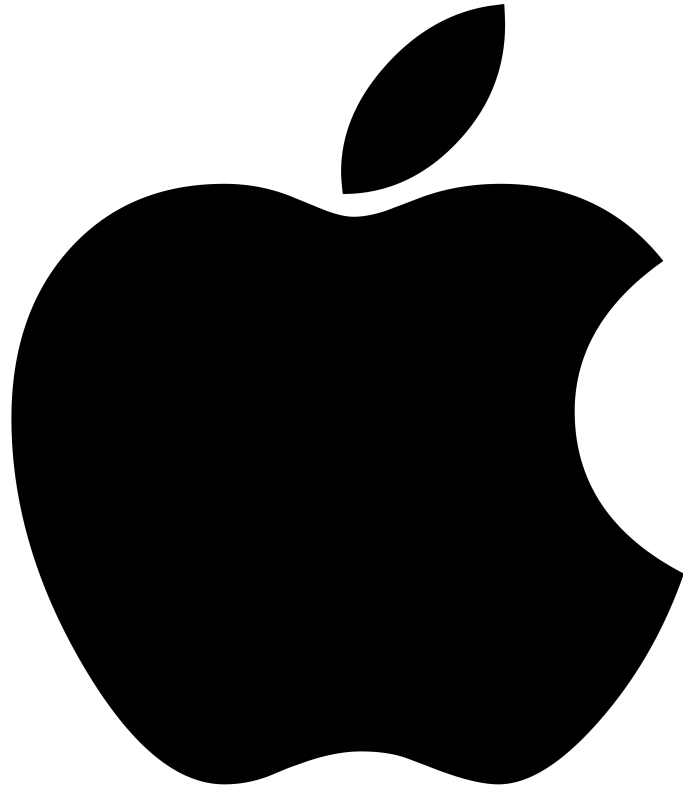
8:30 a.m. – Noon Board Committee Meetings

- Finance – *Gallery Ballroom*
- Leadership – *Citation B*

	<ul style="list-style-type: none"> ➤ Justice – <i>Secretariat B</i> ➤ Worshiping Communities – <i>Citation A</i> 	
Noon	Group Lunch – <i>Bluegrass Room</i>	
1:30 p.m.	Board Reconvenes in Plenary – <i>Crystal Ballroom</i>	
	Opening Devotion	<i>Tisha Mason, former YAV in South Korea</i>
1:45 p.m.	Grace Presbytery	<i>Jan DeVries</i>
1:55 p.m.	Executive Director Search Committee Report	<i>Landon Whitsitt</i>
2:10 p.m.	Executive Committee Report – H.002 (Including Special Offerings Review Task Force Report and Mission Work Plan)	<i>Marilyn Gamm</i>
3:15 p.m.	Break	
3:30 p.m.	Executive Committee Report – H.002 (contd.)	<i>Marilyn Gamm</i>
4:45 p.m.	Finance Committee Report – A.001	<i>Chad Herring</i>
5:30 p.m.	Recess	
6:00 p.m.	Group Dinner – <i>J. Graham's Cafe</i>	
7:30 p.m.	Board Reconvenes in Plenary – <i>Crystal Ballroom</i>	
	Corporate Report – E.001	<i>Marilyn Gamm</i>
7:45 p.m.	Audit Committee Report – G.001	<i>Kears Pollock</i>
8:00 p.m.	Worshiping Communities Committee Report – D.001	<i>David Shinn</i>
8:30 p.m.	Recess	

Friday, February 5, 2016

7:00 a.m.	Breakfast on Your Own	
9:00 a.m.	Board Reconvenes in Plenary – <i>Crystal Ballroom</i>	
9:05 a.m.	Opening Devotion	<i>Marianne Rhebergen</i>
9:20 a.m.	Pillars of the Church – P.200	<i>Terri Bate & Rose Mitchell</i>
9:30 a.m.	Nominating and Governance Subcommittee Report Two – J.002	<i>Melinda Sanders</i>
9:40 a.m.	Justice Committee Report – B.001	<i>James Ephraim</i>
10:00 a.m.	Leadership Committee Report – C.001	<i>Nancy Ramsay</i>
10:20 a.m.	Break	
10:35 a.m.	Communications Update	<i>Kathy Francis</i>
10:45 a.m.	Comments on GA Business – P.201	<i>Barry Creech</i>
11:00 a.m.	Board Meeting Evaluation	
11:15 a.m.	Closing Worship	<i>Ann Philbrick, New Beginnings Program</i>
Noon	Adjournment	





Called as Partners in Christ's Service

Hymn #761 – *Glory to God*



**Called as partners in Christ's service,
called to ministries of grace,
we respond with deep commitment
fresh new lines of faith to trace.
May we learn the art of sharing,
side by side and friend with friend,
Equal partners in our caring
to fulfill God's chosen end.**



PRESBYTERIAN
MISSION
— AGENCY —



INSPIRE | EQUIP | CONNECT |

Strategy Advisory Group

Wendy Tajima

Ken Godshall

Joseph Morrow

Mark Brainerd

Jo Stewart

Chad Herring

Gina Meester

Marilyn Gamm



The Great Ends of the Church

- **the proclamation of the gospel for the salvation of humankind**
- **the shelter, nurture, and spiritual fellowship of the children of God**
- **the maintenance of divine worship**
- **the preservation of the truth**
- **the promotion of social righteousness**
- **the exhibition of the Kingdom of Heaven to the world.**





PRESBYTERIAN
MISSION
— AGENCY —



INSPIRE | EQUIP | CONNECT |

Vision:

Presbyterians joyfully engaging in God's mission for the transformation of the world.

Mission:

Inspire, equip and connect the PC(USA) in its many expressions to serve Christ in the world through new and existing communities of faith, hope, love and witness.



**Christ's example, Christ's inspiring,
Christ's clear call to work and worth,
let us follow, never faltering,
reconciling folk on earth.**

**Men and women, richer, poorer,
all God's people, young and old,
blending human skills together
gracious gifts from God unfold.**



PRESBYTERIAN
MISSION
— AGENCY —



INSPIRE | EQUIP | CONNECT |

ITEM H.200 FOR INFORMATION

MISSION WORK PLAN RESEARCH RESULTS

As input for the development of the 2017-2018 Mission Work Plan, the Strategy Advisory Group commissioned several forms of research to gather insights from across the church. Research was designed to identify energy around certain ministry functions and then inform the development of the Mission Work Plan.

While it does inform the plan, research alone did not dictate the Mission Work Plan development process. The research provides context upon which the crucial dimensions of discernment and leadership must be added. Research does not eliminate the necessary hard work of these steps. The research can be used to inform the focusing of Mission Agency work, but it does not tell us which ministry functions should, or will, continue.

1. Prioritization by Commissioners and Advisory Delegates from the 221st General Assembly (2014)

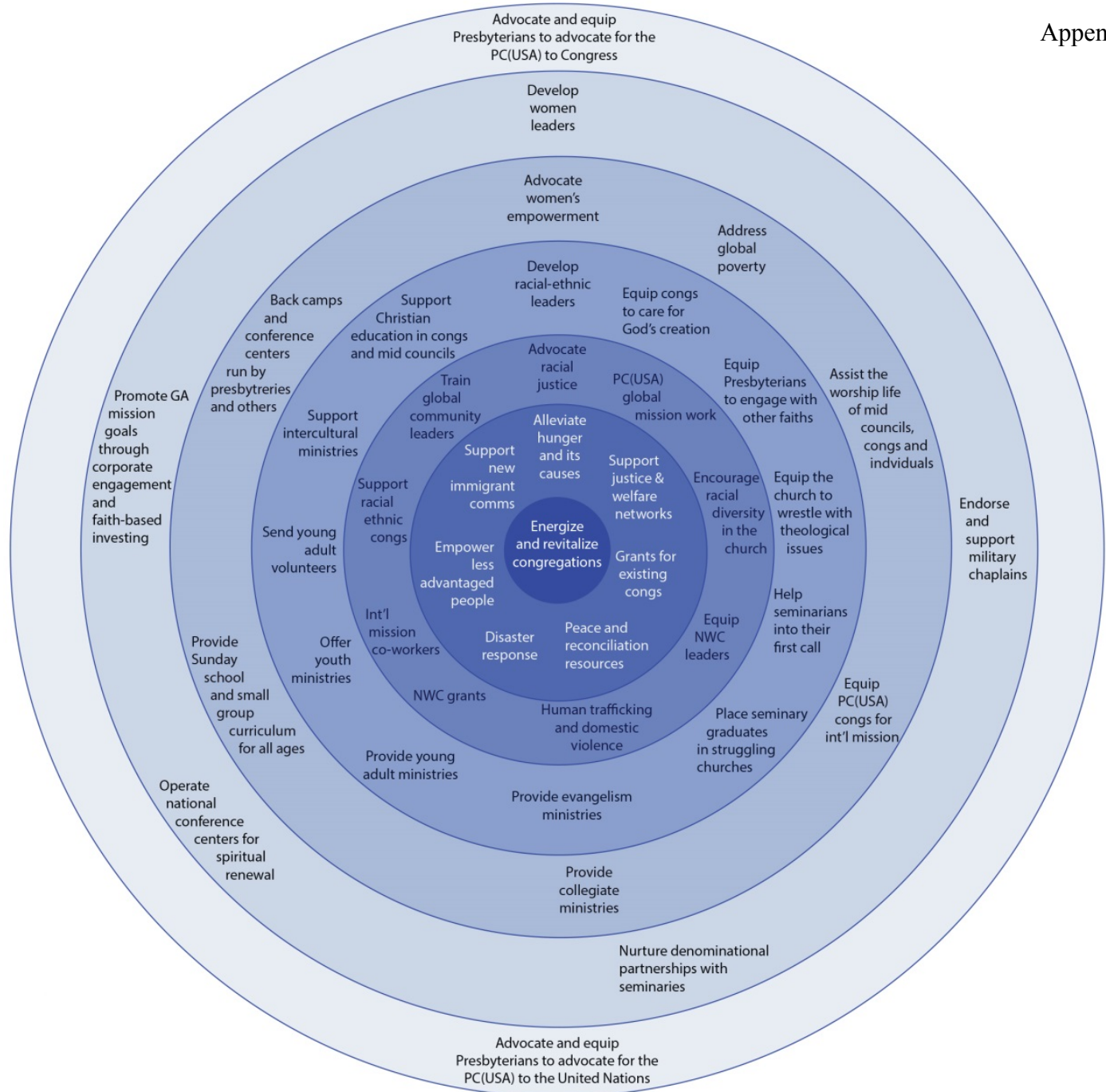
Audience: Individuals elected by their presbyteries to discern for the wider church

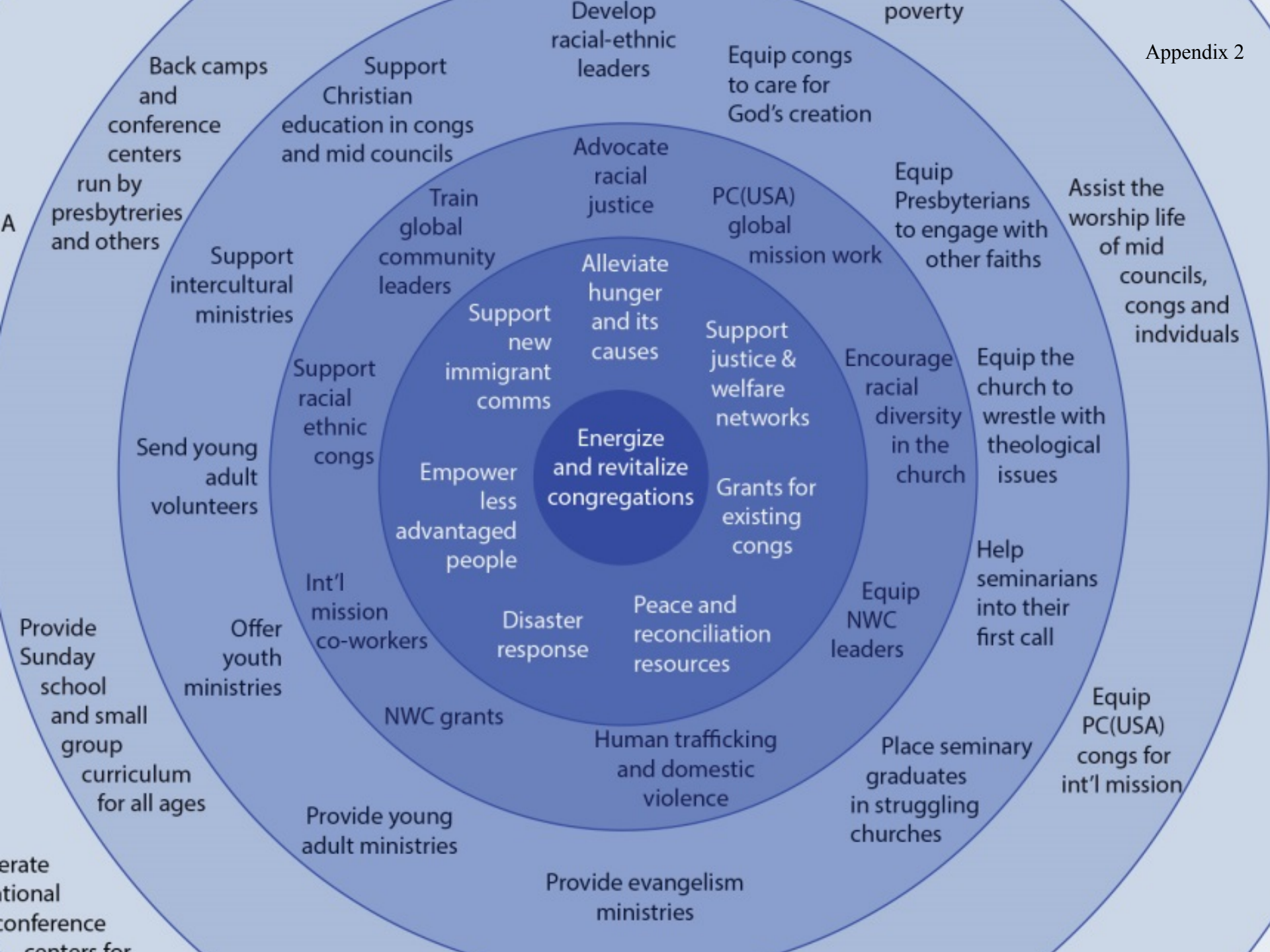
Intent: Gain insights regarding strategic direction for the Mission Agency from the perspective of presbyteries

Methodology: Mission Agency program titles were translated into ministry functions. Survey respondents were then presented with multiple combinations of these functions, four at a time. For each set of four, they were asked to choose which one they believe is the HIGHEST priority within their presbytery, and which is the LOWEST priority. They were also reminded to answer as a representative of their presbytery, not as an individual. Respondents were instructed to consider each function in terms of which should be prioritized specifically at the national level.

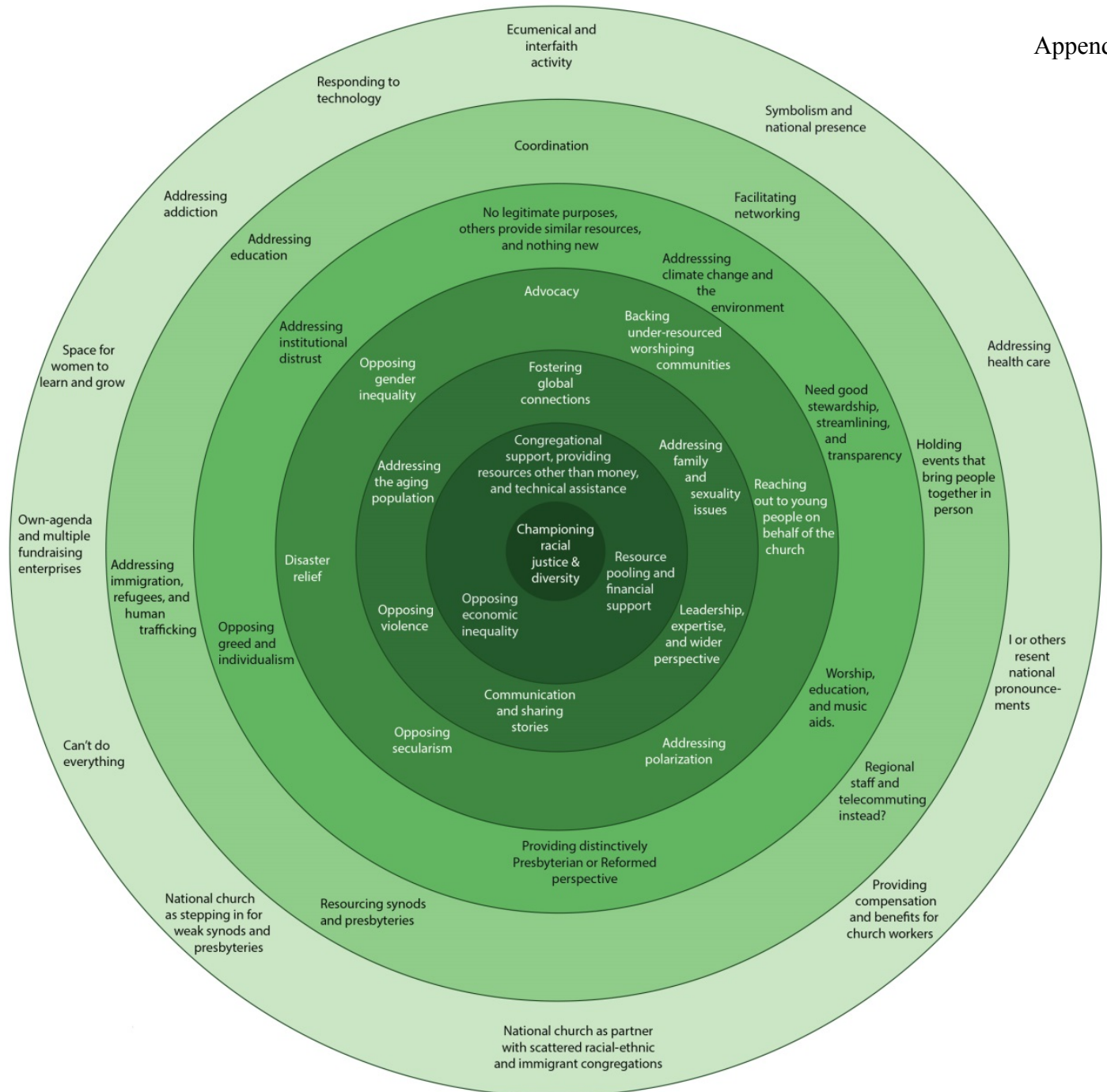
Results: Invitations to participate in the research were sent to 727 commissioners and advisory delegates. Responses were received from 222 individuals, indicating a 30% response rate. (See the following blue chart). The center and darker blue on the chart indicates a higher ranking of priority within their presbyteries by commissioners and advisory delegates. Each circle outward indicates less of a priority for presbyteries, based on the survey.

Rankings from 2014 GA Commissioner and Advisory Delegate Survey

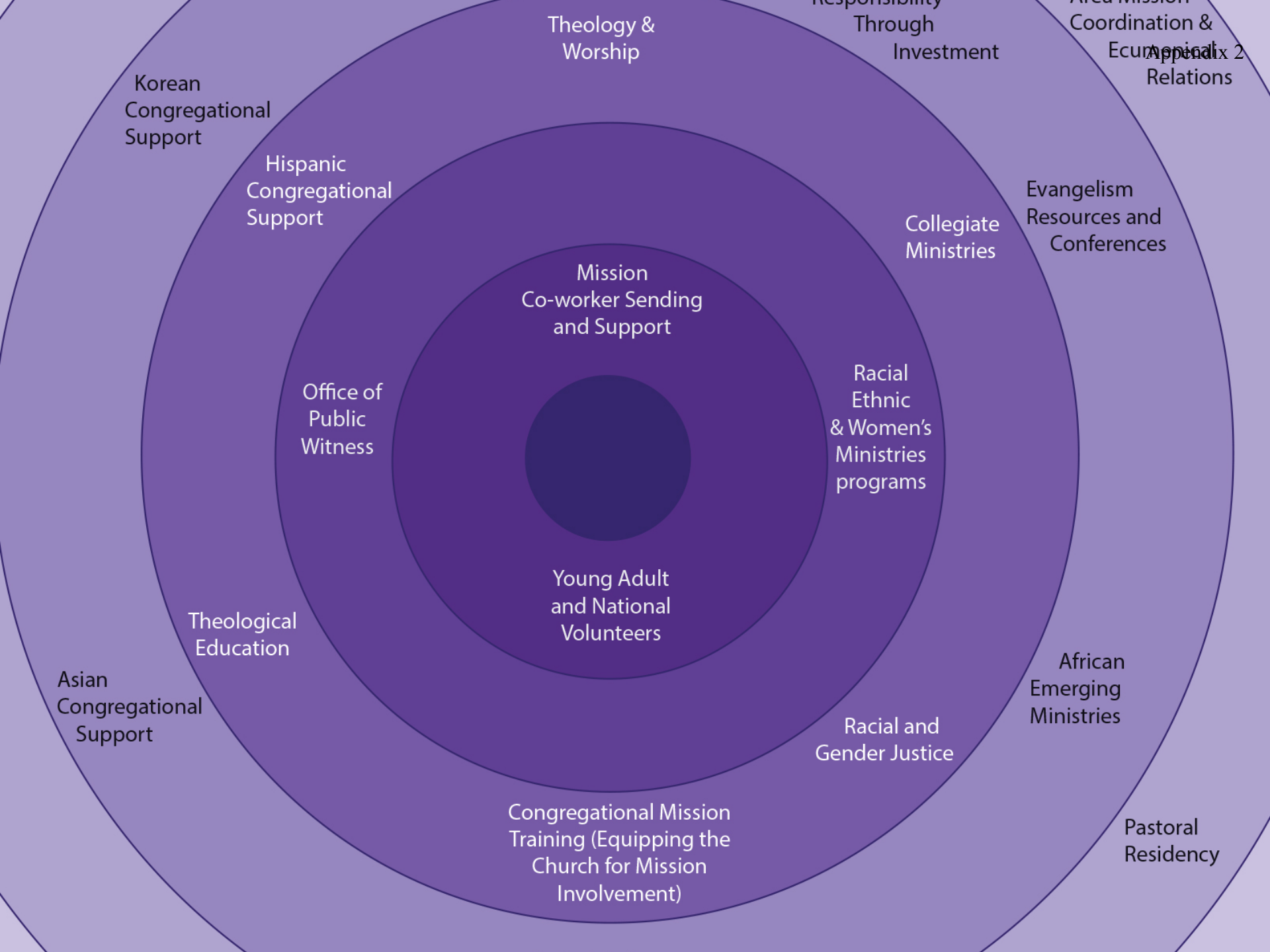




Listening Sessions







Theology & Worship

Through Investment

Coordination & Ecumenical Relations

Korean Congregational Support

Hispanic Congregational Support

Collegiate Ministries

Evangelism Resources and Conferences

Mission Co-worker Sending and Support

Office of Public Witness

Racial Ethnic & Women's Ministries programs

Young Adult and National Volunteers

Theological Education

Racial and Gender Justice

African Emerging Ministries

Asian Congregational Support

Congregational Mission Training (Equipping the Church for Mission Involvement)

Pastoral Residency

Appendix 2



PRESBYTERIAN
MISSION
— AGENCY —



INSPIRE | EQUIP | CONNECT |

**Thus new patterns for Christ's mission,
in a small or global sense,
Help us bear each other's burdens,
breaking down each wall or fence.
Words of comfort, words of vision,
words of challenge, said with care,
Bring new power and strength for action,
make us colleagues, free and fair.**



PRESBYTERIAN
MISSION
— AGENCY —



INSPIRE | EQUIP | CONNECT |

Evangelism & Discipleship

Grow, proclaim and live out our faith in Jesus Christ by working with our partners, here and around the world, to build communities that witness to the gospel of Christ's love for the rich diversity reflected in all humankind.





PRESBYTERIAN
MISSION
— AGENCY —



INSPIRE | EQUIP | CONNECT |

Servant Leader Formation

Seek, develop and energize diverse leaders who are answering God's call to equip the Church to be a welcoming place of worship, mission and spiritual nurture for all of God's children, especially those who have been marginalized.





PRESBYTERIAN
MISSION
— AGENCY —



INSPIRE | EQUIP | CONNECT |

Justice & Reconciliation

Galvanize the church to act on issues of racism, violence and poverty as a prophetic witness to Christ's transforming justice by speaking and living out God's truth and compassion as we call ourselves and the world to account for injustice and oppression.



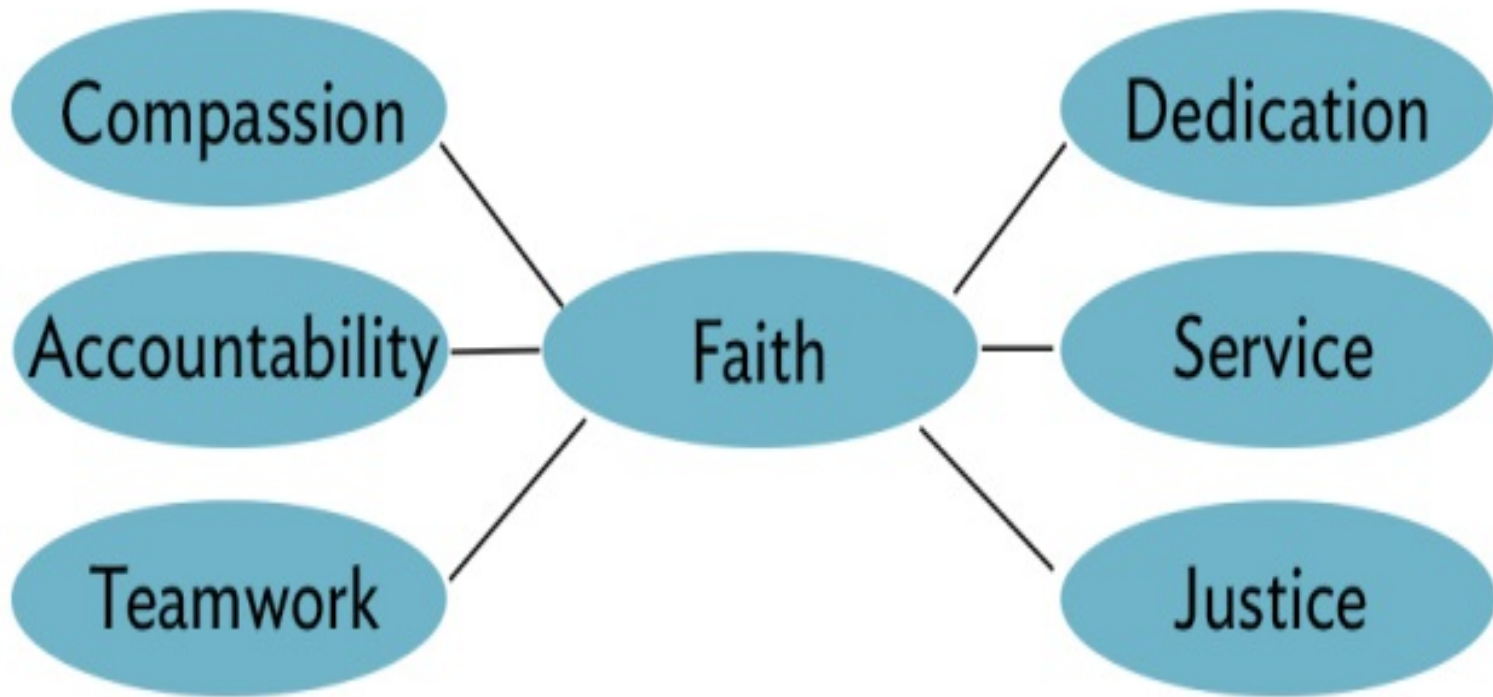


PRESBYTERIAN
MISSION
— AGENCY —



INSPIRE | EQUIP | CONNECT |

Core Values



**So God grant us for tomorrow
ways to order human life
that surround each person's sorrow
with a calm that conquers strife.
Make us partners in our living,
our compassion to increase,
messengers of faith, thus giving
hope and confidence and peace.**



PRESBYTERIAN
MISSION
— AGENCY —



INSPIRE | EQUIP | CONNECT |

ITEM J.001
FOR ACTION

<i>FOR PRESBYTERIAN MISSION AGENCY EXECUTIVE DIRECTOR'S OFFICE USE ONLY</i>			
A. Finance		E. Corporate Property, Legal, Finance	X
B. Justice		F. PC(USA), A Corporation	
C. Leadership		G. Audit	
D. Worshipping Communities		H. Executive Committee	
			J. Board Nominating & Governance
			P. Plenary

Subject: Report of the Board Nominating and Governance Subcommittee

Recommendation:

A. PRESBYTERIAN MISSION AGENCY BOARD LEADERSHIP ELECTIONS:

The Board Nominating and Governance Subcommittee recommends that the Presbyterian Mission Agency Board **ELECT** (response forms are attached):

- 1. Kenneth Godshall to the position of Chair of the Presbyterian Mission Agency Board for the term 2016-2018, conditional upon his re-election to the Board at the 222nd General Assembly (2016), and**
- 2. Marsha Zell Anson to the position of Vice Chair of the Presbyterian Mission Agency Board for the term 2016-2018.**

Background:

The Board Nominating and Governance Subcommittee followed the Leadership Election Process outlined in the *Presbyterian Mission Agency Manual of Operations*. The nominees for chair and vice chair were selected by the Board Nominating and Governance Subcommittee during its conference call on December 16, 2015. Notification of their selection was sent to all Board members on January 11, 2016 along with the nominees' brief resumes and answers to the leadership questions. The two-year term begins with the adjournment of the 222nd General Assembly (2016) and ends with the adjournment of the 223rd General Assembly (2018).

B. OTHER NOMINATIONS:

That the Presbyterian Mission Agency Board:

- 1. FORWARD to the General Assembly Nominating Committee for election by the 222nd General Assembly (2016), the following named individual to the Board of Pensions of the Presbyterian Church (U.S.A.), Class of 2020:**
 - **Mary C. Baskin**
- 2. ELECT and FORWARD for confirmation by the 222nd General Assembly (2016), Chad Herring to the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. Board of Directors, Class of 2018.**

PRESBYTERIAN MISSION AGENCY BOARD
February 3-5, 2016 Board Nominating and Governance
Subcommittee
Item J.001
Appendix 3

- 3. ELECT and FORWARD for confirmation by the 222nd General Assembly (2016), David Ezekiel to the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. Board of Directors, Class of 2020.**

Background:

The Deliverance of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. assigns to the Presbyterian Mission Agency Board responsibility for election of directors to the Investment and Loan Program's Board of Directors, subject to the confirmation by the General Assembly. Directors are nominated by various agencies, i.e., the Presbyterian Mission Agency Board Nominating and Governance Subcommittee, the Presbyterian Church (U.S.A.) Foundation, and by the Presbyterian Investment and Loan Program, Inc.

- 4. ELECT Lindsay Harren-Lewis for a four-year term to the Stony Point Conference Center Board of Directors, Class of 2020.**

Background:

The Presbyterian Mission Agency Manual of Operations stipulates that Board Nominating and Governance Subcommittee nominate one Board voting member to the Stony Point Conference Center Board of Directors to a four-year non-renewable term, for election by the Presbyterian Mission Agency Board.

- 5. ELECT Alice Ridgill to a four-year term on the Presbyterian Council for Chaplains and Military Personnel, Class of 2020.**

Background:

The Presbyterian Mission Agency Manual of Operations provides that the Board Nominating and Governance Subcommittee "nominate one Board voting member, for election by the Presbyterian Mission Agency Board, to a four-year non-renewable term on the Presbyterian Council for Chaplains and Military Personnel."

PRESBYTERIAN MISSION AGENCY BOARD
February 3-5, 2016 Board Nominating and Governance
Subcommittee
Item J.001
Appendix 3

Kenneth Godshall



Ken is the pastor of Central Presbyterian Church in Princeton, Kentucky, Presbytery of Western Kentucky, and Synod of Living Waters. Prior to being called to ordained ministry, Ken held the following positions – Executive Vice President, Magazine Publishers of America (2009-2010), Senior Vice President, Hearst Magazines (2004-2008), Senior Vice-President, Time Distribution Services (2002-2004), President, Time Director Ventures (1997-2001), and Vice President, Time Magazine (1996-1999). Ken has also served as the Board Chair of the Board of Directors of the Presbyterian Publishing Corporation.

Ken received his BA from Dartmouth College, a second BA and MA from Cambridge University, and MBA from the University of Pennsylvania, and his M.Div. from Yale Divinity School.

Summary of Board Experience:

Ken serves/has served the Presbyterian Mission Agency Board as a member of:

- Finance Committee
- Personnel Subcommittee
- Strategy Advisory Group
- PILP

Responses to Leadership Questions:

1. What do you see as the key issues facing the Presbyterian Mission Agency and the church in the next 12-24 months?

The reputation of the PMA has been harmed by a number of setbacks in the last two years. These incidents (cost overruns, special offering ads, dummy corporation) reflect poorly on the agency and in the case of the 1,001 investigation on the board itself. The board needs to rebuild confidence in the PMA and our own work at a time when our financial position needs special attention because of long term revenue erosion and the forecasted elimination of unrestricted reserves in 2017.

The board needs to establish a relationship of trust with agency mission directors, the Leadership Cabinet, and the interim executive director. All of us would benefit from a fresh discussion of the duties of board and staff respectively. The board chair and interim executive director need to have a strong professional relationship based on shared goals, shared values, and mutual respect.

The agency has annual revenues of \$69 million and \$500 million in restricted and unrestricted assets. We have substantial financial resources by any measurement. Yet the PMA struggles with the perception that we face a “financial cliff” because of declining unrestricted reserves. The board needs to reclaim the perspective that we have the financial ability to do significant mission work now and in the future.

The church is in the middle of a healthy identity crisis. My interpretation is that the current debate is at bottom an opportunity to confess again our shared faith in Jesus Christ. PMA can support the church

PRESBYTERIAN MISSION AGENCY BOARD
February 3-5, 2016 Board Nominating and Governance
Subcommittee
Item J.001
Appendix 3

by participating in discussions about the future; by focusing our mission resources on activities that can be done at the PMA and nowhere else; and by promoting the day to day work of the agency as a unique resource for Christian discipleship. There has never been a better time for the mission agency of the PC(USA) to be a force for good in the denomination and in the world.

2. How would you as Chair or Vice Chair respond to these issues?

As board chair I would advocate for my view of the board's role. We are more than a rubber stamp for the work of the agency. And we are more than a just a policy-making organization.

We supervise the executive director, which requires a more detailed view of the organization and its possibilities. We review and approve budgets and strategic plans. That means we have to prioritize mission work and direct scarce resources with the help of the staff. If we want to be a good board, there's no substitute for elected members who are deeply interested in the agency's work and willing to contribute their insights and experiences as disciples of Christ.

We should never do the work of the staff. But we do have to learn enough about the work of the PMA to partner effectively with the executive director and to help make some of the tough mission decisions ahead. Will we continue to support Stony Point? Which mission areas without restricted funding will be cut back in the next budget cycle? We need a good understanding of PMA's mission activity to approve staff recommendations and promote the value of the agency to the rest of the church.

As board chair I believe we should continue to formulate published goals to make our priorities clear to the staff and the church. I would improve our time together by focusing meetings further on key issues and goals. When legal and personnel issues are not involved, I have a bias towards public rather than closed sessions because they provide transparency and allow the church to watch us do our work.

As board chair I would encourage the board to communicate about its meetings and decisions more intentionally. For example, every time we announce quarterly financial results, we should accompany the numbers with a press release that includes our interpretations of the PMA's financial health. If we don't provide the headline, the Presbyterian Outlook will, and it may not be the one we want.

The board has too many members in my opinion to work together cohesively. How can we be an effective board if, after two years of service, I don't know every other board member and every other board member doesn't know me? We should consider a reduction in size.

I would review the number and task of the board's committees. Can the work be assigned in a more balanced way? Does the Leadership team have enough to do? Can some of the finance committee's work go elsewhere or be addressed in a subcommittee?

I would encourage the executive committee to communicate more frequently with the rest of the board. I would also review how the executive committee is selected. Is there a reason why the chair of the audit committee is not on the executive committee? That structure would have been helpful when we were working on the 501(c)(3) issue last year.

One of my top priorities as board chair would be to build an outstanding relationship with the interim and permanent executive directors. That means frequent communication, personal time when possible, a relationship based on honesty and respect, and no surprises.

PRESBYTERIAN MISSION AGENCY BOARD
February 3-5, 2016 Board Nominating and Governance
Subcommittee
Item J.001
Appendix 3

3. Please describe the gifts, abilities, and skills you possess that would equip you for leadership on the Presbyterian Mission Agency Board.

I'm an experienced PC(USA) board member with leadership experience at PPC. I know how to create a shared board agenda with ruling and teaching elders who have responsibility for supervising agency work while meeting in person infrequently.

I have large company management experience that allows me to understand PMA's financial and organizational structure as well as the decision steps and key assumptions involved in creating budgets and strategic plans.

I have the communication skills to ask good questions, the persistence to obtain good answers, the judgment to distinguish important issues from unimportant issues, and the personal skills to engage productively with agency leaders at board meetings and one on one.

I'm an independent thinker who can be relied on to offer a fresh perspective when one is needed. I'm a conscientious worker who picks new assignments carefully and attempts to complete them in good form. I love to work with others in small groups on well-defined tasks.

I have the training to work productively with ordained pastors and understand the theological nature of the agency's work.

My second career as a pastor shows that I'm a lifelong learner. I've enjoyed learning about PMA in my first two years and acknowledge that I would learn much, much more as a board officer.

I have a growing sense of call about the PMA chair position. I was contacted for advice by another board member who applied for the job. Another board member emailed me several weeks ago to inquire whether I was eligible to run. A member of the nominating committee asked me to think about this two weeks ago. These contacts suggest to me that I may be a good fit for the position and need to take the opportunity seriously.

4. Give examples of experiences you have had in providing leadership to a complex organization.

In my first two years on the board I encouraged the board to adopt annual board goals in order to share our objectives with others and to assess our performance.

On the finance committee I have focused attention on our below average investment performance and high investment costs. I have encouraged the Presbyterian Foundation to accept responsibility for both.

I have recently worked with other board members and staff on the finance committee's subcommittee on unrestricted reserves. This group has developed a new reserve policy that will address some of the financial issues that have caused concern at the agency and throughout the church. It's a small example that shows how board and staff can work together productively.

At PPC I was the board chair when a book was published that accused President George W. Bush of masterminding 9/11. With the support of the board I wrote a public statement that addressed the book's strengths and shortcomings in the context of our entire publishing program. This response effectively resolved the controversy.

PRESBYTERIAN MISSION AGENCY BOARD
February 3-5, 2016 Board Nominating and Governance
Subcommittee
Item J.001
Appendix 3

At PPC I was board chair when the President and Publisher resigned to accept a similar position with the Episcopal Church. I was prepared for executive change as result of the succession plan that was previously approved by the board at my urging. We had a smooth transition year and ended up appointing an experienced leader who is still in place seven years later.

I once faced a situation in the world of publishing where two non-profit organizations were sponsoring rival annual industry conferences that served the same group of participants. I negotiated a merger of the two conferences that allowed the two organizations to serve the industry more amicably while increasing conference profits.

I once served as an elected member of a local school board in New York. The board became embroiled in public controversy when it was unable to reach agreement on the site and grade configuration for a new middle school that was needed because of rising enrollment. I was elected president of the board to moderate the crisis. The school board achieved success when we laid out a detailed process for decision-making that included many opportunities for the public to participate. The board avoided closed meetings in favor of open meetings throughout the process.

5. The time required for Board leadership is generally demanding, and there may be unexpected additional responsibilities as well. How will you make time to respond to these demands, and how will you practice appropriate self-care in the midst of these demands?

I'm in my third year as a solo pastor in a small church in Western Kentucky. The church is supportive of my Louisville work. I believe that Session will help me if I become a board officer by reducing the amount of preaching I do now. I have a Commissioned Ruling Elder and Pastor Associate who are available to preach, administer the sacraments, and help with pastoral emergencies.

I'm a well-organized multi-tasker. I'm a good manager of time and work fairly well under pressure. I have done this kind of church assignment before although in a much smaller agency. To make a major PMA commitment possible, I will probably cut back on my community work which includes the Rotary Club, serving on the board of a local charitable foundation, and leading the high school Drone Club that I started last year.

My spiritual support group consists of two pastors in the town where I live, one Methodist and one Disciples of Christ. The nearest Presbyterian pastor is 45 minutes away. I have a good relationship with COM and call on veteran pastors from time to time for personal and professional advice.

I pray in the sanctuary on weekday mornings before starting work. I participate in a Sunday evening group called Spiritual Life that reads Scripture and devotional books together, led by the church's CRE. In October I attended a three day spiritual retreat in southern Illinois and will do that again next year.

I exercise three times a week at a local fitness club and am in good physical condition.

I live two and a half hours away from Louisville by car. It is not a major travel task to attend regular Board meetings and other PMA gatherings from time to time.

I have been married for many years. My wife can be counted on to insure that I lead a balanced life most of the time.

PRESBYTERIAN MISSION AGENCY BOARD
February 3-5, 2016 Board Nominating and Governance
Subcommittee
Item J.001
Appendix 3

If I am chosen as the new Board chair, I will prepare in the next few months by consulting previous Board chairs, meeting with Tony De La Rosa, and requesting a privileged conversation with outside counsel to discuss the lawsuits.

I'm grateful for the opportunity to share this information and would be happy to answer any questions you may have.

Marsha Anson



Marsha lives in Polson, Montana. She is a member of the First Presbyterian Church of Polson, Glacier Presbytery, and Synod of Rocky Mountains. Marsha is currently the General Presbyter/Stated Clerk for the Presbytery of Glacier. She has a Bachelor of Science Degree in Communications and a Master of Science Degree in Public Relations.

Marsha's professional and volunteer leadership experience includes her work as the Director of Community Outreach Services and Adult Education for the Polson Montana School District. She has served the church at the local, presbytery and synod levels. She currently serves on the board of Intermountain Children and Family Services a joint ministry of the Methodists, UCC, ELCA and PCUSA congregations in Montana.

Summary of Board Experience:

Marsha serves/has served the Presbyterian Mission Agency Board as a member of:

- Worshiping Communities Committee, vice-chair
- Executive Committee, at-large member
- Personnel Subcommittee
- Assembly Action on Reconciliation

Responses to Leadership Questions:

1. What do you see as the key issues facing the Presbyterian Mission Agency and the church in the next 12-24 months?

Change! Change! Change! We are in a time of rapid change for our denomination, the Mission Agency and our congregations. For the PMAB, these changes encompass our structure, whether or not PMA and OGA should merge, how to best use our financial resources, how to determine what ministries we need to keep, what need to be modified and what could be eliminated or transferred to another entity.

The Board also needs to work toward finding its voice and balance. We need to continue moving forward to become a Board that is actively engaged in dynamic and meaningful work without abdicating our authority or overstepping our bounds.

2. How would you as Chair or Vice Chair respond to these issues?

I like change! I find it invigorating and exciting. Clearly the Holy Spirit is at work, nudging, pushing and spinning us in new directions. This is an exciting time to be a Christian and a Presbyterian. To

PRESBYTERIAN MISSION AGENCY BOARD
February 3-5, 2016 Board Nominating and Governance
Subcommittee
Item J.001
Appendix 3

work within and through this context of change, it is important to listen and allow for deliberative conversations. We have a great system to discern God's will through the voice of many, so it will be important to allow many voices to speak. Some people will not speak in a large group setting; some will tend to dominate conversations, not allowing others to speak. Finding creative ways to allow everyone to listen and be heard will need to be a strong priority. It's also vital to remember that many people do not like change; they find it unsettling and frightening. It's imperative that we acknowledge and respect this and find ways to celebrate what we've been and what we've done while moving into a new reality.

3. Please describe the gifts, abilities, and skills you possess that would equip you for leadership on the Presbyterian Mission Agency Board.

I have a number of gifts, abilities and skills that could benefit PMA leadership. I'm a good communicator (which includes listening), and I am convinced that creating meaningful relationships is foundational to the work of the Board and it's leadership. I am not afraid of change, and enjoy the challenge of navigating through it. I enjoy people. I tend to be positive. I love learning new things.

As a leader, I rely on a collaborative style. I want people to know the gifts they bring into a system and to feel heard and valued.

And while this isn't a gift, ability or skill, I have an active prayer life which I think is an essential for leadership.

4. Give examples of experiences you have had in providing leadership to a complex organization.

I've been privileged to provide leadership in a number of areas both inside and outside the church. I've been a leader in my congregation, presbytery and synod. Since being called as the General Presbytery/Stated Clerk of Glacier Presbytery, I've helped our presbytery navigate some significant changes in the way we operate and gather together.

While working for the Polson School District, I led a complex group that included teachers, administrators, parents, community organizations and the local hospital in creating a program for parents of very young at-risk children, helping them learn better parenting and nurturing skills.

5. The time required for Board leadership is generally demanding, and there may be unexpected additional responsibilities as well. How will you make time to respond to these demands, and how will you practice appropriate self-care in the midst of these demands?

I find that being organized helps me navigate additional responsibilities and demands on my time. I use an online calendar that connects with my email and cell phone to help stay organized. I also rely on to-do lists to help prioritize the tasks that are most immediate. I'm self-motivated and a self-starter, so adding another responsibility won't be uncomplicated, but it will be doable.

For self-care, since being called to be General Presbytery and Stated Clerk for Glacier Presbytery, I have started taking Friday as a Sabbath as I'm often with congregations on Sunday. My husband also takes Friday as a Sabbath, and so having that time together has been an important part of my week. While it doesn't always work out, I've found that designating a day for rest, reflection and family time, has helped me maintain a balanced life.

PRESBYTERIAN MISSION AGENCY BOARD
February 3-5, 2016 Board Nominating and Governance
Subcommittee
Item J.001
Appendix 3

Report H.002
EXECUTIVE COMMITTEE
Presbyterian Mission Agency Board
February 3-5, 2016

Report Two

The Presbyterian Mission Agency Board Executive Committee reports the activities of the Executive Committee meeting of February 3, 2016

FOR ACTION:

A. The Executive Committee recommends that the Presbyterian Mission Agency Board approve the following recommendations of the Special Offerings Review Task Force as amended (H.107):

I. That the Presbyterian Mission Agency Executive Committee propose to the Presbyterian Mission Agency Board the approval by the Presbyterian mission Agency Board to refer the following recommendations to the Executive Director for review and action:

- 1. Evaluate the determination and communication of cost recovery percentages to staff of Special Offerings recipient programs and establish appropriate target percentages.**
- 2. Re-establish the position of Director of Special Offerings.**

II. That the Presbyterian Mission Agency Board submit the following recommendations of the Special Offerings Review Task Force to the 222nd General Assembly (2016) for approval:

That the 222nd General Assembly (2016):

- 1. ~~Affirm~~ Revise the \$20 million by 2020 goal for Special Offerings receipts to \$20 million by 2025 as the aspiration of the Presbyterian Church (U.S.A.)**
- 2. Affirm the current interpretation and distribution of Special Offerings:**
 - a. CHRISTMAS JOY OFFERING:**
 - i. interpreted and received during the Advent season in gratitude for God's gift of Jesus Christ.**
 - ii. Causes:**
 - Assistance programs to meet identified and emerging needs for professional church workers and spouses through the Board of Pensions, 50 percent;
 - Racial ethnic education and leadership development through Racial Ethnic and Women's Ministries, 50 percent.
 - b. ONE GREAT HOUR OF SHARING:**

- i. interpreted and received during Lent and on Easter Sunday in response to Christ's call to ministries of compassion and justice on a continuum from disaster and poverty relief to development among the marginalized and oppressed.
 - ii. Causes administered through the Compassion, Peace, and Justice Ministry.
Causes:
 - Presbyterian Disaster Assistance, 32 percent;
 - Presbyterian Hunger Program, 36 percent;
 - Self-Development of People, 32 percent.
 - c. PENTECOST OFFERING:
 - i. interpreted and received in relation to Pentecost Season in response to the coming of the Holy Spirit and the birth of the Church in support of ministries with youth and young adults and in response to the needs of children-at-risk.
 - ii. Causes:
 - Theology, Formation and Evangelism, 25 percent (for Ministries with Youth);
 - World Mission, 25 percent (for Young Adult Volunteer Program);
 - Compassion, Peace, and Justice, 10 percent (for Educate a Child Transform the World Initiative, National)
 - Retained by Congregations, 40 percent. Congregations are encouraged to use this 40 percent for local ministries for children, youth, young adults, and child advocacy.
 - d. PEACE & GLOBAL WITNESS OFFERING:
 - i. interpreted and received in relation to World Communion Sunday, recognizing the call to bring Christ's peace to all creation.
 - ii. Causes: Ministries that specifically include Peacemaking as well as global witness
 - Presbyterian Mission Agency, 50 percent (for Peacemaking and Reconciliation)
 - Synods and Presbyteries, 25 percent (12.5% presbytery/12.5% synod);
 - Congregations, 25 percent;
- III. That the Presbyterian Mission Agency Board approve and propose for adoption by the 222nd General Assembly (2016), the following recommendations of the Special Offerings Review Task Force:

That the Presbyterian Mission Agency:

1. Maintain funding to the remaining Historically Presbyterian Racial Ethnic Institutions (HPREIs) at current percentages of the Christmas Joy Offering (CJO). (As of the date of this report the HPREIs that qualify for funding through CJO are The Menaul School, Presbyterian Pan American School, and Stillman College.)

2. Allocate funds that have become available from HPREIs that no longer qualify for funding through the CJO to support and advance the work of Racial Ethnic and Women's Ministry in their programs of racial ethnic leadership development.

- B. The Executive Committee recommends that the Presbyterian Mission Agency recommend that the 222nd General Assembly (2016) approve the following theological foundation, vision, mission, directional goals, and core values for the Presbyterian Mission Agency as its 2017–2018 Mission Work Plan: (H.105)

Theological Foundation:

The Great Ends of the Church (adapted from F-1.0304) are:

- the proclamation of the gospel for the salvation of humankind
We share the ways God has saved us and shows God's love for all people through the good news of Jesus Christ. (Matthew 10:7-8, John 3:16-17, Romans 1:16-17, Ephesians 2:13-14, 1 John 4:14-16)
- the shelter, nurture, and spiritual fellowship of the children of God
We connect and grow as God's people, called to be a community of faith, hope, love, and witness. (John 15:12-15, Acts 2:41-47, Romans 12:3-21, Ephesians 4:1-5 and 15-16)
- the maintenance of divine worship
We praise God, from whom all blessings flow. (2 Samuel 6:12-19, Psalm 22:22-27, Matthew 5:23-24, John 4:23-26, 1 Corinthians 11:23-34, Colossians 3:12-17)
- the preservation of the truth
We speak truth that sets us free to love. (Psalm 15, John 8:31-32, John 18:36-37, Ephesians 4:11-15, Ephesians 6:14-15)
- the promotion of social righteousness
We follow Christ, who healed the sick, fed the hungry, freed the oppressed, and broke bread with outcasts and sinners. (Matthew 9:9-14, Luke 4:18-19, Luke 7:22, James 1:22-2:8)
- the exhibition of the Kingdom of Heaven to the world.
And, just like Christ, we live as citizens of God's reign, offering a life-giving alternative to a broken world. (Matthew 5:13-16, Romans 12:2, 1 Peter 2:9-10)

We recognize these to be the goals for the Church, because we have been redeemed and called into ministry by Jesus Christ, because we live in gratitude for the grace given to us by God, and because we understand ourselves to be joined and empowered by the Holy Spirit to be the body of Christ.

As the Presbyterian Mission Agency in 2017-2018, we know that we are not solely responsible for the achievement of all these *Great Ends*. We understand that our role is to be faithful stewards of God's blessings by focusing only on what the Church needs from the national church today, using the unique resources of the Presbyterian Mission Agency.

Vision:

Presbyterians joyfully engaging in God's mission for the transformation of the world.

Mission:

Inspire, equip and connect the PC(USA) in its many expressions to serve Christ in the world through new and existing communities of faith, hope, love and witness.

Directional Goals:

We will inspire, equip and connect existing and new worshipping communities to engage in God's mission through:

- **Evangelism & Discipleship**
Grow, proclaim and live out our faith in Jesus Christ by working with our partners, here and around the world, to build communities that witness to the gospel of Christ's love for the rich diversity reflected in all humankind.
- **Servant Leader Formation**
Seek, develop and energize diverse leaders who are answering God's call to equip the Church to be a welcoming place of worship, mission and spiritual nurture for all of God's children, especially those who have been marginalized.
- **Justice & Reconciliation**
Galvanize the church to act on issues of racism, violence and poverty as a prophetic witness to Christ's transforming justice by speaking and living out God's truth and compassion as we call ourselves and the world to account for injustice and oppression.

Core Values:

Faith, Compassion, Accountability, Teamwork, Dedication, Service, Justice

- C. The Executive Committee recommends that the Presbyterian Mission Agency Board approve the Executive Director's portion of the Report to the 222nd General Assembly (2016) and forward it to the General Assembly. (H.103)**
- D. The Executive Committee recommends that the Presbyterian Mission Agency Board form a Board Governance Task Force to complete a comprehensive review of the Presbyterian Mission Agency Board (PMAB) governance model and bring final recommendations to the Board's September 2017 meeting, for submission to the 223rd General Assembly (2018), regarding: (J.101)**
 - 1. the size of the board,**
 - 2. the composition of the Board, including the process for selection,**
 - 3. the length of service of board members including the ability to serve consecutive terms,**
 - 4. the roles and responsibilities of board members,**
 - 5. the committee structure of the board,**

6. the relationship of the board to and with PC(USA) Agencies, Advisory Committees, Advocacy Committees and other committees and organizations affiliated with PMA, and
7. best practices for peer groups including governance models, board and committee structures.

Should the General Assembly pass a resolution to have an independent committee assume these functions, the work of this taskforce will be made available to them, and this taskforce will discontinue its work.

- E. The Executive Committee recommends that the Board elect the following individuals to the Presbyterian Mission Agency Review Committee Response Writing Team Task Force: (H.102)

1. Marsha Zell Anson
2. Jeffrey Joe
3. Nancy Ramsay

- F. The Executive Committee recommends that the Presbyterian Mission Agency Board elect the following individuals to serve on the Board Governance Task Force: (J.101)

- | | |
|--------------------------------------|-----|
| 1. Molly Baskin | WFR |
| 2. Greg Chan | AMT |
| 3. Marianne Rhebergen | WFT |
| 4. Conrad Rocha | HMR |
| 5. Melinda Sanders | WFR |
| 6. Jo Stewart | WFR |
| 7. To be appointed by the PMAB chair | |

The following people would serve in an ex-officio capacity:

1. The chair of the PMAB (until the end of GA 2016)
2. The chair elect of the PMAB
3. The Interim Executive Director or his successor.

- G. The Executive Committee recommends that the Presbyterian Mission Agency Board approve the Communications portion of the Report to the 222nd General Assembly (2016) and forward it to the General Assembly. (H.109)

JOINT REPORT OF THE PRESBYTERIAN MISSION AGENCY BOARD EXECUTIVE COMMITTEE AND THE COMMITTEE OF THE OFFICE OF THE GENERAL ASSEMBLY (COGA)

The Presbyterian Mission Agency Board Executive Committee and the Committee on the Office of the General Assembly recommend that the Presbyterian Mission Agency Board (16.1):

- A. Approve the revised 2016 Per Capita Expense Budget totaling \$12,434,777.

- B. Approve the 2017 Per Capita Expense Budget totaling \$12,747,185 and the 2018 Per Capita Budget totaling \$12,735,784.**
- C. Approve a requested General Assembly**
 - 1. Per Capita rate of \$7.33 in 2017**
 - 2. Per Capita rate of \$7.55 in 2018**
- D. Approve an amount of \$1,365,540 be designated from the 2017 Per Capita budget for the 223rd General Assembly in 2018.**
- E. Approve Designated Budget expenditures of \$1,830,588 for 2017 and \$2,071,838 for 2018**

FOR INFORMATION

The Presbyterian Mission Agency Board Executive Committee reports information items from its meeting of February 3, 2016. *(Please note – Appendices to Minutes are not attached. They are kept with the Office Record and are available upon request.)*

The Executive Committee:

- A. Voted to approve the revised Presbyterian Mission Agency Board Agenda.
- B. Voted to approve the minutes of the following Executive Committee meetings (H.101):
 - September 22-23, 2015
 - November 19, 2015
 - January 13, 2016
- C. Voted to ratify the following appointments by the chair (H.102):
 - 1. Jinishian Memorial Governance Commission, Class of 2020
 - Gregory Chan
 - 2. Personnel Subcommittee, through the 222nd General Assembly (2016)
 - Chad Herring, Executive Committee member
 - 4. Mission Responsibility Through Investment, Class of 2020
 - Joseph Morrow
- D. Voted to approve the list of corresponding members to the 222nd General Assembly (2016). (H.104)
- E. Voted to elect Luis Antonio De La Rosa President of Presbyterian Church (U.S.A.), A Corporation and its Constituent Corporations, effective December 1, 2015 (commencement of service as Interim Executive Director of the Presbyterian Mission Agency), to serve until the earlier of his resignation, removal, death or until a successor is hired or until his employment status with Presbyterian Church (U.S.A.), A Corporation is terminated. (H.110)

PRESBYTERIAN MISSION AGENCY BOARD

February 3-5, 2016

Executive Committee Report Two

Item H.003

Appendix 4

- F. Voted to approve that the chair appoint members of the PMAB to work with the Executive Director and designees to develop implementation strategies for the Mission Work Plan for the Board's review and action at a called meeting prior to the April meeting. This will inform budget decisions in April.
- G. Voted to approve the recommendation of the Leadership Cabinet that no 2016 annual standard or merit salary increase be awarded to the staff of the Presbyterian Mission Agency. (H.106)
- H. Voted to authorize the Special Offerings Review Task Force to update the rationale for their report to reflect amendments made by the Executive Committee.

Report # A.001
FINANCE COMMITTEE
PRESBYTERIAN MISSION AGENCY BOARD
February 5, 2016

The Presbyterian Mission Agency Board Finance Committee reports the activities of the Finance Committee meeting of February 3-4, 2016:

I. FOR CONSENT:

No Items

II. FOR ACTION:

The Finance Committee recommends that the Presbyterian Mission Agency Board:

- A.** Approve the revised 2016 Presbyterian Mission Agency Budget in the total amount of \$74,828,043. **(A.102)**
- B.** Receive and forward the report of the Presbyterian Church (USA) Investment and Loan Program to the 222nd General Assembly (2016), which recommends the confirmation of the election of James G. Rissler to the office of President of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. for a four-year term. **(A.104)**
- C.** Receive and forward the report of the Presbyterian Church (USA) Investment and Loan Program to the 222nd General Assembly (2016) **(A.107)**
- D.** Approve the Shared Services Report to the 222nd General Assembly (2016) **(A.103)**
- E.** Approve the Supplier Diversity (Minority Vendor) Policy Revision **(A.105)**
- F.** Approve the recommendation of the Finance PMPF Subcommittee to Develop strategy about Unrestricted Reserves and the update of the 1990 GA Action **(A.106) (Full text not included in this report due to length.)**

III. FOR INFORMATION:

The Finance Committee:

- A.** Approved the agenda, as amended. **(A.100)**
- B.** Approved the Minutes from the September 23, 2015 Finance Committee meeting, the November 11, 2015 GoToMeeting, and the January 19, 2016 GoToMeeting **(A.101)**
- C.** The election of Molly Baskin as Chair of the Finance Committee and Marvin Brangan as Vice Chair of the Finance Committee for the 2016-2017 term to begin with the Executive Committee Retreat in July 2016.

- D. Heard reports from the Presbyterian Church (USA) Investment and Loan Program, Presbyterian Foundation, and the Executive Director of the Ghost Ranch Conference Center.
- E. Discussed a report of the subcommittee on Board Financial Education.
- F. Discussed the Cost of Doing Ministry Report. (A.211)

Received for Information:

- A. Presbyterian Mission Agency Mission Management report as of November 30, 2015 **(A.200)**
- B. Presbyterian Mission Program Fund Reports as of November 30, 2015 **(A.201)**
- C. Per Capita operating reports as of November 30, 2015 **(A.202)**
- D. The Congregational Ministries Publishing – Curriculum Publishing Program Area financials as of November 30, 2015 **(A.203)**
- E. Stony Point Center financials as of November 30, 2015 **(A.204)**
- F. Ghost Ranch financials as of November 30, 2015 **(A.205)**
- G. New Gifts & Additions Report for 3rd and 4th Quarters 2015 **(A.206)**
- H. Information Technology Report **(A.207)**
- I. Restoring Creation Loan Program Update **(A.208)**
- J. Coordinated Loan Program Report **(A.209)**
- K. Endowment Return on Investment Presentation **(A.210)**



Report of the Subcommittee on
Unrestricted Reserves
February 3, 2016



Subcommittee Task

- Develop comprehensive reserve plan
- Link to PMA strategic plan and annual operating and capital budgeting processes
- Consider updating 1990 GA action

Presbyterian Mission Program Fund (PMPF)

- Unrestricted reserves = mission funds with no restrictions on use
- Projected to disappear by 2017 as a result of using PMPF to balance operating budgets
- Example: using \$4.2 million to balance 2016 budget

Best Practices

- Reserve funds are needed by all non-profit institutions for financial emergencies
- But each organization is different and needs to develop its own plan

Source: Crowe Horwath

Need for Unrestricted Funds

- Unbudgeted expenditures and revenue shortfalls
- New mission opportunities
- Emergencies

Unrestricted Reserves: Definition

- Net assets or agency assets minus liabilities
- Tie all PMPF funds to asset on balance sheet that can be converted to cash
- Avoid assets that can't be collected and which overstate size of reserve

How to Rebuild PMPF

- Continue to solicit unrestricted gifts
- Set aside money in annual operating budgets to replenish reserves over time
- Reduce mission spending until the desired reserve level is reached

Mission Areas with Restricted Funds

- Will be required to accumulate and manage reserves on their own
- Optional in the past, required in the future

Mission Areas without Unrestricted Funds

- Because of number of areas and smaller budgets, reserves will be accumulated and managed by agency as a whole
- Budget and accounting process is the same, but reserve will be managed centrally

New Fundraising Efforts

- No reserve requirement for mission areas seeking restricted funds until initial round of funding has been completed
- Temporary exclusion allows mission areas to achieve financial independence before reserve tax is collected

Reserve Levels

- Size of reserve funds to be determined or approved by CFO and financial staff
- Reserve levels to be reviewed by PMAB Finance Committee as needed

Spending from Unrestricted Reserves

- To be approved by Board as it does now with one change
- PMPF not to be used to balance projected budget shortfalls
- Otherwise PMPF will be exhausted again

General Assembly Language

- Expected PMPF depletion in 2017 violates 1990 language
- New language has been drafted for Board approval

When Does New Policy Begin?

- Approval requested now for use in two year budget to be presented for approval in April
- Approval demonstrates that Board and agency are taking concrete steps to address PMPF depletion

What's at Stake?

- Agency has significant financial resources by any measure
- PMPF depletion has created atmosphere of scarcity not abundance
- Proposed policy change will improve ability to manage resource wisely

Recommendations

1. PMA needs to maintain Board-approved reserves.
2. Reserves will be used for new mission opportunities and emergencies.
3. Reserves will not be used to manage projected budget shortfalls.
4. Reserve levels will be defined as liquid net assets.
5. Reserves will be built up with unrestricted gifts and budget accumulations.
6. Restricted fund mission areas will manage their own reserves.
7. Unrestricted mission areas will rely on agency-wide fund.
8. Fundraising for new mission areas won't establish reserves until fundraising is complete.
9. Reserve levels will be approved by CFO and staff.
10. New GA language has been developed.

Committee Members

Tom Fleming

Raul Santiago Rivera

Melinda Sanders

Ken Godshall

Denise Hampton

Toni Carver-Smith

**Report G.001
Audit Committee
Presbyterian Mission Agency Board
February 2, 2016**

The Presbyterian Mission Agency Audit Committee reports the activities of the Audit Committee meeting of February 2, 2016:

I. FOR CONSENT:

None

II. FOR ACTION:

None

III. FOR INFORMATION:

The Audit Committee:

- A.** Approved the minutes of the September 22, 2015 meeting.
- B.** Elected Thomas Fleming as Chair of the Audit Committee and Molly Baskin as Vice Chair of the Audit Committee.

Report D.001
Worshiping Communities Committee
Presbyterian Mission Agency Board
February 4, 2016

The Worshiping Communities Committee met on Thursday, February 4, 2016, at the Brown Hotel in Louisville, Kentucky and forwards the following to the Presbyterian Mission Agency Board:

I. For Consent: No Items

II. For Action:

The Worshiping Communities Committee recommends that the Presbyterian Mission Agency Board:

- A. Approve the Racial Ethnic and Women’s Ministries portion of the Presbyterian Mission Agency report to the 222nd General Assembly (2016). (Item - [D.102](#))**
- B. Approve and forward the Revised Directory for Worship to the 222nd General Assembly (2016) and presbyteries for their affirmative vote. (Item – [D.103](#))**
- D. Approve the applicants as the Second-cycle 2015 Developmental, Risky, Experimental, Adaptive Mission (DREAM) Grant recipients to receive a one-time grant of up to \$10,000. The DREAM Fund Committee nominated grants totaling \$172,500 at its December 3-4, 2015 meeting. (Item – [D.104](#))**
- E. Approve the New Role of Community of Mission Practice in the Sending of Mission Personnel with an amendment (deleted text is strikethrough, new text underlined and italicized). (Item – [D.105](#))**

“When 50% or more of the money needed to fully fund a mission worker(s) is committed in advance by a mission network, presbytery or congregation (either alone or collaborating intentionally together) as restricted gifts specifically designated for the position, they will be included as key constituents and ~~may offer advice~~ *shall be consulted* in the discernment, recruitment, interview, call, support and assessment of the candidates for the mission service position.”

III. For Information:

- A. Elected David Ezekiel as Chair and Gina Meester as Vice Chair
- B. Ray Jones introduced the information update (Item – [D.200](#)):
 - New Beginnings – Ann Philbrick
 - 1001 New Worshiping Communities – Vera White
 - Collegiate Ministries – Jason Santos
- C. Received a report from Racial Ethnic & Women’s Ministries with highlights and events. (Item – [D.201](#))

ITEM D.105 FOR ACTION

<i>FOR PRESBYTERIAN MISSION AGENCY EXECUTIVE DIRECTOR’S OFFICE USE ONLY</i>			
	A. Finance		E. Corporate Property, Legal, Finance
	B. Justice		F. PC(USA), A Corporation
	C. Leadership		G. Audit
X	D. Worshiping Communities		H. Executive Committee
			J. Board Nominating & Governance Subcommittee
			P. Plenary

Subject: Community of Mission Practice: A New Role for Mid Councils and Congregations in the Sending of Mission Personnel

Recommendation:

That the Presbyterian Mission Agency Board approve the New Role of Community of Mission Practice in the Sending of Mission Personnel (deleted text strikethrough, added text italicized).

“When 50% or more of the money needed to fully fund a mission worker(s) is committed in advance by a mission network, presbytery or congregation (either alone or collaborating intentionally together) as restricted gifts specifically designated for the position, they will be included as key constituents and ~~may offer advice~~ *shall be consulted* in the discernment, recruitment, interview, call, support and assessment of the candidates for the mission service position.”

Background:

Presbyterians have started to work intentionally in “Communities of Mission Practice.” Communities of Mission Practice are the space where PC(USA) mission participants, global partners and Presbyterian World Mission (PWM) commit to interact regularly to learn and grow as a community; come together to share an identity derived from a common mission passion; and are guided and shaped by the practices of prayer and reflection. In some cases, PWM would not validate, prioritize, and post a mission worker position due to funding constraints. This recommendation creates an exception in which 50% or more of the necessary financial support is committed by key constituents, and it articulates a process for engagement of those presbyteries, congregations, mission networks, and global partners by offering advice in the discernment, recruitment, interview, call, support and assessment of mission personnel serving under the auspices of Presbyterian World Mission (PWM), with the Presbyterian Church (U.S.A.), A Corporation (“A Corporation”), serving as the employer of mission personnel and making all decisions related to employment of mission personnel. Despite the commitment of these key constituents, PWM and A Corporation retain the discretion to require 100% funding committed for the term before PWM will move forward to recruit and fill the position.

