

THE PRESBYTERY OF
SOUTHERN NEW ENGLAND

Presbyteries of Boston & Southern New England
STATED CLERK
Role and Responsibilities

30 hours/week (¾ time)

Compensation: \$50,000 housing/salary, full BOP benefits in Pastor's Participation (to be negotiated with current pastoral call) and \$5,500 for additional benefits (travel, continuing education, etc.). In addition if needed, we will cover the costs for new office tech equipment for you, and all staff positions come with a \$90/mo IT reimbursement line for home internet/phone.

In general about the joint position:

1. This is a stable job with work that will be highly variable, with a term of three years, renewable
2. It is a transitional/innovative time with many possibilities emerging
3. The three Presbyteries (Boston, Southern New England, and Northern New England) are involved in preliminary conversations about shared ministry

PURPOSE

The Stated Clerk of the Presbyteries of Boston (PoB) and Southern New England (PSNE) is the ecclesiastical officer mandated by the Constitution, who expedites the ecclesiastical business, records transactions, keeps rolls of membership and attendance, preserves records, serves as an advisor and interpreter on constitutional and parliamentary matters, and performs the duties prescribed by the Book of Order and the By-laws and Standing Rules of each Presbytery.

PRIMARY DUTIES

1. To serve as a polity resource to Clerks and Moderators of Sessions; and to the officers and constitutional and programmatic committees of the Presbyteries; in particular, to the Moderator, Vice Moderator, Committee/Commission on Ministry, Boards of Trustees and Committee/Commission on Preparation for Ministry.
2. To interpret and implement the church's Constitution, and the Manual of Operations and policies of each Presbytery.
3. To serve as or be responsible for providing a Parliamentarian for all Presbytery Meetings.

4. To serve as a member of the Presbytery staff teams, and maintain collegial relationships with the staff and officers of the respective Presbyteries.
5. To serve as Secretary of the Corporation for each Presbytery.

ACCOUNTABILITY

The Stated Clerk is an ecclesiastical officer of the Presbyteries of Boston and Southern New England responsible to the Chairs of the Personnel Committees on behalf of Council and Roundtable, respectively. They are elected by the Presbyteries on nomination of the Personnel Committees, with approval of Council and Roundtable, and are part of a collegial staff team committed to the vision, mission and goals of the Presbyteries of Boston and of Southern New England.

RESPONSIBILITIES

The Stated Clerk, as the Presbytery's chief ecclesiastical administrator, will:

1. Organize administrative work for Presbytery meetings:
 - a. Recommends a calendar of stated meetings, and on behalf of the Presbyteries accepts invitations from host churches
 - b. Prepares docket in consultation with the Moderators
 - c. Cooperates with the Presbyteries' Administrative Staff in the preparation of materials to be distributed for Presbytery meetings
 - d. Reports to the Presbyteries concerning its ecclesiastical responsibilities, on official communications from individuals and from other governing bodies, and on such matters as may require Presbytery attention and response, in coordination with the Moderator(s) and the General Presbyter(s)
 - e. Is responsible for the preparation and distribution of draft minutes of meetings, the preparation of approved minutes, and the maintenance of the approved minutes
 - f. Enrolls presbyters, and keeps the Presbyteries records of their attendances and absences
 - g. Serves as a meeting resource in accordance with Robert's Rules of Order and with the bylaws and standing rules of the unique Presbyteries
 - h. Participates in Moderators' meetings
2. Maintain the permanent records of the Presbyteries, including its commissions, in keeping with the presbyteries' needs and constitutional requirements (serve as secretary to the

Presbyteries, Council, Roundtable, and the Corporations – recording minutes, and acting as custodian of the official records of the Presbyteries.)

