



March 24, 2026

Dear Siblings in Christ,

I haven't watched *Agatha All Along* with my children, but both of them are quite taken with the song "The Ballad of the Witch's Road." It's catchy, a little haunting, and woven throughout the series. I played it in the car once, and my son immediately asked to add it to his playlist. Since then, it only surfaces occasionally—his playlist is long, and he tends to loop a handful of favorites. So it caught me off guard a week or so ago when my daughter, in her delightful but jumbled two-year-old diction, began very clearly singing, "Down, down, down the road... down the witch's road," over and over again. It was a moment of deep pride, mixed with the realization: *Oh... that's not something you hear from a toddler every day.*

And yet, that song, and its image of a long, winding road, has been stuck in my head.

Perhaps that's because it feels like a lifetime has passed since we gathered for that whirlwind meeting in January. January seemed endless, February flew by in a flash, and now March, at least to me, feels as though it is moving at a glacial pace. I know Lent is not about rushing toward resurrection, but the journey toward hope can feel excruciating. Each step feels heavy, pressing deeper into the ground beneath us, making the lift to the next step just a little bit harder.

Those heavy steps make me all the more grateful for the opportunity to gather, even virtually, this month. The body needs one another: for care, for energy, for sustenance as we continue down, down, down the road. The work before us—including motions from Bills and Overtures, COM, and CPM—is good and necessary. And the time we share in breakout rooms, along with the prayers we offer for one another and this community, will, I trust, make this a faithful and holy gathering.

Bonus points (so I know you read this): which Tony Award–winning Broadway icon lent her talents to *Agatha All Along* and "The Ballad of the Witch's Road"?

I look forward to seeing you all on Tuesday, to the work ahead, and to hearing your answers.

Grace and peace,

Jesy Littlejohn (they/them)

Moderator of National Capital Presbytery

**Stated Meeting
National Capital Presbytery
March 24, 2026
6 PM via Zoom
We Gather in Community**

6:00 PM CALL TO ORDER	Elder Jesy Littlejohn
OPENING PRAYER	Rev. Rachel Landers Vaagenes
SEATING OF CORRESPONDING MEMBERS	Elder Jesy Littlejohn
6:05 PM FORMATION OF THE ROLL, OMNIBUS MOTION (p.3)	Elder Jesy Littlejohn
6:10 PM DEVOTION	Elder Jesy Littlejohn
6:25 PM ACTION ITEM #1 COMMITTEE ON BILLS AND OVERTURES (p.4)	Elder Mark Eakin
Overture 1 On HIV/AIDS and human sexuality	
Overture 2 Changing course for a green future	
Overture 3 On establishing the green future fund	
Overture 4 On regenerative farming	
6:35 PM ACTION ITEM #2 COMMISSION ON PREPARATION FOR MINISTRY (p.19)	
Expedited Candidate Process	Rev. Blair Moorehead
6:40 PM ACTION ITEM #3 COMMISSION ON MINISTRY (p.20)	
Waiver of Ordination Requirement	Rev. Carla Gorrell
6:50 PM NEW BUSINESS	Elder Jesy Littlejohn
6:55 PM CHARGE AND BLESSING	Elder Jesy Littlejohn

Meeting Leaders

Rev. John Molina-Moore, General Presbyter and Acting Stated Clerk

Elder Jesy Littlejohn, NCP Moderator

Rev. Rachel Landers Vaagenes, NCP Vice-Moderator

Rev. Blair Moorehead, CPM chair

Rev. Carla Gorrell, COM chair

Elder Mark Eakin, Bills and Overtures chair

OMNIBUS MOTION

From the Stated Clerk

- The Stated Clerk recommends the **APPROVAL** of the minutes of the NCP Stated Meetings held on January 27, 2026.
- The Stated Clerk recommends the **DISMISSAL** with thanks of the Commission to install the Rev. Joshua Narcisse as Pastor at Gaithersburg Presbyterian Church on February 7, 2026.
- The Stated Clerk recommends the **DISMISSAL** with thanks of the Commission to install the Rev. Lisa Martin as Pastor at Heritage Presbyterian Church on February 15, 2026.
- The Stated Clerk recommends the **DISMISSAL** with thanks of the Commission to ordain Andrew Thomas Hall as a Minister of Word and Sacrament on March 1, 2026.
- The Stated Clerk recommends the **DISMISSAL** with thanks of the Commission to ordain Kristin Franke as a Minister of Word and Sacrament on March 15, 2026.

From the Nominating Committee

The Nominating Committee moves the following for nomination:

Committee on Preparation for Ministry

- Caitlin Culp (TE-Church of the Covenant), c/o 2029
- Craig Meek (TE-National), c/o 2029

Other Boards

- Crawford Brubaker (TE- Validated Ministry), Chesterbrook Residences Board, c/o 2028

Session Records

- Gene Eplee (RE- Laurel), c/o 2029

ACTION ITEM#1 BILLS AND OVERTURES COMMITTEE

MOTION 1: The Committee on Bills and Overtures MOVES that the National Capital Presbytery CONCUR with Overture 003, “On Confession, Repentance and Renewed Theological Engagement Regarding HIV/AIDS and Human Sexuality”

Recommendation

The Presbytery of the Cascades overtures the 227th (2026) General Assembly of the Presbyterian Church (U.S.A.) to:

Confess and repent that the church actively participated in the rise of the HIV/AIDS pandemic through harmful theological frameworks and heteronormative assumptions, participating in the isolation and stigmatization of people living with HIV/AIDS through rejection, judgment, and abandonment; seek forgiveness from siblings harmed and commit to repair through transformative theological and pastoral action.

Direct the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for LGBTQIA+ Equity (ACQ+E) to develop a comprehensive theological framework addressing human sexuality and relationships in contemporary contexts, examining the full spectrum of relational and family structures and exploring ethical approaches to consent, mutuality, and care, developed in consultation with people living with HIV, LGBTQIA+ individuals, and theologians from historically marginalized communities, reporting findings to the 228th General Assembly (2028).

Rationale

Introduction

Our denomination has long sought to be a prophetic voice for compassion and justice. Building upon decades of faithful struggle with HIV/AIDS and recognizing that HIV remains a global and domestic public health crisis compounded by stigma, we now seek to deepen our confession and theological understanding to better serve human rights and human flourishing.

Our denomination responded through multiple resolutions—including our 1983 advocacy commitment, 1986 anti-discrimination provisions, and our pivotal 1988 "To Meet AIDS With Grace and Truth," which called us to confession grounded in Romans 8:38-39. Our 2010 "Becoming an HIV and AIDS Competent Church" policy deepened this biblical foundation, declaring that the church's Lord "preaches good news to the poor, proclaims release to captives" (Luke 4:16-19), calling the church to "the same radical inclusiveness as Jesus' ministry." While the PC(USA) took important steps—establishing HIV/AIDS competency standards in 2010 and approving people-first language in 2024—these responses did not

adequately address the theological root causes. The HIV/AIDS epidemic did not occur in a theological vacuum. Theologies rooted in heteronormativity, purity constructs, and punitive views of sexuality created an environment where stigma thrived and people suffered in silence.

Deepening our 1988 confession, we now recognize that our theological frameworks surrounding sexuality have contradicted the biblical principles we claimed to uphold by negating the God-given identity of LGBTQIA+ individuals. This calls us beyond confession to constructive theological work. We must develop comprehensive frameworks that support the full spectrum of human relationships. We must move from exclusionary doctrines to ethical frameworks grounded in consent, mutuality, and care.

As a confessional church, the Presbyterian Church (U.S.A.) is called to "ecclesia reformata, semper reformanda"—the church reformed, always being reformed. This requires honest acknowledgment of failures and commitment to transformation. We actively participated in creating conditions that enabled the HIV/AIDS pandemic to devastate communities, particularly LGBTQIA+ individuals and marginalized populations, exacerbated by our failure to combat racism and gender inequality that disproportionately fueled the epidemic among women, children, and people of color.

This overture aligns with Matthew 25 commitments to dismantle structural racism, address systemic poverty, and build congregational vitality. It witnesses the church's willingness to name sin, repair harm, and offer healing through trauma-informed practices.

