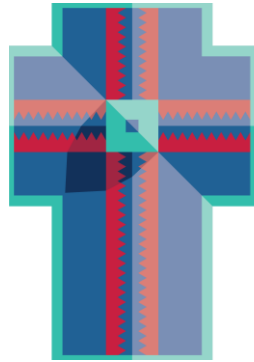


UNITED CHURCH OF CHRIST
LOCAL CHURCH PROFILE



OLD
SOUTH
CHURCH
in BOSTON

Senior Minister and CEO

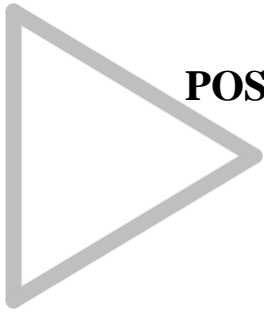
Southern New England Conference of the United Church of Christ

LOCAL CHURCH PROFILE CONTENTS

- ☐ Position Posting
- ☐ Who Is God Calling Us To Become?
- ☐ Who Are We Now?
- ☐ Who Is Our Neighbor?
- ☐ References
- ☐ Consent and Validation



“God is able to provide you with every blessing, so that having all sufficiency in all things at all times, you may abound in every good work.” (2 Corinthians 9:8)



POSITION POSTING

LISTING INFORMATION
SCOPE OF WORK
COMPENSATION & SUPPORT
WHO IS GOD CALLING TO MINISTER WITH US?

LISTING INFORMATION

Church name:

Old South Church in Boston

Street address:

645 Boylston Street, Boston, MA 02116

Supplemental web links:

www.oldsouth.org

Additional ecumenical affiliations (e.g. denominations, communions, fellowships):

N/A (UCC)

Conference:

Southern New England

Association:

Metropolitan Boston

UCC Conference or Association Staff Contact Person:

Rev. Alexander Shea Will, Area Conference Minister for the Northern Region, 508-244-4769,
sheawilla@sneucc.org.

Summary Ministry Description:

In our congregational welcome to the newly baptized, we proclaim, "We endeavor to love God with all our hearts, minds, soul, and strength, and our neighbors as ourselves." We think we've done a pretty good job with that so far and have big dreams for our future. As an unabashedly progressive, unflinchingly Christian congregation, we pray for a Senior Minister who can help us grow our welcome

and membership in these changing times. We feel called towards a revitalization of this core offering and an exciting extension of it to the broader Boston community.

Photographs:



What we value about living in our area:

Our historic building sits at the corner of Dartmouth and Boylston streets adjacent to the Boston Marathon finish line and within walking distance to world-class museums, orchestral halls, art galleries, libraries, neighbor churches, and America's first public park. Massachusetts' public school system is the best in the nation. The city is among the country's safest and has a good public transit

system, a world-class local newspaper, and excellent public radio. Old South's location allows us to greet many visitors - tourists and locals.

Current size of membership:

657 full, associate and confirmed members
480 households

Languages used in ministry (other than English):

n/a

Position Title:

Senior Minister ("spiritual leader and chief executive officer," per Old South Bylaws)

Position Duration:

Settled – a called position intended for longer-term ministry in which the minister moves church membership to the congregation and moves standing to related association.

Compensation Level:

Full-Time

Does the total support package meet conference compensation guidelines?

Yes

SCOPE OF WORK

Scope of Work:

- Christian leadership of the congregation, Associate Ministers, staff, and interns.
- Exemplary preaching (approx. two Sunday sermons per month and all major Sundays) and leadership in crafting three innovative, well produced worship services per week, including bold thinking about creative ways to worship.
- Worship planning with oversight of other ministerial and program staff.
- Work in conjunction with professional music staff to enhance worship with diverse music programs.
- Management as CEO of \$2.5 million non-profit, working with experienced full and part-time staff.
- Commitment to dismantling white supremacist culture within Old South and the wider church and world.
- Continued development of stewardship in conjunction with the Stewardship Committee.

- Attendance and participation at three monthly 90-minute board meetings (Council, Trustees and Deacons) as required by bylaws, weekly staff meeting, monthly treasurer's meeting, and additional monthly lay committee meetings as needed.
- Development of lay leadership and committee participation.
- Attract and retain new members by fostering a thriving and robust community.
- Comfort using digital tools for hybrid worship, communication and promotion of the church.
- Engagement with the community outside the walls of Old South and in the broader UCC.
- Relationship-building with government officials and local NGOs to foster social justice and act as a voice of progressive Christianity in the area.

We recognize that no Senior Minister can do it all.

Old South has developed extensive systems to assist the Senior Minister. We currently employ two Associate Ministers who preach sermons regularly and lead worship services. We have part-time, retired ministers who perform weddings and offer grief counseling. The Associate Ministers also provide considerable pastoral care, attend committee meetings and oversee distinct portfolios of work. We have a full-time Christian education leader who oversees a significant childcare staff and a full-time Minister of Music who leads a four-person part-time staff, along with our choral fellows.

On the administrative side, we have a full-time Senior Church Administrator who takes care of building rentals and oversees receptionists, bulletins, and pledges. Our full-time Director of Operations oversees the sextons, a bookkeeper, and outside contracting.

The Congregation includes many skilled professionals who aid the church. The \$50 million endowment is overseen by the Trustees, including professional money managers. The Operations Committee includes architects and real estate professionals. The Stewardship Committee usually includes some professional development officers.

COMPENSATION AND SUPPORT

Salary Basis:

Total Full Time Compensation (including housing allowance) will meet or exceed conference guidelines for large churches of \$170,000

Benefits:

Salary plus Benefits

What is the expected living situation for your next minister?

Living nearby with a housing allowance.

Comment on the residential/commuting expectations for your next minister:

Living within easy commuting distance of our Back Bay church for regular attendance at worship and meetings. Housing assistance to be negotiated.

State any incentives:

Six month sabbatical after seven years.

Describe peer and professional supports available for ministers in your association/conference:

Both the Metropolitan Boston Association and the Southern New England Conference of the United Church of Christ have a variety of offerings for clergy throughout the year, including two conference-wide meetings annually with multiple workshops. There are also opportunities for clergy support cohorts and financial assistance for clergy renewal within the conference.

WHO IS GOD CALLING TO MINISTER WITH US?

Describe the ministry goals you envision your next minister co-collaborating with the congregation to achieve.

Old South Church is seeking a new Senior Minister to replace a retiree. The Senior Minister will serve as spiritual leader of Old South Church, its Associate Ministers and a 600-person congregation. Under our bylaws, the Senior Minister will also serve as the Chief Executive Officer heading an experienced 15-person staff. Our historic, socially progressive urban church is financially healthy with an enthusiastic and active membership. We seek a minister to lead us to deeper spiritual understanding while expanding and diversifying our membership and taking a leadership position within the broader progressive community. As we grow, we'll need a Senior Minister who is technologically adept to continue building community within our three hybrid services.

We seek a Senior Minister who can sit with us in our discomfort as we reconcile the sins of our past and present and embrace God's call to be an actively anti-racist congregation. Over 350 years, our congregation hosted the meetings that led up to the Boston Tea Party, our clergy wrote some of the earliest anti-slavery tracts in North America, and our church was an early voice for marriage equality. With all that in mind we hope to partner with a Senior Minister who can guide us in strengthening our place as a voice of Christianity in our city and country.

Describe how your vision of the minister you are now seeking will assist the congregation in making an impact beyond its walls.

The minister Old South is seeking will be a leader in the wider Boston community as well as the Old South congregation. Along with encouraging the current activities of the congregation – including grant making, emergency response and involvement in the Greater Boston Interfaith Organization – the minister will inspire us to support our community's needs and issues, both in-person and financially. The minister will support lay groups who find themselves called to organize for social change. Currently church members are active in advocacy efforts related to homelessness, LGBTQIA+ rights, anti-racism, the climate crisis, and immigration justice.

Specify language requirements or culturally-specific capacities preferred in a next ministerial leader, and why those matter to the congregation's sense of calling.

The Church holds its services, educational offerings, and meetings, etc., in English. However, Old South truly has an open door and welcomes all, no matter their language or culture.

Our church works closely with the unhoused population in Copley Square. Our Senior Minister should be comfortable engaging with those experiencing homelessness.

Based on what you have learned about who your church is, who your church's neighbor is, and who God is calling the church to become, describe four areas of excellence from The Marks of Faithful & Effective Authorized Ministry that your next minister will display to further equip the congregation's ministry in these areas.

WORKING TOGETHER FOR JUSTICE AND MERCY

We are not a church that leaves the justice work to the pastoral staff. Rather, we are seeking someone who will guide us as we make our church, city, country, and world a more just and merciful place. We want our Senior Minister to be passionate about hospitality and our extravagant welcome. It would be helpful for our Senior Minister to be literate in social justice – even if they are not leading every conversation on implicit and explicit bias, they need to recognize that those conversations are worth having. This is why building relationships of trust and always being willing to learn is so important for this role.