Recruitment and Discernment of Call

Qualified individuals with appropriate PC(USA) backgrounds and/or affinities are encouraged to engage in the discernment of a call to mission service through their presbytery, congregation and PWM by applying for the positions that are posted in One Door. The presbytery, congregation and/or mission network is also encouraged to engage with individuals who are qualified candidates for mission service and support them in the process of applying for mission service positions. PWM will provide support as well to applicants.

Discernment and Interview Process

PWM will organize a search committee consisting of appropriate PWM staff, up to three representatives from key constituents to be named by the mission networks, presbyteries, congregations, and a representative from the global partner if at all possible. If there are key constituents but no mission network, the regional liaison and area coordinator will work with them to name three representatives for the search committee. This search committee will select and interview the top candidates and make appropriate recommendations to PWM. The Coordinator for Mission Personnel facilitates the discernment/interview process and will make use of Skype or conference calls with the candidates and the search committee to ensure each stage of the interview process is collaborative. When a candidate or couple have been selected by the search committee and have agreed to serve and there is consensus with the candidate, this will be shared with the global partner for their input and acceptance of the candidate that is recommended by the search committee. The final hiring decision is made by PWM after receiving input from the key constituent representatives, the global partner, PWM, and the candidate.

Support

Presbyteries, congregations and mission networks are fundamental to the ongoing support and care of mission workers. Creating opportunities for mission workers to visit presbyteries and congregations and mission network partners prior to being sent into field is important. Such visits will enhance the sense of the joint nature of the sending of mission workers for all parties. Opportunities for these visits will be a part of the sending interpretation assignment.

The key constituents will commit to support of the mission worker. In addition to the 50% or more funding commitment, key constituents will provide other forms of support including: prayer support, engagement with the mission worker in the ministry, reading their newsletters, writing to them, listing them in the bulletin, encouragement, seeking other financial support, etc. Every effort will be made by the key constituents to develop support structures for mission workers through the candidate's congregation, session and/or presbytery. There will be a plan developed for regular conversations with the key constituent representatives, the regional liaison and the mission worker. These conversations will be to receive information about the ongoing work and to offer observations about and support for the work.

Assessment of Performance

The global partner agency has the responsibility for day-to-day supervision. The primary assessment of the mission worker will be done by the global partner along with the regional liaison and/or area coordinator using the standard forms and procedures for the annual evaluation. Written assessments of relevant experiences and work with the mission worker will be received and compiled from the key constituent representatives on the form provided by PWM. These written assessments will be sent to the area coordinator to be shared with the mission co-worker and regional liaison as part of the annual review process. PWM will prepare the final evaluation on behalf of the employer, the A Corporation.

End of Term Review

The primary end of term review of the mission worker will be done by the global partner together with the regional liaison and/or area coordinator using the standard forms and procedures for the end of term evaluation. Written assessments and recommendations regarding the continuation of the position and the mission worker in the position may be received from the key constituent representatives at the end of each term on the form provided by PWM. If requested by anyone in the community of mission practice, a review committee comprised of PWM staff, key constituent representatives, and the global partner can be organized to review and make recommendations regarding the status of the position and the mission worker serving in that position. The review committee will make a recommendation to determine the ongoing status of the position and make a recommendation regarding the continuation of the mission worker in that position based on available funding, performance, the present and future needs of the global partner, and the ongoing commitment of the presbyteries, congregations and mission networks.

Pillars of the Church



**Presbyterian Mission Agency Board
February 5, 2016**



Pillars of the Church

Based on the Pillars of our Faith and Tradition

“....and one of them, a lawyer, asked him a question to test him. ‘Teacher, which commandment in the law is the greatest?’ Jesus said to him, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest commandment. And a second is like it: ‘ You shall love your neighbor as yourself’. On these two commandments hang all the law and the prophets.” (Matthew 22:35-40 NSRV)

Pillars of the Church

What is it?

For Individual Donors: A monthly recurring gift program

For Congregations and Presbyteries: An annual recurring gift program

Why a Recurring Gift Program?

- **Builds a constituency of support**
- **Visible and tangible support**
- **Recognizes generosity at EVERY level**
- **Increases financial support and stability through sustained giving**

Why “JOIN” Pillars of the Church?

- **Commitment**
 - **Loyalty**
 - **Faithfulness**

**To a ministry I care about and want to
show support**

How did “Pillars” Start?

- 1. Invitation to join a group**
- 2. Opportunity to be recognized for commitment**
- 3. CPJ Staff Commitment**
- 4. Current recurring donors invited to join**
- 5. Annual congregation/presbytery donors invited to join**

Outcomes since Nov. 2014

Designated Giving to CPJ Ministries:

- From individuals:
 - increased more than 4x
- From congregations and presbyteries:
 - almost double

Recurring Gifts

The Industry Standard

All non-profit giving in U.S.: the average recurring gift is:

**\$23 per month resulting in a
\$276 annual gift**

For PC (USA) giving: the average recurring gift is:

**\$67.24 per month resulting in a
\$806.88 annual gift**

Presbyterian Mission Agency Giving

- **Total Number Recurring Gifts: 452**
- **Total Monthly Giving: \$30,394.67**
- **Total Annual Giving: \$364,735,94**

REPORT J.002
BOARD NOMINATING AND GOVERNANCE SUBCOMMITTEE
Presbyterian Mission Agency Board
February 3-5, 2016

FOR ACTION:

- A. The Board Nominating and Governance Subcommittee recommends that the Presbyterian Mission Agency Board suspend the Manual of Operations Appendix 1C (A)1a regarding membership of the Executive Committee, to allow for five at-large members for the 2016-2017 Board year.**

“The Executive Committee shall be composed of members of the Presbyterian Mission Agency Board, including the Board chair, Board vice-chair, chair of each of the Mission Committees, and three voting members elected by the Presbyterian Mission Agency Board.” (Manual of Operations, Appendix 1C (A)1a)

Rationale:

The Executive Committee’s composition begins with the Chair and Vice Chair of the Board and the chairs of the Finance, Worshiping Communities, Leadership and Justice Committees. The Nominating and Governance Subcommittee is then charged with balancing the diversity of the Executive Committee using at-large members. Three at-large positions are normally available for this purpose. The Nominating and Governance Subcommittee also believes that it is important to have continuity of leadership within the Executive Committee, and it believes that the Executive Committee would benefit from having the chair of the Audit Committee as an at-large member. For this one year period, allowing five at-large members would allow the slate to reflect diversity, continuity, and the presence of the chair of the Audit Committee.

- B. The Board Nominating and Governance Subcommittee recommends that the Presbyterian Mission Agency Board elect the following at-large members of the Executive Committee to begin at the conclusion of the 222nd General Assembly (2016) and end prior to the 2017 Executive Committee retreat.**

- | | |
|-----------------------------|-----|
| 1. Joseph Morrow | BMT |
| 2. David Shinn | AMT |
| 3. Chad Herring | WMT |
| 4. Melinda Lawrence Sanders | WFR |
| 5. Thomas Fleming | WMR |

Additional Information:

Other elected members of the Presbyterian Mission Agency Board Executive Committee, effective with the conclusion of the 222nd General Assembly (2016), are:

- | | |
|----------------------------------|-----|
| 1. Kenneth Godshall, Chair elect | WMT |
|----------------------------------|-----|

Report J.002
PRESBYTERIAN MISSION AGENCY BOARD
 February 5-7, 2014
Board Nominating and Governance Subcommittee Report Two
Appendix 10

- | | |
|--|-----|
| 2. Marsha Zell Anson, Vice-chair elect | WFR |
| 3. Mary C. Baskin | WFR |
| 4. David Ezekiel | WMT |
| 5. Susan Osoinach | WFR |
| 6. Nancy Ramsay | WFT |

KEY:

A = Asian	B = Black	W = White	
M = Male	F = Female	R = Ruling Elder	T = Teaching Elder

C. GENERAL ASSEMBLY NOMINATING COMMITTEE NOMINEES FOR THE PRESBYTERIAN INVESTMENT AND LOAN PROGRAM, INC., BOARD OF DIRECTORS

That the Presbyterian Mission Agency Board, upon the recommendation of the General Assembly Nominating Committee, ELECT and Forward for confirmation by the 222nd General Assembly (2016), the following slate to the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. Board of Directors, Class of 2020:

- **Steven Bass, Caucasian Male Ruling Elder 56-65, Seattle Presbytery, Synod of Alaska-Northwest, PCUSA Foundation Board, New Nomination**
- **Thomas McNeill, Black Male Ruling Elder 56-65, Southern New England Presbytery, Synod of the Northeast, At-Large New Nomination**
- **Manley Olson, Caucasian Male Ruling Elder 75+, Twin Cities Area Presbytery, Synod of Lakes and Prairies, Synod New Nomination**
- **Josephene Stewart, Caucasian Female Ruling Elder 56-65, Charlotte Presbytery, Synod of the Mid-Atlantic, At-Large PILP Corporation New Nomination**
- **In Yang , Asian American Teaching Elder 46-55, Riverside Presbytery, Synod of Southern California and Hawaii, At-Large Re-nomination**

**Report # B.001
JUSTICE COMMITTEE
PRESBYTERIAN MISSION AGENCY BOARD
February 4, 2016**

The Presbyterian Mission Agency Board Justice Committee reports the activities of the Justice Committee meeting of February 4, 2016:

- I. FOR CONSENT: No Items**

- II. FOR ACTION:**
 - A. Approve the Compassion, Peace and Justice Ministry Response to Referral report to the 222nd General Assembly (2016). (B.103)**
 - B. Approve the World Mission Ministry Response to Referral report to the 222nd General Assembly (2016). (B.105)**
 - C. Approve the addition of the National Low Income Housing Coalition (NLIHC) to the Approved Affiliates List. (B.106)**
 - D. Approve the addition of the National Action Network (NAN) to the Approved Affiliates List. (B.107)**
 - E. Approve the following recommendation in reference to the Presbyterian Disaster Assistance Mid-Council Engagement Guidelines: (B.108)**

The Advisory Committee of Presbyterian Disaster Assistance (PDA) requests that the Presbyterian Mission Agency Board amend the mid-council disaster invitation guidelines of Presbyterian Disaster Assistance from the current language in the PDA Manual of Operations 2011: Upon request by a disaster-affected mid council, PDA will dispatch NRT advisers to the disaster site. The magnitude of the disaster will be considered in determining the size of the response team. Advisers may remain on-site for varying periods depending on the nature of the needs being served. A prolonged response may necessitate rotation of team members. To:

PDA can respond to a national disaster if:

- 1. Invited by an affected Mid Council.**
- 2. Invited by a PC (U.S.A.) church affected by disaster or involved in disaster response when efforts to reach the mid-council have not been successful.**
- 3. Invited by a partner disaster response organization such as a National Voluntary Organizations Active in Disaster partner or Federal Emergency Management Agency when efforts to contact the mid-council have not been successful or if the Mid-Council has indicated it does not have an interest or stake in a regional response within its bounds.**
- 4. Requested by PCUSA, A Corporation, in instances when property or camp of the PC (U.S.A.) General Assembly has been affected by disaster.**

In any case, PDA would notify the appropriate Mid Council that PDA would be responding within the bounds of the presbytery or synod. Any grants requested must have the concurrence of the Presbytery or its officer.

- F. Approve and recommend that the 222nd General Assembly (2016) in reference to Divestment from Fossil Fuel Companies and upon recommendation from the Committee of Mission Responsibility Through Investment do the following: (B.104)
- 1) Receive the report of the Committee on Mission Responsibility Through Investment (MRTI) on its extensive engagement of corporations in response to the referral from the 221st General Assembly (2014).
 - 2) Commend all corporations, especially those in the oil, gas and coal sectors, that have addressed climate change by adopting policies and practices that have reduced greenhouse gas emissions in their operations and/or in the use of their products.
 - 3) Call upon all corporations to increase their efforts to address climate change through vigorous action in line with the following expectations:
 - a. **Governance:** Clearly define board and management governance processes that acknowledge the scientific evidence of climate change, ensure adequate oversight of climate change risk and the strategic implications of a transition to low carbon energy systems.
 - b. **Strategy:** Integrate the management of climate change risks and opportunities into business strategy with a commitment to manage operations in a manner consistent with the internationally agreed upon goal of limiting warming to 2 degrees Celsius, above pre-industrial levels and to pursue efforts to limit the temperature increase to 1.5 degrees Celsius above pre-industrial levels.
 - c. **Implementation:** Incorporate scenario analysis and measurement, including risk assessment, within key business processes and investment decisions, to include: incorporating carbon pricing decisions regarding long term projects and products; setting robust goals for reducing greenhouse gas emissions that include increased use of renewable energy sources, energy efficiency investments, and putting a price on carbon; and more rapid integration of new technologies designed to reduce the company's overall carbon footprint.
 - d. **Transparency and Disclosure:** Issue annual reports on the company's view of and response to its material climate change risks and opportunities including the comprehensive outlook on energy reflected in the company's strategy, how the company's strategy can adjust for significant changes (upwards and downwards) in demand for oil, gas and coal, and the carbon intensity of proven and probable reserves (including breakeven oil price) categorized by nature of projects' environment (ultra-deep waters, oil sands etc.).
 - e. **Public Policy:** Engage constructively with public policy makers and other stakeholders in support of cost-effective policy measures to mitigate climate change risks and support low carbon investments; ensure there is broad oversight and transparency about the company's lobbying activity and political spending, including activity by trade associations to which the company belongs, on this topic and related energy and regulatory issues; and disclose company positions on policy issues such as carbon pricing, renewable energy targets and international negotiations on climate change.
 - 4) Commend the Presbyterian Church (U.S.A.) Foundation, Inc. for providing, through its New Covenant Trust Company subsidiary, the option of fossil free managed portfolios

- to congregations, institutions, and individual clients desiring such a customized approach; the Board of Pensions for exploring a fossil free option for plan members participating in its voluntary retirement savings plan options; Presbyterian Investment and Loan Program for creating the “restoring creation loans” for congregations seeking to pursue reducing their carbon footprint.
- 5) Encourage continued respectful discussion in the church and civil society on the critical issue of climate change, and how it should be addressed not only through the responsible use of investments, but also as individuals, churches, and the Presbyterian Church (U.S.A.) working together to reduce our carbon footprint.
 - 6) Direct MRTI to pursue its focused engagement process on climate change issues with all corporations, particularly with those in the oil, gas and coal sectors, and report back to the 223rd General Assembly (2018) with recommendations, including possible divestment if significant changes in governance, strategy, implementation, transparency and disclosure, and public policy are not instituted by the corporations during the engagements of MRTI and ecumenical partners.

III. FOR INFORMATION:

The Justice Committee:

- A. Elected Susan H. Osoinach as Chair and Joseph Morrow as Vice Chair for the year 2015-2016.
- B. Reviewed the Approved the agenda without amendments. (B.100)
- C. Approved the minutes from the September 23, 2015 meeting. (B.101)
- D. Reviewed and approved the Duggi Property (Lahore, Pakistan) Proceeds Redesignation which will be presented for action via the Property, Legal, and Finance Committee report to Presbyterian Church (U.S.A.), A Corporation. (B.102)
- E. Received for information:
 - 1) Verbal update from Compassion, Peace and Justice
 - 2) Verbal update from World Mission
 - 3) Jinishian Memorial Program United States Advisory Council and Governance Commission Draft Minutes from the November 5, 2015 meeting (B.200)
 - 4) Presbyterian Hunger Program Advisory Committee (PHPAC) Minutes from the October 7-9, 2015 meeting (B.201)
 - 5) Advisory Committee on Social Witness Policy (ACSWP) Referrals Report to the 222nd General Assembly (2016) (B.202)
 - 6) Churchwide Conversation on Race, Ethnicity, Racism and Ethnocentricity, First Reading Referral Report (B.203)
 - 7) Facing Racism: A Vision of the Intercultural Community, First Reading Report (B.204).

**Report C.001
Leadership Committee
Presbyterian Mission Agency Board
February 4, 2016**

The Leadership Committee met on Thursday, February 4, 2016 in Louisville, KY and forwards the following to the Presbyterian Mission Agency Board:

I. For Consent: No items.

II. For Action:

- A. That the Presbyterian Mission Agency Board approve the Theology, Formation and Evangelism Ministry portion of the Presbyterian Mission Agency report and forward to the 222nd GA (2016). (C.102)**
- B. That the Presbyterian Mission Agency Board on behalf of the Women of Color Consultation planning team recommends that the 222nd General Assembly (2016):**
 - 1. Direct the Presbyterian Mission Agency through Racial Ethnic & Women's Ministries to continue to sponsor racial ethnic and women's leadership institutes to develop women of color leaders in the church, so that they will have opportunities to serve fully in ministry and leadership.**
 - 2. Direct the Presbyterian Mission Agency through Racial Ethnic & Women's Ministries to continue to provide and support opportunities for women of color to attend trainings and professional development events. (C.103)**
- C. That the Presbyterian Mission Agency Board approve the nominees for the Women of Faith awards and forward this on to the 222nd GA (2016), in order to recognize these Women of Faith award recipients. (C.104)**
- D. That the Presbyterian Mission Agency Board approve and forward the following recommendation to the General Assembly:**

That the 222nd General Assembly (2016) amend the *Organization for Mission* in the following ways:

- 1. Delete the word "related" in the title to Section VIII, so that it would read:
VIII. Other General Assembly ~~Related~~-Corporations**
- 2. Add a new Section IX as follows, renumbering the remaining sections:
IX. Corporations Related to the General Assembly**

Presbyterian Women in the Presbyterian Church (U.S.A.), Inc.

Presbyterian Women in the Presbyterian Church (U.S.A.), Inc. (PW) is organized and operated to be an inclusive, caring community of women, forgiven and freed by God in Jesus Christ and empowered by the Holy Spirit, that strengthens the Presbyterian Church (U.S.A.) (the Church) and witnesses to the promise of God's kingdom by nurturing faith

through prayer and Bible study, supporting the mission of the Church worldwide, and working for justice and peace. Members of Presbyterian Women are first and foremost members of the Church. The organization is structured at the congregation, presbytery, synod, and national levels in order to support the Church at each level.

PW is an integrated auxiliary of the Presbyterian Church (U.S.A.). PW is not subordinate to the General Assembly. PW's Certificate of Incorporation includes a Statement of Faith which provides that PW holds to the doctrines and principles of the Reformed tradition as expressed in the Church's Constitution. PW is related to the Presbyterian Mission Agency through an agreement which is reviewed and approved by the General Assembly every four years. (C.105)

III. For Information:

- A. The Committee approved the agenda. (C.100)
- B. The Committee received and approved the September 23, 2015 Leadership Committee Meeting Minutes. (C.101)
- C. The Committee elected Nancy Ramsay as Chair and Marci Glass as Vice-Chair for the 2016-17 term.
- D. The Committee heard an update on the military chaplains from Larry Greenslit. (verbal)
- E. The Committee approved a motion to appoint Harold Delhagen to engage in a conversation with the Stated Clerk's Office, Executive Director of the PMA or designee, and the appropriate staff of Theology Formation and Evangelism Ministry Area regarding the possibility of sharing responsibility for endorsing chaplains from PCCMP to the Office of the Stated Clerk and report back to the April meeting.
- F. The Committee heard a report on Celebrate the Gifts of Women Sunday from Rhashell Hunter and Sera Chung. (C.200)
- G. The Committee heard an update on Presbyterian Women from Carol Winkler and Susan Jackson Dowd. (C.201)
- H. The Committee heard a report on the Racial Ethnic & New Immigrant Seminarians Conference from Jewel McRae. (C.202)
- I. The Committee heard a report on the Mission Co-Worker Handbook Update Regarding Mission Personnel Actions, and a report on Mission Personnel Actions, from Nancy Cavalcante. (C.203 and C.204)
- J. The Committee heard a report on the Young Adult Volunteer Program Summary and Updates from Richard Williams, Lydia Kim and Tisha Mason. (C.205)
- K. The Committee heard an update from the Office of Theology and Worship from Charles Wiley. (C.206)
- L. The Committee heard an update on Racial Ethnic Leadership Development from Vince Patton. (verbal)
- M. The Committee engaged in conversation on the following topic: "How does the Mission Agency Address the Development of Diverse Leadership with Interreligious, Intercultural, and Interracial Competencies".

ITEM P.201
FOR INFORMATION

COMMENTS ON GENERAL ASSEMBLY BUSINESS ITEMS

As an entity of the General Assembly, the Presbyterian Mission Agency Board is permitted to provide communications and resource material to General Assembly commissioners as they consider items of business. These communications and resource material are referred to generically as “comments.”

Mission Agency Board Comments may be made on overtures, or on any other business that comes to the General Assembly, except for business submitted by the Mission Agency Board.

Comments:

- may not introduce new business.
- are always in relation to specific items of business, and may not express general concerns.
- are typically used to provide additional information to commissioners about existing work done by the Mission Agency, so that commissioner consideration of business proceeds with a full awareness of work that is already being done.
- may also advise commissioners of particular constraints on the work of the Mission Agency, so that commissioners are aware of the implications that would follow if a particular item of business were to be approved.
- are not voted upon by the General Assembly, instead they are read as commissioners consider the items at hand. Commissioners vote only on the recommendations.

Process:

- As overtures are published by the Office of the General Assembly, the Executive Director's Office makes preliminary assignments to offices within the Presbyterian Mission Agency. Reports from other agencies or task forces and advocacy/advisory committees are reviewed in the Executive Director's Office, unless the subject matter is directly related to a particular office.
- These offices make determinations on whether a comment from the Mission Agency might be useful to General Assembly commissioners and advisory delegates.
- If it is determined that a comment would be useful, then the office drafts a comment for review by the Executive Director's Office.
- As comments are reviewed by the Executive Director's Office, requests for clarification and/or additional comments may result.
- Once approved by the Executive Director's Office, the comments are forwarded to the April meeting of the Presbyterian Mission Agency Board prior to the General Assembly.
- Comments are then reviewed in Mission Agency Board committees based on their content. Subjects outside the purview of a particular committee are reviewed by the Executive Committee.
- These committees make recommendations regarding the comments to the Presbyterian Mission Agency Board. Once approved, the comments are forwarded to the General Assembly. (Note, while Mission Agency practice has been for the Mission Agency Board to approve all comments prior to submission to the General Assembly, in some of the other agencies, comments are a staff function.)

**The rules for “comments” derive from this excerpt from
the Standing Rules of the General Assembly (A.4.)**
(Underlines are for particular emphasis in this presentation.)

4. Communications and Resource Material

- Provide
Comment
or Advice** a. Communications and resource material provide comment or advice on business already under consideration by the assembly and shall neither contain nor constitute business to be considered by the assembly. Communications may be directed to the General Assembly
- (1) by entities of the General Assembly that desire to comment on a single item of business coming before the General Assembly from any source other than their own entity, but which do not introduce new business,
- (2) by organizations in which the Presbyterian Church (U.S.A.) holds membership, and
- (3) by other denominations in correspondence with the General Assembly.
- Forty-five
Day
Deadline** b. All communications intended for consideration by the General Assembly shall be forwarded to the Stated Clerk, postmarked no later than forty-five days before the convening of the General Assembly.
- Resource
Materials** c. Resource material (except for previously published books), including advice and counsel memoranda from advocacy and advisory committees, shall be prepared as necessary by entities of the General Assembly and shall not exceed 1,000 words on each item of business referred. This material shall be submitted to the Stated Clerk, postmarked no later than forty-five days before the convening of the assembly meeting, who shall then publish (print or electronic) and distribute the material to all commissioners prior to the assembly.
- Advice and
Counsel
Memoranda** d. Advice and counsel memoranda are resources prepared by the Advisory Committee on Social Witness Policy, Advocacy Committee for Racial Ethnic Concerns, and the Advocacy Committee for Women's Concerns for the purpose of providing information about existing policy, current work on specific topics, recent developments, and other factors useful to commissioners as they consider issues before the assembly.

Example:

In 2014, the Advocacy Committee for Racial Ethnic Concerns submitted a recommendation to the General Assembly that would “direct the Presbyterian Mission Agency, in consultation with the Racial Ethnic Schools and Colleges Presidents Roundtable, to convene a racially diverse special task force of six people with expertise in the field of education to define and interpret the standards for racial ethnic schools related to the PC(USA).”

In response, the Mission Agency Board submitted a comment for commissioners to consider as they reviewed the recommendation:

The Presbyterian Mission Agency Board (PMAB) approved at its February 2014 meeting that the chairperson of the Presbyterian Mission Agency Board “appoint a task force consisting of representatives from the Historically Presbyterian Racial Ethnic Institutions (HPREI) and representatives from other Presbyterian-related racial ethnic educational institutions. The task force will determine how the church can be true to its commitment to the HPREI, with whom it has

PRESBYTERIAN MISSION AGENCY BOARD

February 3-5, 2016

Executive Director's Office

P.201

Appendix 13

covenanted, while considering how other racial ethnic educational institutions can be in relationship with the PC(USA) and be considered for support.”

The Presbyterian Mission Agency Board suggests that the resolution on defining and interpreting standards for PC(USA) racial ethnic schools and colleges from the Advocacy Committee for Racial Ethnic Concerns (ACREC) be referred to the task force appointed by the Presbyterian Mission Agency Board chairperson, in order to avoid duplicative efforts. Both proposed task forces include many of the same people, and the work is similar. The task force appointed by the chairperson of the Presbyterian Mission Agency Board will meet at the fall Racial Ethnic Schools and Colleges Presidents Roundtable meeting, which is included in the current PMAB budget, so there are minimal additional financial implications for the meeting of this task force. During this meeting, the task force will have the expertise and the time to complete the work assigned by the Presbyterian Mission Agency Board and the work in ACREC's resolution.

The Assembly Committee considered the recommendation from the Advocacy Committee and the comment from the Mission Agency, and instead of forming a new task force, referred this item to the existing Mission Agency Task Force, with a comment indicating that the Assembly would like to see at least six persons on the task force.

The result produced financial savings for the church, and allowed all parties to be heard by commissioners as they discerned how to respond.

**ITEM A.200
INFORMATION**

Subject: Monthly Financial Reports - Mission

Financial reports are prepared, analyzed and provided to management for utilization in the decision-making process. The reporting function is essential to make planning and controls effective.

The attached Presbyterian Mission Agency Receipts & Disbursement Report reflects the results of operation as of November 30, 2015.

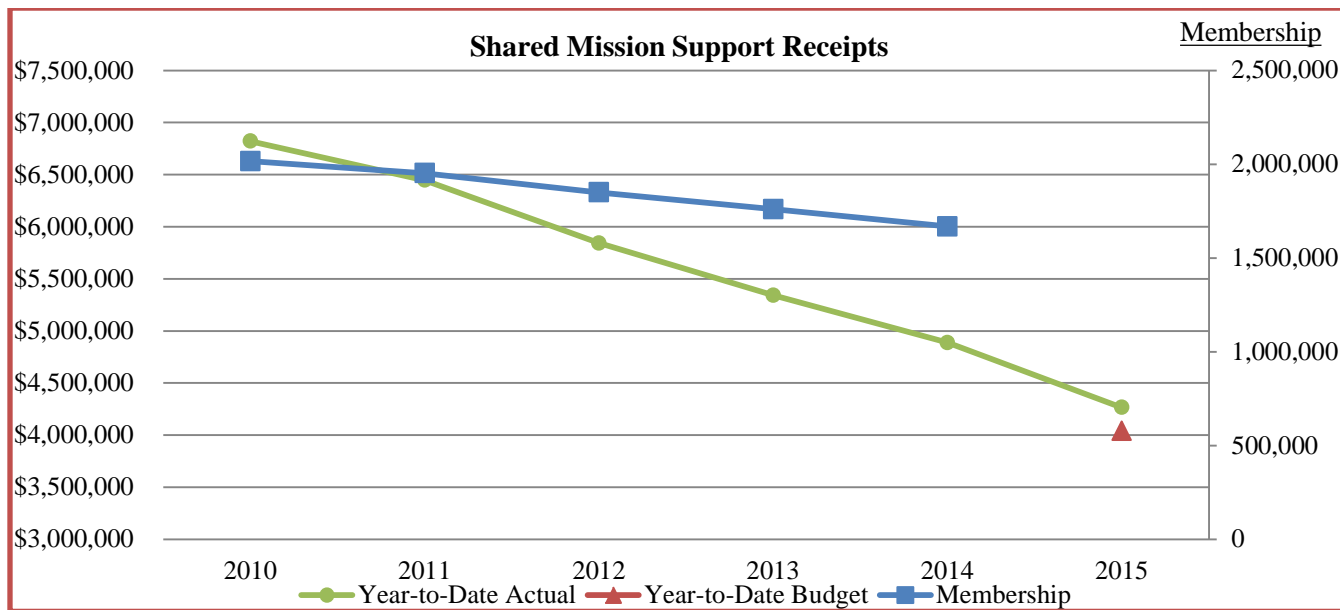
**Presbyterian Mission Agency
Budget Compared to Actual
For the Period Ended November 30, 2015**



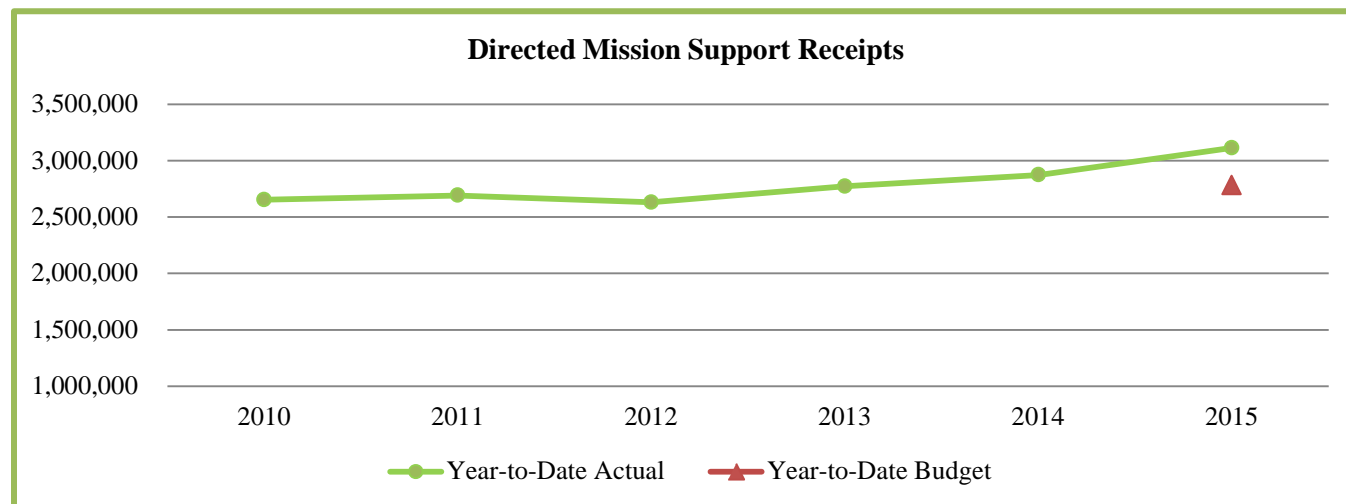
The following highlights summarize activities through November 30, 2015:

RECEIPTS

Unrestricted Receipts from Congregations and Presbyteries (Shared Mission Support) – Unrestricted receipts were \$227,516 or 5.6% over the 2015 YTD (year-to-date) budget. The graph below provides a six-year history of actual receipts for Shared Mission Support and a five-year history of membership for PC(USA).



Restricted Receipts from Congregations (Directed Mission Support) – Restricted receipts were \$333,371 or 12.0% over the 2015 YTD budget. Approximately 93% is for sending and supporting mission coworkers. The graph below provides a six-year history of actual receipts for Directed Mission Support.



**Presbyterian Mission Agency
Budget Compared to Actual
For the Period Ended November 30, 2015**



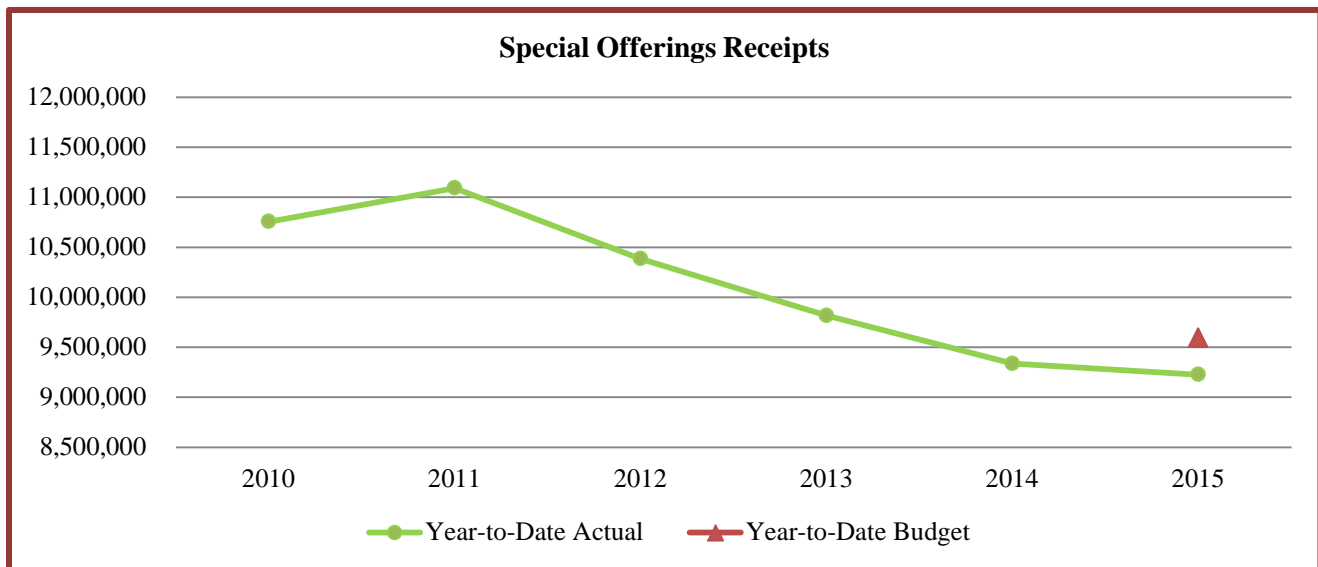
The following highlights summarize activities through November 30, 2015:

RECEIPTS

Endowments, Interest and Dividends – Unrestricted endowments, interest and dividends were under budget by \$265,820 or 4.4%. This variance was primarily due to receiving less than the amounts budgeted for short-term investments that are held in bond funds. Restricted endowments, interest and dividends were over budget by \$249,366 or 3.2%.

Special Offerings – Receipts were \$366,279 or 3.8% under the 2015 YTD budget. The following Special Offerings receipts denote the percentage under the 2015 annual budget, and the graph below shows a six-year history of actual Special Offerings receipts.

Special Offerings	2015 % (Under)	2015 Collection Dates
Christmas Joy	(5.4)	December 20
One Great Hour of Sharing	(5.0)	April 5
Peacemaking, New Peace and Global Witness	(0)	October 4
Pentecost	(16.7)	May 24



Other Specific Appeals – Receipts were \$1,296,475 or 12.8% over the 2015 YTD budget. Extra Commitment Opportunities (ECO) giving was over budget by \$887,908 or 14.1% due to large gifts for the South Sudan, Egypt, and Nicaragua projects. Disaster project receipts include \$1.8 million for Nepal in 2015 and \$631,000 for the Philippines in 2014.

Total Receipts – Unrestricted Receipts were \$74,507 or 0.7% over the 2015 YTD budget. Restricted receipts were \$1,431,569 or 2.9% under the 2015 YTD budget. Total receipts were \$1,357,062 or 2.3% under the 2015 YTD budget.

Presbyterian Mission Agency
Budget Compared to Actual
For the Period Ended November 30, 2015



The following highlights summarize activities through November 30, 2015:

EXPENDITURES

Executive Director

- Policy Administration and Board Support – Unrestricted expenses were low compared to budget. This was due to a decrease in administrative expenses. Restricted expenses were low compared to budget. This was primarily due to cost savings in salaries related to vacant staff positions in Research Services and timing of expenses related to the new website which is part of the communication plan.

Mission

- Theology, Formation and Evangelism – Unrestricted expenses were under budget due to a decrease in program work and travel related to vacant staff positions in the Evangelism and Church Growth and the Interfaith Relations offices, and special event expenses not yet recorded. Restricted expenses were under budget due to less program work in the ministry areas of Theological Education and Company of New Pastors, and less than budgeted financial aid grant payouts.
- Compassion, Peace and Justice – Restricted expenses were under budget because many grants will be paid in December.
- World Mission – Unrestricted expenses were under budget primarily due to lower than anticipated Young Adult Volunteer (YAV) program costs, and additional restricted resources being available to cover Mission Personnel expenses.
- Racial Ethnic and Women’s Ministries – Unrestricted expenses were under budget due to vacant staff positions and timing of events, including General Assembly items. Restricted expenses were under budget due to less program costs in the areas of Native American Congregational Support and African American Congregational Support, and a delay in paying Mission Program grants [per Mission Development Resources Committee’s (MDRC) procedures, Mission Program Grants could not be either considered or funded until MDRC’s policies were approved by the Presbyterian Mission Agency Board (PMAB), which delayed funding any new proposals for the first two cycles of 2015].

Other

- Shared Expenses – Unrestricted YTD actual expenses were over the YTD budget due to \$877,112 in legal fees, which were higher than expected and \$82,296 in production costs for reprinting One Great Hour of Sharing (OGHS) promotional materials. Actual Shared expenditures were over the YTD budget by \$234,408 or 32.3%.
- Insurance – Restricted expenses were under budget by \$199,844 or 12.9% due to lower premium expenses.
- Board of Pensions – Restricted expenses were under budget by \$110,887 or 8.6%. Christmas Joy Offering receipts were down by \$135,112 or 5.4%.

Total Expenditures – Unrestricted expenses were \$1,304,160 or 8.0% under the 2015 YTD budget. Restricted expenses were \$5,842,567 or 11.8% under the 2015 YTD budget.

UTILIZATION OF PRIOR YEAR RECEIPTS

Unrestricted Funds – The YTD budget for utilization of prior year receipts was \$6,226,258, and the YTD actual utilization of prior year receipts was \$4,847,591 (under budget by \$1,378,667 or 22.1%).

Restricted Funds – The planned addition to restricted reserves through November was \$245,607; however, the actual addition to restricted reserves through November was \$4,165,391 due to less restricted spending.



PRESBYTERIAN CHURCH (USA)
Presbyterian Mission Agency
 For the Period Ended November 30, 2015



PRESBYTERIAN MISSION AGENCY BOARD
February 3-4, 2016
Finance and Accounting
Item A.200

	2015 Unrestricted					2015 Restricted					2015 Grand Total				
	2015 YTD Budget	2015 YTD Actual	+(-)% of YTD Budget	2014 YTD Actual	+(-)% of 2014	2015 YTD Budget	2015 YTD Actual	+(-)% of YTD Budget	2014 YTD Actual	+(-)% of 2014	2015 YTD Budget	2015 YTD Actual	+(-)% of YTD Budget	2014 YTD Actual	+(-)% of 2014
Support from Congregations and Presbyteries															
Congregations	\$ 4,038,360	\$ 4,265,876	5.6%	4,888,294	(12.7%)	\$ 2,779,511	\$ 3,112,882	12.0%	2,873,426	8.3%	\$ 6,817,871	\$ 7,378,758	8.2%	7,761,720	(4.9%)
Special offerings															
Christmas Joy	-	-	-	-	-	2,497,777	2,362,665	(5.4%)	2,583,346	(8.5%)	2,497,777	2,362,665	(5.4%)	2,583,346	(8.5%)
One Great Hour of Sharing	-	-	-	-	-	5,822,616	5,533,271	(5.0%)	5,707,733	(3.1%)	5,822,616	5,533,271	(5.0%)	5,707,733	(3.1%)
Peace and Global Witness/Peacemaking	-	-	-	-	-	388,644	388,575	(0.0%)	433,756	(10.4%)	388,644	388,575	(0.0%)	433,756	(10.4%)
Special Offering Catalogs (SO projects)	-	-	-	-	-	186,238	359,513	93.0%	-	0.0%	186,238	359,513	93.0%	-	-
Pentecost	-	-	-	-	-	696,693	580,224	(16.7%)	610,377	(4.9%)	696,693	580,224	(16.7%)	610,377	(4.9%)
Witness	-	-	-	-	-	-	1,441		1,435	0.4%	-	1,441		1,435	0.4%
Specific appeals															
Emergency and Disaster Relief	-	-	-	-	-	3,290,000	3,469,524	5.5%	2,124,714	63.3%	3,290,000	3,469,524	5.5%	2,124,714	63.3%
Extra Commitment	-	-	-	-	-	6,292,385	7,180,293	14.1%	5,735,768	25.2%	6,292,385	7,180,293	14.1%	5,735,768	25.2%
Special Missionary Support	-	-	-	-	-	131,392	493,734	275.8%	119,639	312.7%	131,392	493,734	275.8%	119,639	312.7%
Hunger	-	-	-	-	-	395,280	258,236	(34.7%)	499,510	(48.3%)	395,280	258,236	(34.7%)	499,510	(48.3%)
Theological Education Fund	-	-	-	-	-	-	3,745		792,026	(99.5%)	-	3,745		792,026	(99.5%)
Additional Forms of Giving															
Presbyterian Women	-	-	-	-	-	349,979	311,220	(11.1%)	369,732	(15.8%)	349,979	311,220	(11.1%)	369,732	(15.8%)
Gifts and bequests	65,000	173,844	167.5%	397,378	(56.3%)	148,000	183,235	23.8%	80,885	126.5%	213,000	357,079	67.6%	478,263	(25.3%)
Grants from Outside Foundations	-	-	-	-	-	174,500	125,456	(28.1%)	127,330	(1.5%)	174,500	125,456	(28.1%)	127,330	(1.5%)
Total Contributions	4,103,360	4,439,720	8.2%	5,285,672	(16.0%)	23,153,015	24,364,014	5.2%	22,059,677	10.4%	27,256,375	28,803,734	5.7%	27,345,349	5.3%
Endowments, Interest and Dividends															
Income from endowment funds held by the Foundation	4,425,743	4,385,565	(0.9%)	4,629,238	(5.3%)	7,051,893	7,611,458	7.9%	8,639,141	(11.9%)	11,477,636	11,997,023	4.5%	13,268,379	(9.6%)
Income from investments	837,200	262,266	(68.7%)	250,225	4.8%	558,750	248,551	(55.5%)	662,115	(62.5%)	1,395,950	510,817	(63.4%)	912,340	(44.0%)
Income from funds held by others	769,760	1,119,052	45.4%	660,976	69.3%	80,000	80,000	0.0%	80,000	0.0%	849,760	1,199,052	41.1%	740,976	61.8%
Other															
Hubbard Press	-	-	-	-	-	142,879	142,895	0.0%	141,685	0.9%	142,879	142,895	0.0%	141,685	0.9%
Sales of resources	-	3,967	-	2,415,546	(100%)	3,261,438	3,159,832	(3.1%)	3,957,123	(20.1%)	3,261,438	3,163,799	(3.0%)	6,372,669	(50.4%)
Program Services	-	-	-	-	0%	15,074,951	12,283,004	(18.5%)	12,605,519	(2.6%)	15,074,951	12,283,004	(18.5%)	12,605,519	(2.6%)
Other	-	-	-	-	-	-	1,603	0.0%	66,290	(97.6%)	-	1,603	0.0%	66,290	(97.6%)
Total Endowments, Interest, Div. & Oth	6,032,703	5,770,850	(4.3%)	7,955,985	(27.5%)	26,169,911	23,527,343	(10.1%)	26,151,873	(10.0%)	32,202,614	29,298,193	(9.0%)	34,107,858	(14.1%)
Total Receipts	10,136,063	10,210,570	0.7%	13,241,657	(22.9%)	49,322,926	47,891,357	(2.9%)	48,211,550	(0.7%)	59,458,989	58,101,927	(2.3%)	61,453,207	(5.5%)
Expenses															
Policy Administration & Board Support	956,610	670,454	(29.9%)	1,289,180	(48.0%)	1,585,104	1,340,908	(15.4%)	1,482,041	(9.5%)	2,541,714	2,011,362	(20.9%)	2,771,221	(27.4%)
Mission Resources	288,812	180,057	(37.7%)	340,803	(47.2%)	1,427,560	1,135,693	(20.4%)	1,372,432	(17.2%)	1,716,372	1,315,750	(23.3%)	1,713,235	(23.2%)
Theology, Formation & Evangelism	4,038,592	3,397,519	(15.9%)	3,970,433	(14.4%)	7,146,428	5,910,502	(17.3%)	7,083,809	(16.6%)	11,185,020	9,308,021	(16.8%)	11,054,242	(15.8%)
Compassion, Peace and Justice	1,706,037	1,661,337	(2.6%)	2,564,421	(35.2%)	11,404,550	10,843,723	(4.9%)	10,192,501	6.4%	13,110,587	12,505,060	(4.6%)	12,756,922	(2.0%)
World Mission	6,293,182	6,164,015	(2.1%)	8,863,451	(30.5%)	16,231,025	15,308,341	(5.7%)	12,684,425	20.7%	22,524,207	21,472,356	(4.7%)	21,547,876	(0.4%)
Racial Ethnic and Women's Ministries	2,352,988	2,010,901	(14.5%)	2,248,414	(10.6%)	7,095,719	4,638,519	(34.6%)	4,942,349	(6.1%)	9,448,707	6,649,420	(29.6%)	7,190,763	(7.5%)
Shared Services	-	-	-	42,225	-	1,853,129	1,779,042	(4.0%)	2,092,850	(15.0%)	1,853,129	1,779,042	(4.0%)	2,135,075	(16.7%)
Other	726,100	973,878	34.1%	185,535	424.9%	2,825,018	2,769,238	(2.0%)	2,983,779	(7.2%)	3,551,118	3,743,116	5.4%	3,169,314	18.1%
Total Expenses	16,362,321	15,058,161	(8.0%)	19,504,462	(22.8%)	49,568,533	43,725,966	(11.8%)	42,834,186	2.1%	65,930,854	58,784,127	(10.8%)	62,338,648	(5.7%)
Change in net assets	\$ (6,226,258)	\$ (4,847,591)	(22.1%)	(6,262,805)	(22.6%)	\$ (245,607)	\$ 4,165,391	(1796.0%)	5,377,364	(22.5%)	\$ (6,471,865)	\$ (682,200)	(89.5%)	(885,441)	(23.0%)
Ghost Ranch - Eminent Domain Proceeds	\$ -	\$ -		\$ 2,074,457		\$ -	\$ -		\$ -		\$ -	\$ -		2,074,457	
Revised Change in net assets	\$ (6,226,258)	\$ (4,847,591)	(22.1%)	\$ (4,188,348)	15.7%	\$ (245,607)	\$ 4,165,391	(1796.0%)	\$ 5,377,364	(22.5%)	\$ (6,471,865)	\$ (682,200)	(89.5%)	\$ 1,189,016	(157.4%)

**ITEM A.201
INFORMATION**

Monthly Financial Reports – Presbyterian Mission Program Fund (PMPF)

Financial reports are prepared, analyzed and provided to management for utilization in the decision-making process. The reporting function is essential to make planning and controls effective.

The attached Financials reflect preliminary activity through November 30, 2015

PRESBYTERIAN MISSION AGENCY BOARD

February 3-4, 2016

Finance and Accounting

Item A.201

Presbyterian Church (U.S.A.)
 Presbyterian Mission Program Fund
 as of November 30, 2015



UNRESTRICTED				
	UNDESIGNATED FUNDS	DESIGNATED FUNDS	PROGRAMMATIC LOAN FUND	COMBINED TOTAL
Balance as of January 1, 2015	6,621,323	11,791,601	546,937	18,959,861
Market Value Adjustment in Investments	(49,876)			(49,876)
Net increase (decrease) in loans/receivables	26,972		(26,972)	-
2015 Allocation	(1,801,583)	1,801,583		-
Use of allocations		(835,150)		(835,150)
Unused allocations restored	1,554,716	(1,554,716)		-
Increase (Decrease) YTD	(269,771)	(588,283)	(26,972)	(885,026)
Subtotal	6,351,552	11,203,318	519,966	18,074,835
Excess unrestricted revenues/(expenditures) from PMA Budget		(4,847,591)		(4,847,591)
Balance as of November 30, 2015*	\$ 6,351,552	\$ 6,355,727	\$ 519,966	\$ 13,227,244

Reserve Requirement

Unrestricted Receipts	13,454,763
Directed Mission Support Receipts	3,706,023
Total	17,160,786
30% Reserve Requirement	5,148,236
Amount Over (Under) Required Reserve	1,203,316

*Includes Stony Point Conference Center estimated range of uncollectible receivable of \$1.5 - \$2.4 million which is being reviewed and evaluated for collectibility by the Legal and Finance & Accounting offices.

PRESBYTERIAN MISSION AGENCY BOARD

February 3-4, 2016

Finance and Accounting

Item A.201

Presbyterian Church (U.S.A.)
 Presbyterian Mission Program Fund
 Funds Committed for Special Projects
 as of November 30, 2015



Board Actions	Original Designation	Balance 1/1/15	Designated	Payments	Restored	Balance 11/30/15
1 Balance of allocations of \$1,093,000 (4/03), \$814,210 (2/04), \$150,000 (12/04), and reallocations (9/06), (2/08), (10/08), (5/10), & (2/12) to support the Independent Abuse Review Panel	116,574	68,023				68,023
2 Sales of Resources		133,206		(15,813)		117,393
3 Allocation (5/12) to balance the 2014 Mission Budget (9/12), (4/13), (4/14), (9/14)	4,014,845	505,552			(505,552)	-
4 2013-2014 New Initiatives Allocation (4/13)	1,000,000	176,395		(50,000)		126,395
5 DREAM Fund (4/14) (Replaces Mission Partnerships for Synods)	500,000	500,000		(75,665)		424,335
6 Allocation (4/14) to balance the 2015 Mission Budget, (9/14), (4/15)	3,971,994	3,971,994	989,592	(4,847,591)		113,995
7 Allocation (4/14) to balance the 2016 Mission Budget, (9/14), (4/15)	3,936,432	3,936,432	811,991		(549,164)	4,199,259
8 World Mission - Contingency Expenses (4/14), (4/15)	1,000,000	1,000,000		(38)	(500,000)	499,962
9 Ghost Ranch Capital Expenditures (9/14)	1,500,000	1,500,000		(693,635)		806,365
10 TOTAL		11,791,601	1,801,583	(5,682,741)	(1,554,716)	6,355,726

PRESBYTERIAN MISSION AGENCY BOARD

February 3-4, 2016

Finance and Accounting

Item A.201

**Presbyterian Church (U.S.A.)
Sales of Resources
as of November 30, 2015**



	Balance 1/1/15	Additions	(Payments)	Budgeted	Balance 11/30/15
Senior Director Funds Development					
Funds Development	3,968				3,968
To tal	3,968	-	-	-	3,968
Senior Director Communications					
Mission Resources	24,161				24,161
	24,161	-	-	-	24,161
Deputy Executive Director - Mission					
Mission	100,152		(15,813)		84,340
Social Witness Policy	4,925				4,925
Research Services	-		-		-
To tal	105,077	-	(15,813)	-	89,265
TO TAL	133,206	-	(15,813)	-	117,393

PRESBYTERIAN MISSION AGENCY BOARD

February 3-4, 2016

Finance and Accounting

Item A.201

Presbyterian Church (U.S.A.)
 Programmatic Loan Fund
 as of November 30, 2015



RECEIVABLE	Balance 1/1/15	Increase (Decrease)	Balance 11/30/15
Receivable from Congregational Ministries Publishing	546,937	(26,972)	519,966
TOTAL PRESBYTERIAN MISSION PROGRAM FUND	546,937	(26,972)	519,966

OTHER RECEIVABLES

Ghost Ranch Conference Center (Abiquiu and Santa Fe)	2,881,146	84,954	2,966,100
Stony Point Center	1,995,736	192,763	2,188,499
TOTAL OTHER RECEIVABLES	4,876,882	277,717	5,154,599

Operating Income (Loss) - November 30, 2015		
Curriculum - English	(100,773)	
Curriculum - Language	(266,404)	
Stony Point	(158,739)	
Ghost Ranch	(199,855)	

PRESBYTERIAN MISSION AGENCY BOARD

February 3-4, 2016

Finance and Accounting

Item A.201

**Presbyterian Church (U.S.A.)
Self Insurance Fund
as of November 30, 2015**



	<u>YTD 2015</u>	<u>YTD 2014</u>
Beginning Balance	6,219,583	6,010,024
Revenues:		
Income from investments	50,358	45,307
Unrealized gain (loss)	(80,218)	286,469
Total Revenues	<u>(29,860)</u>	<u>331,776</u>
Expenditures:		
Foundation investment fees	(196)	(200)
Shared Services management fees	(9,167)	(9,167)
Risk Management recoveries	(49,872)	(63,041)
Insurance claims paid	(202,093)	(96,416)
Total Expenditures	<u>(261,328)</u>	<u>(168,824)</u>
Funds Available	<u><u>5,928,394</u></u>	<u><u>6,172,977</u></u>

**ITEM A.202
FOR INFORMATION**

Monthly Financial Reports - Per Capita

Financial reports are prepared, analyzed and provided to management for utilization in the decision-making process. The reporting function is essential to make planning and controls effective.

The attached Per Capita Operation Report reflects preliminary results of operation as of November 30, 2015.

PRESBYTERIAN MISSION AGENCY BOARD

February 3-4, 2016

Finance and Accounting

Item A.202

Presbyterian Church (U.S.A.)

Per Capita

COMBINED STATEMENTS OF FINANCIAL POSITION

November 30, 2015 and 2014

Assets	Per Capita	Dept. of History	Total 11/30/2015	Total 11/30/2014
Cash and cash equivalents	\$ 209,340	\$ 10,307	\$ 219,646	\$ 145,931
Short term investments	2,582,944	31,922	2,614,866	1,824,164
OGA Foundation	843,640	-	843,640	861,726
Per Capita Investments	3,930,151	-	3,930,151	3,984,003
Long term investments	-	3,514,255	3,514,255	3,588,103
Endowment investments	654,664	58,710	713,374	743,187
Investments PILP	378,941	-	378,941	375,014
Apportionment receivable--current year	3,536,673	-	3,536,673	3,651,004
Apportionment receivable--prior year	1,220,728	-	1,220,728	1,234,053
Allowance for Uncollectible Apportionments	(1,075,866)	-	(1,075,866)	(1,410,209)
Receivable - Big Tent	12,941	-	12,941	-
Other receivables	-	165,000	165,000	144,606
Receivable - PMA	-	-	-	-
Prepaid-Other	10,429	-	10,429	25,888
Land, Building and Fixed Assets	18,668	3,702,301	3,720,968	3,297,310
Accumulated depreciation	(16,801)	(2,296,534)	(2,313,335)	(2,118,412)
Total Assets	\$ 12,306,452	\$ 5,185,960	\$ 17,492,412	\$ 16,346,368
Liabilities and Net Assets				
<u>Liabilities:</u>				
Accounts Payable-PMA	\$ 62,078	\$ 172,041	\$ 234,119	\$ 367,518
Accounts Payable	735	-	735	(174,650)
Receipts in Process/ Other	304,484	-	304,484	472,366
Total liabilities	\$ 367,297	\$ 172,041	\$ 539,338	\$ 665,234
<u>Net assets:</u>				
Unrestricted:				
Undesignated	\$ 10,059,410	\$ -	\$ 10,059,410	8,296,098
Designated	1,523,206	2,019,775	3,542,981	3,989,082
Plant Fund	5,600	1,264,083	1,269,683	1,269,683
Temporarily Restricted	261,370	1,035,000	1,296,370	1,341,640
Permanently Restricted	89,569	695,061	784,630	784,630
Total net assets	\$ 11,939,155	\$ 5,013,920	\$ 16,953,074	\$ 15,681,133
Total Liabilities and Net Assets	\$ 12,306,452	\$ 5,185,960	\$ 17,492,412	\$ 16,346,368

PRESBYTERIAN MISSION AGENCY BOARD
February 3-4, 2016
Finance and Accounting
Item A.202

Presbyterian Church (U.S.A.)
PER CAPITA
STATEMENT OF ACTIVITIES AND CHANGES IN NET ASSETS
For The Period Ending November 30, 2015

	UNDESIGNATED		DESIGNATED		TEMPRARILY RESTRICTED		PERM. RESTR.		GRAND TOTAL		
	2015 Budget	YTD Actual	2015 Budget	YTD Actual	2015 Budget	YTD Actual	YTD Actual	2015 Budget	YTD Actual	YTD Variance	
Revenue, gains and other support											
1 Apportionment	\$ 12,368,937	\$ 12,192,773	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 12,368,937	\$ 12,192,773	\$ 176,164
2 Income on investments	213,000	69,328	-	-	-	-	-	-	213,000	69,328	143,672
3 Realized and unrealized gain on investments	-	(189,943)	-	-	-	-	-	-	-	(189,943)	189,943
4 Sale of resources and services/ Other	-	-	1,724,091	810,486	-	-	-	-	1,724,091	810,486	913,605
5 Miscellaneous	2,000	-	2,000	-	-	-	-	-	2,000	-	2,000
Total revenue, gains and other support	\$ 12,583,937	\$ 12,072,159	\$ 1,724,091	\$ 810,486	\$ -	\$ -	\$ -	\$ -	\$ 14,308,028	\$ 12,882,645	\$ 1,425,383
Expenditures											
Programs:											
1 Church Wide Ministries	\$ 2,780,601	\$ 2,276,592	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 2,780,601	\$ 2,276,592	\$ 504,009
2 Ecclesial & Ecumenical Ministries	2,772,549	2,330,353	-	-	-	-	-	-	2,772,549	2,330,353	442,196
3 Mid Council Ministries	1,595,849	1,236,043	-	-	-	-	-	-	1,595,849	1,236,043	359,806
Total Schedules 1,2, & 3	\$ 7,148,999	\$ 5,842,987	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 7,148,999	\$ 5,842,987	\$ 1,306,012
4 Presbyterian Mission Agency/Board	1,493,601	988,755	1,899,815	831,512	-	-	-	-	3,393,416	1,820,266	1,573,150
5 Other PMA Supervised Work	1,754,664	1,522,864	-	-	-	-	-	-	1,754,664	1,522,864	231,800
Total Schedules 4, & 5	\$ 3,248,265	\$ 2,511,618	\$ 1,899,815	\$ 831,512	\$ -	\$ -	\$ -	\$ -	\$ 5,148,080	\$ 3,343,130	\$ 1,804,950
6 Other Expenses	100,000	209,684	-	-	-	-	-	-	100,000	209,684	(109,684)
7 Uncollectible Apportionments	1,000,000	-	1,000,000	-	-	-	-	-	1,000,000	-	1,000,000
Total expenses	\$ 11,497,264	\$ 8,564,290	\$ 1,899,815	\$ 831,512	\$ -	\$ -	\$ -	\$ -	\$ 13,397,079	\$ 9,395,802	\$ 4,001,277
Uncollectible Apportionments											
Funds Allocated for Subsequent GA	1,354,306	-	(1,354,306)	-	-	-	-	-	-	-	-
Estimated Under-Expenditure	-	-	-	-	-	-	-	-	-	-	-
Change in Net Assets	\$ 2,440,979	\$ 3,507,869	\$ (1,066,890)	\$ (21,026)	\$ -	\$ -	\$ -	\$ -	\$ 910,949	\$ 3,486,843	\$ (2,575,894)
Net Assets at January 31, 2015	6,557,141		1,544,232		261,370	89,569			8,452,312		
Net Assets at November 30, 2015	\$ 10,065,010		\$ 1,523,206		\$ 261,370	\$ 89,569			\$ 11,939,155		

ITEM A.203

INFORMATION

Subject: Monthly Financial Reports - Curriculum

Financial reports are prepared, analyzed and provided to management for utilization in the decision-making process. The reporting function is essential to make planning and controls effective.

The attached Congregational Ministries Publishing – Curriculum Publishing Program Area Financials reflect activity through November 30, 2015.

**Presbyterian Church (U.S.A.)
Congregational Ministries Publishing
Statements of Financial Position**

November 30, 2015 and 2014

	<u>2015</u>	<u>2014</u>
Assets		
Accounts Receivables	68,148	6,165
Inventory PDS	48,760	100,236
Inventory - Work in Process Inventory	54,152	71,028
Total Assets	<u><u>171,060</u></u>	<u><u>177,429</u></u>
 LIABILITIES AND NET ASSETS		
Liabilities		
Accounts Payable	18,271	41,439
Accounts Payable - General Missions	519,966	622,164
Total Liabilities	<u>538,237</u>	<u>663,603</u>
Net Assets	(367,177)	(486,174)
Total Liabilities and Net Assets	<u><u>171,060</u></u>	<u><u>177,429</u></u>

**Presbyterian Church (U.S.A.)
Congregational Ministries Publishing
Statements of Activities
For The Periods Ending November 30, 2015 and 2014**

	Year-to-Date 2015			Year-to-Date 2014	2015	2015
	Budget	Actual	Variance Positive/ (Negative)	Actual	Actual as a % of Year-To- Date Budget	Actual as a % of Annual Budget
Curriculum Sources of Funding						
Sale of Resources						
Gross Sales-Resources	\$ 1,313,203	\$ 1,186,378	\$ (126,825)	\$ 1,299,064	90.34%	74.32%
Discounts-Resources	-	(13,180)	(13,180)	(14,164)	100.00%	100.00%
Net Sales-Resources	1,313,203	1,173,198	(140,005)	1,284,900	89.34%	73.49%
Cost of Goods Sold and Misc Prod Exp	266,634	370,552	(103,918)	375,141	138.97%	117.90%
		-				
Curriculum Sale of Resources Gross Margin	1,046,569	802,646	(243,923)	909,759	76.69%	62.60%
Other Sources of Funding						
Funding From Endowments and ECOs	361,184	251,362	(109,822)	205,315	69.59%	65.56%
Total Other Sources of Funding	361,184	251,362	(109,822)	205,315	69.59%	65.56%
Total Gross Margin - Resources Sales and Other Funding	1,407,753	1,054,008	(353,745)	1,115,074	74.87%	63.28%
Expenses						
Executive Editor's Office	347,733	175,586	172,147	318,895	50.49%	46.36%
General Editor's Office	287,620	262,702	24,918	279,735	91.34%	79.21%
Marketing	342,647	278,799	63,848	246,884	81.37%	74.24%
Point/Resource Center	147,286	101,813	45,473	97,847	69.13%	63.31%
Managing Editor's Office	143,994	146,061	(2,067)	138,924	101.44%	89.37%
Total Expenses	1,269,280	964,961	304,319	1,082,285	76.02%	68.43%
Net Surplus/(Shortfall) From Operations	138,473	89,047	(49,426)	32,789	64.31%	34.86%
Support Services	(210,112)	(189,820)	20,292	(268,517)	90.34%	74.31%
Net Surplus/(Shortfall) After Cost Allocations	(71,639)	(100,773)	(29,134)	(235,728)	140.67%	
For Information Purposes						
Common Cost Allocations	396,214	349,143	47,071	502,578	88.12%	78.75%
Unrestricted Cost Allocations	216,822	174,882	41,940	203,467	80.66%	75.56%
Restricted Cost Allocations	179,392	174,261	5,131	299,111	97.14%	82.25%

Presbyterian Church (U.S.A.)
 Congregational Ministries Publishing
 Statements of Activities
 For The Periods Ending November 30, 2015 and 2014

PRESBYTERIAN MISSION AGENCY BOARD
 February 3-4, 2016
 Finance and Accounting
 Item A.203

	Year-to-Date 2015			Year-to-Date 2014	2015	2015
	Budget	Actual	Variance Positive/ (Negative)	Actual	Actual as a % of Year-To- Date Budget	Actual as a % of Annual Budget
Language Resources Sources of Funding						
Sale of Resources						
Gross Sales-Resources	\$ 107,100	\$ 103,522	\$ (3,578)	\$ 117,720	96.66%	87.73%
Discounts-Resources	-	-	-	-	0.00%	0.00%
Net Sales-Resources	107,100	103,522	(3,578)	117,720	96.66%	87.73%
Cost of Goods Sold and Misc Prod Exp	48,220	66,486	(18,266)	57,124	137.88%	124.08%
Curriculum Sale of Resources Gross Margin	58,880	37,036	(21,844)	60,596	62.90%	17.43%
Other Sources of Funding						
Funding From ECOs and Endowments	18,500	2,278	(16,222)	9,633	12.31%	12.31%
Total Other Sources of Funding	18,500	2,278	(16,222)	9,633	12.31%	0.00%
Total Gross Margin - Resources Sales and Other Funding	77,380	39,314	(38,066)	70,229	50.81%	47.41%
Expenses						
Korean Development	165,418	147,757	17,661	159,926	89.32%	79.25%
Spanish Development	149,333	141,398	7,935	136,920	94.69%	82.93%
Total Expenses	314,751	289,155	25,596	296,846	91.87%	81.00%
Net Surplus/(Shortfall) From Operations	(237,371)	(249,841)	(12,470)	(226,617)	105.25%	91.17%
Support Services	(17,136)	(16,563)	573	(23,831)	96.66%	87.73%
Net Surplus/(Shortfall) After Cost Allocations	(254,507)	(266,404)	(11,897)	(250,448)	104.67%	90.95%
For Information Purposes						
Common Cost Allocations	86,374	77,647	8,727	81,501	89.90%	77.09%
Unrestricted Cost Allocations	45,815	40,308	5,507	39,758	87.98%	77.00%
Restricted Cost Allocations	40,559	37,339	3,220	41,743	92.06%	77.19%

ITEM A.204

INFORMATION

Subject: Comparative Financial Reports - Stony Point Conference Center

Financial reports are prepared, analyzed and provided to management for utilization in the decision-making process. The reporting function is essential to make planning and controls effective.

The attached Stony Point Financials reflect activity through November 30, 2015.

