



Stated Meeting of the Presbytery of Boston

Zoom Meeting

December 14th, 2023

Meeting Packet



Notice of the Stated Meeting of the Presbytery of Boston

Date/Time: Thursday, December 14 at 7:00 PM

Location: Zoom Meeting

To receive the link to enter this meeting, **you must register online in advance of the meeting**. Registration is now available. [Click here to register](#).

[This page on our website](#) includes instructions for participating in the meeting through Zoom, and also contains the registration link.

The meeting packet will be available one week before the meeting.

All teaching elders and ruling elders with the privilege of vote are expected to attend all presbytery meetings. If you have any questions, please feel free to contact the Stated Clerk, Kate Carlisle, at statedclerk@presbyteryofboston.org

Proposed Docket
Stated Meeting of the Presbytery of Boston

		Length
6:45	Log-in and instructions for Zoom Presbytery Meeting	15
*7:00	Call to Order & Declaration of Quorum Opening Prayer Call for new business Consent Motion Introduction of New Elders Introduction of Corresponding Members	5
	Items to be included in the consent agenda: Approval of September 14 minutes Approval of proposed docket, including any new business that has been named Receive the information agenda, including any written committee reports that don't require action or discussion (Personnel, CPM, COR)	
	Nominating Committee	15
	Worship	30
	Treasurer	10
	2024 Budget Team	15
	Trustees	20
	Land Acknowledgment and Anti-Racism Task Force	10
	Committee on Ministry	15
	Overture to General Assembly: Sustainable Peace Pledge	5
	Council	10
	Stated Clerk	10
	New Business (only if requested at beginning of meeting)	5
	Adjourn	
	* <i>Denotes Order of the day</i> (All other times are guidelines)	

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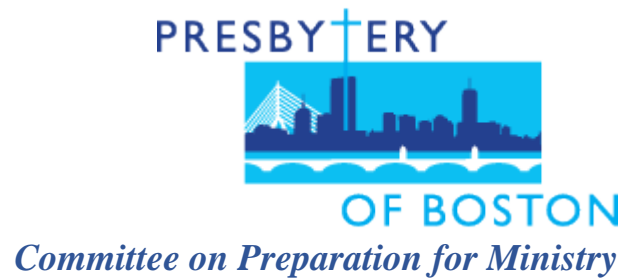
Respectfully submitted,
Kathy Barnes, Chair
Tom Reid
Kyungmoon Yoon

1. For information

- A. Information from Congregations** – 2023 information will be gathered from the churches of the Presbytery, per the data provided through the PC(USA) Annual Statistical Reports. COR will assist the churches with reminders and other information as needed.
- B. Gathering / Training** – COR and Nominating Committee jointly hosted a training and fellowship day on Saturday October 21, 2023, which was well attended and very successful. We plan on continuing this type of activity, to strengthen our connections and our leadership.

We will work with the Stated Clerk to “re-balance” as needed the number of ruling elders and teaching elders at Presbytery meetings.

2. For action N/A



Information Items

Welcomed Janine Warrington as an inquirer in October. Janine is a member of Fourth Presbyterian Church.

Voted to waive our internship requirement for Candidate Steven Bingaman. We decided on this because Steven works fulltime as a Commissioned Ruling Elder at the Outdoor Church in Cambridge. Because he would be called to this ministry upon ordination, we felt maintaining the internship requirement would be detrimental to his current and future ministry and his ordination process.



The Personnel Committee continues to meet with Presbytery staff periodically. Especially in the past year, the Personnel Committee has been called on repeatedly to fill the supervisory gap that a head of staff would provide. We are excited about the news of the Synod grant the Presbytery has received to fund a position of Transitional Presbyter.

Annual Review Season!

As we have done in the past, we are including an annual review template in this report that Churches could use with pastors and staff--feel free to adapt it to your needs! There is a copy you can download at <https://presbyteryofboston.org/Resources/For-Churches>.

Respectfully Submitted,
Rev. Meagan Manas, Personnel Committee Chair



The Nominating Committee presents this list of candidates to serve in the following capacities:

- **Kathy Barnes**, RE, Committee on Representation (2026)
Kathy is a ruling elder at Newton Presbyterian Church, and has served on the Committee on Representation and Trustees.
- **Amy Fowler**, TE, Deacon of the Presbytery (2026)
Amy is a retired pastor who has served in multiple capacities (from associate pastor to presbytery staff) in her ministry.
- **Hall Jones**, RE, Nominating Committee (2024)
Hall is a ruling elder at First United Presbyterian Church in Cambridge. He previously served on the Investment Subcommittee of the Trustees.
- **Beverly Shank**, RE, Personnel Committee (2026)
Beverly is a ruling elder at First United Presbyterian Church in Cambridge. She is serving a second term on Personnel Committee.
- **Desiree Lawson**, TE, Committee on Preparation for Ministry (2026)
Rev. Lawson earned a Bachelor's degree in Psychology from Cambridge College and a Master of Divinity from Andover Newton Theological School, formerly of Newton, MA. She is a bible based preacher and has served as teacher, workshop facilitator and worship leader at various conferences and retreats in the PCUSA and beyond.

Reverend Lawson was the first installed pastor of Trinity United Presbyterian Church in Flint, Michigan in 2011. This unique congregation came together as a result of a three-congregation merger in 2008 and is the first multicultural Presbyterian congregation in the Presbytery of Lake Huron.

Rev. Lawson is the pastor of the Presbyterian Church in Sudbury.
- **Burns Stanfield**, RE, Synod Commissioner
After a period of recording and performing as a professional musician, Burns Stanfield was ordained in 1991 as a minister in the Presbyterian Church (USA) to pastor a congregation in a low-income neighborhood of South Boston. While this church was once near closing, it has since grown substantially and is now a vital community presence. It runs a community arts ministry, a large free summer day program, tutoring ministries, recovery efforts, and more.

Rev. Stanfield also teaches at Harvard Divinity School and Andover Newton Theological School. He continues to write music, perform and record. Family Prayers is a CD of original songs, and a follow-up is forthcoming.

The church's community commitments have been recognized by the national Presbyterian Church, Harvard University, the South Boston community and the city of Boston.

The Nominating Committee will likely submit a supplemental report as we continue to gather more nominees to serve at the Presbytery level.



Report to the Assembly

Since our last Presbytery meeting in September 2023, I have continued to make strides to streamline and improve the efficiency of the treasurer position. Many hours have been dedicated to ensuring that statement of activity (profit and loss) statement is correctly coded. Through this work, we are now able to generate separate and accurate reports for the Needham Church (which the Trustees oversee) and New England Glow. This is helpful for those overseeing these projects to have this information pulled out of the main statement of activity. In addition to our main Quickbooks file, we have set up a secondary Quickbooks file that tracks just the endowment funds.

The Trustees hold a security deposit from Tobin Beaudet School per our contract. These funds were moved into a 7-month CD at Bank of America with a 5% APY in September 2023. This move will allow the funds to generate more interest than they would sitting in a traditional money market account at Bank of America.

We took funds from the YAV (Young Adult Volunteer) account and moved them to Vanguard. These funds were invested in a combination of a US Treasury Bill and CDs. The maximum return on our investments, one of the CDs, in this account, is 5.75%. The account was opened in October 2023.

During the quarter we moved designated funds to their targeted recipients. For instance, we sent \$406 to Presbyterian Disaster Assistance (PDA). This was a designated gift from the September Presbytery Assembly. Thank you for your contributions during our Assembly meetings!

Closing the Year 2023:

Every year your treasurer holds the just-closed year's books open for a few days into the New Year. For this year, 2023, the Presbytery will hold its books open until **January 15, 2024**.

Therefore checks, wires and ACH transactions received on January 16 or after will be credited to 2024. Likewise, any 2023 expenses received on January 16 or after will be posted to 2024.

Please forward all 2023 transactions, credits or debits, so that they arrive in the Quincy office within the first 15 days of the New Year. Thank you!

Preparing the 2024 Budget:

Many hours and a lot of work has gone into preparing the 2024 budget for the Presbytery.

The budget is in a different form than you have used in the past. Please take a few moments to familiarize yourself with this new form. The goal is to create a document that is easier to understand AND easier to determine where information was derived from. This creates transparency in the process.

Please find the 2024 budget. It is an addendum to this packet. It features several pages.

The main page is the full Presbytery Budget.

The additional tabs are the documentation and notation pages of the budget. This will allow you to see how information was derived for the main budget.

If it is easier to review the budget in an Excel document, you can access the file in a view only mode by clicking this link

<https://drive.google.com/drive/folders/1wpw5jOsVAIdQSbtWJ0xdBZi5B-nRVG8y?usp=sharing>

If you have questions, I encourage you to send those questions in advance if possible. You can e-mail me (Lisa Carlin) at treasurer@presbyteryofboston.org

Please be sure that your Treasurer has the correct address for mailing financial correspondence:

Presbytery Treasury Services
c/o First Presbyterian Church
270 Franklin Street
Quincy, MA 02169

Please list the payee on any checks as the Presbytery of Boston and note in the memo line how it is to be used. If your Treasurer is sending in Per Capita or designated or undesignated mission giving, please ask them to enclose the Presbytery's remittance form. This helps us track accurately your Session's support.