BUILDING TRANSFORMATIONAL LEADERSHIP SKILLS

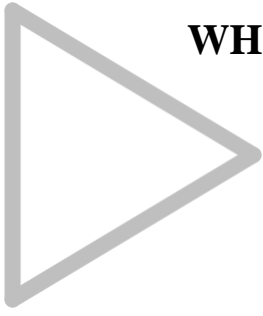
Our location in the center of Boston, surrounded by ecumenical partners, means that our Senior Minister should be as comfortable in the town square as the pulpit. Old South's long history of political engagement and leadership is important to this church and the communities it serves. Relationships that continue that legacy, whether they be with local faith leaders, politicians, policy experts, or other partners, are at the center of this work. We hope that our Senior Minister would have a willingness to seek out education to grow their leadership skills. Being able to handle the administrative side of keeping these multiple roles going is important, with the knowledge that the staff and lay leadership are here to help.

CARING FOR ALL CREATION

Our church, a Level Four Green Congregation, is committed to caring for our planet and combating the climate crisis. We have an active group of staff and lay leaders who have taken on this initiative, and we hope the Senior Minister would be supportive of the work that is to come. Our Senior Minister should be able to prioritize their own mental health in order to care effectively for our congregation. In such a busy and involved church, a strong sense of boundaries is important for ensuring that everything gets done, while also taking time to recharge.

EXHIBITING A SPIRITUAL FOUNDATION AND ONGOING SPIRITUAL PRACTICE

Old South is a home for many who have been hurt by other churches and have complicated relationships with Christianity. It is important for our Senior Minister to both be sensitive to this community and to have a personal and deep relationship with God, Christ, and the Holy Spirit. Their own spiritual practices will serve as a model for our congregation and will keep our community grounded in a progressive Christian faith – one that aims to follow the radical example of Jesus's life, death, and resurrection.



WHO IS GOD CALLING US TO BECOME?

“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” (Matthew 22:37 NRSV)

Who is God calling you to become as a congregation?

God is calling Old South to open our arms wider to one another, to the Boston community, and to the world. When we conducted listening tours within our community, the themes that most frequently came up were:

- 1) Our welcoming community, which truly practices the statement we so often hear in church that “regardless of who you are or where you are on life’s journey, you are welcome here.” By spreading the good news of Jesus’ love and radical welcome, we hope to grow our congregation, both in number and as a better representation of the demographics of our city. We feel called to become an even more connected community across age-groups, life stages, and our three worship services.
- 2) Our pride in what we offer as a deeply Christian and progressive community. Inspired by Jesus and led by the Holy Spirit, God is calling us to continue to fight for women, BIPOC, the LGBTQ+ community, those living on the street, the incarcerated, and all oppressed peoples. We pray that our next Senior Minister feels as passionately about this as we do and can stoke the fires in our hearts that burn for social justice. We feel that we have an important voice to lift up that expresses our faith and our social justice teachings in partnership with one another. We desire to grow bigger, bolder, and ever-more authentic in our progressive Christian voice in the world.
- 3) Our deep curiosity about our faith, our openness to explore, and our identity as a searching and seeking church. We are a people who feel open to how we might live out our calling as a church whose arms want to open wider and wider to the world and one another, as a community whose voice is loud but whose ears are also listening (and who can get better at both!). We look for a minister who will joyfully join us on this journey.

Describe how God is calling you to reach out to address the emerging challenges and opportunities of your community and congregation.

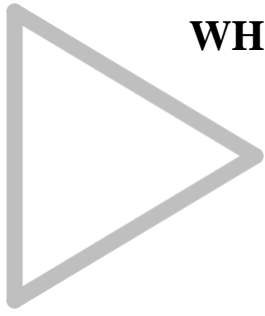
We are a vibrant congregation who, like many others, has recently faced challenges to our previously-strong pattern of membership growth year over year. Before COVID, Old South was seeing membership growth across age groups, despite the typical challenges of an urban church with a

transitory population. But the pandemic scattered our community; people moved out of the city and many fell out of the habit of gathering for worship. We feel a need to rebuild; to engage more deeply those who have returned to the pews while ministering to those who still aren't ready to come back. While our worship, Bible studies, and church school continue in hybrid form, we need to keep finding ways to ensure that no matter how people worship with us, participation is meaningful.

We are very much an urban church, yet the demographics of our congregation don't reflect the demographics of our city. This is a discussion that we want to engage in, to ensure that we truly are welcoming of all people.

Many different constituencies within our congregation were heard before we began to build this profile and discern God's call for us. Taking action against climate change came up with most groups, but we find it telling that it was in our youth group and confirmation class where the call to tackle climate change was heard the loudest. We must do our part to be good stewards of God's creation. We must do what we can to heal our planet, to ensure generations in power, generations soon to be in power, and generations not yet born have a habitable planet with all the beauty and diversity with which God blessed it.





WHO ARE WE NOW?

“You shall love your neighbor as yourself.” (Matthew 22:39 NRSV)

CONGREGATIONAL REFLECTIONS

11-YEAR REPORT

CONGREGATIONAL DEMOGRAPHICS

PARTICIPATION AND STAFFING

CHURCH FINANCES

HISTORICAL INFORMATION

CONGREGATIONAL REFLECTIONS

Describe your congregation's life of faith.

When new members join Old South they say, “We pledge to give ourselves to the one whom Jesus called ‘Abba, Father,’ as the God in whose love we are grounded, and to Jesus Christ, God incarnate, who rules our lives. We give ourselves to God the Holy Spirit, the One who sustains, recreates and guides us. We promise to walk in covenant with one another, with the wider church, and with the Old South Church, secure in God’s grace, and prepared in gratitude to live by the promise and serve in the hope of the Gospel.”

That is to say that God, in whose love we are grounded, inspires our open and inclusive welcome. Our promise to serve in the hope of the Gospel is made manifest in our commitment to social justice. We believe that the Holy Spirit, the One who sustains, recreates, and guides us, calls us to be a voice of Christianity in the world and to be a presence in the city of Boston. We believe our progressive values are a reflection of our faith, not a contradiction to it. Our pledge is the heartbeat of our community, and it inspires us to open our arms and doors wider and wider to be a reflection of God’s inclusive love.



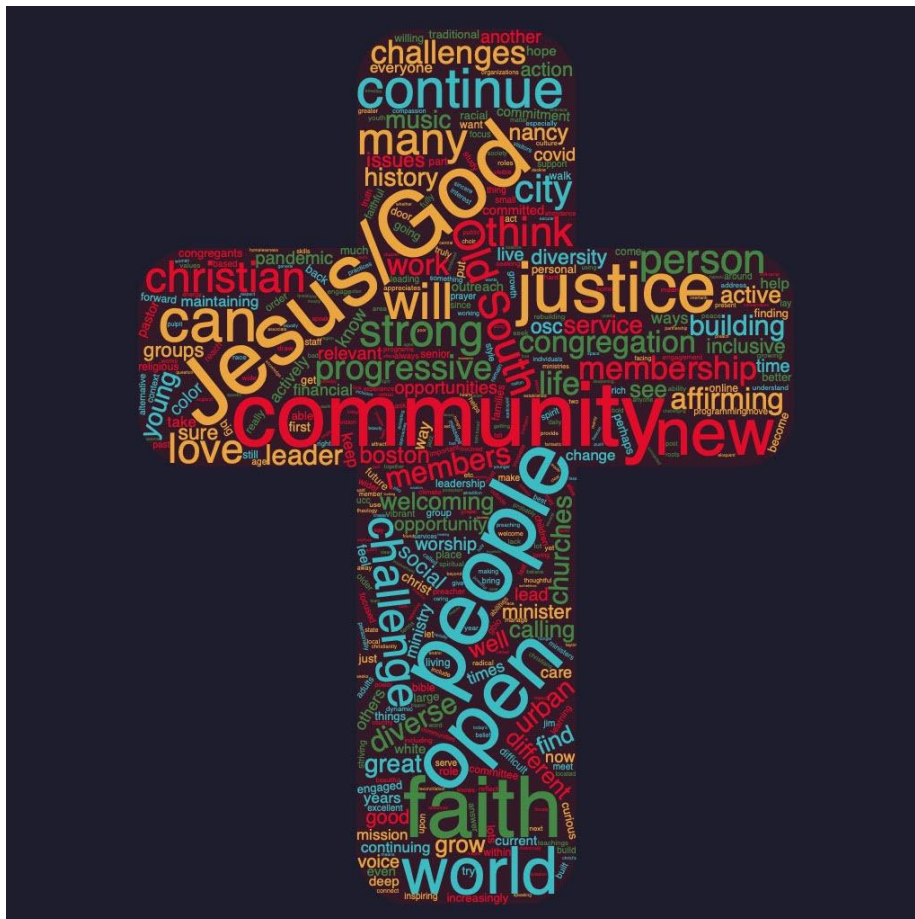
Describe several strengths or positive qualities of your congregation.

Old South Church offers a warm welcome to all who come through our doors. This is a common theme from recently joined members of Old South who reported feeling more welcome and included than at any other church they had attended. Old South focuses on openness and inclusivity to meet people where they are in their personal and faith journeys.

Old South's congregation continues to provide rising levels of financial support for the church. The strong stewardship program combined with Old South's healthy endowment allows the church to be on a sustainable financial footing.

Another strength our members highlight is the high quality of Old South's preaching. Old South has a long history of forward-thinking ministers who tie our current moment to lessons from Scripture. Ministers preach from sound theology that resonates with the congregation.