3. Support the Permanent Judicial Commission and act as an advisor on constitutional and parliamentary matters, and interprets Presbytery bylaws and standing rules:
 - a. Serves as parliamentarian
 - b. Advises the Moderators and the General Presbyter(s) on the Book of Order, bylaws, and standing rules as requested or as needs arise
 - c. Recommends bylaw and standing rule changes to conform with Book of Order
 - d. Documents and interprets previous actions of the Presbyteries as requested
 - e. Assists teaching elders, ruling elders, Sessions, and other entities on constitutional matters at their request
 - f. Attends national and regional stated clerk events for continuing training on constitutional matters
 - g. Participates as an ex-officio member at meetings of Committee/Commission on Ministry
4. Provide official correspondence:
 - a. Maintains communications with the General Assembly, with the Synod of the Northeast, with other Presbyteries, and with other religious bodies, in coordination with the General Presbyter(s)
 - b. Receives, records, and transmits documentation regarding the ordination, installation, reception, dismissal, change in status, removal and discipline of ministers, and regarding the organization, merging, dismissal and dissolution of churches
 - c. Corresponds with Sessions concerning annual reports and other Presbytery business
 - d. Prepares and submits Presbytery reports required by the General Assembly and the Synod of the Northeast
 - e. Receives and responds to communications addressed to the Presbyteries, in consultation with the General Presbyter(s) as needed, refers incoming correspondence to appropriate persons and groups in the Presbyteries
5. Perform other duties as the Presbyteries may direct or request such as but not limited to:

- a. Staffs the permanent judicial commissions (PJs) in accord the Rules of Discipline
- b. Convenes the presbyteries' PJs, providing for their orientation and training
- c. Provides staff services to the PJs in keeping with provisions in the Rules of Discipline and Form of Government
- d. Organizes, schedules, and leads the Presbytery's annual review of Session minutes
- e. Reviews individual Session minutes as needed
- f. Participates in Synod's annual review of Presbytery minutes

6. Participate in and support the anti-racism efforts of the Presbyteries, receive guidance and coaching as it is made available, raise awareness and amplify possible inherent and unconscious racial bias (systemic racism) within the structures and actions of the Presbyteries, and offer ways for redressing such offenses within the structures and relationships of the organization.

RELATIONSHIPS

The Stated Clerk of the Presbyteries of Boston and Southern New England relates to other governing bodies in accordance with the Book of Order and with the bylaws, standing rules and regular actions of the presbyteries.

Within the Presbyteries the particular relationships of the Stated Clerk include:

- 1. Colleague, in shared communication and support with the Presbytery officers and with the General Presbyter(s)
- 2. Advisor, to the permanent judicial commission, as requested
- 3. Resource person, to clerks and moderators of Sessions
- 4. Ex-officio member, without vote in the Presbytery committees

Presbytery of Boston Particularities:

- 1. Shekinah Congregations: PoB has several Brazilian immigrant fellowships made up of primarily Portuguese-speaking members. They are at different places in the process of becoming new worshiping communities. The Presbytery is seeking to find creative ways to help shepherd these communities, often informally led by lay pastors. The Stated Clerk has a role in advising the Shekinah Task Force.
- 2. Administrative Manual: An administrative manual for the Presbytery is in process. The Personnel Policy was completed and approved in 2021. An Anti-Racism policy, and other policies, are still under development. The Stated Clerk would assist in the completion of these policies.
- 3. Staffing Transition: Since the end of 2020 the Presbytery has been in a volunteer-led process of discerning the kind of staffing we need and that will be sustainable. This is an

uncertain time of extended transition, and it is an exciting moment of imagining where God might be calling us!

Presbytery of Southern New England Particularities:

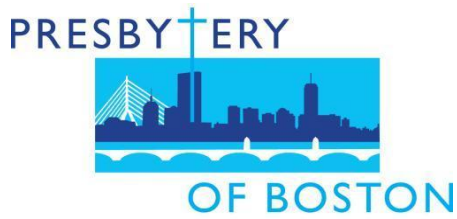
1. PSNE is working with one immigrant fellowship which is seeking to move to congregational status. This is an area of joint-resourcing with the General Presbyter and an opportunity to partner with the PoB on Portuguese-language ministries.
2. PSNE is currently working with Crossroads Anti-Racism Training and Organizing and the Stated Clerk and General Presbyter have monthly coaching sessions with our consultants on how to move this work forward in their respective roles.
3. Our previous Stated Clerk worked with us to overhaul policies and procedures, yet a cycle for review needs development.

EVALUATION

The Presbyteries are working together to design a collaborative review process.

TERM

The Stated Clerk is elected concurrently in both Presbyteries for a three-year term, renewable. Start date of June 15, 2023.