Thank you!

*Respectfully submitted,
Lisa Carlin - Treasurer*



Respectfully submitted by John Sweet

I. For Action:

1. Minimum Compensation for 2024: please see in packet

Committee on Ministry moves that Boston Presbytery accept the Minimum Compensation Standards as presented in the packet.

2. Extension of CRE Steven Bingaman contract with The Outdoor Church:

Committee on Ministry moves that Boston Presbytery renew the covenant between Elder Bingaman and The Outdoor Church to pastoral service in the role of Executive Director as a Commissioned Ruling Elder, including celebrating the sacraments, for a three-year term. On behalf of the Presbytery, COM shall review this commission at least annually. Reverend Desiree Lawson will continue as mentor.

3. Extension of CRE Samuel Caraballo contract with Primera Iglesia:

Committee on Ministry moves that Boston Presbytery renew the covenant between Elder Caraballo and Primera Iglesia to pastoral service as a Commissioned Ruling Elder, including moderating Session and celebrating the sacraments, for a three-year term. On behalf of the Presbytery, COM shall review this commission at least annually. Reverend Amy Fowler will continue as mentor.

II. For Information:

- Transfers of TE to Boston Presbytery

1. COM welcomed the transfer of Rev. Tom Speers from New Castle Presbytery, effective December 7, 2023. Information included in packet
2. COM approved Rev. Dr. Tamar Wasoian's ministry at Common Cathedral in Boston, MA as a validated ministry and welcomed her to the presbytery from New Covenant Presbytery, effective July 17, 2023. Information included in packet
3. COM approved Rev. Kellie Tracz's ministry at South Shore Health in Weymouth, MA as a validated ministry, and welcomed her to the Presbytery from the Presbytery of Twin Cities Area
4. COM welcomed Rev. Jan Gough as retired minister to the Presbytery of Boston. Information included in packet

- Transfers of TE from Boston Presbytery

1. COM dismissed Rev. M. Shea McGinnis to Arkansas Presbytery, effective June 4, 2022.

PRESBYTERY OF BOSTON

2024 Minimum Compensation Standards

For All Installed and Most Non-Installed Pastoral Positions

Each presbytery of the PCUSA is responsible for establishing minimum compensation standards for its pastors (Book of Order – G-3.0303c) and ensuring calls meet or exceed the minimum standards. (G-2.0804). The Presbytery of Boston has voted to apply the following standards to terms of call in 2024 for all installed and most non-installed positions.

COM recommends a 3% increase in compensation (new base is in bold). and there is no increase in 2024 Board of Pensions medical dues (continues to be 39%).

A. Minimum Base Compensation

Base compensation includes cash salary and allowances, housing or manse allowance, and most church contributions to deferred income and for medical expenditures over and above the Board of Pensions dues. Normally, what is included in calculating base compensation is the same as what is used for calculating the Board of Pensions figure for Effective Salary.

The presbytery requires that all congregations pay their pastors at least the Adjusted Minimum Base Compensation appropriate to their years of service since ordination, computed as follows:

- The *Entry-level* Minimum Base Compensation for 2024 is \$ **65,078**
- To compute the *Adjusted* Minimum Base Compensation for any pastor, the Entry-level Minimum Base is augmented by an Experience Adjustment of 1% of the entry-level minimum base each year for the first 10 full years of active ministry following ordination, and by 0.5% for each subsequent full year beyond ten. For example:
 - the adjusted minimum base compensation for a minister with 7 full years of ordination, would be $\$65,078 * 1.07 = \$69,634$
 - the adjusted minimum base compensation for a minister with 13 full years of ordination, would be $\$65,078 * 1.115 = \$72,562$

Note: The experience adjustment percentage is used only to calculate an Adjusted Minimum Base Compensation based on a pastor's years of service. The experience percentage is not meant to be combined with the recommended percentage increase in effective salary in section E below for compensation levels currently above the minimum.

B. Minimum Mandatory Monetary Benefits

1. Board of Pensions dues remain the same in 2024 as it was in 2023: 39% of Effective Salary, as follows:

PPO medical coverage: 29% (a 2% increase from 2022)

pension: 8.5%

death and disability: 1%

temporary disability: .5%

Note for non-installed positions: The Committee on Ministry encourages participation in the Board of Pensions medical coverage for non-installed pastors contracted to work 20 or more hours per week.

2. SECA (Social Security Offset): 7.65% of Effective Salary (Note: this 7.65% is not included in Effective Salary total.)

C. Minimum Mandatory Non-Monetary Benefits (Bolded is added language in 2024)

1. Vacation: 4 weeks, including 4 Sundays, if the pastor has been ordained less than 7 full years from the effective date of the new terms of call; 5 weeks, including 5 Sundays, if the pastor has been ordained 7 full years or more.

The presbytery considers annual vacation time to be important for refreshment, relaxation, health, and work effectiveness. The presbytery recommends that all vacation time be taken during the year in which it is earned.

2. Sick Leave: 1 week of paid or unpaid sick leave, as required by Massachusetts law.

See Section D.4. below, and “Sick Leave” in Section V. “Definitions,” of *Pastoral Compensation Standards: Explanation*.

3. Paid Family Medical Leave

G-2.0804 requires that twelve weeks paid family medical leave are included in terms of call for all installed positions. In the Presbytery of Boston, twelve weeks paid leave shall be granted in appropriate circumstances for pastors serving in installed and non-installed positions alike. General Assembly action clarifies that reasons for taking leave include, but are not limited to:

- Leave to accommodate the birth, foster placement, or adoption of a child;
- Leave to provide care to an ill or disabled family member;
- Leave to heal following a loss or tragic event.

Sessions seeking support for planning for pastoral coverage during leave, and ministers seeking guidance about taking leave, are encouraged to be in conversation with COM.

4. Study Leave: 2 weeks, including 2 Sundays

The presbytery recommends that pastors’ study leave be allowed to accumulate for up to two years (for a leave of 4 weeks), to enable the pastor occasionally to attend a special continuing educational event that is longer than two weeks or that requires considerable travel there and back.

D. Recommended Monetary Benefits

Each pastor and congregation or session will want to distribute dollar amounts for the following accounts according to anticipated expenses; for example, a pastor may have a smaller amount of travel expenses, but greater professional or continuing education expenses.

1. Accountable Reimbursement Travel account: \$1,500 suggested
2. Accountable Reimbursement Continuing Education/Study Leave account: \$1,500 suggested, which can accumulate up to a limit of three years' worth
3. Accountable Reimbursement Professional Expenses account: \$600 suggested, which can accumulate up to a limit of three years' worth
4. One week of *paid* sick leave, going beyond the Commonwealth of Massachusetts' requirement of one week (40 hours) of *unpaid* sick leave.
5. Congregations may offer additional reimbursement accounts and other compensation as appropriate to their and their pastors' circumstances.

E. Recommended Increase in Effective Salary:

3.0% for 2024.

F. Part-time Calls (bolded is added language for 2024)

These standards should serve as guidelines to pro-rate compensation for part-time calls, except that

1. paid time off for study leave and vacation must remain at 2 and 4 or 5 weeks, respectively;
2. time off, paid or unpaid, for sick leave must remain at 1 week.

Part-time calls must be reported to the Board of Pensions through Benefits Connect in terms of hours per week. In its formulae, the Board considers 35 hours per week to represent full time. Internally, most congregations and ministers understand that full-time pastors devote 45 or more hours per week to their calls.

3. paid leave for the reasons enumerated in section C must remain at 12 weeks

For part-time, non-installed calls of 20 hours or more per week, see note in Section B. above regarding medical coverage.

G. Unit Compensation

In 2023, the Minimum Unit Compensation Rate is \$90.00 (no increase from 2022)

Compensation for any service during any day must be at least one unit; compensation for service exceeding one unit (whether defined as "a morning, an afternoon or an evening," or as three to four hours) will be appropriately higher. The presbytery has established specific Unit Assignments for certain pastoral services, as follows:

1. Temporary moderator of a session or congregational meeting: 1.5 units or \$135.
2. Pulpit Supply
 - a. Single worship service on a Sunday: 2 units or \$ 180
 - b. Two worship services on the same day: 3 units or \$ 270
 - c. Note: A congregation hosting a Neutral Pulpit for a candidate under consideration by another congregation is not expected to compensate that candidate for preaching.

H. Manse Notes

1. Manse – Cash Salary Ratio

If the terms of call include a manse, the Board of Pensions requires that the value of the reported Manse allowance must be at least 30% of the sum of all the other components of Effective Salary.