The music program at Old South is both strong and varied, with traditional hymns and anthems at our Festival Worship, a pick-up choir at First Worship, a Jazz ensemble at Jazz Worship, and a bell choir, Gospel choir and orchestra that gather and perform semi-regularly.



One of the members of our committee created this word cloud from the 60+ pages of Old South Listening Tour Notes

Describe what worship is like when your congregation gathers.

Throughout our listening tours, the importance of worship came up again and again. There are two key attributes that folks highlighted: First, the importance and uniqueness of each of our three worship services. Second, the way our preaching and sermons challenge us to constantly evolve, think about, and wrestle with our faith.

Old South's three services stand out because they each offer a very distinct style and atmosphere; different worship experiences draw in different people.

6pm Thursday "Jazz" worship is candlelit and reflective, like a deep breath after a long day at work. The service attracts a strong after-work crowd. The tunes of the Willie Sordillo Ensemble reverberate through the walls as the sounds of saxophone, piano, bass, and vocals offer up both low-key Jazz music and upbeat Gospel. This service was designed to give the "unchurched" a space to call their own, and is popular among our members in their 20s and 30s.

9am Sunday "First" worship is casual, bright, and brims with the sunlight of an early morning. The music is a bit more homey, as easy-to-sing-along church favorites are accompanied by piano. The excitement of singing "Amen" with many-a-key-change as the children rush in to bless communion reflect the family-oriented nature of this service.

11am Sunday "Festival" worship service holds the celebratory grandeur of a high-church on Easter. Our large choir (made up of volunteers and 12 professionals) sings concert-worthy hymns of praise and our 7,000-pipe EM Skinner organ reverberates throughout the space. This service is held in the main sanctuary, which is also the home for many of our special services, including Marathon Sunday, Easter Sunday, and Pride Morning Worship.

While our services run the gamut of casual to traditional, our preaching remains consistent across all three. Old Southerners love to emphasize the way that Old South remains a thinking church. Many are drawn to Old South because of sermons that prompt us to pause, to reconsider, and to approach the world and our faith differently.



Describe the educational program/faith formation vision of your church.

At Old South, we believe faith is shaped and matures through sustained reflection on matters of spiritual, theological, and biblical concern. Old South has a committee focused on Christian formation across the life span that helps guide both short-term and long-term educational strategy and programming for the church. Associate Ministers and interns take a leading role organizing weekly Bible studies and topic-based discussion during a scheduled “Community Hour” between the two Sunday morning services. A retired clergy member leads a Theological Book Club. A robust small group program engages many members in lay-led weekly conversations about faith and life.

Our childhood education program is run by our full-time Director of Children & Family Ministries. Old South follows the Godly Play curriculum for elementary age students. For middle school students, Old South dives into the Bible through the lens of “Meeting the Ancestors of the Old Testament & New Testament.” Every other year, 7th and 8th grade students participate in confirmation class, following the “Confirm not Conform” curriculum. At the end of the program, students are encouraged to choose whether or not they get confirmed (and are celebrated no matter what they choose!). High schoolers meet weekly in Youth Group to engage in hard conversations around faith, the Bible, and modern Christianity, while also enjoying fellowship time. Youth also lead Old South’s annual “Youth Sunday,” which includes sermons from the graduating seniors. Old South also joins other local congregations in offering the Our Whole Lives (OWL) sexuality education curriculum for 7th and 8th graders. Classes are taught by volunteers and staff from the congregations.

Describe how your congregation is organized for ministry and mission.

Our congregation is blessed with lay leaders and ministers who possess a clear vision for our future. We hope to call a Senior Minister who can help us realize our hopes and dreams.

Per the Old South bylaws, there are three governing boards (Council, Deacons and Trustees) and eleven “Council” committees which oversee various aspects of the life and ministries of the church. The Trustees, Deacons and Council committees submit reports for review prior to the monthly meeting of Council. Minutes of boards and committees are kept on file for historical records and reference.

Board and Council committees are subject to term limits in order to keep opportunities for leadership open to all, and to prevent stagnation. Each year the Leadership Committee identifies candidates that would be a good fit for committee positions. Careful consideration is given to diversity in age, gender identity, race, and sexual orientation to ensure the widest of perspectives in church leadership.

Old South’s website is kept up to date with news on important developments and decisions made as well as all upcoming opportunities and events. A weekly email goes out to the congregation reporting

immediate news and events. Regular informational messages are sent to the congregation from the Senior Minister, at his or her discretion.

When it comes to decision-making, how many hours are spent in meetings per month?

The Senior Minister spends approximately 20 hours a month in regularly scheduled staff, board and committee meetings, with additional hours to address pastoral and other issues as they arise.

Think of a time when action had to be taken quickly, for example when a crisis or disaster occurred. How was that accomplished?

The Boston Marathon bombing in April 2013 killed three people just steps from our doors and traumatized our church and the entire city. After the bombs went off, the FBI shut down the entire neighborhood as a crime scene for nine days. Old South members leapt into action and sought out ways to respond quickly and faithfully to the challenges.

The church had to cancel Thursday and Sunday services, but many groups met in members' homes. A member found office space for staff at the Boston Symphony offices. The Senior Minister maintained regular email and Facebook contact with members. We held a joint service with the nearby Church of the Covenant, and our Senior Minister participated in several ecumenical events. Our Minister of Music led thousands in singing songs of comfort at the improvised memorial near our church.

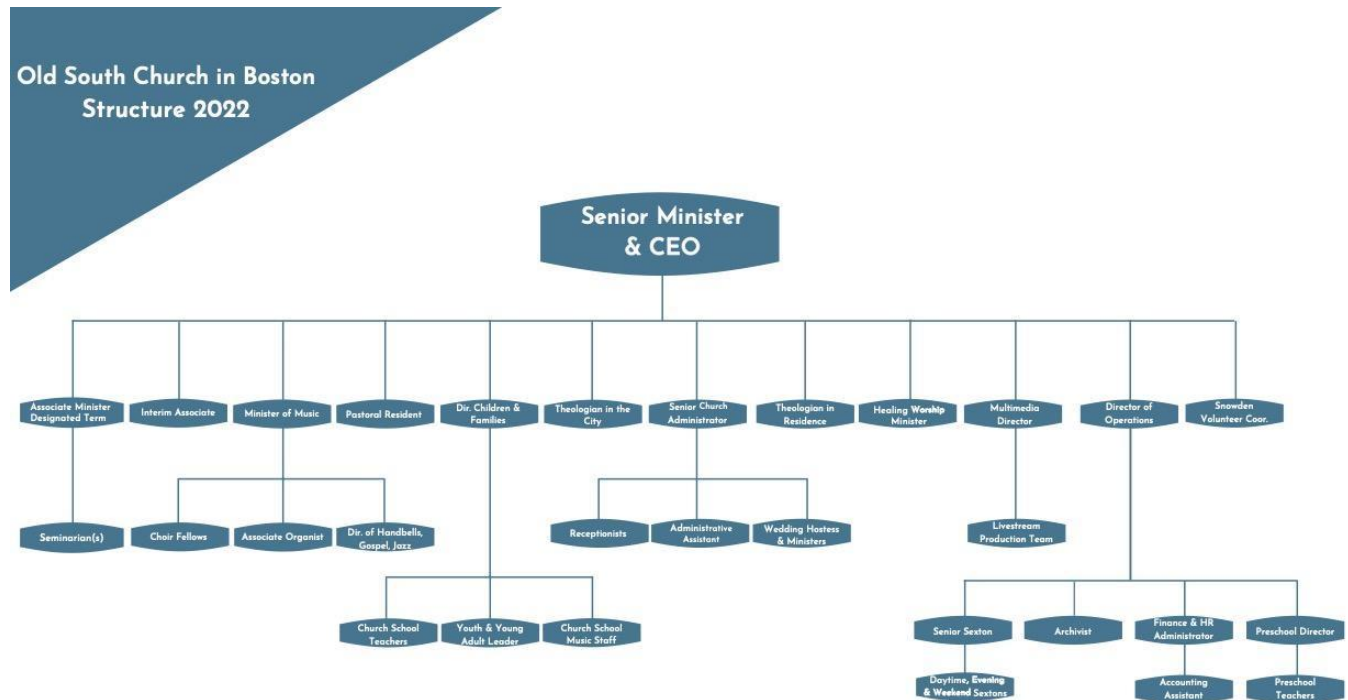
When we were allowed to worship together again after the terrorists were apprehended, we held a special outdoor Thursday evening service and had a ceremony to "reclaim the finish line." The following winter, two members, supported and endorsed by the church, used social media to start "The Scarf Project," in which knitters all over the country were invited to produce blue-and-yellow scarves that we promised to give to runners. We distributed 7,400 scarves, knitted by people in 49 different states.

Can you provide the next minister with a copy of an organization structure, bylaws and/or annual report to further explain the patterns of the church's activity and governance?

Bylaws: <https://tinyurl.com/OldSouthBylaws>

Latest Annual Report: <https://tinyurl.com/OldSouth2021AnnualReport>

Organization structure:



Note: This is the current state of our organizational structure, but we are prepared to work with a new Senior Minister on crafting a reporting structure that serves the needs of our Senior Minister, our incredible staff, and our congregation.