PRESBYTERIAN MISSION AGENCY BOARD

February 4-5, 2016

Finance and Accounting

Item A.204

**Presbyterian Church (U.S.A.)
Statement of Financial Position - Stony Point Center
YTD vs Prior YTD Assets and Liabilities**

	<u>As of 11/30/2015</u>	<u>As of 11/30/2014</u>
ASSETS		
CURRENT ASSETS		
Operating Cash	\$289,686	\$214,084
Investments	\$0	\$0
TOTAL CURRENT ASSETS	<u>\$289,686</u>	<u>\$214,084</u>
OTHER ASSETS		
Accounts Receivable	\$265,521	\$240,782
Less: Provision for Uncollectable Amounts	(\$3,232)	(\$10,000)
Inventory	\$50,711	\$49,855
Prepaid	\$25,323	\$16,863
TOTAL OTHER ASSETS	<u>\$338,323</u>	<u>\$297,500</u>
FIXED ASSETS		
Property, Plant and Equipment	\$1,438,818	\$1,454,033
TOTAL FIXED ASSETS	<u>\$1,438,818</u>	<u>\$1,454,033</u>
TOTAL ASSETS	<u>\$2,066,827</u>	<u>\$1,965,617</u>
LIABILITIES		
Accounts Payable - Interfund Due PMA	(\$2,188,499)	(\$1,933,941)
Accounts Payable - Advance Due to PMA	\$0	\$0
Security Deposits Held	\$1,500	\$1,500
Amounts Held for Special Projects	\$0	\$0
Deferred Revenue	\$83,870	\$57,906
Other Liabilities	\$291	\$0
TOTAL LIABILITIES	<u>(\$2,274,160)</u>	<u>(\$1,993,347)</u>
NET ASSETS		
Net Assets	(\$207,333)	(\$27,730)
TOTAL NET ASSETS	<u>(\$207,333)</u>	<u>(\$27,730)</u>
TOTAL LIABILITES & NET ASSETS	<u>(\$2,066,827)</u>	<u>(\$1,965,617)</u>
BEGINNING BALANCE WITH CURRENT YEAR ADJUSTMENTS	(\$48,594)	\$79,882
NET SURPLUS/(DEFICIT)	(\$158,739)	(\$107,611)
ENDING NET ASSETS	<u>(\$207,333)</u>	<u>(\$27,730)</u>

Presbyterian Church (U.S.A.)
Stony Point Conference Center
Statement of Activities and Changes in Net Assets

	YTD Actual	YTD Budget	Variance YTD/Budget	2014 YTD/Actual
Revenue				
270 - Guest Income	\$1,418,926	\$1,546,019	\$127,093	\$1,061,257
272 - Program	\$1,490	\$513	(\$977)	\$1,300
273 - Transportation	\$52,126	\$47,022	(\$5,104)	\$36,958
274 - Readers Service	\$1,200	\$1,800	\$600	\$618
275 - Shop at the Point	\$47,443	\$55,516	\$8,073	\$42,055
276 - Building and Grounds	\$111,682	\$117,082	\$5,400	\$66,572
277 - Administration	\$184,473	\$210,080	\$25,607	\$176,882
280 - Community of Living Traditions	\$5,402	\$3,000	(\$2,402)	\$3,333
278, 279 - Gilmor Sloane / Allison Estate	\$0	\$0	\$0	\$245,622
290 - Temporarily Restricted	\$144,204	\$0	(\$144,204)	\$111,175
291 - Plant Fund	\$0	\$0	\$0	\$0
Total Revenue	\$1,966,946	\$1,981,032	\$14,086	\$1,745,771
Expense				
270 - Housekeeping	\$242,695	\$259,552	\$16,857	\$253,084
271 - Food Service	\$456,060	\$501,955	\$45,895	\$393,778
272 - Program	\$38,814	\$32,210	(\$6,604)	\$29,545
273 - Transportation	\$69,625	\$62,060	(\$7,565)	\$54,216
274 - Readers Service / CLBSJ	\$2,969	\$2,720	(\$249)	\$3,049
275 - Shop at the Point	\$33,398	\$39,754	\$6,356	\$34,077
276 - Building and Grounds	\$439,826	\$376,574	(\$63,252)	\$417,767
277 - Administration	\$683,363	\$663,005	(\$20,358)	\$577,805
280 - Community of Living Traditions	\$19,199	\$16,906	(\$2,293)	\$13,125
281 - Conference Services	\$3,196	\$17,657	\$14,461	\$0
282 - Development	\$17,763	\$16,952	(\$811)	\$0
278, 279 - Gilmor Sloane / Allison Estate	\$0	\$0	\$0	\$30,396
290 - Temporarily Restricted	\$166,996	\$0	(\$166,996)	\$115,919
291 - Plant Fund	\$0	\$0	\$0	\$0
Total Expense	\$2,173,903	\$1,989,345	(\$184,558)	\$1,922,763
Transfers				
to Stony Point Center	(\$48,219)	(\$22,381)	\$25,838	(\$69,381)
Total Transfers	(\$48,219)	(\$22,381)	\$25,838	(\$69,381)
NET SURPLUS/(DEFICIT)	(\$158,739)	\$14,068	\$172,807	(\$107,611)

**ITEM A.205
INFORMATION**

Subject: Comparative Financial Reports – Ghost Ranch Conference Center

Financial reports are prepared, analyzed and provided to management for utilization in the decision-making process. The reporting function is essential to make planning and controls effective.

The attached Ghost Ranch Financials reflect activity through November 30, 2015.

Presbyterian Church (U.S.A.)
Ghost Ranch Conference Center

Statements of Financial Position
Preliminary and Subject to Audit

	<u>Nov. 30, 2015</u>	<u>Nov. 30, 2014</u>
ASSETS		
Cash		
Cash & Money Market Funds	\$ 365,162	\$ 128,154
Cash in Process	5,870	3,480
Petty Cash	3,864	3,921
Total Cash	\$ 374,896	\$ 135,555
Investments		
Long-term Investments at the Foundation	415,492	461,335
Other Assets		
Accounts Receivable	\$ (2,745)	\$ 63,031
Prepaid Expenses	162,209	278,255
Inventory	137,067	109,112
Total Other Assets	\$ 296,531	\$ 450,398
Fixed Assets	6,300,752	5,803,157
TOTAL ASSETS	\$ 7,387,671	\$ 6,850,445
LIABILITIES		
Interfund	\$ 2,966,100	\$ 2,855,062
Accounts Payable - Accruals	267,334	186,658
Amounts Held for Others	141,540	9,468
Notes Payable	14	210,275
Deferred Revenue	251,038	162,130
Total Liabilities	\$ 3,626,025	\$ 3,423,593
NET ASSETS		
Unrestricted Net Assets	\$ (2,838,136)	\$ (2,589,634)
Temporarily Restricted	305,302	186,648
Temporarily Restricted-La Bruzza	(117,158)	(71,315)
Permanently Restricted-La Bruzza	532,650	532,650
Plant Fund	5,878,988	5,368,503
Total Net Assets	\$ 3,761,646	\$ 3,426,852
TOTAL LIABILITIES & NET ASSETS	\$ 7,387,671	\$ 6,850,445

<u>Plant Fund</u>	
Plant Fund at January 1, 2015	\$ 5,680,213
Temporarily Restricted Capitalized Assets	-
Receipt of Flood Insurance Proceeds	425,084
Depreciation	(226,309)
Plant Fund at November 30, 2015	\$ 5,878,988

PRESBYTERIAN MISSION AGENCY BOARD

February 3-4, 2016

Finance and Accounting

Item A.205

Presbyterian Church (U.S.A.)
Ghost Ranch Conference Center

Statements of Activities

For the Periods Ending November 30, 2015 and 2014

Preliminary and Subject to Audit

	YTD 2015			2014 YTD	YoY
	Actual	Budget	Variance	Actual	% Chg.
Revenue					
Operating Revenues					
Program	\$ 1,678,997	\$ 1,988,800	\$ (309,803)	\$ 1,796,092	(6.5%)
Groups & Meetings	1,057,412	1,100,000	(42,588)	814,211	29.9%
Overnight Stays	257,123	280,500	(23,377)	244,378	5.2%
Day Activities	457,384	430,100	27,284	352,526	29.7%
Retail Operations	495,224	546,300	(51,076)	470,547	5.2%
Museums	27,819	23,700	4,119	24,277	14.6%
Ranchland Revenue	237,478	56,100	181,378	153,609	54.6%
Other Miscellaneous	93,132	89,200	3,932	102,538	(9.2%)
Total Operating	\$ 4,304,569	\$ 4,514,700	\$ (210,131)	\$ 3,958,178	8.8%
Non-Operating Support					
Annual Fund	396,380	445,165	\$ (48,785)	341,405	16.1%
NGRF Support	169,194	150,000	19,194	148,790	13.7%
Total Non-Operating Support	\$ 565,574	\$ 595,165	\$ (29,591)	\$ 490,195	15.4%
Santa Fe Revenue	\$ 1	\$ -	\$ 1	\$ (250)	(100.5%)
Total Revenue	\$ 4,870,144	\$ 5,109,865	\$ (239,721)	\$ 4,448,124	9.5%
Expenditures					
Ranch Operations					
Facilities, Operations & Guest Services	\$ 1,566,881	\$ 1,690,221	\$ 123,339	\$ 1,485,022	5.5%
Food Service & Housekeeping	1,122,042	1,157,239	35,197	1,040,740	7.8%
Education	887,389	954,753	67,364	871,838	1.8%
Total Ranch Operations	\$ 3,576,313	\$ 3,802,213	\$ 225,900	\$ 3,397,600	5.3%
Marketing & Admin. Expenses					
Director's Office & Board	\$ 109,582	\$ 108,330	(1,252)	\$ 121,593	(9.9%)
Finance	200,338	202,884	2,546	194,444	3.0%
Marketing	338,252	313,328	(24,924)	296,148	14.2%
HR & IT	117,009	140,612	23,602	125,553	(6.8%)
Funds Development	171,614	217,112	45,498	190,089	(9.7%)
	\$ 936,796	\$ 982,266	\$ 45,470	\$ 927,826	1.0%
Other Operating Expenses					
Retail Operations	\$ 377,946	\$ 418,474	40,527	\$ 391,146	(3.4%)
Museums	142,656	153,612	10,956	124,148	14.9%
	\$ 520,602	\$ 572,085	\$ 51,484	\$ 515,295	1.0%
Santa Fe Expenses	36,290	16,440	(19,850)	45,476	(20.2%)
Total Expenditures	\$ 5,070,000	\$ 5,373,005	\$ 303,005	\$ 4,886,197	3.8%
Net Income (Loss)	\$ (199,855)	\$ (263,140)	\$ (542,726)	\$ (438,073)	(54.4%)
Other Adjustments			-		
Net Change in Net Assets	\$ (199,855)				
Unrestricted Net Assets at January 1, 2015	(2,638,280)				
Unrestricted Net Assets at November 30, 2015	\$ (2,838,135)				

ITEM A.206

INFORMATION

Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received

The attached report is for receipts by the Foundation of terminated deferred giving arrangements, bequests or living gifts.

The allocation and classification of additions and new funds received for the third and fourth-quarter of 2015 as set forth in the report is for information to the Finance Committee and the Presbyterian Mission Agency Board.

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
1.	203060	\$ 28,683	A		GA Unrestricted	PC(USA) - To be used as General Assembly shall in its wisdom direct in furtherance of Christian Education Program of the Church	N
2.	094021	850	C		World Mission	PC(USA) - Income to General Assembly for work of Global Education and International Leadership Development of Worldwide Ministries Division, or its successor for its international educational mission efforts in Ethiopia, with preferences	A
3.	202940	250	C		World Mission	For missionary activity outside the U.S.	A
4.	094701	50	C(P)	A	World Mission	PC(USA) - To be used by Worldwide Ministries Division for cooperative work in support of theological education in Cuba, with preferences	A
5.	201557	400	C		Compassion, Peace & Justice	PC(USA) - One Great Hour of Sharing Offering	A
6.	058409	100	C		Racial Ethnic & Women's Ministries	PC(USA) - Foundation shall reinvest net income so that net income becomes principal until principal reaches one million dollars (\$1,000,000.00); thereafter FDN shall continue to reinvest ten percent (10%) of net income into principal and perpetuity so that net income becomes principal and FDN shall pay ninety percent (90%) of net income there from (hereinafter "Net Income") after expiration of each calendar quarter (or at any regular time interval as established by Board of trustees of the Foundation from time to time) to GA of PC(USA) to be used for Racial Justice Program area, or its successor	A
7.	203058	26,855	D		Theology, Formation & Evangelism/Ghost Ranch	For Ghost Ranch, Abiquiu, NM, or its successors; further, General Assembly of the Presbyterian Church (U.S.A.) may withdraw for disbursement to Ghost Ranch their proportionate share of principal, up to maximum of sixty percent (60%) of their proportionate share in a calendar year, upon written request of the director of the named conference center; such disbursement shall be made within a reasonable period of time, but in any case such disbursement shall occur no longer than three months after such request is made	N
8.	203059	17,903	D		Theology, Formation & Evangelism/Stony Point Center	To Stony Point Center, Stony Point, NY, or its successors; further, General Assembly of the Presbyterian Church (U.S.A.) may withdraw for disbursement to Stony Point Center their proportionate share of the principal, up to a maximum of forty percent (40%) of their proportionate share in a calendar year, upon written request of director of named conference center; such disbursement shall be made within a reasonable period of time, but in any case such disbursement shall occur no longer than three months after such request is made	N

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
9.	057533	700	D		Executive Director's Office	PC(USA) BCE – To Board of Christian Education of the PC in the U.S.A., to be used in Western and Southwestern parts of U.S.A. and Alaska for following purposes: be used instead by the General Assembly Mission Council or its successor to create resources for use by churches to assist in providing Christian education, preferably to unchurched persons, and to assist churches in promoting such Christian education work [per 6/21/11 cy pres order]; I hereby order and direct that no portion of this legacy shall be used for work among Negroes	A
10.	057534	700	D		Theology, Formation & Evangelism	PC(USA) BNM - For benefit of poor white population of mountain regions of states of West Virginia, Tennessee and Kentucky	A
11.	057697	4,000	D		World Mission	PC(USA) - For overseas work of Commission on Ecumenical Mission and Relations	A
12.	057726	16,594	D		World Mission	PC(USA) COEMAR - Exclusively in aid of charitable medical or surgical work in foreign missions	A
13.	057727	200	D		World Mission	PC(USA) - \$200 annually for support of native workers in foreign fields, where in judgment of board, money is most needed	A
14.	057809	350	D		Theology, Formation & Evangelism	PC(USA) BCE - To be used and applied to assistance of needy students preparing for Christian ministry	A
15.	058208	650	D		World Mission	PC(USA) - Mission work outside USA	A
16.	058209	650	D		Racial Ethnic & Women's Ministries	PCUSA - Mission work inside USA	A
17.	061302	3,086	D		Racial Ethnic & Women's Ministries	PC(USA) - Developing and training persons for leadership in Negro race in the United States; if, in discretion of BNM of the PC, purpose is not feasible or is unnecessary, income so paid to it shall be feasible or is unnecessary, income so paid to it shall be used by Board for such educational and charitable purposes as it shall deem best, having regard particularly to its most urgent needs; decision of said Board shall be final and binding upon all persons in interest	A
18.	061303	3,086	D		Racial Ethnic & Women's Ministries	PC(USA) - Developing and training persons for leadership among American Indians; if, in opinion of BNM of the PC, purpose is not feasible or is unnecessary, income paid to it shall be used by Board for such educational and charitable purposes as it deems best; having regard particularly to its most urgent needs; decision of said Board final and binding upon all persons in interest	A

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
19.	061304	8,750	D		Theology, Formation & Evangelism	PC(USA) BNM - I request (but do not direct) that BNM shall apply \$2,000 annually for maintenance, repair and operation of Drs. Home at Embudo Hospital, Embudo, NM, so long as (i) hospital shall be owned and operated by BNM of the United PC(USA), and (ii) Board in its discretion considers work of Hospital is furthering Board's general missionary purposes; further request (but do not direct) that portion of share as is not applied for Drs. Home at Embudo Presby Hospital shall be applied by Board for Warren H. Wilson Jr. College, a NC corp. located at Swannanoa, NC, so long as (i) College shall continue an affiliation with Board and (ii) Board in its discretion considers work of College is furthering Board's general missionary purposes (see copy of will for restriction in its entirety)	A
20.	061309	40,000	D		Racial Ethnic & Women's Ministries	PC(USA), A Corp. Home Missions - For use and purposes of Board of Home Missions of PC(USA); it is my intention and desire that mission churches and schools established as hereinabove [Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the USA] provided for shall be known and designated as "The Charles K. Smith Chain of Mission Churches and Schools," and that preference shall be given in the use of said income by said organizations to the USA and the colonial possessions thereof, and to the Republic of Mexico, if in the judgment of the Trustees of the General Assembly [Presbyterian Foundation] it is desirable to do so (see copy of will for restriction in its entirety)	A
21.	063184	40,000	D		Racial Ethnic & Women's Ministries/Theology, Formation & Evangelism	PC(USA), A Corp - Christian Education - For purchase and distribution of Bibles, tracts, hymn books and for purchase in whole or in part of libraries for missionaries	A
22.	070969	25,670	D		Theology, Formation & Evangelism	PC(USA) - For educational, benevolent and charitable programs of church as directed by General Assembly	A
23.	102301	10,000	D		Racial Ethnic & Women's Ministries	PC(USA) - To be used as Board [Women's General Missionary Society of United Presby Church of North America] may direct	A
24.	200441	907	D		Racial Ethnic & Women's Ministries	PC(USA) - For purposes of Board of Home Missions of United Presbyterian Church of North America	A
25.	200442	453	D		Racial Ethnic & Women's Ministries	PC(USA) - For purposes of Board of Freedmen's Missions of United Presbyterian Church of North America	A
26.	200443	907	D		Theology, Formation & Evangelism	PC(USA) - For purposes of Board of Church Extension of the United Presbyterian Church of North America	A
27.	200444	906	D		Racial Ethnic & Women's Ministries	PC(USA) - For purposes of Women's General Missionary Society of United Presbyterian Church of North America	A

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
28.	061951	40,000	L		Church Loans	PC(USA) BNM - Church Erection Fund - It is my intention and desire that mission churches and schools established as hereinabove [Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the USA] provided for shall be known and designated as "The Charles K. Smith Chain of Mission Churches and Schools," and that preference shall be given in the use of said income by said organizations to the USA and the colonial possessions thereof, and to the Republic of Mexico, if in the judgment of the Trustees of the General Assembly [Presbyterian Foundation] it is desirable to do so (see copy of will for restriction in its entirety)	A
29.	RPO	8,962	F		GA Unrestricted	PC(USA) - To be used as General Assembly shall in its wisdom direct in furtherance of the Christian program of the Church	A
30.	RPO	3,370	F		GA Unrestricted	PC(USA) - For use by Commission on Ecumenical Mission and Relations	T
31.	102376	31,875	F		GA Unrestricted	PC(USA) - Unrestricted	T
32.	102376	3,103	F		GA Unrestricted	PC(USA) - Unrestricted	T
33.	102373	45,897	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A
34.	102287	31,000	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A
35.	102299	1,985	OTGA		GA Unrestricted	PC(USA) BNM - Unrestricted	A
36.	200241	5	OTGA		GA Unrestricted	PC(USA) COEMAR - Unrestricted	A
37.	200440	4,534	OTGA		GA Unrestricted	PC(USA) BFM - Unrestricted	A
38.	057275	11,724	C		World Mission	PC(USA) COEMAR - Request, but do not direct, that Commission use income from endowment fund created by Article Eleventh hereof for maintenance of a free dispensary and clinic with staff of nurses and devoted men of high character, to visit Armenian families, especially those with sick members, to help poor and needy Armenians by distributing food, clothing, medical and other essential supplies... see document, restrictions continue for 3 pages	A

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
39.	057760	25	C		Racial Ethnic & Women's Ministries	PC(USA) Reinvest income back into principal of gift until principal reaches \$100,000.00; at such time, net income therefrom, as such income is received in quarterly payments, shall be distributed as follows: 90% paid to Racial Ethnic Ministry Unit, or its successors, of the PC(USA) as a specific addition to approved funding sources, without equalization of any kind, for National Black Presbyterian Caucus, or its successors, to be used as its Board of Directors shall determine; 10% to be reinvested in perpetuity	A
40.	094021	125	C		World Mission	PC(USA) - Income to General Assembly for work of Global Education and International Leadership Development of Worldwide Ministries Division, or its successor for its international educational mission efforts in Ethiopia, with preferences	A
41.	057717	3,000	D		Executive Director's Office	PC(USA) BHM - [Per 6/21/2011 cy pres order] Modified so that income may be used instead by General Assembly Mission Council or its successor to create resources for use by churches to assist in providing Christian education, preferably to unchurched persons, and to assist churches in promoting such Christian education work	A
42.	057726	16,594	D		World Mission	PC(USA) COEMAR - Exclusively in aid of charitable medical or surgical work in foreign missions	A
43.	057968	3,419	D		Compassion, Peace & Justice	PC(USA) - Principal and income to General Assembly of the PC(USA) for Presbyterian Hunger Program	A
44.	061302	37,500	D		Racial Ethnic & Women's Ministries	PC(USA) - Developing and training persons for leadership in Negro race in the United States; if, in discretion of BNM of the PC, purpose is not feasible or is unnecessary, income so paid to it shall be feasible or is unnecessary, income so paid to it shall be used by Board for such educational and charitable purposes as it shall deem best, having regard particularly to its most urgent needs; decision of said Board shall be final and binding upon all persons in interest	A
45.	061303	37,500	D		Racial Ethnic & Women's Ministries	PC(USA) - Developing and training persons for leadership among American Indians; if, in opinion of BNM of the PC, purpose is not feasible or is unnecessary, income paid to it shall be used by Board for such educational and charitable purposes as it deems best; having regard particularly to its most urgent needs; decision of said Board final and binding upon all persons in interest	A
46.	062228	190	D		World Mission	PC(USA) - Foreign missions of United Presbyterian Church of America	A
47.	070969	25,486	D		Theology, Formation & Evangelism	PC(USA) - For educational, benevolent and charitable programs of church as directed by General Assembly	A
48.	203012	771	D		Executive Director's Office	PC(USA), A Corporation - It is my wish, but not my direction that such shares be used for foreign missions	A

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
49.	RPOGA	6,859	F		GA Unrestricted	PC(USA) - 34% - To support global education/leadership development through scholarships administered by Office of Global Education/Leadership Development and its successors; 33% - To support work for environmental justice through Office of Environmental Justice and its successors; 33% - To support work of Presbyterian Church educators through Association for Presbyterian Church Educators and its successors	T
50.	102373	21,157	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A
51.	102288	9,205	OTGA		GA Unrestricted	PC(USA) BNM - Unrestricted	A
52.	102298	23,800	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A
53.	102300	1,717	OTGA		GA Unrestricted	PC(USA) COEMAR - Unrestricted	A
54.	102302	54	OTGA		GA Unrestricted	PC(USA) COEMAR - Unrestricted	A
55.	102304	1,700	OTGA		GA Unrestricted	PC(USA) BHM - Unrestricted	A
56.	200248	8,655	OTGA		GA Unrestricted	PC(USA) COEMAR - Income to general foreign missions of PC(USA)	A
57.	200249	8,655	OTGA		GA Unrestricted	PC(USA) BHM - Income to general Board of Home Missions	A
58.	200258	486	OTGA		GA Unrestricted	PC(USA) COEMAR - 23.5% income to COEMAR	A
59.	200259	486	OTGA		GA Unrestricted	PC(USA) BNM - 23.5% income to BNM	A
60.	200263	357	OTGA		GA Unrestricted	PC(USA) BNM - 50% BNM - Northern Church IRG	A
61.	200264	357	OTGA		GA Unrestricted	PC(USA) COEMAR - 50% income to COEMAR	A
62.	200270	785	OTGA		GA Unrestricted	PC(USA) BNM - .0860388 of net to BNM for memorial fund of Frederick D. Secor Family	A
63.	200271	729	OTGA		GA Unrestricted	PC(USA) BCE - .0799732 of net to BCE for Memorial Fund of Frederick D. Secor Family	A
64.	200272	311	OTGA		GA Unrestricted	PC(USA) COEMAR - 1/4 net income to BFM - Unrestricted	A

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
65.	200273	156	OTGA		GA Unrestricted	PC(USA) BHM - 1/8 net income to BHM - Unrestricted	A
66.	200283	8,670	OTGA		GA Unrestricted	PC(USA) COEMAR - 1/2 to BFM of PC(USA) - Unrestricted	A
67.	200284	8,670	OTGA		GA Unrestricted	PC(USA) - 1/2 to BHM of PC(USA) - Unrestricted	A
68.	200288	3,000	OTGA		GA Unrestricted	PC(USA) COEMAR - 1/4 net income BFM - Unrestricted	A
69.	200289	3,000	OTGA		GA Unrestricted	PC(USA) BHM - 1/4 net income BHM - Unrestricted	A
70.	058965	500	C		Compassion, Peace & Justice	PC(USA) Presbyterian Disaster Assistance - The Disaster Response Endowment Fund ensures a continued witness of the PC(USA) and its partners worldwide to the healing love of Christ as it provides human, financial, and material resources to disaster survivors	A
71.	094021	100	C		World Mission	PC(USA) - Income to General Assembly for work of Global Education and International Leadership Development of Worldwide Ministries Division, or its successor for its international educational mission efforts in Ethiopia, with preferences	A
72.	058849	500	C		World Mission	PC(USA) - For Christian Women's Health Organization of Cameroon - ECO #048010; should Christian Women's Health Organization of Cameroon - ECO #048010 cease to exist or cease to be a mission program of Beneficiary (PCUSA), net income shall be paid to Beneficiary (PCUSA) for Ministry to Handicapped Children - China, ECO #864225	A
73.	201557	400	C		Compassion, Peace & Justice	PC(USA) - One Great Hour of Sharing Offering	A
74.	054800	20,066	D		World Mission	PC(USA) - Solely for foreign medical missionary work	A
75.	057696	3,921	D		World Mission	PC(USA) - "EIGHTH...[establishes a \$100,000 trust for St. Paul Presby Church, Philadelphia, PA]; in the event said Church shall go out of existence, I give said net income unto the Board of Foreign Missions for missionary work of PC(USA) or its successors	A
76.	057697	4,000	D		World Mission	PC(USA) - For overseas work of Commission on Ecumenical Mission and Relations	A

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
77.	057723	3,539	D		World Mission	PC(USA) – Income applied toward preparation of Christian students born outside U.S. desiring to enter Christian missionary work or work complementary to missionary program in their native countries and requiring funds to be educated either within the U.S. or in educational institutions under jurisdiction of board located outside U.S., it being duty of board to determine need and usefulness of such students in overall Christian program of all denominations (see trust for restriction in its entirety)	A
78.	057726	16,594	D		World Mission	PC(USA) COEMAR - Exclusively in aid of charitable medical or surgical work in foreign missions	A
79.	061301	5,709	D		World Mission	PC(USA) - Income to be paid to the Home Missionary Board for Sabbath School work in the PCUSA, or its successor, to be expended by said Board for the following purposes (see copy of will for restriction in its entirety)	A
80.	063182	5,762	D		Theology, Formation & Evangelism	PC(USA) BCE - Scholarship aid to needy students attending Princeton Seminary at Princeton, NJ, and such other seminaries as Board may from time to time designate	A
81.	070969	24,793	D		Theology, Formation & Evangelism	PC(USA) - For educational, benevolent and charitable programs of church as directed by General Assembly	A
82.	200224	29,886	D		Theology, Formation & Evangelism	PC(USA) - For purpose of publication and extension of Gospel of Jesus Christ on continent of North America by employment and support of ministers and missionaries, erection of church edifices, establishing and supporting of schools for secular and religious training	A
83.	200226	217	D		Racial Ethnic & Women's Ministries	PC(USA) - To be used for purposes of Board of Home Missions of United Presbyterian Church of North America	A
84.	203012	186,000	D		Policy Administration & Board Support	PC(USA), A Corporation - It is my wish, but not my direction that such shares be used for foreign missions	A
85.	061300	7,877	L		Church Loans	PC(USA), A Corporation - For construction of a Sunday School Building	A
86.	RPOGA	7	F		GA Unrestricted	PC(USA) - Unrestricted	T
87.	102373	47,822	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A
88.	102285	149	OTGA		GA Unrestricted	PC(USA) BNM - Unrestricted	A
89.	102288	10,123	OTGA		GA Unrestricted	PC(USA) BNM - Unrestricted	A
90.	102289	8,356	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
91.	102291	1,531	OTGA		GA Unrestricted	PC(USA) BNM - Unrestricted	A
92.	102312	5,301	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A
93.	102317	7,792	OTGA		GA Unrestricted	PC(USA) BNM - Unrestricted	A
94.	102327	134	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A
95.	200223	9,962	OTGA		GA Unrestricted	PC(USA) BFM - Unrestricted	A
96.	200225	1,084	OTGA		GA Unrestricted	PC(USA) BFM - Unrestricted	A
97.	200252	1,546	OTGA		GA Unrestricted	PC(USA) COEMAR - 2.5%	A
98.	200253	1,546	OTGA		GA Unrestricted	PC(USA) BNM, PA - 2.5%	A
99.	200260	15,623	OTGA		GA Unrestricted	PC(USA) - 2/5 BHM - Unrestricted	A
100.	200261	7,812	OTGA		GA Unrestricted	PC(USA) - 1/5 COEMAR - Unrestricted	A
101.	200262	7,812	OTGA		GA Unrestricted	PC(USA) - 1/5 BCE - Unrestricted	A
102.	200276	479	OTGA		GA Unrestricted	PC(USA) BNM - 1/3 - Unrestricted	A
103.	200277	479	OTGA		GA Unrestricted	PC(USA) BFM - 1/3 - Unrestricted	A
104.	200285	951	OTGA		GA Unrestricted	PC(USA) COEMAR - 1/4 BFM - Unrestricted	A
105.	200286	951	OTGA		GA Unrestricted	PC(USA) - 1/4 BHM - Unrestricted	A
106.	094021	1,225	C		World Mission	PC(USA) - Income to General Assembly for work of Global Education and International Leadership Development of Worldwide Ministries Division, or its successor for its international educational mission efforts in Ethiopia, with preferences	A

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
107.	203072	471,577	C		Executive Director's Office	PC(USA) - To provide scholarship assistance to students from countries other than the United States who are preparing for church vocations either in United States or in other countries.	N
108.	203072	98,121	C		Executive Director's Office	PC(USA) - To provide scholarship assistance to students from countries other than the United States who are preparing for church vocations either in United States or in other countries.	A
109.	203073	63,173	C		Executive Director's Office	PC(USA) - For scholarship assistance to students from countries other than the United States who are preparing, either in the United States or other countries, for church vocations in their own native countries	N
110.	057533	700	D		Executive Director's Office	PC(USA) BCE – To Board of Christian Education of the PC in the U.S.A., to be used in Western and Southwestern parts of U.S.A. and Alaska for following purposes: be used instead by the General Assembly Mission Council or its successor to create resources for use by churches to assist in providing Christian education, preferably to unchurched persons, and to assist churches in promoting such Christian education work [per 6/21/11 cy pres order]; I hereby order and direct that no portion of this legacy shall be used for work among Negroes	A
111.	057534	700	D		Theology, Formation & Evangelism	PC(USA) BNM - For benefit of poor white population of mountain regions of states of West Virginia, Tennessee and Kentucky	A
112.	057726	16,594	D		World Mission	PC(USA) COEMAR - Exclusively in aid of charitable medical or surgical work in foreign missions	A
113.	057809	510	D		Theology, Formation & Evangelism	PC(USA) BCE - To be used and applied to assistance of needy students preparing for Christian ministry	A
114.	058207	274	D		World Mission	PC(USA) - Foreign missions	A
115.	061302	3,891	D		Racial Ethnic & Women's Ministries	PC(USA) - Developing and training persons for leadership in Negro race in the United States; if, in discretion of BNM of the PC, purpose is not feasible or is unnecessary, income so paid to it shall be feasible or is unnecessary, income so paid to it shall be used by Board for such educational and charitable purposes as it shall deem best, having regard particularly to its most urgent needs; decision of said Board shall be final and binding upon all persons in interest	A
116.	061303	3,891	D		Racial Ethnic & Women's Ministries	PC(USA) - Developing and training persons for leadership among American Indians; if, in opinion of BNM of the PC, purpose is not feasible or is unnecessary, income paid to it shall be used by Board for such educational and charitable purposes as it deems best; having regard particularly to its most urgent needs; decision of said Board final and binding upon all persons in interest	A

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
117.	061304	8,750	D		Theology, Formation & Evangelism	PC(USA) BNM - I request (but do not direct) that BNM shall apply \$2,000 annually for maintenance, repair and operation of Drs. Home at Embudo Hospital, Embudo, NM, so long as (i) hospital shall be owned and operated by BNM of the United PC(USA), and (ii) Board in its discretion considers work of Hospital is furthering Board's general missionary purposes; further request (but do not direct) that portion of share as is not applied for Drs. Home at Embudo Presby Hospital shall be applied by Board for Warren H. Wilson Jr. College, a NC corp. located at Swannanoa, NC, so long as (i) College shall continue an affiliation with Board and (ii) Board in its discretion considers work of College is furthering Board's general missionary purposes (see copy of will for restriction in its entirety)	A
118.	061309	41,667	D		Racial Ethnic & Women's Ministries	PC(USA), A Corp. Home Missions - For use and purposes of Board of Home Missions of PC(USA); it is my intention and desire that mission churches and schools established as hereinabove [Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the USA] provided for shall be known and designated as "The Charles K. Smith Chain of Mission Churches and Schools," and that preference shall be given in the use of said income by said organizations to the USA and the colonial possessions thereof, and to the Republic of Mexico, if in the judgment of the Trustees of the General Assembly [Presbyterian Foundation] it is desirable to do so (see copy of will for restriction in its entirety)	A
119.	063184	41,667	D		Racial Ethnic & Women's Ministries/Theology, Formation & Evangelism	PC(USA), A Corp - Christian Education - For purchase and distribution of Bibles, tracts, hymn books and for purchase in whole or in part of libraries for missionaries	A
120.	070969	25,620	D		Theology, Formation & Evangelism	PC(USA) - For educational, benevolent and charitable programs of church as directed by General Assembly	A
121.	102301	10,000	D		Racial Ethnic & Women's Ministries	PC(USA) - To be used as Board [Women's General Missionary Society of United Presby Church of North America] may direct	A
122.	200441	907	D		Racial Ethnic & Women's Ministries	PC(USA) - For purposes of Board of Home Missions of United Presbyterian Church of North America	A
123.	200442	453	D		Racial Ethnic & Women's Ministries	PC(USA) - For purposes of Board of Freedmen's Missions of United Presbyterian Church of North America	A
124.	200443	907	D		Theology, Formation & Evangelism	PC(USA) - For purposes of Board of Church Extension of the United Presbyterian Church of North America	A
125.	200444	906	D		Racial Ethnic & Women's Ministries	PC(USA) - For purposes of Women's General Missionary Society of United Presbyterian Church of North America	A

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
126.	203041	5,250	D		World Mission	PC(USA) - For Presbyterian World Mission of the Presbyterian Church (U.S.A.) for its general use and purposes	T
127.	061951	41,667	L		Church Loans	PC(USA) BNM - Church Erection Fund - It is my intention and desire that mission churches and schools established as hereinabove [Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the USA] provided for shall be known and designated as "The Charles K. Smith Chain of Mission Churches and Schools," and that preference shall be given in the use of said income by said organizations to the USA and the colonial possessions thereof, and to the Republic of Mexico, if in the judgment of the Trustees of the General Assembly [Presbyterian Foundation] it is desirable to do so (see copy of will for restriction in its entirety)	A
128.	102287	4,287	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A
129.	102299	2,095	OTGA		GA Unrestricted	PC(USA) BNM - Unrestricted	A
130.	200241	3	OTGA		GA Unrestricted	PC(USA) COEMAR - Unrestricted	A
131.	200242	3	OTGA		GA Unrestricted	PC(USA) BHM - Unrestricted	A
132.	200290	6,857	OTGA		GA Unrestricted	PC(USA) BNM - Unrestricted	A
133.	200291	6,857	OTGA		GA Unrestricted	PC(USA) COEMAR - Unrestricted	A
134.	200292	6,857	OTGA		GA Unrestricted	PC(USA) BCE - Unrestricted	A
135.	200440	4,534	OTGA		GA Unrestricted	PC(USA) BFM - Unrestricted	A
136.	102373	205,276	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A
137.	057275	27,153	C		World Mission	PC(USA) COEMAR - Request, but do not direct, that Commission use income from endowment fund created by Article Eleventh hereof for maintenance of a free dispensary and clinic with staff of nurses and devoted men of high character, to visit Armenian families, especially those with sick members, to help poor and needy Armenians by distributing food, clothing, medical and other essential supplies... see document, restrictions continue for 3 pages	A

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
138.	094021	3,775	C		World Mission	PC(USA) - Income to General Assembly for work of Global Education and International Leadership Development of Worldwide Ministries Division, or its successor for its international educational mission efforts in Ethiopia, with preferences	A
139.	202500	500	C		Executive Director's Office	PC(USA) - To be designated to a Christian Education use	A
140.	203061	11,916	C		Executive Director's Office	To be used to provide scholarship assistance to worthy young men and women of Christian faith, who are American citizens and who have proven intellectual promise or talent, but who, by their own efforts, are unable to earn a sufficient amount to provide for their own education and are otherwise financially unable to further develop their potentials	N
141.	203061	11,916	C		Executive Director's Office	To be used to provide scholarship assistance to worthy young men and women of Christian faith, who are American citizens and who have proven intellectual promise or talent, but who, by their own efforts, are unable to earn a sufficient amount to provide for their own education and are otherwise financially unable to further develop their potentials	A
142.	057717	3,011	D		Executive Director's Office	PC(USA) BHM - [Per 6/21/2011 cy pres order] Modified so that income may be used instead by General Assembly Mission Council or its successor to create resources for use by churches to assist in providing Christian education, preferably to unchurched persons, and to assist churches in promoting such Christian education work	A
143.	057726	16,594	D		World Mission	PC(USA) COEMAR - Exclusively in aid of charitable medical or surgical work in foreign missions	A
144.	057730	1,174	D		Theology, Formation & Evangelism	PC(USA) NY - For general purposes of Board as shall be determined by Board, but Grantor calls Board's attention to needs of students from Buffalo-Niagara Presbytery (now Pby Western New York) who are preparing for ministry	A
145.	057809	15,300	D		Theology, Formation & Evangelism	PC(USA) BCE - To be used and applied to assistance of needy students preparing for Christian ministry	A
146.	057968	3,200	D		Compassion, Peace & Justice	PC(USA) - Principal and income to General Assembly of the PC(USA) for Presbyterian Hunger Program	A
147.	070969	18,940	D		Theology, Formation & Evangelism	PC(USA) - For educational, benevolent and charitable programs of church as directed by General Assembly	A
148.	203048	36,250	D		World Mission	PC(USA), A Corp - To help with their Protestant Missionary efforts in Latin America (or anywhere else in the world where any authoritarian religion predominates)	A
149.	RPOGA	34	F		GA Unrestricted	PC(USA) - Unrestricted	T

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
150.	RPOGA	2,179	F		GA Unrestricted	PC(USA) - Unrestricted	T
151.	102373	52,201	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A
152.	102298	23,800	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A
153.	200248	8,655	OTGA		GA Unrestricted	PC(USA) COEMAR - Income to general foreign missions of PC(USA)	A
154.	200249	8,655	OTGA		GA Unrestricted	PC(USA) BHM - Income to general Board of Home Missions	A
155.	200254	1,731	OTGA		GA Unrestricted	PC(USA) COEMAR - 1/4 BFM income - Unrestricted	A
156.	200255	1,731	OTGA		GA Unrestricted	PC(USA) - 1/4 BNM income - Unrestricted	A
157.	200258	486	OTGA		GA Unrestricted	PC(USA) COEMAR - 23.5% income to COEMAR	A
158.	200259	486	OTGA		GA Unrestricted	PC(USA) BNM - 23.5% income to BNM	A
159.	200263	532	OTGA		GA Unrestricted	PC(USA) BNM - 50% BNM - Northern Church IRG	A
160.	200264	532	OTGA		GA Unrestricted	PC(USA) COEMAR - 50% income to COEMAR	A
161.	200270	785	OTGA		GA Unrestricted	PC(USA) BNM - .0860388 of net to BNM for memorial fund of Frederick D. Secor Family	A
162.	200271	729	OTGA		GA Unrestricted	PC(USA) BCE - .0799732 of net to BCE for Memorial Fund of Frederick D. Secor Family	A
163.	200283	8,670	OTGA		GA Unrestricted	PC(USA) COEMAR - 1/2 to BFM of PC(USA) - Unrestricted	A
164.	200284	8,670	OTGA		GA Unrestricted	PC(USA) - 1/2 to BHM of PC(USA) - Unrestricted	A
165.	200288	3,011	OTGA		GA Unrestricted	PC(USA) COEMAR - 1/4 net income BFM - Unrestricted	A
166.	200289	3,011	OTGA		GA Unrestricted	PC(USA) BHM - 1/4 net income BHM - Unrestricted	A

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
167.	057227	200	C		World Mission	PC(USA) - Income to the Global Mission Ministry Unit, or its successor	A
168.	057528	200	C		World Mission	PC(USA) - Training people preparing for medical or educational work in foreign missions	A
169.	057626	2,000	C		Compassion, Peace & Justice	PC(USA) - Income for environmental justice/stewardship of natural resources; used for such purposes as, but not limited to, promoting sustainable agriculture, water quality, protection of wild life and wild lands, reduce and manage waste, overcome atmospheric instability	A
170.	058965	330	C		Compassion, Peace & Justice	PC(USA) Presbyterian Disaster Assistance - The Disaster Response Endowment Fund ensures a continued witness of the PC(USA) and its partners worldwide to the healing love of Christ as it provides human, financial, and material resources to disaster survivors	A
171.	059012	100	C		Compassion, Peace & Justice	PC(USA) - Income to be used for provision and/or distribution of clean water at Presbyterian or Presbyterian partnership mission sites such as, but not limited to, well drilling equipment, water treatment, or water storage	A
172.	059324	200	C		World Mission	PC(USA) - Income to be used to support missionary personnel wherever the need is greatest	A
173.	094021	1,625	C		World Mission	PC(USA) - Income to General Assembly for work of Global Education and International Leadership Development of Worldwide Ministries Division, or its successor for its international educational mission efforts in Ethiopia, with preferences	A
174.	202002	100	C		Theology, Formation & Evangelism	PC(USA) - To be used to facilitate advocacy, coordination, management, networking, and promotion of fiscal responsibility, among camping and conference ministries of the PC(USA); specifically, (1) to extent feasible, funds shall support a staff position to promote, support and strengthen camp and conference center ministries throughout the denomination and coordinate programmatic efforts between all Presbyterian camps and conference centers, or (2) to provide grants to support collaborative programs, excellence in leadership, and coordination among members of the Presbyterian Church Camp and Conference Association (PCCCA)	A
175.	059065	150	C(P)	A	World Mission	PC(USA) - Income paid to Worldwide Ministries Division, PC(USA) for immediate transfer to Near East School of Theology, Beirut, Lebanon, for fulfilling Board Action B 2000-6; should School cease to exist, income from endowment to be used for theological education and church leadership development as determined by Board of Managers of the Near East School of Theology, or its successor, in consultation with Worldwide Ministries Division or its successor, of PC(USA), or its successor	A
176.	059076	100	C(P)	A	World Mission	PC(USA) - Income to provide support for life & mission of Presbyterian Reformed Church in Cuba	A

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
177.	059420	3,000	C(P)	A	World Mission	PC(USA) - Income preference to support development of pastoral leadership in Presbyterian Community of the Church of Christ in the Congo through scholarships and training (including continuing education) of evangelists/pastors for Village Evangelism	A
178.	058409	275	C		Racial Ethnic & Women's Ministries	PC(USA) - Foundation shall reinvest net income so that net income becomes principal until principal reaches one million dollars (\$1,000,000.00); thereafter FDN shall continue to reinvest ten percent (10%) of net income into principal and perpetuity so that net income becomes principal and FDN shall pay ninety percent (90%) of net income there from (hereinafter "Net Income") after expiration of each calendar quarter (or at any regular time interval as established by Board of trustees of the Foundation from time to time) to GA of PC(USA) to be used for Racial Justice Program area, or its successor	A
179.	054800	20,066	D		World Mission	PC(USA) - Solely for foreign medical missionary work	A
180.	057527	622	D		World Mission	PC(USA) - To Board of World Mission of the Presbyterian Church in the United States, or their successor [n.k.a. - GAMB], and in this connection I [Isabelle Arrowood] request, but not specifically require, the said Board of World Missions, of the Presbyterian Church of the United States, or its successors, in its use of the funds and assets received from my estate, give special consideration to foreign missions work in Korea	A
181.	057696	3,921	D		World Mission	PC(USA) - "EIGHTH...[establishes a \$100,000 trust for St. Paul Presby Church, Philadelphia, PA]; in the event said Church shall go out of existence, I give said net income unto the Board of Foreign Missions for missionary work of PC(USA) or its successors	A
182.	057697	4,000	D		World Mission	PC(USA) - For overseas work of Commission on Ecumenical Mission and Relations	A
183.	057698	30,772	D		World Mission	PCUSA - for foreign missions	A
184.	057722	60,000	D		World Mission	PCUSA - Twenty (20%) percent of annual net income of trust estate shall be paid by Trustees to Board of World Missions of the Presbyterian Church of the United States, to be used by said Board for world missions, or such other religious work as it may see fit	A
185.	057723	3,539	D		World Mission	PC(USA) - Income applied toward preparation of Christian students born outside U.S. desiring to enter Christian missionary work or work complementary to missionary program in their native countries and requiring funds to be educated either within the U.S. or in educational institutions under jurisdiction of board located outside U.S., it being duty of board to determine need and usefulness of such students in overall Christian program of all denominations (see trust for restriction in its entirety)	A

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
186.	057726	16,594	D		World Mission	PC(USA) - COEMAR - Exclusively in aid of charitable medical or surgical work in foreign missions	A
187.	057753	5,201	D		World Mission	PCUSA - Board of World Missions	A
188.	061301	5,709	D		World Mission/Restricted Funds Oversight Subcommittee (RFOS)	PC(USA) - Income to be paid to the Home Missionary Board for Sabbath School work in the PCUSA, or its successor, to be expended by said Board for the following purposes (see copy of will for restriction in its entirety)	A
189.	063182	5,762	D		Theology, Formation & Evangelism	PC(USA) BCE - Scholarship aid to needy students attending Princeton Seminary at Princeton, NJ, and such other seminaries as Board may from time to time designate	A
190.	070969	25,109	D		Theology, Formation & Evangelism	PC(USA) - For educational, benevolent and charitable programs of church as directed by General Assembly	A
191.	200224	193,869	D		Theology, Formation & Evangelism	PC(USA) - For purpose of publication and extension of Gospel of Jesus Christ on continent of North America by employment and support of ministers and missionaries, erection of church edifices, establishing and supporting of schools for secular and religious training	A
192.	200226	1,301	D		Racial Ethnic & Women's Ministries	PC(USA) - To be used for purposes of Board of Home Missions of United Presbyterian Church of North America	A
193.	203087	2,499	D		Executive Director's Office	PC(USA) - For worldwide missions work	T
194.	061300	7,877	L		Church Loans	PC(USA), A Corporation - For construction of a Sunday School Building	A
195.	RPOGA	3,081	F		GA Unrestricted	PC(USA) - Unrestricted	A
196.	RPOGA	715	F		GA Unrestricted	PC(USA) - National Presbyterian College Scholarships	T
197.	RPOGA	1,072	F		GA Unrestricted	PC(USA) - For International Health Ministries	T
198.	102376	2	F		GA Unrestricted	PC(USA) - Unrestricted	T
199.	102373	25,790	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A
200.	102285	126	OTGA		GA Unrestricted	PC(USA) BNM - Unrestricted	A

Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
201.	102288	10,123	OTGA		GA Unrestricted	PC(USA) BNM - Unrestricted	A
202.	102289	10,245	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A
203.	102291	1,531	OTGA		GA Unrestricted	PC(USA) BNM - Unrestricted	A
204.	102298	41,284	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A
205.	102315	4,205	OTGA		GA Unrestricted	PC(USA) - to Board of Home Missions of PC(USA) incorporated April 19, 1872, by act of the Legislature of State of New York	A
206.	102316	7,272	OTGA		GA Unrestricted	PC(USA) - Unrestricted	A
207.	102317	7,451	OTGA		GA Unrestricted	PC(USA) BNM - Unrestricted	A
208.	102319	740	OTGA		GA Unrestricted	PC(USA) COEMAR - Unrestricted	A
209.	102326	2,248	OTGA		GA Unrestricted	PC(USA) COEMAR - Presbyterian Board of Foreign Missions - Unrestricted	A
210.	200223	64,623	OTGA		GA Unrestricted	PC(USA) BFM - Unrestricted	A
211.	200225	2,603	OTGA		GA Unrestricted	PC(USA) BFM - Unrestricted	A
212.	200260	7,812	OTGA		GA Unrestricted	PC(USA) BHM - 2/5 - Unrestricted	A
213.	200261	7,812	OTGA		GA Unrestricted	PC(USA) COEMAR - 1/5 - Unrestricted	A
214.	200262	15,623	OTGA		GA Unrestricted	PC(USA) BCE - 1/5 - Unrestricted	A
215.	200276	479	OTGA		GA Unrestricted	PC(USA) BNM - 1/3 - Unrestricted	A
216.	200277	479	OTGA		GA Unrestricted	PC(USA) BFM - 1/3 - Unrestricted	A
217.	200283	2,340	OTGA		GA Unrestricted	PC(USA) COEMAR - 1/2 to BFM of PC(USA) - Unrestricted	A

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

	Established Fund Reference	Amount	Class	Type	Assigned Program Area/Entity	Restriction	New Fund/ Addition/ Termination
218.	200284	2,340	OTGA		GA Unrestricted	PC(USA) - 1/2 to BHM of PC(USA) - Unrestricted	A
219.	200285	951	OTGA		GA Unrestricted	PC(USA) COEMAR - 1/4 BFM - Unrestricted	A
220.	200286	951	OTGA		GA Unrestricted	PC(USA) - 1/4 BHM - Unrestricted	A
Total		\$ 3,055,754					

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

Class	Presbyterian Mission	Overseas Entities	Other Entities	Total Amount
A	28,683	0	0	28,683
C	708,858	0	500	709,358
C(P)	0	3,300	0	3,300
D	1,263,436	0	0	1,263,436
D(P)	0	0	0	0
F	61,259	0	0	61,259
L	97,420	0	0	97,420
Z	0	0	0	0
OTGA	892,298	0	0	892,298
	\$ 3,051,954	\$ 3,300	\$ 500	\$ 3,055,754

**Endowments and Gifts Report
Third and Fourth-Quarter 2015 Additions and New Funds Received**

Class

A	General Endowment - Permanent fund; income available for general use; income is part of the Unrestricted budget
C	Specific Endowment - Permanent fund; income is part of the budget; donor restrictions limit or prefer the use of the income to specific purposes
C(P)	Specific Endowment Pass-Through - Permanent fund; income is not budgeted, but is earned and paid out; donor restrictions limit use of the income to specific non-GA entities
D	Restricted Expendable - Entire fund balance can be used; is part of the budget; donor restrictions limit use to specific purposes
D(P)	Restricted Expendable Pass-Through - Expendable fund. Entire fund balance can be used. Is not budgeted; is ultimately paid out in full; donor restrictions limit use to specific non-GA entities
F	Unrestricted Undesignated - No donor restrictions limiting use of fund; gifts are placed in Unrestricted income account
L	Loan Fund - Fund balance and/or income can be used for student or church loans as designated by the donor
Z	"Z" Fund - Shared per GAC/FDN agreement
CLP	Church Loan Program
DMF	Designated Memorial Fund - A permanent fund which benefits an entity or governing body other than the General Assembly
OTGA	Outside Trust, General Assembly
RRPOG	Restricted Received and Paid Out General Assembly
T	Termination (new gift as a result of a Gift Annuity Agreement)
URPOG	Unrestricted Received and Paid Out General Assembly

Pass-Through Type

A	Determination required and/or overseas; to be paid by ministry division
B	No determination required; to be paid by Foundation
C	Foundation D(P) Pass-through type C paid by Foundation

ITEM A.207 INFORMATION

INFORMATION TECHNOLOGY UPDATE

ONGOING WORK:

Database Server Upgrades

The Information Technology (IT) department has migrated approximately 95% of the PC(USA) application databases to the new Cisco database server. There are several databases remaining that are supporting outdated applications. These outmoded applications need to be rewritten before they can be migrated to the new database server. IT is exploring options for these applications and will report the final migration plan.

Office 365 Implementation

The IT department has updated the plan to migrate employees to Office 2016 before the end of Q1 2016. This new version will provide employees with unlimited cloud storage, their own individual video/audio conferencing account, the ability to load the full version of Office on up to 5 PCs or Macs, and robust online document collaboration tools.

Data Migration and Replacements/Upgrades from Windows 2003 servers to the EMC NAS

A majority of PC(USA) user data currently resides on two Windows 2003 servers. Microsoft no longer provides support for the Windows 2003 operating system. The OGA and PILP migrations to the existing EMC Network Attached Storage (NAS) were completed in 2015. The IT department has reduced the number of Windows 2003 servers from approximately 20 servers down to 10. The application and reporting infrastructure migration will be completed in the 2Q of 2016.

Print Server Replacement

All PC(USA) printers are configured on two Windows 2003 print servers and must be migrated to a newer operating system. IT migrated the printers to new servers in Q4 of 2015 and plans to switch users over to the new servers before the end of 2Q 2016.

Anti-Virus/Patch Management Replacement

In late 2015, IT learned that the existing antivirus and patch management vendor will no longer offer antivirus beginning Dec. 31, 2016. IT has been researching potential replacement solutions and will have a new system in place by the end of Q3 2016.

Tape Backup Replacement

The current backup solution using an HP tape drive has become outdated and unreliable. IT is researching other methods of backing up user, application and virtual server (VMWare) data, and believes using a cloud vendor along with a new onsite hardware backup solution would be beneficial and a cost-saving measure. IT would like to have a new backup system in place by the end of Q4 2016.

Decommission of HP-UX Servers

These servers have reached end of life and all applications that reside there need to be moved or replaced so these servers can be shut down. All except one application has been addressed, which is the Ten Year Trends Web Site. This website is in the process of being rewritten and updated. It is estimated these servers will be shut down by the end of Q3 2016.

Ten-Year Trends Website

As mentioned above, in the decommission of the HP-UX server section, this website is in the process of being rewritten. Discussions are being held with Research Services to determine the best way to represent the presbytery and congregation data utilizing charts, graphs and numerical data. It is estimate that this website will be completed by the end of Q3 2016.

New Presbyterian Mission Agency WordPress Website

IT Development has been asked by the Communications Department to assist DBS (contractor) with the new PMA WordPress website. Scripts have been programmed to provide data such as Resources, Verses, Blogs and Mission Co-Workers to populate the new website. Local development environments need to be built and database and framework packages need to be installed and configured. A new server will need to be built, configured, and maintained to house this new website. Website maintenance and upgrades will be ongoing as well as interfaces needed to share data between this website and the PC(USA) CMS website and OGA's website.

2016 Presbyterian Youth Triennium

The Triennium will be using the Event Registration System written by IT Development for the first time. The registration process was previously handled by Purdue's registration system, the venue for the event. Enhancements were made to accommodate a few unique requirements for the event, and additional updates will be made to print the room and group number on the badges. Registration for the event begins on February 1st.

Upgrade Application Framework Software

Several web applications, such as pcusa.org, ukirk.pcusa.org and mce.pcusa.org, utilize the Django framework. There have been significant framework updates to this software that include improved security and functionality. Each application will need to have these upgrades applied and then thorough testing will take place to ensure these applications operate properly. All upgrades should be completed by the end of Q4 2016.

Automatic Email for Presbyterian Women Donations

Provide a customized automated Thank You Email response for the Presbyterian Women. When a donation is made to a Presbyterian Women fund, an automated email will be generated and sent to the donor from a Presbyterian Women email address and contain a specific thank you response from the Presbyterian Women.

ITEM A.208
FOR INFORMATION

RESTORING CREATION LOAN UPDATE

Presbyterian Church (U.S.A.) Investment & Loan Program, Inc.
Margaret Jorgensen, Chair of the Board
James G. Rissler, President

BACKGROUND: The 221st General Assembly (2014) referred consideration of divestment from fossil fuel entities to Mission Responsibility Through Investment. As a positive step in responding to the General Assembly's fossil fuel concerns, congregations and mid-councils can implement capital improvements focused on reducing energy use through energy efficient upgrades to congregational facilities, such as renewable energy sources and other green initiatives.

The Presbyterian Church (U.S.A.) Foundation and the Presbyterian Church (U.S.A.) Investment & Loan Program met in 2014 to explore the possibility of encouraging proactive steps within congregations to advance green initiatives. A new loan product was developed named the "Restoring Creation Loan" that would be available to churches and other PCUSA organizations for the funding of sustainable energy systems, highly efficient heating/cooling systems, or other improvements aimed at reducing their carbon footprint. The necessary changes to the Policies and Guidelines of the General Assembly Church Loan Program Endowment Funds to include the offering of this new loan were presented to and approved by the Mission Development Resources Committee ("MDRC") and the Presbyterian Mission Agency Board ("PMAB") Executive Committee in May/June 2015.

Product Highlights:

The Restoring Creation Loan as approved by the MDRC and PMAB Executive Committee has the following terms and conditions:

- Maximum loan amount of \$300,000.
- Loans up to \$50,000 - term not to exceed 10 years.
Loans \$50,001 to \$100,000 - term not to exceed 15 years.
Loans over \$100,000 - term not to exceed 20 years.
- Interest rate to be set at 1% below the Church Loan Program base rate with no floor rate policy imposed.
- Five-year adjustable rate. Three-year adjustable rate for loans funded jointly with investor funds.
- Cash injection by borrower of 10% of total project amount.
- Collateral: Up to \$100,000 to be unsecured unless required due to credit risk; \$100,001 and above, mortgage on subject property.

In order that the Investment and Loan Program is fully engaged in the initiative, and in order to offer full financing for the majority of projects of this nature, similar type of funding is available within the Investment and Loan Program's Loan Policies and Guidelines.

The following are the terms and conditions for use of investor funds regarding the Restoring Creation Loan product:

- Loan requests that exceed the \$300,000 maximum from endowment funds will be funded by investor funds in an amount not to exceed an additional \$300,000 or a total loan between both funding sources of \$600,000.
- Loans over \$100,000 - term not to exceed 20 years.
- Interest rate to be set 1% below the investor fund base rate. Loans funded jointly with endowment funds will have a blended rate.
- Three-year adjustable rate for investor-funded loans or loans funded jointly with endowment funds.
- Cash injection by borrower of 10% of total project amount.
- Collateral: Up to \$100,000 to be unsecured unless required due to credit risk. Loans of \$100,001 and above, mortgage on subject property.

UPDATE: Between the two sources of funds - the endowment funds and the investor funds, a church or other qualifying PCUSA organization could borrow up to \$600,000 depending on the details of the project. This would cover in full all the energy related loans we issued in the past several years except one – a geothermal heating and cooling system that cost \$650,000.

The product was introduced at the Big Tent event in Knoxville at the end of last July. We have had many conversations with churches regarding the product as well as presenting it at the Evangelism Conference, the Fall Polity Conference, the Presbyterians for Earth Care Conference, the Fellowship Conference, the Mid Council Financial Network Annual Meeting, the One Church, One Field, One Staff event, and several presbytery meetings. We have already closed three loans, have several applications in process, and are in conversations with many more churches. We are also working on partnering with the Long Island Progressive Coalition's energy program for churches in the Presbytery of Long Island.

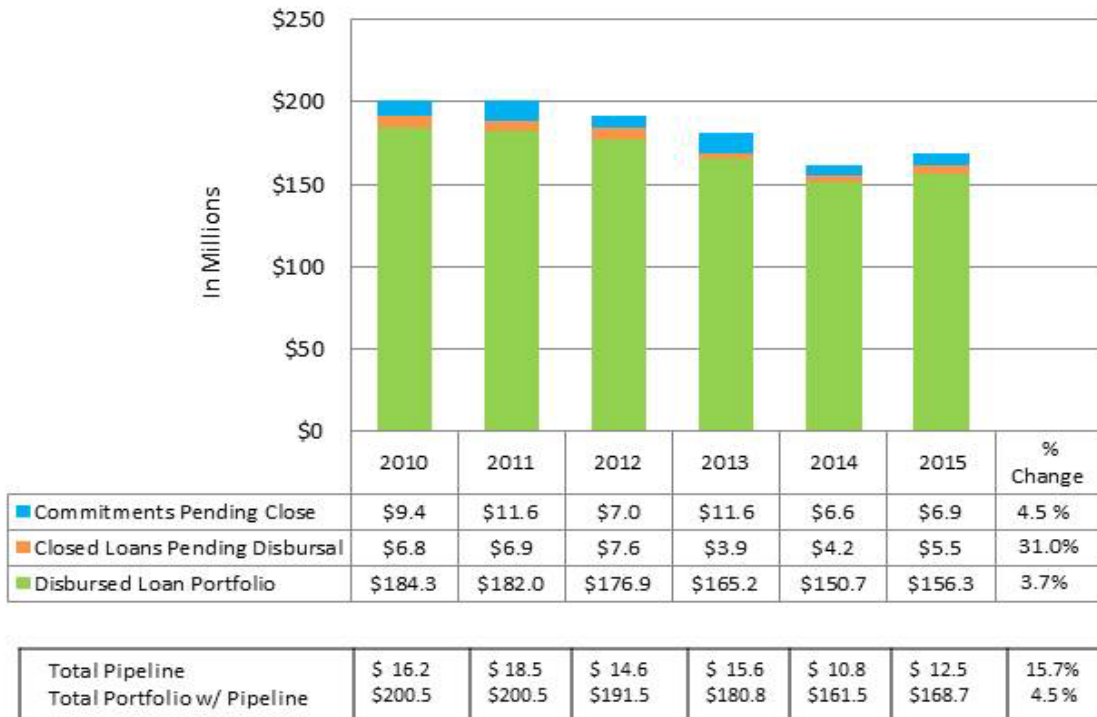
Rather than just responding to borrowing needs from churches and other PCUSA organizations, our goal is to proactively initiate renovation/construction projects that intentionally reduce our denomination's carbon footprint while moving energy savings into mission opportunities.

**ITEM A.209
FOR INFORMATION**

REPORT OF THE COORDINATED LOAN PROGRAM
Presbyterian Church (U.S.A.) Investment & Loan Program, Inc.
Margaret Jorgensen, Chair of the Board
James G. Rissler, President

The Coordinated Loan Program is the combination of the Investment and Loan Program and the Church Loan Program. This represents the total lending program of the General Assembly for capital projects in congregations, mid-councils, and other PCUSA organizations. We are currently administering a total loan portfolio of \$169 million (“M”); including a pipeline of \$12.5M in commitments not yet closed and closed loans not yet disbursed. Gains in the ILP portfolio outweighed the decline in the Church Loan Program, generating the first annual growth in the Coordinated Loan Program Loan Portfolio since 2010.

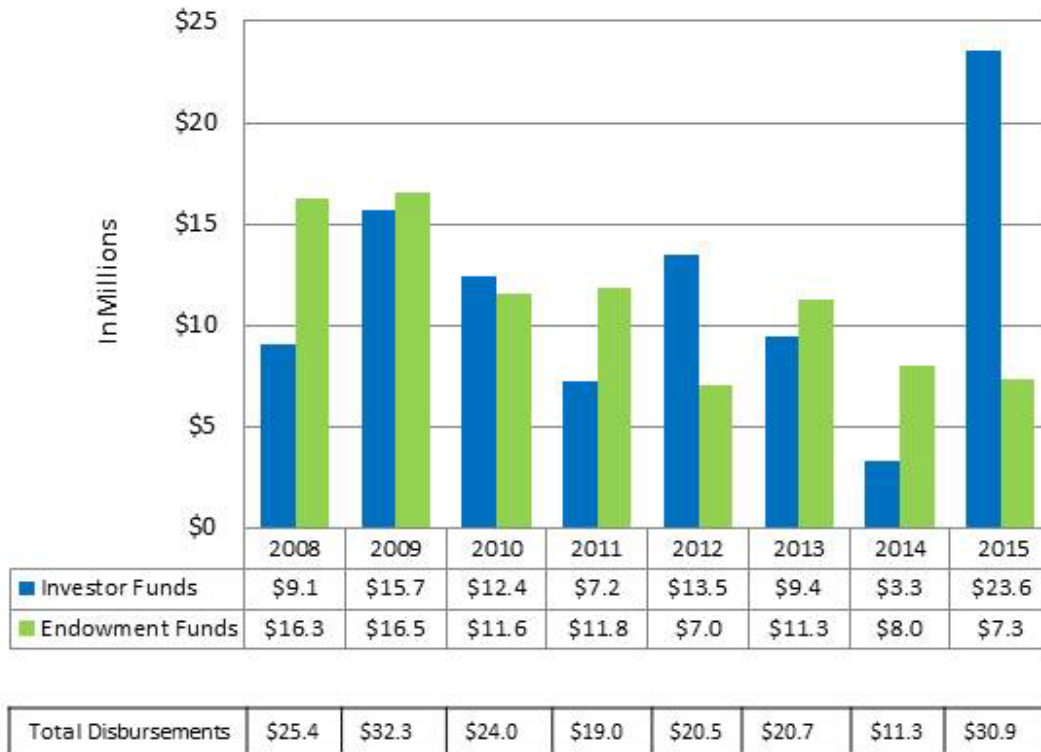
**Coordinated Loan Program
Loan Portfolio**



Strong investor-funded loan disbursements of \$23.5M during 2015 was a record year - easily clearing the bar set in 2009 at \$15.7M - and the major reason for the growth in the Coordinated Loan Program Loan Portfolio. Several large refinancing loans made this happen. Some moved to find better interest rates, some were facing banks that were decreasing their exposure to non-profit lending by creating unfavorable terms, and we had two that found value in borrowing from the denominational lender as a way of doing mission – their loan interest dollars would go back into a program to fund Presbyterian Church growth rather than going to a commercial bank.

This extreme year in investor-funded loan disbursements is certainly an outlier in the graph below and a reversal to the decline experienced in the past two years. Conversely, the endowment-funded loan disbursements remained somewhat stable when compared to 2014 but at a lower level than seen in the past. However, the combined disbursements of \$30.9M were significantly above 2014 and the highest since 2009.

New Loans Disbursed Coordinated Loan Program



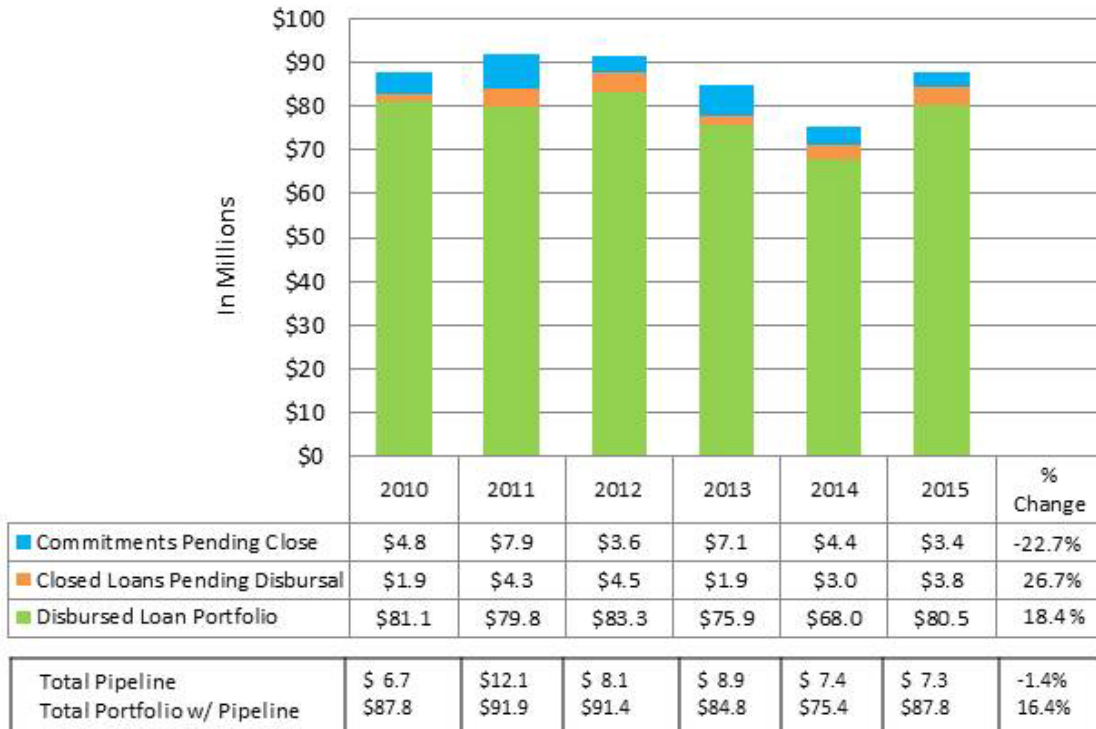
INVESTOR FUNDED LOANS

Strong fourth quarter (“4Q”) new loan disbursements from investor funds of \$7.4 million (“M”) combined with no significant loan payoffs helped push the investor-funded disbursed loan portfolio back above \$80M for the first time since 2012. Although there were many construction loan disbursements included in this 4Q disbursement figure, refinancing of a commercial loan and a bond issue made up the vast majority of the volume.

The 18.4% increase in the disbursed loan portfolio during 2015 (net increase of \$12.5M) reversed a two-year downward trend and included a varied mix of loan projects. We had our first participation loan (outside the Church Loan Program’s endowment funds) since 2005, partnering with the Synod of the Pacific’s loan program to refinance a large camp and conference loan. We had a second participation loan with one of our ecumenical partners; the Evangelical Lutheran Church of America’s lending organization, the Mission Investment Fund. We made a loan to one of the largest churches in our denomination (the second participation loan) and funded a renovation loan to our

denomination’s Historical Society. We made a loan to a church in Puerto Rico. As with any year, we had many church renovation loans and some expansion loans – but at a higher volume than we have seen in a few years.