2. Equity-Equivalent Accumulation Fund

If the terms of call include a manse, the Presbytery of Boston recommends that an additional 5% of the value of the pastor's adjusted minimum base compensation be added to the terms of call in the form of a suitable deferred income account to make up for lack of equity growth.

I. Summary

Entry Level Minimum Base Compensation:	\$ 65,078
Recommended increase in compensation:	3.0 %
Minimum Unit Compensation	\$ 90
Mandatory benefits:	
Board of Pensions dues:	39%
Vacation	4 or 5 weeks
Study Leave	2 weeks
SECA Offset	7.65 %
Sick Leave	1 week (recommend paid)

Recommended Accountable Reimbursement benefits:

Travel	\$ 1,500
Continuing Education/Study Leave	\$ 1,500
Professional Expenses	\$ 600

Recommended non-monetary benefits:

Sick Leave	1 week paid
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J. Annual Review and Reporting of Terms of Call to the Committee on Ministry



1. The pastor and the session or its personnel committee shall annually review the adequacy of the terms of call and modify them as may be deemed advisable.
 - a. The modified (or "revised") terms of call for installed pastors must then be presented for approval by the congregation at a duly-called congregational meeting. For non-installed pastors, approval is by the session.
 - b. The terms of call approved by the session for non-installed pastors for the following year shall be submitted to the COM for its approval.
2. Local churches may, for good and valid reasons, petition the presbytery through the COM to approve terms of call that do not conform to these minimum standards. When doing so they shall either submit a plan that brings them into compliance within three years, or request an exception to the policy by documenting the particular circumstances

that prevent compliance. Such exceptions must be included in the written original call, or the amended terms of call, and the presbytery may specify conditions for continuing to grant the exceptions.



the**OUTDOOR**CHURCH

P.O. Box 400945 
Cambridge, MA 02140

www.theoutdoorchurch.org 
director@theoutdoorchurch.org 

Overview: The Outdoor Church seeks to build on its twenty years of street ministry to address systemic problems that impact the Church's nearly 250 individuals that comprise our unhoused, homeless, and deprived street-involved community.

Mission: The Outdoor Church of Cambridge welcomes all people, including those who live on the street, in shelters, and all who want to participate in our ministries. Recognizing all people's dignity and following the commandment to love one another as Christ loves us, we commit to treating those we serve and interacting with respect, love, and compassion. We address material, emotional, and spiritual needs and strive to be "repairers of the breach" by inviting all, including those of different faiths, races, and ethnicities, into the Church community.

Ministry: The year 2023 is another challenging period for The Outdoor Church in its ministry on the street and in the shelters of Cambridge. We hold weekly worship services and offer food, snacks, and water in radical hospitality to our community multiple times per week. We are thankful to God for providing us with the strength and perseverance to provide the means to minister to our community.

We provide three weekly meals on Sunday morning, Sunday, and Saturday afternoons. We conduct these food outreach ministries in Porter Square, Harvard Square, and Central Square. We also provide water and snacks on Thursday afternoons. Over 40 local church communities generously support us.

Street Outreach: The Outdoor Church's ministers continue to walk our familiar routes around Harvard Square and Central Square to offer additional spiritual and material support to anyone who couldn't attend our worship services needing spiritual guidance. Our ministry teams continue to provide sandwiches, juice boxes, snacks, socks, toiletries, and seasonal clothing items such as hats and gloves multiple times weekly - we handed out over 17,000 sandwiches last year and over 7,500 pairs of socks.

Pastoral Support and Memorial Services: Our ministry doesn't end with our regular Harvard and Central Squares routes. We often hear of community members who are sick, imprisoned, or entering detox programs. As soon as we can confirm their location, we visit them in hospitals, jails, Department of Mental Health facilities, prisons, and other institutions. When we visit, we provide a reliable church presence in places where our community members feel most isolated and abandoned. Showing up in a hospital room or detention facility reinforces their trust and confidence in our Church and confirms their place in our community.

Internships: The Outdoor Church has been a field education site for the Harvard Divinity School, Boston College, and the Boston University School of Theology for many years. We work with five and three interns during the 2022/23 and the 2023/24 academic year respectively.

Community: Notwithstanding the many programs the City of Cambridge runs to benefit its unhoused and homeless residents, the number of unhoused and homeless people in Cambridge does not vary yearly. Currently, we consider our community of unhoused, homeless, and street-involved people to be approximately 250. Two-

The Outdoor Church of Cambridge is a 501(c) 3 nonprofit organization.

thirds of our community are men whose ages range from sixteen to eighty. The older community members we serve usually have been on the street in Cambridge or Boston for an extended period and are uniformly impoverished and in poor health.

The number of people we encounter each week varies with the weather and the time of the month. During 2023, we handed out over 450 sandwiches per week and had more than 35 community participants during our worship services on Sunday at Porter Square.

Responsibilities: Executive Director, Board Member, and Minister. Manage the weekly activities of the staff and interns; participate in worship services on Sunday and Thursday; secure and manage all material items distributed weekly; manage and secure monetary and material donations, including the preparation of quarterly appeal letters and annual grant requests; execute on the necessary development activities, management of the website and promotional endeavors; prepared agenda items for the Quarterly Board of Director Meetings; and provide active engagement with faith communities in support of the Outdoor Church.

Job Title: Ruling Commissioner Elder (CRE)

Job Summary:

The commissioned pastor is responsible for providing spiritual leadership and guidance to a congregation. This includes giving sermons, leading worship services, providing care pastoral care and oversee the administration of the church. The pastor is also responsible for promote the mission and values of the church, build relationships within the congregation, and the community and serve as a role model for others.

Duties and responsibilities:

- Preach sermons and conduct worship services that are spiritually uplifting and relevant to the needs of the congregation.
- Provide pastoral care, including counselling, visitation and support to individuals and families needy.
- Once authorized by the presbytery, administer the sacraments, such as baptism and communion, in accordance with the traditions and beliefs of the church.
- Plan and organize church events and programs, such as Bible studies, groups youth and community activities.
- Lead and manage church staff and volunteers, including delegation of tasks and provide guidance and support as needed.
- Participate in denominational activities and conferences, keeping up to date with the latest developments and trends in the field of ministry.
- Develop relationships with other religious leaders and organizations in the community, promoting dialogue and interreligious cooperation.
- Representing the church in public places, such as public events or in the media communication.
- Maintain accurate records of church activities and membership, and report periodically to the leaders and governing session of the church.

Ratings:

- A degree from an accredited theological seminary or equivalent educational institution.
- Ordination or progress towards ordination in the PCUSA.
- At least 2 years of experience in pastoral ministry or a related field.
- Communication and interpersonal skills, with the ability to connect with people of diverse backgrounds and cultures.
- A deep understanding of Christian theology, values and traditions.
- Excellent organizational and leadership skills, with the ability to manage Multiple tasks and priorities.

1

- A commitment to personal growth and continuing education in the field of ministry.
- The willingness to work flexible hours, including nights and weekends, to suit the needs of the congregation.
- Clean criminal record and commitment to ethical behavior and integrity personal.

Distribution of Ministerial Hours
Activity Hours

Participation and preparation of the Major Service 6

Participation and preparation for the Prayer service 2

Pastoral Meetings

- Consistory
- Ministry of Deacons
- Ministry of Prayer and Worship
- Youth ministry

4

Rehearsal and preparation Ministry of Music 3

Pastoral Visits 5

Total

Faith Journey—Tom Speers

I have the privilege of having grown up in a church community that showered me with love and care across the first decades of my life. When as a four-year-old I required surgery, I can remember waking up to discover the associate pastor standing by my bedside. In 8th grade, when my aunt died, I can remember the meals that arrived and the care of the community. In the midst of teenage angst, the church welcomed me without conditions. My parents “forced” me to sing in the Junior Choir and through that experience, the church instilled in me a love of choral music and a deeper understanding of the ways that music can touch our lives.

I also am the son, grandson, great nephew, cousin and brother of Presbyterian ministers. I celebrate and am inspired by their examples in ministry.

After college and several years of working in a school, I decided to attend seminary to discover whether the “tugging” I felt was calling me to ordained ministry. The same College Chaplain called me and asked me to serve as his intern that year. The joy of leading worship, of studying Scripture, of listening together with students, confirmed my own sense of call.

During my Seminary training I served for one year as an assistant in a church in the west of Scotland. I was called in 1998 to be pastor of a church in Baltimore, MD. During that time, I deepened my understanding of prayer through Oasis Ministries’ program: *Spiritual Direction for Spiritual Guides* and served as a Spiritual Director/companion. The Institute for Christian and Jewish Studies nourished my mind and heart. I met my wife Bessie in Baltimore and our two children were born there. I even met the Pope!

When my wife accepted new positions in Philadelphia, Simsbury, CT and Wilmington, DE, I accepted calls to churches in those areas, including some work as interim pastor. I have also learned new ways to serve in secular settings. I am grateful for colleagues who have helped me to celebrate a theology of abundance in the church.

