

The Zacchaeus Foundation

Lowell Taylor

Spring 2024

Introduction	2
How We Are Organized	3
Case Study 1	4
How We Educate	5
Case Study 2	6
How We Invest	7
Case Study 3	8
Work With Us	9
Appendix 1	10

“He entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, ‘Zacchaeus, hurry and come down; for I must stay at your house today.’ So he hurried down and was happy to welcome him. All who saw it began to grumble and said, ‘He has gone to be the guest of one who is a sinner.’ Zacchaeus stood there and said to the Lord, ‘Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.’ Then Jesus said to him, ‘Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost.’” Luke 19:1-10 (NRSV)

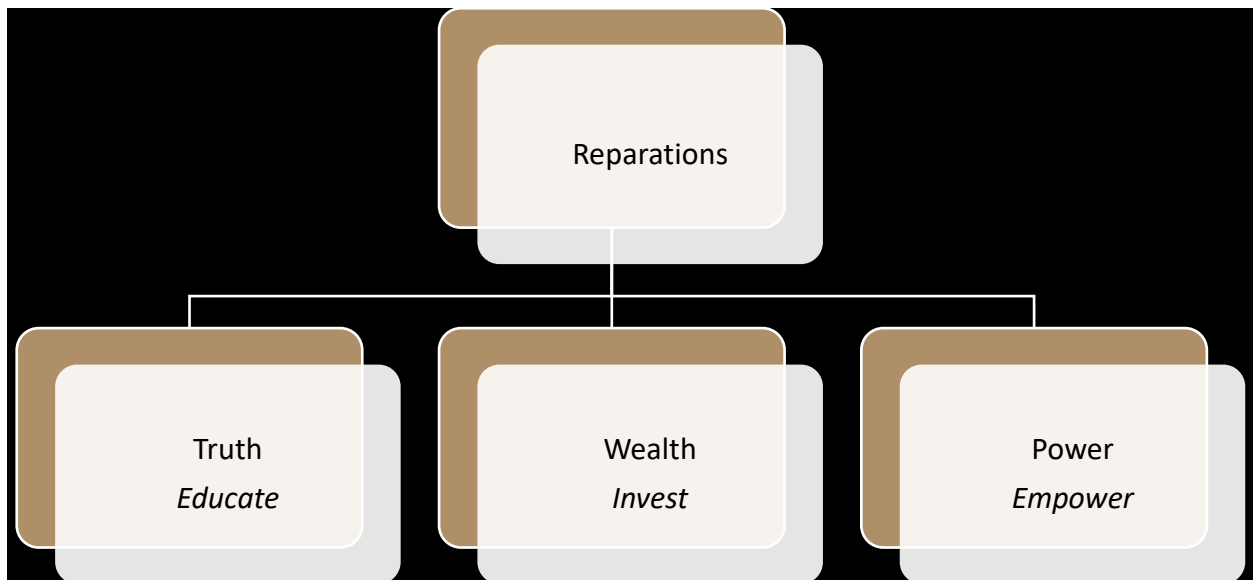
“When it comes to racism, the American church does not have a ‘how to’ problem but a ‘want to’ problem.” Dr. Jemar Tisby¹

¹ Tisby, Jemar, *The Color of Compromise: The Truth about the American Church’s Complicity in Racism* (Grand Rapids, MI: Zondervan, 2019) 213

Introduction

The Zacchaeus Foundation² is a non-profit organization named for Zacchaeus, who returned what he had stolen. In *Reparations*, Kwon and Thompson write that reparations returns stolen truth, wealth, and power.³ We are working for racial healing and reparations in Northwest Arkansas. We are returning stolen

- truth by *educating* white people and churches about reparations,
- wealth by *investing* in Black-led non-profits, and
- power by *empowering* Black people to decide who receives funds.



Here, I will share how we are organized, how we educate, and how we invest, with case studies that inform our work, and then I will invite white people and churches to work with us.