THE PRESBYTERY OF SOUTHERN NEW ENGLAND

Expenses		
\$50,000.00	housing/cash TBD breakdown	
\$19,500.00	BOP Pastor's Participation	
\$5,500.00	travel/professional expense reimbursements	
\$75,000.00	Total	
Income		
\$33,000.00	Presbytery of Boston	
\$36,500.00	Presbytery of Southern New England	<i>\$14,500 funded through grant from Synod of NE</i>
\$5,500.00	Presbytery of Southern New England	<i>funded through grant from Synod of NE</i>
\$75,000.00	Total	
	PSNE to handle all payments to Rev. Carlisle and will bill Boston Presbytery for their portion.	
Other		
\$1,080.00	\$90/mo tech stipend as per PSNE employees	
TBD	Start up tech costs for computer, etc.	

Kate Carlisle (they/them) is a teaching elder member of the Presbytery of Boston.

Kate was born and raised in Louisville, Kentucky. They majored in Physics as an undergrad at Haverford College in Pennsylvania, and received their MDiv from Yale Divinity School. Kate worked at the Presbyterian Mission Agency in Louisville after seminary, and was ordained in 2013 to their first call as Associate Pastor of a church in western Kentucky. They moved to the Boston area in 2016 to serve as Pastor of the Presbyterian Church in Needham, Mass., which closed in summer 2020. They joined the staff of Church of the Covenant in the fall of 2020, in dual roles as both the CYCE (Children & Youth Christian Education) Coordinator and Parish Administrator. Kate will continue serving in the Christian Ed Coordinator role, remaining active in the life and ministry of Church of the Covenant, as they begin work as Stated Clerk, if the way be clear.

Kate is passionate about worship and Christian formation, and they're still convinced the Church can (and should) make the world a better place. They have been enthusiastic about the Book of Confessions and Book of Order since (at least) their own confirmation. Kate lives in Boston with their dog, Ella. They enjoy cooking, reading, gardening, spending time in nature, and spending time with friends.

I do not remember a time without church; faith and worship have always been part of my life. I grew up in a PC(USA) church in Louisville, Kentucky. My faith is rooted in the blessing - and privilege - of growing up in a family and church where I knew I was deeply loved. I am incredibly grateful to have grown up in a faith community where I learned about God's grace and love. My grandparents and great-grandparents were and are devoted Baptists. Their devoted love for Jesus, their reverence for Scripture, and their commitment to hospitality, service, and loving their neighbors are foundational influences on my faith, even though we articulate our beliefs differently. My mom joined the Presbyterian church because she was seeking a different approach to faith and questions for my brother and me than had been available to her in the church where she grew up. My dad was not religious and usually didn't go to church with us, but my parents shared in nurturing my faith, my wonder at the world, my values and my ethical commitments. I loved church growing up, and was active in anything and everything open to me — Sunday school and handbell choir, youth group and volunteering during VBS, service projects and mission trips. Curiosity, questions, and even doubts were welcome, and I had access to the rich tradition of Reformed theology from an early age. As a small child, I loved to sit in the quiet of the sanctuary while my mom was at church meetings. As a high schooler, I served as a youth elder.

In hindsight, I also see areas where my earliest faith formation fell short. Church was an early place I learned about racial justice and had my first introduction to the vocabulary of liberation, stewardship of creation, and activism for righteous causes. I also grew up in a privileged, predominantly white community where conversations often stopped just shy of the point where someone might be offended. I was a queer kid in the 90s and early aughts in Kentucky, surrounded by both right-wing evangelicalism and ongoing conflict over inclusion in the PC(USA). I had to learn to debate in favor of LGBTQ inclusion before I even had room to explore my own identity.

In college I remained connected to Presbyterianism and my home church, but found new connections and influences in ecumenical and interfaith friendships. I went to a Quaker school and felt empowered by consensus models of governance and open communication about community values. I found myself involved in an Episcopal campus ministry, exploring and claiming my faith as my own. As I took on leadership roles in that group, I had the opportunity to lead worship, plan discussions, and to take on a pastoral role with my peers. My sense of call to ordained ministry came as a gradual awakening rather than a sudden epiphany.

Another significant aspect of my faith journey was my father's illness, and his death in 2007, shortly after my college graduation. My anger and sadness forced me to reevaluate my faith and restructure my understanding of the world. I felt God's sustaining power through the church, my family and friends, and my own faith during that time. Even though I had felt strongly called to ministry before my father's death, my growth through the process of grief strengthened my faith and my commitment to this path.