I value ministry among colleagues and have served on various Presbytery committees including Committee on Ministry which I chaired in Southern New England and Baltimore, In Southern New England I also served as Presbyter for Discerning the Way, that Presbytery’s process for discerning with congregations that were asking to be dismissed to other Reformed denominations. In New Castle Presbytery I have served on an investigating committee, and as co-chair of the search committee for the Presbytery’s Connectional Presbyter/Stated Clerk. In June 2023, we moved to Concord, MA so that my spouse could accept the call of Middlesex School to be their Head of School.

During my time in Baltimore, when I was afraid or concerned about some issue, one elder liked to smile and say: “Remember, God will provide.” My journey continues to celebrate that reality.

I look forward to serving in Boston Presbytery.

Statement of Faith
Thomas G. Speers, III
August 2023

I trust in God, who created the world good, and made humanity in God's image to live as one community. In love, God brought order out of chaos, and as the crowning element of creation, God made the Sabbath, that we might glorify, enjoy, and find rest in God. However, humanity sought to be like God, and failed to live as God called us to live. Yet, in our unfaithfulness, God remains faithful. God's judgment is bound to steadfast love and abundant grace.

I trust in Jesus Christ, a child of Israel, the child of God. In love, God sent Jesus to proclaim God's reign. In Jesus, fully human and fully divine, God's character and love are made known. In Jesus' true humanity, our sin is unmasked; Christ's life, work, and teaching judge the goodness of people. Jesus was put to death, suffering for us and for the sin of the world. God raised Jesus to new life. The life, death, and resurrection of Jesus show humanity the extent to which we are loved by God. In love, God chose to be with us in the depths of human experience and suffering.

I trust in the Holy Spirit, God's promised presence with us today. The Spirit reveals God's will and gives us power to be the people God calls us to be. The Spirit frees us to accept ourselves and to love God and neighbor. The Spirit comforts, challenges, nurtures and sustains us. The Spirit rules our lives and faith in Christ through Scripture, and engages us in the Word proclaimed. The Spirit helps us to pray, thereby restoring our original nature where we glorify, enjoy, and find rest in God. The Spirit forms in us the mind of Christ.

I trust in the Church, formed by the Holy Spirit, to be the body of Christ in the world today. The Church re-presents Christ's work of reconciliation. The Church gathers to praise and give thanks to God. The Church celebrates God's abundance. In baptism, we are brought forth from the waters that originally symbolized chaos, into new life, affirming our true identity as beloved children, and incorporated into Christ. In the Lord's Supper, we are fed by the presence of Christ, renewed and empowered for worship and service by the memory of Christ's life, death, resurrection, and promise to return, and sealed in God's covenant of grace.

By the power of the Holy Spirit God's people are sent into the world to witness to Jesus Christ, to declare God's grace, forgiveness, judgment, and love, to work for justice and peace, to rejoice that nothing can separate us from God's love, and to watch for God's new heaven and new earth.

Glory to God, Earth-maker, Pain-bearer, and Life-giver. (*New Zealand prayerbook*)

Tamar Wasoian

Biography

I am a Syrian from Armenian origins. My grandparents survived the Armenian Genocide in the turn of the 20th century and settled in Aleppo-Syria. Like all Armenian third generation survivors, I grew up in the shadow of this trauma and history. My childhood home was in a neighborhood that was founded by the survivors. The Orthodox church in our neighborhood celebrated the same traditions our ancestors celebrated in their homelands. I remember attending church with my family and sometimes with my elderly neighbors. I recall how attentively I watched and absorbed the liturgy.

Growing up in Syria, I was immersed in both Reformed and Orthodox Armenian traditions. The first with its emphasis on understanding sharpened my curiosity and questioning mind, while the second, through the ancient liturgy and rituals, taught me how to embrace the mystery of being in God's presence. However, I recall one particular Holy Week service. Twelve acolytes were needed for the foot-washing service. There were not enough boys so one of the deacons asked me to go up to the altar to participate. I was there with wide eager eyes. I came back home and told my mother what happened. One neighbor listened and dismissingly said that they would not wash my feet even if I was asked to go to the altar. I don't remember the washing of the feet, but I do remember what this neighbor said. Knowing that girls, and especially women, were not allowed to step on the altar, nor have their feet washed made a lasting impression. This experience would be a catalyst for ministry in the years to come. In my home church, my leadership and faithfulness were never doubted, but my gender placed me often in the middle of power and gender politics.

I have served the global church in Syria, Lebanon, Armenia and the United States in various capacities. My relationship with the Presbyterian Church is not recent. Back home, I did graduate from several institutions established by Presbyterian Church's involvement in the Middle East. Throughout my graduate studies in Chicago, I connected with the Presbyterian Church (USA). Beyond graduate school, I enjoyed teaching at McCormick Theological Seminary, and nurtured deeper connection with Presbyterian congregations in the Chicago area. I also enjoyed denominational service through my volunteer work in several Middle East related task forces sponsored by the PC(USA) Mission Agency.

I officially joined the denomination in 2016, when I became a member of Northminster Presbyterian Church in Evanston, IL. I moved my membership to Webster Presbyterian Church (Webster, TX) when I moved to Houston. Despite joining WPC during the pandemic, I was fully engaged in the church's ministries. I served on several committees related to mission and worship and participated in women's Bible Study. In January of 2022, I was ordained as a ruling elder.

In every instance where I encountered the PC(USA), my colleagues in ministry made me feel welcome and affirmed. I feel that my contributions are valued, and I am deeply rooted in the denomination. My most recent ministry in the Unitarian Universalist

Association (UUA) brought clarity and a sense of theological kinship between PC(USA) and the overarching Christian tradition. My ministry at the UU church was an affirmation, a new calling for ordained ministry. I have a renewed sense of 'home' within the Presbyterian Church.

The past decade was not an easy time. My home country of Syria has been in flames and my family became refugees in Sweden. I worked on my doctoral degree without having the support or the mentorship of my church. It is only with God's grace and the presence of good friends that I was able to survive the uncertainties.

As a woman claiming her place in ministry, I was systemically alienated. The intersection of my gender, ethnicity, and past and present communal experience makes me stronger, and vulnerable at times. It is my faith in God, and the certainty of the call to Christian witness, that motivates me to walk along this vocation of teaching and service. I have been in the margins so often for one reason or another. This gives me the sensitivity to welcome others who were and are, like me, in the margins into a life of discipleship. It is in community with others that we most often find communion with God.

Tamar Wasoian
Faith Statement

God: I believe all life starts in, with and through God. Everything that has happened and does happen because of God. I am created in God and transformed through my life's journey to become the person that I am today.

I grew up in a Christian family where faith and the Bible were cornerstones in my upbringing. I accepted Christ as a child and prayed to serve God since my childhood. Nevertheless, my faith in God was a journey. I called in despair and questioned God in times of hopelessness, but God was never away. God is the source of my strength, trust and hope.

Christ: I am bound to God through Jesus' sacrificial love. It is by this love and God's grace that I am reconciled and invited to a relationship with the creator and redeemer.

Through Jesus' life and death, God became human and lived among us. Through having human body and person, God relates to my embodied human experience. I know God knows and understands because God became flesh in Jesus and lived a human life. Through Christ, the omnipresent and omniscient God understands my thoughts, emotions and hopes.

Holy Spirit: The Holy Spirit is the gentle presence of God in me. It's the breath I take and the life I experience. She is the breath that connects me to the very first breath God breathed in me at my creation. This dynamic presence gives me the trajectory of hope and resilience as I navigate life and existence.

Scripture: I believe that the source of knowing God begins with the Scripture. The Word became human through the life, death and resurrection of Jesus and the witness of the early church. We know God through the words of the Bible as we experience the Word throughout living by the word. The Scripture grounds and forms us as we grow in faith and hope.

I attended Armenian Reformed Tradition as well as the Armenian Orthodox Church: the first sharpened my curiosity and questioning mind and the second taught me how to embrace awe and mystery of being in God's presence.

I felt the call to serving God very early in my life. I had a deep sense of ministry and I believe that God has a calling for me. Being in and belonging to the community of the faithful is vital aspect of living out my call. This belonging within the church proved very vital since the war in Syria started when I was pursuing my doctoral degree and I lost everything I called home.

Life without faith is unrealized hope. God as the central presence in my life is the energy that made my life possible. For me, without God's grace, life is a despair and through Christ I we relate in hope of all possibilities.

Knowing God's love and making it known to the world is the mission of the faithful church. Trusting and empowered by the Spirit I move forward in my life in God's grace with the freedom to be and grow in my knowledge and experience of the Divine.



This Employment Contract is made between *common cathedral* and Tamar Wasoian collectively referred to as the "Parties," with an effective date of July 5th 2023

1.1 Position: The Employee shall serve as the Associate Pastor & Program Director of Common Cathedral.

1.2 Start Date: The employment shall commence on July 5th, 2023.

Compensation:

2.1 Salary: The Employee shall receive an annual salary of \$55,000, contingent upon board approval, payable on a bi-monthly basis.

