

**Report C.001  
Leadership Committee  
Presbyterian Mission Agency Board  
April 15-16, 2015**

**The Leadership Mission Committee met on Thursday, April 16, 2015 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 vote to discontinue base grants from the Christmas Joy Offering to Cook Native American Ministries (now The Charles H. Cook Foundation), with thanksgiving for its many years of dedicated educational ministry, as the campus has been sold, and Cook has transitioned from a racial ethnic school to a foundation; and that Cook receive its final disbursement on August 21, 2015. ([C.102](#))
- B. That the Presbyterian Mission Agency Board direct its Finance Committee to facilitate conversation between representatives from the Charles H. Cook Foundation, The Presbyterian Foundation, and Racial Ethnic & Women's Ministries staff to explore additional funding for Cook Foundation's operations for a limited period of time.
- C. That the Presbyterian Mission Agency Board approve Recommendation I as amended, refer Recommendation II to the Special Offerings Review Task Force and approve Recommendation III as presented in the report of the Historically Presbyterian Racial Ethnic Institutions Task Force. (Attachment 1, [C.103](#); and Attachment 2, [C.300](#) Advice & Counsel):
  - I. That the Presbyterian Mission Agency Board approve these standards for other Presbyterian-related racial ethnic educational institutions (those not among the Historically Presbyterian Racial Ethnic Institutions):
    - 1. Presbyterian racial ethnic institutions primarily serve students whose ~~socioeconomic circumstances routinely inhibit their access to full educational opportunity.~~ access to full educational opportunity has been routinely inhibited by the constructed category of their race as well as by their socioeconomic circumstances.
    - 2. The institutions have a commitment to Christian education and an understanding of Christian life that reflects the Reformed tradition. The institution provides religious education classes that enable students to develop spiritually, to engage in community service opportunities and to take time to pray and worship in chapel.
    - 3. Presbyterian racial ethnic institutions provide a unique environment for a quality education and have resources and programs to prepare racial ethnic students for life and work in the world in a manner that gives them the tools to be successful while allowing them to preserve their racial ethnic identities.

4. The institutions empower students to overcome challenges in society and prepare them to successfully compete and to thrive in an increasingly intercultural world.
  5. The institutions have a stated commitment to a diverse school and faculty and demonstrate their commitment through recruitment, employment, retention and promotion.
  6. The institutions have a population that is diverse enough to influence their vision, directions and programs.
  7. The institutions' mission is in harmony with the mission of the PC(USA).
  8. The institutions must be accredited by a U.S. Department of Education accrediting agency that is in alignment with the Historic Principles of Church Order in the *Book of Order – F.3.0101*.
- II. That the Presbyterian Mission Agency Board approve and recommend that the 222<sup>nd</sup> General Assembly (2016) approve that funds from the Christmas Joy Offering continue to be disbursed to eligible Historically Presbyterian Racial Ethnic Institutions through 2024, after which time funds will be allocated for racial ethnic leadership development programs in the Presbyterian Mission Agency.
- III. That the Presbyterian Mission Agency Board encourage the 222<sup>nd</sup> General Assembly (2016) to encourage the Presbyterian Church (U.S.A.) to work in partnership with the Historically Presbyterian Racial Ethnic Institutions to develop new and creative ways to support racial ethnic education.
- D. That the Presbyterian Mission Agency Board adopt the statement regarding the venue for the 2016 Presbyterian Youth Triennium as it relates to Indiana's Religious Freedom Restoration Act.

In light of Indiana's legislative action to revise its earlier Religious Freedom Restoration Act so that it ensures adequate protection against discrimination, the Leadership Committee recommends that the PMAB reaffirm holding the 2016 Presbyterian Youth Triennium at Purdue.

We encourage leaders across the state of Indiana, and in other states, to create environments of safety and inclusion for all people. Further, we commend Purdue University for publicly assuring its unwavering commitment to non-discrimination. The state's quick action to amend this law encourages us to believe we can continue our long relationship with Purdue University while sharing Christ's love with people in the midst of struggle and change.

The Leadership Committee also wishes to commend PMA staff for its sensitivity to this politically charged issue and for working behind the scenes to ensure the youth and adults who attend Triennium have a safe and welcoming place to worship and witness to the love of Christ.

**III. For Information:**

- A. The Committee approved the agenda as amended. [\(C.100\)](#)
- B. The Committee elected Kevin Yoho as Chair and Nancy Ramsay as Vice Chair of the Leadership Committee for the year 2015-2016.
- C. The Committee received and approved the September 17, 2014 Leadership Mission Committee Minutes. [\(C.101\)](#)
- D. Charles Wiley introduced Michelle Bartel, the new Coordinator for Theological Education. [\(C.206\)](#)
- E. Charles Wiley introduced Jeffrey Arnold, the new Executive Director for the Association of Presbyterian Colleges and Universities (APCU). [\(C.207\)](#)
- F. The Committee heard an update on the Presbyterian Council for Chaplains and Military Personnel from Lawrence Greenslit. (Verbal)

**ITEM C.103  
 FOR ACTION**

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

**Subject: Historically Presbyterian Racial Ethnic Institutions Task Force**

**Recommendations:**

**That the Presbyterian Mission Agency Board receive the report of the Historically Presbyterian Racial Ethnic Institutions Task Force and approve the following recommendations:**

**I. That the Presbyterian Mission Agency Board approve these Standards for other Presbyterian-related Racial Ethnic Educational Institutions (those not among the Historically Presbyterian Racial Ethnic Institutions)**

1. **Presbyterian racial ethnic institutions primarily serve students whose ~~socioeconomic circumstances routinely inhibit their access to full educational opportunity.~~ access to full educational opportunity has been routinely inhibited by the constructed category of their race as well as by their socioeconomic circumstances.**
2. **The institutions have a commitment to Christian education and an understanding of Christian life that reflects the Reformed tradition. The institution provides religious education classes that enable students to develop spiritually, to engage in community service opportunities and to take time to pray and worship in chapel.**
3. **Presbyterian racial ethnic institutions provide a unique environment for a quality education and have resources and programs to prepare racial ethnic students for life and work in the world in a manner that gives them the tools to be successful while allowing them to preserve their racial ethnic identities.**
4. **The institutions empower students to overcome challenges in society and prepare them to successfully compete and to thrive in an increasingly intercultural world.**
5. **The institutions have a stated commitment to a diverse school and faculty and demonstrate their commitment through recruitment, employment, retention and promotion.**
6. **The institutions have a population that is diverse enough to influence their vision, directions and programs.**
7. **The institutions' mission is in harmony with the mission of the PC(USA).**

**8. The institutions must be accredited by a U.S. Department of Education accrediting agency that is in alignment with the Historic Principles of Church Order in the *Book of Order* – F.3.0101.**