Investment and Loan Program Loan Portfolio



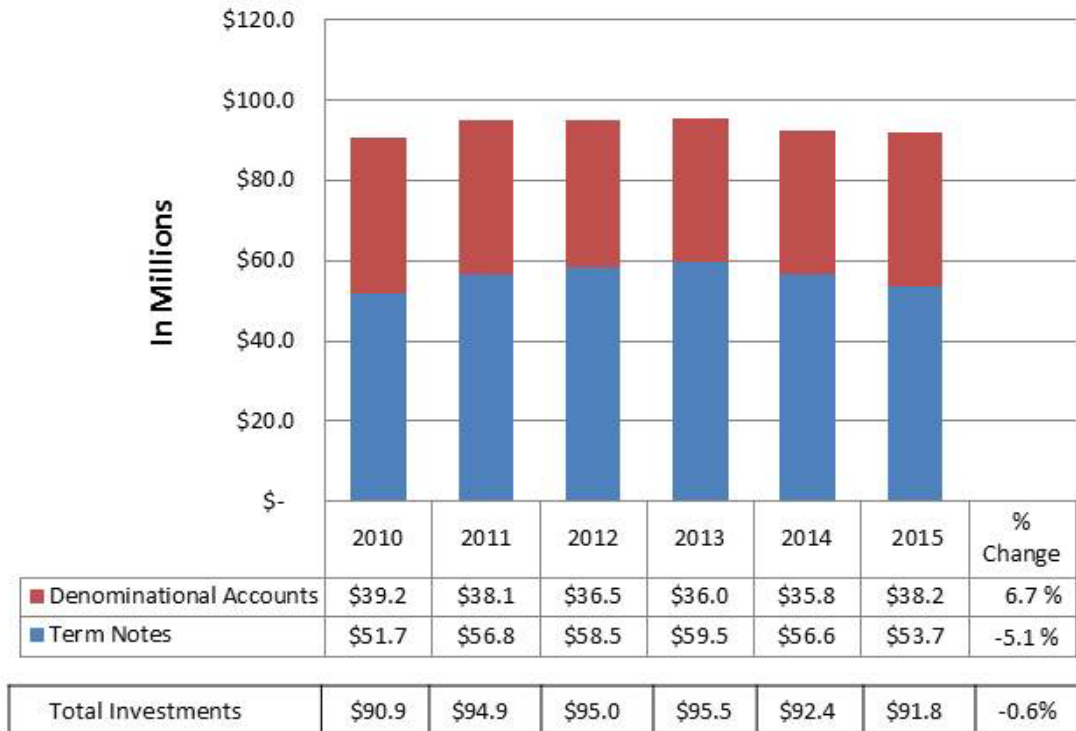
The base interest rate for investor funds remains at 4.25%. Borrowers have the opportunity to lower their effective interest rate through our rebate program - as 74% of our borrowers utilizing investor funds did. After much chatter with no action over the past six years, interest rates began to move upward during 4Q. The impact of the Fed increase on overall market interest rates may be muted by global economic concerns, but should they move upward, our larger loan portfolio will position us well in delaying loan interest rate hikes of our own. Having the larger loan portfolio reduces the interest rate margin needed to cover our operating costs, delaying necessary loan interest rate increases. The delayed increases should assist in additional loan growth as well as further improving our mission of providing low cost loans to our borrowers. Pricing off of our cost of funds (which tends to lag the market) as opposed to a market index, also helps us keep our rate increase on hold for a bit longer.

We certainly still have exposure to loan payoffs, which was the biggest factor in our declining portfolio of 2013 and remained a factor during 2014 – in fact, we had \$7.5M in payoffs during 2015. However, activity such as this appears to be waning. The largest factor in the payoffs, churches paying off loans due to leaving our denomination, has certainly not disappeared but has clearly quieted down.

The total investment dollars have continued to show little change this year, however, the mix between Term Notes and DARs continues to move to the favor of the DARs. As stated previously, the increase in

the DARs can largely be attributed to monies presbyteries are receiving from churches going through the dismissal process and paying to take their church building with them and from the sale of church buildings no longer in use. It seems that much of this has been temporarily “parked” in Mission Market Fund accounts, however, we are increasingly seeing presbyteries link their investments in support of loans within their presbytery to increase rebates earned for their churches. This will develop a greater desire to turn some of those temporary investments into longer term investment commitments. Our preference is still to have the Term Notes make up an increasing percentage of the total as the dollars are spread more widely and therefore create less of a tendency of having significant redemptions.

Term Notes and Denominational Accounts



The \$1.1M uptick in total investments we experienced in the first half of 2015 fully eroded during 3Q. We still enjoy a strong cash/liquidity position but the move below \$92M now marks two years of declining numbers. Although we do have an excess of cash right now, I do not want these balances to drop much further. Building an investor base takes time. Replacing lost accounts is not only challenging, it can be costly if you need to incentivize.

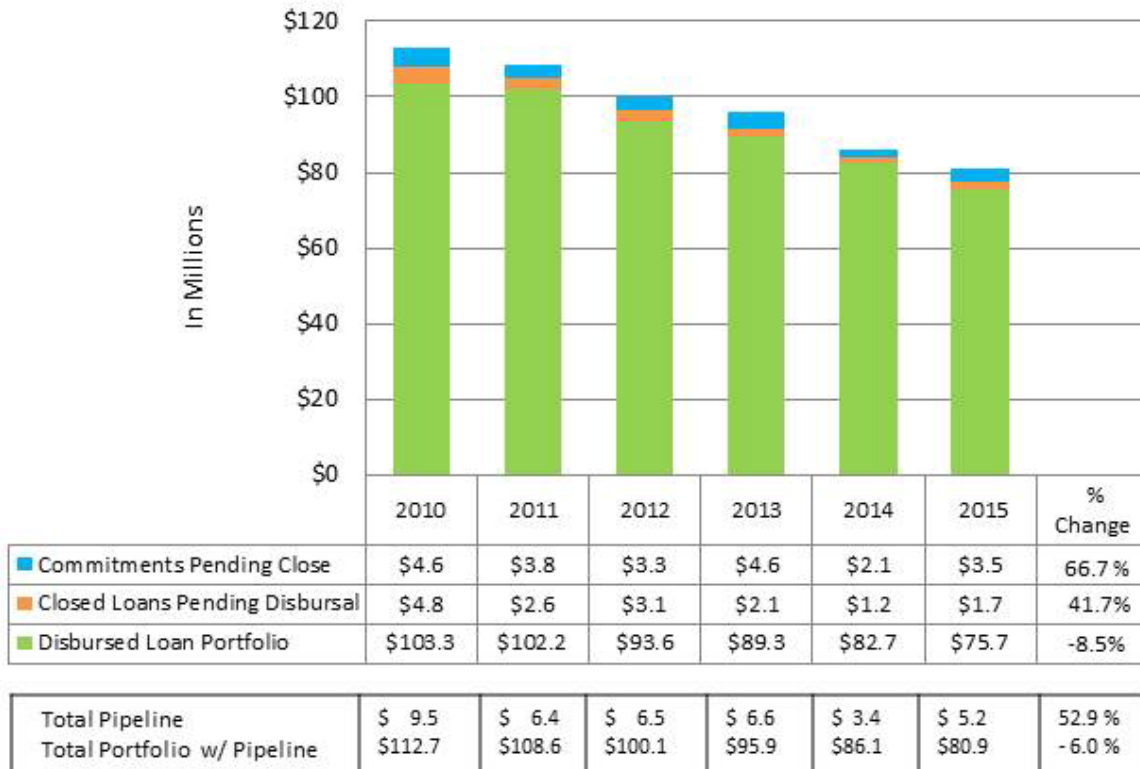
We continue to have the commitments to invest up to \$10 million from the Presbyterian Foundation and up to \$5 million from PC (U.S.A.), A Corp. These commitments that have been in place since 1999 are appreciated and essential to our ongoing ministry.

ENDOWMENT FUNDED LOANS

The Church Loan Program (“CLP”) new loan activity continues to improve but at an extremely slow pace. After hitting the lowest point in many years (\$3.4 million at the end of 2014), the pipeline of new loans (loans approved not yet closed and loans closed not yet disbursed) has begun to increase and stood

at \$5.2M as of the end of 2015. As stated, there has been an increase in loan activity but the size of the projects and the requests remain lower than past years. We have had an increase of the mid-range loan requests (\$350 thousand (“K”) to \$750K) but not the number needed to sustain or build the endowment loan portfolio.

Church Loan Program Loan Portfolio



For the year, the disbursed loan portfolio dropped \$7M (down 8.5%). The disbursed loan portfolio has been in a steady decline ever since 2009 when the portfolio reached \$105.7M. The recession/financial crisis caused many churches to halt building project plans and created reluctance within many to start any new projects. This naturally led to lower disbursements over the past five and a half years. Much like the investor-funded portfolio, higher payoffs than normal have occurred since 2012 due to denominational concerns. Since loans can only be made to churches of the PCUSA, churches seeking dismissal must pay off their loans. This has directly led to the higher payoffs we have seen. Combining the lower disbursements with the increased payoffs has led to our sixth year of a declining portfolio. Also, as mentioned before, the mature nature of the endowment loan portfolio has many loans deep into their amortization schedule causing the scheduled monthly principal pay downs to be large – now approximately \$900K per month.

However, we did experience a slight increase in 4Q of \$500K as we saw a significant increase in disbursements. The new loan disbursements of \$3.4M during the final quarter of 2015 almost matched the first three quarters of the year. The hit to the loan pipeline was not too severe (dropping \$600K) given the high level of disbursements. The improved pipeline of \$5.2M needs to move up about 50% to sustain

PRESBYTERIAN MISSION AGENCY BOARD

February 3 - 5, 2016

Presbyterian Investment & Loan Program, Inc.

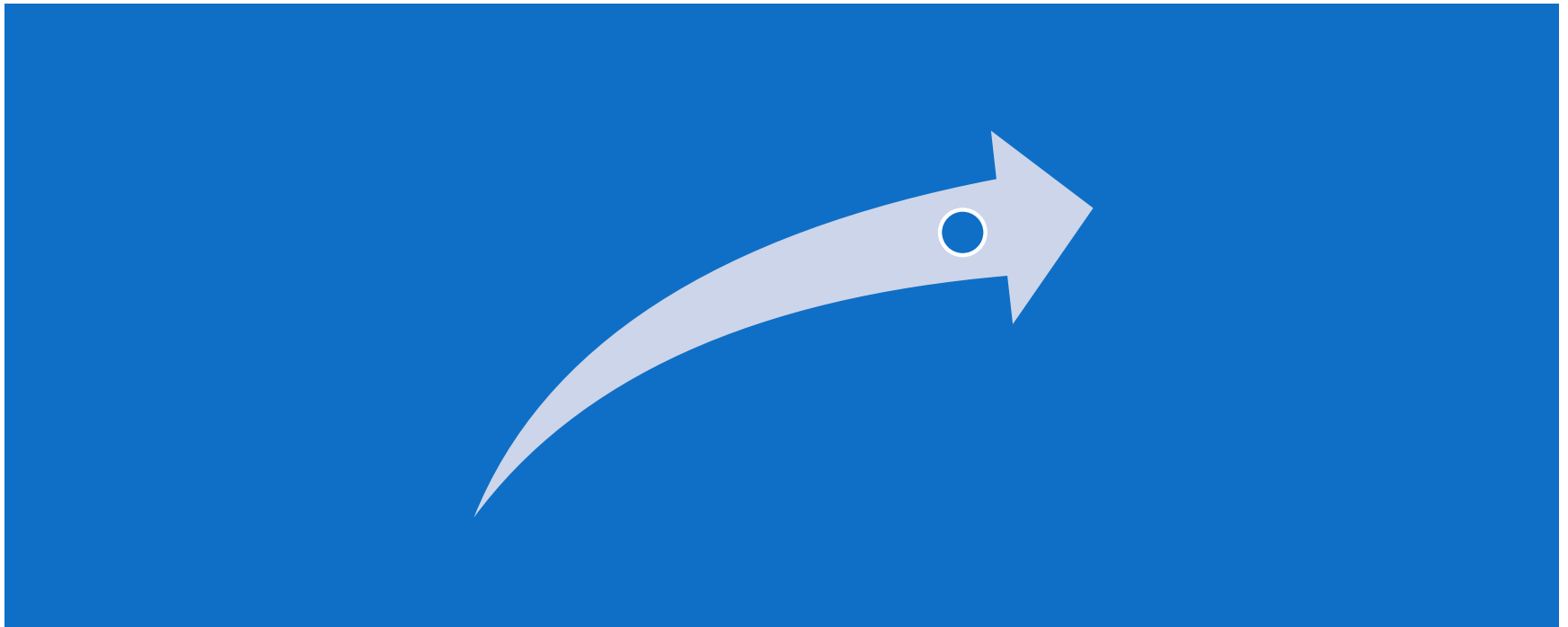
A.209

the portfolio, higher to get the portfolio growing again. We continue to see increased interest in our new loan product, the Restoring Creation Loan, which will help loan volume but the loans continue to be the smaller loans. In addition to seeking opportunities for increased visibility at various denominational events, we continue to look for other ways of reaching out to potential borrowers through presbyteries and direct mail.

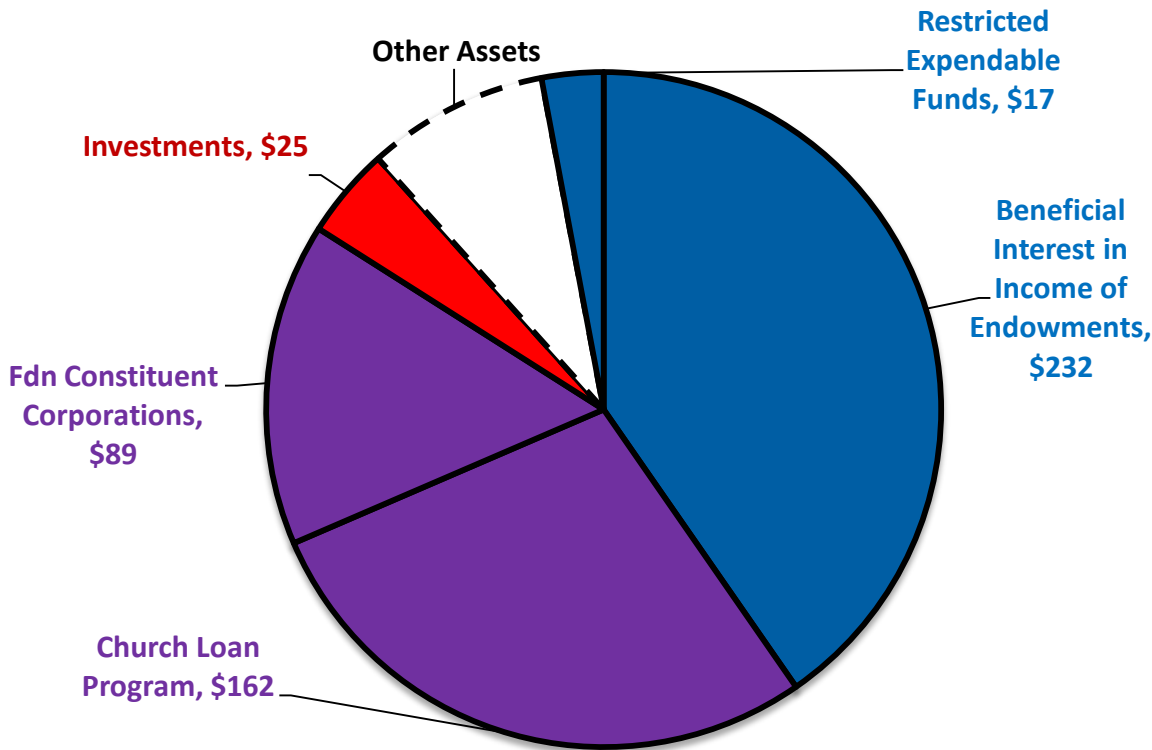
The base interest rate for loans to existing congregations from the Church Loan Program remains at 3.5%. The Restoring Creation Loan rate remains at 2.5%, a highly attractive rate. Rates can be further reduced by 0.25% for congregations with strong mission giving to the Presbyterian Church (U.S.A.).

PRESBYTERIAN MISSION AGENCY

FINANCE COMMITTEE UPDATE



PRESBYTERIAN MISSION AGENCY RELATED FUNDS



- Foundation or Foundation constituent corporation holds legal title to asset; PMA has beneficial interest in the fund.
- Foundation or Foundation constituent corporation holds legal title to asset and is beneficiary; PMA disbursing agent per LPOA.
- PMA has legal title to asset and is the beneficiary. PMA provides investment directions to the Foundation.
- Other Assets are assets titled to and managed by the PMA at PNC Bank. The Foundation has no involvement with these funds.

Dollars in millions

OUR STORY

- 1799: **Foundation incorporated** as “Trustee of the General Assembly of the Presbyterian Church”
- 1821: First endowment created by **Elias Boudinot**
- **Fiduciary corporation** - ensures donor designations are upheld, funds properly invested, and beneficiaries receive a dependable stream of income for perpetuity
- Purpose: to help **raise, manage and distribute** money for PC(USA) congregations and programs
- Permanent endowment fund assets have been given to the Foundation. Beneficiaries have a **beneficial interest** in the fund’s income.
- **Investment and administrative responsibilities** rest solely with the Foundation.
- Manages **over 7,000** permanent endowment funds and **over 3,500** charitable gift vehicles, **totaling \$1.1 billion**.
- Foundation **distributes** approximately **\$60 million** annually for mission and ministry.

PRESBYTERIAN FOUNDATION



Gather

- Financial and Philanthropic Planning
- New Covenant Trust Company
- Charitable Giving Vehicles
- Ministry Partner Funds / Online Giving
- Stewardship Education / Resources

Manage

- Cambridge Associates
- Asset Allocation
- Research
- Monitor managers/peers
- Social Witness Principles / Creative investments
- Proxy Voting
- Oversee Spending Formula

Disburse

- Compliance
- Legal Research
- Cy Pres Filings
- Preserve Historical Documents
- Maintain over 11,900 accounts

PEER GROUP FEE COMPARISONS

- Council on Foundations:
 - 1% admin fee plus
 - 0.25% to 1% separate investment fee.
- Cambridge Associates:
 - 1.24% average administrative fee on Foundations
- Many foundations do not provide the support level that the Presbyterian Foundation provides to the PCUSA.
- Presbyterian Foundation Fee is 1.25% which includes the fee for Cambridge Associates.

ACTIVE VS. PASSIVE

The Presbyterian Foundation is an active investor because:

- GA mandates adherence to PC(USA) social witness principles. As such, the over 400 prohibited securities in alcohol, tobacco, firearms, gambling and human rights offenders automatically and necessarily require active management.
- Once the 400 names are removed from an index, the exclusion of prohibited securities leaves holes in the portfolio requiring active replacement in other industries to provide adequate diversification.

ACTIVE VS. PASSIVE

Also ...

- Active investment management 1) increases the probability of future growth for mission today and tomorrow, and 2) mitigates volatility and risk, all of which provides consistency and predictability of income for mission.

Exhibit 4: “Endowment Model” Outperformed Over Long Periods of Time

As of June 30, 2015

	Average Annual Compound Return			
	3 Years	5 Years	10 Years	20 Years
Median Foundation	9.7%	9.3%	6.6%	8.7%
<i>N</i> =	112	110	94	47
70/30 MSCI ACWI (Net) / Barclays Gov’t/Credit	9.6%	9.6%	6.1%	6.7%

Source: Foundation data as reported to Cambridge Associates LLC. Index data are provided by Barclays and MSCI Inc. MSCI ACWI (Net) uses MSCI ACWI returns prior to its inception (3/31/2001).

INVESTMENT PHILOSOPHY

- **Fiduciary Oversight:** The Foundation shall balance current and future interests of beneficiaries. It is our responsibility to balance the influence of current and future needs when structuring the portfolio, establishing its risk profile and spending formula.
- **Active Management and Accountability:** We believe active managers have the potential to outperform passive managers over time. Vigorous oversight, attention to costs, and a long term perspective are also essential to achieving success.
- **Socially Responsible Investing:** As an agency of the General Assembly of the PC(USA), we are required to comply with established social witness policies.
- **Perpetuity Perspective:** A long term investment horizon is a responsibility and creates an advantage in consistent creation of income in perpetuity. We favor investment strategies that create long-term, sustainable value.

INVESTMENT PHILOSOPHY

- **Risk:** Risk is multi-faceted and not fully captured through measures such as volatility. A broadly diversified portfolio, which includes allocations to less liquid investments, represents an appropriate strategy to mitigate volatility with the potential to enhance long term performance.
- **Implementation:** The Foundation is committed to external management of financial assets, utilizing an outsourced chief investment office model. Given the complexity, breadth and depth of Foundation activities, we have determined that this structure achieves our objectives in the most cost effective manner.
- **Performance Measurement:** The Foundation shall establish investment goals and performance measures and ensure accountability for their execution. Such measures will be established and applied to all vendors. We acknowledge that short term changes are the enemy of long term consistent value creation.



February 2016

**Presbyterian Church Foundation
Presbyterian Endowment Fund**

Overview of Cambridge Associates and PEF Investment Strategy



CAMBRIDGE ASSOCIATES LLC

Copyright © 2016 by Cambridge Associates (“CA”). All rights reserved. Confidential.

This report may not be displayed, reproduced, distributed, transmitted, or used to create derivative works in any form, in whole or in portion, by any means, without written permission from CA. Copying of this publication is a violation of U.S. and global copyright laws (e.g., 17 U.S.C. 101 et seq.). Violators of this copyright may be subject to liability for substantial monetary damages. The information and material published in this report are confidential and non-transferable. Therefore, recipients may not disclose any information or material derived from this report to third parties, or use information or material from this report, without prior written authorization. This report is provided for informational purposes only. It is not intended to constitute an offer of securities of any of the issuers that may be described in the report. No part of this report is intended as a recommendation of any firm or any security, unless expressly stated otherwise. Nothing contained in this report should be construed as the provision of tax or legal advice. Past performance is not indicative of future performance. Any information or opinions provided in this report are as of the date of the report and CA is under no obligation to update the information or communicate that any updates have been made. Information contained herein may have been provided by third parties, including investment firms providing information on returns and assets under management, and may not have been independently verified. CA can neither assure nor accept responsibility for accuracy, but substantial legal liability may apply to misrepresentations of results made by a manager that are delivered to CA electronically, by wire, or through the mail. Managers may report returns to CA gross (before the deduction of management fees), net (after the deduction of management fees), or both.

CA includes the following: Cambridge Associates, LLC, a Massachusetts limited liability company with offices in Arlington, VA; Boston, MA; Dallas, TX; and Menlo Park, CA. Cambridge Associates Fiduciary Trust, LLC, a New Hampshire limited liability company chartered to serve as a non-depository trust company, and a wholly-owned subsidiary of Cambridge Associates, LLC. Cambridge Associates Limited, a limited company in England and Wales No. 06135829 authorised and regulated by the Financial Conduct Authority in the conduct of Investment Business. Cambridge Associates Limited, LLC, a Massachusetts limited liability company with a branch office in Sydney, Australia (ARBN 109 366 654). Cambridge Associates Asia Pte Ltd, a Singapore corporation (Registration No. 200101063G), and Cambridge Associates Investment Consultancy (Beijing) Ltd, a wholly owned subsidiary of Cambridge Associates, LLC registered with the Beijing Administration for Industry and Commerce (Registration No. 110000450174972).

Introduction to C | A Capital Management

Portfolio Structure

Recent Markets and Performance Update

Introduction to C|A Capital Management

Introduction to C|A Capital

Who We Are

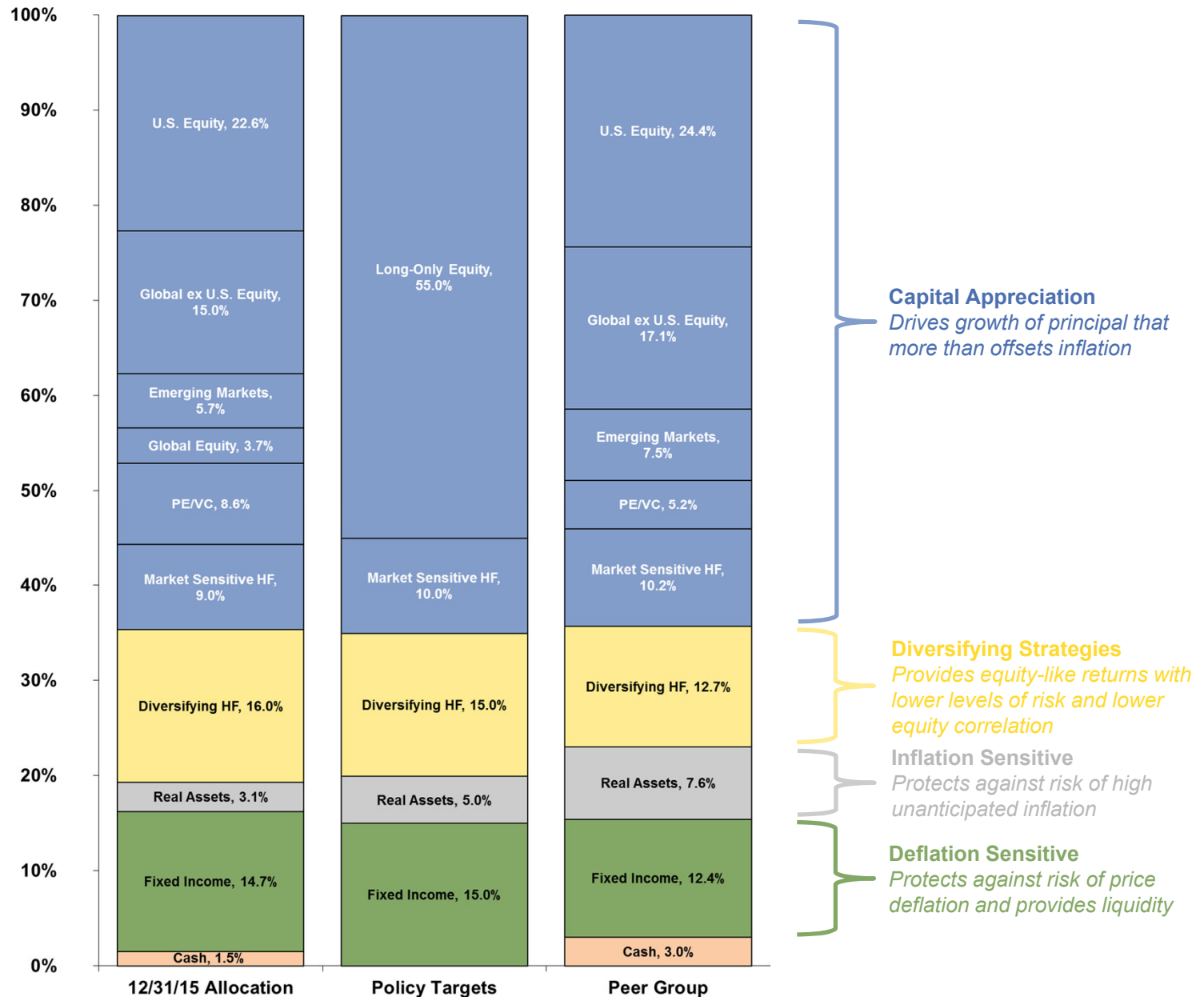
- ◆ C|A Capital Management is the dedicated business unit of Cambridge Associates that serves as the discretionary outsourced investment office for our institutional clients.
- ◆ Clients are served by a full-service investment office (CIO, investment team, and investment operations team) that manages portfolios to maximize performance within guidelines set by the client.

How We Help Our Clients Succeed

- ◆ We offer our clients an outsourced investment office that replicates best practices of the high-performing in-house investment offices we have been advising for years, including:
 - ◆ An investment team that is always on, always available, and fully accountable to client
 - ◆ A broad and deep global research platform
 - ◆ Portfolios that are customized at the manager level
 - ◆ Direct ownership of managers – no commingling with other clients

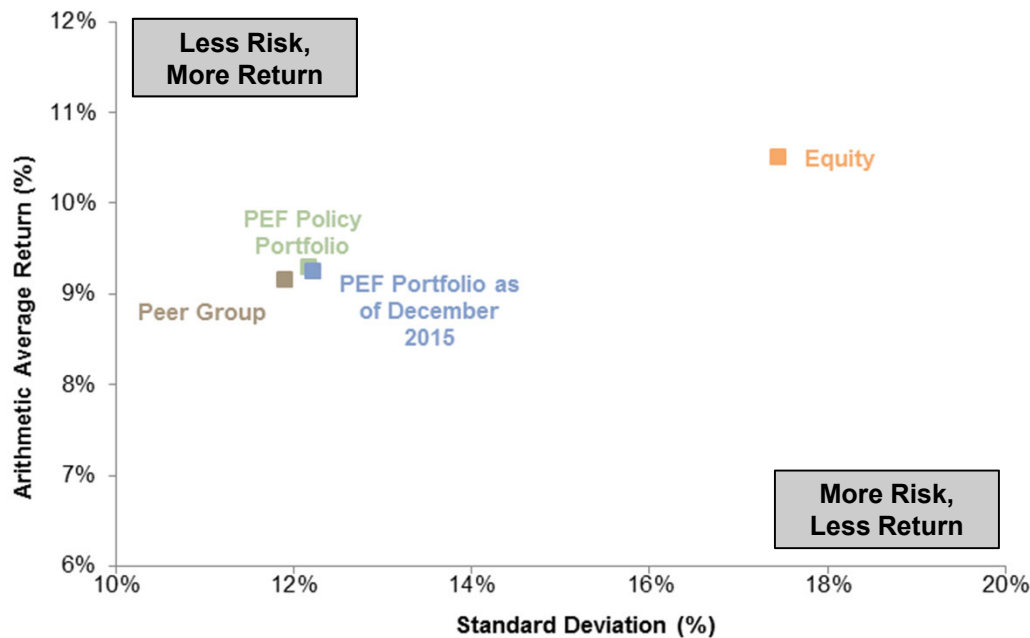
Current PEF Portfolio Exposures

Close to policy targets with modest tactical tilts. As of 12/31/15, CA Managed PEF stood at \$646.1mm.



Note: Allocations may not sum to 100% due to rounding.
 Peer Group asset allocation is as of 9/30/2015.

PEF Long-Term Risk-Return Profile



Key Points:

- Modeling shows expected return and volatility over the very long-term horizon (e.g. 25 years).
- PEF Policy Portfolio offers similar return and volatility versus Peer Group.

Asset Classes

Allocations

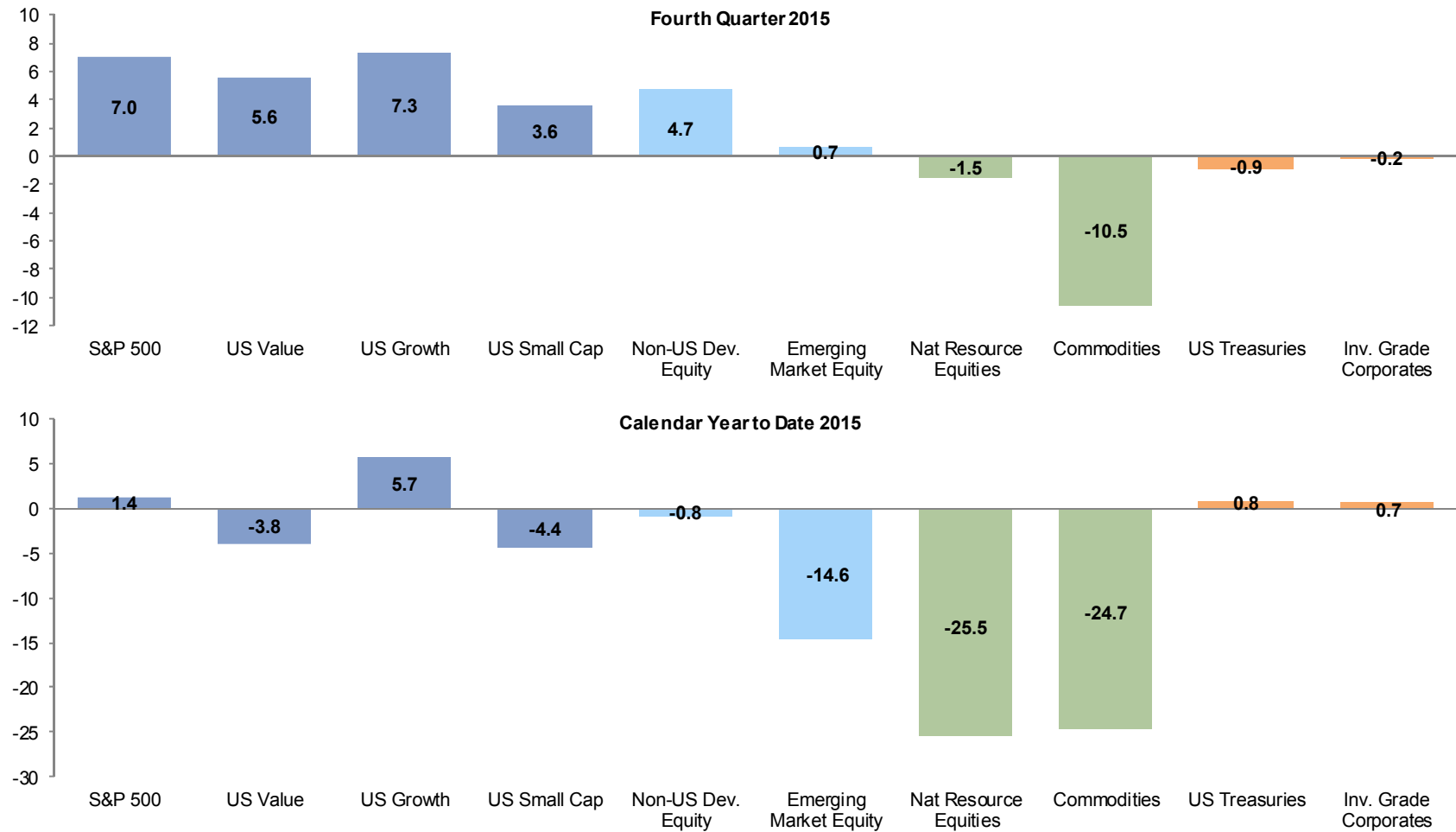
	PEF Policy Portfolio	PEF Portfolio as of December 2015	Peer Group	Equity
Capital Appreciation	65.0%	64.7%	64.4%	100.0%
Diversifying Strategies	15.0%	16.0%	12.7%	---
Inflation Sensitive	5.0%	3.1%	7.6%	---
Deflation Hedging	15.0%	14.7%	12.4%	---
Cash	---	1.5%	3.0%	---
<i>Nominal Arithmetic Return:</i>	9.3%	9.2%	9.2%	10.5%
<i>Standard Deviation:</i>	12.2%	12.3%	11.9%	17.5%

Notes: Allocations may not sum to 100% due to rounding.

Peer Group shows the mean asset allocation of the following 17 institutions, which have operating models similar to the PEF: Armenian Church Endowment Fund, Associated Jewish Community Fed. of Baltimore, Baltimore Community Foundation, Baptist Foundation of Texas, California Community Foundation, Catholic Investment Trust of Washington, Central Indiana Community Foundation, Inc., The Episcopal Church Foundation, The Erie Community Foundation, InFaith Community Foundation, Jewish Federation of Cleveland, Maine Community Foundation, New Hampshire Charitable Foundation, New York Community Trust, The Oregon Community Foundation, The Pittsburgh Foundation, The REACH Healthcare Foundation.

Recent Market Returns (Through December 2015)

Returns for Selected Indices (US Dollars)



Sources: Barclays, Bloomberg L.P., Frank Russell Company, MSCI Inc., and Standard & Poor's. MSCI data provided "as is" without any express or implied warranties.
 Notes: Asset classes are represented by the following indexes, from left to right: S&P 500, Russell 1000 Value, Russell 1000 Growth, Russell 2000, MSCI EAFE, MSCI Emerging Markets, MSCI World Natural Resources Index, Bloomberg Commodity Total Return Index, Barclays U.S. Treasuries, and Barclays Investment Grade Credit A or Better.

PEF Performance Summary (As of December 31, 2015)

Portfolio (Inception Date)	Total Return (%)			
	Total Assets (\$ mm)	Fourth Quarter 2015	Cumulative Trailing 1 Year	Annualized Since C A Oversight
CA Managed PEF (12/31/12)	\$645.1	2.4	-2.5	4.2
Policy Benchmark		2.2	-1.5	4.9
<i>Value Added</i>		<i>0.2</i>	<i>-1.0</i>	<i>-0.7</i>
Market Indices				
MSCI All Country World Index		5.0	-2.4	7.7
S&P 500 Index		7.0	1.4	15.1
Barclays Aggregate Bond Index		-0.6	0.5	1.4

PEF Performance Summary (As of September 30, 2015)

Portfolio (Inception Date)	Total Return (%)		
	Total Assets (\$ mm)	Third Quarter 2015	Cumulative Trailing 1 Year
CA Managed PEF (12/31/12)	\$639.6	-6.4	-4.9
Policy Benchmark		-5.9	-3.7
<i>Value Added</i>		-0.5	-1.2
Peer Universe (CJA Medians)			
Peer Group		-7.0 <i>n=17</i>	-5.1 <i>n=17</i>
Market Indices			
MSCI All Country World Index		-9.5	-6.7
S&P 500 Index		-6.4	-0.6
Barclays Aggregate Bond Index		1.2	2.9



Objectives

Financial Objectives:

- Provide a stream of relatively stable and constant earnings in support of annual budgetary needs; and
- Preserve and enhance the real (inflation-adjusted) purchasing power of the Endowment Fund.

Investment Objectives:

- Attain a real compound annual return of at least 5.5%, net of investment expenses, on average, over a five- to seven-year period;
- Outperform the Endowment Fund's custom policy benchmark; and
- Invest in accordance with the Social Witness Principles of the General Assembly of the PC(USA).

Quarterly Performance Commentary

- Global equity markets (MSCI ACWI Index (Net)) were positive for the quarter, returning +5.0%. U.S. stocks (Russell 3000 Index; +6.3%) outperformed emerging market stocks (MSCI Emerging Markets Index (Net); +0.7%) and developed non-U.S. stocks (MSCI EAFE Index (Net); +4.7%). Bonds were negative for the quarter, returning -0.7% (Barclays Government / Credit Index).
- For Q4 2015, PEF returned +2.4%. This is compared to +2.2% for the Policy Benchmark. For the trailing 1-year, PEF returned -2.5% versus -1.5% for the Policy Benchmark.
- PEF's Capital Appreciation strategies returned +4.3% during the quarter, while Diversifying Strategies returned -0.7%. PEF's macroeconomic hedges - Inflation Sensitive and Deflation Hedging strategies - returned -3.3% and -0.8%, respectively.

Performance

Performance							Value of \$1 Over Time	
	Total Assets	QTD 9/30/2015 12/31/2015	Trailing 1-Year 12/31/2014 12/31/2015	Annualized 3-Year 12/31/2012 12/31/2015	Annualized 5-Year 12/31/2010 12/31/2015	Annualized 10-Year * 12/31/2005 12/31/2015		
CA Managed PEF	\$645.1 mm	2.4%	-2.5%	4.2%	4.9%	3.2%		
Benchmarks								
Policy Benchmark		2.2%	-1.5%	4.9%	4.8%	---		
Market Indices								
MSCI All Country World Index (Net)		5.0%	-2.0%	8.2%	6.6%	5.3%		
Barclays Govt/Credit Index		-0.7%	0.1%	1.2%	3.4%	4.5%		

Current Portfolio Positioning

Cash Flows

Asset Allocation		Investment Strategy		Cash Flows		
				Opening Balance	Trailing 1-Year	Since CIA Oversight
				\$695,660,987	\$ (5,926,321)	\$ 624,720,363
				Net Contributions	\$ (27,739,864)	\$ (86,672,829)
				Beneficiary Payments	\$ (16,861,001)	\$ 76,774,009
				Change in Value		
				Closing Balance	\$645,133,801	\$ 645,133,801

*Sourced from Northern Trust

Notes:
 Inception Date: 12/31/2010
 Policy Benchmark: 55% Long Only Equity Custom Benchmark / 10% HFRI Equity Hedge Index / 15% HFRI Event Driven Index / 5% Inflation Sensitive Custom Benchmark / 12% Barclays Gov't/Credit Index / 3% Citigroup World Government Bond Index from 9/1/15 to present.
 MSCI All Country World Index (Net): Represents global equities, including public equities of U.S., ex-U.S., and emerging market companies. Benchmark includes MSCI All Country World Index from Inception through 8/31/15 and MSCI All Country World Index (Net) from 9/1/15 to the present.
 * PEF return stream represents Total PEF.

ACTIVE MANAGEMENT

ADVANTAGES

- Over the long-term, a significant group of active equity managers have added value
- Active managers can focus portfolios to exploit inefficiencies in particular market sectors (small cap vs. large cap)
- Active managers are able to reduce risk (volatility) in a portfolio through
 - cash holdings,
 - sector weights, and
 - security selection

CONSIDERATIONS

- Relatively high fees
- High turnover (transaction costs)
- Despite the fact investors are paying high fees for active management, there may be periods of underperformance
- Many markets have become more efficient (especially among large-cap equities), thus decreasing the probability of outperformance by active managers
- Longer time horizons may be necessary before active management pays off (i.e., 10 year periods)

PASSIVE MANAGEMENT

ADVANTAGES

- Index manager's performance will always equal the market (with only modest deviation or "tracking error")
- Highly liquid and transparent portfolio
- Low turnover and low management fees
- Managers can index to most markets, although tracking error will be the lowest in the large-cap, highly liquid markets, like those tracked by the S&P 500 and Russell 1000 Index
- Fewer distractions and less time required – relatively easy manager selection and ongoing monitoring
- With an index fund at the core of a manager structure, an investor can devote more resources to exploring and exploiting less efficient investment sectors and strategies

CONSIDERATIONS

- Index investor will never outperform the market
- Fully invested – no downside protection (cash cushion)
- Index funds do not rebalance, always increasing their weight in securities that are experiencing above-average price appreciation, and reducing exposure to stocks that are underperforming. Therefore, they incorporate bias towards larger cap stocks and an investment style bias in favor of momentum-driven stocks.

Growth Fund

Investment Strategy

The Fund invests primarily in common stocks and other equity securities of companies of all sizes, domestic and foreign, that are believed to have long-term growth potential. Investment decisions are consistent with the social-witness principles of the General Assembly of the Presbyterian Church (U.S.A.).

Investment Philosophy and Process

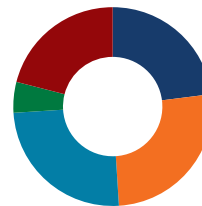
The Fund uses a multi-manager approach to portfolio construction that seeks to generate excess returns (i.e., returns in excess of benchmark) and at the same time provide diversification by avoiding over-concentration in a single investment style, sector or market trend. Asset allocation to a given manager is based on the manager's skill set, the current macroeconomic environment and the risks inherent in each manager's strategy.

Fund Details

Total Net Assets	\$396.8 Million
Share Class	Class A (No-load)
Ticker	NCGFX
CUSIP	643642101
Inception Date	7/1/1999
Expense Before Waivers	1.15%
Expense After Waivers*	1.02%

* Fee waivers are voluntary and may be discontinued at any time.

Manager Allocations



- BlackRock Investment Mgmt, LLC - 23%
- Brandywine Global Invnt Mgmt, LLC - 26%
- Coho Partners, Ltd. - 25%
- Parametric Portfolio Associates LLC - 5%
- Waddell & Reed Investment Mgmt Co. - 21%

Manager Details

Manager	Start Date	Key Attributes
■ BlackRock Investment Management, LLC	Jul 14, 2014	Multi-faceted growth portfolio
■ Brandywine Global Investment Management, LLC	Oct 22, 2013	Encompasses varying value sub-styles, providing flexibility to adapt
■ Coho Partners, Ltd.	Jul 13, 2015	Focuses on Relative Value in Equities
■ Parametric Portfolio Associates LLC	Apr 11, 2012	Consolidates trades across all managers in the portfolio to reduce trading costs
■ Waddell & Reed Investment Management Company	Apr 11, 2012	Differentiated research culture coupled with macro thematic exposure

Performance Review

Period	Cumulative (%) as of 12/31/15			Annualized (%) as of 12/31/15				
	1 Month	3 Month	YTD	1 Year	3 Year	5 Year	10 Year	Since Inception
Growth Fund	-2.33	5.57	-1.98	-1.98	11.33	9.40	5.21	3.42

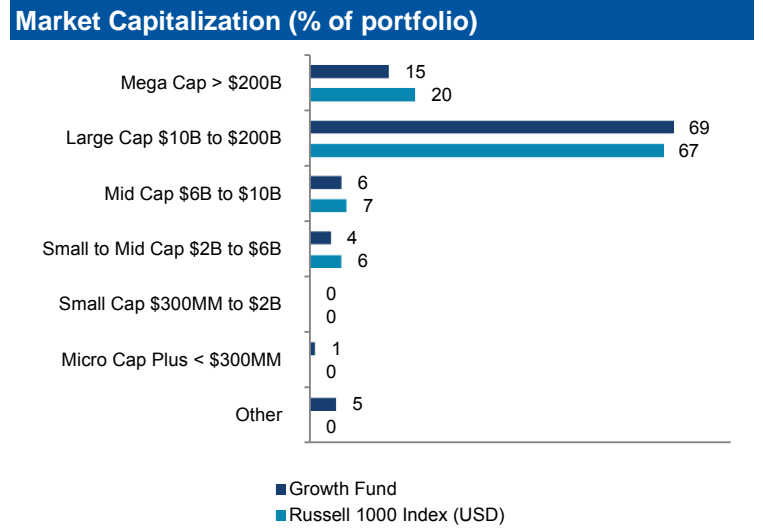
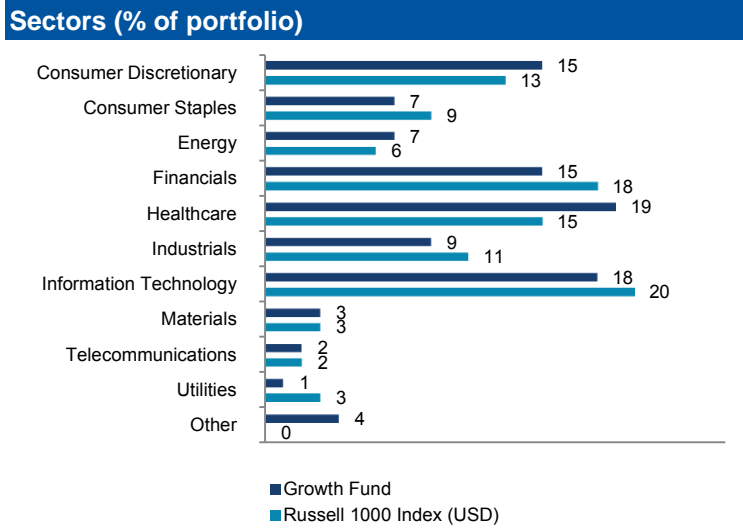
Calendar Year Returns (%)	2015	2014	2013	2012	2011	2010	2009	2008
Growth Fund	-1.98	10.36	27.55	17.14	-3.02	14.08	27.77	-38.93

Performance data quoted is historical and past performance does not guarantee future results. Current performance may be higher or lower. Performance current to the most recent month end can be obtained by calling 1-877-835-4531. The principal value and investment return of an investment will fluctuate so that shares, when redeemed, may be worth more or less than their original value.

To determine if the Fund(s) are an appropriate investment for you, carefully consider the investment objectives, risk factors and charges and expenses before investing. This and other information can be found in the Fund's prospectus, which can be obtained by calling 1-877-835-4531. Read the prospectus carefully before investing.

Portfolio Characteristics	Fund	Index
WEIGHTED CAPITALIZATION (\$ MIL)	\$105,813	\$124,197
NUMBER OF HOLDINGS	1,057	1,033
PRICE-TO-BOOK RATIO	3.51	3.68
MEDIAN FORWARD PRICE-TO-EARNINGS RATIO	17.82	18.49
BETA	1.05	1.00
TRACKING ERROR (3 YEAR)	2.31%	n/a
STANDARD DEVIATION (3 YEAR)	11.19%	10.63%

Top Ten Securities	% of Net Assets
ALPHABET INC	2.26
CITIGROUP INC	2.05
JPMORGAN CHASE & CO	1.56
UNITEDHEALTH GROUP INC	1.53
FACEBOOK INC	1.50
AMAZON.COM INC	1.48
JOHNSON & JOHNSON	1.37
WW GRAINGER INC	1.30
VISA INC	1.30
TOYOTA MOTOR CORPORATION	1.27



Glossary and Disclosures

Beta: Quantitative measure of the Fund's volatility relative to the benchmark used. A beta above 1 indicates the fund is more volatile than the overall market, while a beta below 1 indicates the fund is less volatile.

Median Forward Price to Earnings Ratio: Forecasted value (using median range of values – the middle set of values in a distribution range) of the market capitalization divided by the after-tax earnings for the prior 12-month period. The higher the P/E ratio, the more the market is willing to pay for each dollar of annual earnings. (Source: Russell)

Price to Book Ratio: Stock's capitalization divided by its book value, where book value is the value of an asset as it appears on a balance sheet, equal to cost minus accumulated depreciation. The value is the same whether the calculation is done for the whole company or on a per-share basis.

Standard Deviation (Absolute): Used to describe historical volatility, a statistical measure of the distance a quantity is likely to lie from its average value. It is applied to the annual rate of return of an investment, to measure the investment's volatility (risk). Standard Deviation is synonymous with volatility, in that the greater the standard deviation the more volatile an investment's return will be. A standard deviation of zero would mean an investment has a return rate that never varies.

Tracking Error: The measure of the risk of the portfolio relative to the benchmark.

Weighted Capitalization: The market price of an entire company, calculated by multiplying the number of shares outstanding by the price per share.

For those New Covenant Funds which employ the "manager of managers" structure, New Covenant Investments Management Corporation (New Covenant) has ultimate responsibility for the investment performance of the Funds due to its responsibility to oversee the sub-advisers and recommend their hiring, termination and replacement. New Covenant is the adviser to the New Covenant Funds, which are distributed by New Covenant Investments Distribution Co. (SIDCO). New Covenant and SIDCO are wholly owned subsidiaries of New Covenant Investments Company.

Current and future portfolio holdings are subject to risks. In addition to the normal risks associated with equity investing, international investments may involve risk of capital loss from unfavorable fluctuation in currency values, from difference in generally accepted accounting principles or from economic or political instability in other nations. Narrowly focused investments and smaller companies typically exhibit higher volatility.

The Russell 1000 Index includes 1000 of the largest U.S. equity securities based on market cap and current index membership; it is used to measure the activity of the U.S. large-cap equity market.

• Not FDIC Insured • No Bank Guarantee • May Lose Value

© 2016 New Covenant

Income Fund

Investment Strategy

The Fund invests primarily in corporate bonds and government bonds issued or guaranteed by the U.S. government or one of its agencies, and mortgage-backed and asset backed securities of varying maturities. Investment decisions are consistent with the social-witness principles of the General Assembly of the Presbyterian Church (U.S.A.).

Investment Philosophy and Process

The Fund uses a multi-manager approach to portfolio construction that seeks to generate excess returns (i.e., returns in excess of benchmark) and at the same time provide diversification by avoiding over-concentration in a single investment style, sector or market trend. Asset allocation to a given manager is based on the manager's skill set, the current macroeconomic environment and the risks inherent in each manager's strategy.

Fund Details

Total Net Assets	\$296.2 Million
Share Class	Class A (No-load)
Ticker	NCICX
CUSIP	643642200
Inception Date	7/1/1999
Expense Before Waivers	0.98%
Expense After Waivers*	0.80%

* Fee waivers are voluntary and may be discontinued at any time.

Manager Allocations



- J.P. Morgan Investment Mgmt Inc. - 50%
- Western Asset Management Company - 50%

Manager Details

Manager	Start Date	Key Attributes
■ J.P. Morgan Investment Management Inc.	Apr 30, 2012	Fundamental research at the individual security level
■ Western Asset Management Company	Apr 30, 2012	Successful implementation of macro-driven investment process

Performance Review

Period	Cumulative (%) as of 12/31/15			Annualized (%) as of 12/31/15				
	1 Month	3 Month	YTD	1 Year	3 Year	5 Year	10 Year	Since Inception
Income Fund	-0.37	-0.47	0.84	0.84	0.92	2.41	2.39	3.67

Calendar Year Returns (%)	2015	2014	2013	2012	2011	2010	2009	2008
Income Fund	0.84	3.62	-1.63	4.04	5.32	6.37	12.81	-14.63

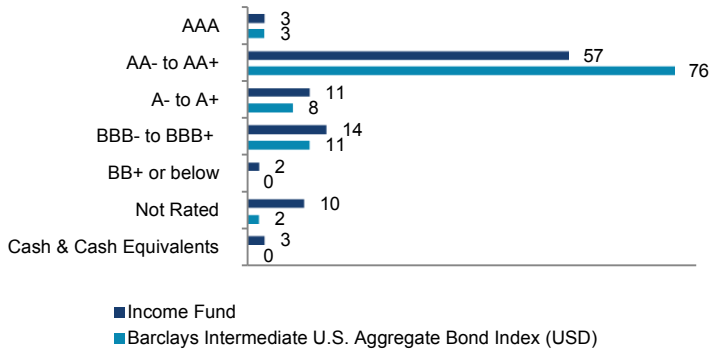
Performance data quoted is historical and past performance does not guarantee future results. Current performance may be higher or lower. Performance current to the most recent month end can be obtained by calling 1-877-835-4531. The principal value and investment return of an investment will fluctuate so that shares, when redeemed, may be worth more or less than their original value.

To determine if the Fund(s) are an appropriate investment for you, carefully consider the investment objectives, risk factors and charges and expenses before investing. This and other information can be found in the Fund's prospectus, which can be obtained by calling 1-877-835-4531. Read the prospectus carefully before investing.

Portfolio Characteristics	Fund	Index
EFFECTIVE DURATION (YEARS)	3.80	3.47
WEIGHTED AVERAGE LIFE (YEARS)	5.49	4.15
30-DAY SEC YIELD	1.64	n/a
UNSUBSIDIZED 30-DAY SEC YIELD	1.46	n/a
NUMBER OF HOLDINGS	1,169	7,502

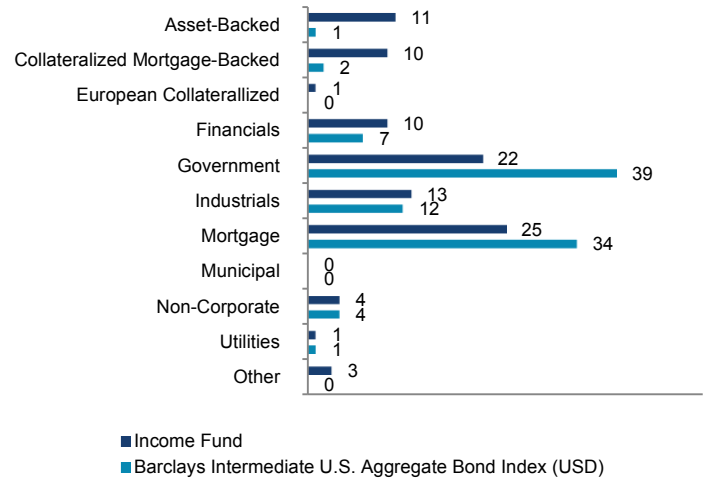
Top Ten Securities	% of Net Assets
FNMA 30YR 2012 PRODUCTION 4.00% 04/01/2042	1.47
UNITED STATES TREASURY 0.13% 04/15/2020	1.16
UNITED STATES TREASURY 1.88% 06/30/2020	1.13
FNMA 15YR TBA(REG B) 3.00% 01/19/2016	1.01
FNMA 30YR 2015 PRODUCTION 3.50% 10/01/2045	0.83
UNITED STATES TREASURY 1.88% 05/31/2022	0.83
UNITED STATES TREASURY 0.00% 02/15/2022	0.81
UNITED STATES TREASURY 0.00% 08/15/2021	0.69
UNITED STATES TREASURY 0.00% 05/15/2019	0.67
FNMA 30YR 2014 PRODUCTION 4.50% 08/01/2044	0.67

Credit Quality (% of portfolio)



The credit quality of a fund's holdings is derived using Standard & Poor's as the ratings source. The purpose of the ratings is to provide investors with a simple system of gradation by which relative creditworthiness of a fund's securities may be noted. Ratings are measured on a scale that generally ranges from AAA (highest) to D (lowest).

Sectors (% of portfolio)



Glossary and Disclosures

Effective Duration: Duration is a measure of a security's price sensitivity to changes in interest rates. Specifically, duration measures the potential change in value of a bond that would result from a 1% change in interest rates. The shorter the duration of a bond, the less its price will potentially change as interest rates go up or down; conversely, the longer the duration of a bond, the more its price will potentially change.

Weighted Average Life: The average number of years for which each dollar of unpaid principal on a loan or mortgage remains outstanding.

This material represents an assessment of the market environment at a specific point in time and is not intended to be a forecast of future events, or a guarantee of future results. This information should not be relied upon by the reader as research or investment advice regarding the Funds or any stock in particular, nor should it be construed as a recommendation to purchase or sell a security, including futures contracts. There is no assurance as of the date of this material that the securities mentioned remain in or out of the New Covenant Funds.

For those New Covenant Funds which employ the "manager of managers" structure, New Covenant Investments Management Corporation (New Covenant) has ultimate responsibility for the investment performance of the Funds due to its responsibility to oversee the sub-advisers and recommend their hiring, termination and replacement. New Covenant is the adviser to the New Covenant Funds, which are distributed by New Covenant Investments Distribution Co. (SIDCO). New Covenant and SIDCO are wholly owned subsidiaries of New Covenant Investments Company.

There are risks involved with investing, including loss of principal. Current and future portfolio holdings are subject to risks as well. Diversification may not protect against market risk. There is no assurance the goals of the strategies discussed will be met. International investments may involve risk of capital loss from unfavorable fluctuation in currency values, from difference in generally accepted accounting principles or from economic or political instability in other nations. Emerging markets involve heightened risks related to the same factors as well as increased volatility and lower trading volume.

The Barclays Intermediate Aggregate U.S. Bond Index is an unmanaged index generally representative of intermediate investment grade government and corporate debt securities with maturities of 10 years or less.

• Not FDIC Insured • No Bank Guarantee • May Lose Value

© 2016 New Covenant

**ITEM A.211
INFORMATION**

Discussion: The Cost of Doing Ministry

The following documents are presented for use during the discussion on The Cost of Doing Ministry:

1. An article from the Nonprofit Quarterly's winter 2015 edition, "*When the Show Must Go On: Nonprofits & Adversity.*"
2. Glossary of Terms
3. Steps in the Accounting Process
4. Cost Allocation Statistics
5. Cost Recovery Rates 2015 – 2016
6. Cost Allocation and Cost Recovery Graphic
7. Presbyterian Mission Agency – 2015 Budget – Categories
8. Presbyterian Mission Agency – 2015 Budget – Pie Chart
9. Presbyterian Mission Agency – 2015 Budget – Bar Graph

“When the Show Must Go On: Nonprofits & Adversity.”

This article is from the Nonprofit Quarterly’s winter 2015 edition,

Big strides have been made recently in the acknowledgment that overhead ratios are poor indicators of an organization’s impact or financial efficiency. Although the movement toward outcomes-based measurement offers a promising alternative to understanding impact, very little has been done to truly shift the sector’s understanding of what it takes—or even means—for nonprofits to be financially efficient and adaptable. The myths and misinterpretations of the true full costs of delivering vital programs have contributed to a chronically fragile social infrastructure for our communities.

Now more than ever, as the call to achieve high standards of outcomes-based measurement grows, we must hold ourselves to an equally high standard of understanding nonprofits’ full costs. This article is meant to encourage nonprofit executives and boards to know and advocate for their full costs, and to urge the philanthropic sector to structure funding with greater consideration for the full context in which its grantees are operating. We look forward to the day when nonprofits and funders have embraced the concept of full costs, which include far more than direct program expenses and so-called “overhead.”

Overhead as a Parental Control

Many foundation leaders now understand that overhead is part of the real, necessary costs of delivering quality programs. Funders large and small have shifted grant strategies to fund overhead. In 2013, Charity Navigator, GuideStar, and the BBB Wise Giving Alliance spoke out against the myth that overhead spending is a meaningful way to evaluate nonprofit performance.¹ Even the federal government, at the end of 2014, began *requiring* federal grants to cover nonprofit overhead costs.

Yet, it seems practice is lagging behind public discourse: In Nonprofit Finance Fund’s Annual State of the Nonprofit Sector Survey 2015, only 7 percent of nonprofits report that foundations always cover the full cost of the projects they fund; while decrying the overhead ratio as a “poor measure of a charity’s performance,” Charity Navigator still includes the overhead ratio as the very first financial performance metric in its evaluation; and the federal government set a pitifully low default overhead reimbursement rate of 10 percent. In other words, funders and watchdogs (and probably even nonprofits themselves) are not “there” yet in recasting overhead as an essential cost of providing services—and we have farther to go than you might think.

Imagine if your personal paycheck were like a restricted grant. Instead of representing your value and level of responsibility in the company, your paycheck is based on a predetermined line-item budget that details exactly how you can spend your earnings. A portion of your paycheck can be used for rent, some for utilities, but most is earmarked for business attire, transportation to work, and coffee to keep you productive throughout the day. The thinking here is that by tying your paycheck to the expenses that contribute to your work, the company is making sure that you will show up on time, appropriately caffeinated, and properly dressed. It’s as if every penny of your paycheck is spent before you cash it.

To some extent, you had a say in your paycheck budget. In fact, you had to present a proposed paycheck budget when you applied for the job. Your friends on the inside said no one who spends more than 20 percent of his or her paycheck on rent has ever been hired. To get the job, you cut your rent line item. That means making do with an efficiency unit above an all-night bowling alley, but it's better than not having a job at all. Some line items were nonnegotiable from the start: As a policy, your company won't pay for haircuts; but that's okay—you can let your hair grow long.

At the end of the year, the company assesses your job performance by comparing your actual spending to the line-item budget. Your spending is carefully scrutinized for fluctuations of 10 percent or more, and your job is in jeopardy if it fluctuates too much. You know this measuring of line-item expenses doesn't say much about the value you created for the company. You are pretty certain you would be more productive if you could just get a good night's sleep, but that would mean moving away from the bowling alley, and that would put you over budget and in danger of being fired.

The company doesn't feel great about measuring your line-item expenses either. They know it's not a great proxy for your productivity, and the truth is they actually *want* to pay you based on a true measure of value. Unfortunately, they just aren't sure how valuable you are. They've asked you for the data, but you don't have a system to track it—not to mention, you tend to show up to work a little worse for the wear. You always seem tired and your hair looks rather unkempt. (Don't you know someone who will cut your hair for free? The other employees do.)

If we start to fully fund nonprofits for their day-to-day program *and* overhead expenses, and abandon overhead measurements as a proxy for mission fulfillment and efficiency, it's the equivalent of giving nonprofits control over their paycheck. With the flexibility to manage their own funds they can make better spending decisions—like moving away from the bowling alley, not spending so much on business attire, and finally getting a haircut. Despite the fact that they are spending less on items that “directly support the work” (business attire, coffee) and more on “overhead” (rent, haircuts), the nonprofits can make smarter spending decisions that actually let them produce more value. Without a doubt, this arrangement would be a huge improvement over the status quo.

This is where the conversation has generally stopped—as if we had reached the answer: When nonprofits are able to cover their overhead with flexible funding, they do better work for communities; fund overhead, and we will have the healthy, resilient nonprofit sector we need to make real social change. But in our paycheck example, recall that every month, you spend your entire paycheck down to the penny. After you pay all your expenses—including rent for your new apartment and your monthly haircut—your bank account balance is \$0. You set aside nothing for emergencies, nothing for retirement, nothing to replace your aging car in a few years. You have no savings. You have no safety net.

Herein lies the danger of the focus on funding overhead: we may think we've arrived once nonprofits “gain control of their paycheck,” and forget that resilient nonprofits need a safety net. Nonprofits need to be paid for their *full costs*.

What Will We Gain When We Stop Talking about Overhead?

This article will never provide a clear definition of overhead. Unfortunately, we can't. While overhead is most commonly thought of as the expenses presented as management and general and fundraising functions on Form 990s or audited financial statements, the accounting guidance to determine which expenses belong to which function is so vague that reasonable people make wildly different

determinations about how to allocate expenses across functions. What ends up classified as overhead is so open to interpretation, even manipulation, that we cannot provide a useful or consistent definition.

McGroarty Arts Center, where I was executive director from 2005 to 2013, provides an excellent example of just how difficult it is to determine which costs are overhead and which are program. Ceramics students at the small Los Angeles center wanted to raise money for new studio equipment. They created the Annual Ceramics Exhibition and Benefit—a volunteer-driven fundraiser that exhibits curated work of emerging ceramic artists. Is the event a fundraising expense? In some years, the Annual Ceramics Exhibition and Benefit barely breaks even—but the event is so highly mission-aligned and impactful that the center was committed to the event whether or not it made money. So is it a program expense? As the event grew in popularity and artistic reputation, the staff devised ways to capitalize on its momentum. Guided gallery tours are arranged for local schools and senior centers, and private receptions are held in the evening for the organization’s most important donors. Fundraising expense?

The accounting guidance does not tell us how to allocate the Annual Ceramics Exhibition and Benefit expenses across functions. The art center struggled to present the event expenses accurately, treating it as a fundraising expense in some years, a program expense in others. Some years, the art center came up with complicated rationales for allocating a portion of expenses across functions. Each year, the center consulted with tax accountants and auditors. Each year, it was told that its allocation was reasonable. The center would have been better served to allocate the entire event to programs and use its limited staff time on something beneficial to the organization. But the center’s leaders desperately wanted to be truthful and abide by the rules.

Nonprofits spend far too many resources attempting to report their functional expenses honestly. Costly time studies and complicated time sheets are used to determine how many hours each staff member spends on programs. Organizations build and maintain complicated accounting structures so every expense can be reported by function. A simple phone bill is recorded in the books as a lengthy journal entry of functional allocations, with back-up detail for the auditor to test at the end of the year. To what end?

The reporting of functional expenses exacerbates the myth that, somehow, nonprofits should be able to operate programs without an administrative structure to manage, measure, and execute. It implies that, by some as-yet-unknown magic, nonprofits should be able to achieve their mission without dedicated and systematic fundraising efforts to pay for it. The attempt to segregate interwoven and complementary expenses according to the function they serve is an exercise in futility. The truth is, all resources spent by a nonprofit are spent in order to successfully deliver on programs (with obvious exceptions made in cases of fraud). Certainly, not all spending in a nonprofit is efficient; but functional expenses tell us nothing about efficiency.

By abandoning overhead, we free up limited nonprofit capacity to focus on more important measures. With the coming sector-wide shift toward outcomes-based measurement, this capacity is needed now more than ever.

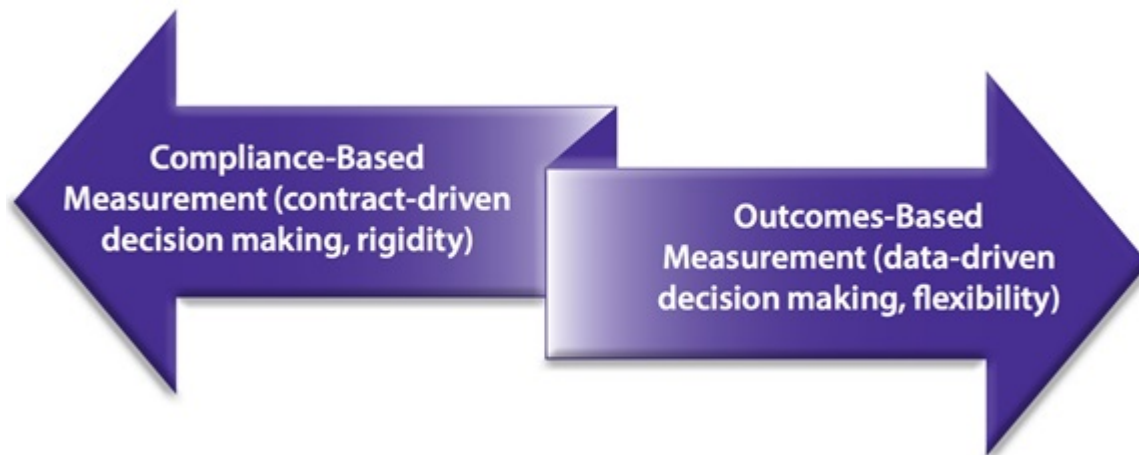
Why We Can’t Live above the Bowling Alley Anymore

Remember when you couldn’t control your paycheck, so you lived above the bowling alley? It wasn’t ideal, but your housing choice allowed you to keep your job. Yes, you were always tired, and that meant you weren’t as effective in your work as you could have been, but you weren’t measured on your

productivity; you were measured on compliance. But what if you were measured on both compliance *and* productivity? What would you have done? The two measurement standards are at odds with each other. You won't be in compliance with your paycheck line-item budget if you move away from the bowling alley. But you certainly won't meet your productivity measures if you can't sleep well at night. This impossible future is looming for nonprofits—if we don't head it off first.

