

The 326th Stated Meeting of National Capital Presbytery was called to order at 6:00 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 222 participants registered and present.

The Vice Moderator Rev. Rachel Vaagenes 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. The motion moved forward. The motion was seconded. **The Presbytery approved the motion.**

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

The Presbytery approved this motion.

The Moderator Elder Littlejohn recognized the General Presbyter and Co-Acting Stated Clerk Rev. John Molina-Moore to give updates and discuss events that were happening within the life of The Presbytery.

The Moderator Elder Jesy Littlejohn offered a moment to reflect and breathe. They gave a devotional of remembering to wait with hope that the morning still comes. Quoting the verses of Psalms 130: 1; 5-6 “1 Out of the depths I cry to you, O Lord! 5 I wait for the Lord and my soul waits for the Lord and in his word I hope; 6 my soul waits for the Lord more than watchmen for the morning, more than the watchmen for the morning”

MINISTERS PRESENT (106):

Anderson	Denise	Gorrell	Carla
Austell	Robert	Gray	David
Bailey	Elissa	Greniven	Rebekah
Baker	Matthew	Hackett	J. Campbell
Batten-Carbaugh	Laura	Hamilton	Brian
Bellis	Alice	Harasty	Shelby
Benson	Glen	Harper	Mark
Bolton	Jacob	Hayward	Maggie
Brookens	Elizabeth	Hayward	Larry
Brubaker	Layne	Heck	Barbara
Brubaker	Crawford	Hendricks	Diane W
Byrd	Cameron	Herlin	Ann
Clark	Brian	Hodges	LeAnn
Clem	Donald	Hoffman	Glenda Simpkins
Collins	Blake	Hong	Troy
Core	Sharon	Horn	Emma
Counihan	Erin	Hunnicut	Patrick
Culp	Caitlin	Jervis	Madeline
D'Andrea	Emily	Jokela	William
Diaab	Denise	Jones Lundeen	Allison
Douthett	Molly	Kapp	Deborah
Douthett	David	Kemery	Amanda
Eakin	Mark	Kim	Jung Sook
Fields	Jeri	Kiser	Shannon
Foster	Garnett	Klose	Megan
Fulp-Eicksteadt	Aaron	Kluttz	Billy
Futato	Pat	Larsen	Lisa
Gaskill	Mark	Lee	Sung
Goff	Ashley	Lee	Stella
Gonzalez-Block	Samantha	Lee	Jong

Lee	Hope	Pooley	Matthew
Longbrake	Derek	Ramsey	Scott
Manning	Peter	Rathje	Ken
Martin	Lisa	Ross	Katie
McAuliffe	Chris	Sarpong	Samuel
McElwaine	Patrick	Smith-Cobbs	Stephen
McIlwain	Shani	Spuhler McCabe	Tara
McMurtry	Kori	Stanford	Katherine
Meek	Craig	Teichert	Molly
Meeks	Don	Tilley	Carolyn
Melone	Bob	Trawick	Ben
Milam	Rev. Dr. David	Ulmer	Holly
Molina-Moore	John	Vaagenes	Rachel
Moorhead	Blair	van Gorder	Charles
Morse	Sterling	Walker	Elizabeth
Mulvihill	Kathleen	Walker	Elizabeth
Nabinger	Matty	Wellington	Robert
Narcisse	Joshua	Williams	Elisabeth
Neal	Nancy	Williams	Beth
Olson	Dana	Williams	Emilee
Park	Ill Jong	Wilson-Black	Juli
Patterson	Olivia	Wood	Shelly
Piedmonte-Silvoy	Mark	Yearick	Carrie

MINSTERS EXCUSED (14):

Baer	David	Greiner	Mark
Brinton	Henry	Hylton	Raymond
Brown	Jean	Kenkeremath	Lisa
Clark	Nancy	McDonald	Jim
Coyle	Jean	McKibben Dana	MaryAnn
Crawford	Adele	Pullen	Mary
Dunfee	Jennifer	Strednak Singer	Katie

COMMISSIONED RULING ELDERS PRESENT (3)

Richmond	Shawn
Maldarelli	Kris
Turner	LeQuan

ELDER COMMISSIONERS PRESENT(83)