**II. That the Presbyterian Mission Agency Board approve and recommend that the 222<sup>nd</sup> General Assembly (2016) approve that funds from the Christmas Joy Offering continue to be disbursed to eligible Historically Presbyterian Racial Ethnic Institutions through 2024, after which time funds will be allocated for racial ethnic leadership development programs in the Presbyterian Mission Agency.**

**III. That the Presbyterian Mission Agency Board encourage the 222<sup>nd</sup> General Assembly (2016) to encourage the Presbyterian Church (U.S.A.) to work in partnership with the Historically Presbyterian Racial Ethnic Institutions to develop new and creative ways to support racial ethnic education.**

#### **Background:**

In response to its biblical and theological call, the Presbyterian Church (U.S.A.) is committed to increasing the diversity and inclusivity of the PC(USA) and building up the whole body of Christ. One of the ways that the church has historically demonstrated its commitment to diversity and inclusivity is in its support of racial ethnic education. The Presbyterian Mission Agency Board and the General Assembly have reaffirmed the Presbyterian Church (U.S.A.)'s commitment to the church's support of racial ethnic education through the Institutional Relationship Agreement between the General Assembly of the Presbyterian Church (U.S.A.) and Historically Presbyterian Racial Ethnic Institutions and through disbursements from the Christmas Joy Offering.

At the February 2014 Presbyterian Mission Agency Board meeting, a discussion regarding how educational institutions started by PC(USA) congregations (not Historically Presbyterian Racial Ethnic Institutions and those not on the list of church-related institutions approved by the General Assembly) might become related to the PC(USA) and be considered for support. The Leadership Committee of the Presbyterian Mission Agency Board recommended that the Chair of the Board appoint a task force to examine the issue. This was discussed at the 221<sup>st</sup> General Assembly (2014). Previously, the 217<sup>th</sup> General Assembly (2006) and the 220<sup>th</sup> General Assembly (2012) disapproved overtures to add Bloomfield College to the list of institutions eligible to receive funding from the Christmas Joy Offering. The General Assembly took this action based on the Historically Presbyterian Racial Ethnic Institutions' mission to educate racial ethnic students and the unique role those institutions play in developing racial ethnic leaders. After disapproving the overture in 2012, the Assembly directed the Advocacy Committee for Racial Ethnic Concerns (ACREC) to develop a brief strategy document that describes the characteristics of racial ethnic schools and colleges that produce racial ethnic leaders in today's intercultural society. ACREC determined that it did not have the expertise needed to develop this document and sent a resolution to the 221<sup>st</sup> General Assembly (2014) recommending that an additional task force consisting of representatives from the Presidents Roundtable be appointed to complete this work.

Recognizing that there would then be two separate task forces conducting similar work, the Presbyterian Mission Agency commented to the 221<sup>st</sup> General Assembly that the church could avoid duplicative efforts

by referring the work in ACREC's recommendation to the Historically Presbyterian Racial Ethnic Institutions Task Force, appointed by the Chair of the Presbyterian Mission Agency Board. The General Assembly concurred.

The Historically Presbyterian Racial Ethnic Institutions Task Force met in the Fall of 2014 and considered:

- 1) How the PC(USA) can remain true to its commitment to Historically Presbyterian Racial Ethnic Institutions while considering how other Presbyterian racial ethnic educational institutions can become related to the PC(USA) and be considered for support;
- 2) and to define and interpret the standards for racial ethnic schools related to the PC(USA) and determine the characteristics of schools that produce racial ethnic leaders in today's multiracial society.

The task force completed its work and submits these recommendations for your approval.

The Historically Presbyterian Racial Ethnic Institutions Task Force includes the following individuals:

Rev. Dr. Richard Rojas Banuchi, Pastor of Iglesia Presbiteriana de Puerto Nuevo and the Director of Colegio Presbiteriano de Puerto Nuevo, San Juan, Puerto Rico

Rev. Doug Dalglish, President of Presbyterian Pan American School in Kingsville, Texas

Rev. Curtis Kearns Jr., former Executive Administrator and Director of the National Ministries Division of the General Assembly Mission Council, Midlothian, Virginia

Lindsey Gilbert, President of Menaul School, Albuquerque, New Mexico, and chair of the Presidents Roundtable of the Racial Ethnic Schools and Colleges

Dr. James Matthews, President Emeritus, Presbyterian Pan American School, Dallas, Texas, member of the Presidents Roundtable of the Racial Ethnic Schools and Colleges

Dr. Peter Millet, President of Stillman College, Tuscaloosa, Alabama

Rev. Martha Sadongei, Pastor of Central Presbyterian Church, Phoenix, Arizona, and the Native American ministry consultant for the Presbytery of Grand Canyon

This task force report includes the following:

1. Background and History of the Historically Presbyterian Racial Ethnic Institutions
2. The PC(USA)'s Commitment to Historically Presbyterian Racial Ethnic Institutions through the Christmas Joy Offering
3. Definition of Historically Presbyterian Racial Ethnic Institutions
4. Institutional Standards for Participating in the Christmas Joy Offering
5. Recommended Standards and Characteristics for Other Presbyterian-related Racial Ethnic Educational Institutions
6. How Other Presbyterian Racial Ethnic Educational Institutions can be Related to the PC(USA)

7. How Other Presbyterian Racial Ethnic Educational Institutions can be Considered for Support
8. Future Support of Historically Presbyterian Racial Ethnic Institutions through the Christmas Joy Offering
9. Appendix I: Institutional Relationship Agreement between the General Assembly of the Presbyterian Church (U.S.A.) and the Historically Presbyterian Racial Ethnic Educational Institutions

## **1. Background and History of Historically Presbyterian Racial Ethnic Institutions**

The Presbyterian Church has a long history of support for racial ethnic education. The strong investment of the Presbyterian church in education reflects John Calvin's conviction that education should be an integral part of the church's mission. Since colonial times the American Presbyterian church has sought to develop an educated clergy and provide educational service to the community of faith and to educate for responsible citizenship and serve the public good through education. The church's commitment to education is the oldest form of mission beyond the congregation and reflects our Reformed understanding of vocation as a lifelong response to God.

Westward expansion, the Civil War and Reconstruction led to new obligations and opportunities. The church expanded its mission to provide education for those persons who were previously denied access to public classrooms and the economic and social benefits an education can provide.

The church established mission schools to serve African American, Native American and Hispanic/Latino-a students. Besides providing access to education, these schools educated in ways that reflected the culture of the population being served. At the time of reunion in 1983, the PC(USA) acknowledged that "racial ethnic educational institutions have been the primary source from which racial ethnic church leadership has been developed" (*Book of Order, Articles of Agreement*, 8.4). These leaders espoused the Christian faith and the Presbyterian tradition. Racial ethnic education has become a sacred trust for the church and an investment in youth and adults who are challenged to serve the church, the community and society as a whole.