As the sector moves toward outcomes-based measurement, we have to move away from compliance measures like overhead ratios and restricted budgets. The nonprofit sector can't "live above the bowling alley" *and* be expected to achieve results for its communities. To meet outcomes, organizations must be flexible and make a healthy investment of funds and staff capacity in the systems that allow organizations to track their impact over time. *Outcomes-driven* decision making requires organizations to pivot and shift quickly as the environment around them moves or as new information becomes available; *compliance-driven* decision making requires adherence to rigid rules, even in the face of changing needs. The two are incompatible.

More and more funders are expecting the programs they fund to deliver measurable change or impact. The cost associated with developing, testing, maintaining, and, ultimately, reporting outcomes is terribly expensive, and usually underestimated. When you gained control of your paycheck, you were able to make fluid and smart decisions—like moving away from the bowling alley—without worrying about a poor performance review. Let's be sure nonprofits can do the same.



Full Costs: A Focus on Mission and Outcomes

We've been so distracted by the discussion of whether nonprofits should just be able to pay their day-to-day operating expenses (and how)—including overhead—that we've mostly ignored the need for nonprofits to generate enough surplus to reinvest in the organization's immediate and future health. After revenues are used to pay day-to-day operating expenses, surpluses should pay for:

- Cash to meet liquidity needs like paying bills on time (working capital);
- Cash or liquid investments to protect against reasonable risks and take advantage of new opportunities (reserves);

- New furniture, equipment, or buildings (fixed asset additions); and
- Debt principal repayment.

Full costs include day-to-day operating expenses (both program and overhead expenses) plus a range of balance sheet costs for short-term and long-term needs. Let's use this formula to think about full costs:

Day-to-day operating expenses + working capital + reserves + fixed asset additions + debt principal repayment = full costs

Paying nonprofits their full costs is how we prevent crises and interrupted services for communities and allow leadership to stay focused on mission and outcomes. Anyone who has worked in a cash-constrained nonprofit knows that when a cash-flow crisis hits, mission stops, strategy stops, and all the energies of management and board are diverted to moving up receivables, delaying payables, and securing cash however they can. Appropriate working capital prevents program disruption due to cash flow shortfalls.

Revenue streams in the nonprofit sector can be unpredictable, even fickle. An organization should not have to pass up an amazing opening to move its mission forward because it can't secure the upfront cash quickly enough. The loss of a major funder should not trigger the immediate, irresponsible shutdown of essential programs. Appropriate reserves allow organizations to respond to opportunities and risks in a strategic and thoughtful way that protects their communities and moves their mission forward. (For any funders worried about an organization becoming dependent on your support, think about whether it has the reserves to reposition itself in the absence of your funding.)

An organization with aging technology loses valuable staff time—and sometimes irreplaceable data—struggling with frustrating work-arounds and inefficiencies. A facility-owning organization with a plumbing emergency will experience significant staff distraction and may have to temporarily suspend activity while the cash can be found to hire the plumbers to make the repairs. It's a safe bet that when the toilets aren't working, neither are the programs.

Used wisely, debt can help an organization fund a capital project or bridge receivables. An organization that falls behind on debt repayment will distract leadership from mission and will struggle to advance its work in the community. An organization can even fold under the weight of its debt, leaving communities without services. Without full cost funding to cover debt principal repayment, an organization cannot keep a long-term commitment to the people it serves.

Communities pay the price when full costs are not met.

The “Doom Loop” of Underfunded Full Costs

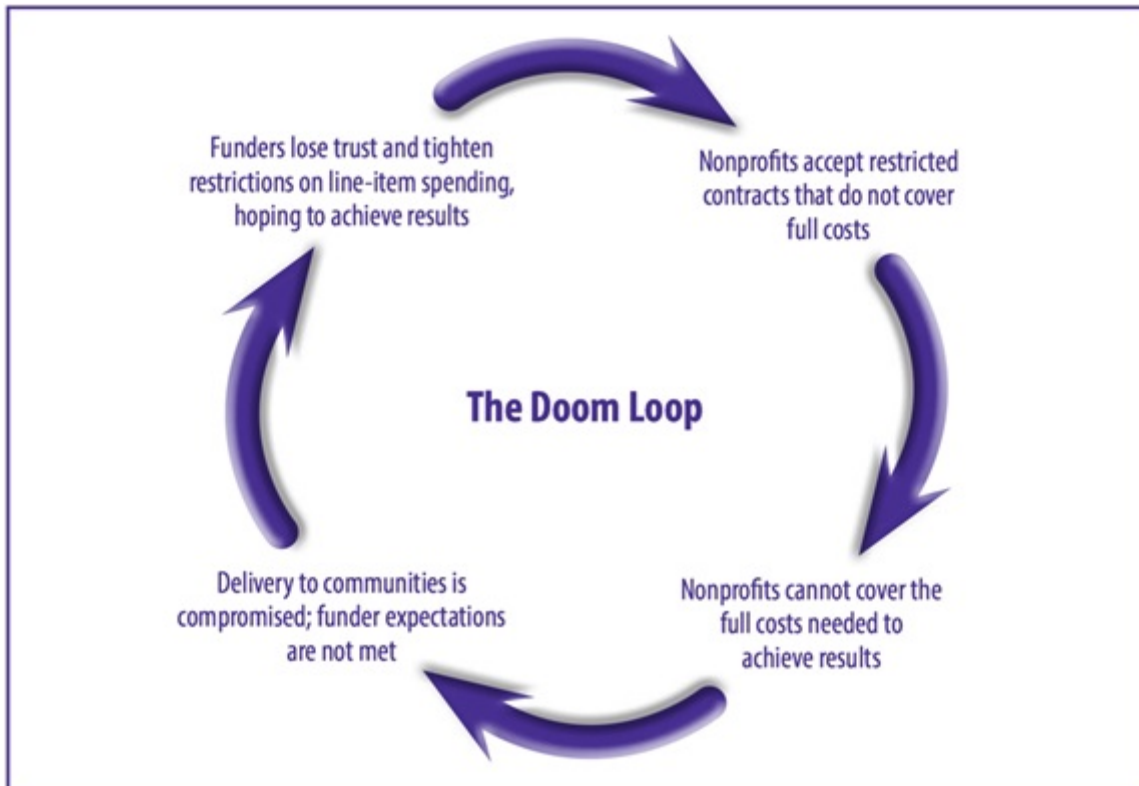
Why have so few nonprofits and funders been talking about full costs? Perhaps because many don't know the price tag for their own or their grantees' full costs.

Nonprofit financial capacity—staff time, expertise, and systems—is extremely limited. Overly burdensome reporting requirements use up limited nonprofit financial capacity to manage compliance vis-à-vis: the specific line items the funder requests in the budget; splitting up phone bills according to the amount of time fundraising staff are thought to have spent on calls; checking and rechecking invoices to

government funders that will be rejected if they contain even a one dollar rounding error. Nonprofits barely have the bandwidth to manage financial compliance, let alone foresighted financial management issues like full cost. And who can blame them? The stakes are high. A compliance error can mean delayed payments or rejected grants. That means people don't get paid. That means communities don't get served.

Existing dynamics in our sector actually discourage transparent reporting of full costs. When it comes to competitive contracting, nonprofits fear they will not be selected for funding if they reveal how expensive it truly is to deliver their intervention, and as a result shy away from asking for full costs. Grants and contracts frequently lock organizations into budgets that were built months or years ago, often with little or no wiggle room to adjust to new opportunities or more efficient ways of operating. The time, energy, and reputation risk to apply for a budget modification isn't worth it. Claw-back clauses, which prohibit organizations from generating surpluses that contribute to balance sheet needs, are common and often accompanied by explicit refusal to pay for budget overruns. Nonprofits can't set aside savings in case of budget overruns, but no one else will pay for them, either. Nonprofits can't win. Dynamics like these mean that only the luckiest organizations cover their day-to-day operating expenses, and all organizations are denied the opportunity to safeguard their communities by paying for balance-sheet needs. They are incentivized to report costs in such a way as to maximize short-term resources for their community, and not in a way that maximizes transparency and feeds longer-term sustainability for the service provider.

The failure to fund full costs has resulted in a cycle of distrust between nonprofits and funders and, ultimately, puts at risk program delivery to communities: The "Doom Loop" of underfunded full costs.



Four Things Nonprofits can Do Right Now

1. **Know your full costs.** Set aside some of your limited time to analyze your true costs of operating. Throw compliance out the window for this exercise, and think through the operating realities of your organization. What are your day-to-day expenses? How much cash do you need in the bank at the worst times of the year to pay your bills on time? What funds should you have that can be set aside to maintain your facility, upgrade your technology, or invest in new systems? What risks do you see coming down the road, and what would it take to meet those risks? What opportunities should you take, and how much money would you need to take them? Do you have any debt to repay, and what is your plan for repayment?
2. **Ask for your full costs.** Update your communication and your fundraising pitches to reflect what it truly costs to deliver your interventions and sustain your work over the long term. Change doesn't come cheap. Don't undercut your mission and put your community at risk by asking for less and promising more. Think carefully before accepting contracts with unfunded mandates—those that do not fully pay for themselves. Consider whether adequate flexible funding from other sources will be available to fill in the gap. Avoid borrowing from the future.
3. **Banish the overhead ratio.** Don't use low overhead as a fundraising tool (i.e., no more pitches that \$0.90 of every \$1.00 is spent directly on programs). Don't use it as a management tool. Don't use it as a proxy for efficiency or effectiveness.
4. **Practice new ways to talk about overhead.** The reality is, most overhead costs are people costs—educated employees who contribute to mission by making sure the organization runs smoothly. Talk about what they do in compelling, specific detail, and how it contributes to mission: “Our counselors do their best work with survivors of domestic violence when they can give each client their full time and attention. That’s why the work of our professional HR team is so important. By attracting and retaining effective staff members, ensuring payroll is accurate and on time, managing benefits, and handling proof of counselor qualifications and required training, our HR team lets counselors spend more time with our clients. This results in more clients served and stronger relationships between clients and counselors.”

Four Things Foundations Can Do Right Now

1. **Pay for full costs.** Even if you do not provide general operating grants, it is important to recognize that programs draw their fair share of organizational infrastructure. Be sure to fully pay for the costs your grant may impose on nonprofits—including data collection and reporting, convenings and trainings, and a reasonable surplus for liquidity and to address the unexpected. Include a line item in your grant budgets for indirect costs—those costs that are necessary to running the organization and the program but don't increase or decrease in direct relation to the program. Allow grantees to tell you what a reasonable indirect cost is for their organizations; don't prescribe a set percentage.
2. **Create a safe space for nonprofits to ask for their full costs.** You probably have grantees who don't really know their full costs. Nonprofits have a history of underpricing their programs. When they truly unpack the full costs of delivering on mission, they may hesitate to share the information with you for fear of sending you into sticker shock. Communicate openly with your grantees. Give them the opportunity to reset their costs of doing business in the full-cost mindset without losing funding or being perceived as greedy or disingenuous. Provide cover for those nonprofits that are ready to reexamine cost. Publicly announce that your foundation seeks requests that articulate full costs. Open a dialogue if nonprofits come to you with a low number, and make sure they are not

undercutting themselves for fear they will not be funded if their overhead is too high. One conversation is not enough. Continue to reinforce the importance of full costs.

3. **Banish the overhead ratio.** Do not include the overhead ratio in your grantmaking decisions or due diligence process.
4. **Directly support full costs through flexible funding or enterprise-level support.** Remove claw-back clauses from your contracting, and allow nonprofits to keep unspent funds as general operating support. Instead of restricting dollar inputs, measure what the organization achieved by spending grant funds. Provide unrestricted general operating support that allows nonprofits to cover their full costs.

Note

1. Charity Navigator, GuideStar, and the BBB Wise Giving Alliance, “[The Overhead Myth: Moving toward an Overhead Solution](#),” 2013, Open Letter.

Nonprofit Finance Fund thanks the Weingart Foundation and the California Association of Nonprofits for their assistance with this article. For additional information, [see the Nonprofit Overhead Project](#).

Glossary of Terms

1. **Cost allocation** - is the process of identifying and assigning general and administrative and overhead costs that support the ministry programs on a consistent, fair and equitable basis. The result is a system which meets the General Assembly mandate: fairly and accurately allocating the true cost associated with each ministry. Ministries control their costs by controlling the size of their “ministry footprint” with respect to services used.
2. **Cost recovery** - the practice by which restricted funds are allocated to the general and administrative expenses that have been identified and assigned to ministry programs through cost allocation. Costs are recovered from all funds available to a ministry, following standard accounting rules (FASB 116, if specifics are needed). If the ministry is funded by unrestricted dollars, then the associated costs are recovered from unrestricted dollars. If the ministry is funded by restricted dollars, then the associated costs are recovered from restricted dollars.
3. **Cost recovery rates** –the percentage of general and administrative and overhead costs that have been identified with each ministry area. Each ministry area has a different level of overhead and therefore has a different rate. If a program has restricted funds available to support the work, this rate is applied to the restricted fund(s) and these amounts are used to support the general and administrative and overhead costs.
4. **Program Overhead** –expenses that are required to for an organization to operate. These expenses are ongoing whether funding levels are high or low. Overhead is still vital as it provides critical support to carry out ministry. The following includes the costs associated with program overhead for PMA: facilities, information technology, mail & print services, finance & accounting, distribution services, insurance, investment management fees, shared expenses, research services, human resources, senior directors of communication and funds development, creative services, mission communication, executive communication, customer relations and Presbyterian mission.
5. **Management and General Expenses** – Management and general expenses are those costs associated with the overall function and management of a nonprofit organization which includes the costs of the Executive Director's office, internal audit, legal, risk management and the news service.
6. **Cost Allocation Statistics/Calculation Basis** – data gleaned from previous years activities in the ministries are the basis to determine the cost drivers for which a cost recovery rates/percentage can be established. Examples of cost statistics or drivers include:
 - Accumulated costs – amounts are allocated based on the size of the budget (the direct costs plus support costs of a program)
 - Hours – the number of hours spent in IT or Creative services supporting a particular program
 - Percentage of Time – The Senior Director of Communications Ministry allocated based on percentage of time to support programs and offices
 - Percentage of Offering – the promotion costs of the One Great Hour of Sharing offering are allocated based on % to the Disaster, Hunger and Self Development of People programs.
 - Gifts Processed – The Relationship and Development Operations office applies contributions and receipts in Raiser’s Edge, an internal database. Ministry areas receive their allocated expense of this office based on number of gifts processed.

Steps in the Accounting Process

The steps used to develop this process were as follows:

Step 1: A determination is made on which areas are administrative and which areas are programs. The costs of administrative areas are allocated to the programs, and the programs receive allocations.

Step 2: The existing internal agreements and external contracts are eliminated from this process which includes service agreements and tenant leases.

Step 3: Each administrative area is studied to best determine on which basis to allocate costs.

Step 4: The statistics were compiled.

Step 5: The statistics are converted into percentages.

Step 6: The calculated percentage is applied to the budget creating a fully allocated budget.

Step 7: The overall percentage of a ministry area's support costs and program costs are determined. The percentage of support costs for a ministry area determines the cost recovery rate.

Step 8: The cost recovery rate is applied to current year restricted receipts and used to fund the support costs.

Step 9: If the amounts available are unable to fully support the administrative costs, the balance may come from other restricted or unrestricted funds.

COST ALLOCATION STATISTICS

<u>Area</u>	<u>Basis for Allocation</u>
Facilities	Square Ft
Rent	Square Ft
Human Resources	Full-time Employees (Positions)
Information Technology	Hours
Mail and Print Services	Pieces of Mail
Finance and Accounting	Accumulated Cost
Distribution Services	Number of Invoices
Insurance	Full-time Employees (Positions)
Investment Management Fees	Accumulated Cost
Shared Expenses	Accumulated Cost
Executive Director	Accumulated Cost
Internal Audit	Accumulated Cost
Legal	Accumulated Cost
Risk Management	Accumulated Cost
Research Services	Accumulated Cost
Sr. Director, Communications Ministry	Percentage of Time
Customer Relations	Customer Service Requests/Calls
Mission Communications	Hours
Executive Communications	Hours
Creative Services	Hours
News Service	Percentage of Time
Presbyterian Mission	Percentage Based on Number of Offices
Sr. Director, Funds Development Ministry	Percentage of Time

COST ALLOCATION STATISTICS

<u>Area</u>	<u>Basis for Allocation</u>
Relationship and Development Operations (RDO)	Gifts Processed
Special Offerings Management	Offering Percentage
Direct Response	Percentage of Time
New Initiatives	Percentage of Time
Christmas Joy Offering (CJO) Promo	Offering Percentage
One Great Hour of Sharing (OGHS) Promo	Offering Percentage
Peace and Global Witness Offering (PGW) Promo	100% to Peace and Global Witness
Pentecost Offering (PC) Promo	Offering Percentage
Funds Development Ministry	Accumulated Cost World Mission

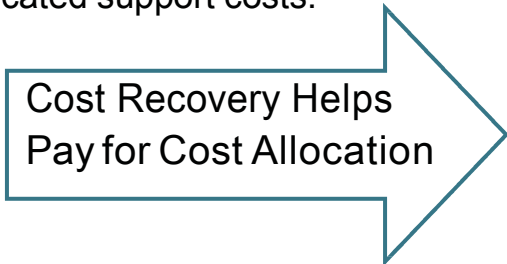
Cost Recovery Rates 2015-2016	
<u>Area</u>	<u>Rate</u>
Communications & Funds Development	
Mission Resources	26%
<i>Presbyterians Today</i>	13%
Mission	
Executive Director's Office- Mission	16%
Theology, Formation & Evangelism	19% or 13%
Curriculum	16%
Compassion, Peace & Justice	12%
World Mission	11%
Jinishian	5%
Racial Ethnic & Women's Ministries	15%
Other	
Board of Pensions - Christmas Joy Offering	8%
Agency	7%
Ghost Ranch	0%
Stony Point Center	0%

Cost Allocation and Cost Recovery

Cost Allocation—*The Plan*

Step 1—Support costs are allocated to Ministry Areas based on statistics.

Step 2—To reach the total Ministry Area budget, add program costs and allocated support costs.



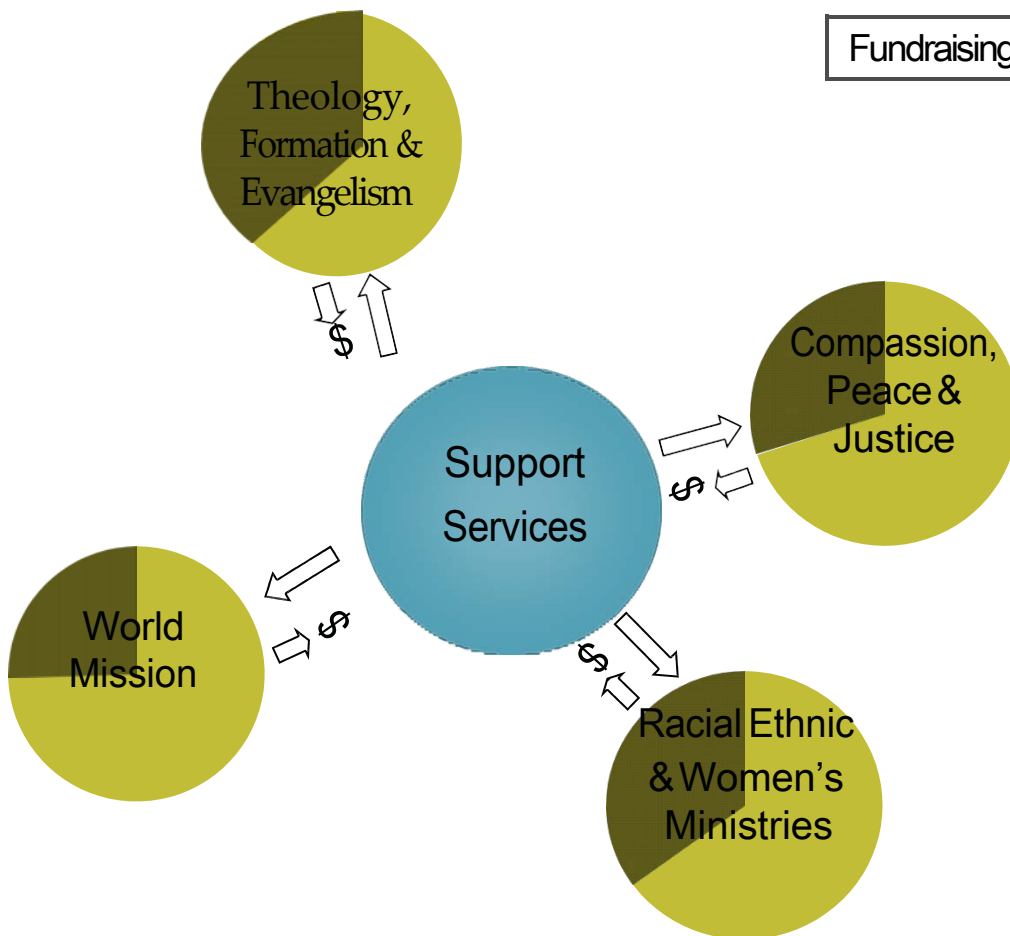
Cost Recovery—*The Process*

Step 3—Establish cost recovery percentage by dividing support costs by total Ministry Area budget.

Step 4—As restricted receipts are processed and recorded, the cost recovery rate is applied and used to pay the support costs.

Total Allocated Costs	
Unrestricted	Restricted
\$5,851,582	\$6,906,609

Fundraising Costs	\$6,219,446
-------------------	-------------



Support costs are allocated to the ministries and cost recovery helps pay for the cost allocation.



Program Expenses

Policy Administration and Board Support

General Counsel - Sexual Misconduct

Mission Resources

Presbyterians Today

Theology, Formation & Evangelism -

Curriculum

Compassion, Peace & Justice

World Mission

Jinishian

Racial Ethnic & Women's Ministries

Board of Pensions

Unfunded - Ghost Ranch
Stony Point

General & Administrative Costs

Executive Director

Internal Audit

Legal

Risk Management

News Service

Facilities

Information Technology

Mail Print Services

Finance & Accounting

Distribution Services

Insurance

Investment Fees

Replacement Reserve, Audit Fees &
Contingency

Research Services

Human Resources

Senior Directors C&FD

Creative Services

Mission Communication

Executive Communication

Customer Relations

Presbyterian Mission

Funds Development Services

Fundraising Expenses

Direct Response

Christmas Joy Offering Promotion

One Great Hour of Sharing Promotion

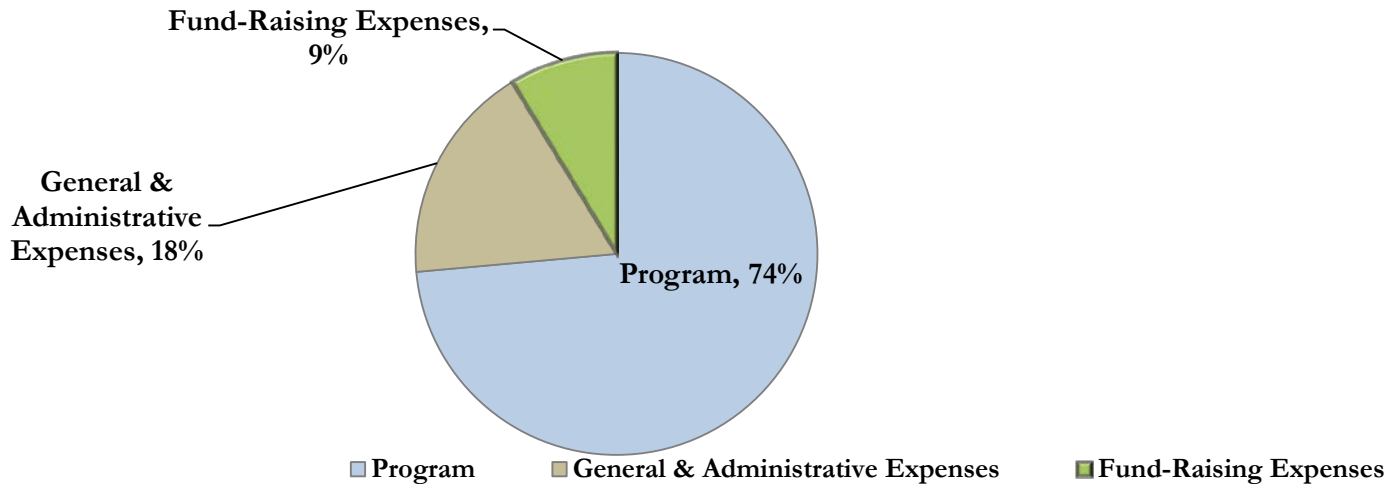
Pentecost Promotion

Peacemaking Offering

Funds Development

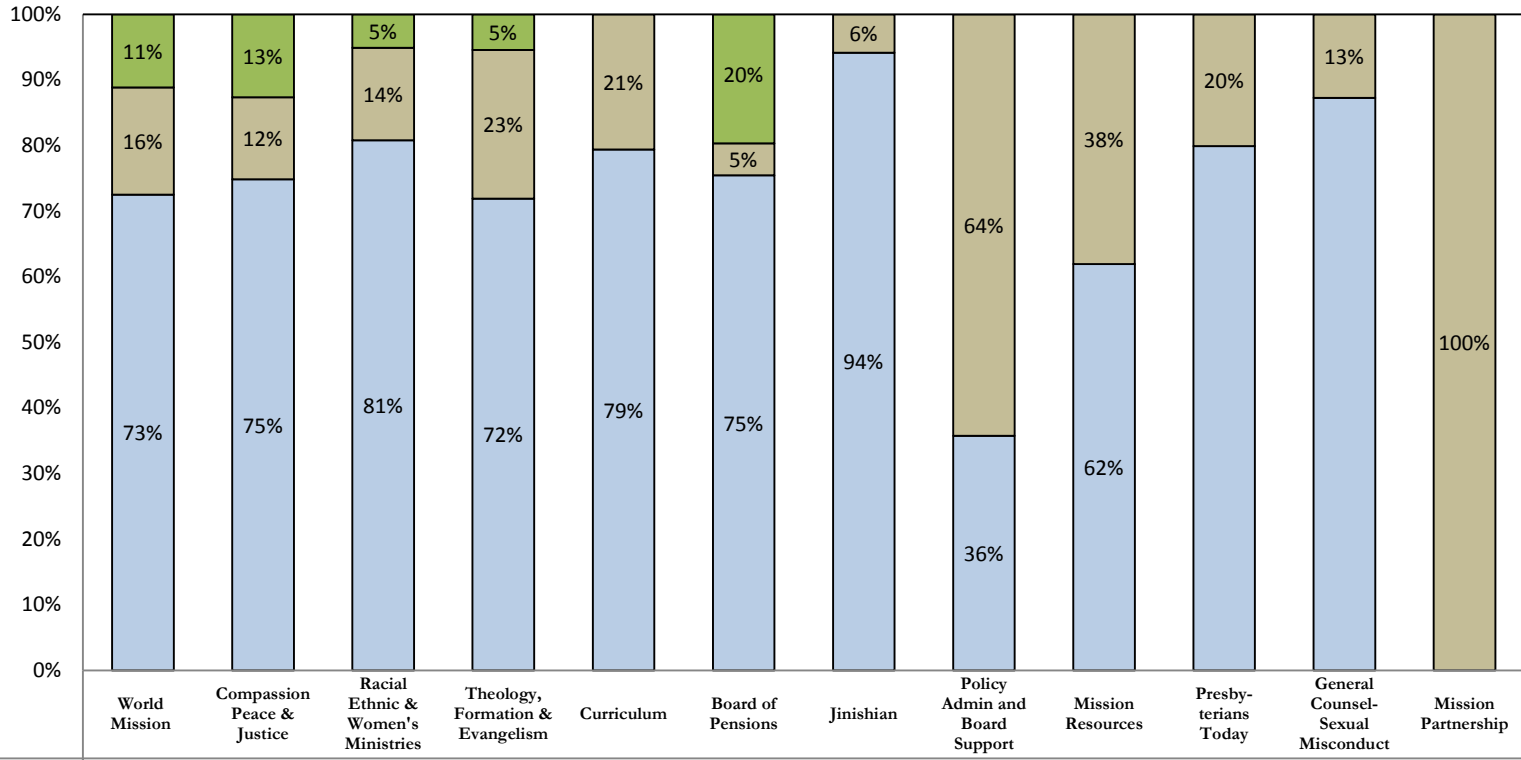
New Initiatives

	Total Budget	Program	General & Administrative	Fundraising
Mission Partnership Funds	\$ 1,237	0%	\$ 1,237 100%	0%
General Counsel - Sexual Misconduct	68,767	\$ 60,000 87%	8,766 13%	- 0%
Presbyterians Today	949,901	759,363 80%	190,537 20%	- 0%
Mission Resources	968,387	600,000 62%	368,387 38%	0 0%
Jinishian	1,369,432	1,289,159 94%	80,273 6%	0 0%
Board of Pensions	1,786,851	1,348,239 75%	86,967 5%	351,646 20%
Policy Admin & Board Support	2,598,674	929,345 36%	1,669,329 64%	0 0%
Curriculum	2,699,708	2,144,226 79%	555,482 21%	0 0%
Theology, Formation & Evangelism	10,002,365	7,191,100 72%	2,268,363 23%	542,902 5%
Racial Ethnic & Women's Ministries	10,612,396	8,577,021 81%	1,492,789 14%	542,585 5%
Compassion, Peace & Justice	16,037,252	12,005,951 75%	2,001,396 12%	2,029,905 13%
World Mission	24,719,034	17,931,962 73%	4,034,664 16%	2,752,408 11%
Total	\$ 71,814,005	\$ 52,836,366 74%	\$ 12,758,190 18%	\$ 6,219,446 9%



Expenses by Program Area

■ Program
 ■ General & Administrative
 ■ Fundraising



Fundraising	11%	13%	5%	5%	20%	20%	0%	0%	0%	0%	0%	0%
General & Administrative	16%	12%	14%	23%	21%	5%	6%	64%	38%	20%	13%	100%
Program	73%	75%	81%	72%	79%	75%	94%	36%	62%	80%	87%	0%

ITEM B.200
FOR INFORMATION

**JINISHIAN MEMORIAL PROGRAM UNITED STATES ADVISORY COUNCIL AND
GOVERNANCE COMMISSION MINUTES, NOVEMBER 5, 2015**

Draft – Not Yet Approved (until Approved)

Minutes of the Jinishian Memorial Program
United States Advisory Council and Governance Commission of the
Presbyterian Mission Agency Board
Of the Presbyterian Church (U.S.A.)
Wilmington, DE
November 5, 2015

CALL TO ORDER AND WORSHIP	The fall 2015 Stated Meeting of the Jinishian Memorial Program (JMP) Governance Commission (GC) of the Presbyterian Mission Agency Board was held together with the meeting of the United States Advisory Committee for the JMP (USAC). Martin Lifer, called the GC Stated Meeting to order on November 5, 2015 at 11:15 a.m. and confirmed the presence of a quorum. Greg Allen-Pickett opened the meeting in prayer. Vicki Gehrt called the USAC meeting to order.
ATTENDANCE	Those present for all or a portion of the meeting were:
Members of both the United States Advisory Commission and Governance Commission	Vicki Chopourian Gehrt– Chair Michael Haratunian Mark Momjian Greg Allen-Pickett—General Manager (World Mission) Amgad Beblawi—Area Coordinator, Middle East, Europe, Central Asia (World Mission)
Additional Members of the GC Only	Rev. Martin Lifer—Governance Commission Chair Rev. Jack Hodges
Staff	Eliza Minasyan—Coordinator/Executive Director (JMP) Cara Taylor—Administrative Assistant (JMP), Recorder
EXCUSED	NA
MINUTES – JUNE 8, 2015	The Governance Commission (GC) voted to approve the Minutes of the GC Stated Meeting of June 8, 2015.
ACTION	The United States Advisory Committee (USAC) voted unanimously to approve the Minutes of the USAC Stated Meeting of June 8, 2015.
JMP PRESBYTERIAN FOUNDATION	Anita Clemons presented the report via teleconference. The committee expressed that the portfolio’s performance doesn’t justify the high fee of 2.15%. Given these fees, even a healthier market may not make sufficient

PRESBYTERIAN MISSION AGENCY BOARD

February 3-5, 2016

World Mission Ministry Area

B.200

**QUARTERLY 2015
REPORT
INFORMATION**

gains to grow our endowment or even correct for inflation, which can only happen with funds development. Anita explained that fees include nine professional development officers working for the Foundation. As the third largest fund therein, these development officers need to have knowledge of Jinishian and be able to work for and grow the JMP fund. We are paying a significant management fee for officers unacquainted with the Armenian community.

Overall, it was a very negative quarter. There has been some recovery for the month of October. The Foundation Board agrees and is examining possible actions to address the low returns. Cambridge has been in place for three years: though not a full market cycle, the performance is disappointing to say the least. The benchmarks in the performance summary are net after fees. Their results have not matched the promises of their investment philosophy. It may not be fair to judge the portfolio results on Cambridge in particular. They do have other significant, satisfied long-term clients such as the Armenian Church Endowment Fund. Hedge fund and private equity groups were not detailed but have been performing in line with expectations (worst performing asset classes of 2015). In terms of simple arithmetic, with \$28 million, our fees are \$600,000, basically half of our budget. Our fees fund the development officers and contribute nothing to our portfolio. Some expressed that we need only investment officers, not these broader “foundation” services.

Anita Clemons offered to follow up by:

1. Providing detail of the performance of the hedge fund and private equity groups.
2. Working with Eliza Minasyan to equip the nine officers during their regularly scheduled teleconference meetings and investigating the possibility of a consultant to train them.
3. Providing the amount of funds currently attributable to the work of the development officers.

**JMP EXECUTIVE
DIRECTOR PROGRESS
REPORT
INFORMATION**

Eliza Minasyan delivered a summary report with regard to how current projects are adapting to meet the needs of Armenian communities in each country, including emergency relief in Syria and Lebanon and 90% development in Armenia. She also reported on staff development and strategic planning.

Jerusalem outreach includes family grants and a small health clinic. Turkey continues their aid to needy families, small business loans and vocational grants. These modest projects will need to be revised in the next couple of years. Work in Georgia for Armenian communities is through the Armenian Apostolic Church (because it is registered in Georgia) to support schools for Armenian language and community gatherings. This population is otherwise completely isolated and not supported by any other entities.

PRESBYTERIAN MISSION AGENCY BOARD

February 3-5, 2016

World Mission Ministry Area

B.200

Communication and networking efforts included several important meetings with key people in the Armenian community throughout 2015, including prelate of east coast Armenian Church, Armenian Fund director, Chair of Gulbenkian Foundation, United Nations office of PCUSA, and Armenian General Benevolence Union programs director. Eliza thanked Michael Haratunian for many contacts. Eliza agreed to schedule monthly reviews by phone with Armenian board members to ensure that she has the opportunity to be present for all important events in the community.

During the June event \$27,000 raised and the donor base tripled. Strategies are in place to retain new partners. Mission partners also expanded through Pittsburgh Theological Seminary's World Mission Initiative sponsored pilgrimage tour which included seven non-Armenian participants. Statistics show at least 50% of tour participants become donors.

In terms of financial sustainability goals, JMP USA raised \$38,000 in 2015 and has \$61,000 available for extra funding of country projects, primarily through individual donors. Armenia raised more than \$90,000 locally (grants and internationals). Lebanon raised \$38,000 in donations and \$57,000 from housing program. Even in Syria, \$5000 was raised locally, plus \$4000 in income.

JMP governance is facing changes in board members, as Martin Lifer and Jack Hodges complete their term. Board members may come from current or previous PMAB (or predecessor) members. A recommendation was made for a new representative to be from Southern California with some Armenian connection. Glen Snider, a former mission worker from southern Arizona, is slated to replace Martin Lifer at the spring 2016 meeting. The PMAB has also named an associate pastor of pastoral care from First Presbyterian of Allentown, PA.

All local governance in the country programs is functioning smoothly; audits have been performed.

ACTION

The Governance Commission (GC) and USAC voted unanimously to appoint new local advisory members to open positions in the country programs as follows.

Syria Advisory Council: Marine Darakjian (Catholic), Suzan-Ovsanna Khachigian Apartian (Evangelical)

Lebanon Advisory Council: Karineh Cholakian/Sahakian (Evangelical)

**ARMENIA REPORT
INFORMATION**

Eliza Minasyan presented on behalf of country director Armen Hakobyan. JMP Armenia has 26 projects with 40,000 direct beneficiaries. On recent visits, she observed signs of economic decline. Immigrations are increasing, and there are more beggars in the city. European and US organizations are retreating from Armenia (USAID and the EU are

PRESBYTERIAN MISSION AGENCY BOARD

February 3-5, 2016

World Mission Ministry Area

B.200

cutting projects). They perceive a return by the Armenian government to Russian alliances to be a poor return on their investment in the country. In addition, European nations are turning to immigration concerns on their own soil. This cripples JMP fundraising operations. As a result, we are focusing more on economic development and finding partners to support these projects.

ACTION

With concern for the safety of our staff in the Yerevan Office and upon the recommendation of Jinishian Memorial Foundation staff and local advisory board provided funded by the local income from the revolving loan fund, the Governance Commission (GC) and USAC voted to approve “Option III – JMP uses its right to have its own space on the roof” with two provisos 1) cap the cost at \$48,000 or appeal to this board for amendment 2) limit the extent of construction to a fifth floor.

ACTION

The Governance Commission (GC) and USAC decided to postpone a vote regarding proposed changes to the JMP Armenia charter for further study. The changes were proposed by lawyers in Yerevan to update the document after 20 years. The full copy of the charter with proposal will be sent electronically to the full board of USAC and the GC. Mark Momjian will consult with the lawyers in Armenia and present justifications and referrals at the next meeting.

**LEBANON REPORT
INFORMATION**

Eliza Minasyan presented on behalf of country director Pauline Sagherian. Lebanon is under threat of ISIS encroachment and overwhelmed with refugees. The country is unstable economically and politically. We have about 7500 cases for the year, plus 100 Syrian refugees. Most cases are community health development--70% of operations (medication, preventative health, hospitalization, and institutional placement). Family grants and vocational programs are growing. Housing projects are coming to a close as loans are paid off.

**SYRIA REPORT
INFORMATION**

Eliza Minasyan reported on behalf of Taline Topalakian. Eliza has never lost contact with Taline, ever, throughout years of war. She is updated daily, which is remarkable. There was a moment of more hopefulness for stability with initial Russian involvement, though that has subsided. Taline traveled to Damascus and to Kamishly, very dangerous journeys. Taline also traveled to Kessab to deliver farming machinery for locals to cultivate the land. Operations are going smoothly, and always open in all three sites and helping more people all the time, over 6000 beneficiaries. Thanks to the exchange rate, the dollar actually can cover more expenses in the country. There are at least 10,000 Armenians there. This year, support doubled, beneficiaries tripled. In these hard conditions, they do more work than ever before, willingly and even initiating new programs with children and youth, including debate clubs for the first time. All wired funds have transmitted without a problem. They are surviving by a miracle. The video made by Syria’s staff in June will be provided to board members and to Karageusian contacts.

PRESBYTERIAN MISSION AGENCY BOARD

February 3-5, 2016

World Mission Ministry Area

B.200

**JMP FUNDRAISING
PLAN
INFORMATION**

Eliza Minasyan presented an initial draft of a fundraising plan. The board considered the amount of time and energy these activities demand of the executive director and discussed allocating future resources financial and human needed in order to fully implement an effective plan.

**50TH ANNIVERSARY
COMMEMORATION
REPORT**

In 2016, Eliza Minasyan reported that several events are planned, in Armenia, Lebanon, LA, New York and Boston for raising awareness and celebrating the Jinishian legacy.

- Lebanon: May 17-24. Mark Momjian will plan to attend and he can visit Armenia then as well.
- Armenia: late September/early October. As many who are able should attend.
- JMP will have presence and celebration at the 222nd General Assembly of the PC(USA) with a booth and a dinner (consider engaging First Presbyterian Portland, St. Kevorg Armenian).
- Cara Taylor will attend the New Wilmington Mission Conference (July).

**WMI PILGRIMAGE
TOUR
INFORMATION**

Cara Taylor reported on a very successful World Mission Initiative Pilgrimage Tour which visited several sites and partners with an ecumenical American group for ten days in October.

NEXT MEETING

The next stated meeting of the Jinishian Memorial Program Governance Commission and United States Advisory Committee was set for Thursday-Friday, March 17-18 in a location to be determined.

**RECESS WITH
APPRECIATION AND
PRAYERS**

By general consent, the Governance Commission and the USAC respectively agreed not to adjourn their respective meetings.

The Governance Commission (GC) and USAC voted unanimously to recess the meeting until a later teleconference to obtain further council on options for stewardship of the JMP fund with the Presbyterian Foundation. Approved representatives of the USAC will arrange a meeting with Tom Taylor in January or February. The GC and the USAC recessed at 5:45 p.m.

Special thanks were given to Martin Lifer who is rotating off the Governance Commission. The meeting concluded in prayer.

Respectfully Submitted,

Vicki Gehrt
JMP United States Advisory Committee Chair

Martin Lifer
JMP Governance Commission Chair

Eliza Minasyan
Jinishian Memorial Program Coordinator/Executive Director

PRESBYTERIAN MISSION AGENCY BOARD
February 3-5, 2016
World Mission Ministry Area
B.200

Cara Taylor
Recorder

ITEM B.201
FOR INFORMATION

MINUTES OF THE PRESBYTERIAN HUNGER PROGRAM ADVISORY COMMITTEE
(PHPAC) MEETING
OCTOBER 7-9, 2015

Present: Committee Members: Sung Yeon Choi-Morrow, Eric Dillenbeck, Lucy Janjigian, Jeff Kackley (Chairperson), Peter Mann, Abby Mohaupt, Alex Peterson, Betty Tom, Diane Waddell.

PHP Staff: Rebecca Barnes, Andrew Kang Bartlett, Jennifer Evans, Ruth Farrell, Trey Hammond, Jessica Maudlin, Valery Nodem, Jenny Oldham, Eileen Schuhmann.

Other Staff: Sara Lisherness, Compassion, Peace and Justice (CPJ) Director's Office; Bryce Wiebe, Special Offerings; Nora Leccese, Office of Public Witness.

Guests: Laurie Kraus, Presbyterian Disaster Assistance (PDA) and PDA staff and Advisory Committee members; Cynthia Embry, Finance & Accounting.

On Wednesday, Jeff Kackley called the meeting to order at 9:10 a.m. with prayer, short reflections. Presbyterian Hunger Program (PHP) and PDA advisory committees joined for devotions led by Rebecca Barnes and David Barnhart; a presentation on special emphases of Presbyterian Mission Agency (PMA)/CPJ by Sara Lisherness, a discussion about what the church needs the national church to be; a presentation of information from Special Offerings on the giving catalog and One Great Hour of Sharing (OGHS) by Bryce Wiebe; and lunch. On Thursday, Lucy Janjigian led a devotional workshop on the genocide in Armenia, and the committee and staff visited the People's Garden at lunchtime. Devotion was led by Eric Dillenbeck and Abby Mohaupt on Friday, followed by a conversation with staff from the Office of Public Witness. Following the close of the meeting, some committee members and staff heard a report from mission coworkers Dan and Elizabeth Turk on the success expected from a clean water grant project in Madagascar.

Approval of Minutes: Prior minutes of 3/12-13/2015 and 3/31/2015 were accepted.

Adoption of Agenda: The agenda was reviewed and adopted.

The Committee received the 2015 Staff Report which included the 2015 Financial Report through August and 2016 projected budget.

The Committee received reports on the Hunger Action Enablers (HAE) training grant, Scholarships, Stipends for Internships and Funds for Campaign Activities, and Faith Based Food Initiative grants.

The Committee received 2016 meeting dates: April 14-18, 2016 (in conjunction with Ecumenical Advocacy Days in Washington, D.C.) and October 12-14, 2016 (Fall PHPAC Meeting.)

International Grants: The Committee reviewed 47 grants. The Committee approved 41 grants, including 2 with stipulations, totaling \$575,690 (\$403,190 from 2015 budget and \$172,500 from 2016 budget); declined 5 proposals; and put on hold 1 proposal for consideration in January, as indicated in the attached spreadsheet. Attachment 2.

PRESBYTERIAN MISSION AGENCY BOARD

February 3-5, 2016

Compassion, Peace and Justice Ministry Area

B.201

The Committee approved adding Café Justo to the Presbyterian Coffee Project pending fair trade certification.

Adjustment to the 2014 International Grants: The Committee approved the following adjustment: to rescind \$12,000 of the 2014 grant to Uniendos Manos por la Vida (Joining Hands for Life/UMAVIDA), Joining Hands in Bolivia, for 2015 work.

National Grants: The Committee reviewed 72 grants. The Committee approved 65 grants totaling \$430,000 (2015 Budget), declined 6 proposals, and put on hold 1 proposal as indicated on the attached spreadsheet. Attachment 3

Hunger Action Enabler Grants: The Committee approved 27 Hunger Action Covenants (24 grants) for work in 2016 totaling \$ 98,400 as indicated on the attached spreadsheet, to be paid from 2015 Constituency Education funds. Attachment 4

Congregation Based Community Organizing (CBCO) Grants: The Committee approved 23 project grants totaling \$115,000 and 1 training grant totaling \$11,500, to be paid from the 4% of OGHS for CBCO; and declined 4 proposals as indicated on the attached spreadsheet. Attachment 5

Scholarships: The Committee approved up to \$5,000 in scholarship funds, to be paid from 2016 Constituency Education funds and awarded as needed by the staff team. At the Fall 2016 meeting, a list of scholarships paid will be provided to the Advisory Committee.

Stipends for Internships and Funds for Campaign Activities: The Committee approved up to \$15,000 for stipends and campaign activities, to be paid from 2016 Constituency Education funds and awarded by the staff team. At the Fall 2016 meeting, a list of disbursements will be provided to the Advisory Committee.

Faith-Based Food Initiatives: The Committee approved up to \$15,000 (up to \$1,000 per initiative), to be paid from 2016 National Relief and Development funds. At the Fall 2016 meeting, a list of grants paid will be provided to the Advisory Committee.

The Committee concluded the meeting with a Sending Forth from Eileen Schuhmann.

**ITEM B.202
FOR INFORMATION**

**ADVISORY COMMITTEE ON SOCIAL WITNESS POLICY
REPORTS GOING TO THE GENERAL ASSEMBLY**

The following reports have been prepared by study teams authorized by last year's General Assembly in response to presbytery overtures:

1. **Abiding Presence: Living Faithfully in End of Life Decisions**
This is a report in the form of a handbook for advance directive planning and bedside decision-making, plus recommendations for congregational use and public policies to support the deliberations and care-giving encouraged.
2. **Healing Before Punishment: Why Presbyterians Seek to End the War on Drugs**
In the place of the punitive strategies and violence that have led to mass imprisonment, narco-state corruption, and an underground drug economy, this report advocates a basic shift in how Christians should approach a drug-abundant society and its addictive appetites.
3. **Prospects for a Just Peace in Israel and Palestine: The Limits of Solutions-Thinking.**
A "two-state solution" continues to reflect the hopes of international treaties yet the profound and—in the current period—politically insurmountable obstacles to feasibility require approaches that increase human rights for all in the absence of state-level solutions.
4. **Trafficking and Forced Labor: Next Steps for Concerned Churches**
Across-border prostitution receives much attention, but there are many other ways that adults and children, men and women, are exploited in a globalized economy also marked by wars, climate related migration, and nations with weakened powers to protect their citizens.
5. **Cuban and United States Relations: For a New and Better Chapter**
Based on overtures from presbyteries with some of the many congregations partnered with Cuban congregations, the Assembly's referral requested the Cuba Partners and ACSWP to draw on the lessons from throughout the prolonged Cold War with Cuba and lift up values needed during the coming period of political and economic change, and in the broader Caribbean context.

Shorter resolutions requested by the General Assembly:

1. **Unrigging Elections: An Update to "Lift Every Voice: Voting Rights and Electoral Reform"**
This update covers impacts of the Supreme Court decisions removing limits on money in campaigns and the many efforts to make voting more difficult, some by states once covered by "pre-clearance review" under the Voting Rights Act, a provision also ended by the Court.
2. **From Detroit to Portland and St. Louis: Recommendations to Support Urban Ministry**
The 2014 Assembly referred The Gospel from Detroit, a call for renewing urban mission in Detroit and other cities, to an "urban ministry roundtable," and requested the Advisory Committee to prepare resources to strengthen both congregations and their communities. This brief resolution draws on last year's report and looks toward the next two cities where General Assemblies will be held, following suggestions from urban roundtable members. See: <http://www.pcusa.org/resource/gospel-detroit-renewing-churchs-urban-vision/>

PRESBYTERIAN MISSION AGENCY BOARD

February 3-5, 2016

Compassion, Peace and Justice Ministry Area

B.202

The final Report of the 6-year Peace Discernment process begun by the 2010 General Assembly:

1. Risking Peace in A Violent World: Despite War, Five Peacemaking Affirmations

The 2012 General Assembly approved a congregational study for discerning new approaches to peacemaking, 32 years after Peacemaking: The Believers' Calling created the Peacemaking Program and three-part Peacemaking Offering. Drawing on congregational and individual responses and consultations with seminary and college/university faculty, chaplains, and students, a Steering Team appointed by Peacemaking Program and ACSWP developed the report, Risking Peace in a Violent World. The 2014 Assembly approved sending this out with Five Affirmations for advisory votes by the presbyteries. Of the approximately 40 presbyteries responding, more than 30 have approved all five, though with differing levels of support. The vote tallies, revisions, and comments have lead to revisions of the five and the Risking Peace statement for the 2016 Assembly, while confirming most of the framework approved by the last Assembly.

Note: The title, Risking Peace in a Violent World, draws on phrases from the Confession of 1967 and the Brief Statement of Faith. The revisions include references to the Belhar Confession.

One recommendation for study extension:

1. The Precautionary Approach, New Technologies, and Sustainable Development

The study approved by the 2014 General Assembly addresses the dangers of introducing new biological technologies, chemical agents, and nano-particles and machines into our changing environment. A group of Presbyterian scientists (both academic and corporate), ethicists, and experts in regulation has met to organize the very broad scope of the task and identify key roles for churches to play, given the original overture's request for both an assessment of "the precautionary principle" itself and its application to new technologies in the context of increasing climate change. The team requests additional time to develop ecumenical partnerships familiar with the religion and science dimension and able to increase the public value of its analysis and recommendations. No additional funding is requested, but funds allotted by the Assembly for 2015 would be used in 2016.

Resources requested by the General Assembly:

In the cases of the Drug Policy Reform Task Force and Resolution for Equal Rights in Israel and Palestine, resources have been posted on the ACSWP website

(<http://www.presbyterianmission.org/ministries/acswp/>) and in the online journal, Unbound (www.justiceUnbound.org) in fulfillment of some of the recommendations.

Final Note: All titles for 2016 Assembly submissions are tentative until submission to the Office of the General Assembly in February.

**ITEM B.203
FOR INFORMATION**

THIS IS A FIRST READING – REPORT WILL BE SUBMITTED FOR VOTE IN APRIL 2016

Subject: Churchwide Conversation on Race, Ethnicity, Racism and Ethnocentricity Report

Recommendations:

That the Presbyterian Mission Agency Board on behalf of the Churchwide Conversation on Race, Ethnicity, Racism, and Ethnocentricity team recommends that the 222nd General Assembly (2016):

- 1. Establish a Season of Jubilee from 2016 to 2018, ending at the 223rd General Assembly, and direct the Office of the General Assembly and the Presbyterian Mission Agency to:
 - a. Create a study guide telling the history of Presbyterian participation in and resistance to patterns of racism and structural inequality in the U.S., which includes an order of worship for a service of repentance and remembrance;**
 - b. Assist mid-councils, congregations, and national agencies to participate in a race audit, such as the Racial Impact Equity Assessment developed by Facing Race, including study of the results and beginning the steps recommended by the audit;**
 - c. Offer a series of regional conversations on race utilizing the study guide “Shifting Accountability for Racial Ethnic Ministries in the PC(USA) from Variety to Equity” (Appendix 1). Conversations are to be held in cooperation with other regularly scheduled events such as national mid-council meetings or biennial churchwide gatherings, and included in other church trainings and events for church leaders (such as New Beginnings and CREDO).**
 - d. Deepen participation by people of diverse backgrounds in church governance.**
 - e. Require expansion of translation from the vaguely-defined “essential documents” to all communications, and expand beyond English, Korean, and Spanish to other languages used by Presbyterian communities, including original works written in languages other than English.****
- 2. Direct the Advocacy Committee for Racial Ethnic Concerns (ACREC) to work with the Office of Racial Ethnic & Women's Ministries to determine more appropriate terminology than “racial ethnic” within official documents, parlance, and programs of the PC(U.S.A).**
- 3. Direct the Committee on Theological Education (COTE) to form emerging ministry leaders who will address, name, and dismantle structural and cultural racism, learn from and share the best practices of Presbyterian seminaries and non-Presbyterian seminaries that are addressing issues of race and ministry in diverse contexts,¹ so that every student graduating from seminary has:
 - a. Participated in at least one anti-bias or antiracism training regarding race and racism;****

¹ Several Presbyterian Church (U.S.A.) are engaged in antiracism work, including Austin, Columbia, McCormick, and Princeton. Two non-Presbyterian seminaries doing antiracism work that could provide a model for the PC(USA) are Fuller Theological Seminary and Chicago Theological Seminary.

- b. Studied and learned from diverse readings and topics in seminary curriculum about the lived realities of people of color in the U.S. and the life experiences of immigrants to the U.S.;
 - c. Gained experience preaching or teaching about racial justice;
 - d. For degrees requiring field education, engaged in a field education experience in a context different than the student's own context.
4. Direct the offices in the Office of the General Assembly to work with Committees on Ministry and Committees on the Preparation for Ministry and their equivalents so that those overseeing preparation for ministry and congregations, pastoral relationships, and approval of calls shall:
 - a. Receive training to be more effective in cross-cultural relations;
 - b. Include members of diverse racial backgrounds;
 - c. Continue to address issues of racism on ordination exam questions, ensuring that ordination exam questions are culturally sensitive to the racial and language diversity of candidates;
 - d. Offer retreats or trainings at the mid-council level for those in the ordination discernment process to dialogue about race and racism;
 - e. Request psychological exams for ordination that have the capacity to be valid for a broader racial and ethnic demographic.
 - f. Provide anti-racism training for leadership positions (paid and unpaid, ordained and not ordained) in congregations, mid-councils, and national staff and boards for continuing education and ongoing leadership development;
 - g. Provide regular antiracism training to teaching elders.
5. Direct the Presbyterian Mission Agency to:
 - a. Study new models of language usage that impact marginalized communities, particularly person with different abilities and levels of education;
 - b. Create multimedia/intermedia,ⁱ and/or film resources on race, ethnicity, racism and ethnocentricity for churchwide study.
6. Direct the Office of the General Assembly, particularly the Office of Mid-Council Relations, to provide training modules on the use of social media and power analysis, harm assessments, racial equity assessments, and organization change training for mid-councils and congregations.
7. Repudiate the Doctrine of Discovery.

Rationale

These recommendations are a final response to the 2014 Referral: *Item 09-14. National Racial Ethnic Ministries Task Force Report. Recommendation 3. Call for a Churchwide Conference on Race, Ethnicity, Racism, and Ethnocentricity in 2015. In Addition, Direct the Moderator of the 221st General Assembly (2014) of the Presbyterian Church (U.S.A.) to Appoint a Planning Team of Ten People For This Event in Consultation with Groups Named in a. Through f; g. A Report Will Be Submitted to the 222nd General Assembly (2016) on These Matters—From the Task Force on National Racial Ethnic Ministries (Minutes, 2014, Part I, pp. 15, 38, 655–59; p. 243 of the print copy).*

Rationale for Recommendation 1

The PC(USA) has made efforts toward and resolutions regarding antiracism commitments and conversation regarding race and racial injustice. Despite good intentions, existing policy statements and recommendations, and efforts made by the national agencies of the PC(USA), mid-councils, and

congregations, the ongoing protests by communities against police violence, racially disproportionate sentencing, eroding protections for voting rights among disadvantaged minorities, immigrant detention and deportation, persistent racial inequality, hate crimes based on race and perceived race and religion, to name just a few recent examples, it is clear racism persists despite the unique positioning of the church within countless communities across the United States. In 1997, the General Assembly Council “asked that. . . all governing bodies and local congregations of the . . . PC(USA) be urged to assume an antiracism identity.”ⁱⁱ

The time for this type of action has come again. In order to respond to multiple calls for measures meant to end racism in General Assembly-approved policies throughout the years, establishing a renewed emphasis on understanding racism, equipping the church to talk about and work to end structural racism, and allowing the time necessary for the church to more fully participate in this work would be a significant step at this time. Many other communions are engaging in these types of conversations in meaningful ways, and the long history of engagement in fighting racism by the PC(USA) nationally and locally provide multiple models for a Season of Jubilee.

Models for conversation are provided in the document “Shifting Accountability for Racial Ethnic Ministries in the PC(USA) from Variety to Equity” (Appendix 1), which is the response to *2014 Referral: Item 09-14. Report, “National Racial Ethnic Ministries Task Force.” Recommendation 1. Direct the Presbyterian Mission Agency (PMA) and the Office of the General Assembly (OGA) to hold a national consultation on developing regional racial ethnic ministries in 2015 for twenty-five participants over a two-day period. This consultation will have a planning team of ten people and shall include developing a vision and structure so each ministry may create its own unique way of doing ministry; and by the conversation models offered by other U.S. communions, such as the “Glocal” conferences of the Evangelical Lutheran Church in America, and the United Church of Christ “Conversations on Race.”* These models are most effective when they include a mechanism for collecting feedback from the gatherings and outcomes that feed back into the work of the church.

Increased participation from a diversity of church members by experience, socioeconomic status, age, employment status, and race is encouraged. Those bodies electing session members, delegates to presbytery, synod, and general assemblies should be encouraged to be mindful of any structural obstacles to making diversity of participation difficult, including employment and life circumstances creating differential access to vacation days and ease of transportation. Additionally, assemblies should continue their work to make the venue and format accessible by diverse participants.

Rationale for Recommendation 2

All people in the U.S. have a race and an ethnicity, including White people. A shift in language from “racial-ethnic” to a mutually-agreed upon term between the two entities most impacted by terminology changes has the potential to better reflect contemporary U.S. parlance and be more accurate. Terms used by other churches include “racialized peoples” or “people of color.”

Rationale for Recommendation 3

The persistence of racial injustice as measured by social equality indicators, continued individual experiences of racism, and the desire of many White allies to work in partnership to end racism has demonstrated the need for formation of all Presbyterians to have the capacity to talk about race, ethnicity, and racism, and to know what steps may be taken to repair relationships among communities in the context of the church. By and large, Presbyterians lack the vocabulary, the tools for difficult

conversations about race, a robust biblical and theological framework for ending racism, and the abilities to bring about change in the lived realities of racial inequality.

Many Presbyterian-related institutions of theological education and institutions of theological education that educate significant numbers of Presbyterians seeking ordination are already engaged in conversation about and work regarding race, racism, ethnocentricity, and diversity, but these institutions are not solely responsible for providing this formation for all leaders in the PC(USA).

Rationale for Recommendation 4

Those seeking ordination as teaching elders, and leaders such as teaching elders, ruling elders, commissioned ruling elders, deacons, paid and volunteer Christian Education leaders, paid and volunteer youth leaders mid-council and national staff, and other leaders within congregations, mid-councils, and the larger PC(USA) are well-positioned to make a discernible impact on conversations about and work to end racism. The diverse members of the Churchwide Conversation have participated in many conversations in congregations, in mid-councils (in assemblies and as part of committees and commissions), in national agencies and assemblies, as well as in their communities, regarding race and racism. The experiences of these conversations indicate that most leaders in the PC(USA) are ill-equipped to facilitate or participate in discussions in ways that are effective, appropriate, and informed by our Presbyterian commitments to scripture and theology.

Since ordained teaching elders are required to participate in boundary and misconduct trainings offered by mid-councils on a regular basis, the church already has a model for formation that could be utilized to better equip church leaders for discussion and action regarding race and racism in their churches and communities.

Where formation could make a discernible difference is in the work of those bodies overseeing preparation for ministry and those overseeing congregations, pastoral relationships, and approval of calls as well as the work of the body that oversees the composition of ordination exam questions and grading of the exams. Ensuring that people receiving training do not experience the exact same training, but are able to experience more advanced material over time, would help build the capacity of Presbyterian leaders for addressing race and racism.

Rationale for Recommendation 5

The original recommendation for the Churchwide Conversation called for a "churchwide conference." With fewer than 50 participants, the conversation was not churchwide, despite the energy within the church for this type of conversation. In order to make this conversation truly churchwide and accessible throughout the church, producing and making available a series of resources for churchwide study based on a combination of multimedia and print media, utilizing past General Assembly actions and creative energies throughout the church, from congregations to agencies of the PC(USA), could offer conversational models and new perspectives for this conversation. We as a church benefit from hearing narratives about race and ethnicity, racism, and intercultural engagement from across the church and other communions, and would increase our churchwide fluency in these types of conversations that are increasingly salient in communities struggling to live together in the context of material racial inequality.

In recognition of the ways in which resources are directed or not directed towards marginalized communities, the conversation participants recognized that the current budget restrictions on translation and interpretation into languages other than English are a way of reinforcing marginalization. Many

Presbyterians speak other languages beyond Spanish and Korean, and more resources should be available in multiple languages in order to ensure full inclusion of Presbyterians and their ongoing participation in the church.

Rationale for Recommendation 6

Mid-councils are uniquely positioned to resource the churchwide conversation due to their access to individuals and churches engaging in work on race and racism. With guidance from the Presbyterian Mission Agency, mid-councils could collect, create, and disseminate new and existing resources.

Rationale for Recommendation 7

The Doctrine of Discovery evolved over time, providing both theological and legal justification for Christian colonial genocide of non-Christian peoples and confiscation of the lands of indigenous peoples and people already present.ⁱⁱⁱ The theological formulation began with a papal bull in 1452, proclaiming only Christian rulers to be valid, laying the theological groundwork to justify perpetual rule over any non-Christian peoples.^{iv} The doctrine as it developed over time gave permission to European Christian nations to use military force against peoples of Africa, Asia, and the Americas. This doctrine laid the groundwork for the genocide of indigenous peoples around the world; the colonization of Africa, Asia, Australia, the Pacific Islands, and the Americas (including U.S. colonialism into the twenty-first century); and the transatlantic trafficking in persons used as slave labor. A U.S. Supreme Court case as recent as 2005, *City of Sherrill v. Oneida Nation of Indians*, utilized the Doctrine of Discovery as legal precedent for the final decision.

The religious bodies that have called for the repudiation of the Doctrine of Discovery include: The Episcopal Church, United Church of Christ, the Unitarian Universalist Association, and The New York Meeting of the Society of Friends.^v The United Methodist Church is working toward the elimination of the Doctrine,^{vi} with “Acts of Repentance toward Healing Relationships with Indigenous Peoples, an ongoing commitment to conversation with indigenous peoples. The World Council of Churches called on all member communions to study the Doctrine of Discovery and its impact.

Overall Rationale

These recommendations are a final response to the *2014 Referral: Item 09-14. Report*, “National Racial Ethnic Ministries Task Force.” *Recommendation 3. Call for a churchwide conference on race, ethnicity, racism, and ethnocentricity in 2015. In addition, direct the Moderator of the 221st General Assembly (2014) of the Presbyterian Church (U.S.A.) to appoint a planning team of ten people for this event in consultation with the following groups: a) Racial ethnic congregational leadership; b) Racial ethnic caucus leadership; c) Advocacy Committee for Racial Ethnic Concerns (ACREC); d) Presbytery and synod leadership; e) General Assembly Committee on Representation (GACOR); f) Representatives from the Office of the General Assembly (OGA) and the Presbyterian Mission Agency (PMA) (Minutes, 2014, [find citation]).*

The recommendation for the churchwide conference was one of several intended, according to the *2014 Referral: Item 09-14*, “for the church to intentionally and honestly begin an ongoing effort to a path of reconciliation. All we do as children of God we do with the purpose of reaching reconciliation. This Task Force has a real commitment for this church to achieve reconciliation within its members. In doing so we must be honest with one another, we must acknowledge the historical context and wounds that have

shaped and continue to shape the way we are, the way we do church, and especially the way we interact and engage different people.”

A diverse group of almost 50 people gathered at the Stony Point Conference Center, composed of mid-council leaders, parish pastors, community organizers, professors, ruling elders, church members, and national staff, representing Middle Easterners, African Americans, Asian Americans, Native Americans, white people, and Hispanics/Latinos/Latinas (see Appendix 2 for list of participants).

The challenge for the conversation with this diverse group of Presbyterians was to create a space that was courageous and genuine in order to be imaginative, making the conversation and the results of the conversation different from previous conversations about race. Acknowledging that every person present be nefited from the church as it is, while also being willing to risk the status quo in order to move the church more deeply into racial justice, the group embraced both the Reverence Dr. Martin Luther King's Christian ethic of radical love, as well as a comfort with being misfits who are willing to dwell in a new kind of space.

The Bible passages grounding the conversation were offered by Biblical scholar Dr. Eric Barreto, who said that the Biblical witness tells us difference is indispensable. We have a long history in the United States of misinterpreting the text when we confuse differences as markers demonstrating who is in and who is out, or difference as a problems, instead of seeing differences as a gift from God.

He suggested the Book of Acts is not an instruction manual for the church, but stories that can open up our imaginations. Our diversities are impossible to avoid. Differences are a gift from God; we confused differences with sin by saying differences show who is in and who is out. Acts 2 is often wrongfully misinterpreted as a reversal of the Tower of Babel story in Genesis 11. If Acts were a reversal, everyone would speak the same language, instead of speaking many wildly diverse languages. Genesis 11 never states God is punishing the people for trying to get closer to God; instead, God “wasn't interested in a world in which everyone speaks the same language and has the same experiences.”^{vii}

The story of Philip and the Ethiopian eunuch of Acts 8 goes to show how the text demonstrating God's commitment to difference. We don't know if the Ethiopian eunuch was a Jew or a Gentile, but Philip neglects to ask him questions of ethnic identity. Instead, Philip baptizes the eunuch before the early Christian community had determined whether or not Christianity could be open to Gentiles. We in the church set up more boundaries than Philip did in Acts. Dr. Barreto also presented an an interpretation of Acts 10 regarding Peter's encounter with the sheet filled with unclean food, declared by God as clean, refers to food as well as to people. God declared no person unclean. No person is prohibited.

Dr. Barreto asked: “What if God has made nowhere God's home?... When we get there, we will find God has been there all along, preparing the waters of baptism. That's the kind of imagination the text invites us into.” We ask the question: can the church welcome people as we are? Can people of color be seen as a gift instead of a problem? The book of Acts portrays differences as good, clean, and right.

This report and its recommendations stem from a paradigm of repentance and repair, grounded in the Biblical understanding of difference and diversity as God's will, and a gift instead of a problem. The Presbyterian Church (U.S.A.) has the option and opportunity to choose to listen to and take seriously the voices of people of color and White antiracist allies who propose a paradigm other than reconciliation and propose concrete actions for the betterment of the whole church.

The primary framework for this conversation, informed by the work of Dr. Jennifer Harvey, was not reconciliation, but repair.^{viii} Reconciliation has provided the dominant paradigm for understanding race relations in the Protestant mainline church. In the 1960s, the Black Power Movement began to understand the problem of race relations in the U.S. as exploitation of people of color and unequal access to power and resources, not de jure or de facto segregation. The reconciliation paradigm was no longer understood to be effective by power movements of people of color. Resistance to this paradigm was embodied in the presentation of the Black Manifesto at Riverside Church, a document outlining the specifics of what repair was requested by Black/African American people, which was resoundingly rejected by Protestant mainline churches in 1969.^{ix} Reconciliation would be effective if the only problem were misunderstandings between two equal groups. Dr. Harvey emphasized that while the bulk of her expertise is in the Black/White binary and relationships between the White mainline church and African Americans, the model is not meant to be exclusive, and the model of repair is expansive. In 2015, racial differences remain in unequal standing, embodying unjust relationships between White people and people of color in the U.S.