11-YEAR REPORT

<https://tiny.oldsouth.org/11yearrept>

CONGREGATIONAL DEMOGRAPHICS

Describe those who participate in your church.

		<i>Is this number an estimate? (check if yes)</i>
Number of active members:	434	y
Number of active non-members:	154	y
Total of church participants (sum of the numbers above):	588	y

Percentage of total participants who have been in the church:

		<i>Is this number an estimate? (check if yes)</i>
More than 10 years:	238	y
Less than 10, more than 5 years:	126	y
Less than 5 years:	224	y

Number of total participants by age:

0-11	12-17	18-24	25-34	35-44	45-54	55-64	65-74	75+	Are these numbers an estimate?(check if yes)
56	36	13	49	65	57	93	88	74	Yes, with 72 ages unknown

Percentage of adults in various household types:

		<i>Is this number an estimate? (check if yes)</i>
Single adults under 35:	6	y
Joint household with minors:	20	y
Single adults age 35-65:	14	y
Joint household with no minors:	43	y
Single adults over 65:	17	y

Education level of adult participants by percentage:

		<i>Is this number an estimate? (check if yes)</i>
High school:	>1	y
College:	22	y
Graduate School:	75	y
Specialty Training:	3	y
Other (please specify):		

Percentage of adults in various employment types:

		<i>Is this number an estimate? (check if yes)</i>
Adults who are employed:	43	y (guessing that many of the unknown statuses are employed)
Adults who are retired:	46	y
Adults who are not fully employed:	11	y

Describe the range of occupations of working adults in the congregation:

The occupations of Old South's membership cover a range of white collar professions - medical, legal, finance, academic, project management and development. We have few members working in the trades.

Describe the mix of ethnic heritages in your congregation, and the overall racial make-up. Most UCC congregations tend to describe themselves as "diverse." Yet, the vast majority of UCC congregations are mono-cultural. What does diversity mean in your context?

The vast majority of our members are white. We are aware of that fact and are actively working to attract a more diverse congregation both ethnically, culturally, and racially. We understand our placement in a very diverse city with a history of racism and ethnic division. Old South continues to strive to be a place where all can be welcome and find community. Several members of color are active in attendance and church leadership, and we strive to improve diversity and anti-racism efforts. Old South has a robust and active LGBTQ+ community that includes single and partnered adults of all ages including many families with children.

Has your congregation recently had a conversation about welcoming diversity, or do you plan to hold one on the near future? Please note the date. Comment after the exercise:

On March 18, 2018 at the 348th Annual Meeting of Old South Church in Boston, our congregation voted to officially adopt the (G)RACE Speaks Committee into our bylaws. This historic decision reflects our deep commitment to fighting for racial justice and equality both inside of our church and in the world beyond our doors. The (G)RACE Speaks Committee works to affirm the God-given dignity of every human person by promoting sacred conversations about matters of race within the life of Old South Church. The committee fosters diversity awareness throughout the church with the goal of becoming proficient at protecting the dignity of self and others. Amongst other projects, (G)RACE Speaks has held anti-racism trainings for church leaders and members alike in order to create an informed and active congregation.

PARTICIPATION AND STAFFING

Complete the following chart. Please leave blank any fields that are not applicable to your congregation.

Ways of Gathering	Estimated number of people involved in attendance	Who plans each of the listed gatherings? (list any and all worship planners, such as various lay leaders, pastors, musicians, other staff)
Adult Groups or Classes	230	The ministers (Senior, Interim Associate, Acting Associate), mainly Interim Associate Minister, lead the formation of these groups. They work with Membership and Christian Formation in planning and execution
Baptisms (number last year)	4 (Note-there will be many more in 2022)	Managed by the Director of Children & Family ministries, in coordination with Ministers, Worship Staff and the Board of Ministers and Deacons
Children's groups or classes	74	Director of Children & Family Ministries and Youth Leader in conjunction with volunteer and staff teachers
Christmas Eve and Easter Worship	1,500 each service (pre-COVID)	All the ministers, Minister of Music, Director of Children and Family Ministries
Church-wide meals	140 (pre-COVID)	Senior Church Administrator (logistics), Director of Children & Family ministries (for family-focussed events), Ministers (programs for all-church events), Stewardship Committee (for annual Stewardship celebration)
Choirs and Music Groups	50	Minister of Music, Choirmaster & Assistant Organist, Jazz Ensemble Director, Gospel Choir Director, Hand Bell Choir Director
Church-based Bible Study	Included in Adult Education	

Communion (served how often?)	Jazz Thursday (weekly) - 30 Sunday 9am (weekly) - 50 Sunday 11am (4 times/year) - 130	Ministers, Minister of Music, Board of Ministers & Deacons
Community Meals	5-10	
Confirmation (number confirmed last year)	0 (because of COVID), 20 in 2022	Director of Children & Family ministries, Confirmation (lay) teachers, Christian Formation Committee, Youth Leader
Drama or Dance Program	Annual Christmas pageant involving all the children of the church	Children's Music Leader, Childcare staff, and Director of Children & Family ministries
Funerals (number last year)	4	One of the ministers, usually the Sr. Minister

Intergenerational Groups	n/a	
Outdoor Worship	15	Clergy
Prayer or Meditation Groups	15	Volunteer Clergy
Public Advocacy Work	40	Clergy and lay leaders through GBIO
Retreats	60	Interim Associate Minister, Christian Formation Committee, Director of Children & Family ministries
Theology or Bible Programs in the Community	n/a	
Weddings (number last year)	24	Usually our Wedding Minister, organist, wedding hostess, Senior Church Administrator
Worship (Sunday 9am)	55 post-COVID 85 pre-COVID	Ministers, Music Minister, and logistical staff

Worship (Sunday 11am)	140 post-COVID 240 pre-COVID	Ministers, Music Minister, and logistical staff
Worship (Thursday 6pm)	30 post-COVID 50 pre-COVID	Ministers, Jazz musicians, and logistical staff
Young Adult Groups or Classes	Included in Adult Education above	
Youth Groups or Classes	12	Youth Leader
Virtual Worship	300	All three services are live streamed. Services produced by Multimedia Director and her staff

List all members or regular participants in your congregation who are ordained, licensed, or commissioned ministers. Indicate those with current United Church of Christ Three-Way Covenants (i.e. serving in a congregation) or Four-Way Covenants (i.e. serving in a ministry beyond a congregation).

Name	Three- or Four-Way Covenant? (3 or 4 or No)	Ministry Setting	Type of Ministry Role	Retired? (Y or N)
David Story		Member of Old South	Wedding Minister for non-member couples	y
Jamie Howard		Member of Old South		y
Richard Yeo		Member of Old South		y
Elinor Yeo		Member of Old South		y
Charles Wildman		Member of Old South		y

Don Wells		Member of Old South	Theologian in Residence; leads Theological Book Group	y
Robert Robb		Member of Old South		y
Edwin Shriver		Member of Old South		y
Francine Doolittle		Member of Old South		n
Tom Boates		Member of Old South		y
June Cooper		Member of Old South	Theologian in the City	y
Jim Crawford		Member of Old South	Senior Minister Emeritus	y
Ruth Edens		Member of Old South		n
James Gannon		Member of Old South		y
Cal Genzel		Member of Old South		n
David King		Member of Old South		y
Patricia Long		Member of Old South		y

Mary Luti		Member of Old South		y
Ken Orth		Member of Old South		y
Rand Peabody		Member of Old South		y
Bill Ragan		Member of Old South		n
Liz Rice-Smith		Member of Old South		y
Nancy Richardson		Member of Old South		y
Larry Soper-Mynatt		Member of Old South		n

If one or more previous pastors or retired ministers currently hold membership in the church, describe their role(s) in the life of the congregation:

Tom Boates served as Associate Minister for Old South in the 1970's. He and his wife rejoined the church in the late 1990's and were regular worshipers until they became too old to attend. Tom still supports the church financially.

Jim Crawford served as Old South's Senior Minister from 1974-2002. After a hiatus of 5-6 years Jim and his wife returned to worship. They are regular worshipers, and Jim has preached occasionally and participated in Easter and Christmas Eve services.

List all current staff, including ministers. Exclude the position you are seeking to fill. Indicate which staff person serves as head of staff.