A Call to Deeper Understanding

The 2010 policy reminded us that "the crucified Christ, who cried out in the Garden of Gethsemane," joined us in our human condition (Luke 22:42). Many LGBTQ+ individuals wrestled deeply in their own Gethsemane moments, experiencing profound spiritual distress. Our theological frameworks inadvertently created conflict between people's authentic identity and their faith.

To understand how we can move toward healing, we must examine the specific theological constructs that contributed to harm during the AIDS crisis.

Historical Context: Theological Frameworks That Caused Harm

The Confession of 1967 reflects a theological framework that proved catastrophic. Paragraph 9.47d reveals problematic theology:

First, it defines legitimate relationships exclusively as those between "man and woman," inevitably positioning same-sex relationships as "anarchy" and "alienation from God."

Second, the confession frames medical advances in treating sexually transmitted infections as aggravating "confusion about the meaning of sex," positioning compassionate medical treatment as enabling immorality.

When HIV/AIDS emerged, this predisposed the church to view medical interventions with suspicion rather than as tools of mercy.

Third, the confession's language created a theological environment where siblings outside heterosexual marriage were categorized as spiritually disordered, making unconditional acceptance nearly impossible.

The Spiritual, Emotional, and Public Health Impact

This theological framework created profound spiritual trauma that directly increased HIV vulnerability. Living within oppressive religious contexts constitutes complex trauma, and this spiritual trauma became a key driver of the AIDS pandemic:

Spiritual Trauma and PTSD: The church's condemnation created lasting psychological wounds. People develop symptoms consistent with religious trauma syndrome and PTSD—hypervigilance, emotional numbing, intrusive thoughts about divine punishment—all impairing decision-making about health and safety increasing HIV vulnerability.

Trauma-Induced Risk Behaviors: Post-traumatic stress from religious rejection leads to increased substance use and risky sexual behaviors. When spiritually wounded and cut off from community support, people turn to behaviors providing temporary relief but increasing health risks.

Stigma and Shame: Spiritual trauma led to shame, fear, and secrecy around sexuality and HIV status, preventing open discussion, discouraging testing, and making individuals less likely to seek care.

Isolation: Religious rejection drove people from faith communities, severing vital social and emotional support, leading to increased risky behaviors and reduced access to prevention resources.

Internalized Homophobia: The church's teachings created internalized shame, making it harder to prioritize self-care or disclose HIV status.

Barriers to Prevention: The church's discomfort hindered comprehensive sex education and HIV prevention information, particularly devastating because many lived in relationship structures beyond traditional monogamy, but theological limitations prevented honest discussion.

Delayed Access to Care: Spiritual trauma and fear of divine punishment kept individuals from getting tested or adhering to treatment.

Understanding these impacts calls us to the ministry of reconciliation (2 Corinthians 5:18-20) and examining our own theological foundations. As Jesus taught, we must first remove the log from our own eye (Matthew 7:3-5).

The Gospel Imperative and Path to Healing

The Confession of 1967 itself reminds us that "no one type of confession is exclusively valid, no one statement is irreformable," providing the ground for our "duty and freedom to reform [ourselves] in life and doctrine as new occasions, in God's providence, may demand."

This theological re-evaluation is not rejection of our confessional heritage, but faithfulness to its core principle:

the church must always bear present witness to God's grace. The gospel calls us beyond apology to action:

listening to siblings who have been harmed, dismantling theologies that wound, and proclaiming relationships grounded in consent, mutuality, and care.

This overture provides the essential foundation for healing. Without confession, our transformation efforts remain incomplete. Surface-level programming cannot heal spiritual trauma or dismantle theological foundations that created harm. Only by confronting root causes can we create genuinely safe spaces.

The comprehensive theological framework development is equally essential. Genuine repentance requires systematic change. ACSWP and ACQ+E must examine the full spectrum of relational and family structures, exploring ethical approaches to consent, mutuality, and care. This will equip clergy and congregations with theological tools for pastoral care that affirms the full dignity of all people.

Forty-three years after the AIDS pandemic began, we have the opportunity to lead with theological integrity and pastoral compassion. Our siblings who died without the church's support, their families who grieved without pastoral care, siblings living with HIV who experience barriers to full inclusion, and LGBTQ+ individuals seeking healing from religious wounds deserve our commitment to confession, repent

This overture enables us to create communities marked by prophetic courage and extravagant compassion, dismantle stigma and discrimination we perpetuated, and provide spiritual support allowing all people affected by this pandemic to experience healing, flourish, and reclaim their inherent dignity as beloved children of God.

The Presbyterian Church (U.S.A.) can now demonstrate the transformative power of the gospel through the concrete actions this overture provides.

Official Church Documents

Presbyterian Church (U.S.A.). Confession of 1967. Louisville, KY: Office of the General Assembly, 1967.

Presbyterian Church (U.S.A.). To Meet AIDS With Grace and Truth. Louisville, KY: General Assembly, 1988.

Presbyterian Church (U.S.A.). Becoming an HIV and AIDS Competent Church. Louisville, KY: Office of the General Assembly, 2010.

Advisory Committee on Social Witness Policy (ACSWP), Presbyterian Church (U.S.A.). HIV/AIDS Policy Guidelines. Louisville, KY: Office of the General Assembly, 2010.

Presbyterian Church (U.S.A.). GA-MC-11, "People-First Language on HIV/AIDS." 2024.

Concurrence

Albany Presbytery

MOTION 2: The Committee on Bills and Overtures MOVES that the National Capital Presbytery CONCUR with Overture 034, “On Changing Course for a Green Future”

Recommendation

The Presbytery of Susquehanna Valley overtures the 227th General Assembly (2026) of the Presbyterian Church (USA) to:

1. Declare that the continued investment of PC(USA) funds in the exploration, development, extraction, refinement, transportation, and sale of fossil fuels is incompatible with the mission and goals of the Presbyterian Church (U.S.A.) and our call to serve as faithful stewards of creation.
2. Commend The Presbyterian Foundation and The Board of Pensions for reducing their fossil fuel and (aggregated) energy sector holdings (respectively).
3. Commend the many faith institutions, including the World Council of Churches, on their decisions to remove fossil fuel investments from their portfolios, answering “the prophetic call to care for our common home and stand in solidarity with those who suffer most from climate injustice.”
4. Affirm that the Presbyterian Church (U.S.A.) has satisfied the substantive requirements of The Divestment Strategy: Ethical and Institutional Context (1984)—and any successor policy which may be adopted by the General Assembly—for determining when divestment is warranted with respect to the fossil fuel industry.
5. Call upon all PC(USA)-related fiduciaries to:

Undertake the orderly removal of investments from all companies whose primary business (more than 50% of annual profit) is based on the extraction, refinement, transport, or sale of fossil fuels, with the goal of fully completing this divestment by 2030 or as soon thereafter as prudent management allows; Cease from initiating new investments in such companies; and Seek suitable opportunities in renewable energy sectors that meet established ethical and risk-return criteria.

6. Direct the Interim Unified Agency through its Mission Responsibility Through Investment (MRTI), the Office of Faith Based Investing, and other components to:

Continue and expand the church’s stockholder advocacy efforts to resist lending and insurance institution practices as directed in the “Green Future” policy adopted by the 225th G.A.

Encourage all Interim Unified Agency program components to advocate for a just global transition away from fossil fuels and toward ethically produced renewable sources of energy

and to stand with local communities who suffer either from the harms of the fossil fuel industry and climate injustice or the dislocations of the energy transitions;

7. Direct the Stated Clerk to:

Inform all appropriate Church constituencies and church and public media outlets, and ecumenical partners of the passage of this overture;

Encourage governing bodies, institutions, congregations, and members to engage in theological reflection and advocacy concerning the harms of fossil fuel dependence and the need for a just energy transition; and

Provide pastoral care to any among our Presbyterian household who may experience dis-ease with the Church's decision or dislocation or other negative consequences which will result from the energy transition envisioned in this overture.