Education has been a key element in the struggle for equality in the United States. People who could read and write automatically became leaders among those who had been denied an education as a tool of racial oppression. Education led to the establishment of institutions ranging from black churches to black businesses to political and civic groups and black colleges.

For years racial ethnic institutions have graduated a higher percentage of racial ethnic students than other institutions. For African Americans, the impact of historically black colleges and universities remains high. Such institutions educate approximately 300,000 students each year and graduate approximately 20 percent of all African American college students.

The Presbyterian Church (U.S.A.)'s commitment to this historic mission produced more than 150 educational institutions. At the time of reunion there were six Presbyterian-related colleges and two secondary schools that served racial ethnic students primarily. These are referred to as Historically Presbyterian Racial Ethnic Institutions. They include:

*Barber-Scotia College* in Concord, North Carolina, founded in 1867 as Scotia Seminary for Negro Women by the Reverend Luke Dorland. It merged in 1930 with Barber Memorial College of Anniston, Alabama. The name Barber-Scotia College was adopted in 1932.

*Cook College and Theological School* in Tempe, Arizona, founded in 1911 as Cook Christian Training School in Phoenix, Arizona, by Presbyterian missionary Charles Cook to educate and enable Native Americans to be Christian leaders. This institution is now known as Cook Native American Ministries.

*Johnson C. Smith University* in Charlotte, North Carolina, founded in 1867 as Biddle Memorial Institute by the Reverend S.C. Alexander and the Reverend W.L. Miller. The name was changed to Johnson C. Smith University in 1932 to honor the husband of one of its benefactors.

*Sheldon Jackson College* in Sitka, Alaska, founded in 1878 by the Reverend Sheldon Jackson as a training center for Tlingit Indians.

*Knoxville College* in Knoxville, Tennessee, founded in 1875 by missionaries of the United Presbyterian Church of North America.

*Stillman College* in Tuscaloosa, Alabama, founded in 1876 by the Reverend Charles Allen Stillman as a training school for black ministers.

*Menaul School* in Albuquerque, New Mexico, founded in 1881 as the Pueblo Training School by the Reverend Sheldon Jackson.

*Presbyterian Pan American School* in Kingsville, Texas, founded in 1956 through merger of the Texas-Mexican Industrial Institute founded in 1912, and the Presbyterian School for Mexican Girls, founded in 1924.

Today five of these schools are in an institutional relationship with the General Assembly of the Presbyterian Church (U.S.A.). The Institutional Relationship Agreement between the General Assembly of the Presbyterian Church (U.S.A.) and the Historically Presbyterian Racial Ethnic Institutions was approved by the 221<sup>st</sup> General Assembly in 2014 (see Appendix I).

Stillman College  
Menaul School  
Cook Native American Ministries  
Knoxville College  
Presbyterian Pan American School

## **2. The PC(USA)'s Commitment to Historically Presbyterian Racial Ethnic Institutions through the Christmas Joy Offering**

Since reunion the Presbyterian Church (U.S.A.) has supported racial ethnic education through a churchwide appeal, currently known as the Christmas Joy Offering. Today one-half of the Christmas Joy Offering is disbursed to Presbyterian-related racial ethnic schools and colleges. The other half of the Christmas Joy Offering is used to support the Assistance Program of the Board of Pensions.

The church has recognized the continuing need for institutions whose primary focus is educating racial ethnic students. Many students at racial ethnic institutions come from a unique set of circumstances with some having lived in difficult socioeconomic conditions. As a result, many racial ethnic institutions help



provide tools for additional preparation and assistance. Racial ethnic schools and colleges provide a supportive setting and a variety of programs for women and men including college preparatory courses, work study and opportunities for students to earn early college credits. Racial ethnic students have a greater opportunity to engage in school activities and to develop leadership skills at racial ethnic schools. Private racial ethnic schools are the most successful at graduating racial ethnic students and preparing them for graduate school. Consequently, a higher percentage of racial ethnic students from racial ethnic institutions go on to earn undergraduate and graduate degrees than those from other educational institutions.

For many years the church discouraged racial ethnic schools and colleges from building endowments. The historical document from the former PC(USA) General Assembly Mission Council, *Strategy for Minority Education (1975)*, states, “Endowment funds for those institutions formerly related to the Board of National Missions of the United Presbyterian Church are virtually nil since the Board always told those institutions that the church was their living endowment.” Such an approach distinguished minority institutions from other church-related institutions, and, as a result, when church action made them independent decades ago, they had few actual reserves and faced significant challenges in developing themselves. Therefore, the leaders of these institutions have needed to devote enormous time and energy to address financial issues.

In light of these circumstances, the Christmas Joy Offering has been, at best, a supplemental source of funding, inadequate by itself to help Historically Presbyterian Racial Ethnic Institutions address all of their financial challenges. The funds from the Christmas Joy Offering are a small but important part of the funding for these institutions. The significance of the church’s support for racial ethnic education through the Christmas Joy Offering cannot be overstated.

Every four years the four churchwide Special Offerings are reviewed by the General Assembly. The last official review occurred at the 220<sup>th</sup> General Assembly in 2012 at which time no changes were made to the distribution of funds from the Christmas Joy Offering. When the Special Offerings Advisory Task Force reported to the 221<sup>st</sup> General Assembly (2014), the Assembly affirmed the current purpose and distribution of the Christmas Joy Offering and directed the Presbyterian Mission Agency to continue its relationships with eligible Historically Presbyterian Racial Ethnic Institutions and distribute funds at no more than the current percentage levels. In addition, the General Assembly directed the Presbyterian Mission Agency to allocate funds formerly committed to now ineligible institutions to Presbyterian Mission Agency racial ethnic leadership development programs.

### **3. Definition of Historically Presbyterian Racial Ethnic Institutions**

Historically Presbyterian Racial Ethnic Institutions are institutions, which because of their racial ethnic origins, enjoyed a unique, historical, administrative and ancestral relationship to a national mission level board of predecessor denominations to the Presbyterian Church (U.S.A.). This unique relationship helped shape the past and future of the institutions. The schools were effectively agencies of the General Assembly. This relationship between the Historically Presbyterian Racial Ethnic Institutions and the Presbyterian Church was extended into reunion in 1983 and continues today.

### **4. Institutional Standards for Participating in the Christmas Joy Offering**

In February 2014 the Presbyterian Mission Agency Board approved revised Institutional Standards for Participating in the Christmas Joy Offering. (See standards below.)