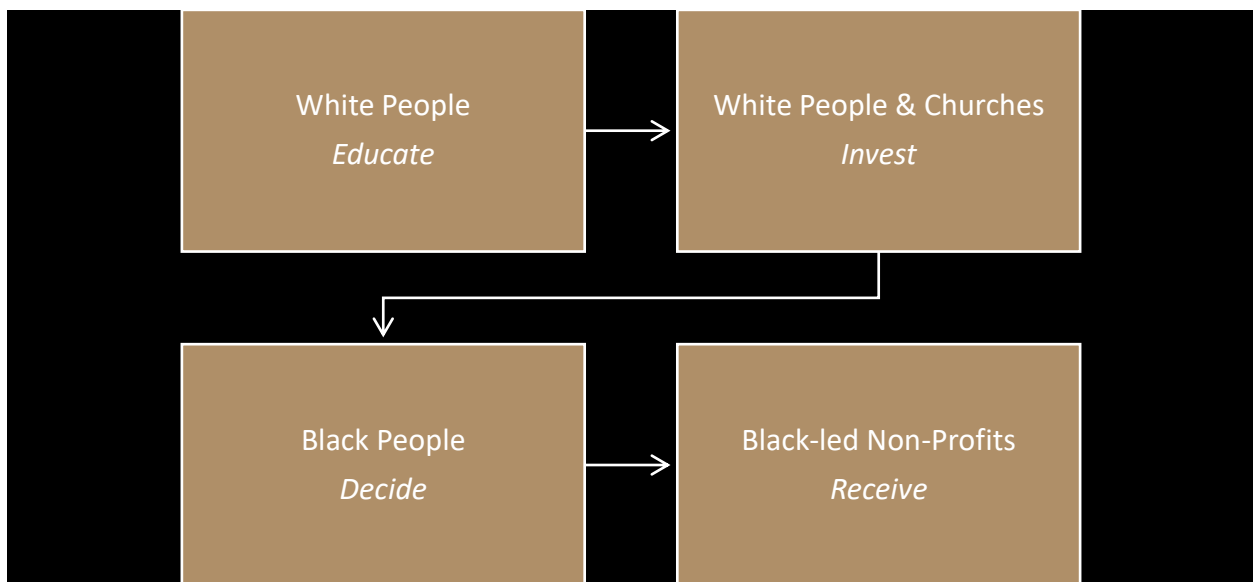
² <https://www.thezacchaeusfoundation.org/>

³ Kwon, Duke and Thompson, Gregory, *Reparations: A Christian Call for Repentance and Repair* (Grand Rapids, MI: Brazos Press, 2021) 11-28

How We Are Organized

Like other non-profit organizations, we have board members, donors, and clients.

- Board members are white people, who *educate* white people and churches about reparations, and Black people, who are empowered to *decide* who receives funds.
- Donors are white people and churches, who *invest* in Black-led non-profits.
- Clients are Black-led non-profits, who *receive* funds.



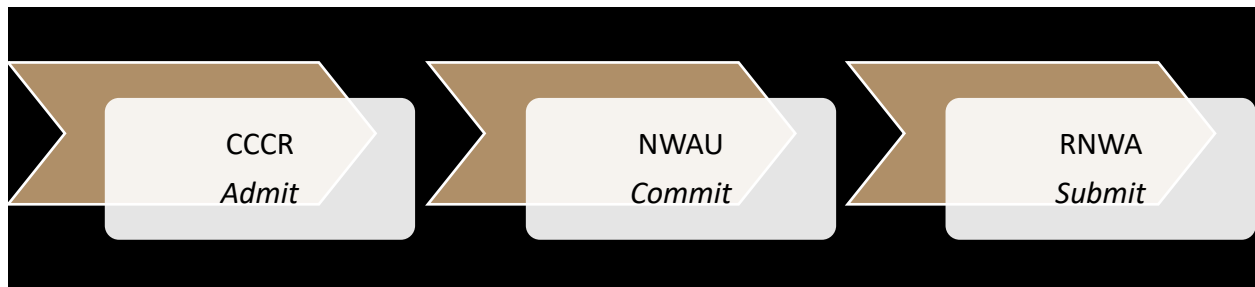
2024 board members are Betty Wilton, Dr. Caree Banton, Chris Seawood, Dustin McGowan, Lowell Taylor, Lynette Washington, Sharon Killian, Suzanne Bridges, and Dr. Trisha Posey.