ⁱ Not only the use of multiple media venues, but the use of them interchangeably.

ⁱⁱ *Facing Racism: A Vision of the Beloved Community* (1999), 1.

ⁱⁱⁱ "Doctrine of Discovery," 2015, <http://www.ucc.org/justice_racism_doctrine-of-discovery> (12 November 2015).

^{iv} "What is the Doctrine of Discovery? Why Should It Be Repudiated?," New York Yearly Meeting of The Religious Society of Friends (Quakers), 2012, <http://www.nyym.org/?q=doc_of_disc_factsheet> (12 November 2015).

^v "Repudiating the Doctrine of Discovery," 9 April 2015, <<http://www.ecclesio.com/2015/04/repudiating-the-doctrine-of-discovery/>> (10 November 2015).

^{vi} "Petition 20831," <<http://calms2012.umc.org/Text.aspx?mode=Petition&Number=831>> (12 November 2015).

^{vii} Dr. Eric Barreto, lecture, 6 November 2015.

^{viii} For more on reconciliation and report, see *Dear White Christians* by Jennifer Harvey.

^{ix} Dr. Jennifer Harvey, lecture, 6 November 2015.

*Shifting Accountability for Racial Ethnic Ministries
in the PC(USA) from Variety to Equity*

Study Guide

Introduction

In fulfilling their mandate from the 221st General Assembly (2014) to develop a vision and structure for developing regional racial ethnic ministries that enable each such ministry to “create its own unique way of doing ministry,” the participants in the National Consultation on Regional Racial Ethnic Ministries have sought to do so:

- aware of past mandates and previous strategies (as far back as the 184th General Assembly (1972), which called for establishment of “instrumentalities for ministry among ethnic minorities” in each newly-reorganized regional synod);
- attentive to current denominational conditions and factors--some reported by the national staff who met with them and others identified by consultation participants themselves--which might affect the conceiving, establishing, and adequate resourcing of new regional entities for racial ethnic ministries;
- aligned with a future-oriented vision for a Presbyterian Church (USA) actively and authentically engaged in becoming part of the wider church of Jesus Christ which God is bringing into being in the changing demographics of the communities across our country in which Presbyterians have been placed.

The learnings from this tri-focal approach have led Consultation participants to see discussions and decisions regarding regional structures for racial ethnic ministries to be more than merely meetings about instrumentalities and processes. Because the structures requested by the General Assembly involve relationships between and among different members and ministries serving diverse communities, discussions about ways of being in relationship are essential foundations for such structures and the attendant policies, practices, and programs that may emerge.

In addition, whether these discussions involve parties within an area served by one or more than one mid-council, taking into account the relevant history or histories of the communities and relationships involved will be also be key to honesty and wisdom in exploring and envisioning new futures and appropriate structures for such futures. Consequently, while the mandate from the General Assembly implies the assumption that “one size does not fit all,” Consultation participants have added the assumption that it is not fitting to develop a package of models or “best practices” from which each regional entity might select a preferred approach to programmatic relationship in joint ministry.

Instead, what is offered in the sections that follow is intended to be a resource for the preliminary individual and group reflection and subsequent dialogue that enable old as well as new partners to discern and develop new racial ethnic ministry together. This resource is organized around five proposed foci for such reflection and discussion:

Patterns - In the light of the “history lessons” learned about inter-racial relationship, multi-racial inclusion, cross-cultural communication, and culturally-attentive governance, what unproductive and unhealthy patterns of relationship need to be broken?

Postures – What new postures (ways of being in relationship) and perspectives (ways of seeing one another) need to be set and cultivated in order that “inclusiveness and diversity” are experienced in new or enhanced forms of mutual respect, genuine fellowship, and meaningful representation and inclusion?

Processes – What new or revised approaches are needed in planning, managing, and evaluating in order for the appropriate conception, creative design, and sustained development of racial ethnic ministries?

Practices - What needs to be done so that culturally-different approaches to racial ethnic ministry can be understood, encouraged, interpreted, and supported as diversity-enhancing differences rather than division-causing differences?

Positioning - What immediate adjustments and experiments do we need so that efforts to begin new regional racial ethnic ministries not only celebrate gifts of ethnic culture but also demonstrate sensitive and innovative ecclesiastical culture?

These focal points are not multiple choice options for consideration; they are offered as a “complete package” with the emphatic encouragement that all five areas be discussed by groups charged with overseeing the design of new ways to organize and sustain racial ethnic ministries regionally. The hope which accompanies this encouragement is that the “far sighted” presbyopia of past attempts will be avoided through painstaking attempts to not only share visions of “distant” future racial ethnic ministries possibilities, but to also be equally attentive to looking at the “up close” impediments to such ministries of the present and recent past. In the spirit of “overseeing but not overlooking,” the following sections provide details and examples of each focus for discernment and discussion.

Pattern Breaking

Through our consultation, one of the key concerns as identified by the team was the practices and patterns that are currently in place. Often times these patterns exhibit the dominance of power of one sector of the church over another and condones the practices and exertion of authority, without the consultation of all stakeholders. The repeated patterns of such practices also demonstrate a lack of sensitivity and recognition of all voices and opinions as reflected within the larger church and of society. The resistance towards change also inhibits the peace, unity and purity of the Church.

In order for meaningful and sustainable change to occur, we recognize that there needs to be a collaborative effort among the racial ethnic constituents, as well as the non-racial ethnic constituents and other stakeholders, including the staff leadership of the church. Racial ethnic ministry is an integral part of the PC(USA). We recognize that changes can sometimes be painful but yet they are necessary. We may or may not see the results come to full fruition, however, intentional and purposeful changes lead to lasting impact and legacy.

In order for this process to succeed, we seek and advocate that the PC(USA) be fully committed to identifying and offering the opportunities for racial ethnic individuals to serve on various committees, task forces and other entities, including in upper management positions, with equal voice, power, and vote as to the rest of their colleagues. We shall value the contributions and the gifts presented by all persons within our diverse body of Christ in the overall feasting at the table.

We have identified areas of patterns that need to be broken or must be stopped:

Stop Keeping Racial Ethnic People Out of the Loop

Transparency and open communication serve as the foundation of establishing trust. We seek to be specific and intentional about changes. Coordinate responses before acting; consensus is necessary before implementation. Keep everyone informed of what is taking place and how important decisions are derived, especially those that impact the racial ethnic constituents. Invite those racial ethnic individuals for consultation and contribution towards change and solutions.

Stop Treating Racial Ethnic People as Token Members

Racial ethnic individuals shall not be served as window dressing or to satisfy Committee on Representation's requirements. When racial ethnic individuals were invited to serve on committees, task forces and other entities, they shall be valued for what gifts and contributions they bring to the conversations at the table. Their opinions shall be weighted equally and their voices, regardless of volume, fairly considered. All members shall have equal voice, vote and power as we are all called as partners in Christ's Service.

Stop Complaining about PC(USA) at Every Instance

We are called to extend grace and the spirit of collaboration. We should extend appreciation to all those who are a part of the diverse community of faith while giving thanks for the good things that they do. Healthy conversation and dialogue towards meaningful and intentional change shall begin by expressing thanksgiving and appreciation to all. Change begins with self-reflection and evaluation of how we may be a part of process towards such change.

Stop the Practice of Funding to Fail and Planning Studies to Nowhere

After we plan to address an important issue of concerns, we systematically place impediments and constraints (i.e., resources in funding, staffing, and time) that lead to greater tendency toward failures rather than successes. We seek to break the pattern of assumption for new task forces in order to develop new visions and concomitant new models or programs when the preceding/existing initiatives have not been fruitful. The problem may rest upon the genuineness of commitment, attempts to implement sustainable change and to allocate adequate resources rather than the previously-ascertained vision.

Stop Working Alone In Our Separate Racial Ethnic Caucuses

In order for the voices among the racial ethnic voices to be heard and for their respective ministries to flourish, we must seek to work together as one voice among all caucuses for effective and lasting change. We seek greater collaboration and solidarity among the various racial ethnic caucuses, especially when pertinent issues arise within the church that impact the welfare of the lives and ministries of those of racial ethnic caucuses. We seek to establish networks that promote racial ethnic leadership and lasting change to achieve parity and equity with the church.

Stop the Addiction of Total Dependence on PC(USA)

We seek to serve the church with energy, intelligence, imagination and love. There are opportunities to be creative in relations and mission. We seek to do more with less than what we used to have. Despite the decline in membership and dwindling financial resources, we seek to fund mission through creative means via new funding sources, partnership, stewardship and volunteerism.

Stop Feeding into Stereotypes

We seek to break the traditional patterns of worship; re-imagining who we worship and why we worship, while embracing different styles of worship through our diversity of cultures and traditions. We shall seek to be mindful of the cultural differences among us and be sensitive to changes regarding our church policies.

Stop Buying into the Current System

The rules are cited regarding why we cannot serve as leaders with vote and limited voice. We have access to our rules; therefore, we can work within the system to choose representatives who will promote our agenda. We seek to work with the system to promote change and improve quality of life for racial ethnic membership (Board membership with voice and vote; liaisons with voice)

Stop Sitting at the Visitors/Kids Table

We seek to be an integral part of the church for we are no longer guests or visitors but contributing members of the body of Christ. We seek to share our gifts with the larger community and to actively engage in the decision-making process in all levels of the church.

Stop Accepting the Status Quo

We yearn for a new season of mutual trust and accountability in all levels of decision making, especially when such decisions impact the lives of many who are already marginalized. We seek to give voice to those who are voiceless.

Stop Microaggressive Tendencies

These are a part of structural racism, that can be well-intended but the consequences are still the same. To refine the reference to Paul's exhortation to what Peter Gomes characterized as transformation of minds marked by "humility and modesty" (Romans 12:1-2), we invite the mid-councils to engage in self-examination, confession, and repentance for policies and practices which have resulted in *Cultural Iatrogenesis* (and consequent injury to racial ethnic individuals, congregations, and communities) rather than cross-cultural genesis (and racial ethnic experiences of New Creation).

Posture Setting

Once the series of existing patterns that need to be liberated have been identified, we must then look inward and examine our own postures of how we relate with one another, especially among those who are different from who we are. This is a moment of inward reflection with an outward focus. *For there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.* (Galatians 3:28)

We believe that discussions and decisions regarding regional structures for racial ethnic ministries shall not be limited to discussions about instrumentalities and processes. The structures requested by the General Assembly (2012 and 2014) involve relationship building among different ministries serving diverse communities. This ought to be a shift from program oriented to relationship and trust based. It is not about what we do or how much we have spent but how we do and what lessons we can learn from our experience. This shall be the foundation for effective ministry (racial-ethnic or not) at all levels of our church. Discussions about ways of being in relationship are essential foundations for the structures, processes, and practices that emerge.

The patterns identified in the preceding section which need to be broken necessitate shifting the postures with which we relate to one another in spite of our differences. We must seek ways to engage with one another in more helpful and constructive ways that would impact changes to the existing patterns of operation.

We recommend that as we seek to build bridges and work together, the Presbyterian Mission Agency, Office of General Assembly, Mid-Councils, Caucuses, Churches, and Seminaries take up these postures:

Posture of Humility; Romans 12:1-2 “Humility and Modesty” (Gomes)

We believe in the ministry of all believers, and we believe that we have much to learn from one another. We trust that we particularly learn in relationship. We commit to regularly living in humility with one another by taking the posture of learner. We seek to be informed and transformed through the diverse perspectives and experiences of our brothers and sisters in Christ. (*Cultural Iatrogenesis*)

We believe in the ministry of all believers, and we believe that we have much to learn from one another. We commit to regularly living in humility with one another by taking the posture of learner. We seek to be informed and transformed through the diverse perspectives and experiences of our brothers and sisters in Christ.

Posture of Confession and Self-Awareness

We believe that self-examination leads to confession, confession leads to repentance, and repentance leads to new life. We commit to the examination of policies and practices that have caused pain, isolation, or injury to our racial ethnic brothers and sisters. We commit to practices of examination and confession that will lead to transformation in the ways we care for one another and work together.

Posture of Passion

We believe the gospel is good news for ALL of God's people. We trust that if we are truly passionate about this good news, we cannot help but take risks for the sake of the gospel. We commit to spiritual practices that remind us of the good news of the gospel, and shape the way we live out the work of ministry together.

Posture of Prayer

We seek discernment through prayers. Through prayers, we invite God to transform our minds and renew our spirits. We commit to practicing deep prayer in our personal and corporate lives together.

Posture of Partnership

We value partnerships. We believe that we can do stronger mission by partnering with one another—across cultures, across denominations, across interest groups, across generations. We commit to pursuing partnerships that will help us more fully engage the mission to which we are called.

Posture of Equity

We engage one another as equals with respect, and we pay attention to the equitable distribution of resources and power. We all work with finite resources, yet part of respect is shared access to resources and decision making. We commit to leveling the playing field so that each participates as full partners in ministry.

Posture of Valuing Different Ways to Engage

We recognize and value that different ways of working come out of different values. Just because others may approach the work in different ways, it doesn't make it “wrong.” We are guided in our work together by the Word of God, the *Book of Confessions* and the *Book of Order*. How we engage that work may be informed by different cultural backgrounds. We commit to valuing different ways of working together. (Ambivalence vs. Ambiguity)

Posture of Possibilities

We believe that imagination and passion for ministry, animated by the Holy Spirit, is the primary driver for mission, not money. While it is tempting to focus on the limitations of financial resources, we commit to pay attention to the possibilities and opportunities that are presented before us. We believe that the primary issue does not rest upon the availability of resources, but rather the allocation and appropriation

of such resources. Resources distribution needs to be addressed more fairly and on a more equitable basis among ALL of God's people, and not just a few of the elites. We seek to hold those in power and in the position of making such critical decisions to be fully accountable in addressing the needs of the whole body and not just a few of the elites.

As we have identified in the previous section, we seek to be led by the Spirit to conduct God's mission through creative means of funding programs, foster partnership with other community agencies, proper discipleship and teaching on stewardship and volunteerism.

Posture of Risk Taking and Experimentation

We choose to be open to experimenting. We are inspired and encouraged as we discern together, and we discover boldness to take risks. We seek to try things and learn from our past failures and mistakes, especially in this time of rapid change. We commit to experimenting in ministry and decision making.

Posture of Relational Accountability

We believe that accountability is important, but that it is often lived out in the confines of paperwork and reports. We commit to accountability marked by the stewardship of relationship.

Posture of Evaluation

We engage in evaluation that is learning based instead of achievement based. The pertinent question becomes, "*What did we learn?*" rather than "*Was it a success?*" We commit to evaluative processes that help us to continually shape and reshape ministry that is in process. We also recognize that not everything can be measured by the end-results but rather more importantly by the means of which the process is conducted.

Posture of Future Orientation

We want to engage the question, "*What future is God bringing into being and how do we need to change?*" Recognizing how often our focus is on preserving the past, we commit to boldly anticipating the future.

Posture of Self-Reliance

We believe that we are often held back because we are waiting for someone else (GA, Synods, Presbyteries...etc.) to do something or allocate the resources. If we are going to faithfully live into the Great Commission and the Great Commandment, we must take initiative and be creative with our resources. We commit to relying more on the power of the Holy Spirit and the gifts and energy that we each bring to the work.

Posture of a Kin-dom

Finally, we are not called to primarily institutional survival. We are called to give the world glimpses of the kin-dom of God. We cannot lose sight of the new reality that Jesus Christ inaugurated in our world and our relationships through Christ's ministry. We commit ourselves to this movement of God in our world that transcends any individual institution.

Process Changing

Having identified the Patterns that need to be broken and changed, and the Postures that need to be set, we are now ready to identify the process in which sustainable changes may take shape. In order to do that we must identify the processes that exhibit and inhibit change to take place:

Develop a Process of Advocacy

We believe that a process of advocacy must be developed to exhibit change. The process must be inclined to openness, power sharing and transparency that go beyond the individual churches and mid-councils.

Be Inclusive Within the Decision Making Process

We seek genuine collaboration and partnership with all stakeholders (i.e. doing ministry with peoples, not to peoples). Contributions, stories and spiritual practices that have an impact on people, respect cultural differences and the way ministry is done in diverse contexts must be honored.

Acknowledge Different Cultural Practices

We believe that it is important to learn the varying practices such as language, music, worship, and theology, and honor the diversity and uniqueness of one another.

Acknowledge Different Cultural Traditions of Leaders

We recommend a process of welcoming and acclimating for racial ethnic leaders shall be created. Further, the process should provide a safe space, language translation, a manner of worship and practice of ministry that is aligned with their culture and tradition.

Engage in Intentional Dialogues about Missional Perspectives

We believe that a process of engaging in intentional dialogues regarding the missional perspective of the church in light of today's demographic changes is necessary. We recommend that racial ethnic groups be invited to be a part of the decision-making process, and that their gifts and contributions be valued and recognized within the councils.

Such intentional dialogues may include, but not limited to:

- a. Strategic missional planning for neighborhoods where significant demographic shifts have occurred over the years;
- b. Establishing missional partnerships between "tall steeple" churches and churches that are "making ends meet" but may be more equipped and motivated to conduct missional outreach to the local community.

Recognize Different Ministry Styles

We believe that different styles of ministry of racial ethnic congregations must be recognized. Not all ministries are "cookie-cutting" and there is no "best" practice in ministries. The seemingly stagnant-growth or declining non-racial ethnic congregations may learn ministry strategies and practices from those that are growing and vibrant racial ethnic congregations. We recommend that where appropriate, congregations be willing to develop a covenantal relationship in order to share and help each other grow and learn in the process. Mid-councils and their leaders shall facilitate this process with congregations that are seemingly good-match missionally for such partnership.

Translate and Honor Stories

We encourage mid-councils to translate and honor the stories of each population that compose the life of the presbytery. i.e. translation of the docket, cultural celebrations, inclusive worship that uplifts the ministry of racial ethnic congregations.

Cultural Proficiency and Sensitivity Training

We strongly recommend mid-councils to include cultural proficiency and sensitivity training when engaging with a racial ethnic congregation that is going through a transition in their ministry.

Mid Council Assistances

We recommend that mid-councils introduce and assist congregations with tools and trainings, such as PC(USA)'s *New Beginnings*, to assist congregations that may be "out-of-touch" with the changing demographic landscape of their neighborhood. These trainings afford the particular congregation a period of discernment in their missional planning and vision casting as reflected in the trends that are experiencing in their community.

We further recommend that mid-councils assist congregations providing demographics statistics in order to assist the mission development process.

Racial Ethnic Leadership Development

We recommend that mid-councils identify and convene all racial ethnic individuals, including young adults, who have demonstrated gifts and potentials of leadership. Empower these individuals to serve in various committees and in all levels of mid-councils.

Preparing for a Multicultural and Pluralistic Ministry

In light of the rapidly changing landscape of society and of the church, we recommend mid-councils explore new and creative ways by which Commission Ruling Elders and Teaching Elders are to be prepared for multicultural and pluralistic ministry.

Practices Suggested

As previously mentioned, there is no proper or the "right" model of doing ministry. Every ministry is contextual and relevant to the needs of the local constituents while bearing the overarching missional theme of God's greater salvific plan for all humankind. We confess that our mission and our faith are guided by the leading of the Holy Spirit.

Over the years, the PC(USA) has demonstrated firm commitment and taken great strides in recognizing the gift of diversity within the body of Christ. Our diversity, our gifts and contributions, affect not only how we carry out our ministry plans but more importantly how we nurture and foster relationships with one another through our missional partnership that is built upon mutual trust and covenant. Although traditional worship has been very much influenced by the "western" theology as attributed by our Presbyterian root, some of us may worship in a slightly different style and form, due to our cultural upbringing and practices, nevertheless we recognize that it is the same God who bind us all together as God's children, heirs according to God's promise, and as members of the PC(USA) family.

Making changes within an established organization such as the PC(USA) may be a daunting task but it is not an impossible task. It requires much faith, intentionality, and personal sacrifice in order to plant the seeds for success and reap the harvest of one's labor. It must be a communal effort, where everyone must buy-in and become a stakeholder of the organizational change, rather than the effort of a few who are passionate. The responsibility must not rest solely upon the leader(s) of the organization.

We recognize that most leaders tend to be abstract communicators while many team members think concretely. Concepts bore them; they want specifics. Our vision must accompany with measurable and attainable goals. Furthermore, we must realize that all change is a critique of the past. Some may feel a sense of loss towards those implemented changes, especially changes that call for lasting and systemic change in behavior. While it is important to acknowledge these, the emphasis must be made on moving forward into the future.

There is no exhaustive list that can suggest all the possible practices that mid-councils shall consider in the course of developing regional models for racial ethnic ministries in the PC(USA). However, the

following may serve as a launching point in addressing and restructuring racial ethnic ministries going forward. Keep in mind that each local demographic context may need to be addressed specifically:

Avoid Tokenism

As referred to earlier, when considering racial ethnic persons for leadership position, tokenism must be avoided. Honor and recognize what gifts racial ethnic persons may have to offer and contribute to the needs of the organization.

Promote Access and Opportunities

We recommend that mid councils promote access and opportunities to leadership trainings, internships and coaching among the racial ethnic leaders, including young adults. An effort to seek new leaders must be made, instead of constantly referring to the same leaders for ideas and consultations.

Encourage Horizontal Networks

We encourage a horizontal network of racial ethnic peers and leaders to exchange and collaborate on ideas, both within mid-councils and self-sufficiently finding their own way. For example, REAPS (Racial ethnic Advanced Pastoral Skills) is a group of racial ethnic pastors from several presbyteries within the Synod of the Pacific decided to go beyond their mid-councils to collaborate and organize their own annual continuing education retreats for on-going pastoral formation, re-tooling, and fellowship with funding from GA- Unassigned Restricted Funds, 70047 (Dedicated for Teaching Elders for teaching and preaching of the Bible for Synods of the Western US) and Lilly Foundation Sustaining Pastoral Excellence grants.

Build Genuine Relationships

We recommend that genuine relationships and trust between racial ethnic constituents within mid-council and the council be built and ignited. In the case where past relationships existed and a sense of mistrust was developed, such relationships must be rebuilt and reignited. The relationship must be reconciled before lasting and constructive changes may take into effect.

Listen to Racial Ethnic Constituents

We urge the church to value the voices and opinions of the racial ethnic constituents. Practice active listening among all interested groups. Take time to listen to what racial ethnic people may have to offer to one another and to the larger church.

Further, we urge the church to increase the interest base of racial ethnic churches to the wider church. The challenges that racial ethnic churches face are not always exclusive to racial ethnic churches, and can sometimes be better reimagined with a larger more diverse group of people.

Seek Transparency and Build Accountability

Seek transparency and build mutual accountabilities in all decision-making process between mid-councils and racial ethnic constituents.

Offer Virtual Instrumentalities

We encourage the consideration of the "virtual instrumentalities" for racial ethnic ministries, which enable organizing beyond one mid-council or neighboring mid-councils, thereby helping link up unique groups in that part of the country with not-so-unique groups in other parts of the country.

Positioning to Move Ahead

Finally, we conclude by looking beyond and moving ahead. We must identify who we are, whose we are, and who we are called to be. We are all children of God and in life and in death we ultimately belong to God. We are called to be God's faithful witnesses and be the ambassadors and agents of God's love in this world.

As Presbyterians we understand that our theology and polity articulate a format of mutuality – mutual accountability and responsibility that binds us together in covenant relationship.

Renewed Focus on Imagination

With this in mind, we suggest that the whole church needs to revisit our ordination vow to “*pray for, and seek to serve the people... with imagination,*” with a renewed focus on “imagination.” This means governing with permission and protection, with an emphasis on being open to creative ideas. This focus says, “yes” to empower creativity and says “no” to the naysayers.

Mutual Relationship

Positioning in a mutual relationship considers whom we are connected with and how we position ourselves relationally. This means that the larger racial ethnic church community is intentional about working within the larger racial ethnic church community, across specific racial ethnic groups. In doing this we are grounded in modeling the Pentecost vision for the larger church. And grounded in Ephesians 2:19, “*Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household.*”

Understanding that people of color are becoming the plural majority in the United States, as the larger racial ethnic church community we position ourselves by working, collaborating, and meeting together. By doing so, we are able to discover a common voice, learn from one another's challenges and ministries, and seek intersectionality among racial ethnic and immigrant groups. We discover and broker our stories because people are starving for stories and ideas that generate new life, understanding that life begets life.

This can include regular communication, gatherings, and collaboration between racial ethnic caucuses and/or peoples; an annual denomination wide gathering of racial ethnic peoples; intentional connecting and meeting within mid-council bodies (Synods, Presbyteries) to gather, share ideas and resources, as we have mentioned in the *Process Changing* phase of this process.

Cultural Sensitivity

Within the context of mutuality, we would like to see the greater church community position themselves in a more open, contextual, and culturally sensitive way. The rationale is that those who have power and privilege, by the virtue of who they are, need to learn to listen to what the others may have to say and contribute to the table. We ask our white sisters and brothers to be reflective, sensitive, and take ownership in how they go about conducting ministry in a missional way that would edify and build up the overall body of Christ, and not just those who are already in power and authority. This includes being cognizant of funding, paternalism, imperialism, and cultural sensitivity.

On a practical level, this can include White Privilege education; learning to be open and culturally sensitive in contextual and new ways (e.g. Mission Co-Working Training Model). It is then, and only then, when we can realize the fullness God's plan for all humankind.

**ITEM B.204
FOR INFORMATION**

THIS IS A FIRST READING – REPORT WILL BE SUBMITTED FOR VOTE IN APRIL 2016

Subject: Facing Racism: A Vision of the Intercultural Community

Recommendations:

That the Presbyterian Mission Agency Board on behalf of the Churchwide Antiracism Policy Team recommends that the 222nd General Assembly (2016) approve the revisions to the Churchwide Antiracism Policy and approve the following recommendations:

- 1. Direct the Stated Clerk to challenge the church through a direct communication to do a personal self-examination of its participation in structures that support and maintain racism regardless of the good intentions of individual Presbyterians.**
- 2. Direct the Office of the General Assembly to make the revised policy and accompanying study guides available to congregations for study and discussion.**
- 3. Urge mid-councils to provide an annual one-day event dedicated to antiracism, similar to sexual harassment, abuse prevention, and officer trainings.**
- 4. Direct the Office of Mid-Council Relations to identify best practices for antiracism or cultural humility trainings for Committees on Ministry and Committees on Preparation for Ministry (or their local equivalents) and disseminate resources.**
- 5. Direct the Presbyterian Mission Agency's Office of Communications to collect and disseminate stories of congregations and mid-councils and other organizations dismantling racism.**
- 6. Direct the national church agencies to jointly formulate a communications plan to share antiracism resources, and create an electronic campaign to send information on antiracism resources and trainings to mid-councils, congregations, and Presbyterian-affiliated institutions.**
- 7. Encourage existing leadership development initiatives of the six agencies to include antiracism training (such as the Board of Pensions CREDO program for young ministers).**
- 8. Commend the principles and objectives of the Report on Creating a Climate for Change Within the Presbyterian Church and encourage the agencies to adhere to the employment practices and hiring objectives sought by the Climate for Change report.**
- 9. Commend the Advocacy Committee on Racial Ethnic Concerns for its ongoing commitment to holding up antiracism to the church and holding us accountable for our deficiencies**
- 10. Urge the Association of Presbyterian Schools and Colleges to encourage its member institutions to provide regular antiracism trainings for students, faculty, and staff, integrate racially and culturally diverse voices in the curriculum, and revisit hiring policies to ensure the faculty and staff are racially diverse.**
- 11. Urge the Committee on Theological Education to encourage its affiliated seminaries to**

provide regular antiracism trainings for students, faculty, and staff, integrate racially and culturally diverse voices in the curriculum, and revisit hiring policies to ensure the faculty and staff are racially diverse.

12. Encourage congregations to offer at least one annual adult education series on an article or book written by a person of color (suggestions are in the accompanying study guide).

13. Commend the various mission program areas that made antiracism a consistent part of their programming and encourage them to continue their efforts as a model to the church.

FACING RACISM: A VISION OF THE INTERCULTURAL COMMUNITY

INTRODUCTION

The Churchwide Antiracism Policy Team began its work by carefully reviewing the 1999 antiracism policy. While some of its references are dated, it is lamentably current in its content and analysis, as the realities of racism in the United States have not improved significantly since 1999. However, in the intervening years, there has been opportunity to observe what was and was not effective in the policy statement and recommendations. The team agreed that the most useful form of updating and revising the policy itself would be to make the ideas more accessible to the whole church. A short vision statement, in simple and compelling language, conserves the analysis and commitment of this policy (see page 2). This vision statement can be used alone when brevity and clarity is needed, yet it also summarizes, introduces, and invites readers into the policy.

The team also aspired to boldness. This is not a time for timidity. The current struggles over racial justice in the United States mark a *kairos* moment. The Presbyterian Church (U.S.A.) has long held strong convictions regarding the sinfulness of racism and the need to struggle against it. Speaking our own convictions now, with clarity and power, could make a tangible difference in the current struggle. Furthermore, it is required of us, as the church is called to proclaim the Good News of Jesus Christ. Neglecting to speak powerfully in this moment would also be regrettable.

In keeping with the desire to make this policy accessible to the whole church, the committee created a series of six study guides. Each guide is appropriate for an hour-long conversation among adults or teens. Together, they provide a pedagogical tool for empowering church communities to have important conversations about race and racism in relation to Christian faith.

The study guides are based on topics and concepts covered in the policy. They are also integral to language and ideas from the new vision statement. The topics of the six guides are: Biblical Imperatives to Antiracism, Envisioning a New Way of Life Together, PC(USA) and Racial Reconciliation, Racism 101, Enduring Legacy of Racism in the U.S., and Responding as a Community of Faith. This training tool includes a list of antiracism resources for congregations or presbyteries desiring further information. The study guides are available on the Presbyterian Mission Agency's Racial Justice web site, <http://www.pcusa.org/racialjustice>

Finally, the committee has developed new policy recommendations. The PC(USA) has undergone many changes in the past sixteen years. New strategies are needed to be faithful to our antiracist commitments in new circumstances. The committee therefore puts forth a number of recommendations to put our theological convictions into practice in the denomination as a whole.

VISION STATEMENT

The Bible insistently reveals that God loves diversity and justice. This is seen in the wide variety of creation in which God delights. It is heard in the words of the prophets, who reject oppression and commend justice as true worship. It is embodied in the life and ministry of Jesus Christ, who resists the power of empire and values all persons, regardless of status, as children of God. Jesus gathered a community of people around him that crossed over every social and cultural boundary. Those who had been set apart were brought together: poor and rich, male and female, gentile and Jew, centurion and tax collector, Canaanite, Galilean, and Syro-Phoenician. Jesus called this community together in anticipation of, and participation in, the coming of the new creation.

Presbyterian theologian Letty Russell says that in Jesus we see what God intends for all humanity. The compassion, hospitality, justice, and love of others that we see in Jesus indicate what God wills for us. Russell says that Jesus is "a memory of the future" (Russell, 1979, 157). While redemption and salvation are the work of God, we are invited to participate in moving toward this eschatological vision of a new creation. As our *Brief Statement of Faith* proclaims, "In gratitude to God, empowered by the Spirit, we strive to serve Christ in our daily tasks and to live holy and joyful lives, even as we watch for God's new heaven and new earth, praying, 'Come, Lord Jesus!'" (*Book of Confessions*, 10.4, Lines 72–76). We are blessed to be drawn into the very movement of God. Therefore, discipleship requires our efforts to act in accordance with God's love of justice and diversity.

Racism is the opposite of what God intends for humanity. It is the rejection of the other, which is entirely contrary to the Word of God incarnate in Jesus Christ. It is a form of idolatry that elevates human-made hierarchies of value over divinely-given free grace. Through colonization and slavery, the United States of America helped to create and embrace a system of valuing and devaluing people based on skin color and ethnic identity. The name for this system is white supremacy. This system deliberately subjugated groups of people for the purpose of material, political, and social advantage. Racism is the continuing legacy of white supremacy. Racism is a lie about our fellow human beings, for it says that some are less than others. It is also a lie about God, for it falsely claims that God favors parts of creation over the entirety of creation.

Because of our biblical understanding of who God is and what God intends for humanity, the PC(USA) must stand against, speak against, and work against racism. Antiracist effort is not optional for Christians. It is an essential aspect of Christian discipleship, without which we fail to proclaim the Good News of Jesus Christ.

Since the invasion of the Americas by Europeans, indigenous peoples have borne the brutal consequences of white supremacy. Racism against Native Americans has led to lower health, income, and education indicators, as well as higher rates of suicide and other forms of violence. Although they are the most legislated racial group in the U.S., Native Americans are often rendered invisible in national conversations about race, erasing their struggles, perseverance, and contributions.

Antiblack racism has been a structural component of the United States from the beginning. The Constitution defined an African American as three-fifths of a person, denying their full humanity. The economic foundations of the United States were built on slave labor. The legal system of the United States has consistently perpetuated the subjugation of African Americans throughout the history of the nation.

Hispanics/Latinos-as have been a vital part of the fabric of the United States, particularly since the signing of the Treaty of Guadalupe Hidalgo in 1848, when a large part of Mexico became what is now the

southwestern United States and with the U.S. invasion of Puerto Rico in 1898. Yet Hispanics/Latinos-as are often presumed to be undocumented and difficult to assimilate.

Asian Pacific Americans experience racism as perpetual foreigners, whether they and their ancestors have been in the United States for seven generations or one generation. Vastly different Asian American populations, such as Chinese Americans and Cambodian Americans, are grouped together, erasing cultural differences and unique contributions. Immigrants from all over the world continue to experience oppression, exploitation, and inequality due to racism in America. Furthermore, a persistent focus on race as a black-white binary has been used as a tool of white supremacy to prevent coalition-building among different groups. For example, the representation of Asian Americans as model minorities has relegated them to a “wedge” position between white and black, in service of white supremacy.

While recognizing that racism victimizes many different racial ethnic groups, we acknowledge its unique impact on the African American community. Given the particular forms that antiblack racism has taken in the United States of America both historically (including slavery and Jim Crow) and today (including mass incarceration, disproportionate policing, economic inequality, and continuing acts of racially oriented violence and hate), we state clearly: GOD LOVES BLACKNESS. Too many have denied this basic truth for too long. Our choice to align ourselves with love and not hate requires both a rejection of racism and a positive proclamation that God delights in black lives.

As followers of Jesus Christ, we stand against racism in all its myriad forms. As Presbyterians, we have specific resources in our tradition that can be useful in turning away from racism and towards the diversity and justice that God desires. In particular, we have received wisdom regarding sin, confession and repentance.

Reformed theology offers a nuanced understanding of sin. Calvin did not understand sin to be simply an individual belief, action, or moral failing (Calvin, 1960). Rather, he viewed sin as the corporate state of all humanity. It is an infection that taints each of us and all of us. No part of us—not our perception, intelligence, nor conscience—is unclouded by sin. This does not mean that human beings are awful. Rather, it means that we must have humility about our own righteousness, and that we must cling to the grace of God in Jesus Christ.

Nineteenth century theologian Friedrich Schleiermacher reiterates the corporate and communal nature of sin. He writes that sin is “in each the work of all and in all the work of each” (Schleiermacher, 288). He uses the terms “original sin” and “actual sin” to explain. The sinful actions and beliefs of each person (actual sin) contribute to communal ways of being that are in opposition to God (original sin). As people are born and raised in the context of original sin, they begin to commit actual sin, and the cycle continues. These old-fashioned terms can be helpful in understanding contemporary problems, including racism. Bigoted beliefs, hate crimes, prejudice, and intentional discrimination are all actual sin. They stem from, and contribute to, the original sin of systemic racism that permeates our culture and society. The actual sins of past generations—such as slavery, the Indian Removal Act, the Chinese Exclusion Act, the colonization of Hawaii and Guam, the Immigration Act of 1924, and so on—become the original sin in which we live.

This is manifested in severe inequality in education, wealth, income, and opportunity. For example, consider a white man returning from Army service in 1945. The G.I. Bill offered him college tuition and a low-interest mortgage, potentially on land taken from Native Americans by force or coercion. A black man returning from an equal length of Army service did not receive the same benefits due to racism in the administration of the G.I. Bill and widespread discrimination in housing. In 2015, the white man's descendants have the benefits of inherited wealth (home equity) and increased education, while the black

man's grandchildren do not. No one today needs to commit an actual sin for this inequality to continue. Original sin does not need our intentional consent to thrive. Silence and inaction are enough.

This nuanced concept of sin can be particularly useful in understanding how people of goodwill who do not harbor prejudice or intend bigotry are still participants in original sin. White people in the United States of America continue collectively to reap the benefits of white supremacy, even when they individually believe in the equality of all people. Our theological heritage regarding sin makes it possible for Presbyterians to acknowledge the complex realities of racism instead of moving to defend an illusion of individual innocence.

The second valuable resource from our tradition is the importance of confession and repentance. Acknowledging our sinfulness ought not produce self-hatred or paralyzing guilt. Rather, the appropriate response is to confess our sin before God and one another, confident in the grace and love of God. The grace that enables us to confess also empowers us to repent, that is, to turn and walk the other way, towards the eschatological vision of God's new creation. By grace we are forgiven, and we respond to this grace with gratitude, humility, and renewed zeal for the Gospel.

Finally, as Presbyterians we know something about work. While aspects of the Protestant work ethic may be problematic, to the degree that it signifies our determination, persistence, and stubborn strength, we embrace it in this regard: we commit ourselves to **DO THE WORK** of countering racism in our witness to the Gospel. In our affirmation that God loves difference, we will honor diversity as a good in which God delights. In our conviction that God desires justice, we will learn from others to broaden our understanding of equality. In our humility as sinful people, we will listen openly to diverse voices regarding how racism functions in our society. In our gratitude for God's grace, we will turn again and again towards the vision of whole community found in the Word of God. In our joyous response to God's love, we will love one another.

References

Calvin, John. *Institutes of the Christian Religion*, edited by John T. McNeill, translated by Ford Lewis Battles. Philadelphia, PA: Westminster Press, 1960.

The Constitution of the Presbyterian Church (U.S.A.), Part 1: Book of Confessions. Louisville, KY: The Office of the General Assembly, Presbyterian Church (U.S.A.), 2014.

Russell, Letty M. *The Future of Partnership*. Louisville: Westminster John Knox Press, 1979.

Schleiermacher, Friedrich. *The Christian Faith*, edited by H.R. Mackintosh and J.S. Stewart. Edinburgh: T&T Clark, year unknown.

BIBLICAL AND THEOLOGICAL FOUNDATION

God's Purpose for Us: The Intercultural Community

The Christian response to the contemporary problem of racism must be developed in light of a clear biblical and theological understanding of what it means to be human. The Reformed perspective on the meaning of humanness is informed by John Calvin's assertion that proper knowledge of ourselves as humans

is achievable only through a knowledge of God and God's will for human community.¹ Calvin's reading of the biblical events of Genesis 1 and 2 provides demonstrable evidence that God, at creation, endowed humans with qualities and characteristics that originate from God's own divine being: imagination, intellectual capacity, spirit, emotions, a will with which to engage in acts of deliberation and decision-making, and a moral conscience with which to discern or distinguish between right and wrong and good and evil.

Calvin used the notion of the image of God to capture the essence of the biblical understanding of what it means to be human: human beings were made by God, in the image of God. For the Reformers, this understanding serves not only to highlight God's positive estimation of humanity, but also to establish God's purpose for human community. As beings who bear the indelible stamp of God's nature, humans are to be accorded special, sacred status in the creation as God's crowning achievement. Thus, in Scripture God is portrayed as one who recognizes the value and worth of human life, and affirms the inherent dignity of human beings.²

Understanding the image of God is crucial. God's original purpose for human community is a basis for making important assertions about human relationships. In consonance with God's perspective, humans must appreciate the sacredness and sanctity of all human life; establish relationships based on the rule of love, respect, and dignity; assume moral responsibility for nurturing the bonds of mutual affection; render supportive aid to those in need; avoid hurtful attitudes and harmful actions; and make justice the basis of one's treatment of others.³ Thus, Calvin and other Reformers established a critical linkage between the image of God in humans and the divine mandate to make justice, love, and peace the fundamental bases of human relationships. The biblical narrative offers incontestable proof that God not only requires and expects love, justice, and peace to guide human relationships, it also demonstrates that God acts decisively in history to establish human community based on these moral precepts. In the Old Testament, God's deliverance of the Hebrews from Egypt is illustrative of the importance God places on justice in human community. God works to establish justice and peace in community through laws that establish right relationships in the human family.⁴ God's restorative activity in the exodus is followed by the giving of covenantal law, which is aimed at establishing the rule of love and justice in the community. The essence of law is commitment to a covenantal relationship that establishes the proper relationship with God, and that derivatively establishes right relationships between and among humans. The covenant was established as a bond of fidelity between God and God's people; and as such involves moral responsibility on the part of corporate society and its individual members to deal fairly with one another; and provide for the basic needs of all as an expression of faithfulness to God.⁵ When relationships in the community wander off the path of love and justice, God sends prophets to point out the fracturing elements in the community, announces divine judgment, calls the people back to a proper sense of God, and pleads for a return to right relationality.⁶

¹ John Calvin, *Institutes of the Christian Religion*, John T. McNeill, ed. (Philadelphia: Westminster, 1960), Book I, Chapter I, pp. 35–39.

² "What are human beings that you are mindful of them, mortals that you care for them? Yet you have made them a little lower than God, and crowned them with glory and honor" (Psalms 8:4–5); "He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, love kindness, and to walk humbly with your God" (Micah 6:8), NRSV.

³ John Calvin, *Institutes of the Christian Religion*, pp. 375–76; 404–5.

⁴ John Calvin, *Institutes of Christian Religion*, John T. McNeill, ed. (Philadelphia: Westminster, 1960), Book III, pp. 348–423.

⁵ "Even though you offer me your burnt offerings and grain offerings,

I will not accept them; and the offerings of well-being of your fatted animals I will not look upon. Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an everflowing stream" (Amos 5:22–24, NRSV).

⁶ Abraham Heschel, *The Prophets*, Volumes I & II, (New York: Harper and Rowe, 1961–62).

The New Testament embraces and expands the viewpoint of God's commitment to love and justice. The divine reinforcement of moral law undergirding right relationships is proclaimed and witnessed through the person, work, and gospel of Jesus Christ. Jesus stands firmly in the tradition of Amos, Isaiah, and Hosea when he chastises those who neglect the weightier matters of justice and mercy, and when he announces that nations will be judged by the way they treat those who are less fortunate. Jesus' explanation of the essence of the law as covenantal integrity between neighbors who express relationships marked by love and justice reveals that love of God and love of neighbor are inseparable. In Jesus' discussion of the kingdom of God and in his injunctions in the Sermon on the Mount, Jesus unequivocally proclaims that God's will for the human community is to live as a family of mutually supportive, caring siblings (Matt. 5:1–12, NRSV).

The early church of the New Testament further advances the notion of Divine commitment to justice in its explication of the person and work of the Holy Spirit. In Acts the workings of the Holy Spirit to create community among the faithful reveal the celebration of diversity and inclusiveness as God's purpose for the human family as mediated through the church. Moreover, it is the Holy Spirit that empowers and inspires Peter's proclamation of the priesthood of all believers—accentuating the egalitarian nature of the Christian community and its implications for all creation (Acts 2; 1 Peter 2:9–10, NRSV).

Martin Luther King Jr.'s understanding of "The Beloved Community" provides an example of an antiracism vision that is rooted in the biblical vision of God's will for human relationships. This vision is grounded in our common origin as children of God from which we derive our alienable worth, dignity, and sanctity. The vision affirms that every person's right to be free, to be treated as persons not things, and to be valued as full members of the human community are gifts from God. The solidarity of the human family and the social character of all human life indicate that no person can develop fully apart from interaction with others. All persons are mutually linked and meant to live and grow in relationship with each other as we share a common destiny. Therefore, differences of ethnicity and culture are to be viewed as God-given gifts to be celebrated, rather than obstacles to be overcome.⁷ The Beloved Community or more contemporarily, the Intercultural Community, symbolizes that network of human relationships where diversity is embraced; where the content of one's character is more important than skin color; where love, justice, and peace emerge as the preeminent norms for all relationships; and where institutional power is humanized by moral values so that it serves the interest of justice.⁸

What We Are: The Broken Community

The church affirms the pervasive, intransigent, and virulent nature of sin as an operative reality. The biblical narrative of the Fall in Genesis illuminates the radical consequences of human disobedience relative to God's mandate for relationships in the created order.⁹ Human action decisively ruptures the covenant established by God with humankind and the whole of creation. The Fall points to the nature and reality of sin. Sin is understood as estrangement or separation from God. This estranged state results in the defacement of the image of God in humanity. Consequently, the capacity to properly value ourselves and others as persons of worth and dignity is corrupted. The results of sin are empirically verifiable in human relationships.¹⁰

Hence, the capacity of the human will, intellect, and emotions to build and maintain a community of

⁷ See James M. Washington, ed., *A Testament of Hope: The Essential Writings of Martin Luther King, Jr.* (San Francisco: Harper, 1986), pp. 117–25.

⁸ James M. Washington, *A Testament of Hope*, pp. 43–53; 217–20.

⁹ John Calvin, *Institutes of the Christian Religion*, Book Two, Chapter I, pp. 39–241.

¹⁰ John Calvin, *Institutes of the Christian Religion*, Book Two, Chapter I–III, pp. 239–309.

loving, just, and peaceable relationships is also greatly diminished. While we each bear the indelible stamp of God's image, we recognize ourselves as fallen creatures who relate to others personally, socially, and institutionally in ways that deny that image in each other, and thereby violate the sacred bonds of community established by God. Sin and its effects continue to have consequences for relationships in the in the human community. The Reformed Tradition affirms that sin, resulting in distorted relationships and broken covenantal agreements, operates in corporate structures as well as interpersonal relationships.¹¹ The empirical validation of the broken communal covenant in church and society is subsequently witnessed as racism, personal prejudice, xenophobia, as well as the creation and maintenance of institutional structures that perpetuate racism and other forms of injustice. Further, the misdistribution of economic, social, and political goods essential for survival; discriminatory employment and housing practices; and the persistence of segregated churches represent other concrete, visible manifestations of sinful communal brokenness.

The concept of covenant was especially important to the early Reformers as they worked to reestablish right order and governance in church and society. The Reformers affirmed that the defaced image of God in fallen humanity remained in seed form, capable of being resurrected and restored by God through the redemptive power and presence of Jesus Christ.¹² In light of this, Reformed doctrine throughout history has affirmed that in Jesus Christ and through the empowering presence of the Holy Spirit, the possibility now exists to establish newly constructed relationships marked by love, justice, and peace through responsible human action in the world.¹³ As a community of faith, it is imperative that the PC(USA) take responsible action against the forces that distort, fracture, and destroy just and right relationships in church and society. One such force is racism.

Challenge to the Church:

What Is God Calling Us to Be and Do?

What is the moral-ethical imperative for the PC(USA)? As a covenant community seeking to be faithful to the gospel of Jesus Christ and the movement of the Holy Spirit in our midst, is there a word from the God that speaks loudly in and to the present sinful conditions of racism and racial violence? Are there grounds for hope that can inform us about what can and ought to be done despite the serious levels of brokenness we peaceable relationships is also greatly diminished. While we each bear the indelible stamp of God's image, we recognize ourselves as fallen creatures who relate to others personally, socially, and institutionally in ways that deny that image in experience in both church and society?¹⁴

We are reminded that it is the corporate church that must strain to hear God's word and discern how to respond to individual and institutional judgments and behaviors that operate at cross-purposes with God's will for the human family.¹⁵ The corporate church exists in a covenantal relationship with God: a covenant offered by God, sealed in Jesus Christ and mediated through the guidance of the Holy Spirit.

Our call to a covenantal relationship with God is both descriptive and prescriptive. The call is descriptive in that it defines who we are and whose we are. It is prescriptive in that it informs what we must

¹¹ Reinhold Niebuhr, *The Nature and Destiny of Man, Volume I*, (New York: Scribners, 1964), pp. 178–264.

¹² John Calvin, *Institutes of the Christian Religion*, Book Two, Chapter XV, pp. 189–92.

¹³ Karl Barth, *Church Dogmatics, Book IV, Doctrine of Reconciliation*; Hughes Old, *Reformed Worship*.

¹⁴ Stephen Carter, in a recent book, *Integrity*, (New York: Harper Perennial, 1996), p. 7, offers a threefold criteria for assessing the integrity of individuals: discerning what is right or wrong; acting on what you have discerned, even at personal cost; saying openly that you are acting on your understanding of right from wrong. Carter's trilogy is applicable and highly relevant on the corporate-institutional level as well. Corporate integrity may then be applied to any community that consistently demonstrates the capacity to meet the threefold criteria.

¹⁵ Karl Barth, *Church Dogmatics*, Book IV, The Doctrine of Reconciliation (Edinburg: T & T Clark, 1958).

do. Our call to stand against racism and for justice emerges out of our identity as faithful servants of God. Our identity compels us to oppose the forces of injustice. Antiracism, therefore, is prescriptive for what a faithful community must do in the quest to let justice roll down like waters and righteousness like an ever-flowing stream. The church must actively oppose the forces of racism in concrete and strategic ways. Justice cannot be determined or achieved in the abstract. If racism is to be eliminated, it must be defined contextually and concretely so that its personal, institutional expressions and structures can be seen, understood, and countered. An antiracism church is one whose institutional behavior and commitment are informed by God's covenant to establish justice, love, and peace in relationships, and whose identity is visibly expressed in the context of active, antiracism engagement.

The PC(USA), operating today in a culture of brokenness, must speak clearly about what it means to embrace antiracism as a major part of its corporate identity. A word from the Lord about racism and racial violence may come to us as an entirely new prophetic utterance. It may also be heard anew through an historic voice. The "Confessions of 1967," forged in the midst of the trauma and tragedy of racial strife in the 1950s and 1960s, is a clear and unequivocal mandate for the church to take decisive action against all forms of individual prejudice, xenophobia, institutional, systematic, and structural racism.¹⁶ The *Kairos Document*, offered in the 1980s, spoke prophetic words of judgment and hope in the context of South African apartheid. It may prove to be relevant to the antiracism agenda of the United States. Indeed, the Year of Jubilee narrative explicated in Old Testament Israel might be heard anew with its themes of messianic deliverance, radical transformation of relationships of wealth and power, debt forgiveness, peace, and nonviolence. It may provide important clues on how to empower the church to covenant together for an uncompromising assault on racism and racial violence.¹⁷

Finally, the confessional standards of the church, *Minutes* of the General Assembly, policy documents, and theological statements may all speak a fresh new word to the church about our responsibility to be corporate resisters of racism and racial violence in church and society.¹⁸

The possibility now exists for the PC(USA), in light of its tradition, heritage, theology, ethics, and spiritual commitment, to become open to self-critical analysis with regard to racism both within its midst and in our society; to challenge public policy, actions, and structures that promote and perpetuate racism; to honor the divine will for human relationships by demonstrating a serious commitment to God's covenant of love, justice, and peace in human community; and to undertake radical transformation of its identity and behavior as it becomes an antiracism church in its thinking, judgments, and actions.

CONTINUING PROBLEM OF RACISM

Dr. W. E. B. DuBois observed that the problem of the twentieth century is the problem of race.¹⁹ As we face the dawn of a new century, it is quite apparent that racism will be a continuing legacy. Civil rights are increasingly at risk as hate and intolerance become a part of both public and political discourse. As the nation backs away from the goal of eliminating segregation in public schools, court-ordered desegregation plans are being successfully challenged; and federal courts are dismissing record numbers of

¹⁶ *The Book of Confessions*, PC(USA), Section 9.44.

¹⁷ Walter Brueggemann, *Living Toward a Vision: Biblical Reflections on Shaloom* (N.Y.: United Church Press, 1982); James DeOtis Roberts, *Reconciliation and Liberation: A Black Theology* (Philadelphia: Westminster Press, 1971; Revised Edition, Maryknoll New York: Orbis Books, 1984).

¹⁸ See *The Book of Confessions; Book of Order*; Hughes Old, *Reformed Worship* (Atlanta: John Knox Press, 1984); John Leith, *Creeeds of the Church*, Third Edition (Atlanta: John Knox Press, 1982).

¹⁹ W. E. B. Dubois, *The Souls of Black Folk* (New York: Fawcett Publications, Inc., 1961), p. ix.

cases of racial discrimination.²⁰ Affirmative action, which has been the cornerstone of progress in the past, is under attack nationwide.²¹ An alarming number of churches, primarily African American, have been burned. The number of hate groups has increased; and web sites advocating hate and violence are proliferating on the Internet. Several professional sports teams still use caricatures of Native Americans as mascots. The Atlanta Braves, Cleveland Indians, and Washington Redskins are cases in point. The judiciary, which provided the leverage for dismantling legal segregation in the fifties and sixties, is paradoxically providing the legal mortar that is reinforcing racial injustice as we enter the next century.

Historic Summary

In January 1963, national leaders representing Catholics, Protestants, and Jews met in Chicago and called upon the nation to put an end to racism. Later, the National Council of Churches organized a commission on religion and race and joined the civil rights struggle led by Martin Luther King, Jr. and urged its members to do the same. In May 1963, Edler Hawkins persuaded the United Presbyterian Church in the United States of America “. . . to create a Commission on Religion and Race with unusual power to act in behalf of the denomination.” He was a consummate church politician and this was his greatest achievement, although one must concede that it could not have been done without the agreement and strong support of Eugene Carson Blake, Ken Neigh, Bill Morrison, and John Coventry Smith, the most powerful men in the church.”²² The assembly appropriated \$500,000 for the commission. Renamed the Council on Church and Race, it gave birth to most of the racial justice programs now existing in the PC(USA).²³

Racism is deeply embedded in the life and history of the nation. All people of color have suffered the consequences. From the genocide of Native Americans, the enslavement of Africans, The Chinese Exclusion Act, the mass imprisonment of Japanese Americans to discrimination against Hispanic Americans runs a common thread of historic oppression. There is also a long history of resistance to oppression by people of color. However, it was Black resistance in the 60s that pushed the issue of racism on the agenda of mainline churches. Eventually, the heroic struggle of African Americans, combined with the strong advocacy of mainline churches, brought an end to legal segregation. Mainline churches pursued a vision of eradicating the color line from the church and nation by extending civil rights to all people under the rubric of integration. The fundamental principle that informed the churches' advocacy was the belief that racism was a consequence of personal prejudice and ethnic pride. Therefore, the programmatic thrust of churches focused on changing personal attitudes and overcoming bigotry.

During the 1960s, the National Council of Churches functioned as an organizing center for mainline denominations, especially for their public policy advocacy and, to a significant degree, for activism in support of civil rights marches and protest activities. Mainline churches made significant contribution to the passage of civil-rights legislation in the 1960s, bringing a greater sense of fairness to a broader segment of society. However, the pronouncements of mainline churches on the issue of race have been stronger than their social action. This is due to the difficulty of the struggle and to a lack of understanding of the depth and nature of racism.

²⁰ Herbert Hill & James E. Jones Jr., eds., *Race in America* (Madison Wisconsin: The University of Wisconsin Press, 1993), pp. 83–96.

²¹ For a discussion of affirmative action see: Barbara R. Bergmann, *In Defense of Affirmative Action* (New York: Harper Collins, 1996); George Curry, ed., *Affirmative Action Debate* (Reading, MA: Addison-Wesley, 1997), pp. 241–58; Orlando Patterson, *The Ordeal of Integration* (Washington, D.C. Civitas, 1997), pp. 147–69.

²² See Gayraud S. Wilmore, “COCAR: The First Five Years,” *Church & Society*, (New York: PC(USA), November/December, 1987), p. 61.

²³ See Gayraud S. Wilmore, “COCAR: The First Five Years,” *Church & Society*, (New York: PC(USA), November/December, 1987), pp. 60-67

The brutal resistance to the civil-rights struggle engendered a new level of awareness among mainline Christians. Many became aware of the depth, source, and pervasiveness of racism. There emerged the realization that racism was deeply rooted in our culture and maintained in patterns of domination. This awareness led to a growing emphasis on brotherhood, sisterhood, reconciliation and equal opportunity.²⁴ The emergence of the Black Power Movement and cogent Black Theologies of Liberation, such as that of James Cone, raised significant questions about the assumptions of mainline churches who claimed readiness to confront racism in church and society.²⁵ The emphasis on nonviolence preached by Martin Luther King Jr., which resonated with the views of mainline churches, was challenged by a Black militancy that emphasized liberation, freedom, and justice as values to be achieved by any means necessary. The militant critique of nonviolence was disturbing to mainline churches. Few White people understood the driving force behind it. On the other hand, people of color who were exposed to and experienced the brutality of racism appreciated the practical value of using nonviolence as a way of effecting change; but they also understood that the problem of racism was far more complex and pervasive than Whites were willing or able to admit, and, therefore, were open to considering other more militant tactics.

As changing housing patterns led to White flight and re-segregation, questions were raised about the efficacy of integration as a solution to the race problem. Laws were changed and institutions opened to allow the presence and participation of people of color. However, the control and power remained in the hands of White people, demonstrating that integration and racism are quite compatible.²⁶

During the 1970s and 1980s, affirmative action and equal opportunity became central themes of mainline churches in the search for racial justice. Their social policy statements provided support for these ideas. However, there remained a certain level of naiveté about the fundamental character of racism. The 193rd General Assembly of the United Presbyterian Church in the United States of America said:

*In many ways the church's failures have been due to a lack of understanding, or perhaps naiveté, as to the nature and depth of racism. Whereas it was once assumed that racial justice was merely a function of overcoming individual attitudes and bigotry, it is now clear that racism also exists in complex and subtle institutional ways. Despite the well-intentioned and nonracist attitudes of individuals, our religious and social institutions, structures, and systems can and do perpetuate racial injustice.*²⁷

Patterns of segregation continue in many aspects of American life.²⁸ Ironically it is a pattern from which churches have not managed to emerge. Eleven o'clock Sunday morning, the time at which churches gather to engage in the sacred act of worship, remains the most segregated hour of the week in our nation.

There is a growing awareness among Presbyterians and others that the problem of racism must be faced. The Moderator of the 208th General Assembly (1996) of the PC(USA), John Buchanan, made racial

²⁴ Ester Stine and Gaspar Langella, "Social Teachings of the Presbyterian Church," *Church & Society* (New York: PC(USA), 1984, Volume LXXV, No. 2), p. 28.

²⁵ For a discussion of Black Power and Black Liberation Theologies see: Stokely Carmichael and Charles V. Hamilton, *Black Power: The Politics of Liberation in America* (New York: Random House, 1967); James Cone, *A Black Theology of Liberation*, (New York: J. B. Lippincott, 1970); Gayraud S. Wilmore and James Cone, *Black Theology: A Documentary History, 1966-1979*, (New York: Orbis, 1979).

²⁶ For a discussion of racism and integration see: Otis Turner, "The Web of Institutional Racism," *Church & Society*, (Louisville, KY: PC(USA), September/October, 1991), pp. 22-23.

²⁷ *Minutes*, UPCUSA, 1981, Part I, p. 201.

²⁸ See Andrew Hacker, *Two Nations* (New York: Ballantine Books, 1992); *The Kerner Report: The 1968 Report of the National Advisory Commission on Civil Disorders* (New York: Pantheon Books, 1968).

healing and reconciliation an emphasis. The Moderator of the 209th General Assembly (1997), Patricia Brown, continued this theme with an emphasis on easing racial tensions. In 2012, the Moderator of the 220th General Assembly (2012), Neal Presa, appointed a National Racial Ethnic Ministries Task Force. Among the issues the task force addressed is the pressing need for language access and culture-specific conversations, including translating PC(USA) documents into Spanish, Korean and expanding resources into other languages. The Moderator of the 221st General Assembly (2014), Heath Rada, appointed a team to plan a Churchwide Conversation on Race, Ethnicity, Racism and Ethnocentricity. Among their recommendations is expanding anti-bias and antiracism trainings throughout the church.

The Clinton Administration emphasized racial reconciliation and appointed a commission to study race relations in the nation. The United Nations Commission on Human Rights recommended that a world conference on racism, racial discrimination, xenophobia, and related intolerances be held.²⁹ President Obama has said that organizers of the "Black Lives Matter" social media movement value life and that concerns about policing and profiling in communities of people of color are real and valid.

The PC(USA), and indeed the Christian community, must recommit to the struggle for racial justice. Churches must provide a moral compass for the nation by getting involved in shaping public policies that will move the nation towards justice, peace, and reconciliation.

As we stand on the verge of a new century, racism remains resilient and resurgent. While the social policies and pronouncements of denominations continue to emphasize inclusiveness and justice, these do not translate in the hearts and minds of Christians who participate in the electoral and political process. Christians are passive in the face of attacks on affirmative action and the adoption of regressive social policies at the local, state, and national levels. There is a growing awareness that a new understanding of racism is needed that takes into consideration the centrality of power in the institutionalization and perpetuation of racism. There is also an awareness that the methodologies that brought us to where we are will not take us where we need to go in the next century. If we are to build on past accomplishments, we must do a new analysis of racism within the current context of the nation. This will inform the direction we must take in the next century and provide guidance as to how we might get there.

Understanding Contemporary Racism

A starting point for understanding racism is clarifying the distinction between racism and prejudice, a common and costly point of misunderstanding two distinct phenomena. This will help the church better understand what action steps are necessary to eliminate racism. Prejudice is understood to be judgments made in the absence of due examination and consideration of facts; and these judgments are held even when contradicted by facts. In the absence of a factual basis, prejudices are driven primarily by emotional responses such as fear. When prejudice is based on racial consideration it is race prejudice. However, race prejudice alone is not racism. When prejudice is combined with power it becomes racism. Power is the capacity to command, control, and dominate social reality for the purpose of achieving a desired outcome. Those who control power have the capacity to transform prejudice into racism by establishing and maintaining institutions and structures that embody group biases. Thus, it is the combination of power and prejudice that is so destructive. Racism is, therefore, the marriage of power and prejudice. Simply stated, racial prejudice plus power equals racism. Power transforms prejudice into racism. Racism gives direction to the use of power.

An understanding of racism must include these facts: no one is born a racist; no one is born oppressed. Racism is a consequence of learned values and behaviors. It is possible, therefore, to learn values and

²⁹ *UN Chronicle*, No. 2, 1997, p. 58.

behaviors that do not result in racism. Some people benefit from racism while others are victimized by it. As we learn different values, we must unlearn and undo existing racist values and structures. That process is twofold and involves legally dismantling racism as well as rooting racism out of our personal lives and communities. It is a long-term struggle that is achievable through commitment, prayer, and persistence.

With a clearer understanding of the depth and complexity of racism, the church can be empowered to lead the nation beyond the legal process of dismantling racism to the interpersonal process of rooting it out of our personal lives and communities. In the process of engagement the church itself will be transformed as it becomes an effective model and catalyst for change by living out a vision of a church that is truly one in Christ.

Systemic Racism

Racism is nurtured and sustained by systemic power. Power must be understood in social not individual terms. "There are, for example, no solitary racists of consequence. For racism to flourish with the vigor it enjoys in America, there must be an extensive climate of acceptance and participation by large numbers of people who constitute its power base. For all his [or her] ugliness and bombast, the isolated racist is a toothless tiger, for, to be effective, racism must have responsible approval and reliable nurture. The power of racism is the power conceded by those respectable citizens who by their action or inaction communicate the consensus that directs and empowers the overt bigot to act on their behalf."³⁰

An institution is an organized way of meeting basic needs or social desires such as education, health care, and food distribution. Institutions do not function as isolated entities. They are integrally related and interconnected. A group of related institutions constitutes a system such as an educational, health care, transportation, or economic system. Social power resides in the institutions and systems we create.

Societies establish and structure their common lives by exercising power to create and perpetuate institutions that reflect common values to meet their basic needs as well as determine their goals and aspirations. The power to access and participate in the institutional life of a community is essential to affirming our humanity. Those who control power have the capacity to limit the rights of others to participate. To deny others such rights is to deny their humanity.

Historically, institutions have tended to be preferential to some group or groups in comparison to others.³¹ Racist institutions are not accidents of history. They are created and maintained by intentional human actions.³² For the most part, they serve the needs of those who control power and access. In the context of the United States, racist institutions preserve power and privilege for White society. Rewards are based on group membership not personal attitude. Consequently, all Whites benefit from racism "whether or not they have ever committed a racist act, uttered a racist word, or had a racist thought (as unlikely as that is)."³³ While people of color bear the burden of racism, it is a problem created by White people that diminishes both victims and victimizers, though in radically different ways. This is a painful reality that we must name and claim as people of goodwill before we can heal our communities and nation.

Racism as a Spiritual Problem

³⁰ C. Eric Lincoln, *Race, Religion, and the Continuing American Dilemma* (New York: Hill and Wang, 1984), pp. 11–12.

³¹ Max L. Stackhouse, "Institutions/Institutionalization," *The Westminster Dictionary of Christian Ethics*, James F. Childress and John Macquarrie, eds. (Philadelphia: Westminster Press, 1986), p. 304.

³² Max L. Stackhouse, "Institutions/Institutionalization," *The Westminster Dictionary of Christian Ethics*, James F. Childress and John Macquarrie, eds. (Philadelphia: Westminster Press, 1986), p. 304.

³³ Jim Wallis, "The Legacy of White Racism," *Sojourner's Magazine* (1988), p. 9.

Perhaps the most visible achievement of the civil rights movement was that of dismantling the legal apparatus of segregation. Many people of goodwill believed that such an achievement would be the end of racism, although that was not the case. Thus, the question of why racism persists in our society despite sincere efforts to eliminate it remains unanswered. It is clear that we failed to understand the true nature of racism and, in our efforts to dismantle legal segregation, we also failed to see that racism is far more complex than its institutional or systemic expressions. *Sojourners Magazine* suggests that:

*Racism is a spiritual issue. Neither its causes nor solutions will be found [solely] through government programs, social ministries, or our own best intentions. . . . The forces that perpetuate racism through our society are rooted in spiritual realities that require us to call out to God for spiritual solutions.*³⁴

This does not mean that there is no role for government and social programs. However, it does require us to recognize that there is a spiritual dimension to institutional structures that must be taken seriously. Martin Luther King Jr. sought to illuminate this dimension in his distinction between enforceable and unenforceable obligations. Enforceable obligations are regulated by the legal codes of society. Unenforceable demands are beyond the reach of legal codes. Such obligations are expressed in terms of our commitment to an inner spiritual law that is written on the heart: the law of God's love from which our moral obligations derive.³⁵ The spiritual dimension of racism requires a spiritual solution.

Internalized Oppression

Part of the spiritual dimension of racism is expressed as internalized oppression. Oppressed people inevitably participate in their own oppression. Even as the oppressed struggle against oppression, they must also struggle against the oppressor within. People survive oppression by accommodating themselves to it even as they resist it. What must be done to achieve liberation is opposed by the necessity to accommodate. As Paulo Freire sees it, oppressed people must choose:

*between human solidarity or alienation; between following prescriptions or having choices; between being spectators or actors; between acting and having the illusion of acting through the action of the oppressors; between speaking out or being silent, castrated in their power to create and recreate, in their power to transform the world. This is the tragic dilemma of the oppressed which their education must take into account.*³⁶

One of the tragic consequences of internalized oppression is that it inhibits the ability to perceive contradictions in personal and social reality. The distinction between what people do to oppress themselves and what others do to oppress them is blurred; it becomes easy to blame others for one's own problems and woes.³⁷ Overcoming internalized oppression is one of the most critical and challenging spiritual undertakings for oppressed people. Christians of goodwill must understand that it is as painful for oppressed people to name and claim internalized oppression as it is for oppressors to name and claim racism. While internalized oppression is engendered, nurtured, and reinforced by racism, once established, it

³⁴ *Sojourners*, "Crossing the Racial Divide: America's Struggle for Justice and Reconciliation," 1998, p. 5. 37

³⁵ See James M. Washington, ed., *A Testament of Hope: The Essential Writings of Martin Luther King, Jr.* (San Francisco: Harper, 1986), pp. 123–24.

³⁶ Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum Publishing Corporation, 1985), pp. 32–33.