Staff Position	Head of Staff?	Compensation (full time, part time, volunteer)	Supervised by	Length of Tenure for current person in this position
Interim Senior Minister	yes	Full time		Started June 2022
Associate Minister (Designated Term)		Full time	Interim Senior Minister	Search in process
Interim Associate Minister		Full time	Interim Senior Minister	3 years
Director of Children & Family Ministries		Full time	Interim Senior Minister	7 years
Youth and Young Adult Leader		Part Time	Director of Children & Family Ministries	4 years
Multimedia Director		Full time	Interim Senior Minister	4 ½ years
Minister of Music		Full time	Interim Senior Minister	4 ½ years
Choirmaster & Assistant Organist		Part time	Minister of Music	17 years
Jazz Ensemble Director		Part time	Minister of Music	17 years
Handbell Choir Director		Part time	Minister of Music	17 years
Gospel Choir Director		Part time	Minister of Music	8 years
Preschool Director		Full time	Director of Operations	1 year

Senior Church Administrator		Full time	Interim Senior Minister	23 years
Administrative Assistant		Full time	Senior Church Administrator	8 months
Director of Operations		Full time	Interim Senior Minister	2 years
Controller		Part time	Director of Operations	6 years
Bookkeeper/ Archivist		Full time	Director of Operations	Archivist 4 years, just started as bookkeeper
Theologian in Residence		Volunteer		12 years
Theologian in the City		Part Time	Interim Senior Minister	10 years
Seminarian		Part Time	Acting Associate Minister	Fills yearly
Snowden Partnership Volunteer Coordinator		Part Time	Christian Service and Outreach Committee	3 ½ years
Receptionist		Full time	Senior Church Administrator	11 years
Evening/WE Receptionist		Part time	Senior Church Administrator	10 years
Evening/WE Receptionist		Part time	Senior Church Administrator	2 years
Evening/WE Receptionist		Part time	Senior Church Administrator	5 years
Senior Sexton		Full time	Director of Operations	25 years

Day Sexton		Full time	Senior Sexton	6 years
Evening Sexton		Full time	Senior Sexton	22 years
Weekend Sexton		Part time	Senior Sexton	6 years

REFLECTION: After reviewing the congregational demographics and activities above, what does this information reflect about your congregation's overall ministry?

We are a busy church! Old South provides experiences to study, learn, celebrate, and mourn. Each week we have three varied services that reflect the spiritual needs of our congregation. We have a large number of members who have ministerial experience and bring their knowledge to our spiritual and more mundane practices, but we also empower lay members to claim their authority through leadership opportunities. We bring many of our members in for small group learning, Bible study and our weekly community hour. There is something for everyone.



CHURCH FINANCES

Current annual income (dollars used during most recent fiscal year)

Source	Amount
Annual Offerings and Pledged Giving	\$1,301,000

Endowment Proceeds (as permitted within spending policy, such as a cap of typically 4.5%-5% on total return)	\$1,304,000 (limited to 4% trailing avg of endowment funds. Includes \$400,000 placed in building reserve fund)
Endowment Draw (beyond what is permitted by spending policy, “drawing down the principal”)	\$ none
Fundraising Events	\$
Gifts Designated for a Specific Purpose	\$
Grants	\$
Rentals of Church Building	\$120,000 (normally \$220,000)
Rentals of Church Parsonage	\$
Support from Related Organizations (e.g. Women’s Group)	\$

Transfers from Special Accounts	\$
Other (specify):	\$300,000 (PPP Loan forgiveness)
Other (specify):	\$
TOTAL	\$3,025,000

Current annual expenses (dollars budgeted for most recent fiscal year):

\$2,380,000 (excludes tower restoration expenses covered by Trustees' building reserve fund).

Full accounting of our finances can be found in our Annual Report:

<https://drive.google.com/drive/folders/1EbfZOFiH9VuKoX3haHGdfwYukDoXcThk>

Considering total budgeted expenses for the year, compare total ministerial support.

What is the percentage?

Minister costs are 18% of the budget. That includes a Senior Minister, two Associate Ministers, ministerial interns and pulpit supply. It excludes Christian education staff and music staff.

Has the church ever failed to pay its financial obligations to a minister of the church?

No.

Is your church 5-for-5, i.e. does it include each of the following contributions during the church year? (indicate those included during the most recent fiscal year)

- ☐ Our Church's Wider Mission (OCWM – Basic Support)
- ☒ One Great Hour of Sharing
- ☐ Strengthen the Church
- ☒ Neighbors in Need
- ☐ Christmas Fund

In what way is OCWM (Basic Support) gathered?

OCWM is determined by the Finance Committee when planning the annual budget.

What is the church's current indebtedness?

Total amount of loan debt: \$0.00

Are capital and other payments current? Yes

If the church has had capital campaigns in the last ten years, describe:

Year(s)	Purpose	Goal	Result	Impact
2016-2021	To endow three funds and make improvements to accessibility in building, along with some other needed improvements	\$5 million	\$4.2 million	A lift was installed for our only public meeting room that was not accessible. Hearing loops were installed in our main Sanctuary and large meeting room. The three funds created Micah (for justice initiatives), Open Door (for livestream and other media initiatives) and Teaching Church (for education initiatives)

If a capital campaign is underway or anticipated, describe:

No capital campaign is currently underway or anticipated.

Does your church have an endowment?

Yes

What is the market value of the assets?

\$49,655,000

Are funds drawn as needed, regularly, or under certain circumstances?

Funds are drawn in regular quarterly payments for church operations, budgeted at the end of the prior fiscal year.

What is the percentage rate of draw (last year, compared to 5 years ago)?

It is 4% of an exponential average of the endowment's value over the last 12 quarters, under a spending rule adopted in 2009.

Describe draw on endowment, if any, to meet operating budget expenses for the most recent year and the past five years:

The trustees pay out 4% of an exponential average of the endowment's value over the last 12 quarters. Approximately 70% of those funds are used for the operating budget and 30% for the building reserve.

At the current rate of draw, how long might the endowment last?

The goal is for it to last perpetually.

Please comment on the above calculations or estimates:

Old South is a rare example of an old Main-Street church that has sufficient funding to maintain its cherished building and endure the challenges faced by many progressive Protestant churches.

Other Assets

Reserves (savings): \$2,140,000 checking accounts

Investments (other than endowment): None

Heritage Assets:

- Thomas Prince Collection and Library of the Old South Church
- Simon Willard Clock

Does your church have a parsonage?

No

Describe all buildings owned by the church:

Old South's complex contains 4 connected buildings that are, in essence, one large building.

1. **Main Sanctuary (1875)** - a formal worship space with glorious stained glass windows, large organ, and seating for up to 800 people.
2. **Tower (1937)** - three rooms stacked on top of each other (office, copy room, and meeting space) and a stairway up to the bell tower.
3. **Parish House (1935)** - three large spaces on different floors (1st- a chapel, 2nd- an auditorium and attached kitchen, and 4th- an event room, attached kitchen, and small meeting space). The third floor has smaller rooms that make up our three Preschool classrooms and the Senior Minister's office.
4. **Gordon House (1875)** - originally built as the parsonage, it was converted in the 1920's into a meeting space on the 1st floor and offices on the other three floors.
5. There is a large **basement** under the Sanctuary, Tower and Gordon House. The Gordon House basement room is used for Alcoholics Anonymous and other support groups.

Which spaces are accessible to wheelchairs? (worship space, pulpit, fellowship space, facilities, etc.)

Worship spaces, the Senior Minister's office and almost all meeting rooms and bathrooms are accessible. Elevators service all four floors of the building and the undercroft. Unfortunately, the pulpit, choir spaces and balconies are inaccessible in the sanctuary and chapel. Several staff offices are also inaccessible. With that said, we continue to assess viable alternatives for improving access for all spaces. We encourage all applicants and will work diligently with a candidate to address any needs they may have around accessibility.

Reflection: After reviewing the church's finances and assets described above, what does this information reflect about your congregation's mission and ministry? For example, when was a time the church made a major budget change? How is the budgeting process done? What new ministry initiative has your church financed?

Old South's stable financial foundation enables our long-term commitment to investing in outreach, spiritual growth, and social justice. We are able to provide support to programs with more than a short-term or one-time goal. Since 2009, the Trustees have followed a strict rule of spending no more than 4% of the endowment annually. At that time, the Trustees committed to increasing the endowment to a level that would sustain care of our National Heritage-listed, 147-year-old Venetian Gothic building. The endowment is now nearly \$50 million.

With ample resources for preserving the building, we gear annual stewardship campaigns toward paying for all church activities, including ministers, education, music and \$112,000 of grants a year.

The normal budget process starts in the fall when staff submits spending plans to be examined by the Finance Committee. The Finance Committee also seeks input from operating committees. The Trustees inform the Finance Committee what the contribution will be from the endowment based on the 4% spending rule. The church starts its fiscal year Jan. 1, based on preliminary Finance Committee numbers. In January, the Stewardship Committee begins the annual pledge drive. By mid-February the Stewardship Committee can predict the likely level of congregational support. The Finance Committee then finalizes the budget, typically including some level of deficit spending to be covered by reserves from past years. That budget must be approved by the Church Council.

Old South is blessed with very skilled lay leaders for its financial affairs, including money managers, business school professors and accountants. Staff members handle budget, bookkeeping, building and personnel issues. The Senior Minister is the CEO, under our bylaws, overseeing a \$2.5 million annual non-profit operation, but they don't need to handle business minutiae.



HISTORICAL INFORMATION

Name one to three significant happenings in the history of your church that have shaped the identity of your congregation. Add the most important event in the life of your church in the past 10 years.

Formed 353 years ago, Old South has had many decades to experience significant events. These are chronicled in several carefully researched history books, as well as a [less-formal member-written Encyclopedia](#) which commemorates the church's 350th anniversary.

Old South was formed by a schism within Boston's First Church over the issue of who can be baptized. Old South's founders felt that baptism should be more widely available. Our current commitment to be Open and Affirming and to offer an "extravagant welcome" to all continues in that same spirit.