The Presbyterian Church (U.S.A.) and its predecessor mission agencies have a long history of support for racial ethnic education. That support continues through the distribution of funds collected annually through the Christmas Joy Offering, one-half of which is designated for support of Historically Presbyterian Racial Ethnic Institutions (HPREIs)<sup>1</sup> [See footnote]. In order to be a good steward of these funds and accountable to those who contribute to the offering, the church establishes the following formula for the dissemination of monies from the Christmas Joy Offering designated for racial ethnic education.

## **I. BASE GRANTS**

One half of the funds distributed shall be earmarked for Base Grants to institutions that meet the following criteria:

- A. Mission.** An institution must show evidence of commitment to the stated mission of its governing board and to the mission goals of the Presbyterian Mission Agency of the PC(USA). Those goals include:
2. Transformational Leadership
  3. Compassionate and Prophetic Discipleship
  4. New Worshiping Communities
  5. Young Adults
  6. General Assembly Engagement
  7. Organizational Integrity

The evidence must demonstrate that an institution's mission is understood and supported by all of its constituent groups and must include a covenant between the institution and one or more church governing bodies and published statements in the institution's catalogue, promotional materials and other public documents.

- B. Audit.** By November 1 each year, an institution must provide to the church an independent audit by a Certified Public Accountant of the institution's financial condition during the previous fiscal year.
- C. Strategic Plan.** An institution must provide a current three- to five-year strategic plan for the institution's continued operation.
- D. Accreditation.**
1. Historically Presbyterian Racial Ethnic Institutions (HPREIs) that are degree granting institutions must be accredited by a U.S. Department of Education-approved accrediting agency, which is also approved by the Presbyterian Mission Agency. The Presbyterian Mission Agency will only approve accrediting agencies that it determines are in alignment with the Historic Principles of Church Order (*Book of*

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<sup>1</sup> These institutions include Barber Scotia College, Cook Native American Ministries, Johnson C. Smith University, Knoxville College, Stillman College, Menaul School and Presbyterian Pan American School.

*Order – F-3.0101*). The Presbyterian Institutions that are not accredited will have a three-year period in which to achieve accreditation.

2. Non-degree granting institutions must have an alternative educational model that is consistent with their mission to educate racial ethnic students and has been approved by the Presbyterian Mission Agency in lieu of accreditation.
3. Institutions must demonstrate how they provide financial support for students.

**E. Racial Ethnic Student Enrollment.** Enrollment of racial ethnic students must be demonstrated by an institution's mission and substantiated by the demographics of its student body.

## **II. PERFORMANCE INDICATORS**

Of funds not earmarked for Base Grants:

### **A. Mission Validity**

Twenty percent (20%) will be available to institutions that demonstrate mission validity by meeting the following criteria. For each criteria that is met, an institution will receive one-sixth (1/6) of the total amount for which it is eligible based on mission validity.

#### **1. Evidence of Racial Ethnic Mission**

- a. An institution must demonstrate a racial ethnic composition within its student enrollment of at least fifty percent (50%).
- b. An institution must demonstrate that at least fifty percent (50%) of its students are financially disadvantaged and eligible for need-based aid.

#### **2. Evidence of Successful Educational Program**

- a. An institution must show evidence of having a qualified faculty to serve the enrolled student body.
- b. An institution must demonstrate a retention rate of students from the first to the second year for colleges or from year to year for secondary schools of within ten percent (10%) of comparable peer institutions.

#### **3. Evidence of Achievement**

- a. An institution must demonstrate a six-year persistence to graduation rate of within ten percent (10%) of comparable peer institutions.
- b. An institution must have in place a systematic outcomes assessment program.

### **B. Institutional Viability**

Twenty percent (20%) will be available to institutions that demonstrate institutional viability by meeting the following criteria. Accreditation without sanction by the appropriate regional accrediting association is a prerequisite to receiving institutional viability funds. For each of the other criteria met, an institution shall receive one-seventh (1/7) of the amount for which it is eligible.

**1. Evidence of Financial Integrity**

- a. An institution must show evidence of a balanced budget within constraints approved by its governing board.
- b. An institution must be able to produce an unqualified independent audit of financial operations for the previous fiscal year.

**2. Evidence of Long-Range Strength**

- a. An institution must show evidence of a systematic plan for raising funds to support the institution beyond what is received through tuition and financial aid.
- b. An institution must show a debt-to-net-worth ratio within the recommended limits of the National Association of College and University Business Officers (NACUBO).

**3. Strength of Governing Board**

- a. An institution's governing board must broadly represent constituencies served by the institution and the public.
- b. An institution's governing board must demonstrate, through financial support, an active participation in the work of the board.
- c. An institution's governing board must demonstrate its responsibility for policy determination, oversight of the institution and respect for the boundaries of its responsibility.

**C. Contingency Funds**

Ten percent (10%) will be available for institutions faced with emergency costs that have no other means of covering those costs.

**III. SITE VISITS**

In order to ensure compliance with these standards, educational institutions that receive money from the Christmas Joy Offering will be reviewed every four years by a team that includes:

- 1. The president of a comparable institution
- 2. A person knowledgeable about the higher education evaluation process

3. A member of the Presbyterian Mission Agency
4. The Presbyterian Mission Agency Associate for Educational and Financial Support/Racial Ethnic Schools and Colleges (ex officio)

## **5. Recommended Standards and Characteristics for Other Presbyterian-related Racial Ethnic Educational Institutions**

The Historically Presbyterian Racial Ethnic Institutions Task Force recommends approval of standards and characteristics for Presbyterian Racial Educational Institutions. These standards reflect the characteristics of racial ethnic schools that produce leaders in today's intercultural society.

1. Presbyterian racial ethnic institutions primarily serve students whose socioeconomic circumstances routinely inhibit their access to full educational opportunity.
2. The institutions have a commitment to Christian education and an understanding of Christian life that reflects the Reformed tradition. The institution provides religious education classes that enable students to develop spiritually, to engage in community service opportunities and to take time to pray and worship in chapel.
3. Presbyterian racial ethnic institutions provide a unique environment for a quality education and have resources and programs to prepare racial ethnic students for life and work in the world in a manner that gives them the tools to be successful while allowing them to preserve their racial ethnic identities.
4. The institutions empower students to overcome challenges in society and prepare them to successfully compete and to thrive in an increasingly intercultural world.
5. The institutions have a stated commitment to a diverse school and faculty and demonstrate their commitment through recruitment, employment, retention and promotion.
6. The institutions have a population that is diverse enough to influence their vision, directions and programs.
7. The institutions' mission is in harmony with the mission of the PC(USA).
8. The institutions must be accredited by a U.S. Department of Education accrediting agency that is in alignment with the Historic Principles of Church Order in the *Book of Order – F.3.0101*.