Case Study 1: How White Churches Responded To Racism

In 2020, white churches in Northwest Arkansas responded to racism by joining The Christian Community's Response to Racism (CCRR), NWA United (NWAU), and Reparations NOW NWA (RNWA).

- CCRR was a live discussion between white and Black pastors, which required white churches to *admit* that racism is a problem. Pastors of four white churches joined.⁴
- NWAU was a statement of unity and commitments agreed to by white and Black churches, which required white churches to *commit* to do racial justice. Of the four white churches who joined CCRR, two joined NWAU, and two did not.⁵
- RNWA was an invitation to fund Black Christian non-profit leaders in Northwest Arkansas with The Witness Foundation, which required white churches to *submit* to accountability for commitments. Of the eight white churches who joined either CCRR or NWAU, two joined RNWA, and six did not.⁶

Many white churches *admitted* that racism is a problem, fewer *committed* to do racial justice, and fewer *submitted* to accountability for commitments. We help white people and churches *submit* to accountability for commitments by investing in Black-led non-profits.



⁴ <https://youtu.be/Uwi82Ck7EkA?si=YyVaefEqO3gwawhR>

⁵ <https://www.nwahomepage.com/knwa/nwa-united-to-introduce-declaration-of-unity/>

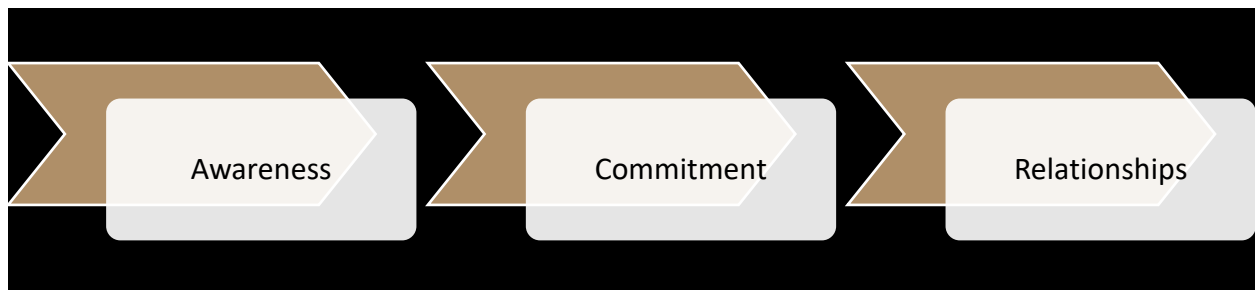
⁶ <https://thewitnessfoundation.co/blog/place-based-initiative-for-reparations>

How We Educate

In *The Color of Compromise*, Tisby introduces the “ARC” of racial justice: to do racial justice, we need to grow in

- *awareness* of racial injustice (A),
- multi-racial *relationships* (R), and
- *commitment* to racial justice (C).⁷

We help white people and churches grow in awareness of racial injustice and commitment to racial justice, believing that if white people want healthy multi-racial relationships, then we need to grow in awareness and commitment, *first*. In *The End of White Christian America*, Jones writes, “Given our still present past, white Christians are more likely to find reconciliation as a *result* of a journey – rather than a destination that can be reached directly.”⁸ We help white people and churches grow in *awareness* of racial injustice by hosting *The R Word* podcast and events.⁹



⁷ Tisby, Jemar, *The Color of Compromise: The Truth about the American Church’s Complicity in Racism* (Grand Rapids, MI: Zondervan, 2019) 194

⁸ Jones, Robert P. *The End of White Christian America* (New York, NJ: Simon & Schuster Paperbacks, 2016) 192

⁹ The podcast is available at <https://www.kuaf.com/podcast/the-r-word> or wherever you get podcasts

Case Study 2: *The R Word* Podcast And Events

I started *The R Word* podcast and events to talk to white Christians about reparations and the church.