2.2 Deductions and Taxes: The salary shall be subject to applicable deductions and taxes as required by law.

Benefits:

3.1 Health Care Coverage: The Employer shall provide the Employee with comprehensive health care coverage. The specifics of the coverage, including co-pays and deductibles, shall be provided in a separate document.

3.2 Dental Coverage: The Employee shall be entitled to dental coverage, including regular check-ups, cleanings, and necessary treatments. The details of this coverage will be provided in a separate document.

Vacation:

4.1 Duration: The Employee shall be entitled to four (4) weeks of paid vacation per calendar year.

4.2 Approval and Scheduling: The timing of the vacation shall be subject to prior approval by the Executive Director. The Employee shall provide reasonable notice when requesting vacation time.

Sick Days:

5.1 Allocation: The Employee shall be granted five (5) paid sick days per calendar year.

5.2 Usage: Sick days may be used for personal illness or other legitimate reasons for absence due to health concerns. The Employee shall notify the Employer as soon as possible in the event of illness.

Professional Development:

6.1 Duration: The Employee shall be granted one (1) week of paid professional development per calendar year.

6.2 Approval: The Employee shall submit a request for professional development in advance, and approval shall be at the discretion of the Executive Director.

Working Schedule:

7.1 According to the company's standard working schedule, employees are expected to adhere to a 40-hour workweek, which includes working hours on Monday, Wednesday, Thursday, Friday, and Sunday, while Tuesday and Saturday are designated as the scheduled days off. Furthermore, during the period

from June to September in the calendar year, employees will have Mondays off in addition to their regular days off.

Pension:

8.1 According to the company's pension policy, a contribution equivalent to 8.5 percent of an employee's annual salary is allocated towards their pension fund on an annual basis.

Termination:

9.1 Termination with Cause: The Employer reserves the right to terminate this Contract for cause, including but not limited to breach of contract, misconduct, or unsatisfactory performance.

9.2 Termination without Cause: Either party may terminate this Contract without cause by providing [Notice Period] written notice to the other party.

Confidentiality:

10.1 The Employee agrees to maintain the confidentiality of any sensitive or proprietary information obtained during their employment with the Employer.

10.2 This obligation of confidentiality shall continue even after the termination of employment.

Governing Law:

11.1 This Contract shall be governed by and construed in accordance with the laws of [State/Country].

Entire Agreement:

12.1 This Contract constitutes the entire agreement between the Parties concerning the employment of the Employee and supersedes any prior agreements or understandings, whether written or oral.

IN WITNESS WHEREOF, the Parties hereto have executed this Employment Contract as of the date first above written.

Common Cathedral
Carrington Moore
Executive Director

Associate Minister & Program Director
Tamar Wasoian

Kellie Tracz
Faith Journey Statement
November 5, 2023

I am a life-long PK (“preacher’s kid”). My father was ordained as a Teaching Elder a few years before my birth, and he was serving his first call when I came into the world. Many of my childhood memories relate to the church in some way. There are wonderfully positive memories and some tragic ones as well. The benefit of growing up as a “PK” is seeing first-hand the ins and outs of church ministry. I have witnessed the good, the bad, and the ugly as a result.

As a child and teenager, I often served as liturgist or reader at my home congregation as well as for community worship services. I enjoyed this role. I also regularly sang in the choir and in the praise band. I served on the Youth Group Advisory Council and participated in the worship planning committee as well. My family regularly volunteered at the church’s annual Christmas Day Dinner taking on the tasks no one else wanted to do—clearing tables, washing dishes, putting together to go orders, and tearing down after the meal. For many years I enjoyed this active role in the life of the church. Unfortunately, that time came to an end in my teens.

When I was in high school things came to a head. I witnessed several cruel, heartless acts aimed at my father, as pastor, from members of the congregation. Our family even received hate mail. Ultimately, I faced a crisis of faith. I could not reconcile the actions I witnessed with the teachings of Jesus. Nor could I understand how people could be so cruel to someone who gave so selflessly. At that time, I swore to myself that I would never go into ministry. I am now fairly certain that God just laughed.

Fast forward to college, I found a deep passion for studying philosophy and religion. I desired to understand humanity’s interest in connecting with that which is bigger than themselves. Following college, I spent a year as an AmeriCorps VISTA in the Office of Service-Learning at Coe College. This was only 2 years after a 500-year flood destroyed hundreds of homes and the downtown area. Part of my role was volunteering with students at a nearby food kitchen and homeless shelter. One client asked me, “Why are you doing this?” I realized in that moment it was because of my faith and sense of call to serve all of God’s children.

After much discernment, I found a home at McCormick Theological Seminary in Chicago, IL to pursue my Master of Divinity. I took all the required coursework as well as many electives focused on Interfaith Dialogue. During seminary, my home presbytery required that all inquirers complete one unit of Clinical Pastoral Education (CPE). To say I was apprehensive would be an understatement. Nonetheless, I enrolled in a summer unit of CPE with Presence Health in Chicago and ultimately found my calling in chaplaincy. While it was immensely challenging, I relished the opportunity to sit with people at particularly vulnerable times in their life. I was struck by the sacredness of the work hospital chaplains do daily. People often are willing to open themselves deeply sharing pain, sorrow, fears, uncertainty, and questions with chaplains, and in response, chaplains have the opportunity to be witnesses to the beauty and fragility of human life and serve as beacons of God’s love in the world. I learned invaluable lessons from some of my first patients, and I carry these with me to do this day.

Following my graduation from McCormick Theological Seminary, I completed a yearlong chaplain residency program at an incredibly busy Trauma 1 Center on the south side of Chicago. I was hired on as a part-time staff chaplain and also began working as an “as needed” chaplain at the adjoining children’s hospital. I also completed the ordination process with PC (USA) and was ordained by the Presbytery of Chicago in 2015 to my role as Chaplain Resident. I continued to learn and grow as a spiritual care giver in a health care setting. I

completed the certification process and became a Board Certified Chaplain (BCC) with the Association of Professional Chaplains (APC) in 2017.

I continue to live into this sense of calling to the field of chaplaincy. I served as a hospice chaplain for the Mayo Clinic in Rochester, MN for 5 years. I adored working with this patient population and found great satisfaction in providing spiritual care to patients and their loved ones at the end of life. Recently, my family relocated for my husband's career from Minnesota to Massachusetts. In September 2022, I took on the role of Manager of Spiritual Care at South Shore Hospital in Weymouth, MA. In this role I can continue the work I love as a chaplain and help this small department rebuild. I am enjoying the work at South Shore Hospital and living into my call to chaplaincy.

God is the source of all things—tangible and intangible. God is a mystery that humanity seeks to understand through three distinct roles—Creator, Redeemer, and Sustainer. God the Father, our divine parent, created the world and all that is in it. Seeing beauty of this creation, God blessed it and called all of creation good.¹ God calls us to be co-creators in that we are to care for the earth and all its inhabitants with respect and love creating an environment for all to flourish. Our creator calls us to recognize and treat people of all faiths, ethnicities, political views, gender identities, sexual orientations, and socioeconomic backgrounds as the beloved children of God that they are. In our Creator, we share a common humanity. God exists as an eternal triune relationship and calls those created in the divine image to live, not in isolation, but in relationship with God and one another.²

Through Jesus Christ, God's son, followers of Christ receive salvation. Jesus took on the ultimate vulnerability by becoming human—born of woman, teaching a challenging message, suffering at the hands of his fellow humans, and dying. Death did not have the final say. Christ overcame death, ascended to his Father, and in so doing, shared his saving love and grace with the world.

The Holy Spirit is God's continued presence on earth calling us into relationship with Godself. God is not revealed to every individual in the same way just as no two individuals have the exact same spiritual gifts. Each person's spiritual journey is unique to them, and the Spirit meets them in their place of need. The Spirit brings divine comfort, peace, hope, and inspiration. It also challenges us to grow, stretch, learn, and forgive.³

While God calls us to live lives of faithful love and worship, we fall short of the glory of God.⁴ We are human and prone to falter. Human sin is inevitable in our lives. It is ultimately a disruption in our relationship with God and our refusal to accept God's grace in our lives. Sin can take on many forms, but in all forms, it is against God. In the ministry of Jesus, we discover again that we are forgiven through God's grace alone. The beauty of our relationship with God is the repeated call to begin again by loving God and neighbor.

The ministry of the church is therefore the ministry of reconciliation to one another and to God. Individually we are called to witness about our personal experiences with the living God. The task of conversion belongs solely to God. We are beacons of God's light and grace. God calls the church to live into the prophetic teachings of justice, hope, and liberation.