## **6. How Other Presbyterian Racial Ethnic Educational Institutions can be Related to the PC(USA)**

Each year the General Assembly meets, it approves a list of schools, colleges and universities that have a historic relationship to the Presbyterian Church (U.S.A.). The List of Presbyterian Church (U.S.A.)-Related Schools, Colleges and Universities consists of sixty-three member institutions of the Association of Presbyterian Colleges and Universities and nine secondary schools. Cook Native American Ministries, Knoxville College, Menaul School, Stillman College and Presbyterian Pan

American School --- the five Historically Presbyterian Racial Ethnic Institutions eligible to participate in the Christmas Joy Offering -- are among the list of related schools, colleges and universities approved by the General Assembly. The Association of Presbyterian Colleges and Universities and the Historically Presbyterian Racial Ethnic Institutions have specific designations within the Presbyterian Church (U.S.A.), as they have been approved by the General Assembly. But no such designation exists for Presbyterian racial ethnic institutions, which are not among the Historically Presbyterian Racial Ethnic Institutions or among the list of church-related schools, colleges and universities.

The 221<sup>st</sup> General Assembly (2014) approved that schools, colleges or universities that can identify having an historic connection to the Presbyterian Church and can demonstrate a commitment to Reformed values through the education they provide can be considered Presbyterian-related. Among these values are a commitment to faith, truth, learning, service, community, character and the dignity and worth of each person.

Presbyterian racial ethnic educational institutions seeking to be added to the list of schools, colleges and universities approved by the General Assembly should contact the Association of Presbyterian Colleges and Universities and the Presidents Roundtable of the Historically Presbyterian Racial Ethnic Institutions. Institutions should send a letter describing their historic connection to the Presbyterian Church and how they demonstrate a commitment to Reformed values through the education they provide. The Presidents Roundtable, in collaboration with the Association of Presbyterian Colleges and Universities, will submit a recommendation to the Presbyterian Mission Agency Board regarding the institution's request to be added to the List of Presbyterian Church (U.S.A.)-Related Colleges and Universities. Such a request will need to be approved by the Presbyterian Mission Agency Board and then the General Assembly.

## **7. How Other Presbyterian Racial Ethnic Educational Institutions can be Considered for Support**

Presbyterian racial ethnic institutions not among the Historically Presbyterian Racial Ethnic Institutions but recognized by the General Assembly as being related to the denomination may seek financial support for specific projects from the Presbyterian Mission Agency. Although the Presbyterian Mission Agency has limited funds for purposes beyond the scope of its mission, there are ministries and programs within the Mission Agency that may have grant funds available for projects related to Transformational Leadership; Compassionate, Prophetic Discipleship; New Worshiping Communities; and Young Adults. In addition, students of Presbyterian racial ethnic educational institutions may inquire about scholarship opportunities to pursue undergraduate or graduate studies by contacting the Financial Aid for Service Office or by visiting <https://www.presbyterianmission.org/ministries/financialaid/scholarships-grants-and-loans/>.

## **8. Future Support of Historically Presbyterian Racial Ethnic Institutions through the Christmas Joy Offering**

The Historically Presbyterian Racial Ethnic Task Force understands the vital role Historically Presbyterian Racial Ethnic Institutions have in providing racial ethnic women and men with a quality education in a supportive environment while enabling them to embrace their racial ethnic identity.

The Task Force believes these institutions continue to serve as extensions of the church's witness and mission and is grateful for the institutions' participation in the Christmas Joy Offering.

The Task Force also understands the realities of changing demographics, which will impact the church and its future. Studies reveal that by the year 2040 there will be no racial ethnic majority in the United States. In contrast, the Presbyterian Church (U.S.A.) is ninety percent (90%) white. Despite official statistics that indicate a lack of racial ethnic diversity in the PC(USA), racial ethnic individuals and new immigrants are now among the fastest growing parts of the denomination. The Task Force is aware of the PC(USA)'s movement to start 1,001 new worshipping communities. Half of the more than 270 new worshipping communities started between 2012-2014 are either led by racial ethnic individuals or new immigrants or have significant participation by racial ethnic individuals or new immigrants. A number of the existing racial ethnic congregations are without full-time pastoral leadership. And a sizable percentage of the remaining racial ethnic congregations and worshipping communities are led by individuals who are nearing retirement.

These startling figures have prompted discussions across the church about the pressing need for racial ethnic and new immigrant women and men to lead existing congregations and worshipping communities and to start new ones. Many across the church believe leadership development programs that inspire, equip and connect racial ethnic individuals who have been identified as having the gifts and skills for leadership will help fill this need. These programs offered for racial ethnic and new immigrant women and men remind us of the words in Ephesians 4:11-12, "The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ..."

The Presbyterian Church (U.S.A.) has a long history of providing ministries and programs that have served racial ethnic women and men. For more than four decades the denomination's mission agency has helped make it possible for thousands of racial ethnic women and men to learn and grow from experiences at leadership development events. Individuals who have attended these events have gone on to assume leadership roles in congregations, mid councils, General Assembly agencies, theological institutions, the larger church and society. Several have served as General Assembly moderators.

The Historically Presbyterian Racial Ethnic Institutions Task Force recognizes the significance of the Presbyterian-related racial ethnic schools and colleges' relationship with the PC(USA) and has deep appreciation for the church's vision to increase the number of racial ethnic leaders.

The Task Force believes that in ten years the Historically Presbyterian Racial Ethnic Institutions will have sufficient endowments and other provisions in place that should enable them to sustain their operations without receiving funding from the Christmas Joy Offering. Therefore, the Task Force recommends that the racial ethnic schools and colleges be eligible for disbursements through 2024, after which time funds will be allocated for racial ethnic leadership programs in the Presbyterian Mission Agency. The task force also encourages the Presbyterian Church (U.S.A.) to be in partnership with the Historically Presbyterian Racial Ethnic Institutions to explore new and creative ways to support racial ethnic education, which it believes is helpful in developing racial ethnic leaders to serve the church and society.

**INSTITUTIONAL RELATIONSHIP AGREEMENT BETWEEN THE GENERAL  
ASSEMBLY OF THE PRESBYTERIAN CHURCH (U.S.A.) AND HISTORICALLY  
PRESBYTERIAN RACIAL ETHNIC INSTITUTIONS**

**Prologue**

The strong investment of the Presbyterian Church in education reflects John Calvin’s conviction that education should be an integral part of the church’s mission. Since colonial times the American Presbyterian Church, reflecting Calvin’s conviction, has sought: (1) to develop an educated clergy and provide educational service to the community of faith, and (2) to educate for responsible citizenship and to serve the public good through education. Many schools, colleges and universities in the United States owe their beginnings to this heritage and were founded for these two purposes.