[1]The Divestment Strategy:Principles and Criteria, MINUTES, 196th GENERAL ASSEMBLY, PRESBYTERIAN CHURCH (U.S.A.), May 29-June 6, 1984, Phoenix, Arizona. This policy clearly states that “divestment of holdings can be in a particular firm or class of firms and that this is both part of the normal management of funds andpotentially an occasion for Christian witness to God’s call for justice and renewal of society. [emphasis added] (Paragraph 25.202.) Also see paragraphs 25. 204 and 261

[2] Between 2018 and 2025 PF moved from 5.14% to 2.24% of total investments and the BoP from 4% in 2019 to 1% of total energy sector investments as of September, 2025. The dollar value of these two combined is still a combined estimated total of around \$141,772,800.

[3] <https://oikoumene.org/what-we-do/care-for-creation-and-climate-justice/ecumenical-decade-of-climate-justiceaction>

Concurrence

Florida Presbytery

Cayuga-Syracuse Presbytery

MOTION 3: The Committee on Bills and Overtures MOVES that the National Capital Presbytery CONCUR with Overture 035, “On Establishing the Green Future Fund”

Recommendation

The Presbytery of Susquehanna Valley overtures the 227th General Assembly (2026) of the Presbyterian Church (USA) to:

Declare that expressions of denominational (i.e. corporate) confession and repentance, as well as the Christian witness and example of the PC(USA), require corporate accountability and response.

Affirm that as recently as 2022, with the adoption of “Investing in A Green Future: A Vision for a Renewed Creation”, we confessed to our Church’s failure to live up to past commitments to cherish the earth entrusted to our care and expressed our intention to undertake actions involving our “treasure and vision” in the pursuit of restoration and healing.

Establish a permanent endowment fund created and held in perpetuity by the Presbyterian Foundation in their Fossil Free Investments on behalf of the General Assembly from which The Foundation will make spending formula payments available to the PC(USA), A Corporation to be disbursed in turn to the Interim Unified Agency or its successor to make grants for the following restricted purposes:

To support greenhouse gas emission reduction, renewable energy transition, and adaptation to climate change;

To support restorative processes in and to address harms suffered by marginalized communities and natural habitats within the U.S. and abroad as a result of extractive damage, environmental racism, and systemic climate change; and To address dislocation and community harms related to the transition to renewable energy sources.

Direct the Interim Unified Agency (or its successor), to assign a group of six people to a Green Future Fund Design Team (or simply DT), consisting of three staff representing programmatic (especially the Center for Repair of Historic Harms) as well as financial components of the Interim Unified Agency, and three at-large persons, meeting virtually over the course of the coming two years to design administrative protocols for a “Green Future Endowment Fund” and report back to the 228th (2028) General Assembly.

Request that the DT explore options for amount and method of capitalization of the fund.

Request the Design Team, Interim Unified Agency, and Presbyterian Foundation to consult and if feasible, proceed with establishing the fund account or a temporary account if advised, for the purpose of receiving contributions prior to the adoption of the DT report.

Request the DT consider recommending a “Green Future Grants Committee” housed within the appropriate office of the Interim Unified Agency, composed of five to nine persons including a representative of the denomination’s Center for the Repair of Historic Harms.

5. Direct the Stated Clerk to:

Inform all appropriate Church constituencies, church and public media outlets, and ecumenical partners of the passage of this overture;

Encourage governing bodies, institutions, congregations, and members to prayerfully consider making financial contributions to the fund; and

Promote connections with ecumenical and interfaith restorative justice efforts which may enhance the effectiveness of this initiative.

[1] IBID. Recommendation #3

[2] These sources should include possible contributions from Presbyterian Women, congregations, philanthropies, companies, etc as well as unassigned General Assembly funds and the sale of church properties, with the goal of beginning the granting process within ten (10) years of the fund’s establishment but not before the 228th General Assembly adopts the Green Future Fund Design Team report in 2028.

[3]The DT should plan to communicate the existence of the Green Future Endowment Fund initiative immediately following its formation so that potential contributors may begin to participate in its capitalization prior to the official establishment after the receipt of the Green Future Fund Design Team’s report to the next Assembly. The endowment fund will then be officially established by the Foundation upon direction from the Unified Agency that the work of the DT as set forth in this overture is complete.

[4] These individuals should possess the requisite skills for evaluating proposals, making and monitoring the grants and outcomes, and reporting back to the General Assembly in a manner to be determined. Ideally, we would recommend the majority of this committee should be elected members and not PCUSA staff and reflect the demographics of the communities who suffer most from climate change and other forms of environmental injustice, especially the original caretakers of this nation’s lands and wildlife, the Native American community.

Rationale

Repentance is a practice rooted in scripture. It is more than expressing sorrow for our past actions but includes the kinds of future-oriented changes in direction which John the Baptist called “the fruits of repentance”^[1]. Jesus also embraced this. In the Background Analysis for the

Church's policy document titled, "The Power to Speak Truth to Power", Robert Stivers addressed Jesus's statement about repentance found in Mark 1:14-15:

"Repentance in this situation means: 1) taking this confession seriously; 2) sensitivity to the world's 800 million malnourished and impoverished; 3) awareness of the delicacy of ecosystems; and 4) a change of direction to more frugal energy consumption, justice, and greater sharing in community."^[2]

The 225th (2022) General Assembly confessed the need for denominational repentance related to our complicity with climate change^[3]. Reflecting upon the failed efforts of the church in the two decades since the adoption of "Restoring Creation for Ecology and Justice" they declared:

[We] "Confess that we have not sufficiently "responded to the cry of creation" and hereby recommit to a "turnaround decade" for restoring creation. We have failed to place the intrinsic value of God's creation above the idols of the world, such as wealth, power, acquisition and status. We have failed to fully embrace the principles of stewardship and sustainability, of God's concern for those experiencing poverty and their participation in processes and policies, of accepting for our own lives that which is sufficient (rather than the constant accumulation of more), and of solidarity with all creation. **We recommit our energy, our treasure and our vision to a future in which God's creation is restored**, the human family lives together in balance and justice with each other, and the social and ecological destruction that our society inflicts on the world is reversed and repaired." (emphasis added)^[4]

We should invest in a green future. Beyond seeking out investments in renewable energy projects, investing in a Green Future calls upon us to recommit to the "Polluter Pays" principle first lifted up in "Restoring Creation for Ecology and Justice."^[5] As we begin to take seriously our culpability for the harms our investments in fossil fuels and addiction to careless patterns of living have inflicted, we commit to use our financial resources to right these harms by establishing a fund from which grants would be made to address them in restorative and redemptive ways in accordance with the broadened vision of the "Green Future" document – ways which may represent a truly just transition.

Writing in the ACT Alliance Final Reflection on COP 30, November 26th, 2025, Elena Cedillo, Lutheran World Federation Program Executive for Climate Justice writes:

"A just transition is not just a technical change to energy systems, but a comprehensive transformation grounded in equity, participation, and human rights." [A Just Transition will] "ensure that the transition to a low-carbon, climate-resilient future is truly just and leaves no one behind."

In “The Power to Change: U.S. Energy Policy and Global Warming”, the 218th General Assembly (2008) urged “the ‘Restoring Creation’ program to establish a Presbyterian Green Energy Fund, which would help congregations and other organizations in our church reduce their carbon footprint through investments in energy efficiency, renewable energy production, and Green-certified carbon offsets” (Recommendation 3.b).

So far as we are aware, no such fund was ever established. The Green Future Fund we are proposing, inspired by the broad vision of a just transition for society as well as the church, would be much broader than the one envisioned by the 218th General Assembly and would therefore require substantial investment of time, energy, contributions, and publicity for the realization of its purposes.

What we do as a denomination matters. To those who might complain regarding the use of scarce financial resources for such an undertaking, we would quote once more from “Investing in a Green Future”

“Instead of focusing on the difficulties or expense, we must lift up our vision and actions to create a revived environment, better health outcomes, employment opportunities that provide a living wage, clean air and water, wilderness preserved for its own sake, universal access to healthy food and the reconciliation of broken relationships.”

May this action become a small step toward the “fruits” which John the Baptist said all true repentance requires.

[1]Matthew 3:8

[2]The Power to Speak Truth to Power: A Public Policy Statement on Energy, Its Production and Use, Adopted by the 121st (1981) General Assembly, Presbyterian Church in the U.S., and by the 193rd (1981) General Assembly, United Presbyterian Church in the U.S.A.; with a Background Analysis, by Robert L. Stivers, Commended for Study in Connection with the Public Policy Statement. Section II, Theology.