³⁷ For a discussion of internalized oppression see: Otis Turner, "The Web of Institutional Racism," *Church & Society*, (Louisville: PC(USA), September/October, 1991), pp. 20–22; Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum Publishing Corporation, 1985), Chapter I; Frantz Fanon, *Black Skin, White Masks* (New York: Grove Press, 1967); Carter G. Woodson, *The Mis-education of the Negro* (Trenton, N.J., Africa World Press, Inc., 1990), Chapters I–VI.

can survive on its own.³⁸ Thus, healing will require mutual understanding and support.

Addiction and Privilege

A spiritual dimension of racism that we are just beginning to understand is the degree to which power and privilege becomes addictive. Addiction means to be gripped by a compulsion, a craving, or a dependency that is strong and deeply embedded in the subconscious; and it is difficult to stop doing even though you realize that what you are doing is wrong. Addiction to power and privilege is a problem for oppressors, the most difficult spiritual challenge they will face. It is expressed on two levels: intellectual and emotional. It is possible to know intellectually that racism is morally wrong, but emotionally hang on to the power and privileges that derive from it. This causes oppressors to rationalize and psychologically manipulate the benefits they derive from racism in ways that make the benefits seem to outweigh the negative impact of racism on the oppressed. Denial is one of the more common expressions. Hence, the negative consequences of racism tend not to be perceived by Whites and people of color with the same sense of urgency.

Dealing with the addiction to privilege and power will be a difficult spiritual journey for White Christians. Contrary to popular opinion, this addiction is more of a barrier to building a racially diverse community than are racial and cultural differences. Catherine Meeks makes this point in talking about the relationship between Blacks and Whites in the church:

... The inability of whites and blacks to come together as a unified worshiping community has far less to do with diversity in worship styles than has been accepted in the past. The problem lies in the unwillingness of blacks to be treated as children and whites to share their power.³⁹

Reliance upon God is key to recovery from an addiction to power and privilege. This is why prayer and worship are central to the task of overcoming racism. Hence, Christians must understand both the challenge and the opportunity this presents. The church is the central venue where issues of race can be addressed in ways that lead to healing and reconciliation rather than polarization.

DISMANTLING RACISM

Racism negatively impacts everybody, oppressors and the oppressed. White people are not born racist; nor do they choose to be racists; institutional racism does that for them long before they are old enough to discern right from wrong for themselves. People of color do not choose to be oppressed; institutional racism imposes this on them by predetermined categories of social valuation that narrowly define and limit their prospects in life based on racial differences. Though racism impacts oppressors and the oppressed differently, recognizing the negative impact of racism upon all of us is a common starting point for building mutuality in the struggle to live into a new future.⁴⁰

³⁸ Paulo Freire, *Pedagogy of the Oppressed*, pp. 32–33.

³⁹ Catherine Meeks, "At the Door of the Church," in *America's Original Sin: A Study Guide on White Racism*, *Sojourners Magazine* (Washington, D.C.: 1988), p. 15.

⁴⁰ This does not imply parity in the psychosocial impact of racism upon oppressors and the oppressed. The destructive consequences for oppressors pale in comparison those for the oppressed. The point of commonality stems from the fact that racism establishes fixed patterns of relationships that cannot be changed unless it is dismantled. In this sense, racism controls both oppressors and the oppressed.

There is hope despite the persistence and legacy of racism. The truth will make us free if we have the courage to face it. Both oppressors and the oppressed can choose to change their current realities and can be taught to dismantle racism. We must be clear and truthful about the centrality of power in perpetuating and sustaining systemic racism. If we are to build a future with justice for all, and it can be done, both personal intervention and institutional transformation are essential for the mission of the church. The Racial Ethnic Church Growth Strategy Report approved by the 210th General Assembly (1998) stated the following:

Given the well-documented racial problems that dominate our culture, it is difficult for us to truly serve the interests of a multicultural society without some form of social intervention. Enhanced efforts to achieve racial ethnic church growth must employ intervention methods such as antiracism training to effect necessary reform of institutional behavior that historically has prevented the church from including people of color. Systemic racism, discrimination, prejudice, disempowerment, and cultural depreciation all serve to inhibit racial ethnic church growth. Racial ethnic church growth is inextricably linked to the struggle for racial justice. Thus, as the church invests resources in racial ethnic church growth strategies, it must also invest in the struggle against racism and other social injustice. To do one without the other is a prescription for failure.⁴¹

Since the impact of racism is pervasive, learning how to dismantle it will be challenging for the church. Antiracism training will play a key role as the church seeks to develop an antiracism identity.⁴² Those trained in antiracism can change the systemic influences that negatively impact people. They can teach future generations how to dismantle systemic racism and build institutions that heal not hurt, that include not exclude.

The Holy Spirit is moving in and among Presbyterians on both a personal and institutional level. We are witnessing a growing commitment among Presbyterians to address the issue of racism. Presbyteries and congregations in increasing numbers are seeking help in dealing with racism. Several synods and presbyteries have established antiracism teams. Some have done initial antiracism training and have teams working. Some are organizing teams and preparing for training. Some are in the initial planning stage. Some congregations are planning introductory antiracism events.

In 1997, the Presbyterian Peacemaking Program sponsored two conferences on racism. Approximately 1,500 people attended. The Presbyterian Peacemaking Program has been confronting racism as an ongoing part of its ministry. Presbyterian Women made combating racism a priority for the 1997–2000 triennium and offered its 300,000 member constituency tools for working with local congregations.⁴³ Presbyterian Health, Education, and Welfare Network (PHEWA) has offered workshops and seminars on racism at its conferences. If the church accepts the challenge, and indeed it must, the course of our history will be changed and the jangling discords of this nation will be transformed into a symphony of brotherhood, sisterhood, and freedom for all.

SEVENFOLD STRATEGY

The proposed churchwide strategy is sevenfold and involves: The General Assembly; synods;

⁴¹ Racial Ethnic Church Growth Strategy Report, *Minutes*, 1998, Part I, pp. 89; 406–17, esp. 414.

⁴² Antiracism is an intentional stance that opposes the sin of racism while affirming the dignity and humanity of those who may hold racist views or benefit from it. It opposes sin not the sinner.

⁴³ This was communicated to Otis Turner, associate for racial justice, in a letter dated September 25, 1998.

presbyteries; congregations; educational institutions; related agencies; ecumenical partners.

The task of dismantling racism must be a partnership effort that involves all levels of the church. Since institutions vary in their social reality, it follows that the approach to dismantling racism must be flexible and adaptable to changing situations. Nevertheless, there can and must be continuity in the general approach so that resources can be developed to support antiracism work across the church and in ecumenical relationships.

The process must begin with dialogue in congregations and other venues around the church. For dialogue to be effective, it must begin in the context in which we find ourselves, in all of our brokenness. Therefore, dialogue must be designed for use in places where people ordinarily gather for work and worship. There must be ground rules that preserve the integrity of people engaging in dialogue. The dialogue must move beyond the dynamics of interaction to grapple with and clarify the foundations of the learned behavior of racism and its structural manifestations that have polarized our society. Merely working on issues of prejudice and bigotry without addressing root causes is to miss the point. We must move to where the discussion itself does not result in further polarization. Thus, we must first be honest with ourselves and then with each other. We must name the problem so we can claim it and then change it. Our journey begins with confession, forgiveness, redemption, and then transformation. This kind of engagement will help prevent extraneous conversation that masquerades as dialogue.

While dialogue is a necessary starting point, we must move beyond that to a common assessment of the problem. We must articulate a common vision of what can and ought to be. The shared vision will engender strategies for engagement that result in the transformation of personal lives, institutions, structures, and practices. Dialogue must lead to the identification of measurable goals that can be benchmarks of progress. Once benchmarks are established, the more challenging task of identifying obstacles that stand in the way of realizing the vision can begin. Only then can specific strategies be designed that will help us overcome racism. Finally, the process of dialogue involves returning to the vision and assessing our progress on a regular basis, perhaps annually.

People of goodwill have long recognized that eradicating the sin of racism from church and society is a high priority. It cannot be done without sacrifice. Experience has taught us that people cannot leap from centuries of racial polarization into a new vision. It is a long journey that will require discernment, prayer, and worship based action. Therefore, a resource manual that sets forth procedures, models for dialogue, plans for Bible study and worship, methods for visioning, strategizing, and engaging was developed, new modules have been added, and it has been made available to the church. This manual was designed for teaching people who train facilitators to work with governing bodies, congregations, and related institutions in preparing people to carry on an antiracism ministry at the grassroots level. Study guides have also been created and are available on the Presbyterian Mission Agency's Racial Justice web site, <http://www.pcusa.org/racialjustice>

POINTS OF ENGAGEMENT

The proposed churchwide strategy is multifaceted and involves the General Assembly, governing bodies, congregations, educational institutions, related agencies, and ecumenical partners.
General Assembly

Training and education is integral to the task of equipping the church to engage in the struggle for racial justice in the next century. To this end the Presbyterian Mission Agency continues to:

- Provide for antiracism and cultural humility training of staff at the Presbyterian Center in

PRESBYTERIAN MISSION AGENCY BOARD

February 3-5, 2016

Racial Ethnic and Women's Ministry Area

B.204

accordance with the action of the February 1997 meeting of the General Assembly Council (now the Presbyterian Mission Agency Board), which mandated antiracism training for all national staff. This was initially undertaken in partnership with the PC(USA) Foundation, the Office of the General Assembly, the Presbyterian Publishing Corporation, the Presbyterian Investment and Loan Program, and the Board of Pensions. More recently, the Presbyterian Mission Agency Board held Cultural Humility training at its September 2015 meeting.

- Recruit, train and commission a core team of people capable of training teams of facilitators at the synod and presbytery levels.
- Support and work in partnership with presbyteries and synods in their antiracism ministries.

The Presbyterian Mission Agency must also do the following:

- Initiate a forum for visioning, developing, and promoting a supplemental church school curriculum that supports antiracism ministry in congregations. The curriculum supplement should be designed to cover an extended period of time and involve all grade levels. The adult and young adult curriculum should be designed so that persons completing advanced classes will be prepared for further training as facilitators should they choose to become more engaged in the antiracism ministry of the congregation.
- Design a preschool curriculum so that participants advance to upper levels with age and maturity. This accomplishes two fundamental goals: (a) it counters negative influences and values in the culture by orienting children differently at an early age and provides ongoing support and nurture; and (b) it begins preparing the next generation of leaders who can nurture and sustain the values upon which our vision of the Intercultural Community can be built. A curriculum of this nature will require some field testing and refinement. Pilot projects can be conducted in local congregations situated in a variety of settings both rural and urban.

Synods

- Synods need to play a key role as a coordinating point for regional training events and other activities that can be effectively done on a regional basis.
- Synods need to provide for antiracism training for their staff.
- Synods need to support presbyteries in their antiracism ministries.

Presbyteries

- The *Book of Order*, Section G-3.0103, provides for councils of the church, including presbyteries, to address issues of racism. In partnership with General Assembly agencies, presbyteries need to recruit, train, and commission presbytery-based antiracism teams that will work with congregations in establishing and supporting antiracism programs and ministries.
- Presbyteries need to provide for antiracism training for their staff and committees.

Congregations

The centerpiece of an antiracism ministry is the congregation. This is a place where moral values can

be taught and nurtured. It is also a place where families can receive support in nurturing values essential for living in an intercultural society. It is a place where worship and nurture come together in ways that can transform lives and perpetuate values that will change both church and society. Congregations are also strategically placed to effect change in the community by building bridges of communication across racial and cultural lines, as they worship together and learn how to live into a vision of one church in Jesus Christ. Thus, those working with local congregations, including staff, need to be trained in both antiracism work and community organizing.

Educational Institutions

- Seminaries are places where future pastors, Christian educators, and other church leaders are trained for ministry. They are also places for research and development as the church seeks to prepare leaders to respond to God's call to ministry in a complex and changing society. Seminaries need to play a vital role in developing a biblically grounded antiracism theology and ethic that will better prepare ministers and educators for effective leadership in a intercultural and multiracial society.

- Seminaries need to initiate dialogue about developing course offerings that support an antiracism ministry. Provisions can be made for all seminarians to undergo antiracism training as a part of their field experience. Seminary-based training institutes can be places for developing and testing models of antiracism ministry as well as providing continuing education experiences for pastors and lay leaders.

- Colleges and universities need to play a key role in preparing future leaders for antiracism work in both church and society. They should provide educational opportunities for persons disadvantaged by racism. If we are to achieve our goals in racial ethnic church growth, colleges and universities are essential places for educating, training and recruiting of future church leaders of all races.

Related Agencies

The PC(USA) works with a variety of agencies. Dialogue can be initiated to explore opportunities for working in partnership on the issue of racism.

Ecumenical Partners

Systemic racism does not persist just because of the action of people of ill will. A contributing factor is the inaction of people of goodwill.⁴⁴ The Formula of Agreement between the Evangelical Lutheran Church in America, the Reformed Church in America, the United Church of Christ, and the PC(USA) presents an opportunity to enhance the effectiveness of racial justice work through mutual support, planning, resource development, and coordination. The cooperative work of churches helped move the nation forward in the sixties and seventies. The struggle against racism in this new era will require churches to work in more coordinated and effective ways. Appropriate staff members of the above denominations have held several meetings. This work must continue with renewed vigor. The goal is to find ways of developing a more unified and coordinated approach to the struggle for racial justice and move toward the development of joint resources and mutually compatible training for antiracism ministry.

FUNDING AND STAFFING

Adequate staffing to support the church's antiracism ministry is essential. As the nation becomes more

⁴⁴ James M. Washington, ed., *A Testament of Hope: The Essential Writings of Martin Luther King, Jr.*, p. 296.

racially diverse the need for work on race relations will increase significantly. If the church responds to the rising demand for help with antiracism programs across the denomination, additional staff will be needed. Not only is this necessary for the church's antiracism ministry, it is absolutely essential for the Racial Ethnic Church Growth Strategy, which cannot be achieved without breaking the barriers of racial injustice that have kept the church from including the people of color.⁴⁵ The church cannot achieve its goals in racial ethnic church growth without strengthening its racial ethnic ministry.

A crucial element in implementing any ministry is funding. Funding stability is necessary for the church to sustain an effective antiracism ministry in the next century. One source of funding is the Hawkins Buchanan Fund for Racial Justice. The fund, established by several staff members at the Presbyterian Center and John Buchanan, Moderator of the 208th General Assembly (1996), was designed to provide support for racial justice and antiracism ministries.

BIBLIOGRAPHY

A Study of The Belhar Confession and its Accompanying Letter, Eunice T. McGarrahan, Office of Theology and Worship, PC(USA), www.pcusa.org/resource/belhar-confession-study-guide

Ansell, Amy, *New Right New Racism*, New York: New York University Press, 1997.

Barkun, Michael, *Religion and the Racist Right*, revised edition, Chapel Hill: The University of North Carolina Press, 1997.

Batstone, David, Editor, *New Vision for the Americas: Religious Engagement and Social Transformation*, Minneapolis: Fortress Press, 1993.

Bjorgo, Tore and Jeffrey Kaplan, eds., *Nation and Race*, Boston: Northeastern University Press, 1998.

Brandt, Joseph, *Dismantling Racism*, Minneapolis: Augsburg Press, 1991.

Brown, Dee, *Bury My Heart At Wounded Knee*, New York: Bantam Books, 1970.

Building an Inclusive, Caring Community through Dialogue. Produced by Presbyterian Women, Inc., this printed resource takes the group facilitator through the process of creating community through dialogue, step by step, PDS #PWR03121.

Civil Rights Issues Facing Asian Americans in the 1990's: A Report of the U.S. Commission on Civil Rights, February 1992.

Confession of Belhar. www.pcusa.org/resource/belhar-confession/

Demote, Benjamin, *The Trouble With Friendship: Why Americans Can't Think Straight About Race*, New York: Atlantic Monthly Press, 1995.

⁴⁵ Racial Ethnic Church Growth Strategy Report, *Minutes*, 1998, Part I, p. 414.

Derman-Sparks, Louise & Phillips, Carol Brunson, *Teach- in/Learning Antiracism*, New York: Teachers College Press, 1997.

Gonzales, Justo L. *Santa Biblia: Seeing the Bible Through Hispanic Eyes*: Nashville: Abingdon Press, 1996.

Gossett, Thomas F., *Race*, New York: Oxford University Press, 1997.

Gregory, Steven, and Roger Sanjek, eds., *Race*, New Burns- wick: Rutgers University Press, 1996.

Gunning Francis, Leah, Ferguson and Faith: *Sparking Leadership and Awakening Community*, Danvers: Chalice Press, 2015.

Hadjor, Kofi Buenor, *Another America: The Politics of Race and Blame*, Boston: South End Press, 1999.

Harvey, Jennifer, *Dear White Christians*, Grand Rapids: Eerdmans, 2014.

Hearing and Singing New Songs to God: Shunning Old Discords and Sharing New Harmonies. Report of the Women of Color Consultation Task Force To the 218th General Assembly (2008)
www.pcusa.org/resource/hearing-and-singing-new-songs-god-shunning-old-dis/

Jencks, Christopher, *Rethinking Social Policy*, Boston: Harvard University Press, 1992.

Kivel, Paul, *Uprooting Racism*, Gabriola Islands, B.C., New Society Publishers, 1996.

Lee, Jung Young, *Marginality*, Minneapolis: Fortress Press, 1995.

Patterson, Orlando, *The Ordeal of Integration*, Washington, D.C.: Civitas, 1997.

Presbyterian Social Witness Policy Compilation, Chapter 8 on Race and the Rights of Minorities in America, access at www.pcusa.org/acswp

Race in a Post-Obama America: The Church Responds. Multi-author. Westminster John Knox Press, forthcoming 2016.

The Racism Study Pack, The Thoughtful Christian, the studies may be purchased individually or as a set, www.thethoughtfulchristian.com/Products/TC0385/the-racism-study-pack.aspx

Rendon, Armando B., *Chicano Manifesto*, New York: Macmillan Publishing Co. Inc., 1941.

Rutstein, Nathan, *Healing Racism in America*, Springfield, Mass.: Whitcomb Publishing, 1993.

Takaki, Ronald, *Iron Cages*, New York: Alfred A. Knopf, 1979.

Wellman, David T., *Portraits of White Racism*, Second Edition, Cambridge: Cambridge University Press, 1993.

West, Cornel, *Race Matters*, Boston: Beacon Press, 1993.

Wilmore, Gayraud S., *Black and Presbyterian*, Louisville: Witherspoon Press, 1998.

Rationale:

This revised Churchwide Antiracism Policy is in response to an action of the 221st General Assembly (2014).

A committee to revise churchwide antiracism policy was formed by Racial Ethnic & Women's Ministries and met several times in 2015. The committee consulted with members of the Racial Ethnic Ministries Task Force, the Advocacy Committee for Racial Ethnic Concerns, the Advisory Committee on Social Witness Policy, antiracism trainers, and those with knowledge in the field of racial justice also consulted with the committee to update and revise the churchwide antiracism policy.

The introduction has been revised, and a vision statement has been added. The new vision statement can be used alone when brevity and clarity is needed. Other revisions to the content of the policy to update information such as general assembly agency names, *Book of Order* references, and other minor edits were made. The policy has not been substantially changed, as the Churchwide Antiracism Policy Team believes that the content and analysis of the 1999 policy is still current today, as racism in the United States has not significantly improved since the policy was developed.

The Churchwide Antiracism Policy Team includes: Rev. Victor Aloyo, Jr.; Rev. Shannon Craigo-Snell; Rev. Laura Cheifetz; Dr. Christine Darden; Rev. Curtis A. Kearns Jr., and Rev. Samson Tso. The Rev. Shannon Craigo-Snell is the writer of the introduction, vision statement, and accompanying study guides. Dr. Mark Lewis Taylor was a consultant who worked with the team. In the Presbyterian Mission Agency, staff associate Sera Chung provided support to the team, and Dr. Rhashell Hunter and Alejandra Sherman provided editing and formatting support for the revised policy.

Another action of the 221st General Assembly (2014) asked the Presbyterian Mission Agency to develop tools, assessment instruments and training materials for the presbyteries and congregations in order to develop clear and effective understanding of systemic racism, including white privilege, power, and prejudice in relation to race.

Responding to both referrals, and in keeping with the desire to make this policy accessible to the whole church, the committee created a series of six hour-long study guides for adults or teens.

<http://www.pcusa.org/racialjustice>

ITEM C.200
FOR INFORMATION

CELEBRATE THE GIFTS OF WOMEN SUNDAY

On Celebrate the Gifts of Women Sunday, March 6, 2016, we honor women who contribute their gifts to the church and community, lifting up issues of women's rights and focusing on the role of women in our communities and world. Though Celebrate the Gifts of Women Sunday is March 6, 2016, congregations or women's groups may use this resource on any date that you choose to celebrate the gifts of women. In 2016, Celebrate the Gifts of Women Sunday honors and remembers women whose faith leads us like a torch.

This year's reflection entitled, "A Worship to Inherit," was written by Sera Chung, Associate for Gender and Racial Justice, with liturgy written by the Rev. Dr. Rhashell D. Hunter, Director of Racial Ethnic & Women's Ministries.

In Mark 14:3–9, we hear of a woman who breaks open a jar of costly perfume to anoint Jesus. Some people with Jesus criticize her, deeming her gift wasteful. Jesus vindicates her, praising her faithfulness, saying "wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her" (14:9). This story resonates with many women in the Presbyterian Church (U.S.A.), particularly those who practice and live out a bold paradigm of worship. This unnamed woman's act is a model we are fortunate to inherit.

At first glance, "inherit" may seem like an odd verb to describe the act of this nameless woman. During the time that Mark's gospel was written, women were excluded from positions of authority within society. Nevertheless, this socially, politically and culturally disinherited individual approaches and engages Jesus. Her interaction with and understanding of Jesus are invaluable.

She breaks open a jar of pure nard (a very costly perfume) and pours it on Jesus' head. She anoints Jesus—a sacred tradition reserved for men and religious authorities. The unnamed woman boldly inherits the act of anointing. By carrying out this symbolic act of worship, she risks condemnation from those who witness her action. But Jesus silences her critics and praises her, saying she will be remembered forever in connection with the proclamation of the Gospel.

The Celebrate the Gifts of Women Sunday materials include the following:

- A reflection on the theme
- A worship service with a call to worship, a prayer of confession, prayers, Scripture readings, suggested hymns and litany of thanksgiving
- Bulletin cover

These materials are available for download:

- Resource [2016 Celebrate the Gifts of Women Resource](#)
- Bulletin Cover [2016 Celebrate the Gifts of Women Bulletin Cover](#)
- Resource in Spanish [Domingo de Celebración de los Dones de la Mujer 2016 En Español](#)

ITEM C.201
FOR INFORMATION

PRESBYTERIAN WOMEN UPDATE

Presbyterian Women (PW), true to its purpose, works closely with the various agencies of the church to support the work of the church.

- The PW Churchwide Coordinating Team (CCT) has adopted the **Educate a Child Initiative** as a triennial goal, and is planning Together in Action Days around human trafficking and children's literacy. Information on Together in Action Days is available on the PW website.
- PW staff serves on Presbyterian Mission Agency roundtables, including the **Human Trafficking Roundtable** and the **Ending Sexual Violence Roundtable**. In November, PW helped lead the ECPAT session for Staff Development Day. ECPAT is an international organization dedicated to ending child prostitution, pornography and trafficking. ECPAT-USA is the leading U.S. anti-trafficking policy organization.
- The CCT has formed a **Justice and Peace Roundtable consisting of justice and peace activists** that meet at least quarterly by conference call. Nearly 100 PW members are among the list of activists and about two dozen of them are on each call sharing ideas. For information, contact Yvonne Hileman (yvonne.hileman@pcusa.org).
- At its September board meeting, the CCT reaffirmed PW's **commitment to ending all forms of violence** against women, urging participation in Courageous Conversations, an initiative of the PC(USA), and Orange Days, an initiative of the UN.
- PW is in **partnership with Presbyterian Disaster Assistance**, recruiting and training disaster preparedness trainers.
- As always, PW tells the story of shared work in the church through PW's web pages, magazine and quarterly newsletter. PW is **focusing on telling more stories** through its blogs: *Mission Matters*, *Manna for the March*, *Creative Ministries*, the Bible study blog and other means.
- PW suggests its mission partners for the **PC(USA)'s International Peacemaker program**. This year at least two women who are mission partners of PW itinerated as peacemakers. There is potential for even more in 2016.
- Presbyterian Women groups around the nation participate in hands-on mission efforts of the church, including assembly of **Gifts of the Heart kits for Presbyterian Disaster Assistance and Church World Service**. In the spring, a group of women will visit Ferncliff Camp and Conference Center to learn about and participate in the assembly of the kits.
- Presbyterian Women is strengthening **relationships with immigrant women** from partner churches. Memoranda of understanding were signed at the PW triennial business meeting in June 2015 with women from the Ghanaian, Cameroonian and Kenyan churches.

PRESBYTERIAN MISSION AGENCY BOARD
February 3-5, 2016
Racial Ethnic & Women's Ministries Ministry Area
C.201

- In addition to Birthday and Thank Offering grants, PW gives grants to creative ministries and funds mission through **PW development projects** identified during PW mission and partnership trips. In November 2015, PW forwarded several thousand dollars to the Presbyterian Church of India's Women's Development Fund to fund women's empowerment in Ri Bhoi Synod.
- **PW gatherings raise funds for local, regional, national and international ministries**, from soup kitchens to ECPAT-USA and the Presbyterian Ministry at the UN. In June 2015, PW raised more than \$16,000 for ECPAT-USA, more than \$16,000 for a women's shelter in Puerto Rico, \$1,000 for CARE, \$1,000 for the PC(USA)'s UN office, \$38,000 for the American Indian Family Center in St. Paul, and \$2,300 for the Presbyterian Hunger Program.
- PW works closely with **Racial Ethnic & Women's Ministries** on women's leadership development and antiracism efforts—producing materials for and promoting Celebrate the Gifts of Women celebrations, producing Women of Faith materials, developing antiracism resources, promoting the #SpeakAntiracism campaign and collaborating at the UN Commission on the Status of Women.

ITEM C.202
FOR INFORMATION

RACIAL ETHNIC & NEW IMMIGRANT SEMINARIANS CONFERENCE

Over a long weekend in October, 23 Presbyterian Church (U.S.A.) seminarians from across the United States gathered together at the Children's Defense Fund Haley Farm in Clinton, TN, for the 37th annual Racial Ethnic & New Immigrant Seminarians Conference.

"We live and work in the third millennium where many generations have preceded our time," said the Rev. Hector Rodriguez, associate for Hispanic/Latino-a Congregational Support and presenter at the Seminarians Conference. "The writer of Ecclesiastes wrote, 'One generation passes away, and another generation comes.' In Christ's church, each succeeding generation must confront the challenges of the past, present and future. These challenges are part of the church's mission, which is active, prophetic and eschatological."

During their time together, the seminary students spent time in a spiritual environment engaging in vocational discernment, discussing issues they face as seminarians, learning about the connectional church and about preparation for ministry and the various paths to ordination. Attendees were also encouraged to deepen their relationships with one another, building a support system during seminary and in their vocations in ministry.

Worship has always been a highlight of the conference, and this year was no exception. Students prepared and led worship and were able to experience services in their native languages, customs and traditions through music and dance.

Over the years, the Racial Ethnic & New Immigrant Seminarians Conference has welcomed back conference alumni—many of whom now serve the church as pastors, educators, General Assembly staff, mid-council staff, etc. —as keynote speakers and workshop leaders.

Although this conference has been held for several years, many of the issues and concerns of racial ethnic seminarians remain the same. Studies show there are still very few racial ethnic and new immigrant students on campuses. In addition, there remains a lack of diversity among seminary faculty and staff, and more support for racial ethnic seminarians is needed.

The annual conference provides students from Presbyterian theological institutions and Presbyterian students from non-PC(USA) seminaries with an opportunity to build a support base, to learn how to meet the national and regional requirements of the preparation for ministry process, to share learnings and experiences about seminary life and to maintain an informed sensitivity to racial ethnic issues and concerns in the church. The event is sponsored by Racial Ethnic & Women's Ministries, which seeks to be proactive in providing leadership development opportunities and events to prepare racial ethnic and new immigrant individuals to serve fully in ministry for Christ's mission.

Jewel McRae, associate for Women's Leadership Development and Young Women's Ministries and one of the presenters for the event, said, "Our hope is that these students leave the conference informed and energized about their future in the church."

ITEM C.203
FOR INFORMATION

MISSION CO-WORKER HANDBOOK UPDATE
REGARDING MISSION PERSONNEL ACTIONS

The Leadership Committee of the Presbyterian Mission Agency Board approved a change in the approval process for “Actions” for Mission Personnel at the September 23-25, 2015 board meeting (Item C.103 - Mission Personnel Sub-Committee Actions). This change was incorporated and reflected in The Presbyterian Mission Agency of the Presbyterian Church (U.S.A.) Mission Co-Worker Handbook in the Section V, letter B and Section VI, letter Y, numeral 4, as written below.

The updated approved procedure can be found online at
http://www.presbyterianmission.org/site_media/media/uploads/missionpersonnel/pdf/handbook_2014-03_updated_handbook_2014.pdf

Section V. Candidacy and Appointment to Mission Service

B. Appointment Action

Mission personnel of Presbyterian World Mission are employees of the Presbyterian Church (U.S.A.), A Corporation. As mission personnel, an appointment “Action” which defines the term of service and details of appointment will be reviewed and submitted for approval to the World Mission Leadership Team. All approved Mission Personnel “Actions” will be reported to the PMAB through its Leadership Committee for information and to make elected members aware of prayer and support needs.

Section VI. Service of Mission Co-worker

Y. Reappointment / Reassignment

4. Personnel Action

When the concerned parties have agreed upon the proposed reappointment, a personnel action that states the terms of the reappointment/reassignment is presented to the World Mission Leadership Team for final approval. If reappointment/reassignment does not occur, procedures for termination of service apply. The receiving body and the Mission Co-Workers will be notified of the decision regarding reappointment.

**ITEM C.204
FOR INFORMATION**

MISSION PERSONNEL ACTIONS

The following Mission Personnel “Actions” have been approved by the World Mission Leadership Team and are being presented to the Presbyterian Mission Agency Board (PMAB) through its Leadership Committee for information and to make elected members aware of prayer and support needs.

Mission Co-Worker Extension [6]:

NAME	ASSIGNMENT	COUNTRY	DATES OF SERVICE
Bent, Jeny	Team Ministry/Community Health Program Consultant	Dominican Republic	01/01/16 – 4/30/16
Fletcher, Gwenda	Education Consultant	Congo	01/01/16 – 4/30/16
Fletcher, John	CPC Surgical Consultant	Congo	01/01/16 – 4/30/16
Hare, Mark	Agricultural Technician	Haiti	01/01/16 – 4/30/16
Weller, Michael	Regional Liaison – Horn of Africa	Ethiopia	01/01/16 – 4/30/16
Weller, Rachel	Clinics & CHE Facilitator/Regional Administrator	Ethiopia	01/01/16 – 4/30/16

The following Mission Personnel Appointment Actions were sent to PMAB for approval July 28, 2015:

Young Adult Volunteer (YAV) Appointment Actions [16]:

NAME	ASSIGNMENT	COUNTRY	DATES OF SERVICE
Har, Sophia	YAV Community Development Intern	Colombia	8/24/15 8/31/16
Kent, Jonthan	YAV Community Development Intern	Colombia	8/24/15 8/31/16
Meyer, Alexander	YAV Community Development Intern	Colombia	8/24/15 8/31/16
Miller, Emily	YAV Community Development Intern	Colombia	8/24/15 8/31/16
Erdelyl, Alexis	YAV Community Development Intern	Korea	8/24/15 8/31/16
Kent, Emily	YAV Community Development Intern	Korea	8/24/15 8/31/16
Kofler, Linda	YAV Community Development Intern	Korea	8/24/15 8/31/16

PRESBYTERIAN MISSION AGENCY BOARD

February 3-5, 2016

World Mission Ministry Area

C.204

Kung, Alyson	YAV Community Development Intern	Korea	8/24/15 8/31/16
Loder, William	YAV Community Development Intern	Korea	8/24/15 8/31/16
Miller, Shaina	Service & Learning Intern	Peru	8/24/15 8/31/16
Pappas, Daniel	Service & Learning Intern	Peru	8/24/15 8/31/16
Barger, Amanda	Service & Learning Intern	Scotland	8/24/15 8/31/16
Gamble, Laura	Service & Learning Intern	Scotland	8/24/15 8/31/16
Sanders, Julie	Service & Learning Intern	Scotland	8/24/15 8/31/16
Shaw, Samantha	Service & Learning Intern	Scotland	8/24/15 8/31/16
Frymire, Leif	Service & Learning Intern	Northern Ireland	8/24/15 8/31/16
Godwin, Mark	Service & Learning Intern	Northern Ireland	8/24/15 8/31/16
Haas, Emma	Service & Learning Intern	Northern Ireland	8/24/15 8/31/16
Leslie, Hillary	Service & Learning Intern	Northern Ireland	8/24/15 8/31/16

The following Mission Personnel Appointment Actions were sent to WMLT for approval December 1, 2015:

Mission Co-Worker Appointment [6]:

NAME	ASSIGNMENT	COUNTRY	DATES OF SERVICE
Lopez-Carrasco, Juan Carlos	Team Ministry	Philippines	10/01/15 09/30/19
Chang, Catherine	Regional Facilitator Addressing Migration & Human Trafficking	Philippines	10/01/15 09/30/19
Johnson, Charles	Development Specialist, Zambia	Zambia	10/01/15 09/30/19
Johnson, Melissa	Team Ministry	Zambia	10/01/15 09/30/19
Saez-Acevedo, Josefina	Partnership Facilitator for Christian Education	Cuba	10/01/15 09/30/19
Cortes-Fuentes, David	Professor of New Testament And Greek	Cuba	10/01/15 09/30/19

Mission Co-Worker Extension [10]:

NAME	ASSIGNMENT	COUNTRY	DATES OF SERVICE
Anderson, Hugh	English Teacher	China	01/01/16 02/29/16
Anderson, Teena	English Teacher	China	01/01/16 02/29/16
Carhuachin, Cesar	Professor of Biblical Studies & Theology	Colombia	02/01/16 04/30/16
Corell, Cynthia	Joining Hands Facilitator, Haiti	Haiti	02/01/16 04/30/16
Day, Mary	Lecturer, English & Practical Theology	Rwanda	04/01/16 04/30/16

PRESBYTERIAN MISSION AGENCY BOARD

February 3-5, 2016

World Mission Ministry Area

C.204

Esslinger, Kurt	YAV Site Coordinator/Partnership Facilitator, Peacemaking	Korea	02/01/16 04/30/16
Fletcher, Gwenda	Education Consultant	Congo	05/01/16 12/31/16
Fletcher, John	CPC Surgical Consultant	Congo	05/01/16 12/31/16
Lee, Hyeyoung	YAV Site Coordinator Partnership Facilitator, Peacemaking	Korea	02/01/16 04/30/16
Vogel, Leslie	Intercultural Encounter Facilitator	Guatemala	02/01/16 04/30/16

Mission Co-Worker End of Service [3]:

NAME	ASSIGNMENT	COUNTRY	DATES OF SERVICE
Carriker, C. Timothy	Curriculum Designer, Education Consultant	Brazil	04/01/13 03/31/16
Carriker, Marta	Delegations Coordinator	Brazil	04/01/13 03/31/16
Knight, Margaret	English Teacher	Rwanda	07/01/13 06/30/15

Mission Co-Worker Re-Entry [2]:

NAME	ASSIGNMENT	COUNTRY	DATES OF SERVICE
Carriker, C. Timothy	Curriculum Designer, Education Consultant	Brazil	04/01/16 09/30/16
Carriker, Marta	Delegations Coordinator	Brazil	04/01/16 09/30/16

Mission Co-Worker Leave of Absence [1]:

NAME	ASSIGNMENT	COUNTRY	DATES OF SERVICE
Morgan, Cynthia	Advisor for Health Ministries	Bangladesh	11/01/15 11/30/15

Mission Co-Worker Amendment [1]:

NAME	ASSIGNMENT	COUNTRY	DATES OF SERVICE
Morgan, Cynthia	Advisor for Health Ministries	Bangladesh	12/01/15 06/30/16

**ITEM C.205
FOR INFORMATION**

YOUNG ADULT VOLUNTEER PROGRAM SUMMARY AND UPDATES

The Young Adult Volunteer program is a year-long faith-based volunteer experience for young adults, age 19-30. These young adults live in intentional Christian community, serve alongside local leaders, and explore their faith and vocation to join in God's work in the world. From a YAV serving last year in Chicago:

"I encountered God's unending, abounding grace in so many ways this year...Because this year was confusing. It was messy. It was painful. It was lonely. It was disappointing. It was hard. It was cold, for most of it. But this year was also transformative. This year was needed. This year was filled with authentic, intentional relationships and joy. This year, living on the west side of Chicago, was undoubtedly holy." Read more on Teresa Larson's blog at <http://chicagowhereyousendme.weebly.com/stories/7-things-what-i-know-for-sure-end-of-the-year-reflections>.

YAVs have indeed found holy spaces where they have encountered what God is doing in our broken world, our fragmented communities, and in our torn hearts.

The 2015/16 YAV class is a strong group – 85 young adults who will be serving in 5 international and 16 national sites. We are excited that this year's group will be the most racially diverse class we have recorded in the YAV program; 21% of participants are people of color. We are very excited about this important sign, and look forward to continuing to grow this opportunity for all young adults.

This new class will be serving in several new sites. Nationally, we are excited to be welcoming a new YAV site in Asheville, North Carolina, where YAVs will be focusing on ministry with persons experiencing homelessness. We are also excited to have YAVs serving in New York City, where we are inviting second year YAVs to serve in a diverse set of ministry contexts across the city. Both of these sites will continue to grow and challenge our young adults, and the YAV program as a whole.

We are also excited to launch a new international site in Glasgow, Scotland, in partnership with the Church of Scotland. This is a great opportunity for our young adults to join in service with the Church of Scotland's Priority Areas Program as they ask a critical question of both of our churches – how do rich-world churches respond to poverty in their midst? We are excited to see what these YAVs will be experiencing in Scotland, and then bringing back with them as they return to ministry in our context.

The YAV program is continuing to grow and expand the Exchange Program we initiated last year. Four Korean young adults will again be serving in the various national YAV sites, and we will also add an exchange with a young adult from Mexico, who will be serving in our bi-national Tucson site on the US/Mexico border. These exchange opportunities have a powerful and challenging effect on all participants in the YAV program – intentionally blurring the traditional boundaries of mission, and opening all of us up to God's new work among us.

In the past year, we launched an intentional effort to build a sustainable long term financial foundation for this program. Linda Carter, the Mission Engagement Advisor for the YAV program, and Blake Collins, the Mission Engagement Specialist (and YAV alum, Peru '13-14) have been working to connect a wide array of Presbyterians and others in their passion for service and desire to build the future church with this growing and dynamic program.

Core tenets of the YAV program (2015-16)

- Intentional Christian Community: YAVs explore what it means to be a Christian community with one another and their neighbors. While some will live in housing together and others spread throughout their country, all YAVs will reflect together on their service and explore their relationship with God, the church, and their ministry in a broken world.
- Simple Living: YAVs are challenged to practice simple living – living an abundant life with less. Living simply pushes YAVs to evaluate their true needs with their lifestyle and beliefs.
- Cross-Cultural Mission: YAVs will intentionally explore the diversity of God’s creation, living and working outside of their comfort zone. YAVs will work to confront the systemic challenges of race, class, gender, and power, while learning to examine their own lives and actions.
- Leadership Development through Faith in Action: YAVs develop their leadership by serving in marginalized communities alongside local people of faith responding to poverty, violence, and injustice in their communities, sharing the gospel through word and deed.
- Vocational Discernment: Through theological reflection and spiritual practices, YAVs will participate in the process of vocational discernment –unearthing God’s desire for each person’s life and work.

YAV Alum impact

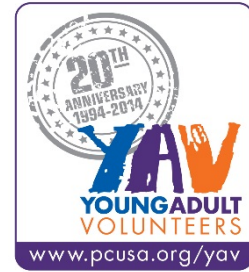
We promote the YAV program as “a year of service for a lifetime of change” - the impact and results of the YAV experience speak for themselves.

- 92 percent of YAV alums say their YAV year directly influenced their current vocation.
- 79 percent of YAV alums now regularly attend worship, and 63 percent report additional participation in congregational life.
- 75 percent say the YAV experience led them to more involvement in the PC(USA).
- 32 percent of YAV alums go on to ordination and pastoral leadership.

We will hear a testimonial from a recent YAV alum about the impact of their YAV year on their current call in ministry in today’s hurting world.



Please take a moment to think of young adults in your community who may be interested in serving and invite them to visit our website at www.youngadultvolunteers.org. They can contact Rev. Emily Miller (Miami '05-'06), Associate for Recruitment and Relationships, at emily.miller@pcusa.org with any questions.



**YOUNG ADULT VOLUNTEER PROGRAM
REFLECTIONS FROM THE PC(USA)**



As a pastor it has been a great joy to encourage young adults to apply for the program and then see the ways in which **God works in their lives** in their year of service. The program comes at such a pivotal point in a person's life. Young adults aren't just figuring out how to make a living – they are trying to figure out **how to shape a life**. They are figuring out what it means to live in this world God created. The program gives them an opportunity to fall in love with living a life consistent with their deepest values. It gives them an opportunity to fall more deeply in love with God and God's people. The YAV program is the best thing out there that I know of to help young adults ask the right questions at this critical time in their lives.

Rev. Amy Miracle, Pastor, Broad Street Presbyterian Church, Columbus, Ohio



What a joy for Nassau Presbyterian Church to walk alongside Justin Chambers, a YAV in Atlanta for this past year. **Justin's focus is ministry with the imprisoned who are lost in the system**, and Nassau supports two prison related ministries. Our church stayed in touch and then brought Justin to Princeton in March to meet us, to worship with us, and to tell us about his work and how it is shaping his future. Our goal was to **encourage and empower** Justin's advocacy for the imprisoned and the poor – and he also encouraged us! And the partnership began simply as a financial

commitment! Thank you to the YAV program, for this opportunity to follow Christ in partnership and accompaniment of a currently serving YAV.



Justin Chambers, Atlanta YAV and Rev. Dave Davis, Nassau Presbyterian Church, Princeton, NJ

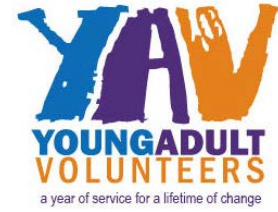


The Young Adult Volunteer Program is one of the things that is **working** in the Presbyterian Church (USA). We have had several young adults participate in the program in recent years, and I have been impressed by the opportunities they have had for **purposeful vocational discernment, spiritual growth, and direct involvement** in ministries of compassion and justice.

Rev. Steve Hancock, Pastor, Second Presbyterian Church, Little Rock

YAV A YEAR

How can I be a part of this?



In 2014 the Young Adult Volunteer program is celebrating its twentieth anniversary – and we are celebrating by sending our 1,500th YAV into a year of transformative service.

The effect of the YAV experience continues. After their service, YAVs go on to become leaders in our congregations, denomination, service and learning agencies. Each year, a third of YAVs go on to seminary and ordained church leadership; the remaining two thirds continue in ministry through social services, education, non-profits, and much more. It is truly a year of service for a lifetime of change.

What is YAV a Year?

The YAV a Year initiative highlights the ways that each of our Presbyterian congregations can join in the effort to raise and prepare the next generation of missional leaders. Each Presbyterian congregation - by either *sending* or *supporting* a young adult in the YAV program – can make key steps to calling, preparing, and sending the leaders of our church and society.

Sending a YAV

Congregations can join in by inviting young adults – both those in the church walls and those in their communities – to consider the YAV program. Your congregation can begin with young adults you have nurtured in faith – even if they aren’t the Sunday Morning regulars! Invite them to coffee, and ask what they want out of life, and where they are being inspired. Invite them to consider this step of faith.

Quick facts on YAVs:

- Young adults, 19-30 yrs
- Serve for one year in nat’l and int’l sites
- Christian background, but open to all denominations
- Find more at www.pcusa.org/yav

Supporting a YAV

We know that every congregation won’t have a young adult to serve every year – but we do believe every congregation can play a part through their prayers and financial support.



It costs approximately \$22,000 per year to fully support a YAV in service –which include training, travel, a simple living stipend, and health insurance, amongst other costs. While YAVs and their local congregations raise about 25% of the cost - it is our wider church’s responsibility to raise the remaining 75%. Through supporting a YAV, you invite a young adult who doesn’t have a supportive or wealthy congregation behind them, but is hungry to find out where God is calling them

YAV a Year congregations will be:

- *Connected to YAV as they learn and grow and serve over a year*
- *Encouraged to be participating with God in raising up new, strong, and passionate leaders*
- *Deepened and challenged in faith, as you accompany a young adult in spiritual discernment*

ITEM C.206
FOR INFORMATION

OFFICE OF THEOLOGY AND WORSHIP UPDATE

Financial Aid for Service

Financial Aid for Service (FAS) forgave \$40,000 in loans to pastors serving PC(USA) congregations. This is the implication of the action that the Presbyterian Mission Agency Board approved at the September 2015 meeting. FAS also added partnerships with Women's Leadership Development & Young Women's Ministries to provide six supplemental awards of \$1,000 to undergraduates, and promoted the application to join the Presbyterian delegation to the United Nations to 350 college and seminary women. Financial Aid for Service is interested in bringing more mission engagement opportunities to students.

Theological Conversations

The Theological Conversations initiative launched mid-year in 2015 with the first in a series of bi-monthly papers designed to spark theological reflection and theological conversations in the PC(USA). Each paper is accompanied with a set of questions called "Conversation Starters." The first paper was Cindy Cushman's "Mary, the Magnificat, and Race," which was republished in the November/December 2015 issue of *Presbyterians Today*. Three additional papers were released in 2015: Dean Thompson's "Our 'Presbyterian Virtues,'" Karen Russell's "The Rivers' Flow: Transformation, Leaders, Congregations," and Kevin Park's "The Nations Will Bring Their Glory,". The release of each paper was accompanied by a one-hour Twitter chat with the author. In 2016 six additional papers will be released. A Facebook page has been established, and has been liked by over 400 persons, with new connections being made each week. Between publication of Theological Conversations papers and Twitter chats, questions have been posted on the Facebook page linked to topics that invite theological reflection and conversation.

ITEM D.200
FOR INFORMATION

EVANGELISM UPDATE

Church Transformation

New Beginnings:

As of the end of December, we will have assessed 115 churches, bringing the total to 516 since 2010. In September we were informed that our heavy use of contractors was out of compliance with labor laws and we would need to revamp the program. We have just completed a new business plan that uses employees only for almost all of the work. The first three months of 2016 will be a time of experimenting to see how the combination of price increases, capacity limits and other adjustments will combine to make a sustainable program. We will be closely monitoring our progress and adjust as necessary between March and June.

Urban Presbytery Network:

This is a network of presbytery executives, sponsored by our office, who gather twice a year for the purposes of learning together about supporting ministry in urban settings. They met in Charlotte, NC this fall, visited two exciting congregations and had lively conversations about those sites and about the work Charlotte Presbytery is doing to vision and plan for its future.

1001 New Worshiping Communities

New Communities: We currently have 316 New Worshiping Communities. An additional 54 communities launched but have been removed from our list for a variety of reasons, such as becoming an organized congregation or failing to thrive, but many of those continue to function as significant ministries. 46 Seed Grants, 21 Investment Grants and 8 Growth Grants were awarded in 2015.

Staff Changes: We have been delighted to welcome Eva Slayton as a fulltime administrative assistant for the 1001 initiative in November 2015 and expect to introduce a Western Region Associate in the beginning of 2016.

Theological Foundations: An impressive group of theologians and practitioners met at Pittsburgh Theological Seminary in November 2015 to begin preparing a book length publishing project that will develop a more robust theological framework for the 1001 New Worshiping Communities initiative.

Works in Progress:

- Recruitment has begun for apprentices for the 2016-17 program year.
- Coaches will be trained in January 2016.
- 10 new cohorts of NWC leaders have recently begun. We are hoping to continue to launch new cohorts.
- Seeking ways to maximize our assessment capacity by developing an abbreviated model.
- Work with Ecumenical Partners in Outreach continues as we collaborate with other mainline denominations in expanding our church planting efforts.

PRESBYTERIAN MISSION AGENCY BOARD
February 3-5, 2016
Theology, Formation, and Evangelism Ministry Area
D.200

Office of Collegiate Ministry

Since the September board report, the Office of Collegiate Ministry (OCM) has continued in the same structure and leadership. The Mission Coordinator for Youth, Collegiate and Young Adult Ministries continues to oversee the PMA's efforts in college ministry. Although the OCM is prepared to conduct a national search for a new Associate for Collegiate Ministries, we have not received final approval to move forward. Currently, we have designated funds for a full-time two-year term position.

The OCM continues support the larger collegiate network, with involvement in the *Presbyterian and Pluralist: Equipping Presbyterian Colleges and Universities for Interfaith Leadership*, to take place in Chicago on April 6-7, 2016. Additionally, through the efforts of the ECMT (Ecumenical College Ministry Team), the OCM will help plan and execute an ecumenical campus ministry gathering in the 16/17 academic year. As noted in prior reports, the OCM was awarded a \$15,000 grant from the F.I.S.H. Foundation, Inc. to take 12 campus ministers/chaplains to the Taizé Community in May/June of 2016. At the time of this report, applications are being accepted with an anticipated participant list in early February.

UKirk Network: The UKirk Network continues to grow with a total of 31 new or rebranded UKirk chapters established in 2015. To date the OCM has sent out over 100 UKirk care packages to our associated ministries for their support. UWorship, our lectionary-based worship resource for campus ministers and chaplains, has grown in usage, even extending to other denominational collegiate ministries. We've also begun UKirk Lit, a collaborative initiative designed to create and provide "executive summaries" of available collegiate and young adult ministry books and resources.

Last autumn, the OCM launched two exciting tools for connection: UKirk Daily and a new UKirk website (www.ukirk.pcusa.org). In November, we released UKirk Daily (an iPhone-based devotional application) and plans are in place for the Android version. Although the new website is up, content is gradually being created and uploaded, as staffing efforts permit. Both UKirk Daily and the new website have drawn considerable praise from the campus ministry community.

The new website is also the primary portal that the OCM is utilizing to register the PCUSA collegiate ministries around the nation. Starting in January 2106, we are asking every collegiate-age ministry within the PCUSA to "re-register" in order for the OCM to concretely identify our constituency.

Finally, the Cumberland Presbyterian Church has officially adopted the UKirk branding for their college ministries, resulting in the expansion of our network and the strengthening of our ties between the denominations. Currently, conversations with both the Korean Presbyterian Church and the Evangelical Covenant Network are underway about these sister denominations participating in the UKirk Network as well.

ITEM D.201
FOR INFORMATION

RACIAL ETHNIC & WOMEN'S MINISTRIES
EVENTS AND HIGHLIGHTS

Commission on the Status of Women – March 14 - 24, 2016, New York City, NY. The 60th Session of the Commission on the Status of Women (CSW) will take place at the United Nations Headquarters in New York. The priority theme is “Women’s empowerment and its link to sustainable development.” CSW is a functional commission of the United Nations Economic and Social Council (ECOSOC). Every year representatives of member states gather at the United Nations Headquarters in New York to evaluate progress on gender equality, identify challenges, set global standards and formulate concrete policies to promote gender equality and women's empowerment worldwide. A delegation from Presbyterian Women and Women’s Leadership Development and Young Women’s Ministries in Racial Ethnic & Women’s Ministries will be attending. For more information, contact Jewel McRae (jewel.mcrae@pcusa.org).

National Taiwanese Presbyterian Council (NTPC) Annual Conference – April 14-16, 2016, Los Angeles, CA. The annual meeting of the NTPC will follow a three-day Asian Leadership Study Program. For information, contact Mei-hui Lai (mei-hui.lai@pcusa.org).

Southeast Asian Lay Training – May 30 - June 3, 2016, Austin, TX. This training is being sponsored by the Asian Congregational Support Office. The training will be held at the Austin Presbyterian Theological Seminary. Courses will be offered by the professors from Austin Seminary. For information, contact Mei-hui Lai (mei-hui.lai@pcusa.org).

National Asian Presbyterian Women Gathering – April 22-24, 2016, Burlingame, CA. Held once every three years, the 2016 Gathering is being organized by the Northern California chapter. This is an opportunity for Asian women from across the country to be in fellowship and explore issues to strengthen themselves spiritually and mentally. For information, contact Mei-hui Lai (mei-hui.lai@pcusa.org).

General Assembly Racial Ethnic & Women's Ministries Reception for the Moderator – June 18, 2016, Portland, OR. This reception is the newly elected moderator’s initial introduction to the national caucuses and councils of the PC(USA), and the diversities and gifts they bring to the denomination. For information, contact Alex Sherman (alex.sherman@pcusa.org).

General Assembly Women of Faith Awards Breakfast – June 19, 2016, Portland, OR. This year’s theme is “Women Building Bridges of Reconciliation.” At the Women of Faith Breakfast, we will demonstrate and proclaim God’s reconciliation and recognize women who build bridges of reconciliation in their communities. We are blessed to know women in our professional lives, in our church, and in our families, who have been the key component in pulling groups together and working together for the common good. Gratitude abounds for these women who are ministers of reconciliation. *“And for anyone who is in Christ, there is a new creation. The old order has passed away; now everything is new! All of this is from God, who ransomed us through Christ — and made us ministers of that reconciliation.”* - 2 Corinthians 5:17-18. For information, contact Alex Sherman (alex.sherman@pcusa.org).

Report H.001
PRESBYTERIAN MISSION AGENCY BOARD
EXECUTIVE COMMITTEE
February 3-5, 2016
Report One

The Presbyterian Mission Agency Board Executive Committee reports for information its activities since the Board Executive Committee meeting of September, 2015. *(Please note – Appendices to minutes are not attached. They are kept with the office record and are available upon request.)*

This report covers activities of the Executive Committee Meeting on November 19, 2015 and January 13, 2016.

November 19, 2015

The Presbyterian Mission Agency Board Executive Committee:

1. **VOTED** to approve the following applicants as the First-cycle 2015 DREAM Grant recipients (**Appendix 1**):
 - a. Agafilm, Pacific Presbytery, Synod of Southern California and Hawaii - \$6,000
 - b. Creation Lab, Chicago Presbytery, Synod of Lincoln Trails - \$10,000
 - c. Hands and Hear Respite Care, Florida Presbytery, Synod of Southern California and Hawaii - \$10,000
 - d. Neighborhood Hubs, Denver Presbytery, Synod of Rocky Mountains - \$10,000
 - e. La Nueva Iglesia En La Calle Bard/New Church on Bard, Presbytery of Santa Barbara, Synod of Southern California and Hawaii - \$10,000
 - f. SFTS – CRE Training, Glacier Presbytery, Synod of Rocky Mountains - \$10,000
 - g. Twin Cities Houses of Hospitality, Twin Cities Presbytery, Synod of Lakes and Prairies - \$10,000

2. **VOTED** to ratify the Presbyterian Mission Agency Board Chair’s appointments of the following persons to a Committee of Counsel representing the Presbyterian Mission Agency (**Appendix 2**):
 - a. Chad Herring
 - b. Conrad Rocha
 - c. Melinda Lawrence Sanders

3. **VOTED** to invite representatives from Grace Presbytery to attend the February Presbyterian Mission Agency Board meeting. The action was taken in response to a letter from the Presbytery suggesting “that the Presbyterian Mission Agency Board consider inviting representatives from Grace Presbytery to come to the next PMAB meeting to share with the board its decision to fund General Assembly mission at the level of \$2.8 million.” (**Appendix 3**)

4. **VOTED** to convene in closed session as the Executive Committee of the Board of the Presbyterian Mission Agency and the Presbyterian Church (U.S.A.), A Corporation to discuss personnel, litigation, and property matters with only voting members of the Executive Committee to attend the closed session, and with the following individuals to attend all or a portion of the meeting:
 - Lisa Robbins
 - Ruth Gardner

- Barry Creech
- Martha Clark
- Earline Williams

No actions were taken in closed session

January 13, 2016

The Executive Committee:

1. **VOTED** to approve the proposed agenda for the February 2016 Board meeting with the following amendments (**Appendix 4**):

Thursday, February 4, 2016

- Move Greetings from the Moderator to Wednesday, February 3 at 4:05 p.m. following the report of the Interim Executive Director.
 - Move Corporate Report from 8:15 p.m. to 1:55 p.m.
2. **VOTED** to approve the proposed agenda for the February 2016 Executive Committee agenda as presented (**Appendix 5**).
 3. **VOTED** to approve the assignment of business to committees as presented (**Appendix 6**).
 4. **AGREED by CONSENSUS** to have a called meeting of the Board on Thursday, January 21 at 5:00 p.m. to discuss the report of the Presbyterian Mission Agency (PMA) Review Committee and a webinar on Monday, January 25 at 5:00 p.m. to review the 2017-2018 Mission Work Plan.
 5. **INSTRUCTED** the Nominating and Governance Subcommittee to bring forward names for a task force to work on Board Restructure for approval by the Board at the February meeting.
 6. **VOTED** to amend its prior action calling a Board meeting for January 21 (5:00 pm ET – 6:30 pm ET) to discuss the Presbyterian Mission Agency Review Committee report, so that the called meeting would begin with a 45 minute closed session to discuss personnel matters.
 7. **APPROVED** the “Reduction in Force Process and Selection Criteria,” as amended (**Appendix 7**).

ACTION ITEM

Subject: First-Cycle 2015 Developmental, Risky, Experimental, Adaptive Mission (DREAM) Grant

Recommendation: That the Presbyterian Mission Agency Board Executive Committee approve the following applicants as the First-cycle 2015 DREAM Grant recipients. These applicants were selected and recommended by the DREAM Team members at their September 17, 2015 meeting to receive a one-time grant of up to \$10,000.

Background: In September 2009, the Presbyterian Mission Agency Board (then known as the General Assembly Mission Council), formally acted to end the program known as National (Domestic) Mission Partnership Funding (NMPF) at the end of 2013. This action was taken with the knowledge that the funding stream for the program was rapidly declining and was no longer sustainable.

However, \$500,000 in residual funds remained from the NMPF program that the GAMC determined to utilize. Therefore, the GAMC funded an initiative called the Developmental, Research, Experimental, Adaptive Mission (DREAM) Fund, which was to begin in 2014. These monies were earmarked for use in consonance with the original, historic principles of the NMPF, which are outlined in the instructions.

Since the Partnership Funds had originally been allocated to four synods – Alaska-Northwest, Boriquén En Puerto Rico, Rocky Mountains, and Southwest – it was recommended that the DREAM Fund should be utilized to continue funding work in those synods.

The DREAM Fund Committee met in 2014, the first year of the program, and made eight awards. The committee then decided to open up the process to all 16 synods of the denomination as they had made possible the funding stream through the years.

The committee encourages proposals from mid councils that wish to inspire and support, but not limited to, the following types of *new and creative* ministry ventures:

- Rural, remote, or urban churches that are establishing ministries that will enable them to better accomplish mission in an appropriate context;
- Ministries that are charged with reaching, loving and teaching college age or young adults so that they may be lifelong followers of Jesus Christ;
- Congregations that are effectively becoming more multi-ethnic in character;
- Ministries with Racial/Ethnic and New Immigrant populations that are thriving and wish to accomplish even more;
- Emerging leadership models for mid councils that create safe space for innovation.

Utilizing the above guidelines, the following 7 grants were approved for a total of \$66,000 by the committee.

Agafilm, Pacific Presbytery, Synod of Southern California and Hawaii - \$6,000

Agafilm is an initiative dedicated to foster a greater a sense of Koinonia between the members of the community of Christ. Agafilm will achieve this by inviting members of any congregation in the local area, and also inviting film critics, journalists, and bloggers to share in the breaking of bread and to watch a film together. While it sounds quite simple to host a dinner and a movie at a church for fellowship, Agafilm means to delve deeper in these films, providing a new kind of space for both movie-lovers, and lovers of Christ.

Creation Lab, Chicago Presbytery, Synod of Lincoln Trails - \$10,000

The creation Lab is an arts and creativity incubator with a focus on faith and Church vitality. It is meant to be an experiment in collaboration, in sharing space, tools and resources, and in cultivating both the courage and the imagination to try new and creative things in the life of the Church.

Hands and Hear Respite Care, Florida Presbytery, Synod of Southern California and Hawaii - \$10,000

Caregivers are persons that provide a substantial amount of unpaid care for a relative, a friend or other adult individual with care and/or support needs. Respite care provides short breaks for caregivers and the people for whom they care, helping them find the balance between caring for others and caring for themselves. This new initiative will be a half-day once a week adult day care program in conjunction with an existing faith community ministry, Caregiver Support group.

Neighborhood Hubs, Denver Presbytery, Synod of Rocky Mountains - \$10,000

In our society that is increasingly uncivil and un-neighborly, Columbine United Church (CUC) believe that God is calling us to create bridges across the distant and anonymous spaces and places we inhabit and occupy. We believe that God is calling us to expand our reach, our touch, and our connections. We believe the neighborhoods, schools, workplaces and recreation circles our members occupy are the very spaces where God gives our people the ministry of reconciliation (2 Corinthians 5:18), and that the first step of this ministry is the act of reestablishing ourselves as neighbors, or what we call “neighboring.

La Nueva Iglesia En La Calle Bard/New Church on Bard, Presbytery of Santa Barbara, Synod of Southern California and Hawaii - \$10,000

The dream initiative “La Nueva Iglesia En La Calle Bard” or “The New Church on Bard” is the result of the collaboration of Westminster Church and Word of Life Church which both share a church campus at 755 Bard Road in Port Hueneme, California. Previous to Easter Sunday, 2015 the two churches had been worshipping separately on two different church campuses. However, since Easter 2015 the two congregations have been worshipping together every Sunday morning and have been conducting joint mid-week Christian Education nights.

SFTS – CRE Training, Glacier Presbytery, Synod of Rocky Mountains - \$10,000

In Glacier Presbytery, we have had Commissioned Ruling Elders (CREs) who have served in congregations with varying degrees of success and failure. In order to empower people for a successful ministry they need to be better prepared. Our CRE training has been outsourced through a variety of providers including online classes, Montana Association of Churches and from a Presbyterian affiliated college. The training has been spotty in many areas. We decided to develop an effective and rigorous training to provide excellent continuing education. We determined that a related seminary would best provide the expertise and staffing needed to pursue this dream. We want a hands-on experience for our CRE candidates allowing them the opportunity to learn and to make relationships with colleagues.

Twin Cities Houses of Hospitality, Twin Cities Presbytery, Synod of Lakes and Prairies - \$10,000

**Presbyterian Mission Agency Board
Executive Committee
November 19, 2015
Appendix 1**

The Twin Cities Houses of Hospitality is an intentional community for young adults who are engaged in a year of service with AmeriCorps, Teach for America, and other service organizations. The young people live together, share meals, provide service to the broader community, and explore their personal spiritual development and vocational discernment. Twin Cities Houses of Hospitality provides living spaces at below market rents, as well as program support that nurtures the connections between a life of faith, service, justice and vocation.

ACTION ITEM

Subject: Appointment by the Presbyterian Mission Agency Board Chair

Recommendation: That the Executive Committee ratify the Presbyterian Mission Agency Board Chair's appointments of the following persons to a Committee of Counsel representing the Presbyterian Mission Agency:

- 1. Chad Herring**
- 2. Conrad Rocha**
- 3. Melinda Lawrence Sanders**

Background:

At its February 18 – 19, 2000 meeting, the General Assembly Council (“GAC”) approved an action related to Procedures for GAC committees of counsel. (Action 34-200) These procedures relate to cases brought pursuant to the *Book of Order's* Rules of Discipline. This action provided that “[t]he GAC Chair shall appoint committees of counsel as necessary. These committees shall have a maximum of three (3) members but may have fewer as determined by the GAC Chair.”

The above listed Committee of Counsel is representing the Presbyterian Mission Agency in a matter before the General Assembly Permanent Judicial Commission filed by The Session of the Rutgers Presbyterian Church, New York, NY.



6100 Colwell Blvd., Suite 100, Irving, Texas 75039-3112
Telephone: (214) 630-4502 (800) 678-4502 Fax: (214) 637-6324
E-mail: communications@gracepresbytery.org

Appendix 3

October 27, 2015

Rev. Marilyn Gamm
Chair, Presbyterian Mission Agency Board
100 Witherspoon St.
Louisville, KY 40202-1396

Dear Marilyn,

I hope this letter finds you well and flourishing in your ministry in Riverside Presbytery.

I write today to suggest that the Presbyterian Mission Agency Board consider inviting representatives from Grace Presbytery to come to the next PMAB meeting to share with the board its decision to fund General Assembly mission at the level of \$2.8 million.

The journey to this unanimous decision by Grace Presbytery came after two years of litigation and the conviction that these resources were given to us by God to be used for ministry both in our region and around the world. We believe that this witness could be instrumental not just in funding mission co-workers and young adult volunteers, but also urge congregations and other presbyteries to consider unexpected gifts they receive.

The money is invested with Texas Presbyterian Foundation and the interest will be available to support the two projects. We are working with Hunter Farrell on the selection of mission co-workers. Hunter is a member of Grace Presbytery, and also Sharon Bryant who is a mission co-worker in Thailand.

At our meeting, we had the opportunity to have Hunter and Richard Williams from the Young Adult Volunteer program. And, a highlight was the presence of GA Moderator Heath Rada, whose enthusiasm for the Presbytery's decision was contagious.

I hope the PMAB will consider inviting us and I look forward to hearing from you.

Sincerely,

Janet M. DeVries
General Presbyter

cc: Gerry Tyer, Stated Clerk
Paul Williams, Moderator
Ben Dorr, Council Moderator
Tony De La Rosa, PMAB

Draft – January 13, 2016

ITEM P.100
PRESBYTERIAN MISSION AGENCY BOARD
February 3-5, 2016
The Brown Hotel
335 W. Broadway
Louisville, KY 40202
502-583-1234

AGENDA

PRESBYTERIAN MISSION AGENCY OFFICE –

Tuesday, February 2, 2016

1:00 p.m. – 5:00 p.m. Audit Committee –

Wednesday, February 3, 2016

8:30 a.m. Board Executive Committee –

12:00 p.m. –2:30 p.m. Board Executive Committee Lunch and Joint Meeting with COGA

–

3:00 p.m. Board Opening Plenary –

- Welcome and Call to Order

Marilyn Gamm

3:05 p.m. • Opening Worship with Communion and Offering

3:35 p.m. • Recitation of Board Covenant

Marilyn Gamm

- Roll Call

- Approval of Board Minutes

- September 23-25, 2015

- November 3, 2015

- December 2, 2015

- January 6, 2016

- Adoption of Agenda

3:45 p.m. Report of the Chair

Marilyn Gamm

3:55 p.m. Report of the Interim Executive Director

Tony De La Rosa

4:05 p.m. Greetings from the Moderator

Heath Rada

4:20 p.m. 2017-2018 Mission Work Plan

Wendy Tajima &

Mark Brainerd

5:30 p.m. Board Nominating and Governance Subcommittee Report
 One – J.001

Melinda Sanders

- Election of Chair and Vice-Chair

- Other Nominations

5:45 p.m. Recess

Dinner in Committees

Thursday, February 4, 2016

7:00 a.m. Group Breakfast

8:30 a.m. – Noon Board Committee Meetings

- Finance –

- Leadership –

- Justice –

- Worshiping Communities –

Noon	Group Lunch –	
1:30 p.m.	Board Reconvenes in Plenary -	
	Opening Devotion	
1:45 p.m.	Grace Presbytery	<i>Jan DeVries</i>
1:55 p.m.	Corporate Report – E.001	<i>Marilyn Gamm</i>
2:10 p.m.	Executive Committee Report – H.002 (Including Special Offerings Review Task Force Report and Mission Work Plan)	<i>Marilyn Gamm</i>
3:15 p.m.	Break	
3:30 p.m.	Executive Committee Report – H.002 (contd.)	<i>Marilyn Gamm</i>
4:45 p.m.	Finance Committee Report – A.001	<i>Chad Herring</i>
5:30 p.m.	Recess	
6:00 p.m.	Group Dinner –	
7:30 p.m.	Board Reconvenes in Plenary -	
	Audit Committee Report – G.001	<i>Kears Pollock</i>
7:40 p.m.	Worshipping Communities Committee Report – D.001	<i>David Shinn</i>
8:30 p.m.	Recess	

Friday, February 5, 2016

7:00 a.m.	Breakfast on Your Own	
9:00 a.m.	Board Reconvenes in Plenary -	
9:05 a.m.	Opening Devotion	
9:20 a.m.	Greetings from the Stated Clerk	<i>Gradye Parsons</i>
9:25 a.m.	Pillars of the Church – P.200	<i>Terri Bate</i>
9:35 a.m.	Nominating and Governance Subcommittee Report Two – J.002	<i>Melinda Sanders</i>
9:45 a.m.	Justice Committee Report – B.001	<i>James Ephraim</i>
10:05 a.m.	Leadership Committee Report – C.001	<i>Nancy Ramsay</i>
10:25 a.m.	Break	
10:40 a.m.	Communications Update	<i>Kathy Francis</i>
10:50 a.m.	Comments on Overtures	<i>Barry Creech</i>
11:00 a.m.	Board Meeting Evaluation	
11:15 a.m.	Closing Worship and Adjournment	
Noon	LUNCH ON YOUR OWN	

Draft – January 12, 2016

ITEM H.100
PRESBYTERIAN MISSION AGENCY BOARD
Executive Committee
February 3, 2016
The Brown Hotel
335 W. Broadway
Louisville, KY 40202
502-583-1234

Room –
AGENDA

8:30 a.m. **Welcome/Call to Order/Prayer** *Marilyn Gamm*

Recitation of the Executive Committee Covenant

We, the Presbyterian Mission Agency Board Executive Committee, called to this ministry as disciples of Jesus Christ, covenant together to:

- Seek God’s will, remaining open to fresh movement of the Holy Spirit, acting boldly and creatively for the sake of the Gospel of Jesus Christ in ministry and mission
- Relate to one another and to Presbyterian Mission Agency staff with honesty, trust, respect, openness and kindness, proclaiming God’s graciousness by risking and daring transformation in our lives and work
- Be faithful stewards, seeking to make wise decisions in partnership with the greater church, doing our homework, listening to all points of view, working for consensus, and faithfully supporting decisions we have made
- Worship and pray with joy and appreciation for God’s guidance in doing this work.