Westward expansion, the Civil War and Reconstruction gave rise to new obligations and opportunities. The church expanded its mission by providing access to education for those persons previously excluded. The establishment of African-American, Native American, and Hispanic/Latino-a educational institutions became a central mission thrust of the Presbyterian Church.

Through the schools and colleges it established, the Presbyterian Church provided educational opportunities which racial ethnic people had been denied. The institutions developed racial ethnic leaders who served society at large, the church, as well as their own racial ethnic constituency. These leaders espoused the Christian faith and the Presbyterian tradition. This mission has become a sacred trust for the church and an investment in young people and adults who are challenged to serve the church, the community and society as a whole.

The Presbyterian Church’s commitment to this historic mission produced over 150 educational institutions, of which five racial ethnic educational institutions continue to relate directly to the General Assembly through an institutional relationship agreement. These Historically Presbyterian Racial Ethnic Institutions are as follows:

<b>Schools and Colleges</b>	<b>Location</b>	<b>Year</b>
Cook Native American Ministries	Tempe, AZ	1911
Knoxville College	Knoxville, TN	1875
Manuel School	Albuquerque, NM	1881
Presbyterian Pan American School	Kingsville, TX	1911
Stillman College	Tuscaloosa, AL	1876

1. **Purpose**

The parties of this institutional relationship agreement are the General Assembly of the Presbyterian Church (U.S.A.) through the Presbyterian Mission Agency and the Historically Presbyterian Racial Ethnic Institutions (HPREIs). The HPREIs educate and equip women and men for lives of committed leadership within society and the church. The HPREIs seek to guide and challenge individuals and to affirm them in their quest for values, knowledge and truth. And, they endeavor to provide students with the knowledge and understanding to make ethical decisions and to be responsible to family, community, church and nation. Each HPREI integrates faith and learning in a Christian environment, and each is committed to meeting special needs in order to develop the unique potential of its students.



The purpose of this institutional relationship agreement is to define, strengthen, and inform the missional relationship between the General Assembly (G.A.) through the Presbyterian Mission Agency and the HPREIs. This institutional relationship agreement expresses the partnership in mission between the G.A. and the HPREIs, a long-standing partnership based upon common history, shared beliefs, complementary visions, and a relationship of mutual respect and collaboration.

The G.A. and the HPREIs uphold education as a continuing priority of the church. The G.A. names the Presbyterian Mission Agency as its representative for program administration and ongoing relations, and recognizes the Presidents Roundtable as the association through which the relationship of the HPREIs is affected.

The parties to this institutional relationship agreement therefore mutually affirm that:

- Our involvement in education is rooted in the Bible and the Reformed tradition and grows out of our commitment to Jesus Christ as Lord.
- Our common mission is guided by the Constitution of the PC(USA), “The Great Ends of the Church,” and by this institutional relationship agreement.
- Our continuing commitment is to be involved together in service to God and society through education.
- Our continuing partnership in mission is declared in this institutional relationship agreement, setting the framework for the relationship between the G.A., through the Presbyterian Mission Agency, and the HPREIs through their association, the Presidents Roundtable.

## 2. **Principles of the institutional relationship**

The HPREIs seek to maintain a warm and active relationship with the church and its mid councils. Legally, the HPREIs are independent and autonomous institutions. This institutional relationship agreement describes a missional partnership, not a contract. It is based on relationships and trust with specific responsibilities for the G.A., through the Presbyterian Mission Agency, and the HPREIs, through the Presidents Roundtable. It is agreed that each entity assumes sole responsibility for its own actions and this document does not hold either party legally liable for the actions of the other.

An important purpose of the HPREIs are to provide educational experiences for people of color within institutions that are open to all. The HPREIs also nurture the relationships between Presbyterian churches and students, faculty, alumni/ae, and board members, sharing the educational mission of the institutions and providing mission interpretation of educational ministry in the church.

The missional relationship of the G.A. and the HPREIs is expressed in several documents of the Presbyterian Church (U.S.A.). Specifically, Article 8.4 of the Articles of Agreement of the Presbyterian Church (U.S.A.), the document that guided the church in the Reunion of the two streams in 1983, reads:

*Racial ethnic educational institutions have been the primary source from which racial ethnic church leadership has developed. Consistent with the dire need for racial ethnic church leadership, the General Assembly Council shall propose to the General Assembly ways whereby*

*the General Assembly shall be able to fulfill its responsibility for education through colleges and secondary schools and for meeting the operational and developmental needs of those Presbyterian schools that historically have served Black Americans and those serving other racial ethnic groups.*

The HPREIs align with the Presbyterian Church (U.S.A.)'s mission of educating and equipping young people and adults for lives of committed leadership within society and the church. Annually, the HPREIs report to the Office of Racial Ethnic Schools and Colleges in the Racial Ethnic & Women's Ministries ministry area of the Presbyterian Mission Agency. The report includes activities to support this goal.

In order for the HPREIs to use the PC(USA) name, seal, or symbol, a written license must be secured from the Stated Clerk of the General Assembly. This institutional relationship agreement does not confer the use of these.

### **3. Core Functions and Mutual Responsibilities**

The G.A., through the Presbyterian Mission Agency, and the HPREIs agree to relate in the following manner.

#### **The HPREIs will:**

- Continue the church's commitment to education and maintain the heritage of the racial ethnic mission of each school by emphasizing quality educational experiences for people of color within institutions that are open to all. We will continue the commitment through programs that teach and model Christian values, that adhere to standards of academic freedom, that maintain high standards of education, and that emphasize individual and corporate service to humankind.
- Interpret our collective and individual missions on behalf of the Presbyterian Church (U.S.A.). Throughout the church, we will lift up this institutional relationship agreement in publications and other communications of each HPREI and will collaborate with efforts that provide interpretation of and advocacy for the HPREIs within the life of the Presbyterian Church (U.S.A.).
- Provide opportunities for the guidance and interpretation of the mission and program of each HPREI by having members of the Presbyterian Church (U.S.A.) on each school's Board of Trustees as appropriate to each HPREI.
- Demonstrate commitment to the HPREIs mission and to the Presbyterian Mission Agency's Mission Work Plan 2013-2016, especially the directional goals to inspire, equip, and connect the church to engage and join with young adults in reforming the church for Christ's mission and the compassionate and prophetic discipleship goal to make, receive and send disciples who demonstrate and proclaim God's justice, peace and love in an increasingly globalized world.
- Share the accomplishments and concerns of each HPREI in fulfillment of its mission and this agreement through an annual report to the Office of Racial Ethnic Schools and Colleges in the Racial Ethnic & Women's Ministries ministry area of the Presbyterian Mission Agency.
- Develop relationships with other entities within the Presbyterian Church (U.S.A.) for mutual support and affirmation. These relationships include but are not limited to the synods and

presbyteries within which the HPREIs are located, the Racial Ethnic & Women's Ministries ministry area of the Presbyterian Mission Agency, the Presbyterian Church (U.S.A.) Foundation, and the Board of Pensions as well as Presbyterian Women in the Presbyterian Church (U.S.A.). We will encourage them to explore avenues of mutual partnership.

