

## Local Church Profile for Churches Seeking a Designated Term Associate Minister (DTAM)

### Church Contact Information

Full Name: Old South Church in Boston  
Address: 645 Boylston Street, Boston, MA 02116  
Website: [www.oldsouth.org](http://www.oldsouth.org)

Additional Denominational Affiliations:

UCC Conference: Southern New England  
Association: Metropolitan Boston  
Area Conference Minister Name: Rev. Alexander Shea Will  
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### Position Details

*In a paragraph or two for each item, please answer the following prompts, or fill in the requested information.*

1. Describe the ministry position for which you are seeking a pastor. *(This will be the first impression most candidates have of you. Highlight your gifts and graces as well as your needs so that candidates have the best sense of connection to and curiosity about your position.)*

Old South Church in Boston seeks Designated Term Associate Minister (DTAM) to replace a departing Acting Associate Minister, and serve full-time for a term of 24 (or more) months starting as soon as possible. Following the retirement in May 2022 of its long-serving Senior Minister, Old South has embarked an exciting period of transition. The DTAM will provide **critical continuity** to the congregation and its ministries of love, justice, and beauty through the conclusion of the time of pastoral transition and into the settling-in of a new Senior Minister.

The DTAM will serve as part of a team of clergy, program, and administrative staff, and work closely with a talented group of lay leaders in support of an unabashedly progressive, unflinchingly Christian congregation numbering approximately 600 members.

The scope of the position will be focused by the goals listed below. The position includes, but is not limited to, preaching and liturgical responsibilities in three weekly worship services (with primary leadership of the Jazz Worship on Thursdays evenings), staffing multiple committees, oversight of the Members-in-Discernment Process and seminarian position(s), LGBTQ+ ministry, pastoral care, and other administrative and programmatic duties. Importantly, this role will also help facilitate the congregation's continuing social justice commitments and DEI work, including work with (G)RACE Speaks - an Old South committee that works to affirm the

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God-given dignity of every human person by promoting sacred conversations about matters of race within the life of Old South Church. The Designated Term Associate Minister will help to lead and support the congregation in our efforts to address race-based privilege, racial stereotyping, discrimination, and indignities that harm all.

A more detailed job description will be provided to applicants.

2. Name 3 core competencies that you feel you will need in your DTAM.

Liturgical leadership

Strong administrative and organizational skills

Pastoral skills

3. Position Scope:  Fulltime  ¾ time  ½ time  ¼ time

4. Position Duration: 2 Years (may be extended subject to agreement by both parties)

5. Is the DTP eligible for the settled position?  Y  N

If yes, how will that be discerned?

The Church Council, in consultation with the Senior Minister, will assess the church's progress on the goals associated with this position during the designated term, and consider the match between the DTAM's skills and the goals for the next season of ministry as discerned by church leadership.

### **Designated Term Associate Ministry Goals**

*The focus of a designated term ministry is to work toward the church's declared purpose for a specific season. Whereas, the purpose of an Interim Pastor is to help a congregation prepare for their next Settled Pastor, a Designated Term Pastor is called to assist the church with meeting specific goals within a specific time period. These are the most common reasons that churches choose a Designated Term Ministry.*

1. Please choose all the reasons for choosing a designated term minister that applies to you.

- New ministry development, start or continuance
- Revitalization of current ministries and church vitality
- Legacy/hospice
- Reassessment of ministry, which may include:
  - exploring merger, yoking or unification with another church

- assessment of properties
- Staffing restructuring

\_\_\_\_\_ Major conflict/healing

2. In a paragraph or two, explain how you discerned that a DTAM was right for the church at this time.

Well before the Covid pandemic, Old South began preparing for the retirement of its twentieth Senior Minister, Nancy S. Taylor, after a long and fruitful pastorate. In 2018-19 (before the Covid pandemic had reared its head), in fairly quick succession, the church filled two vacant Associate Minister positions. Both of these appointments were made in full acknowledgement of the impending leadership transition; one was denoted Acting, one Interim. In May of 2022 Dr. Taylor retired. Now, after a widely heralded tenure, the Acting Associate Minister has moved on to a new call; the Interim Associate remains with us, and is committed to serving through the remainder of the leadership transition, now alongside an Interim Senior Minister.