[3] Investing in A Green Future: A Vision for a Renewed Creation; Recommendation 3

[4] IBID

[5] IBID. 8.e

[6]“Green Future” Rationale conclusion.

Concurrence

Cayuga-Syracuse Presbytery

Florida Presbytery

MOTION 4: The Committee on Bills and Overtures MOVES that the National Capital Presbytery CONCUR with Overture 036, “On Regenerative Farming”

Recommendation

The Presbytery of Susquehanna Valley overtures the 227th General Assembly (2026) of the Presbyterian Church (U.S.A.) to:

Call on Presbyterians to learn about and support regenerative farming practices, which restore soil, foster biological diversity, heal the land, embody our biblical mandate to care for creation, and advance the goals of previous General Assembly policy positions;

Direct the IUA to equip Presbyterians with a deeper understanding of the theological, scientific, economic, and social bases for public policy advocacy and lifestyle choices in support of soil care and regenerative farming;

Encourage Presbyterian congregations and members to model faithful soil stewardship in our own farms, gardens, and yards, and to support local and regional food providers, as a witness to values of earth care that may also help shape local, national, and international policies.

Rationale

The 221st (2014) General Assembly enacted the “Food Sovereignty for All” Overture, which envisioned affordable and healthy food, grown sustainably as the most faithful means for fulfilling the biblical mandate to ensure that people are fed.[1] In the intervening years since the adoption of that overture, farmers and scientists have continued to develop an approach to agricultural production called regenerative farming which has proven to be a means of addressing both the nutrition of humanity as well as an important step in the care for the web of life that is our planetary ecosphere. This approach was lifted up in the Advisory Committee on Social Witness Policy (ACSWP) policy document: “Investing in a Green Future: A Vision for A Renewed Creation,” which was adopted by the 225th (2022) General Assembly. In regard to regenerative farming, this policy states

“8. h. Urge the U.S., state and local governments to:

a. Incentivize a shift away from fossil-fuel and chemical intensive industrial agriculture and invest in regenerative and agroecological farming, which have the added benefit of sequestering from the atmosphere large amounts of carbon into the soil.

b. Invest in food system conversion to help communities form thriving local food systems, which make healthy food more accessible and reduce the use of fossil fuels in the fields and in the transportation of food from farm to table.

In light of the worsening climate crisis and other factors which threaten our two- fold mission of earth care and neighbor love, the current overture is focused on how these agricultural practices may be matters not only for government action (i.e. public witness), as the policy now frames it, but also for PC(USA) members, congregations, camps and conference centers, and other church-related institutions.

Regenerative farming practices improve soil health, increase biodiversity, and work with nature to heal and strengthen the land for future generations. Regenerative practices, based in agroecology, have at least three important benefits. First, more carbon is sequestered in the soil, reducing the amount of carbon dioxide which traps heat in our atmosphere.[2] Second, they provide agroecological alternatives to conventional methods of tillage, fertilization, and pesticide use, which have degraded the soil, raising concerns about food security within a decade. Third, improved soil structure enables better water retention, reducing damaging runoff and floods. In all these ways, regenerative farming honors our responsibility to care for God's creation.

To meet global food demands after World War II, farmers increasingly came to depend on the use of large machinery and chemical inputs. These capital-intensive processes served to favor consolidation of increasingly larger tracts primarily operated by corporations to the detriment of smaller family farms, which had previously served as the backbone of American agriculture. Faced with an increasingly technological and capital-intensive model of agriculture, a growing number of farmers are turning to regenerative practices as a way to lower costs, strengthen soil resilience, and ensure the long-term financial sustainability of their operations. This shift deserves support as it promotes both sustainability and long-term food security. Decision makers should also craft policies that ease the pressures on rural communities and provide real support during times of agricultural transition.

Core Regenerative Practices include the following:

Minimum tillage: the less the soil is plowed and disked, the less erosion and disruption of communities of helpful soil microbiota.

Cover crops: after the cash crop is harvested, a mixture of species of cover crops will not only protect the bare soil from erosion and heat, but also exude surplus sugars through the roots that attract communities of helpful bacteria and fungi; the remains of the cover crop then can serve as mulch, restraining weed growth and retaining moisture around future cash crops;

Applications of chemical pesticides are reduced or ceased; populations of damaging insects are restrained by their natural predator species, which maintain their vigor because of minimal use of insecticides that would disable them as well as the target insects;

Managed grazing by cattle, sheep, hogs, or chickens serves to restrain the cover crops from excessive growth, and their manure contains nutrients for the soil and bacteria that add to the diversity of the soil's microbiota. The increased biodiversity of soil microbiota enables them to supply micronutrients to the cash crops that make grain, fruit, and vegetables significantly more nutritious. [3]

Extensive research and real-world trials demonstrate that regenerative practices consistently achieve crop yields comparable to or exceeding those of conventional farming, particularly over the long term and during environmental stress like drought. But typically, it takes about four years for a farmer's field to regain similar productivity after they shift it from conventional practices to the practices highlighted above. Grants from the U.S. Department of Agriculture have enabled working farmers to withstand reduced income during the transition period. There is considerable farmer interest because regenerative practices that reduce input costs, and there has been a waiting list for those grants. In recent years, the Natural Resources Conservation Service has been training and enabling staff to assist farmers in shifting to regenerative practices. And because farmers trust the experiences of other farmers, peer-to-peer support is helpful and is being supported by non-governmental entities as well. We can hope that this overture, and possibly such expressions by other religious bodies, can help to enhance the perceived stature of regenerative practices in farming culture.

More extensive use of regenerative farming practices may help to reverse heavy U.S. reliance on imported produce because so much U.S. farmland is dedicated to commodity crops, principally corn and soybeans. Imported fruit and vegetable varieties have been bred to survive long transportation chains to the detriment of their nutritional value. Regenerative farmers, using diverse domestic varieties, would help expand domestic fruit and vegetable production, bringing prosperity for smaller/family farmers and improving human nutrition and health.

PC(USA) members and churches can testify to these values with how we tend to our own farms, gardens, and yards. Compost, soil inoculants, fewer pesticides, and minimal tillage can give our soils better texture and nutrients. With participation in community gardens, purchases at farmers' markets, and subscriptions to local sustainable farmers, we can support growth of regional food systems that are more resilient and environmentally-sustainable. Learning about and supporting regenerative agriculture provides a connection point with indigenous nations that are recovering their traditional land-use practices. Finally, supporting regenerative agriculture would help our rural congregations that are trying to attract younger farmers and build a more sustainable rural economy.

Conclusion

In embracing regenerative agriculture, we answer God’s call to be faithful stewards of creation nurturing the soil that sustains life and protecting the vulnerable among us by securing our shared food future. By supporting this vital shift, the Presbyterian Church (USA) can affirm its commitment to justice, hope, and care for God’s earth, inspiring communities to cultivate flourishing lands, resilient ecosystems, and abundant harvests for generations to come. Let us rise together to this sacred responsibility and lead boldly toward a healed and thriving creation.

^[1]Leviticus 19:9-10, Zechariah 7: 9-10, Psalm 12:5, Matthew 14:13–21, Mark 6:30–44, Luke 9:10–17, John 6:1–14, Matthew 15:32–39 and Mark 8:1–9

^[2]Agriculture contributes around 30% of total atmospheric carbon emissions. Regenerative farming practices can potentially reduce that number by contributing less and sequestering more than the typical capital intensive, chemically based practices used by many U.S. farmers.

^[3]David Montgomery & Anne Biklé, *What Your Food Ate: How to Heal our Land and Reclaim our Health* (Norton, 2022).

Concurrence

Cayuga-Syracuse Presbytery

Heartland Presbytery

ACTION ITEM #2 COMMISSION ON PREPARATION FOR MINISTRY (CPM)

Expedited Candidate Process

MOTION: The Commission on Preparation for Ministry moves that Brianna Windhausen be allowed to enter the expedited candidate process according to the Book of Order G-2.0610 “When a Presbytery concludes there are good and sufficient reasons for accommodation to the particular circumstances of an individual seeking ordination, it may by three-fourth vote, waive any of the requirements for ordination in G-2.06, except G-2.0607d (ordination exams).”