- Exercise responsible stewardship of the resources provided through the Presbyterian Church (U.S.A.), via the Christmas Joy Offering and other designated funds and continue the pursuit of financial strength for ongoing fiscal operations. We will document our efforts through annual independent audits and annual program reports to the Presbyterian Mission Agency.
- Encourage use of the facilities, faculty and staff of each HPREI by various entities of the Presbyterian Church (U.S.A.).

**The G.A. through the Presbyterian Mission Agency will:**

- Report biennially to the G.A. and other appropriate bodies on the mission of the HPREIs and the progress made toward fulfilling its responsibility for education through the racial ethnic schools and colleges.
- Support and advocate the mission of the HPREIs within the national church. The Presbyterian Mission Agency will also encourage mid councils to establish and maintain supportive relationships with the HPREIs for continued mutual support.
- Provide information regarding opportunities for funds development and opportunities to engage in the emerging priorities of the church.
- Support and articulate the unique challenges and blessings of educating poor people and be a partner in enhancing the success of the Christmas Joy Offering.
- Provide transparent stewardship of funds intended for this mission and audit-based reports of the Christmas Joy Offering to the Presidents Roundtable on an annual basis.
- Provide avenues of interpretation of the mission of the HPREIs, both as a group and as individual institutions, throughout the church. The Presbyterian Mission Agency will also seek to utilize the expertise and facilities of the HPREIs to resource the Presbyterian Church (U.S.A.).

**4. Implementation, consultation and reporting**

This institutional relationship agreement will be implemented by the HPREIs through the Presidents Roundtable and by biennial reports to the G.A. The HPREIs shall also report annually to the Presbyterian Mission Agency. Reports shall include activities, programs, mission interpretation efforts and financial reports of these HPREIs. The agreement will be implemented by the G.A. through the Presbyterian Mission Agency, and in particular the Office of Racial Ethnic Schools and Colleges in the Racial Ethnic & Women's Ministries ministry area. It is the Office of Racial Ethnic Schools and Colleges that has the primary responsibility for day-to-day activity in reference to this agreement. These responsibilities include the administration and disbursement of Christmas Joy Offering and endowments for the HPREIs, administrative support to the Presidents Roundtable, and

periodic visits to the HPREIs. The Associate for Educational and Financial Support/Racial Ethnic Schools and Colleges also serves as an ex-officio member of the Board of Trustees of the HPREIs.

**5. Approval, Review and Evaluation**

This agreement shall be effective when it is approved by the Presidents Roundtable, the Boards of Trustees of the HPREIs and the G.A. The agreement shall be formally reviewed by the Presidents Roundtable and Presbyterian Mission Agency staff and elected representatives at least every four years to coincide with biennial general assemblies and with the Presbyterian Mission Agency’s mission planning cycle. The G.A. through the Office of Racial Ethnic Schools and Colleges in the Racial Ethnic & Women’s Ministries ministry area of the Presbyterian Mission Agency and the HPREIs through the President’s Roundtable shall review, and when necessary, suggest revisions of this agreement. A written agreement shall ensue with copies to the G.A. through the Presbyterian Mission Agency Board and the Boards of Trustees of the HPREIs through the Presidents Roundtable. The next renewal is expected in 2018. Either missional partner may request a review at any time.

A part of the review and renewal process shall include the reaffirmation and celebration of the benefits of this missional relationship along with the reiteration of mutual support.

Written notice of a request to alter or dissolve the agreement shall be submitted to each missional partner, providing a three-month period for both partners to discuss the request. Following that period, a formal meeting of representatives of the missional partners will create a proposal to be submitted to each partner for action.

**HISTORICALLY PRESBYTERIAN RACIAL ETHNIC INSTITUTIONS**

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COOK NATIVE AMERICAN MINISTRIES  
Mrs. Suanne Ware Diaz, Executive Director

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PRESBYTERIAN PAN AMERICAN SCHOOL  
Dr. Doug Dalglish, President

---

KNOXVILLE COLLEGE  
Dr. Evelyn Hallman, President

---

STILLMAN COLLEGE  
Dr. Peter Millet, Acting President

---

MENAU SCHOOL  
Mr. Lindsey Gilbert, President/Head of School

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GENERAL ASSEMBLY

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PRESBYTERIAN MISSION AGENCY

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GENERAL ASSEMBLY  
221st Moderator (2014)

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Presbyterian Mission Agency Board  
Chairperson

---

GENERAL ASSEMBLY  
Rev. Dr. Gradye Parsons, Stated Clerk

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Presbyterian Mission Agency  
Elder Linda Valentine, Executive Director

**Item C.300**  
**ADVICE AND COUNSEL MEMORANDUM**

**The Advocacy Committee for Racial Ethnic Concerns offers the following advice and counsel on Item C.103 REPORT OF THE HISTORICALLY PRESBYTERIAN RACIAL ETHNIC INSTITUTIONS TASK FORCE:**

1. Strikeout the last 2 lines from Recommendation 2, ending with “Historically Presbyterian Racial Ethnic Institutions.” New text would read: “That the Presbyterian Mission Agency Board approve and recommend that the 222<sup>nd</sup> General Assembly (2016) approve that funds from the Christmas Joy Offering continue to be disbursed to eligible Historically Presbyterian Racial Ethnic Institutions.”
2. Edit Recommendation 1.1 to read: “ Presbyterian racial ethnic institutions primarily serve students *whose access to full educational opportunity has been routinely inhibited by the constructed category of their race as well as by their socioeconomic circumstances.*”

The Advocacy Committee for Racial Ethnic Concerns (ACREC) acknowledges the exceptional and countless contributions of the racial ethnic schools in the United States by serving minority constituencies who are often disproportionately underprivileged. Through education, faith nurture, and leadership development, Historically Presbyterian Racial Ethnic Institutions were and remain one of the most effective intervention means by which the Presbyterian Church (USA) helps to transform society and directly affects the socioeconomic emancipation of numerous children of God and their communities. ACREC continues to lift up and support the Historically Presbyterian Racial Ethnic Institutions for their historic role that demonstrates the active and essential partnership of Presbyterians with disadvantaged communities to affect racial equality, diversity, community development, and societal change. Moreover, ACREC continues to support the mission of our Historically Presbyterian Racial Ethnic Institutions because the need for such community engagement and societal transformation for equal access to education, meaningful community development, and socioeconomic freedom are greater now than ever before despite a long, long journey towards equality, and because much unnecessary suffering, oppression, and white privilege that still prevail in our society today.