8:40 a.m. **Review and Adopt Agenda – H.100** *Marilyn Gamm*

Approval of Minutes – H.101

- **September 22-23, 2015**
- **November 19, 2015**
- **January 13, 2016**

Appointments by the Chair – H.102

8:45 a.m.	Executive Director’s Office Report to the 222nd GA (2016) – H.103	<i>Barry Creech</i>
	Corresponding Members to the 222nd GA (2016) – H.104	<i>Barry Creech</i>
9:00 a.m.	2017-2018 Mission Work Plan – H.105	<i>Wendy Tajima</i>
10:00 a.m.	2016 Salary Increases – H.106	<i>Tony De La Rosa</i>
10:05 a.m.	Special Offerings Review Task Force Report – H.107	<i>Michael Kruse</i>
10:35 a.m.	Break	
10:50 a.m.	Personnel Subcommittee Report – H.108	<i>Jo Stewart</i>
10:55 a.m.	Nominating and Governance Subcommittee Report – J.001	<i>Melinda Sanders</i>
11:00 a.m.	Financial Reports	<i>Earline Williams</i>
11:10 a.m.	Communications Ministry Report <ul style="list-style-type: none"> • Communications Ministry Report to the 222nd GA (2016) – H.109 	<i>Kathy Francis</i>
11:20 a.m.	Funds Development Report	<i>Terri Bate</i>
11:30 a.m.	Presbyterian Mission Agency Review Committee	<i>Barry Creech</i>
11:40 a.m.	Review of Committee Business: <ul style="list-style-type: none"> ➤ Leadership ➤ Justice ➤ Worshiping Communities ➤ Finance ➤ Audit 	<i>Nancy Ramsay</i> <i>James Ephraim</i> <i>David Shinn</i> <i>Chad Herring</i> <i>Kears Pollock</i>
	Closed Session	
12:00 p.m.	Closing Prayer and Adjournment	
12:15 p.m. – 2:30 p.m.	LUNCH AND JOINT MEETING WITH COGA	

Presbyterian Mission Agency Board Executive Committee
Business and Information Items
February 3-5, 2016

ITEM #	BUSINESS ITEM	FROM MINISTRY AREA/ COMMITTEE
FINANCE COMMITTEE (A)		
A.100	Finance Committee Agenda	
A.101	Finance Committee Minutes – September 2015, November 2015 GoToMeeting, and January 2016 GoToMeeting	
A.102	Adjusted 2016 PMA Budget	Shared Services
A.103	Shared Services Report to 222 nd General Assembly (2016)	Shared Services
A.104	PILP Report to 222 nd General Assembly (2016)	PILP
A.105	Minority Vendor Policy Revision	Shared Services
A.106	PMPF Subcommittee Action to develop strategy about Unrestricted Reserves and consider revision of the 1990 GA Action	Shared Services
JUSTICE COMMITTEE (B)		
B.100	Justice Committee Agenda	
B.101	Justice Committee Minutes – September 23-25, 2015	
B.102	Dunggi Property (Lahore, Pakistan) Proceeds Redesignation	WM
B.103	Compassion, Peace & Justice Ministry Response to Referrals	CPJ
B.104	CPJ Response to Referral Report with Recommendations – Fossil Fuel	CPJ
B.105	World Mission Response to Referrals	WM
B.106	National Low Income Housing Coalition (NLIHC) – Addition to the Approval Affiliates List	CPJ
B.107	National Action Network (NAN) – Addition to the Approved Affiliates List	CPJ
B.108	Presbyterian Disaster Assistance Mid-Council Engagement Guidelines	CPJ
B.109	RE&WM Response to Referral Report with Recommendations –Churchwide Conversation on Race, Ethnicity, Racism, and Ethnocentricity	RE&WM
LEADERSHIP COMMITTEE (C)		
C.100	Leadership Committee Agenda	
C.101	Leadership Committee Minutes – September 23-25, 2015	
C.102	TFE Response to Referrals – Referrals in Progress	TFE
C.103	RE&WM Response to Referral Report with Recommendations – Empowered & Hopeful: Women of Color Consultation Report	RE&WM
C.104	Approval of Women of Faith Award Nominees	RE&WM
C.105	Presbyterian Women – Organization for Mission Amendment	RE&WM
WORSHIPING COMMUNITIES COMMITTEE (D)		
D.100	Worshiping Communities Committee Agenda	
D.101	Worshiping Communities Committee Minutes – September 23-25, 2015	
D.102	RE&WM Responses to Referrals	RE&WM

Presbyterian Mission Agency Board Executive Committee

Business and Information Items

February 3-5, 2016

ITEM #	BUSINESS ITEM	FROM MINISTRY AREA/ COMMITTEE
D.103	TFE Response to Referrals – Reports with Recommendations – Directory for Worship	TFE
D.104	Second-Cycle 2015 DREAM Grants	RE&WM
D.105	Community of Mission Practice: A New Role for Mid Councils and Congregations in the Sending of Mission Personnel	WM
CORPORATE PROPERTY, LEGAL, AND FINANCE (E)		
E.101	September 2015 Corporate Committee Minutes	
E.102	2016 Manse Report	Legal
E.103	Banking: Open GA Bank Account	Shared Services
PC(USA) A CORPORATION (F)		
F.101	A Corporation Minutes	
AUDIT COMMITTEE (G)		
G.100	Audit Committee Agenda	
EXECUTIVE COMMITTEE (H)		
H.100	Executive Committee Agenda	
H.101	Executive Committee Minutes – September 2015, November 2015, and January 2016	
H.102	Appointments by the Chair	
H.103	Executive Director’s Office Reports to the 222 nd GA (2016)	EDO
H.104	Corresponding Member to the 222 nd GA (2016)	EDO
H.105	2017-2018 Mission Work Plan	EDO
H.106	2016 Salary Increases	EDO
H.107	Special Offerings Review Task Force Report	Funds Development
H.108	Personnel Subcommittee Report	
H.109	Communication Portion of PMA Report to the 222 nd GA (2016)	Communications
PLENARY		
H.001	Executive Committee Report One	
P.100	Board Meeting Agenda	
P.101	Board Meeting Minutes – September 23-25, 2015, November 3, 2015, December 2, 2015, and January 6, 2016	
J.001	Nominating & Governance Subcommittee Report	

Presbyterian Mission Agency Board Executive Committee

Business and Information Items

February 3-5, 2016

ITEM #	INFORMATION ITEM	FROM MINISTRY AREA/ COMMITTEE
Finance Committee (A)		
A.200	Management Reports – November 30, 2015	Shared Services
A.201	Presbyterian Mission Program Fund (PMPF) Report – November 30, 2015	Shared Services
A.202	Per Capita Report – November 30, 2015	Shared Services
A.203	Curriculum Report – November 30, 2015	Shared Services
A.204	Stony Point Financials – November 30, 2015	Shared Services
A.205	Ghost Ranch Financials – November 30, 2015	Shared Services
A.206	Endowments and Gift Report – July-December 2015	Shared Services
A.207	Information Technology Report	Shared Services
A.208	The Restoring Creation Loan Program Update	PILP
A.209	Coordinated Loan Program Report	PILP
A.210	Presbyterian Foundation Report	Foundation
A.211	The Cost of Doing Ministry	Shared Services
A.212	PMAB Financial Condition Education Subcommittee Update	Shared Services
A.213	Ghost Ranch Conference Center Update	Shared Services
Justice Committee (B)		
B.200	Jinishian Memorial Program United States Advisory Council and Governance Commission Minutes, November 5, 2015	WM
B.201	Minutes of the Presbyterian Hunger Program Advisory Committee (PHPAC) Meeting	CPJ
B.202	ACSWP Reports Going to 222 nd GA (2016)	CPJ
Leadership Committee (C)		
C.200	Celebrate the Gifts of Women	RE&WM
C.201	Presbyterian Women Update	PW
C.202	Racial Ethnic & New Immigrant Seminarians Conference	RE&WM
C.203	Mission Co-Worker Handbook Update Regarding Mission Personnel Actions	WM
C.204	Mission Personnel Actions	WM
C.205	Young Adult Volunteer Program Summary and Updates	WM
C.206	Theology and Worship Update	TFE
Worshiping Communities Committee (D)		
D.200	Evangelism Update	TFE
D.201	RE&WM Events and Highlights	RE&WM
Executive Committee (H)		
Audit (G)		
Plenary (P)		
P.200	Pillars of the Church	Funds Development

PRESBYTERIAN MISSION AGENCY BOARD
REDUCTION IN FORCE PROCESS AND SELECTION CRITERIA
January, 2016

Section 216 of the Employee Handbook states that a reduction in force (RIF), reorganization and/or position eliminations may occur due to "...change in objectives, reorganization, or a change in financial outlook or conditions..." of the organization.

Program or common service areas or activities may be eliminated, outsourced, reduced, shifted or reorganized. Before regular full-time and part-time positions are affected, temporary and vacant positions should be selected for position elimination where possible. As set forth in the Employee Handbook at Section 103, separations "...will be administered without [unlawful] discrimination based upon race, color, national origin, gender, age, marital status, sexual orientation, creed, protected disability status, citizenship status, genetic information, uniformed service (e.g., U.S. Armed Forces or National Guard) or status as a Vietnam Era or special disabled veteran in accordance with applicable federal, state and local laws, or veteran status, or religious affiliation (except where a category is a bona fide occupational qualification), or any other characteristic protected by law."

Objective selection criteria have been developed with the approval of the Executive Committee of the Presbyterian Mission Agency Board to be used to determine which positions will be impacted by the reduction-in-force. Recommendations for position elimination, outsourcing, reducing positions, shifting positions, and reorganizations will be made by segments of the Office of the Executive Director, the Deputy Executive Director and by the respective ministry (including common service) areas using this policy and selection criteria. Decisions on staffing will be made in consultation with the Director of Human Resources and the Legal Services Office. A written rationale for the elimination, reduction or shifting of each position must be prepared to support the recommendation. If work is shifted to an existing position, the job description will be updated to reflect any material changes in job duties and responsibilities and the grade level of the position reevaluated.

The following outlines the position elimination selection process and criteria.

A. Mission, Programs, and Activities Not in Alignment with Mission Work Plan.

1. Identify missions, programs, and activities that are not in alignment or that have weak alignment with the 2017-2018 Mission Work Plan, that have weak funding and/or that have little impact despite alignment and funding.
2. Eliminate these identified missions, programs, and activities.
3. Identify the positions that staff these identified missions, programs, and activities.

- 1 a. Eliminate these positions.
 2 b. Generally, if 50% or more of a position's functions are eliminated, shifted or
 3 reduced, the position should be eliminated.
 4

5 **B. Programs, Services, and Activities Eliminated, Outsourced, Reduced, Shifted**
 6 **and/or Reorganized Due to a Change in Financial Outlook or Conditions.**
 7

- 8 1. Identify programs, services or activities to be eliminated, outsourced, reduced,
 9 shifted or reorganized.
 10
 11 2. Identify the positions that staff these identified programs, services, and
 12 activities.
 13 a. Eliminate these positions.
 14 b. Generally, if 50% or more of a position's functions are eliminated, outsourced,
 15 shifted or reduced, the position will be eliminated.
 16

17 **C. Unnecessarily Duplicative or Redundant Work.**
 18

- 19 1. Identify programs, services, and activities not being eliminated, outsourced,
 20 reduced, shifted or reorganized, and review for work that is unnecessarily
 21 duplicative or redundant.
 22
 23 2. Identify positions performing unnecessarily duplicative or redundant work.
 24 a. In general, if identified positions performing unnecessarily duplicative or
 25 redundant work are in different job grades, the position in the lower job
 26 grade should be eliminated. Exceptions may be made if there is a
 27 documented performance issue with the employee in the higher job grade or
 28 qualification or skill concerns.
 29 b. If identified positions performing unnecessarily duplicative or redundant
 30 work are in the same job grade, the selection decision must be made based
 31 on the following:
 32 1) job performance as documented by the most recent performance
 33 evaluation; then
 34 2) individual experience, qualifications for the job and need for specific skills;
 35 then
 36 3) the above two items being equal, then selection is made based on length
 37 of service in the job grade.
 38 c. Generally, if 50% or more of a position's functions are unnecessarily
 39 duplicative or redundant, the position will be eliminated.
 40
 41
 42
 43

ITEM H.200 FOR INFORMATION

MISSION WORK PLAN RESEARCH RESULTS

As input for the development of the 2017-2018 Mission Work Plan, the Strategy Advisory Group commissioned several forms of research to gather insights from across the church. Research was designed to identify energy around certain ministry functions and then inform the development of the Mission Work Plan.

While it does inform the plan, research alone did not dictate the Mission Work Plan development process. The research provides context upon which the crucial dimensions of discernment and leadership must be added. Research does not eliminate the necessary hard work of these steps. The research can be used to inform the focusing of Mission Agency work, but it does not tell us which ministry functions should, or will, continue.

1. **Prioritization by Commissioners and Advisory Delegates from the 221st General Assembly (2014)**

Audience: Individuals elected by their presbyteries to discern for the wider church

Intent: Gain insights regarding strategic direction for the Mission Agency from the perspective of presbyteries

Methodology: Mission Agency program titles were translated into ministry functions. Survey respondents were then presented with multiple combinations of these functions, four at a time. For each set of four, they were asked to choose which one they believe is the HIGHEST priority within their presbytery, and which is the LOWEST priority. They were also reminded to answer as a representative of their presbytery, not as an individual. Respondents were instructed to consider each function in terms of which should be prioritized specifically at the national level.

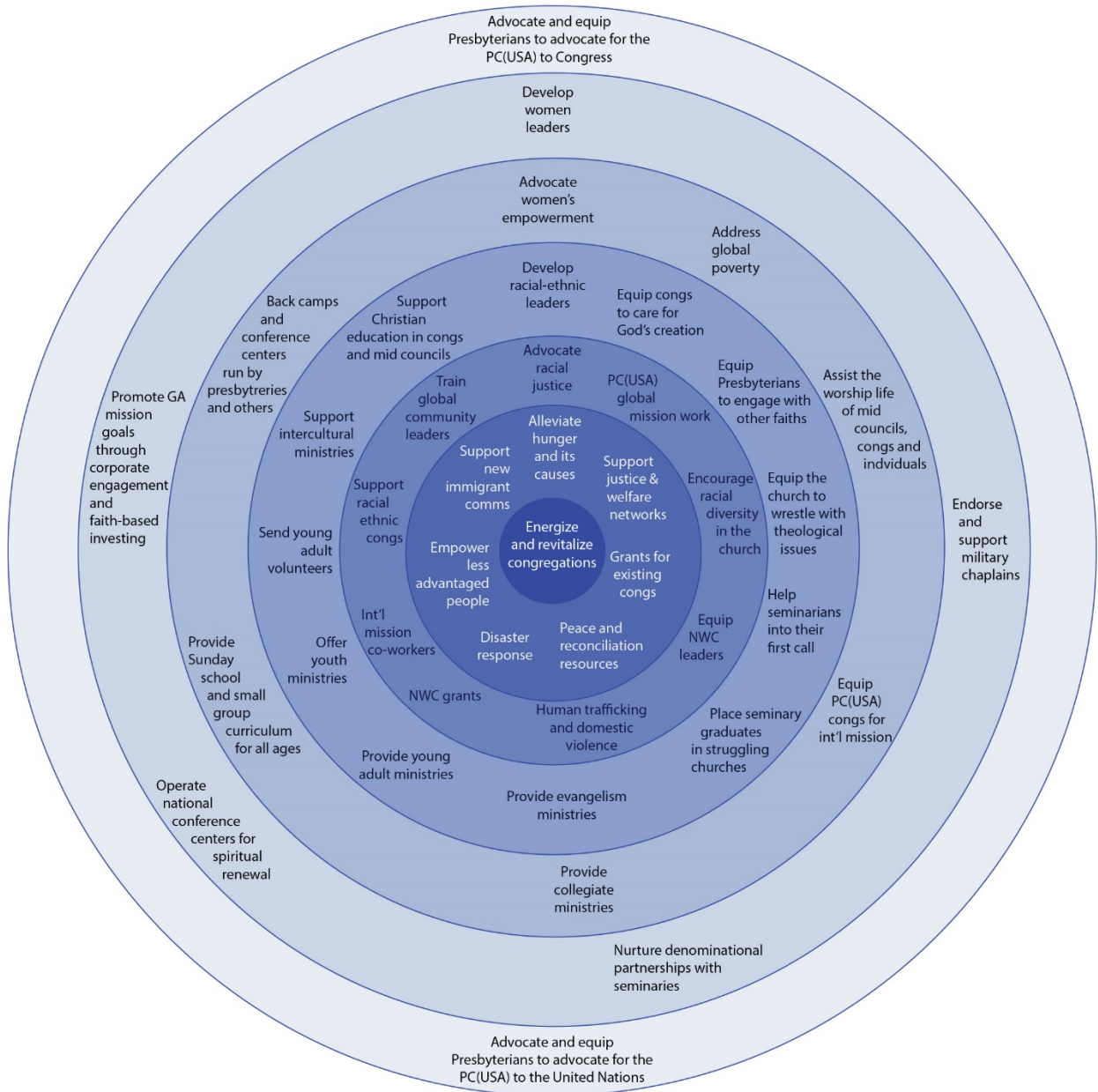
Results: Invitations to participate in the research were sent to 727 commissioners and advisory delegates. Responses were received from 222 individuals, indicating a 30% response rate. (See the following blue chart). The center and darker blue on the chart indicates a higher ranking of priority within their presbyteries by commissioners and advisory delegates. Each circle outward indicates less of a priority for presbyteries, based on the survey.

PRESBYTERIAN MISSION AGENCY BOARD

February 3-5, 2016

Executive Director's Office

H.200



2. Listening Sessions with staff, constituencies, board members and related committees

Audience: Individuals representing staff and key constituencies for the Presbyterian Mission Agency

Intent: To learn what these individuals believe to be the role of the Presbyterian Mission Agency, and secondarily to exhibit a listening posture and build trust.

Methodology: Participants were gathered for conversation, either face-to-face or by conference call, and asked to respond to four questions:

- The PC(USA) is a connectional church. What does that mean to you?
- For what purpose does the church need national offices?
- What are the crucial issues facing our culture and how has the Mission Agency been helpful to PC(USA) congregations in addressing those issues?
- How does the Mission Agency currently help congregations do ministry that they cannot do themselves?

Each session had a facilitator and a note-taker. The note-taker transcribed responses for Research Services, who then coded them for compilation and comparison purposes.

Results: Invitations were sent to 19 groups. Scheduling proved to be a challenge for some of the groups. Where there was difficulty in scheduling, groups were offered the opportunity to submit written responses. Ultimately, members of the following groups participated in the process, but some had low participation:

- 2 groups of Board members
- Ministry Area constituency representatives
- Advocacy/Advisory/Related Committees
- Leaders of New Worshiping Communities
- Representatives of Racial Ethnic Caucuses
- 12 groups representing each staff department within the Mission Agency

In addition, listening sessions were held with two other groups using a different set of questions. Their input was valued and used to develop the eventual list of questions that were discussed, but their results are not reflected in the data below.

- Mid Council Leaders at Big Tent
- National Black Presbyterian Caucus

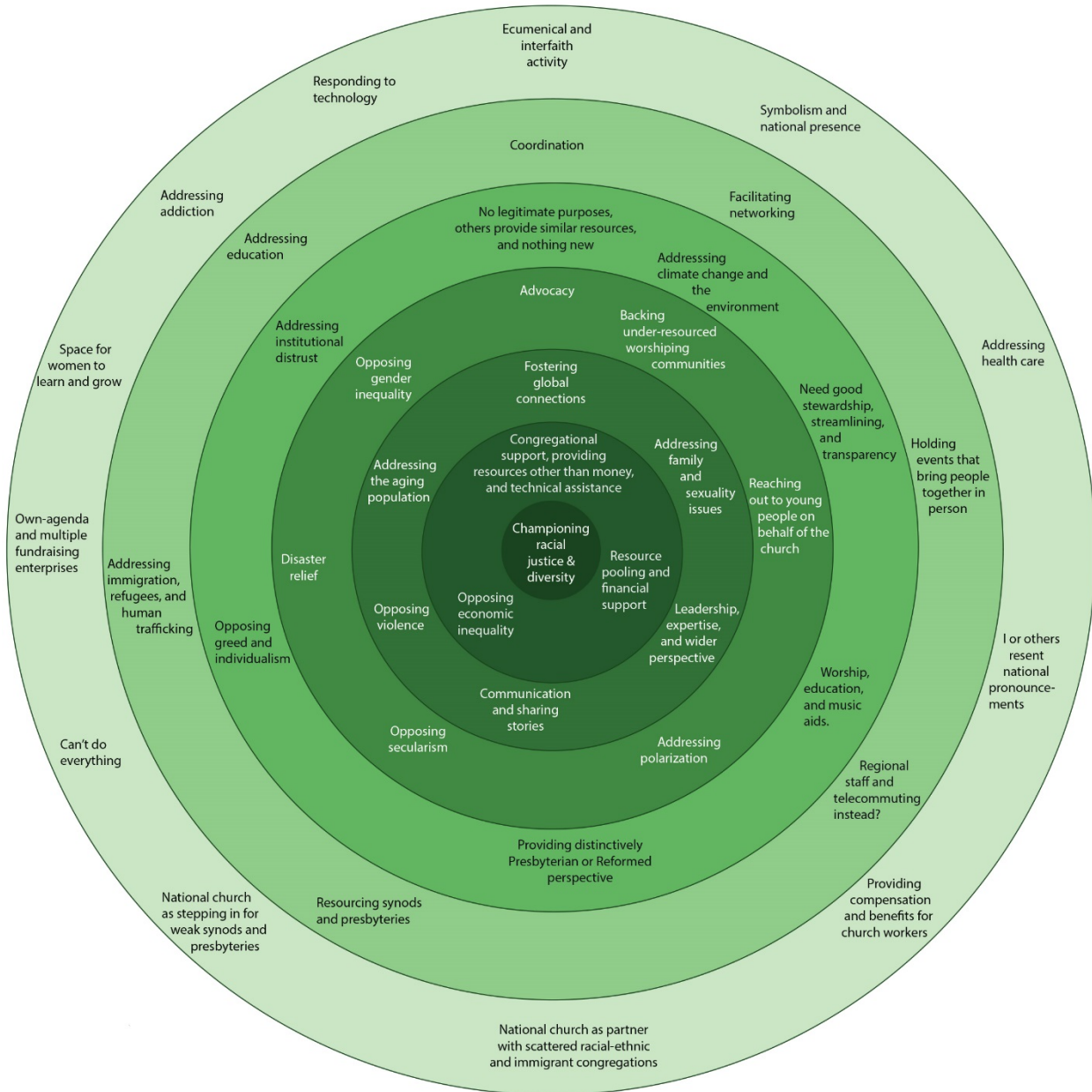
The items listed in the center and darker green areas were mentioned most often by participants. Each circle outward indicates items mentioned less often in the listening sessions. Each item on the chart was mentioned in at least one listening session.

PRESBYTERIAN MISSION AGENCY BOARD

February 3-5, 2016

Executive Director's Office

H.200



3) Prioritization by Board members for existing programs funded primarily or largely by unrestricted gifts

Audience: Presbyterian Mission Agency Board members

Intent: To begin a prioritization process with Board members, using programs with discretionary funds

Methodology: At the Board's September 2015 meeting, members were given a list of Mission Agency programs which received at least 50% of their funding from unrestricted gifts, as well as other programs that had high dollar amounts of funding from unrestricted gifts. Using this list, members were asked to distribute 100 points, as they saw fit, to represent their prioritization of these efforts.

Results: Responses were received from 32 board members, including 2 responses which were blank (except to note that they were unable to complete the exercise). A unanimous top priority would have received 3,000 points. The top actual vote-getter received 357 points.

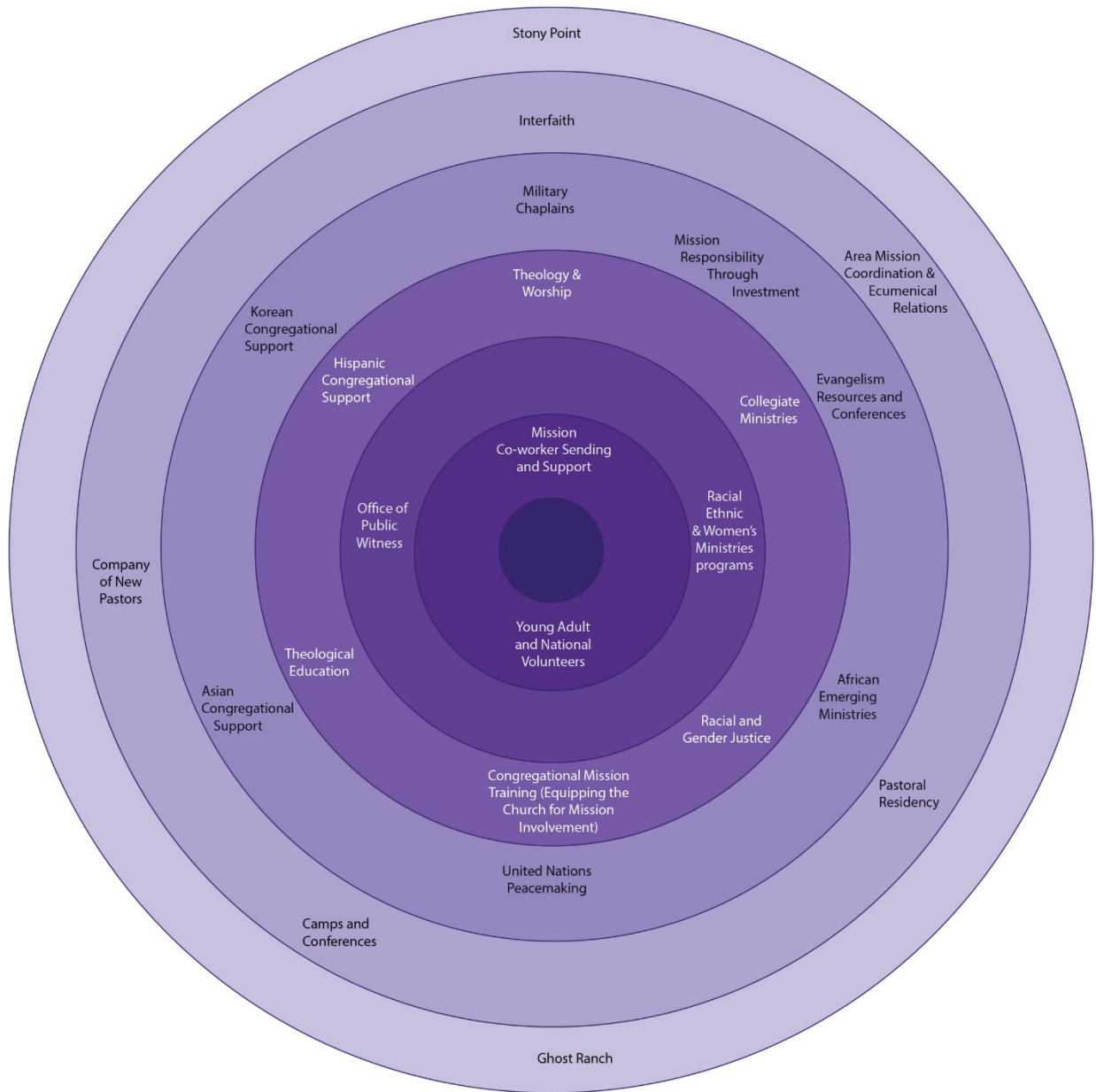
On the purple chart, responses have been displayed. The center and darker purple indicates higher ranking. Each circle outward received less priority per the feedback. In light of the gap between 3000 points and 357 points, no program is displayed at the core.

PRESBYTERIAN MISSION AGENCY BOARD

February 3-5, 2016

Executive Director's Office

H.200



**ITEM H.201
FOR INFORMATION**

REPORT OF THE COMMITTEE TO REVIEW THE PRESBYTERIAN MISSION AGENCY

<http://pc-biz.org/Explorer.aspx?id=6323>

Recommendation

Recommendation 1

The Committee to Review the Presbyterian Mission Agency recommends that the 222nd General Assembly (2016) do the following: [Note: We recognize that approval of some of these recommendations may make others unnecessary.]

- 1. That the General Assembly delay the appointment of the All Agency Review scheduled for 2016 and instead direct the Moderators of the 220th, 221st, and 222nd General Assemblies (2012), (2014), and (2016), in consultation with the General Assembly Nominating Committee (GANC), to name a committee of fifteen people to explore the possibility of a merger between the Presbyterian Mission Agency (PMA) and the Office of the General Assembly (OGA).**
 - a. The committee shall be made up of ruling and teaching elders with broad geographic, racial, ethnic, and gender diversity.**
 - b. The committee membership will include a representative from both the PMA Review Committee and the OGA Review Committee, a representative from both the current Presbyterian Mission Agency Board (PMAB) and the Committee on the Office of the General Assembly (COGA), and at least one mid council staff person.**
 - c. The PMA and OGA will each appoint a staff person to serve as staff support for the committee.**
 - d. The committee's work will be informed by other churchwide conversations on the future of the church and its structure.**
 - e. The assembly will allocate sufficient resources so that this committee can meet regularly and consult with other PC(USA) constituents, as well as others who could provide insight into the process.**
 - f. Recommendations for any missional and structural changes will be brought to the 223rd General Assembly (2018).**

Recommendation 2

- 2. That the General Assembly direct the Moderator of the 222nd General Assembly (2016), in consultation with the GANC, to name a committee of eight people to review the responsibilities of the Presbyterian Mission Agency Board (PMAB) and provide a plan for restructuring the Board so that it can be better able to do the adaptive work necessary to provide leadership and guidance for the PMA and the church, today and into the next generation.**

Recommendation 3

3. **That the General Assembly direct the directors of the Presbyterian Mission Agency, the Office of the General Assembly, the Presbyterian Investment and Loan Program, Inc. (PILP), and the Presbyterian Publishing Corporation (PPC) to appoint a staff committee to explore the best ways for Shared Services (finance and accounting, information technology, payroll, communication, translations, human resources, legal and risk management, internal audit, building services, mail and print, Presbyterian Distribution Service, and the Hubbard Press) to serve those four agencies.**
 - a. **The committee shall be made up of equal staff representation from the four agencies using the Shared Services.**
 - b. **The committee shall bring recommendations to the 223rd General Assembly (2018).**

Rationale

Executive Summary

Responding to the call to join God's mission for the transformation of creation, the Presbyterian Mission Agency (PMA) equips, inspires, and connects the church to share the love of God in Jesus Christ. God has blessed the church with many talented and faithful servants at the PMA who feel called to minister with the church in their various capacities. Their hard work is all the more admirable in light of recent transitions and controversies.

Though the PMA has produced good work, it is evident that there are significant weaknesses in a number of areas, including: strategic decision-making and priority-setting; organizational culture and work environment; and collaborative efforts with other General Assembly agencies. This report outlines what we gleaned from interviews, correspondence, and promotional materials. We believe that what we observed permeates PMA organizational structure and culture and should not be considered isolated to particular situations or departments.

In addition to the recommendations above, the Committee to Review the Presbyterian Mission Agency directs the Presbyterian Mission Agency to consider the following:

1. That the PMA develop internal educational opportunities for staff to become better informed about the other five agencies in order to foster creative collaboration.

In our interviews it was apparent that PMA staff is in need of a broader understanding of the work of the other agencies to foster greater collaboration. While we understand there are existing staff development days, these have not been sufficient to provide the information and opportunities for building relationships that staff need.

2. That the PMA develop and implement a plan to educate all donors about how their donations are allocated, including a clear breakdown of what percentage goes directly to mission funding and what percentage is applied to administrative costs. This information should be easily accessible.

The review committee had great difficulty obtaining information regarding the allocation of mission funds. We discovered it is a variable amount between 5 percent and 22 percent for donor designated contributions. It seems that it is not fully understood by the program staff or senior leadership. Allocating for administrative costs is a common standard and is a standard measure of efficiency of a charity. We believe transparency in education and communication related to these allocations also provides an incentive for PMA to keep these costs as low as possible.

3. That the PMA provide a chaplain for the Presbyterian Center.

After several years of what many characterized as an environment of anxiety and grief related to precipitous and/or impending layoffs, almost constant restructuring and organizational shifts all on top of general life events, the review committee found staff at every level in need of spiritual support. As a church agency, the PMA has a serious responsibility and unique opportunity to create a work environment that fosters health for the whole person. The chaplain would provide spiritual care for people of all faith traditions.

4. That PMA engage in regular cultural humility training provided by outside consultants for PMAB and staff.

Recent events (including culturally stereotypical and offensive printed materials for Special Offerings and the confusing "Ask Me Why You Matter" campaign) highlight the systemic lack of cultural humility and awareness at the agency. We recommend ongoing and regular education for *all* personnel led by experienced professionals in this discipline not employed by the agency. We view this as a necessary first step toward expanding cultural humility that can then lead to models for the wider church.

Rationale for Recommendation 1

The review committee has done its work during a time of calls for churchwide introspection, including an invitation by the General Assembly Moderator to explore the church's identity, a conversation led by COGA on the future of the church, as well as many other concurrent dialogues. In addition, transitions in both the PMA and OGA leadership offers a unique opportunity to envision new ways of leading the church.

The committee found significant duplication and siloing within the Presbyterian Mission Agency and between the PMA and OGA. This has contributed to the ongoing confusion regarding who speaks for the denomination and bears the primary responsibility for communicating the church's message to its constituents and the world.

This moment in our church's history presents us with a unique opportunity to become a more nimble organization that can better serve the mission of the denomination. We believe that the proposed committee would be the best way forward in crafting and clarifying the future structure of the church.

Rationale for Recommendation 2

It was apparent to the review committee that the current Board size (57) and structure are unwieldy and outdated. While this served as an important transitional body, the current composition hinders the body from the adaptive change required for today.

While both technical tasks and strategic vision are within the purview of the PMAB, the strong emphasis on oversight and compliance has moved the Board into a narrower, hands-on prescriptive approach with many layers of accountability and decision-making. This has come at the expense of both the broader strategic work of vision-casting and the necessary commitment to communicating that vision.

Rationale for Recommendation 3

Currently, Shared Services is housed with the Presbyterian Mission Agency and is accountable to the PMA Executive Director. However, the department serves OGA, PILP, PPC, and PMA. We heard about expensive duplication of shared services in all four of the agencies. In addition, we heard of difficulties in sharing services without shared supervisory authority.

Rationale Overall

I. INTRODUCTION

The Committee to Review the Presbyterian Mission Agency was charged by the 221st General Assembly (2014) to evaluate the relationship of the PMA with the mission of the whole Presbyterian Church (U.S.A.). We were guided by the Agency Review Manual, prepared by the Office of the General Assembly (OGA), which is based on the agency review committee guidelines in the *Manual of the General Assembly: Organization for Mission*. Over a period of more than sixteen months, beginning in Fall 2014, we met in person on three separate occasions, communicated via email and conference calls regularly, and interviewed more than sixty-five individuals. These interviews were with PMA staff, Board members, mid council representatives, staff of other General Assembly agencies, and other stakeholders. We also consulted with the Committee to Review the Office of General Assembly. Because there was a significant amount of existing data from previous surveys, we decided not to conduct yet another formal survey for this review.

We began our review by reading a self-study document prepared for us by PMA staff and the PMAB. We were very thankful for this document and the work that went into it. The report did a very good job of orienting us to the PMA and of documenting the PMA's work in response to the recommendations of the last PMA review committee. The report also highlighted the breadth and quality of the PMA's mission around the world. Our committee also reviewed additional documents provided by the PMA as well as reports from the General Assembly.

It is important to note that during the course of our work PMA experienced significant challenges and controversies, all of which were highly publicized by church-related press and in social media. The agency discovered that some staff assigned to the 1001 New Worshipping Communities initiative had established a separate, nonprofit organization to receive funds to support that initiative. A routine audit of the 2013 Presbyterian Youth Triennium showed larger losses than had previously been reported. The Special Offerings department released promotional materials for the One Great Hour of Sharing offering that were culturally insensitive. In addition, since our review work began, the Executive Director of the PMA has resigned and the PMAB has named an Interim Executive Director. While it was not this committee's responsibility to address these specific incidents, we did look closely at how the culture and systems within PMA might have allowed these incidents to occur.

The committee members include:

Teaching Elder Debra Avery, Oakland, California, San Francisco Presbytery;
Teaching Elder Eric Beene, Savannah, Georgia, Savannah Presbytery;
Ruling Elder Tacey Braithwaite, Sioux Falls, South Dakota, South Dakota Presbytery;
Teaching Elder Eliana Maxim, Seattle, Washington, Seattle Presbytery;
Teaching Elder Nancy Muth, Wyndmoor, Pennsylvania, Philadelphia Presbytery;
Teaching Elder Ken Page, Phoenix, Arizona, Grand Canyon Presbytery;
Ruling Elder Stephen Proctor, Dillsburg, Pennsylvania, Carlisle Presbytery;
Ruling Elder Chris Rhodes, Santa Rosa, California, Redwoods Presbytery;
Ruling Elder Barbara Sarjeant, Orangeburg, South Carolina, Charleston Atlantic Presbytery;
Ruling Elder Elizabeth Swee, Moorhead, Minnesota, Northern Plains Presbytery;
Ruling Elder James Tse, Woodhaven, New York, New York City Presbytery;
Teaching Elder Perry Wootten, Mt. Kisco, New York, New York City Presbytery.

II. A BRIEF OVERVIEW

A. *Accolades*

Throughout this process, our committee found much to be affirmed in the work and ministry of the PMA. The PMA is determined to share the good news of Jesus Christ by demonstrating a true and meaningful commitment to those in need in every area of life and the world, regardless of economic or social strata, including providing assistance in times of disaster, offering guidance to congregations, assisting displaced persons, helping the unemployed, supporting youth in developing faith, and raising the level of education. Not only is the PMA doing good work, but successes are communicated broadly throughout the denomination.

The use of denominational magazines, news reports, annual reports, promotional materials, websites, social media, and many other sources makes it possible for everyone to learn about the many successes of the PC(USA). We were provided with many well-written articles and colorful images describing the wonderful works of ministry and mission accomplished on behalf of the whole church. Our committee celebrates the scope of the ministries and the successful outcomes of the work of PMA. We are also encouraged by new initiatives of the PMA communications staff to better share the stories of the accomplishments of the PMA and encourage greater commitment by the whole church to the work of PMA.

B. *Mission and Values*

To focus the broad range of work the PMA is tasked with completing, PMA executive staff and PMAB members have developed and clearly articulated statements on the mission and core values of the PMA. The PMA's mission is "to inspire, equip and connect the PC(USA) in its many expressions to serve Christ in the world through new and existing communities of faith, hope, love and witness." The PMA lives out this missional expression through the core values of Collaboration, Accountability, Responsiveness, and Excellence. The materials provided to us by the PMA for the review make clear that these statements of the organizational mission and values are meant to serve as the guideposts for the agency's work.

C. *Staff*

Our committee was impressed by the quality of the PMA staff. The PMA has many talented and faithful employees doing ministry in Louisville, deployed across the United States, and around the world. We

want to emphasize that the staff we interviewed are passionate about their jobs, have a deep love of Christ and the work of the church, and feel called to serve. It is apparent that PMA staff members are highly qualified for the work they do. This shows in the high quality of the materials and programs that are developed and presented. In addition, PMA staff should be commended for their high level of commitment, especially when significant upheaval and controversy has been the norm.

Despite the many successes, the clearly articulated mission and values, and the great talent and commitment of PMA staff, we found some important areas of concern. Our concerns center in three areas:

- A lack of a clearly communicated *strategic* direction for the PMA among staff and PMAB members.
- Poor coordination with other agencies of the General Assembly.
- An organizational culture and work environment characterized by anxiety, distrust, and a clear lack in the areas of spiritual leadership, transparency, and cultural humility.

III. PMA STRATEGY OBSERVATIONS

In our research, we found that there was a frequent disconnect between decision-making and priority-setting and operational strategy. In some cases, though Mission and Values were clearly articulated, in the execution of the work, there seemed to be no strategic plan guiding overall priority setting and decision making. This seemed to contribute to tension among staff and may have served to dilute the overall effectiveness of the PMA.

A. *Resource-Driven*

The entire PC(USA) recognizes that the membership and the resulting revenue of the church have been declining. The PMAB and staff have communicated internally and externally about the financial limitations at PMA and the expected shortfalls in the near future. The reality of decreasing resources requires the denomination to be more aware of and concerned about balancing the need to demonstrate fiscal responsibility with the importance of sustaining current programs and leaning into the ongoing challenge of creating programming that leads us into the future. However, as our work progressed, it seemed clear that there has been a shift from attending to the strategic priorities that emerge from the Mission and Values to an overwhelming focus on decision-making driven solely by the availability of resources.

Though it may be that some denominational programs will not be sustainable in our more resource-constrained church, it is critical for the church to become more open to inspiration rather than allowing financial desperation to dictate the terms of change. Inspiration needs to be rooted in missional identity and shared values. Though more limited financial resources characterize the current context for decision-making, it is imperative that the PMA be more intentional about attending to the Mission and Values as a first priority as strategic decisions are made.

B. *Communication*

Our committee found that PMA communications also do not reflect strategic decision-making. This is not to imply that there is a lack of information being shared. In fact, from a messaging standpoint, there is a blizzard of information that comes from the PMA. The overwhelming amount of information provided for denominational use hinders clarity about the mission and work of the PMA. For instance:

- At the time of our study, there were more than 100,000 pages on the denomination's website. Staff has primarily maintained the information in their respective departments. We understand that each area within the PMA has a compelling story and that each area needs to respond to requests for information and resources that come from mid councils and congregations. Unfortunately, while important content continues to be added, information is rarely removed and the indexing of each additional page has created a labyrinthine agglomeration of data, which is barely accessible even through a Google search.
- Beyond the official website, there are a number of stand-alone sites that are maintained outside of the PMA's administration. For example, the 1001 Worshiping Communities site utilized a tool that was not part of the range of tools utilized by the IT staff, making it difficult for them to provide support. Issues of standardization of platforms and the need for security are obvious.
- In addition to the PMA's communication through websites, there are more than 100 electronic newsletters. According to the Communications staff, fifteen of those electronic newsletters are on the issue of hunger alone. At the time of our interviews with staff, attempts to consolidate these publications had been unsuccessful.

We believe that the PMA has good intentions behind the desire to share more information. However, there is a lack of clarity around vision and focus. A collaborative communication plan developed by communication experts and with consensus of leaders is essential for the PMA to be better equipped to communicate its strategic direction and align vision and values across the denomination.

Finally, there is a lack of a unified, strategic denominational voice in the public arena. In ecumenical, interfaith, and secular engagement, there are multiple voices offering a multiplicity of identities. This lack of a single person empowered to speak as the "voice" of the General Assembly was raised in previous agency reviews. While the Stated Clerk was named as the person empowered in that role, with the volume of communication coming from the PMA touching on such a breadth of issues, it is easy to see why some would be confused about that role.

C. Board Involvement

Our committee understood that the primary responsibility for setting strategic direction for the PMA rests with the Presbyterian Mission Agency Board (PMAB). However, we do not believe the PMAB has a good understanding of the big picture that includes both the work of the PMA and the PMAB's role in that work. In actual practice, we observed that missional goals seem to be set by a subset of PMA staff.

The PMAB has changed significantly in its responsibilities, structure, and composition in recent years. Previously, the General Assembly Council was comprehensive of all agencies of the denomination and had broad authority to act on behalf of the General Assembly between meetings. It was a large body meant to be representative of the whole church. In recent years, how the six agencies are structured and relate to each other and the General Assembly have changed. When the General Assembly Council was eliminated, the PMAB was created. It is clear to us that the current configuration of the PMAB is not effective. Board members, staff, and other stakeholders we interviewed shared the following insights:

- There is a lack of clarity in the church at large as well as among Board members related to the scope of their work.
- There is significant pressure to "be all things to all people."

- The size of the PMAB is too large, with a total of forty-seven voting and ten non-voting members.
- The process by which Board members are nominated and assigned lacks the focus and intentionality required to assure that the PMAB is flexible enough to accomplish their work.
- There is confusion regarding specific responsibilities and lines of accountability between the PMAB and the advisory committees, including the Advisory Committee on Social Witness Policy, the Advocacy Committee for Racial Ethnic Concerns, and the Advocacy Committee for Women's Concerns, and how they relate to other agencies including the General Assembly.
- The inclusion of Shared Services (Information Technology, Finance and Accounting, Building Services, etc.) within the PMA creates problems because, while they provide services to several agencies, they are accountable only to PMA.

PMAB members told us that they believe it would be helpful to them to reconfigure and envision the structure and role of the PMAB in order to align Board governance with strategic and fiduciary roles. In the past two years, to overcome a feeling that the Board was unable to achieve more than routine approval of the recommendations of staff and others, the PMAB has spent time in training on their governance role. Members of the Board told us of their desire to be more engaged in their roles, particularly in setting priorities for their work and using their time together as a Board more wisely.

IV. ORGANIZATIONAL CULTURE

We observed a tendency for PMA staff to emphasize their many successful outcomes and outputs while attention to organizational culture, processes, and management are inconsistent. In our interviews, PMAB leaders and senior management maintained that recent controversies are isolated incidents and not evidence of any systemic problems in the agency. However, our committee believes that there is a direct relationship between systemic organizational culture and these incidents.

A. *Work Environment*

In interviews and conversations, the PMA staff, PMAB members, and other stakeholders repeatedly told us that even though there are clear successes in mission and ministry, these successes have been accomplished despite an organizational culture that is heavy-handed and a management style that has made for a highly stressful and sometimes even unhealthy work environment. In recent years, a secular corporate model has emerged as the primary organizational form. In that shift, it seems that the PMA has lost what is essential and unique to this organization: an ecclesial identity, a foundation in the Form of Government, and a sense of corporate spirituality. This has been seen not only in frequent downsizing actions, but also in the handling of specific personnel concerns connected with recent controversies connected to PMA work.

The organizational culture has not only hindered the best intentions and efforts of staff, but also come at a spiritual cost. We consistently heard concerns about the following:

- Low morale and often unbearable anxiety among staff and PMAB members.
- Cumbersome and unresponsive hierarchy with more layers of management than are appropriate for an organization the size of the PMA.
- Failure to include staff in decision-making processes that affect the programs they manage.
- A "silo mentality" fostered by poor internal communication, competition for scarce resources, and interdepartmental distrust.

- The perception that staff members are not trusted by management.
- Responsibility for accomplishing significant work without the authority to make and implement decisions.
- A sense that some individual staff members have special status allowing them to bypass processes and systems designed to assure accountability.
- Inconsistent leadership training and skills for managers and supervisors.

We believe that outcomes are important and should be properly acknowledged and affirmed. But the long-term success of the PMA, as an organization committed to following Jesus Christ, is dependent on healthy relationships fostered in a culture that rewards collaborative behavior and nurtures health and wholeness for the whole person. This is especially true in a time of significant change.

B. Anxiety and Distrust

In our interviews, our committee discovered that the overarching problem of the current culture of anxiety, fear, distrust, and conflict avoidance was a significant factor in the difficulties within the PMA. The incidents involving the 1001 New Worshipping Communities program, the Youth Triennium, and the production of Special Offering materials that many found to perpetuate disturbing stereotypes, both illustrated and perpetuated that anxiety and distrust. Several people that we interviewed even used the term PTSD to describe the mood at PMA before and, especially, after those incidents. Others referred to distrust between staff and leadership. Several times, comments made in interviews provided evidence of this low-trust, high anxiety environment, such as:

- We don't want to consult the bean counters in accounting—we just want to get things done.
- We built a “rogue website” because we don't believe the tech department is capable of creating something that will meet our needs.
- We don't want to consult with the advisory committee or program area because that would be a pain.
- We don't want to go through the legal department, so we'll just use a website to provide legal advice.

We often heard the objection that collaboration can make for slow decision making. For example, when some departments have worked outside of established systems to set up stand-alone websites, the staff in those departments told us they did so because they needed to be more nimble and responsive. While it is true that in the past administrative departments such as accounting or legal have slowed down or advised against programming and working with advisory committees can be ponderous, it is also true that these consultative processes provide necessary checks and balances and offer appropriate checkpoints for program staff. We do not believe that transparency, collaboration, and clarity need to be sacrificed for the sake of speed and decisiveness. Given current realities, it is clear to us that it is important for PMA to encourage this kind of departmental collaboration in order to avoid the kinds of problems that we have seen at PMA over the past year.

C. Spiritual Life

As a faith-based organization, the PMA has a unique opportunity and responsibility to create a work environment that fosters health for the whole person. The PMA's open hiring policy means people of different faith backgrounds work together. However, the values inherent in Reformed spirituality can provide a starting point from which diverse spiritual practices can emerge and be part of the overall plan

for employee support. Though some individuals in the organization are living into this potential, there seems to be a general lack of spiritual leadership among the staff. Three areas in particular were noted:

- **Spiritual Care:** After several years of what many characterized as an environment of precipitous and/or impending layoffs, almost constant restructuring and organizational decision making driven more by budget demands than ministry needs, staff at every level are in need of pastoral care. Currently, there is no overarching program for the spiritual care of PMA employees.
- **Worship Life:** Chapel attendance is low. In fact, some staff reported fear that chapel attendance signals a light workload, which could trigger elimination of their position. Other staff shared that they had been actively discouraged from attending chapel by supervisors. To be sure, chapel attendance cannot be required. However, staff members should be encouraged to engage in specific times of prayer and praise as part of community life.
- **Reformed Theology and Presbyterian Polity:** PMA staff comes from a variety of faith backgrounds. While this diversity is a gift, it also presents a unique challenge with regard to how staff represents the unique witness of Presbyterian theology, history, and polity.

D. Transparency

In our interviews, we found a significant lack of trust and silo behavior across all departments. This is part of a “vicious cycle” that is both derived from and contributes to a lack of transparency. It is apparent that collaborative efforts have suffered when individuals and departments have felt outside of the loop in the decision-making process. It is no surprise that those working in this kind of environment have become wary and protective of their own interests rather than reach out to work with others. We observed that open communication is particularly lacking when the lack of resources has threatened existing programs.

While it is understandable that staff would be reluctant to communicate bad news, transparency in difficult times is all the more important. In addition, lack of transparency often contributes to a sense that there is a corresponding lack of self-understanding. A clear example of this was seen in the PMA's own self-study, which was provided for our committee. Though there is plenty to celebrate, there no section that details growing edges. This concerned us. In order to foster a culture of trust and transparency, PMA will need to demonstrate a willingness to share all news even when disclosure is unflattering.

Our committee believes that there is a sincere desire among PMA staff and PMAB members to be more transparent and engaging. Because of this, culture has shifted some. For instance, there was a greater openness to input from all staff and departments in the budget planning in the past two years. However, we discovered other areas in which transparency actually seems to be discouraged. For example, it is very difficult for a donor to the Presbyterian Church (U.S.A.) to fully understand what portion of their donation is allocated to administrative costs and what portion actually goes to mission. We were unable to get a firm answer to this question, even in our multiple interviews.

E. Cultural Humility

Cultural humility has been defined as the ability to maintain an interpersonal stance that is “other oriented” (or open to the other) in relation to aspects of cultural identity that are most important to the person. The PMAB has a high commitment to the mandate of racial and ethnic inclusiveness at the national level. Cultural proficiency and competency is underscored through agency training and

responsible engagement. The PMA has also made some efforts to develop a more culturally inclusive staff, and we encourage them to deepen this effort in PMA and at all levels of the church.

However, our committee observed a need for further expansion and affirmation of cultural humility within the PMA. This assessment is confirmed by the admission of Board members that the PMAB as a whole has a long way to go in regards to cultural awareness and humility. In several interviews with staff, we also heard that privileged staff (often Caucasian) operate outside of policies with no communication with other departments. In addition, when racial ethnic staff raised concerns it was disregarded. That was certainly the case with the decision to use racially biased materials for the One Great Hour of Sharing Offering. Even though there was some consultation over racial ethnic concerns, the decision to go ahead with the objectionable materials was made unilaterally and ignored those concerns.

Because racial ethnic concerns are at the heart of denominational values and vision, collaborative efforts should always include the advice and/or participation of people of color. Further, when that advice is sought, decision-makers, particularly those who are white, need to be aware that they may lack cultural perspective. For example, we noted that the only resources produced by PMA in languages other than English are those that the PMA staff, not the communities of color who are the recipients of those resources, deem important to be translated. The privileged determine what the rest need to know. This lack of cultural perspective often makes it impossible for the experience and knowledge of people of color to be truly known and understood.

At every level of the denomination, we need to hire and call people of all races. In addition, white staff members need to be especially aware of the seen and unseen effects of privilege on collaboration. Our committee believes that in our efforts to be a more inclusive church it is essential that the PMA staff lead us by example in deepening personal cultural humility and integrating it into every aspect of the church.

V. COORDINATION WITH OTHER AGENCIES

Our committee's investigation of the overall work of the PMA revealed that there is a paucity of coordination with the other agencies. This has resulted in a lack of integration and uncertainty regarding their common purpose. This lack of coordination leads to competition and distrust between the agencies rather than appreciation and collaboration. We noted frequent themes of siloing not only within different program areas within PMA but also among the six different agencies of the PC(USA). Such stories included:

- The PMA has launched a number of new fundraising initiatives on its own in the last several years. While this may be an appropriate and necessary endeavor in the times we live in, it seems to us that this kind of effort would be much better undertaken in partnership with the Presbyterian Foundation, which has significant expertise in this area.
- The Office of the General Assembly bid out a computer programming services contract for \$200,000. PMA's tech department had been providing those services, but OGA was dissatisfied because they were unable to provide oversight and accountability. PMA was invited to be one bidder among several on the contract, but the PMA bid expressed no interest in meeting the OGA's request for changes in programming support and accountability.
- In March 2015, the PMA produced an issue of *Presbyterians Today* entitled "The Presbyterian Resource Guide for Ministry." It is an excellent issue, full of helpful resources from PMA. However, we were told that a few weeks before publication, OGA noticed that

- the issue being produced did not include anything about OGA's resources for ministry. OGA was given a page or two at the last minute, which was the immediate response to this concern.
- In July 2015, the PMA launched an antiracism awareness campaign "Ask Me Why You Matter." The campaign was rolled out at Big Tent 2015 after three months of development and minimal collaboration with other denominational agencies. This was glaringly apparent when there was no communication between the PMA staff working on the campaign and the General Assembly appointed committee on churchwide conversation on race, racism, ethnicity, and ethnocentrism.

Approaching the issue of collaboration among all six agencies from a review of only one agency, we are not completely able to fathom whether and/or to what extent this disconnect exists between all the agencies. The perceived and perhaps intentional disconnect between the agencies concerns us. Situations such as these highlight missed opportunities to draw on shared "in-house" expertise and denominational wisdom.

It is clear from the interviews we conducted that the staff sincerely desire better coordination and communication between the PMA and the other agencies of the PC(USA). We did learn that concerns about better coordination and collaboration have been discussed and reviewed on a number of occasions. However, it is clear to us that these periodic reviews and discussions did not always bring about action. It should be noted that the 2010 PMA Review Committee also called for a closer collaboration between the six agencies. We acknowledge that efforts have been made to respond to this goal, including quarterly meetings of agency heads (two of which include the PMAB chairs); the identification and pursuit of joint projects between agencies; collaboration on the six-agency annual report; collaboration on the Big Tent conference, etc. However, we believe that more needs to be done in this area in order to ensure greater efficacy of ministry and mission.

VI. CONCLUSION

There is no doubt that something new is happening in the Presbyterian Church (U.S.A.). Congregations and mid councils are pursuing new models for planning, staffing, and funding ministry. As a church, we can be inspired by the growing cultural diversity found in local congregations. We can work to support each other as we learn to live into the reality of smaller congregations with limited financial resources and unlimited possibility for mission in their communities. We can celebrate the emerging energy for collaboration within creative ecumenical and entrepreneurial partnerships both within and among our congregations. Even in the midst of this reality of such great change in the life of our denomination, there is still significant passion and excitement around evangelism, social justice, biblical scholarship, world mission, and church planting.

We believe it is essential for the future of our denomination that the PMA embrace the change that is already among us. We pray that the PMA will begin to make the adaptive organizational changes needed to serve in this new reality. This is not simply another appeal for restructuring endeavors. Our opportunity now is change on a deeper systemic level. It is our strong hope that in addressing the strategic, spiritual, and functional challenges presented in this report, the PMA will be better able to lead the church in creatively, strategically, and adaptively leaning into the future God is bringing us with energy, intelligence, imagination, and love.

**ITEM H.202
FOR INFORMATION**

OBJECTIVES FOR 2017-2018 MISSION WORK PLAN PROCESS

At its first meeting, in Dallas, TX, July 1-2, 2015, the Strategy Advisory Group and the Strategy Working Group developed objectives to guide the development of the 2017-2018 Mission Work Plan:

1. Help us do less and interpret that to the church – prioritize, accept the prioritization
2. Help us with theological underpinning
3. Build trust, guidance for the interim period- peace and reconciliation prioritization
4. Nimbly follow Christ into the next decade – innovate
5. Cultural humility
6. Keep structure simple, Maximize synergies among ministries
7. Pursue justice – address sin

ITEM P.200 FOR INFORMATION

PILLARS OF THE CHURCH

Pillars of the Church



Presbyterian Mission Agency Board
February 5, 2016

INSPIRE | EQUIP | CONNECT

Pillars of the Church

Based on the Pillars of our Faith and Tradition

“....and one of them, a lawyer, asked him a question to test him. ‘Teacher, which commandment in the law is the greatest?’ Jesus said to him, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest commandment. And a second is like it: ‘ You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets.” (Matthew 22:35-40 NSRV)

Pillars of the Church

What is it?

For Individual Donors: A monthly recurring gift program

For Congregations and Presbyteries: An annual recurring gift program

Why a Recurring Gift Program?

- Builds a constituency of support
- Visible and tangible support
- Recognizes generosity at EVERY level
- Increases financial support and stability through sustained giving

Why “JOIN” Pillars of the Church?

- Commitment
 - Loyalty
- Faithfulness

To a ministry I care about and want to show support

How did “Pillars” Start?

1. Staff Commitment
2. Current recurring donors invited to join
3. Annual congregation/presbytery donors invited to join
4. An affinity group
5. Recognition

Outcomes since Nov. 2014

Designated Giving to CPJ Ministries:

- From individuals:
increased more than 4x
- From congregations and presbyteries:
almost double

7

Recurring Gifts The Industry Standard

All non-profit giving in U.S.: the
average recurring gift is:

**\$23 per month resulting in a
\$276 annual gift**

For PC (USA) giving: the average
recurring gift is:

**\$67.24 per month resulting in a
\$806.88 annual gift**

8

Presbyterian Mission Agency Giving

- Total Number Recurring Gifts: 452
- Total Monthly Giving: \$30,394.67
- Total Annual Giving: \$364,735.94

9

HOME > NEWS & ANNOUNCEMENTS >

Pillars of the Church champion sees work ahead for PC(USA) EDUCATOR SAYS SOCIAL WITNESS 'IS CENTRAL TO THE MISSION OF THE CHURCH UNIVERSAL'

DECEMBER 18, 2012

LOUISVILLE

For Robert Trawick, joining the Pillars of the Church campaign was a no-brainer. He strongly believes in the work the Presbyterian Church (U.S.A.), adding that the Presbyterian Ministry at the United Nations and the Office of Public Witness conduct some of the most vital work the church can do.

With a background in theological ethics, Trawick is thoroughly connected with the church. He teaches at a Dominican school, is a ruling elder and has served as moderator for Hudson River Presbytery. He has also been involved with the Israel/Palestine Mission Network among others and has written for the Advisory Committee on Social Witness Policy.

"I sense there has been a pushback in the Presbyterian Church that political involvement and social witness in general are not appropriate for the church," he says. "A lot of my work has been around the idea that not only is it appropriate, but it is central to the mission of the church universal. I think it's poor theology to suggest that Christianity is about personal salvation only."

Trawick's interest in social witness work grew out of his involvement at the 200th General Assembly in 2012. Serving on the Middle East Committee allowed Trawick to immerse himself into the work around divestment and boycott.

As times have changed, Trawick has seen the role of the church change.

"I think we need to prayerfully let go of this sense that we as a church are going to return to our place in American culture," he says. "The 1950's are gone and the church's cultural pre-eminence is gone. I don't think our central mission is to make more Presbyterians. I'd like for us to understand what it means to be a smaller church. I'd like for us to understand what it means to be a church that is visibly faithful to a particular message."



Robert Trawick. —Photo provided

Presbyterian News Service
RICK JONES



10

ITEM P.201
FOR INFORMATION

COMMENTS ON GENERAL ASSEMBLY BUSINESS ITEMS

As an entity of the General Assembly, the Presbyterian Mission Agency Board is permitted to provide communications and resource material to General Assembly commissioners as they consider items of business. These communications and resource material are referred to generically as “comments.”

Mission Agency Board Comments may be made on overtures, or on any other business that comes to the General Assembly, except for business submitted by the Mission Agency Board.

Comments:

- may not introduce new business.
- are always in relation to specific items of business, and may not express general concerns.
- are typically used to provide additional information to commissioners about existing work done by the Mission Agency, so that commissioner consideration of business proceeds with a full awareness of work that is already being done.
- may also advise commissioners of particular constraints on the work of the Mission Agency, so that commissioners are aware of the implications that would follow if a particular item of business were to be approved.
- are not voted upon by the General Assembly, instead they are read as commissioners consider the items at hand. Commissioners vote only on the recommendations.

Process:

- As overtures are published by the Office of the General Assembly, the Executive Director's Office makes preliminary assignments to offices within the Presbyterian Mission Agency. Reports from other agencies or task forces and advocacy/advisory committees are reviewed in the Executive Director's Office, unless the subject matter is directly related to a particular office.
- These offices make determinations on whether a comment from the Mission Agency might be useful to General Assembly commissioners and advisory delegates.
- If it is determined that a comment would be useful, then the office drafts a comment for review by the Executive Director's Office.
- As comments are reviewed by the Executive Director's Office, requests for clarification and/or additional comments may result.
- Once approved by the Executive Director's Office, the comments are forwarded to the April meeting of the Presbyterian Mission Agency Board prior to the General Assembly.
- Comments are then reviewed in Mission Agency Board committees based on their content. Subjects outside the purview of a particular committee are reviewed by the Executive Committee.
- These committees make recommendations regarding the comments to the Presbyterian Mission Agency Board. Once approved, the comments are forwarded to the General Assembly. (Note, while Mission Agency practice has been for the Mission Agency Board to approve all comments prior to submission to the General Assembly, in some of the other agencies, comments are a staff function.)

**The rules for “comments” derive from this excerpt from
the Standing Rules of the General Assembly (A.4.)**

(Underlines are for particular emphasis in this presentation.)

4. Communications and Resource Material

**Provide
Comment
or Advice**

a. Communications and resource material provide comment or advice on business already under consideration by the assembly and shall neither contain nor constitute business to be considered by the assembly. Communications may be directed to the General Assembly

(1) by entities of the General Assembly that desire to comment on a single item of business coming before the General Assembly from any source other than their own entity, but which do not introduce new business,

(2) by organizations in which the Presbyterian Church (U.S.A.) holds membership, and

(3) by other denominations in correspondence with the General Assembly.

**Forty-five
Day
Deadline**

b. All communications intended for consideration by the General Assembly shall be forwarded to the Stated Clerk, postmarked no later than forty-five days before the convening of the General Assembly.

**Resource
Materials**

c. Resource material (except for previously published books), including advice and counsel memoranda from advocacy and advisory committees, shall be prepared as necessary by entities of the General Assembly and shall not exceed 1,000 words on each item of business referred. This material shall be submitted to the Stated Clerk, postmarked no later than forty-five days before the convening of the assembly meeting, who shall then publish (print or electronic) and distribute the material to all commissioners prior to the assembly.

**Advice and
Counsel
Memoranda**

d. Advice and counsel memoranda are resources prepared by the Advisory Committee on Social Witness Policy, Advocacy Committee for Racial Ethnic Concerns, and the Advocacy Committee for Women's Concerns for the purpose of providing information about existing policy, current work on specific topics, recent developments, and other factors useful to commissioners as they consider issues before the assembly.

Example:

In 2014, the Advocacy Committee for Racial Ethnic Concerns submitted a recommendation to the General Assembly that would “direct the Presbyterian Mission Agency, in consultation with the Racial Ethnic Schools and Colleges Presidents Roundtable, to convene a racially diverse special task force of six people with expertise in the field of education to define and interpret the standards for racial ethnic schools related to the PC(USA).”

In response, the Mission Agency Board submitted a comment for commissioners to consider as they reviewed the recommendation:

The Presbyterian Mission Agency Board (PMAB) approved at its February 2014 meeting that the chairperson of the Presbyterian Mission Agency Board “appoint a task force consisting of representatives from the Historically Presbyterian Racial Ethnic Institutions (HPREI) and representatives from other Presbyterian-related racial ethnic educational institutions. The task force will determine how the church can be true to its commitment to the HPREI, with whom it has

PRESBYTERIAN MISSION AGENCY BOARD

February 3-5, 2016

Executive Director's Office

P.201

covenanted, while considering how other racial ethnic educational institutions can be in relationship with the PC(USA) and be considered for support.”

The Presbyterian Mission Agency Board suggests that the resolution on defining and interpreting standards for PC(USA) racial ethnic schools and colleges from the Advocacy Committee for Racial Ethnic Concerns (ACREC) be referred to the task force appointed by the Presbyterian Mission Agency Board chairperson, in order to avoid duplicative efforts. Both proposed task forces include many of the same people, and the work is similar. The task force appointed by the chairperson of the Presbyterian Mission Agency Board will meet at the fall Racial Ethnic Schools and Colleges Presidents Roundtable meeting, which is included in the current PMAB budget, so there are minimal additional financial implications for the meeting of this task force. During this meeting, the task force will have the expertise and the time to complete the work assigned by the Presbyterian Mission Agency Board and the work in ACREC's resolution.

The Assembly Committee considered the recommendation from the Advocacy Committee and the comment from the Mission Agency, and instead of forming a new task force, referred this item to the existing Mission Agency Task Force, with a comment indicating that the Assembly would like to see at least six persons on the task force.

The result produced financial savings for the church, and allowed all parties to be heard by commissioners as they discerned how to respond.