NOTE: Approval of this accommodation requires a three-fourths majority. The Book of Order requires that the candidacy phase last at least one year (G-2.0602). The expedited process, in place in our Presbytery since 2021, simply removes this time requirement. Briana is scheduled to complete her Master of Divinity degree from Union Presbyterian Theological Seminary this spring, and she has passed the five ordination exams. CPM is recommending that we waive the one-year requirement of candidacy so that she can be certified ready to receive a call upon graduation. She is a candidate in good standing with Kirkwood Presbyterian Church and is under the care of the National Capital Presbytery’s Commission on Preparation for Ministry.

ACTION ITEM #3 COMMISSION ON MINISTRY (COM)

Waive a requirement for ordination

MOTION: The Commission on Ministry, pursuant to Book of Order G-2.0610, recommends that the Presbytery GRANT an EXCEPTION to waive the ordination requirement found in G-2.0607c for Rev. Christopher Lugo.

Background

In the summer of 2025, Rev. Christopher Lugo contacted NCP about transferring his membership from the Anglican Church in North America to the PCUSA. Our Stated Clerk and General Presbyter were in conversation with Rev. Lugo and COM regarding the necessary steps outlined in NCP's Policy to Receive Ministers from Other Denominations. We received all the needed documentation and began the process. Rev. Lugo cleared his *"preliminary examination for basic theological and collegial fit."* There was communication to COM and to Rev. Lugo from the Stated Clerk stating, *"In accordance with our [Policy to Receive Ministers from Other Denominations](#), I have verified that he will have been ordained 5 years early next year, and that **he meets the educational requirements** for ordination in the PCUSA (G-2.0607b,c)."* All that was left for him to complete was the national ordination exams and receive a final examination from the Examination Team of COM. He completed and passed all the national ordination exams as well as the final examination by COM.

After he began his process of transferring his ordination into the PCUSA, he entered the call process with Little Falls Presbyterian Church. After a full PNC search, Little Falls identified Rev. Lugo as their finalist for the pastor position. COM reviewed his transfer process and his call to Little Falls and unanimously supported both. Earlier this month, when it came time to approve his call to Little Falls, the Acting Stated Clerk reviewed all the steps in the process and discovered that Rev. Lugo did not take Hebrew in seminary.

Everyone in the system (COM, CPM, PNC, and Rev. Lugo) operated around the understanding that all the educational requirements were satisfied despite the oversight.

Rev. Lugo does have some training in Biblical Hebrew. Here is a note from him about that...

Approximately six years ago, I completed an introductory course in Biblical Hebrew through a local community-based program. Because it was a non-credit, no-cost course, there is unfortunately no official transcript or formal documentation available. I understand how this presents a challenge from COM's perspective, even though the learning itself was substantive and meaningful.

In addition, during the Biblical Exegesis exam, I engaged directly with the Hebrew language and resources in my preparation and interpretation. Although the selected

passage was from the Gospel of Matthew, my work required consultation of Hebrew blessing formulas, linguistic patterns, and their translation both in the Old Testament and in their connection to the Septuagint. This process involved using Hebrew tools and translation resources as part of my exegetical method, reflecting the ongoing role Hebrew translation and interpretation have played in my ministry and ordination.

Stated Meeting
National Capital Presbytery
March 24, 2026

Presbytery Reports

The reports in this section contain information about the work undertaken by the Presbytery's committees, commissions, and officers. Items requiring action by the Presbytery have been included in the separate Presbytery Packet document.

Contents

Report from the Administrative Commission on Congregational Property

Committee on Ministry's Report to Presbytery

Leadership Council Minutes – January 7, 2026

Report From the Administrative Commission on Congregational Property

3/19/2026

Important Information for Churches

G-4.0206 Selling, Encumbering, or Leasing Church Property from the Book of Order

a. Selling or Encumbering Congregational Property

A congregation shall not sell, mortgage, or otherwise encumber any of its real property and it shall not acquire real property subject to an encumbrance or condition without the written permission of the presbytery transmitted through the session of the congregation.

b. Leasing Congregational Property

A congregation shall not lease its real property used for purposes of worship, or lease for more than five years any of its other real property, without the written permission of the presbytery transmitted through the session of the congregation.

All leases executed by NCP Sessions must contain the following language:

"Notwithstanding anything contained in this Lease/License to the contrary, in the event that the Landlord as a religious organization is dissolved, Lessee or the National Capital Presbytery may terminate this Lease/License, provided that notice of such dissolution is provided to Lessee at least ninety (90) days prior to the anticipated date of dissolution, and (ii) the Lease/License shall not terminate for ninety (90) days after the date of such dissolution unless otherwise agreed by the Parties."

The Presbytery has empowered the Administrative Commission on Congregational Property with the powers of an Administrative Commission to consider and approve requests from churches to lease, sell or encumber the real property of a church. Any action in this regard by a congregation without the Presbytery's permission will not be recognized as legally valid.

If your church is considering leasing, selling, or encumbering real property please contact the Senior Director of Finance & Operations, Heather Deacon, hdeacon@thepresbytery.org.

No action has been taken since our last report.

COMMITTEE ON MINISTRY
REPORT to Presbytery
March 24, 2026

Terms of Call/Contracts

National/ Meek, Craig -COM approved the Stated Supply Contract for the position of Stated Supply Associate Pastor between the Session of National Presbyterian Church and Rev. Craig Meek for a period of one year beginning January 8th, 2026, to January 7th, 2027. [2/5/2026; CTC]

National/Franke, Kristen- COM confirmed the Stated Supply Contract for the position of Stated Supply Associate Pastor between the Session of National Presbyterian Church and Rev. Kristin Franke for a period of one year beginning January 8, 2026 to January 7th, 2027. [2/5/2026; CTC]

UPB/Wilson, Scott- COM retroactively approve the Stated Supply contract between the Rev. Dr. Scott Wilson and the United Parish of Bowie for the period of January 1, 2026, through December 31, 2026. [2/5/2026; CTC]

Bush Hill/Heck, Barbara- EVOTE CTC confirmed the Stated Supply Contract between the Session of Bush Hill Presbyterian Church and Rev. Barbara Heck January 1, 2026, to December 31st, 2026. [2/5/2026; CTC]

Oaklands/ Nabinger, Matty- Approved the Stated Supply Contract between the Session of Oaklands Presbyterian Church and Rev. Matty Nabinger for a period of one year beginning February 1st, 2026, and ending January 31st, 2027. [3/5/2026; CTC]

Sargent Memorial/ McCollum, Brian-COM via Evote: Approved the Stated Supply Contract between the Session of Sargent Memorial Presbyterian Church and Rev. Brian McCollum for a period of two (2) years from January 1, 2026 until December 31, 2027. [3/18/2026]

Berwyn/ Ulmer, Holly- confirmed the Stated Supply Contract between the Session of Berwyn Presbyterian Church and Rev. Holly Ulmer for a period of one year beginning 02/28/2026 and ending 02/27/2027.[CTC; 3/18/2026]

Poolesville/ Williams, David- Ratified via Evote the Stated Supply Contract between the Session of Poolesville Presbyterian Church and Rev. David Williams for a period of a year beginning January 1, 2026 and ending December 31st 2026. [3/18/2026; CTC]

COM Motions

COM approved via EVOTE: approval of Rev. Chris Lugo's transfer ordination as a minister member into the National Capital Presbytery. [3/14/2026; CC]

COM approved via EVOTE: Rev. Mary Anne Collins-Stauffer being moved from At-Large Minister Member to Retired Minister Member of the National Capital Presbytery. [3/18/26; CC]

COM approved via EVOTE: CTC: To approve the Stated Supply Position posting for United Parish of Bowie [2/19/2026; CTC]

COM approved Rev. Aram Bae for inclusion on the Presbytery Pulpit Supply List. [2/17/2026; CC]

COM approved Elder Bill Bennett for inclusion on the Presbytery Pulpit Supply List. [2/17/2026; CC]

COM Moderator Appointments

Brentsville/Meeks, Samantha- COM approved Elder Samantha Meeks to serve as Moderator of Brentsville Presbyterian Church's Session. [CC; 2/17/2026]