The church has this mission: to reveal the mystery of God in Christ who is love; to live a faithful and generous life in service to all people, especially the least, the weak, and the despised. The church comes together to worship God, celebrate God's presence in our midst through the sacraments and to be equipped for ministry. Baptism is the entrance rite to the church universal, a visible sign of God's grace in our lives, an acceptance of the cost and joy of discipleship, and a recognition of our unity with the whole people of God. Through baptism, we receive welcome into God's eternal family. At the table of our Lord, we

¹ Genesis 1:1-2:4

² Genesis 1:27

³ John 14:26, Acts 1:8, Romans 8:26, Galatians 5:22-23, and Romans 15:13

⁴ Romans 3:23-24

Kellie Tracz
Statement of Faith
November 5, 2023

celebrate with thanksgiving the saving acts and presence of Christ and are nourished for our ministry of witness and reconciliation of all creation.

The Bible is a profound source of guidance for our lives. I believe the Bible should be read seriously, metaphorically, and sacramentally. Written by particular communities in particular times and places, this written word of God is nevertheless a living word through which God continues to speak to us today. Its messages of God's love, justice, freedom, and peace are just as important for us today as at the time first written. The whole of our sacred scriptures are important. We cannot understand the teachings of Jesus without following his example of accepting the Hebrew Scriptures as foundational teachings for our faith and evolving relationship with God.

We are collaborators with God as the beloved community here on earth. Joining in God's reconciling work, our work centers on justice, love, forgiveness, and renewal. This work will not be complete until all recognize their place in the beloved community. We know that in the end God wins.

Overview

Overview

Inactive	No
Effective Date	11/05/2023
Date of Last Change	01/19/2023 07:19:27.645 PM
Job Profile Name	Manager Chaplaincy Spiritual Care Svcs
Job Code	0766
Include Job Code in Name	Yes
Job Profile Summary	The Manager of Pastoral Care Services supervises and provides leadership for the pastoral care staff. As a full member of the healthcare team the chaplain is professionally trained to assess spiritual needs and provides pastoral care and support to patients, family and colleagues. The Manager recruits, trains and supervises, adjunct chaplains and volunteers chaplains. The Manager also works in cooperation with the Coordinator of Catholic Pastoral Care to provide for the sacramental needs of the Catholic patients.
Job Description	<p>ESSENTIAL FUNCTIONS</p> <p>Essential functions are those tasks, duties and responsibilities that comprise the means of accomplishing the job's purpose and objectives. Essential functions are critical or fundamental to the performance of the job. They are the major functions that the person in the job is held accountable for. Following are the essential functions of the job.</p> <p>* Use this to denote if a function does not provide opportunity to perform beyond "Meets Expectations"</p> <ol style="list-style-type: none"> 1. Provides supervision and leadership of pastoral care staff including administrative functions, timely evaluations and feedback. 2. Support pastoral care staff in goal setting for professional growth and serving the mission of South Shore Hospital by providing healing, comfort and care through spiritual support for our patients and families. 3. Maintains responsibility for Pastoral Care Department budget and monitoring expenses. 4. Fosters a "Culture of Safety" through personal example and using the safety survey results as a learning tool for staff. 5. Attends division and leadership meetings, completes mandatory in-service and educational requirements. 6. Demonstrates positive communication skills and teamwork with ability to facilitate group process. 7. Attends nursing unit rounds, and other interdisciplinary team functions as needed. Participates in team meetings and consults with other health care professionals in order to enhance patient care. 8. Offers in-service education and programs to staff as needed.

9. Works cooperatively with the Director of Volunteer Services
10. Follows up on any complaints and works cooperatively with Patient Relations.
11. Participates in committees as appropriate.
12. Participates in continuing education opportunities to enhance skills and keep abreast of developments in pastoral care, health care and ethics.
13. Coordinates the Pastoral Care Program to provide spiritual support and pastoral care to patients of all ages, and families by initiating pastoral visitation and through requests and referrals.
14. Assures timely responses to pastoral referrals that originate from interdisciplinary rounds, pastoral volunteers, community clergy and staff including, physicians, nurses, social services, VNA and Hospice. Also makes appropriate referrals.
15. Properly maintains visitation records and documentation according to specific guidelines. Providing appropriate and timely follow-up with patients and families as needed.
16. The chaplain assists patient's family and staff to enhance sensitivity and more fully understand spiritual and emotional well-being, especially during times of crisis, transition, loss and end-of-life.
17. Recognizes and appreciates cultural diversity on all levels.
18. Accurately assesses patient's spiritual needs and provides competent pastoral care, addressing spiritual concerns of the patients in relation to their presenting health issues.
 - a. Utilizes and refers to community clergy and faith leaders to meet identified patients needs, provide sacraments or rituals when appropriate and feasible. Offering hospitality to visiting clergy and assistance with registration and orientation and providing pastoral care as requested by community pastors for their congregational members.
 - b. Provides opportunities for sacramental ministry with patients and families. Cooperates with Coordinator of Catholic Pastoral Care to provide for the sacramental needs of the Catholic patients.
19. Recruit, train, and supervise volunteer chaplain visitors and students who visit to introduce them to hospital pastoral care and departmental responsibilities.
20. Plans, leads or participates in prayer and multi-denominational worship services.

ESSENTIAL FUNCTIONS (Cont.)

I. Technology and Learning

a. Participates in continued learning and possess a willingness and ability to learn and utilize new technology and procedures that continue to develop in their role and throughout the organization.

b. Embraces technological advances that allow us to communicate information effectively and efficiently based on role.

NON-ESSENTIAL FUNCTIONS

Non-essential functions are those tasks, duties and responsibilities that are not critical to the performance of the job. Following are non-essential functions of the job, along with the corresponding performance standards.

1. Other duties as required.

Work Schedule	
Job Title Default	Manager Chaplaincy Spiritual Care Svcs
Restrict to Country	
Management Level	Manager/Senior Manager
Job Family	Business Operations
Job Category	Professional/Leadership Business Operations
Job Classifications	1.2 - First/Mid Level Officials and Managers (EEO-1 Job Categories-United States of America) B - (Contacts & Competencies-United States of America) EHS Fit Test Required Position - (EHS Fit Test Required Position-United States of America) Not Cap Required - (Cap Required-United States of America) Pharmaceutical Access Not Required - (Pharmaceutical Access-United States of America) Provider Credentials Not Required - (Provider Credentials-United States of America) White - (Badge Color-United States of America)
Work Shift Required	Yes
Public Job	No
Referral Payment Plan	

Characteristics

Difficulty to Fill	
Critical Job	No

Compensation

Compensation Grade 07
Compensation Grade Profile
Impacted Eligibility Rules

Qualifications

Certifications

Certification

Required	Country	Certification (Predefined)	Certification (Not Predefined)	Issuer (Not Predefined)	Specialty	Subspecialty
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Competencies

Competencies

Required	Competency	Target Rating
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Competencies from Other Sources

Required	Competency	Target Rating	Source	Source Type
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Education

Education

Required	Degree	Field of Study
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Languages

Languages

Required	Language	Ability	Proficiency
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Responsibilities

Responsibilities

Required	Responsibility
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Training

Training

Required	Training	Training Type	Description
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Work Experience

Work Experience

Required	Work Experience	Experience Level
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Rev. Jan Gough's Faith Journey

My earliest memories are of Sunday School songs and bedtime prayers. The daughter of devout Southern Baptists who migrated from the southwest to Chicago after WW II, I entered life rooted in their deep faith. When we moved to the suburbs, there were no Southern Baptist churches so we joined a newly forming Presbyterian congregation. From the ages of 7-17, my primary extracurricular activities were church-centered. I sang in both youth and adult choirs, attended church camp, helped plan my first retreat at age 15, and served as Moderator of the Chicago Area Youth Presbytery in 1965-66. Learning about, and participating in, the Civil Rights Movement from a Christian perspective made the Gospel live and breathe in ways still reverberating for me today as we engage with on-going injustices.

As an undergraduate at Harvard-Radcliffe from 1966-70 I was enriched by sharing daily life with students and professors from dramatically different backgrounds than mine. While I remained anchored in my Christian faith, I regularly found parallels as we studied and shared our experiences of the history, religions, literature and art of other cultures. For me, those commonalities pointed to the profound generosity of a loving God who communicated in many images, sounds, and languages across time and space. It has always pained me that we so regularly choose to focus on our differences rather than on our similarities. With new scientific discoveries about how plants and animals communicate and support each other – and all of life – I fervently pray that we “mud-creatures”, those breathed into life by God, may finally have eyes to see and ears to hear what should have been obvious; God's Creation is both on-going and far more interconnected than most of us, in our sinful self-importance, have been willing to consider! I pray we may be led to repent, to find ways to make amends, and to learn to love all of our diverse neighbors and siblings as ourselves. And... having had two marriages end in divorce, and a few rocky periods with my now almost middle-aged children, I know all too well how hard it is to get along even/especially with those we love the most! It is definitely a “with the help of God” proposition, again and again.