Old South now looks to welcome a new Designated Term Associate Minister who will help to see us across the threshold of a new era of leadership, providing programmatic and pastoral continuity to the congregation and collegial continuity to the new Senior Minister when appointed. A two-year term will bridge the transition and, in addition to attending to the standard tasks of pastoral ministry in a large urban congregation, will allow us to focus on two additional ministry priorities: strengthening the network of care that makes joining Old South so rewarding for those who experience it, and recalibrating our life and programs to the realities of post-pandemic life. During the course of the Designated Term, we will look to our new colleague to nurture the expanding vitality of many church programs, and help the new Senior Minister consider possible realignments between the portfolios of the two Associate Minister positions.

3. Please explain your goals for this Designated period using the table below.

The goals articulated below, set before the whole congregation, form the core of our discernment to call a designated term associate minister. who will be an important enabler of our progress.

	<b>Goal:</b> with specificity, describe what you hope to accomplish during this time.	<b>Commitment:</b> describe how the congregation will prioritize and participate in reaching this goal?	<b>Assessment:</b> describe how the congregation will know the goal has been accomplished
1.	<b>To insure continuity in programmatic and spiritual vitality, pastoral care, and administrative function through the year+ transition period and across the threshold to the new season of ministry at Old South</b>	Having thrived and grown in spirit and substance in recent years, and having survived the challenges of the pandemic era, the congregation is very invested in the success of the next settled pastorate. Priority will be given, from the Council to the committees to pews, to	The church's ministries - particularly its worship and its care of the membership - will continue smoothly and without interruptions. The new Sr. Minister will step seamlessly into the role with the "wind" of the congregation's spiritual support at their back and a solid foundation of

		launching a new era of continuous vitality. Calling a DTAM - likely to be the only clergy staff member whose service will extend beyond the transition period - is a key commitment.	institutional memory available at close range on the staff.
2.	<b>To strengthen the web of congregational care available to members, friends, visitors, and newcomers</b>	Congregational care and membership development are key priorities expressed in the Profile guiding the new Sr. Minister search. This pastoral function has been somewhat de-centralized in our staff structure heretofore. Standing committees on Care & Support and Membership will focus their ministries on making the “open door” an ever more functional commitment, not only in word but in deed.	Visitors will be promptly and individually welcomed, readily recognized, invited into active fellowship and service. Outreach to those in spiritual or material need will be swift and substantive. Members new and old will experience the church community as an antidote to urban anonymity and geographical disconnection.
3.	<b>To discern and implement necessary post-pandemic readjustments to the life of the congregation</b>	Church leaders have allocated significant resources to enabling staff to offer programs and services that can reach a congregation spread between in-person and non-geographic participation.	Attendance at virtual and in-person services will continue to increase as the congregation demonstrates its readiness to resume the vitality of pre-pandemic church life. We will produce hybrid services that are more seamless and lively. We will look for new forms of engagement for attendees of all kinds.

## Who We Are

*In a paragraph or two for each item, please provide the following.*

1. Church’s Mission Statement (*or name that one needs to be developed*):

### 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.

## 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.

## 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.

## 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.

## 2. Brief Church History:

Founded in 1669, 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 the spirit of our founding.

In 1875 Old South inscribed the words "Behold I set before you an open door" above the entry to its new building in the Back Bay. 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 those 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 service of healing worship. 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 lost to 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 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 regular services (First Worship, Festival Worship, and Jazz Worship) and community hour have both online and in-person offerings.

### 3. 2-3 Significant Events:

Among the turning points in our congregation's recent life, we offer a few highlights...

2013 – Sale of Bay Psalm Book. The sale of one of the church's two copies of the first book printed in America for \$14.16 million at Sotheby's set a world record for book value. It followed extensive debate and a congregational vote. The sale, coupled with the sale of some church silver and a \$4 million fund drive, more than doubled the church endowment and allowed for the creation of a reserve fund for preserving the building, Old South's most important legacy asset. It also caused some strife among members and the departure of some opposed to the sale.