Sabbatical Leave

COM Approved the Sabbatical Leave of Rev. Katherine Stanford from July 19th – October 18th, 2026. [2/17/2026; CC]

Parish Associate

Westminster Alexandria/Coyle, Jean- Approved the Renewal of the Parish Associate Contract between Rev. Jean Coyle and Westminster Alexandria for one year 1/1/2026 to 12/31/2026. [1/6/2026; CTC]

NCP LEADERSHIP COUNCIL
Meeting Agenda
Wednesday January 7th, 2026
Via Zoom

In Attendance: Rev. Jeri Fields, Rev. Leslie Klingensmith, Rev. David Douthett, Rev. Dr. Diane Hendricks, Elder Jesy Littlejohn, Elder Lou Durden, Rev. Rachel Vaagenes, Rev. Mary Rodgers, Elder Shani McIlwain, Rev. Shelby Harasty

NCP Staff: Dina Bickel, Heather Deacon, Rev. John Molina-Moore, Rev. Tara Spuhler McCabe, Tempest Davis

Guest: Rev. LeAnn Hodges of ACCP

Sent by the Triune God to be agents of salvation, reconciliation, and justice. We empower and challenge our congregations to be Missional, Pastoral, and Prophetic.

12:35 pm- Meeting Called to Order

Rev. Jeri Fields

Lighting of the Christ Candle to Initiate Worship and the Work Set Out Before Us.

CONSENT MOTION:

Approve LC Meeting Minutes from 12/3/2025 Approved by Leadership Council 1/7/2026

12:38 pm **Devotion**

Rev. Leslie Klingensmith

12:50 pm **Action Items:**

MOTION: To Approve LC Agenda of 1/7/2026 with an amendment pertaining to the Northwood Presbyterian Church property submitted by Heather Deacon. **Approved by Leadership Council**

MOTION: Leadership Council authorizes Heather Deacon in her capacity as Corporation Treasurer and Senior Director of Finance & Operations to sign all documents related to the termination and release of National Capital Presbytery's first right of refusal to purchase property located at 1106 University Blvd, Silver Spring, MD 20902 (property adjacent to the former Northwood Presbyterian Church worship property).
Approved by Leadership Council

MOTION: To review and approve the MDP for the Stated Clerk (Draft MDP for Stated Clerk Attached to email) **Approved by Leadership Council**

2. **MOTION:** Leadership recommends approval for Westminster Presbyterian Church (Alexandria, VA) to obtain an \$8,000,000 construction loan with the Investment & Loan Program. Loan terms outlined in commitment letter and summarized as follows: 5- year note following a 2-year construction phase. Interest rate during construction phase to be 5.470% (interest only during construction phase). Permanent Phase will begin upon conclusion of construction phase and rate will be locked for 36 months. Loan to be secured by mortgage on worship property located at 2701 Cameron Mills Road, 522 Monticello Blvd, and 526 Monticello Blvd in Alexandria, VA, The purpose of the funds is to replace the organ and provide extensive renovations to sanctuary and gathering spaces. *Approval contingent upon receipt of congregational resolution approving the project.*

Leadership Council recommends that an exception be granted to NCP loan policy that limits a single guaranteed loan to 20% of NCP's unrestricted net assets. For this occurrence, the cap on a single loan would be \$2,572,324.

Leadership Council further recommends that Senior Director of Finance & Operations be authorized to sign on behalf of the Presbytery in her capacity as Corporation Treasurer.

Leadership Council approved the recommendation of ACCP for the loan request for Westminster Presbyterian Church.

12:50 pm **Report from Acting Stated Clerk:**

Rev. John Molina-Moore

- Change in September 2026 Presbytery Meeting or to change the standing rule which states that the meeting can be canceled due to inclement weather or by a committee. Going to amend the language in Standing Rule 2 to Cancel and/or Reschedule

Standing Rule # 2 (SR-2)

Standing Rule: Canceling/Rescheduling a Presbytery Meeting

In case of weather-related factors or other emergencies which would make travel to/from a presbytery meeting hazardous, the following shall constitute an ad hoc Executive Committee empowered to make a decision regarding cancellation, and to establish a new date for the meeting:

The General Presbyter the Stated
Clerk the Moderator of Presbytery
the Vice Moderator of Presbytery
the Chairperson of General Council

The Executive Committee will strive for unanimity; however, a majority in favor of cancellation will suffice to cancel a meeting.

As soon as possible, the Executive Committee will establish a new date and time for the presbytery meeting and will authorize the office staff to notify all churches. The General Presbyter is authorized to determine the most effective means of notification (e.g., Thursday mail, e-mail, separate first-class mail, phone calls, or some combination of these.)

In the case where it is a Stated Meeting which has been canceled and rescheduled, the rescheduled meeting shall be designated as a rescheduled Stated Meeting, and the original agenda will be proposed as the agenda of the rescheduled meeting. The notice requirement will be determined by the Executive Committee. In the case where it is a special meeting which has been canceled, notice of the rescheduled special meeting shall be given not less than ten days prior to the meeting, and the agenda will include only those items which were part of the original call.

Adopted by National Capital Presbytery on May 23, 2000.

Approved by Leadership Council

- **MOTION:** To approve the 2027 Presbytery Meeting Dates (Attached Document) **Approved upon update.**

Motion: To Adjust Presbytery Meeting from Holy Week of 2027 to the prior week of Wednesday, March 16th, 2027. **Approved by Leadership Council**

		2027 Presbytery Meeting Dates			
Date:	Location				
Tuesday, January 26, 2027	Via Zoom				
Tuesday, March 16, 2027	Via Zoom				
Tuesday, May 25, 2027	In-Person	*Week before Memorial Day 05/31/2027			
Possibly Saturday, Sept. 25th , 2027*	In-Person	Upon Approval			
or					
Tuesday, September 28, 2027	In-Person				
Tuesday, November 16, 2027	Via Zoom				
* Denotes Discerned Holiday Dates or other celebrations					

- Update on Congregations with Specific Needs

1:00 pm New Business

Rev. Jeri Fields

- There was no new business.

1:15 pm Closing Prayer

**Stated Meeting
National Capital Presbytery
January 27, 2026
6:00PM on Zoom Platform
We Gather in Community**

Draft Minutes

The 325th Stated Meeting of National Capital Presbytery was called to order at 6:01 pm by the moderator Elder Jesy Littlejohn, via Zoom. Vice-Moderator Rev. Rachel Vaagenes offers opening prayer and gives instructions for the Stated Meeting. There were 218 participants registered and present.

The Moderator recognized General Presbyter and Co-Acting Stated Clerk Rev. John Molina-Moore, who noted that a QUORUM was present. The attendance roll was formed by pre-registrations and first-time commissioners were welcomed.

The Moderator recognizes Rev. Elissa Bailey to be seated as a corresponding member of the presbytery meeting. Moderator Jesy Littlejohn moves the motion and Rev. John Stevenson seconds. **Approved by The Presbytery**

The Moderator Elder Jesy Littlejohn presents the docket for approval to the presbytery. Motion moved forward and **Approved by The Presbytery. We had technical difficulties during the meeting which created a delay. The Presbytery had to use the ‘reaction’ within Zoom check mark to vote ‘Yes’ or ‘No’. The Moderator prayed for the meeting after the delay.**

The Moderator presents the motion of the Omnibus motion-to the presbytery- **The Presbytery approved the Omnibus Motion.**

OMNIBUS MOTION FOR THE JANUARY 27, 2026, PRESBYTERY MEETING

This document, the Packet, contains the action items for the Stated Meeting.

Please refer to the additional reports posted on the NCP website

for important information about the work of our officers and committees.