I have had multiple opportunities in multiple geographic locations to ask for that help throughout my non-linear life/work/career path. Beginning at 11 with babysitting, I moved on to jobs as a file clerk, switchboard operator, US mail carrier, research data analyst, efficiency analyst, journalist, vocal coach, actress, and screenwriter for network television. My volunteer work included serving as President of the PTO at my kids' school, and creating and producing a fund-raising Cabaret which is now an 38 year old tradition. I also served as Co-chair of Harvard-Radcliffe alumni/ae interviewers in greater L.A.

In the midst of this whirlwind of activity, I heard a very distinct call to ministry. I refused, openly surprised and angry that God couldn't see that my first marriage was falling apart and my kids were young. God graciously accepted my “reasoning” for 15 years. By that time I had moved back to Cambridge, remarried, and begun to stabilize our blended family, which included a profoundly disabled then-teenager. In 1994 I felt physically pushed up the stairs to Harvard Divinity School, and then into the ordination process in the PCUSA. It was clear to all who

knew me that my gifts were better suited for spiritual direction and hospital chaplaincy than church-based ministry.

Fortunately, God concurred, as reflected in my resumé. What can't be seen there is how God has continually transformed the deep traumas of my life into sanctuaries of healing for myself and for others. The most recent miracles have come through my overwhelming grief at the end of my 30 year marriage in 2017, followed by my 2018 diagnosis and treatment for breast cancer. Then, in 2019, God's still, small voice called me to return to Cambridge from New Mexico, where that same voice had led us to move in 2009. As I was -- yet again -- actively arguing and wrestling, the whole world went into lockdown. My lifeline was worshiping via Zoom with Church of the Covenant, the congregation which had nurtured me from 1994-2009. I got almost instant clarity that whatever God was calling me to birth next, it would be a home delivery in the bosom of my cherished church family.

So, in July 2021, in the midst of the pandemic, I took what most of my friends thought was an insane leap of faith. I returned for a third sojourn in this place that feels more like "home" than anywhere else. No... that isn't quite true. Where I feel most at home is in prayer, and in sharing the healing possible in prayer, with others. At 74, Honorably Retired, I don't have an official ministry. But I feel more alive and ready to say "Yes!" to God than ever before. Maybe my call now is simply to keep living in faith, hope and love, trusting God to lead others to me if I might be of service. I am embracing the Mystery...

Thank you for welcoming me back.

Rev. Jan Gough
77 Martin St. #8
Cambridge, MA 02138
revjangough@gmail.com 617-877-8247

MINISTRY (Ordained to the Ministry of Word and Sacrament 6/16/2002 by Presbytery of Boston at Church of the Covenant, Boston)

1994 – Present Interfaith Spiritual Director, Supervisor, Consultant and Retreat Leader

2011 – 2017 Spiritual Director at Ghost Ranch Retreat and Conference Center, Abiquiú, NM

2011–2014 Adjunct Faculty and Supervisor, Stillpoint Spiritual Direction Program-Ghost Ranch

2003--2009 Member of Interfaith Chaplaincy team, Massachusetts General Hospital, Boston

2002 – 2003 Interfaith Chaplain, Shriners Burns Hospital for Children, Boston, MA

PRE-ORDINATION MINISTRY

1995 – 2002 Educator and Consultant, Massachusetts Bible Society (1995-97 as Field Education Student)

1999 -2000 Adjunct Spiritual Direction Supervisor, Weston Jesuit School of Theology

1994-95 Seminarian at Clarendon Hill Presbyterian Church, Somerville, MA

PRESBYTERY SERVICE

2002 – 2009 Presbytery of Boston

Co-chaired CPM; Co-chaired General Presbyter Search (Wayne Parish)

2011 – 2018 Presbytery of Santa Fe

Advised COM and CPM on issues of formation and discernment for Inquirers and Candidates; Offered Spiritual Direction and mentorship to Albuquerque YAV's

EDUCATION

1998-99 Center for Religious Development, Cambridge, MA. Certificate in Spiritual Direction

1994-97 Harvard Divinity School, Masters of Divinity

1997 and 2002, Massachusetts General Hospital CPE. (2 units)

1966-70 Radcliffe College, Harvard University, AB

Rev. Jan Gough
2023 Statement of Faith

How can I not profess my faith in God? With each new day, the Creator of All reenacts on multiple levels the miracles of bringing forth light from darkness and giving fruitful shape to chaos. With each new day, Jesus Christ, fully human, fully divine Redeemer grants unwarranted grace to sin-sick souls, calling us to repentance by illuminating and forgiving the ways in which we willfully separate ourselves from God. With each new day, the Holy Spirit inspires and sustains us individually and collectively, binding faithful believers together as the visible body of Christ, the Church.

My heart rejoices with this knowledge, born not only of first-hand experience, but also witnessed to in the sacred words of Scripture and in the Confessions of the Church. Our triune God, by definition, remains mysterious, but the Bible offers us the stories of how our spiritual ancestors experienced God's active presence in their lives. Even though language inevitably reflects and is limited by historical circumstances, the same Holy Spirit which was present both with the writers of Scripture and of the Confessions is present with us today as we strive to understand the implications of these words and experiences for our own faithful lives, individually and collectively.

At the heart of my Christian faith is the record in Scripture of the atoning life, death, and resurrection of Jesus of Nazareth. I believe he is the embodiment of that holy Word present from the dawn of creation. Through actions and words of reconciliation, Jesus teaches us how we are called to love and to serve God, and all of God's creation. Contrary to the norms both of his day and of ours, Jesus' gospel was and is about treating as equals all of God's children, beginning with those at the margins of society. His story is powerful testimony to God's on-going love for us. In spite of our sinful and idolatrous nature, through God's unearned, sustaining grace, we are commissioned to be agents of God's loving-kindness and faithful justice.

For me, the most haunting aspect of Jesus' death is that his disciples, those in whom we recognize ourselves, deserted him. Like us, they could not rise above their human self-interest to emulate his constant faithfulness and self-sacrifice. Only he could pray, "Not my will, but Thine, be done." Even as he was losing his life due to human sinfulness, he asked that we be forgiven. God's response was one of an ideal parent's undying love. In raising Jesus from the dead, he offered the hope of eternal life to all. Through no merit of our own, Jesus' life, death and resurrection reconciled us once and for all to our Creator God.

God's redemptive grace continues to extend across time and space, as witnessed in the life of the Church. Just as Jesus was present to that unlikely community of original disciples, the Risen Christ is present with us today whenever two or three are gathered together in his name for prayer and worship. In the sacrament of Baptism we acknowledge and accept that by God's unfathomable grace we are washed clean of our sins. Joined to Christ, we die to all that separates us from God. Resurrected into new life in the covenant community we dedicate ourselves to love, justice and mercy. When we partake of the Lord's Supper we gratefully remember and reenact Jesus' reconciling ministry symbolized by his radically open table fellowship. We then

humbly receive the bread and the wine as Life-giving symbols of our salvation through his self-sacrificing death. Finally, we draw strength from the knowledge that we will continue to be fed by Christ's risen presence as we work and pray for the coming of the Reign of God.

God's creative work is not over. As Christians, we are called both to wait patiently and to work faithfully until that time when all the world will know God's redemptive peace, that healing balm which surpasses all understanding. Our challenge is to remember that in life and in death, we belong to God. Thanks be to God!



Overture to General Assembly

Sustainable Peace Pledge Overture

The Presbytery of Charleston-Atlantic overtures the 226th General Assembly [2024] of the PC(USA) to

- Adopt the following Sustainable Peace Pledge¹

“Sustainable peace entails the physical, material, psychological, cultural/religious, and ecological well-being of all peoples. We declare our organizational intention to pursue sustainable peace in our work and our lives.”
- Call upon the Presbyterian Mission Agency to hold a consultation of relevant PC(USA) agencies and PC(USA)-related organizations to begin the process of developing a comprehensive, coordinated, global, and long-termed strategy for contributing to the mitigation of the effects of climate change, which imperil “the physical, material, psychological, cultural/religious, and ecological well-being of all peoples.”
- Include in the consultation representatives from other Christian denominations and other faith communities, but especially denominations of the World Communion of Reformed Churches.
- Encourage the other councils of the PC(USA) to adopt this pledge and develop their own a comprehensive, coordinated, global, and long-termed strategies in concert with that of the Presbyterian Mission Agency.
- Encourage all members of the PC(USA) to personally adopt this pledge.²
- Have the Presbyterian Mission Agency report back to the 227th General Assembly in 2026 on the progress toward establishing and implementing a

¹ <https://www.bioearthcommunity.org/peace-pledge>

² <https://www.bioearthcommunity.org/sustainable-peace>

comprehensive, coordinated, global and long-term strategy for contributing to the mitigation of the causes and effects of climate change.