In 1875 Old South inscribed "Behold I set before you an open door" at the entry to its new building. The AIDS crisis in the 1980's challenged Old South to live out these words. Fear, misunderstanding and

discrimination against the gay community and people struggling with AIDS was rife in Boston, as in the rest of the country. Old South stood as a beacon of light during these dark times. People living with AIDS were welcomed to worship when other churches closed their doors. A prayer group was formed in 1989 for those infected with HIV to come together to experience the unconditional love of God. That group continues to this day, now in the form of a healing worship service. A partnership was formed with J.S. Waterman's, a nearby funeral home. Together, Old South and Waterman's provided logistical, pastoral and worship support to friends and families of those slain by AIDS, in a climate where these services were hard to find. Old South gathered other churches and offered the first ecumenical healing services in the city. Concerts and conferences were organized to raise AIDS awareness and support. Though much has changed in the ensuing decades, Old South's commitment to inclusivity, justice and equality remains constant. Today the church is well known for its welcome and support of the LGBTQ+ community, in our pews and pulpit.

When the country went into lockdown in March 2020, Old South had to pivot quickly to provide an online worship space and community. Old South already live streamed Festival Worship before the pandemic, which gave us a technological head start. The ministerial staff consolidated worship into one 10am service which featured all components of a normal service. This 10am service regularly had 300 or more unique devices "attending." While public spaces in were closed, Old South continued to expand online offerings, including community hours, baptisms, and small group meetings. During this time, Old South gained online participants from all over the world who were not being served in their community. As the world has shifted to hybrid, Old South has kept its online service offerings going. Now all three major services (First Worship, Festival Worship, and Jazz Worship) and community hour have both online and in-person offerings.

Describe a specific change your church has managed in the recent past.

When people at Old South mention “The Crack,” they are referring to a remarkable story of staff and lay leadership. About a decade ago, the MBTA (Boston’s public transit system) had a major project to expand and modernize the subway station right in front of the church on Dartmouth Street. While shoring up the foundations of the church to allow underground expansion of the station, the contractors inadvertently damaged the structure of Old South. A large, continuous crack formed in the stone facade from the basement to the roof, a potentially dangerous situation.

The cost for repairs was likely to be in the millions of dollars. The Senior Minister quickly formed a task force of experienced members and called a meeting with the federal, state and local officials involved in the project. In no uncertain terms, the team let it be known that the MBTA and its contractors were responsible for the damage, that proper repairs would be made, and that this would all be resolved without any lawsuits.

A project to repair the crack was organized, architects and engineers produced drawings and specifications, contractors were hired, and over the course of many months, the crack was repaired and the structural integrity of the building was restored. In addition, the congregation took the opportunity to make important repairs to the organ and stained glass windows.

Insurers for the contractors working for the MBTA paid for the repairs and there were no lawsuits. This was a great example of how the congregation and its leaders made the best of a bad situation.

Every church has conflict, some minor, some larger. “Where two or three are gathered, there will be disagreement....” Describe your congregation’s values and practices when it comes to conflict.

Old South relies on its transparency, careful adherence to our bylaws, and use of Robert's Rules of Order during meetings. Our values include respecting the opinion of every individual and treating each other fairly while making decisions and communicating through proper methods.

For example, in 2012-2013, Old South went through the process of deciding to sell one of its two copies of the Bay Psalm Book. This was the first book published in the colonies, so it is very rare and valuable. Ownership of the books was a point of pride for many in the church, especially longer term members.

In 2012, the congregation realized that our building’s maintenance was becoming a costly investment that would put a strain on our overall stability. After an in-depth assessment of the physical and financial needs of the church, our community began discussions about the possibility of selling one of

the Bay Psalm books in order to secure a more stable financial future. Leaders mapped out a plan to take the idea public and invite the entire congregation into this process of discernment.

This decision was a heavy one for our community. For most in the congregation, this sale seemed like the best way to ensure a strong future for Old South. For a few, the sale seemed like too great a loss, especially given our church's pride in its history. This small group embarked on a letter writing and social media campaign to voice their opposition to the proposed sale of the book.

The church relied on our bylaws and Robert's Rules of Order to navigate the conflict with transparency, listening ears, and reasonable responses. When the congregational vote was scheduled, every member eligible to vote was written in plenty of time to plan to attend the meeting. When the vote took place, it was overwhelmingly in favor of selling the book. While some people weren't happy with the outcome, the consensus was that this was a fair, inclusive and legal process that could not be questioned. The church remained healthy and whole, and the \$14.2 million sale did indeed set us up well for a stable financial future.

Ministerial History (include all previous ministerial staff for the past 30 years)

Staff member's name	Years of service	UCC Standing (y/n)
Jim Crawford	1974 - 2002	y
Rick Chrisman	1990-1995	y (then, not now)
June Goudy	1992-1992	y
Lael Murphy Atkinson	1997-2003	y (then, not now)
Carl Schultz	2002-2004	y (deceased)
Jennifer Mills-Knutsen	2001-2005	y
Nancy Taylor	2005-2022	y
Quinn Caldwell	2005-2011	y
Liz Myer Boulton	2007-2011	y (then, not now)
Brent Damrow	2011-2013	y
John Edgerton	2011-2019	y
Anthony Livolsi Weisman	2013-2018	y
Katherine Schofield	2019-present	y

Shawn Fiedler	2019-2022	y
Rick Spalding	2022-present	y

Comment on what your church has learned about itself and its relationship with persons who provided ministerial leadership:

Old South has been blessed with remarkable ministers in every capacity, whether settled, interim, or acting, senior or associate. Our congregation has learned that worship can (and should!) be both meaningful and beautiful, and that Christianity is not a spectator sport. Our church has learned that pastors will support the congregation's passions AND that getting things done requires active participation from members. We value personal relationships with our pastors in addition to our expectation that their preaching will challenge us to love God with our minds as well as our hearts. We love our role as a teaching church and celebrate when our seminarians and associate ministers find their new and exciting next calls.

Has any past leader left under pressure or by involuntary termination?

No.

Has your church been involved in a Situational Support Consultation?

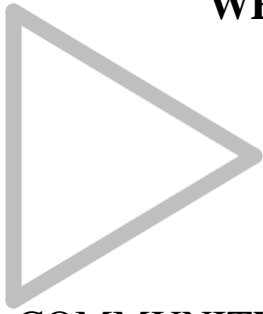
No.

Has a past pastor been the subject of a Fitness Review while at your church?

No.



WHO IS OUR NEIGHBOR?



“You shall love your neighbor as yourself.” (Matthew 22:39 NRSV)

COMMUNITY VISION
MISSION InSite

COMMUNITY VISION

How do the relationships and activities of your congregation extend outward in service and advocacy?

Old South holds fast to its identity as an actively engaged and service-oriented church, inspired by the example of Jesus’ advocacy for others. While we list some of our outward activities and partnerships below, perhaps the most profound vision we have for ourselves and our community is that of an arms-open-wide (and opening wider, and wider) radically-welcoming voice-of-progressive-Christian-love in the center of Boston.

When members talk to non-Old South friends, they often recognize us as the progressive church backdrop of any number of Boston parades, races, and rallies. We hang banners in front of our church that say, “Love thy (Muslim) neighbor as thyself” and “The nation that lives by the ~~sword~~ gun dies by the ~~sword~~ gun.” We host our Pride Service with joy and excitement, with the outside of our building covered in rainbow flags.

Thus, when we reach out to our neighbors, whether through financial support or direct engagement, we do so from a posture of overwhelming welcome and openness, with conviction that Christ is reflected in the people around us, just as they are. On a more tactical service level, our activities are numerous:

On an interpersonal level: We witness a call to show love to our neighbors, which is especially important to us given our central location in Copley Square, which is also home and neighbor to many unhoused and underserved. We connect with and support our unhoused neighbors (many of whom are members of our congregation) through our traveling soup kitchen. We also have a very strong partnership with Snowden International School, a high school situated right behind the church. We’ve been able to purchase and deliver laptops and hotspots for students to access the internet. Our members mentor and tutor 23 students through Zoom, text and phone calls.

On a local Boston level: We are proud members of the Greater Boston Interfaith Organization, where we partner with other interfaith leaders and congregations to advocate for policy change in the city of

Boston. We give over \$100,000 in grants each year to local nonprofit organizations, including common cathedral, City Mission, Allston Brighton Food Pantry, and Health Care Without Walls.

On a global level: We are a congregation who is called to use our financial privilege for good, especially in the face of global emergencies. In the past year, we gave \$2,000 (matching congregational donations) to support the UCC's efforts to assist the people of Haiti in the aftermath of a 7.2 magnitude earthquake, \$3,000 to support the housing and transition of two families of Afghan refugees in the Boston area in partnership with the Paulist Center (a local Catholic church), and \$2,183.48 to support the UCC disaster relief efforts in Western Kentucky after a tornado. We have a passionate and engaged Climate Change Taskforce, which works towards climate justice for God's creation on a local, state, and national level.

Describe your congregation's participation in meetings, relationships and activities connecting the wider United Church of Christ (association / conference / national setting).