OMNIBUS MOTION FOR THE JANUARY 27TH 2026 PRESBYTERY MEETING

From the Stated Clerk

- The Stated Clerk recommends **APPROVAL** of the minutes of the November 18, 2025, presbytery meeting
- The Stated Clerk recognizes the resignations for the following:

- Resignation of Jennifer Swanson (RE, First Arlington), Nominating
- Resignation of Ann Feder (RE, Christ), Session Records
- Resignation of Priscilla O'Donnell (RE, St. Andrew), Personnel
- Resignation of Chris Deacon (TE, Laurel), Leadership Council
- The nominating committee recommends the approval of the following nominations:

Personnel Committee

- David Gray (TE, Bradley Hills) - c/o 2027
- Dave Schottke (RE, National) -c/o 2027
- Lorethea Davis (RE, Northminster) - c/o 2026

Mission Coordinating Committee

- Susan Bartram (Lay member, Lewinsville), c/o 2028

Leadership Council

- Ray Hylton (TE, National) - c/o 2029

From Leadership Council

The Leadership Council recommends an amendment to Standing Rule # 7. Item with strike through will be removed and items in **bold** will be added.

Standing Rule # 7 (SR-7) An ad hoc Executive Committee is empowered to consider the cancellation **or rescheduling** of a scheduled NCP Stated Meeting for circumstances not provided for in Standing Rule 2. The ad hoc committee will include: • The General Presbyter • The Stated Clerk • The Moderator of Presbytery • The Vice Moderator of Presbytery • The Chairperson of Leadership Council

A majority in favor of cancellation **or rescheduling** will suffice to cancel **or reschedule** a meeting. Items of business of the cancelled meeting will be considered at the next scheduled NCP Stated Meeting. The General Presbyter is authorized to determine the most effective means of notification of cancellation **or rescheduling** of a meeting to the presbytery. Adopted by National Capital Presbytery on March 22, 2022. **Adopted by National Capital Presbytery on January 27, 2026**

The OMNIBUS Motion was APPROVED by The Presbytery January 27, 2026.

MINISTERS PRESENT:

Allman, Robert
Anderson, Denise
Austell, Robert
Bailey, Elissa
Baker, Matthew
Batten-Carbaugh, Laura
Bolton, Jacob
Braunstein, Leslieanne
Brown, Jean
Brubaker, Layne
Brubaker, Crawford
Byrd, Cameron
Cadwallader, Jocelyn
Clark, Brian
Clem, Donald
Collins, Blake
Counihan, Erin
Crawford, Adele
Culp, Caitlin
D'Andrea, Emily
Diaab, Denise
Douthett, David
Douthett, Molly
Dunfee, Jennifer
Evans, Abigail
Fields, Jeri
Fitzgibbon, Laura
Foster, Garnett
Fulp-Eickstaedt, Judith
Fulp-Eickstaedt, Aaron
Gaskill, Mark
Goff, Ashley
Gordon, Norm
Gorrell, Carla
Gray, David
Greniven, Rebekah
Hackett, J. Campbell
Hamilton, Brian
Harasty, Shelby
Harper, Mark
Hayward, Maggie
Hayward, Larry
Hendricks, Diane W
Herlin, Ann

Hodges, LeAnn
Hong, Troy
Horn, Emma
Hunnicut, Patrick
Hwang, Yena
Jervis, Madeline
Lundeen, Allison
Kapp, Deborah
Kenkeremath, Lisa
Kim, Jung Sook
Klose, Megan
Kluttz, Billy
Koppel, Michael
Lee, Sung
Lee, Hope
Longbrake, Derek
MacDonald, Shawn
MacKenzie, Jeanne
Manning, Peter
Martin, Lisa
McAuliffe, Christopher
McDonald, Jim
McElwaine, Patrick
McKibben, Dana
MaryAnn
McMurtry, Kori
Meek, Craig
Meeks, Don
Melone, Bob
Mercer, Joyce
Moorhead, Blair
Morse, Sterling
Mulvihill, Kathleen
Narcisse, Joshua
Neal, Nancy
Oclzafi, Kennedy
Olson, Dana
Pachecho, Rachel
Patterson, Olivia
Piedmonte-Savoy, Mark
Pooley, Matthew
Porter, Sara
Ramsey, Scott
Rathje, Ken

Rodgers, Mary
Rodriguez, Adrian
Ross, Katie
Sarpong, Samuel
Smith-Cobbs, Stephen
Smoot, Jon
Stanford, Katherine
Sutton, Todd
Swayze, Bev
Swayze Jr., Richard
Teichert, Molly
Thompson, Keith
Tilley, Carolyn
Trawick, Ben
Ulmer, Holly
Vaagenes, Rachel
Van Gorder, Charles
Walker, Elizabeth
Weddle, Donna
Wellington, Robert
Williams, Elisabeth
Wilson-Black, Juli
Yearick, Carrie
Yieh, John

MINISTERS EXCUSED:

Asiedu, Isaac
Baer, David
Braxton, Beth
Brinton, Henry
Brookens, Elizabeth
Clark, Nancy
Fox, Quinn
Goss, Beth
Hylton, Raymond
Jokela, William
Jordan-Haas, Connie
Park, Yeonik
Rodawlla, Jacob
Wayland, Rose
Wood, Shelly
Yoon, Taekhan

COMMISSIONED RULING ELDERS PRESENT:

Laryea, Beatrice
Maldarelli, Kris
Turner, Le Quan

FELLOWSHIPS AND NEW WORSHIPPING COMMUNITIES PRESENT:

Creekside, Germantown Global Connection

ELDER COMMISSIONERS PRESENT:

Amor	Adlai	New York Avenue	Montgomery	Willie	Fifteenth Street
Anderson	Tonia	Fairfax	Myers	Margaret	Westminster, Alexandria
Armstrong	Scott	Falls Church	Nadig	Claudia	Capitol Hill
Asinor	Dr Freddie	Christ the King	Nixon	Tony	Faith
Barnes	Karla	Redeemer	Ogilvie	Lynley	Immanuel
Basham	Jennifer	Clifton	Oglesby	Jerri	Boyd's
Bennett	William	National	Porter	Sara	First United Dale City
Bishop	Lee	Greenwich	Pratt	Dana	Immanuel
Boyle	Lynne	Old Presbyterian Meeting House	Ramsey	Madeline	Westminster, Alexandria
Bybee	Ashley	Clifton	Sarver	Marnie	Falls Church
Daugherty	Nancy R	Pilgrims	Senkus	Will	Trinity, Arlington
Dewhurst	Miriam	New York Avenue	Shaw	Barbara	Warner Memorial
Eakin	Mark	Warner Memorial	Smouse	David	Patuxent
Elmgren	Nancy	New Hope	Stevenson	John	Colesville
Eplee	Gene	Laurel	Summers	Janis	Darnestown
Ford	Kristin	New York Avenue	Weaver	Mary Beth	Capitol Hill
Fortune	Reginald	Sargent Memorial	Zelinsky	Anna	Western
Gaffney	John	Bradley Hills	Beardall	Marianne	Potomac
Garrett	Phil	Westminster, Alexandria	Blackshaw	Hille	Church of the Covenant
Greenlaw	Steven	Bush Hill	Cranston	Peggy	Clifton
Harrison-Kendall	India	Grace Lanham	Curry	Midge	First Arlington
Holcomb	Bonnie	Bradley Hills	Davis	Lorethea	Northminster
Johnson	Eric	Old Presbyterian Meeting House	Douglass	Betty	Lewinsville
Kinder	Grace	Immanuel	Durden	Lou	Northminster
Koenig	Karen	Kirkwood	Ellis	Anita	Emmanuel Indonesian
Kopp	Leta	Rockville United Church	Farabee	Marcia	John Calvin
Lauer	Molly	New York Avenue	Gaskill	Michele	Good Samaritan
Lautenslager	Leslie	Old Presbyterian Meeting House	Glaser	Lewrene	National
Lawson	Kurt	Takoma Park	Gutliph	JoAnne	Manassas
Lee	Linda	Prince George's Community	Herzfeld	Michael	Rockville
Littlejohn	Jesy	Oaklands	Hockensmith	Daniel	Rockville United Church
Machado	John	Grace Springfield	Hoopes	Allison	John Calvin
Mack	David	National	Hutabarat	Meirina	Emmanuel Indonesian
McIlwain	Shani	Faith	Johnson	Ricky	Bush Hill
McIntosh	Amy	Catoctin	Labash	Jeanne	Boyd's
Merkel	Patrick	Arlington	Leavens	Deborah	Lewinsville
Miller	Priscilla	Trinity, Herndon	Lewis	Peggy	National
			Mcbee	Julia	St. Matthew
			McGeehan	Janis	Southminster