Yancey	Charles	Adelphi	Pardo	Sheryl	Immanuel
Fogwe-Gwan	Shadrack	Berwyn	Pratt	Dana	Immanuel
Moudji	Alain	Berwyn	Koenig	Karen	Kirkwood
Oglesby	Jerri	Boyds	Taylor	Yvonne	Kirkwood
Gaffney	John	Bradley Hills	Websyer	Sandy	Kirkwood
Holcomb	Bonnie	Bradley Hills	Eplee	Gene	Laurel
Greenlaw	Steven	Bush Hill	Wentling	Mike	Laurel
Miller	Elaine	Bush Hill	Gale	Janet	Lewinsville
Darlington	Elizabeth	Capitol Hill	O Sandberg	Karl	Lewinsville
Nadig	Claudia	Capitol Hill	Mahoney	Julie	Manassas
McIntosh	Amy	Catoctin	Williams	David	Manassas
		Christ the	Bennett	Bill	National
Asinor	Dr Freddie	King	Glaser	Lewrene	National
		Church of the	Lewis	Peggy	National
Blackshaw	Hille	Covenant	Mack	David	National
		Church of the	Schottke	Dave	National
Fetter	Stan	Covenant	Smiley	Lucille	National
Basham	Jennifer	Clifton	Yamate	May	National
Williams	Karen	Clifton	Moran	Barbara	New Hope
Winkowski	Terry	Clifton			New York
Miller	Michael	Colesville	Dewhurst	Miriam	Avenue
Patrick	Susan	Colesville			New York
Rogers	Disne	Colesville	Ford	Kristin	Avenue
Summers	Janis	Darnestown			New York
Brooks	Laura	Fairlington	Robinson	Mackenzie	Avenue
Nixon	Tony	Faith			New York
Volpe	Michael	Falls Church	Shabman	Leonard	Avenue
		Fifteenth	Davis	Lorethea	Northminster
Montgomery	Willie	Street	Durden	Lou	Northminster
		Fifteenth	Stevenson	Mimi	Northminster
Whiting	Dr. Darrell	Street			Old
		First			Presbyterian
Mori	Sandra	Annandale			Meeting
		First	Olson	Will	House
Kobe	Kathryn	Arlington	Stunder	Mark	Other
		First United	Smouse	David	Patuxent
Chamberlin	Bob	Dale City	Daugherty	Nancy R	Pilgrims
		First United	Kepley	David	Providence
Porter	Sara	Dale City	Jordan	Jochebed	Redeemer
Fujikawa	Janet	Gaithersburg	Herzfeld	Michael	Rockville
Melberg	Evi	Gaithersburg			Rockville
		Good			United
Mandragos	Charlotte	Samaritan	Cooper-Martin	Elizabeth	Church
		Grace			Rockville
Amatuzzi	Nicholas	Springfield			United
Bishop	Lee	Greenwich	Hockensmith	Daniel	Church
Curry	Michael	Immanuel			

Fortune	Reginald	Sargent Memorial	Miller	PJ	Trinity, Herndon
Sims	Michele	Sargent Memorial	Allen	Charles	Vienna Warner
Walker	Johnny	Sargent Memorial	Eakin	June	Memorial Westminster,
McGeehan	Janis	Southminster	Chi	Samuel	Alexandria
Curran	Diane	Takoma Park			Westminster,
Rosenberger	Clare	Trinity, Arlington	Griffin	Adrienne	Alexandria
			Ring	Russell	Westminster, Alexandria

CHURCHES NOT REPRESENTED BY ELDER COMMISSIONERS:

Aldie, Arlington, Ashburn, Bealeton, Bethesda, Brambleton, Brentsville, Burke, Calvary, Chesterbrook Taiwanese, Christ Presbyterian, Covenant, Ebenezer, Emmanuel Indonesian, Fairfax, Furnace Mountain, Geneva, Georgetown, Grace Lanham, Greenwich, Heritage, Hermon, Hope, Idlywood, John Calvin, Knox, Korean Presbyterian Church of Rockville, Leesburg, Litchfield, Little Falls, Mizo, Mount Vernon, New Hope, Northeastern, Northern Virginia Korean, Oaklands, Poolesville, Potomac, Prince George’s Community, Riverside, Rock, Saint Mark, Silver Spring, Sixth, St. Andrew, St. Matthew, Taiwanese Presbyterian, United Korean, United Christian Parish of Reston, United Parish of Bowie, Western, Westminster DC, Wheaton

The Moderator Littlejohn recognized Rev. Mark Eakin Chair of Bills and Overtures Committee to present the motions from Bills and Overtures Committee.

Rev. Mark Eakin presented the first motion for the Overture 003 “On Confession, Repentance, and Renewed Theological Engagement Regarding HIV/AIDS and Human Sexuality” and introduced Elder George Kerr, III from Westminster DC who read the rationale of how this motion will impact people living with HIV/AIDS.

The Moderator recognized Elder George Kerr to speak.

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

The Presbytery Approved this Motion.

Moderator Jesy Littlejohn recognizes Elder June Eakin from Warner Memorial Presbyterian Church to speak to the rationale of the second motion from Bills & Overtures Committee.

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

The Presbytery Approved this Motion.

The Moderator Littlejohn recognized Elder June Eakin from Warner Memorial to speak to the rationale of Overture 035 “On Establishing the Green Future Fund”, also.

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

The Presbytery Approved this Motion.

The Moderator recognized Elder June Eakin to speak to the rationale of Overture 036, “On Regenerative Farming.”

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

The Presbytery Approved this Motion.

Moderator Littlejohn recognized Vice Moderator Vaagenes to present the next order of business. Vice Moderator Rev. Rachel Vaagenes recognized the Commission on Preparation for Ministry Chair, Rev. Blair Moorehead to present the motion.

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.

The Presbytery Approved this Motion.

The Moderator Elder Jesy Littlejohn recognized the Chair of the Commission on Ministry, Rev. Carla Gorrell to present the motion for the Commission on 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.

The Presbytery Approved this Motion.

New Business: There was no new business at the 03/24/2026 Stated Meeting

The 326th Stated Meeting adjourned at 7:34pm.