Rationale:

- Earth is warming and will continue to do so for the foreseeable future.³
- This warming, accelerated by human activity, is forcing changes in Earth's climate.
- The primary anthropogenic factor forcing climate change is increasing amounts of carbon dioxide, methane, and nitrous oxide in the atmosphere, causing a “greenhouse” effect, heating Earth.⁴
- If no more greenhouse gases were added to the atmosphere, methane would dissipate in about a decade and nitrous oxide in a bit over a century.^{5, 6}
- About 80% of carbon dioxide would be dissolved in the ocean over two centuries but the remainder would take millennia. In the process the ocean becomes more acidic.⁷
- However, greenhouse gasses continue to be added to the atmosphere.
- It is estimated that the level of temperature rise over the next century will overshoot current mitigation targets.
- The consequences of climate change will affect virtually every aspect of human life and every human being on Earth.
- The global consequences of climate change (e.g., wide-spread drought, frequency of wild fires, severe weather events, sea level rise, wide-scale flooding, species extinction, etc.) will increase in severity for successive generations even if global efforts to mitigate them are instituted today.⁸

³ <https://www.science.org/content/article/500-million-year-survey-earths-climate-reveals-dire-warning-humanity>; <https://scitechdaily.com/66-million-years-of-earths-climate-history-uncovered-puts-current-changes-in-context/>; <https://sites.uci.edu/energyobserver/2018/11/23/summary-of-us-climate-assessment-impacts-risks-and-adaptation/>

⁴ https://en.wikipedia.org/wiki/Greenhouse_gas

⁵ https://en.wikipedia.org/wiki/Atmospheric_methane#:~:text=Methane%20is%20not%20as%20persistent,where%20little%20water%20usually%20reaches.

⁶ https://en.wikipedia.org/wiki/Nitrous_oxide

⁷ https://en.wikipedia.org/wiki/Carbon_dioxide_in_Earth%27s_atmosphere

⁸ <https://climate.nasa.gov/effects/>

- In addition to these consequences for the global ecosystem, there will be pronounced human costs.⁹
- These will include:
 - wide-spread hunger,
 - mass population migration,¹⁰
 - increased heat-related health challenges and diseases,
 - increased global political violence¹¹
- Scripture warns that the iniquities of the parents will be delivered upon the children for many generations (Exodus 20:5)
- Scripture also declares reasons for hope (Jeremiah 32:1-9, Romans 8:38-39, Revelation 21:5).
- The opening chapter of Genesis shows God calling upon the existing creation to share in the creation of the future (Genesis 1:11, 20, 24).
- Scripture witnesses that present actions have consequences on future generations; that by the loving grace of God, the present is not fully determined by the past; and that we are called upon by God to help bring forth the new creation.
- While some of the consequences of climate change are inevitable, their degree can be mitigated by concerted application of God-called human capacities of intellect and imagination.
- Efforts to mitigate the most severe consequences of climate change for future generations will need to be comprehensive, coordinated, global, and long-termed.
- Such efforts need to include, at least¹²:

⁹ <https://www.epa.gov/climate-indicators/understanding-connections-between-climate-change-and-human-health>

¹⁰ <https://www.zurich.com/en/media/magazine/2022/there-could-be-1-2-billion-climate-refugees-by-2050-here-s-what-you-need-to-know>

¹¹ <https://credendo.com/en/knowledge-hub/climate-change-increases-social-political-and-geopolitical-risks-medium-long-term#:~:text=Political%20violence%20is%20thus%20likely,instability%20and%20uncertain%20government%20policies.>

¹² <https://www.ncbi.nlm.nih.gov/books/NBK44138/>

- Reducing, substantially, current levels of CO₂ and other greenhouse gas emissions¹³,
- adopting non-CO₂ emitting forms of energy production,
- removal of and sequestering CO₂ from the ocean and atmosphere.¹⁴
- These mitigating measures are at their very earliest stages or still under research and development.
- The PC(USA) currently has formal or affiliated efforts that could address or are addressing some of the issues related to mitigating climate change.
- These include but are not limited to the Advisory Committee on Social Witness Policy; the Office of Public witness; the Presbyterian Peacemaking Program; Mission Responsibility Through Investment; Presbyterians for Earth Care; and the Presbyterian Association on Science, Technology, and the Christian Faith.
- However, the PC(USA) does not currently have a comprehensive, coordinated, global, long-term strategy for its efforts to contribute to mitigating the consequences of climate change.
- Still, the PC(USA) has identified itself as a Matthew 25 Church, and the Presbyterian Mission Agency has taken the organizational lead in fulfilling that Matthew 25 commitment.¹⁵
- The Presbyterian Mission Agency has adopted three primary foci and three intersectional priorities as means of fulfilling the Matthew 25 commitment.
- One of the intersectional priorities is climate change.
- Without significant mitigation of the already anticipated consequences of climate change, the issues related to the other Matthew 25 foci and priorities (i.e., building congregational vitality; dismantling structural racism; eradicating systemic poverty; gender justice and heteropatriarchy; militarism) will be exacerbated.
- The Presbyterian Mission Agency is the fitting agency of the PCUSA to coordinate the development of a comprehensive, coordinated, global, long-

¹³ <https://www.energy.gov/eere/renewable-energy>

¹⁴ <https://www.usgs.gov/faqs/what-carbon-sequestration>

¹⁵ <https://www.presbyterianmission.org/wp-content/uploads/Guide-to-Matthew-25-Resources-1.pdf>

term strategy for contributing to the development of a sustainable peace that will incorporate all of the foci of the PC(USA) Matthew 25 initiative.

- The Sustainable Peace Pledge itself does not provide such a strategy but it is a commitment to seek *Shalom* in relation to all people and all of God's creatures.
- The Pledge commits the PC(USA), as a body, to develop and implement a strategy to work toward a comprehensive, coordinated, global, and long-term effort to mitigate the worst consequences of global climate change and provide a foundation for an ecologically sustainable peace that would fulfill Matthew 25 goals.
- The Pledge commits other Councils of the PC(USA) and individual PC(USA) members, if they adopt it, to work toward a comprehensive, coordinated, global, long-term effort to attain an ecologically sustainable peace.
- The Pledge also commits the PC(USA) to engage in an ecumenical and interfaith effort to contribute to a comprehensive, coordinated, global, long-term effort to attain an ecologically sustainable peace beginning with engaging members of the World Communion of Reformed Churches.



For action: 2024 Presbytery Stated Meeting Dates

Council asks Presbytery to approve the following suggested 2024 calendar of Stated Meetings:

- Saturday, March 9, 10am
- Thursday, September 19, 7pm
- Thursday, December 12, 7pm - including celebration of the Lord's Supper

Locations for these meetings are not decided, but Council tentatively plans to hold the March meeting in person, the September meeting in a hybrid format, and the December meeting on Zoom only.

For information:

Other 2024 Presbytery calendar information:

- We will hold an in-person all-Presbytery gathering on **Saturday, June 15**, and will hold spots on the calendar for a possible called Presbytery meeting, if necessary business arises, on Thursday, June 13, or following the gathering on June 15.
- Stated Council meetings (7pm on Zoom):
 - January 18
 - February 22
 - April 25
 - May 16
 - June 20 (if needed)
 - August 22
 - October 17
 - November 21

Boundary training:

All teaching elders and a number of other pastoral leaders are required, by the Book of Order and our policies, to have boundary training every three years. It has been several years since we made this available, but all those subject to the requirement are expected to. The Presbyteries of Boston and Southern New England will be hosting a full-day, in-person training on **Saturday, January 20, 2024** at the St. Andrew's Presbyterian Church in Groton, CT. Lunch will be provided. CREs, inquirers, and candidates should plan to participate, as well as teaching elders involved in any ministry. Please make plans to attend if at all possible, though we will make alternate options available for those who are unable to attend and for those who have fulfilled this requirement elsewhere. Additional details are forthcoming from COM and the stated clerk.

Session minutes review:

I met with a group of Session clerks via Zoom on November 30 to review 2022 minutes, and other arrangements for minutes review are ongoing. We are working to schedule an in-person gathering of Session clerks in the first few months of 2024, which will include completing the 2022 minutes review, final approval of those minutes reviewed online, and discussion of implementing policies newly required of the Book of Order.

The following congregations' minutes have been reviewed as of the writing of this report:

- Boston, Covenant
- Cambridge, First United
- Natick, Hartford Street
- Newton
- Sudbury
- Waltham, Taiwan

An updated account of the minutes review will be included in the clerk's report at the next Stated Meeting.

Administrative manual update:

Council and committees are gathering documents this month and next to aid the administrative manual task force in resuming their work.

Anti-racism and anti-harassment policies:

The anti-racism task force will begin early next year on a plan for developing the anti-racism policy. The Synod of the Northeast has shared a solid template for an anti-harassment policy. I will be working with a few others to adapt that for PoB, aiming for Council review in February and a first reading by Presbytery in March.

Book of Order distribution:

We have hard copies of the Book of Order, most of them spoken for, but have not had an opportunity to distribute them. We'll work on this as in-person events are scheduled in 2024, including boundary training on January 20.

PRESBYTERIAN

CHURCH



(USA)