Old South members serve in a variety of roles at the association, conference, and national level including: the Committee on Ministry, conference staff, the Board of Directors of the Southern New England Conference of the United Church of Christ, and the search committee for the next President and General Minister of the UCC

Check any statements below that apply to your UCC faith community.

- | | |
|--|--|
| <input type="checkbox"/> Accessible to All (A2A) | <input type="checkbox"/> Just Peace |
| <input checked="" type="checkbox"/> Creation Justice (in progress) | <input type="checkbox"/> Global Mission Church |
| <input type="checkbox"/> Economic Justice | <input checked="" type="checkbox"/> Open and Affirming (ONA) |
| <input type="checkbox"/> Faithful and Welcoming | <input type="checkbox"/> WISE Congregation for Mental Health |
| <input checked="" type="checkbox"/> God Is Still Speaking (GISS) | <input type="checkbox"/> Other UCC designations: |
| <input type="checkbox"/> Border and Immigrant Justice | <input type="checkbox"/> Designations from other denominations |
| <input type="checkbox"/> Inter-cultural/Multi-racial (I'M) | <input type="checkbox"/> None |

Reflect on what the above statement(s) mean(s) to your community. Is your congregation interested in working toward any of the above statements of witness in the near future?

Old South directs its efforts, both in action and through financial support, towards justice and equality in many different venues. Some of the key areas of focus in recent years have been increasing accessibility in our own church, supporting immigrants at risk of deportation, becoming an anti-racist congregation, and advocating for peace and reconciliation.

Describe your congregation's participation in ecumenical and interfaith activities (with other denominations and religious groups, local and regional).

Our partner organizations include [Greater Boston Interfaith Organization](#), [Allston Brighton Food Pantry](#), [City Mission](#), [common cathedral](#), [Benjamin Franklin Institute of Technology](#), [Massachusetts Community Action Network](#), [Freedom for All MA](#), [Poor Peoples' United Fund](#), and [Healing Our Community Collaborative](#).

Our ministers often attend protests, memorials, worship services, and other community events in partnership with other faith leaders.

Each year, Old South Church makes grants totaling ~\$100,000 to partner organizations who are doing their utmost to make Boston a fairer, kinder, and safer place for the imperiled. Most recently, we presented grants to [A Lift Up \(City Mission\)](#), the [Community Unity Initiative \(Smart from the Start\)](#), [common cathedral](#), and the New Sanctuary Movement.

For our 350th Anniversary year, we launched a [partnership with Snowden International School](#).

If your congregation has a mission statement, how does that mission statement compare to the actual time spent engaging in different activities? Think of the range of activities from time spent gathering, to governance, to time spent going out.

Our Mission and Vision statement sections are included below. Please see a practical summary after each section.

WELCOMING - As recipients of God's radical love, our doors are open to everyone. Bearing God's Good News we welcome all ages, genders, sexual orientations, races, ethnicities, classes, marital statuses, physical or mental abilities — we believe that all people are made in the image of God.

Old South prides itself on its welcoming nature. Each week dozens of volunteers (ushers, welcomers, musicians, servers, etc.) work to make our services a place where community is created and nourished. All are welcome here.

WORSHIPING - We believe that worship is no benign activity. It is intended to radicalize us, change and form us into the followers of Jesus. Worship is our most elemental and formative work, renewing us, challenging us, and creating space for the rituals that mark the seasons of our lives.

Our ministers challenge us each and every week to live our lives in the footsteps of Jesus. The ministers "dare" us to leave our comfort zones and bring God's message of love, justice and mercy to the world. This is not just for special services, but a regular part of our worship.

GROWING - Whether through sacred text, searching conversations, book groups, or listening from the pews, we nourish learning and growth at every age. We are curious and open, exploring big questions together while remembering that no one has all the answers.

There are multiple offerings every week where members and friends can study, pray, and expand their knowledge of the Bible and what it means to be a Christian today. The offerings include traditional Bible study, small groups, and even groups that meet by text or email. These groups meet weekly, monthly or in the case of virtual groups, as the spirit moves.

SERVING - As an urban church, we minister at the intersections of great affluence and even greater need. From here, we take our faith into our community and the world. We welcome all who enter, offering resources for doing justice, practicing kindness and walking humbly with God.

Old South participates in a large number of local groups working in the community to feed, clothe and house our neighbors. We have been instrumental in the formation of many of these groups. Our members have the opportunity to choose service opportunities that best meet their strengths. These include making sandwiches every month for our unhoused neighbors and protesting for social justice issues and lobbying our local lawmakers as needed. Our funds/donations focus on local issues but include national and international causes, most recently assisting Ukrainian refugees in Poland.

Reflect on the scope of work assigned to your pastor(s). How is their community ministry and their ministry in and on behalf of the wider church accounted for in the congregation's expectations on their time?

Old South's Senior Minister has a wide scope of work. This ranges from preaching and pastoral care to being outwardly visible on key issues to overseeing the church's significant physical and monetary assets. The congregation expects the Senior Minister to lead the church, but also encourages them to responsibly delegate to the capable staff. Old South's Senior Minister is expected to be a voice of progressive Christianity in our neighborhood, our city, and our country. Given Old South's size, it is also expected that the Senior Minister will be involved with the UCC on the conference and synod levels. That said, the Senior Minister can expect support from staff and lay leaders. The congregation expects the Senior Minister to set the course on the work that Old South takes on, but does not expect the Senior Minister to handle every step along the way.

MISSION InSite

Comment on your congregation's MissionInsite report with data for your neighborhood(s) or area. What trends and opportunities are shown?

We used a few different reports to get a good picture of our "neighborhood." The problem is, we aren't really a neighborhood church. Our congregants come from all over Boston, neighboring cities and towns, and some out of state – we even have some regular online attendees from Paris and Lebanon. No one report really captures an accurate snapshot of who makes up our congregation. The report on our zip code told us what we already knew, that our immediate neighborhood is made up of wealthy, well employed and highly educated "power elites." They aren't joiners, which we also knew. Attracting

and growing membership from the Back Bay would be challenging, and is not part of our growth strategy.

How do your congregation's internal demographics compare or contrast to a) the neighborhoods adjacent to your church, and b) other neighborhoods with which your church connects?

The MissionInsite report does reflect that most of our congregation is white and well educated. It missed several key demographics in our area and congregation including; students, single adults, and the unhoused. White collar workers make up the overwhelming majority of our congregation in spite of Boston having a significant number of blue collar workers. The report showed a portion of the city that is much whiter than Boston actually is as a majority-minority city. Walking just a few blocks in any direction will show a dramatic shift in demographics.

Limiting the MissionInsite report to our neighborhood was too narrow, and no radius felt quite right. Boston isn't a circle. Too narrow a radius cuts out parts of our city where many of our congregants live, and too big of one just doesn't give good data. It is our hope that we can attract new members from all neighborhoods in the city and grow into a congregation that is made up of people who live and work in the city of Boston.

How are the demographics of the community currently shaping ministry, or not?

As an urban church, many of our neighbors and members live on the streets. Our congregation helped found and run Boston Warm, a day shelter that opened in response to the closing of a facility for the unhoused on Long Island in Boston Harbor. One of our members started a rolling soup kitchen ministry that provides bagged lunches and assorted sundries on a periodic basis to those in need.

We pray that we can be led to better welcome the community that surrounds us. Boston is a city divided into 23 neighborhoods, each with their own characteristics and identities. We see before us an exciting opportunity to build an Old South Church in Boston that truly represents all of Boston.

What do you hear when you talk to community leaders and ask them what your church is known for?

Our church is a defining presence in Copley Square. We are known as much for our bell tower that soars over Boylston street and casts a shadow on the Boston Marathon finish line as we are for the pride flags that wrap around our building every June. We are known for our warmth and hospitality. Partner organizations note that our members step up and get involved in our community. In a letter of reference for Community Preservation Act funds our City Councilor, Kenzie Bok wrote "Old South Church is an excellent neighbor and urban partner in its advocacy and work with the unhoused, and in its care for immigrants and asylum seekers under threat of deportation."

What do new people in the church say when asked what got them involved?

New members almost always remark on how welcome they felt from the moment they entered the building. The music, preaching, and history are amongst the top reasons they say that they continued coming. People get involved because they want to pitch in and they feel our ministry is important. We encourage newcomers to get involved in whatever capacity they feel comfortable, and support people in forging new ministries on behalf of the congregation if they feel so called.





REFERENCES

Name up to three people who have agreed to serve as phone and written references. Advise the three references: “The contact information you provide may be shared publicly. Please use contact information that you feel comfortable giving to candidates so they can reach you with their questions.”

Make sure they are not members of your church but are persons who know your church well enough to be helpful to candidates seeking more information. Request a letter from each reference in answer to the four prompts below. Attach the letters (up to three) as desired.

REFERENCE 1

John Edgerton

Lead Pastor / First United Church of Oak Park

(708) 386-5215 / jedgerton@firstunitedoakpark.com / Friend and former Associate Minister

REFERENCE 2

Rev. Wendy Vander Hart

Interim Senior Pastor at Union Church in Waban

781-608-9622 / revwevh@gmail.com / former Associate Conference Minister in the region

Reference Letter from John Edgerton

Lead Pastor / First United Church of Oak Park

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Describe some areas of strength in this church's ministry.