I went to seminary with a strong desire to learn, but with a lot of open questions about what I actually felt called to do beyond that. My sense of call to ministry of Word and Sacrament became more clear when field education placements brought me into congregational ministry. I fell in love with preaching and with many aspects of pastoral work. I have served in a variety of contexts since ordination, including situations with significant conflict and difficulty, but I love being a pastor and I love the Presbyterian church.

I served as solo pastor of the Presbyterian Church in Needham, a small congregation which had a rich history as an originally Gaelic-speaking community of immigrants from Cape Breton, Nova Scotia. In recent years, though, the church had struggled to find clear vision and financial sustainability. After a careful discernment process, we decided in 2019 to move towards closing the following summer. While it was a difficult and sad decision, I believe it was a faithful one. I am proud of the discernment we did together, and the intentionality and caring the whole congregation showed throughout the process. I found myself anchored by my faith, repeating as a refrain that all

of our stories are resurrection stories. The pandemic turned many of our specific plans upside down, but the church finished its ministry on Zoom and closed in June 2020.

Over the last decade, I have seen my faith and discipleship continue to grow and change in the context of ministry. Especially when I was serving as a solo pastor, I found myself more deeply rooted in Scripture through the practices of weekly preaching and regular Bible study. The many and constant tragedies and injustices of recent years have also been a challenge and invitation to deepen commitment and clarity in our call to work for justice, to dismantle racism within the church and in society, to care for creation. I'm grateful for opportunities I've had to learn and grow and for colleagues and friends in this ongoing work.

Another important aspect of my faith journey over the last decade has been that of growing in understanding of my own queer identity and claiming it as a gift for ministry. It took a long time for me to hear and say yes to the call to be who God created me to be. The biggest leap of faith I have taken in my life so far is to come to accept myself and live openly as a nonbinary trans person. Being trans right now is challenging in many ways, but I am so grateful to have experienced this transformation in my own life and to be part of the work LGBTQ+ folks are doing in the church. Since the fall of 2020, I've served at Church of the Covenant in Boston. It's a role I almost certainly wouldn't have found myself in had the pandemic never happened. It's also really a gift to find myself in a community that has been committed to the work of liberation and justice, and specifically to inclusion of and advocacy for LGBTQ+ people, since before I was born. I think an important aspect of the journey of discipleship is finding one's place in community and in the work of the Spirit over generations and centuries.

I'm not always optimistic about the world we live in and what challenges might face us in the coming years. I am hopeful for the Church, though, because of our call to make a different, better, kinder, more just place; and because of God, who by the power at work within us is able to do abundantly far more than we can ask or imagine.

I believe in one God, gracious and almighty,
Creator of everything that is,
Redeemer and sustainer of humanity,
in whom we live and move and have our being.
God established a covenant with God's people from the beginning,
and God's faithfulness calls us into that promise.

I believe in Jesus Christ, God's only Son, our Lord,
who is really, truly, fully God, the eternal Word,
and being born of Mary, became really, truly, fully human.
He lived a human life, with a human family and friends,
human joys, temptations, and sorrows.
He died a brutally human death.
He rose again on the third day,
proving that even death is not beyond God's redemption.

I believe in the Holy Spirit, who moves among us even now.
The Spirit gives us breath and life,
unites us in love,
leads us to service,
and supports us in our needs.
The Spirit is God, too,
and while there are three persons, there is only one God.

I believe that we are saved only by the grace of God,
and that there is nothing we can do or say to make God like us more, or love us less.
We are saved through faith,
brought to overwhelming gratitude,
and called to a life of faithfulness and love.

We live our Christian lives in the Church,
united as one family in God's covenant:
inspired by the words of Holy Scripture,
washed clean and brought into the Body of Christ by Baptism,
fed by the Lord's Supper,
and sent forth in mission.

We do God's work when we love our neighbor as Jesus taught,
offering food to the hungry, hospitality to strangers,
and compassion to all people.
We do God's work when we work for justice in our world,
as witnesses to God's righteousness and peace.
I believe we see glimpses of the kingdom of God when this love prevails.
Even so I look in hope for the resurrection of the dead, for everlasting life,
for a new heaven and a new earth in the fullness of time.