The Task Force begins with an ambiguous premise in the first paragraph: “In response to its biblical and theological call, the Presbyterian Church (U.S.A.) is committed to increasing the diversity and inclusivity of the PC (USA) and building up the whole body of Christ. One of the ways that the church has historically demonstrated its commitment to diversity and inclusivity is in its support of racial ethnic education.”

While this written commitment is important, the stated mission of the church, including PCUSA, is not simply administrative or organizational, but rather transformational in nature. Our mission is not to be self-serving and focused inwardly, but we are called to focus outwardly.

Diversity is indeed a valued theological and organizational goal of the church, but that in itself is not a mission objective. “Commitment to increasing the diversity and inclusivity of PC (USA)” needs to result in an act of confession and repentance by the 91.2% majority “White” organization which fails to reflect even the diversity within its social context. Our commitments on paper have not yet created the real and meaningful change we as a denomination have repeatedly committed to. Lofty pronouncements and declared promises must be translated in terms of practical ways to benefit the constituencies we claim to

serve, and not to benefit and enrich our own bureaucracies, programmatic and staffing structures. More importantly, given the realities of the widening gap between the rich and poor and between the “white” and “non-white” we cannot afford to seek ways to replenish our storage of institutional programs to enrich our organization and ensure the survival of church programs while starving the minority constituencies, gutting transformative entities, and further risking the viability of struggling educational missions. We simply cannot afford to divert much needed free will offering from the needs of the predominantly “non-white” disadvantaged minority in order to enrich the organizational interests of the predominantly rich majority “white”.

In the second part of the paragraph the Task Force presents a confusing stance: “The Presbyterian Mission Agency Board and the General Assembly have reaffirmed the Presbyterian Church (U.S.A.)’s commitment to the church’s support of racial ethnic education through the Institutional Relationship Agreement between the General Assembly of the Presbyterian Church (U.S.A.) and Historically Presbyterian Racial Ethnic Institutions and through disbursements from the Christmas Joy Offering.”

While it is admirable to make such a statement, how does the Task Force recommend to divert much needed funding away from this stated commitment to an internal mission agency (PMA) by 2024? How can we affirm our commitment to support racial ethnic education but end our financial commitment to Historically Presbyterian Racial Ethnic Institutions? Diverting much needed funding will only signal a continued commitment to seek the survival and self-interest of one of our mission agencies while risking the demise of our R/E Schools.

We urge PMA Board to reject this recommendation and acknowledge that it is time to double up and multiply our financial commitment and every other means of support to help transform our communities by meeting the needs of marginalized communities to break free from the vicious cycle of poverty and disenfranchisement. Diverting much needed financial support to PMA is self-serving and inwardly focused.

The main objective of the Task Force was: “develop a brief strategy document that describes the characteristics of racial ethnic schools and colleges that produce racial ethnic leaders in today’s intercultural society.”

This objective was met as described in Task Force recommendations. However, the Task Force recommendation # 2 that calls for diverting much needed funding by 2024 to PMA is counterproductive and detrimental to the Historically Presbyterian Racial Ethnic Institutions, and is not in anyway related to the main objective of the Task Force.

Recommendation 2 also is detrimental to the stated objective because this objective to “produce racial ethnic leaders in today’s intercultural society” is the primary function and objective of the Historically Presbyterian Racial Ethnic Institutions in the form of higher education. Meanwhile, other church run leadership programs, like any other PMA programs, are limited by scope, reach, and therefore by influence. PMA programs are largely designed to focus on the church programmatic needs with little room for complex and specialized needs that are met by a college or university. Church programs generally target and impact mostly the Presbyterian membership, while educational institutions reach out to all members of society irrespective of their religious, faith, or non-faith-based orientation. Hence, our Historically Presbyterian Racial Ethnic Institutions are able to influence and impact the daily societal needs and realities, which a church program will largely miss. It is a comparison between a college education/degree and a conference or seminar on Christian/Presbyterian leadership. It is the difference a college can make by offering discounted tuition or scholarship towards an education/degree versus a

discounted registration or scholarship to attend a church conference. It goes without saying that college education is more practical, foundational, and instrumental than a leadership development conference or seminar.

Again, the report highlights how Recommendation 2 contradicts with the Task Force's self stated objectives:

The Historically Presbyterian Racial Ethnic Institutions Task Force met in the fall of 2014 and considered:

- 1) How the PC(USA) can remain true to its commitment to Historically Presbyterian Racial Ethnic Institutions while considering how other Presbyterian racial ethnic educational institutions can become related to the PC(USA) and be considered for support;
- 2) and to define and interpret the standards for racial ethnic schools related to the PC (USA) and determine the characteristics of schools that produce racial ethnic leaders in today's multiracial society.

"Remaining true to its commitment" cannot be implemented by diverting a free will offering to benefit PMA. There is a clear conflict of interest in requesting PMA Board to approve such a self-serving measure while alienating racial ethnic constituencies and risking historic contributions to enrich a church leadership program. In addition, "define and interpret the standards" does not explain diverting away financial resources in the form of a popular and successful free will offering for a programmatic church function already funded by the church.

The Task Force report documents that only FIVE out of EIGHT schools are still operational. It is no secret that the THREE Historically Presbyterian Racial Ethnic Institutions Schools were closed and/or lost accreditation mostly due to lack of funding.

The Task Force report already documents that the church pursued double standards when it comes to education:

"For many years the church discouraged racial ethnic schools and colleges from building endowments. The historical document from the former PC (USA) General Assembly Mission Council, *Strategy for Minority Education (1975)*, states, "Endowment funds for those institutions formerly related to the Board of National Missions of the United Presbyterian Church are virtually nil since the Board always told those institutions that the church was their living endowment." Such an approach distinguished minority institutions from other church-related institutions, and, as a result, when church action made them independent decades ago, they had few actual reserves and faced significant challenges in developing themselves. Therefore, the leaders of these institutions have needed to devote enormous time and energy to address financial issues."

Moreover, here again it is obvious how Recommendation 2 could be viewed as disingenuous and counterproductive to the mission and future of the remaining five racial ethnic schools. Given the ethos and objectives of the Christmas Joy Offering as a free will charitable giving that is designed to supplement the mission of the church that does not benefit from other sources of church funding. If approved, the original recommendation could be interpreted as a hostile and greedy takeover by a church program agency, which despite reduction in funding remains well endowed and supported entity of the church. The Christmas Joy Offering is an opportunity for Presbyterians to give joyfully a freewill offering that affects directly specific needs, and was not designed to fund church programs that already benefit from multiple established sources of income from the church.