Old South is a place of creativity. That's the engine that makes their ministries so powerful. To extend the metaphor a bit, if creativity is the engine, bravery is the gasoline (err...the lithium fuel cell recharged by community solar). Engine metaphor aside, creativity and bravery are the two most lasting legacies of Nancy Taylor's brilliant pastorate. Creativity, because Nancy's leadership style was one where she called forth the creativity of so many around her. Bravery, because she led with clear moral insight and commitment to making the church a beacon of good news. All the awesome things you can read about flow from those two gifts of the church.

Describe some areas for improvement in this church's ministry.

Nope! I'm not done talking about how awesome Old South is! There is perhaps no other church in this country that is better situated for strong ministry than Old South. Over the past 15 years, beam by beam the church has been outfitted for amazing ministry. Go ahead and look at the finances—there is plenty of provision for even a great and challenging journey. Go ahead and look at the bylaws and committee structure—they're watertight (we're on a nautical metaphor now). Yes, they have been through the hurricane of COVID. And yes, they find themselves now on strange seas, with new constellations and a voyage yet unknown before them. That is their challenge. Old South can do anything, but they can't do everything.

Describe a significant experience you have had of this church's ministry.

In the Fall of 2015, our then Minister of Music Harry Huff died very suddenly. It was a heartbreaking loss for Old South. Harry was a wonderful musician, a creative wild-man who expanded our music program in all the best ways, and with a personality that just filled up the room. His death left a great big hole in our hearts. The church was faced with another kind of hole, though. It was the beginning of the program year—how would we function with such a core leader gone? The church rallied wonderfully, with a member stepping into an interim role as choirmaster. The search committee had a tightrope to walk. How to move forward to what was next, while honoring the importance of what had come before? That search not only found an amazing candidate, but the whole church engaged the process in a way that the new Minister of Music was welcomed with open arms and open imaginations. Old South is able to navigate change—even big and challenging change—because they know how to do church really, really well. TL/DR—the next pastor will be welcomed in that same way, trust in that.

Anything else you wish to share.

This is the best job in the denomination. You know it, they know it. With that being said, you should only apply to this awesome job if you are legitimately ready to give this more than your all. You should only apply to this awesome job if you are willing to try things you don't think are possible—because God

will surprise Her servants every time with big, grand, scary, wonderful dreams. God has big plans for Old South and will give you strength you don't know you have to make it real.

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Describe some areas of strength in this church's ministry.

Old South Church is, in many respects, a flagship church within the United Church of Christ and certainly a great spiritual asset in its neighborhood in Boston. With a rich historical tenure of ministry, it has leveraged stories and purpose for today's challenges especially in its justice-seeking ways. Old South is a significant Christian anvil shaping new pastors and strong lay ministers to lead impactful lives and communities. The church leverages its capacity to bless to great effect embracing marathoners, urban dwellers, spiritual seekers, and justice lovers. Old South is a hopeful picture of what progressive unabashed Christianity can look like in action. Music ministry, young adult reach, marrying beauty and worship that inspires are others of the too many to name strengths of this beloved church.

Describe some areas for improvement in this church's ministry.

Old South was ahead of the curve instituting livestream worship before the pandemic. But the church will be as vulnerable as any congregation these days to figure out what ministry looks like in a post-Covid world. Layer into that the vulnerability of a departing Senior Pastor with such wide-ranging influence and "control." The ministry is strong, and I have no doubt with a thoughtful interim plan in place that it should weather the shifting sands that has brought them over 350 years of ministry. But it is never something to take for granted. I trust leaders will be attentive and a new Senior Pastor stepping in will have a chance to build on a firm foundation. How the church moves on from the legacy of Nancy Taylor's ministry will be the greatest challenge at hand.

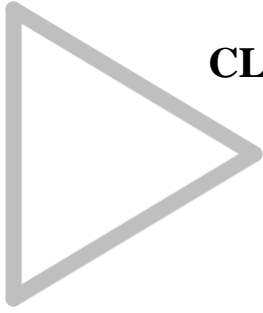
Describe a significant experience you have had of this church's ministry.

In my role as Associate Conference Minister for the United Church of Christ I had numerous interactions with the church through search processes for pastoral staff. I also had the occasion to give a charge at an Installation service. In that charge I invited the church to dream about multiplying their ministries in the forms of new church starts or partnering with smaller churches with as rich a purpose as theirs. There was great receptivity to the idea and even though it did not come to fruition it conveyed to me that the community is open to the Spirit's leading and to learning and growing beyond its current practice. In my role I also learned much from Old South from the ways of blessing to the hyper local connection to its neighborhood to its horizontal look as it celebrates purveyors of justice with the Open Door Award. Old South is a teaching congregation not just to seminarians but to pastors like myself who seek best practices in the craft of ministry.

Anything else you wish to share.

One other piece that Old South models well is how to reckon with its less than stellar history. The racial justice work it has undertaken and the desire to be more multi racial and cultural is significant,

especially in a denomination as racially white as the United Church of Christ. God has blessed us with an inspiring congregation in Old South, I pray God equally blesses it with a leader ready for its next chapter in God's unfolding future.



CLOSING THOUGHTS

CLOSING PRAYER

STATEMENT OF CONSENT

CONFERENCE/ASSOCIATION VALIDATION

CLOSING PRAYER

This is what we include at the beginning of every bulletin. We think it captures our extravagant welcome, playfulness, and sense of community:

Warning! To enter into the life of this people of God is to encounter God's soul-challenging, life-changing, radicalizing love. Will you join us? Do you dare?

This is how we approach mission, which tells you how we approach our life together:

***What does the Lord Require of you?
To do justice, love mercy, and walk humbly with God.
-Micah 6:8***



STATEMENT OF CONSENT

The covenantal relationship between a church and those called by that church to serve as pastors and teachers and in other ministerial positions is strengthened when vital information is openly shared by covenantal partners. To that end, we attest that, to the best of our abilities, we have provided information in this profile that accurately represents our church. We have not knowingly withheld any information that would be helpful to candidates.

As the committee charged with the responsibility for identifying and recommending suitable new minister for our church, we have been authorized to share the information herein with potential candidates. We understand that a candidate may wish to secure further knowledge, information, and opinions about our church. We encourage a candidate to do so, recognizing that an open exchange of relevant information builds the foundation for continuing and healthy relationships between calling bodies and persons seeking a ministry position.

Which individuals and groups in the church contributed to the contents of this Local Church Profile? *(for example, church council or consistory, transition team, etc.)*

Old South's Leadership Committee was charged by the Church Council to recruit a Transition Team whose duty was to conduct listening sessions and write the Local Church Profile. Council then approved the slate.

The team is made of staff and lay people of a mix of ages and varying lengths of involvement in the church. Those individuals are: Anne Dearing (convener), Bill Bulkeley, Tom Grant, Paul Kuenstner, Lisa Loveland, Helen McCrady, Rory S. Razon, and Martha Schick.

Additional comments for interpreting the profile:

The profile was truly a team effort. All committee members participated in gathering information via 34 listening sessions and contributed to writing and editing the profile. If as you read this profile it felt like you were hearing from many different voices, that's because you were.

The Transition Team is a distinct committee from the Senior Minister Search Committee. Anne Dearing and Rory S. Razon will also serve on the search committee and are available to provide further information about the profile as necessary.

Signed:

Name / Title / Date:

VALIDATION BY CONFERENCE/ASSOCIATION

The congregation is currently in good standing with the association / conference named.

Staff Comment:

To the best of my knowledge, ministerial history information is complete.

Staff Comment:

To the best of my knowledge, available church financial information is presented thoroughly.

Staff Comment:

My signature below attests to the above three items.

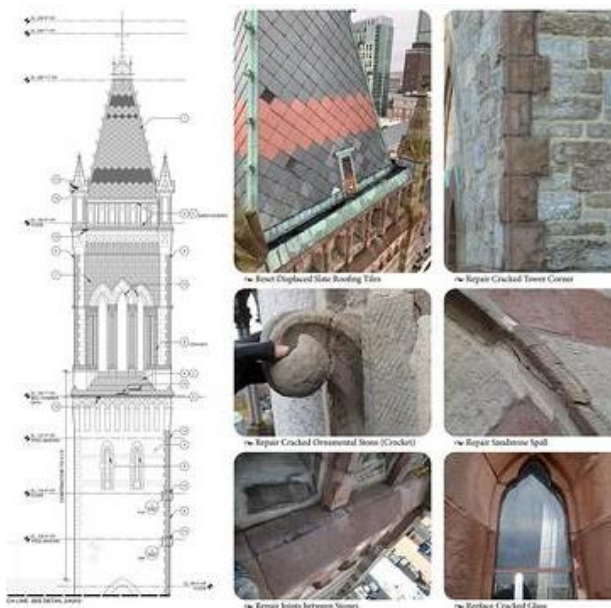
Signature:

Name / Title:

Email:

Phone:

Date:



UNITED CHURCH OF CHRIST



This document is created through support to Our Church's Wider Mission (OCWM) and is only possible through the covenantal relationships of all settings of the United Church of Christ.

“Jesus answered them, ‘Have faith in God!’” – Mark 11:22