Melberg	Evi	Gaithersburg	Smiley	Lucille	National
Perez	Emily	Heritage	Stevenson	Mimi	Northminster
Queen	Rebecca	Hermon	Stunder	Mark	Other
Rogers	Diane	Colesville	White	Donzell	Southminster
Schottke	Dave	National	Yamate	May	National
Sims	Michele	Sargent Memorial			

CHURCHES NOT REPRESENTED BY ELDER COMMISSIONERS:

Adelphi, Aldie, Bealeton, Boyds, Brambleton, Brentsville, Burke, Calvary, Chesterbrook Taiwanese, Chevy Chase, Christ Presbyterian, Christian Community, Clarendon, Covenant, Eastminster, Ebenezer, Fairlington, First Annandale, Furnace Mountain, Geneva, Georgetown, Hope, Idlywood, Knox, Korean Presbyterian Church of Rockville, Leesburg, Litchfield, Little Falls, Mizo, Mount Vernon, Northeastern, Northern Virginia Korean, Poolesville, Providence, Riverside, Rock, Saint Mark, Silver Spring, Sixth, Taiwanese Presbyterian, United Korean, United Parish of Bowie, Westminster DC, Wheaton

The Moderator Elder Littlejohn recognizes the Chair of the Commission on Preparation for Ministry, Rev. Blair Moorhead to present Action Item #1.

ACTION ITEM #1 COMMISSION ON PREPARATION FOR MINISTRY

Alternative Ordination Examination

MOTION: The Commission on Preparation for Ministry moves that the Presbytery approve alternate-means ordination exams for Ministry Candidate Frank Oti-Boateng according to Book of Order G-2.0610.

BACKGROUND

G-2.0610 Accommodation to Particular Circumstances

When a presbytery concludes there are good and sufficient reasons for accommodations to the particular circumstances of an individual seeking ordination, it may, by a three-fourths vote, waive any of the requirements for ordination in G-2.06, except for those of G-2.0607d. If a Presbytery judges that there are good and sufficient reasons why a candidate should not be required to satisfy the requirements of G-2.0607d, it shall approve by three-fourths vote some alternate means by which to ascertain the readiness of a candidate for ministry in the areas covered by the standard ordination exams. A full account of the reasons for any waiver or alternate means to ascertain readiness shall be included in the minutes of the presbytery and communicated to the presbytery to which an inquirer or candidate may be transferred.

The CPM is seeking approval of the following alternate exams for Candidate Frank Oti-Boateng:

Polity Exam: The CPM will prepare a scenario in which the candidate moderates a session meeting in which discussion of renting property to a preschool is discussed. The purpose of this scenario is to discuss theology of stewardship and how it is lived out in use of the church building.

Theology Exam: The CPM will prepare a scenario in which the candidate is approached by a member who has questions about what the sovereignty of God means when one of their loved ones is in the midst of a situation where they are suffering. The purpose of this scenario is to show pastoral care while discussing a tenet of Reformed tradition.

NOTE: Approval of these alternate-means examinations requires a three-fourths majority.

Rationale: Alternative exams are a way to support individuals for whom the written ordination exams have not been successful. As the PC(USA) Advisory Handbook on Preparation for Ministry states, “This provision recognizes written examinations are not appropriate means by which to assess some individuals’ ministry competence” (p. 59). When individuals take the exams multiple times with the same result, it is our goal to support them in finding an alternate way to assess the same knowledge and pastoral readiness.

Rev. Deborah Kapp asks a question for understanding why they need permission for rent.

Rev. Betty Douglass

Rev. Shawn MacDonald

This motion didn’t need a second as it is presented by a commission. This motion was confirmed to have been approved with a Three-Fourths vote.

**ACTION ITEM #2 ADMINISTRATIVE COMMISSION ON CHURCH PROPERTY
Westminster Presbyterian Church, Alexandria**

MOTION: Upon the recommendation of the Administrative Commission on Congregational Property (ACCP), Leadership Council recommends that the presbytery grant approval to Westminster Presbyterian Church in Alexandria , VA to obtain an \$8,000,000 loan from Presbyterian Investment & Loan Program (PILP) for the purpose of replacing an organ and providing extensive renovations and capital repairs with the following terms: 5- year note following a 2-year construction phase. Interest rate during construction phase to be 5.470% (interest only during construction phase). Permanent Phase will begin upon conclusion of construction phase and rate will be locked for 36 months. Loan to be secured by mortgage on worship property located at 2701 Cameron Mills Road, 522 Monticello Blvd, and 526 Monticello Blvd in Alexandria, VA, as well as a guarantee by National Capital Presbytery. The purpose of the funds is to replace the organ and provide extensive renovations to sanctuary and

gathering spaces. The Senior Director of Finance & Operations is authorized to sign all related loan documents on behalf of National Capital Presbytery in their capacity as Treasurer of the Corporation. Approval contingent upon receipt of congregational resolution approving the project. *

**Congregation approved the project and subsequent borrowing at a congregational meeting on January 11; however, minutes of the meeting will not be ratified until their Session meets in early February.*

WESTMINSTER PRESBYTERIAN CHURCH – ALEXANDRIA, VA

BACKGROUND FOR LOAN REQUEST

Background: Westminster Presbyterian (Alexandria) is in the final stages of completing fundraising, design and financing for an extensive series of capital improvements including the installation of a new pipe organ, improvement of the campus's functionality and attractiveness, and dedicate a share of the current capital campaign to mission programs and activities.

A total of \$13,603,332 has been budgeted for the project. \$12,324,605 has been given or pledged to the capital campaign. That amount consists of 401 pledges which are to be paid over a 5-year period, 2025-2029.

Westminster is looking to borrow \$8,000,000 for the construction phase of the project, with most of the loan being paid down over the next 2 years as campaign contributions continue to be received.

After soliciting offers from multiple banks, they selected Presbyterian Investment & Loan Program (PILP) as their lender. The PILP offer is structured as a 2-year drawn down loan during the construction phase with interest only payment due at a rate of 5.470%. At the end of the 2-year period, the remaining balance would convert to a 5-year term note during which principal and interest payments would be due at rate of 5.470% (rate to be fixed for 36 months of the 5-year term before adjusting based off terms in approval letter). This loan would be secured by a mortgage against their worship property and would be guaranteed, in full, by the Presbytery. It is also worth noting that PILP has never foreclosed on a church loan.

Additional Information: Westminster 's financial position is very sound and congregational support for this project is demonstrated by their capital campaign participation and results, as evidenced by the documents the church has provided. As of August, the church has a total of \$8,476,112 in restricted and unrestricted funds.

As described in the NCP financial policies, any Presbytery loan of \$5,000,000 or more requires the approval of the Leadership Council and the Presbytery, in addition to the ACCP.

Action requested of Presbytery:

Upon the recommendation of the Administrative Commission on Congregational Property (ACCP), Leadership Council recommends that the presbytery grant approval to Westminster Presbyterian Church in Alexandria , VA to obtain an \$8,000,000 loan from Presbyterian Investment & Loan Program (PILP) for the purpose of replacing an organ and providing extensive renovations and capital repairs with the following terms: 5- year note following a 2- year construction phase. Interest rate during construction phase to be 5.470% (interest only during construction phase). Permanent Phase will begin upon conclusion of construction phase and rate will be locked for 36 months. Loan to be secured by mortgage on worship property located at 2701 Cameron Mills Road, 522 Monticello Blvd, and 526 Monticello Blvd in Alexandria, VA, as well as a guarantee by National Capital Presbytery. The purpose of the funds is to replace the organ and provide extensive renovations to sanctuary and gathering spaces. The Senior Director of Finance & Operations is authorized to sign all related loan documents on behalf of National Capital Presbytery in their capacity as Treasurer of the Corporation. Approval contingent upon receipt of congregational resolution approving the project. *

*Congregation approved the project and subsequent borrowing at a congregational meeting on January 11; however, minutes of the meeting will not be ratified until their Session meets in early February.

This motion does not need a second because it is presented by a commission.

The Presbytery Approved this motion unanimously.

New Business: There was no new business.

7:06 pm Charge & Sending

Stated Meeting Adjourned at 7:09 pm.