- In 2022, I started *The R Word* podcast, and we interviewed Dr. Jemar Tisby, Dr. Gregory Thompson, and Black people about how white churches have responded to racism.¹⁰ In 2023, we interviewed people who have helped me on my journey toward racial justice.¹¹ In 2024, we will interview board members, who will share their journeys toward racial justice.
- In 2022, I started *The R Word* events, and Dr. Jemar Tisby spoke about his book *How to Fight Racism*. In 2023, Dr. Gregory Thompson spoke about his book *Reparations*, we hosted a book reading and discussion of *Reparations*, and a film viewing and discussion of *The Big Payback*. In 2024, Dr. Christina Edmondson will speak about her book *Faithful Antiracism*, and we will host a book reading and discussion of *Faithful Antiracism*.

Dr. Caree Banton (left), Dr. Gregory Thompson (center), and Dr. Trisha Posey (right)



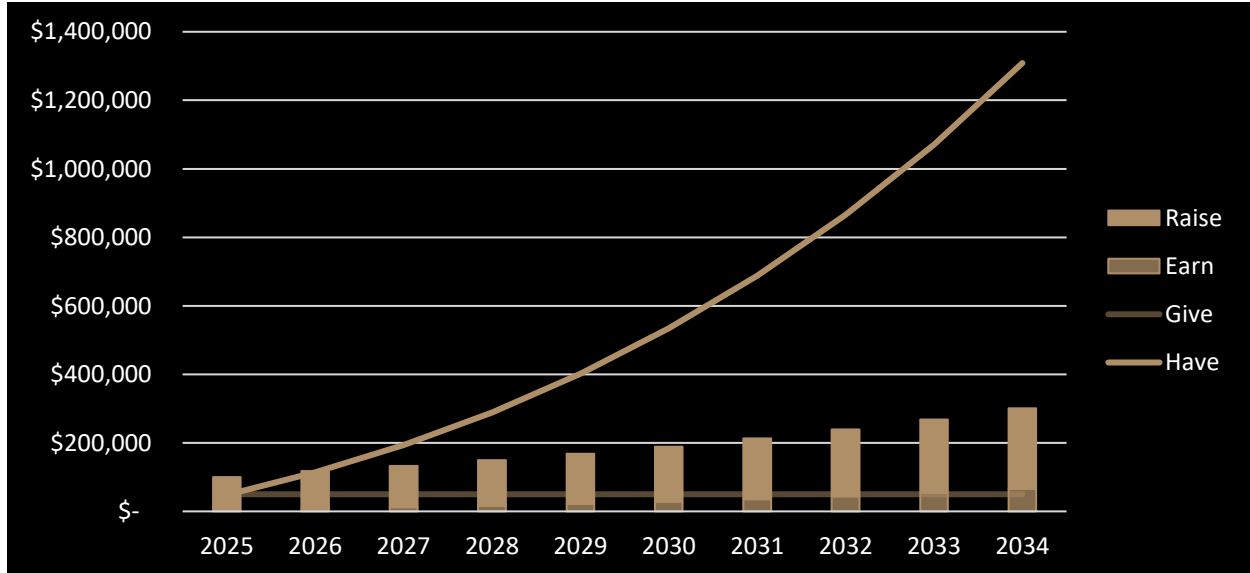
¹⁰ We interviewed Chris Seawood, Dustin McGowan, Stephen Ivey, and Suzanne Bridges

¹¹ We interviewed Dr. Gregory Thompson, Dr. Christina Edmondson, Dr. Soong-Chan Rah, Propaganda, Dr. Robert Jones, Dr. William Darity, Dr. Michael Rhodes, and Ekemini Uwan

How We Invest

We help white people and churches grow in *commitment* to racial justice by investing in Black-led non-profits. We have opened The Zacchaeus Fund¹² with Arkansas Community Foundation¹³, which we will grow to an endowed fund. We estimate that we will raise \$100,000 from white people and churches in 2025, and that giving will increase by 10% annually for ten years. If our estimate is correct, then we will

- *raise* about \$1,600,000 from white people and churches,
- *earn* about \$300,000 in interest, and
- *give* \$500,000 to Black-led non-profits by 2034,
- at which time we will *have* an endowment of about \$1,300,000, which will enable us to give \$50,000 to Black-led non-profits annually, perpetually, without raising more money.



¹² <https://www.arcf.org/give-online/?fund=Zacchaeus%20Fund>

¹³ <https://www.arcf.org/>

Case Study 3: The Witness Foundation

In 2019, Dr. Jemar Tisby started The Witness Foundation to train and fund Black Christian non-profit leaders.¹⁴ In 2020, I raised \$100,000 from white people and churches for The Witness Foundation, who trained and funded two Black Christian non-profit leaders in Northwest Arkansas, Joi McGowan and Monique Jones, who received \$50,000 each. In 2022, The Witness Foundation communicated that they cannot train and fund more Black Christian non-profit leaders in Northwest Arkansas, so we are starting The Zaccheaus Foundation now.

- Like The Witness Foundation, we will *fund* Black non-profit leaders, who will receive \$50,000 each.
- Unlike The Witness Foundation, we will neither *train* Black non-profit leaders, nor limit funding to Black *Christian* non-profit leaders (we will fund both Black Christian and Black other-than-Christian non-profit leaders).

Joi McGowan (first from left), Monique Jones (second from left), and Dr. Jemar Tisby (fourth from left)



¹⁴ <https://thewitnessfoundation.co/>

Work With Us

Few white people and churches in Northwest Arkansas will work with The Zacchaeus Foundation, because few white Americans support reparations now. In *From Here to Equality*, Darity and Mullen write that less than one in ten white Americans supported reparations in 2000, and that about three in ten white Americans support reparations now. This means that about seven in ten white Americans *oppose* reparations, but that *support* for reparations among white Americans has increased by seven times in the last twenty years.¹⁵ Now, we need a few white people and churches to be first jumpers. When I was at the lake with my children, they feared jumping into the water. I jumped first, and then they jumped second, because they had an example to follow. If a few white people and churches will jump into reparations now, then more may jump into reparations later, because they have an example to follow. Some white people are asking whether to practice reparations, and others are asking how. I invite white people who are asking whether, to educate themselves by listening to *The R Word* podcast and attending *The R Word* events. I invite white people who are asking how, to invest in Black-led non-profits with us. The Black/white wealth gap means that the average Black household has 10% of the wealth of the average white household – a dime to every dollar. Said differently, the average white household has 10x the wealth of the average Black household – a dollar to every dime. The Black/white wealth gap was opened by theft, and we must close it by returning what we have stolen. I invite white people and churches to invest 1% of their annual income – a penny to every dollar – in Black-led non-profits with us. This is the least that we can do.

¹⁵ Darity, William and Mullen, Kirsten, *From Here to Equality: Reparations for Black Americans in the Twenty-First Century* (Chapel Hill, NC: University of North Carolina Press, 2022) ix-x

Appendix 1: How We Invest

More information about how we invest is shown below.

- We have opened a charitable distribution fund. In 2025, we will pay a 2% fee, and we will not earn interest.
- In 2026, we will transition to a quasi-endowed fund. We will pay a 1.25% fee, and we will earn 5% interest.
- In 2034, we will transition to an endowed fund. We will pay a 1% fee, and we will earn 5% interest.

Year	Raise	Beg Balance	Pay	Earn	Give	End Balance	Type
2025	\$100,000	\$100,000	\$2,000		\$50,000	\$48,000	charitable
2026	\$110,000	\$158,000	\$1,975	\$7,900	\$50,000	\$113,925	quasi-endowed
2027	\$121,000	\$234,925	\$2,937	\$11,746	\$50,000	\$193,735	quasi-endowed
2028	\$133,100	\$326,835	\$4,085	\$16,342	\$50,000	\$289,091	quasi-endowed
2029	\$146,410	\$435,501	\$5,444	\$21,775	\$50,000	\$401,832	quasi-endowed
2030	\$161,051	\$562,883	\$7,036	\$28,144	\$50,000	\$533,991	quasi-endowed
2031	\$177,156	\$711,147	\$8,889	\$35,557	\$50,000	\$687,816	quasi-endowed
2032	\$194,872	\$882,687	\$11,034	\$44,134	\$50,000	\$865,788	quasi-endowed
2033	\$214,359	\$1,080,147	\$13,502	\$54,007	\$50,000	\$1,070,652	quasi-endowed
2034	\$235,795	\$1,306,447	\$13,064	\$65,322	\$50,000	\$1,308,705	endowed
Total	\$1,593,742		\$69,966	\$284,929	\$500,000		