2013 – Boston Marathon Bombing. As “the church of the finish line,” we celebrate the Boston Marathon every year with hundreds of out-of-town runners and supporters. The terrorist bombing, which killed three and injured more than 20 people, shut down the church for two weeks and led to numerous remembrance activities. Our service on the Sunday each year before the Marathon includes a poignant blessing of the athletes, and is as well attended as our Christmas Eve and Easter services.

2018 – 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 the church by-laws. (G)RACE Speaks fosters diversity awareness throughout the church with the goal of becoming proficient at protecting the dignity of self and others. 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. <https://www.oldsouth.org/grace-speaks>. To ensure that our focus on this critical work be maintained, “anti-racism” was added as a standing agenda item for committee and board meetings. The following year, as we celebrated our 350<sup>th</sup> anniversary, we made a fresh commitment to reckoning with the nation's, and Old South's, roles in racism with research on enslavers and the enslaved among the church's founders and early members. To honor those persons of color, enslaved and free, whose names appear in our early records, we created a permanent living memorial.

### 4. Church Strengths:

As the “Church of the Open Door”, Old South is genuinely welcoming to all. We are a diverse congregation including collegians, young families, seniors, same-sex couples and parents, and unhoused neighbors. We have strong lay leadership with general consensus and few major disputes. Excellent music. Committed advocate for LGBTQ+ community. Provide more than

\$130,000 annually in mission funding. Actively engaged in fighting climate change, and have reached level three status (so far) in the SNEUCC Environmental Ministries Team's "Green Congregation Challenge," which includes greening our church and advocating for effective policies. Actively involved in social justice initiatives/organizations such as the Greater Boston Interfaith Organization. Committed to acknowledging and learning from our history through annual activities including the celebration of church member Phylis Wheatley (the first published African-American poet) on Mother's Day, the pilgrimage to our previous church home (the Old South Meeting House) each Thanksgiving Sunday, and the solemn remembrance of our early enslaved members on Middle Passage Sunday.

Church Challenges: We are a vibrant congregation who, like many others, has recently faced challenges to our previously-strong pattern of membership growth year after year. Before COVID, Old South was seeing membership growth across age groups, despite the typical challenges of an urban church with a transitory population. Our 350th Anniversary commitments sharpened our desire to insure that the congregation better reflects and represents the rich, beautiful diversity of the urban and metropolitan community of which Old South is a part. Meanwhile, one of our biggest challenges is the rebuilding of a community scattered by the pandemic. We need to engage 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 find fresh ways to hybridize our other ministries as well so that no matter how people worship with us, they can participate. And, of course, we seek to rise to all these challenges during a period of pastoral leadership transition.

5. Experience of Conflict:

1. Every church has conflict, some minor, some larger. On a scale of 1-5, where would you rank your church's level of conflict? 1 (*Based on this work by Speed Leas 1. Problem to solve 2. Disagreement 3. Contest 4. Fight or Flight 5. Intractable*)

2. Please explain why you chose this level.

Our level of conflict is quite low. We occasionally wrestle with how to prioritize congregational goals. We hope to ameliorate any conflict that may arise during this period of transition.

3. Describe your congregation's values and practices when it comes to conflict.

Church members can be opinionated, but we are always respectful, and disagreements are explored until all perspectives are examined in the hopes of reaching consensus, sometimes over multiple monthly meetings. Governance is regulated by the church by-laws, and solutions to most issues are identified by the ministers and relevant committees before being brought to Council or the wider church.

## Basic Church Statistics

*Yearly average*

	Church Membership	Weekly Worship Attendance	Children & Youth Participation	Adult Ed Participation
Pre-pandemic	650	375		
Current year	588	225 includes online	74	230

	Income	Overall Budget	Mission Giving	Reserves & Endowment Principals
Pre-pandemic	2,200,000	2,150,000	130,000	47,100,000
Current (2021)	2,681,000	2,433,000	160,000	52,000,000

## Compensation

**Total Compensation Package Amount or Range:           \$70,000 - 82,000**

Package offered:       \_\_\_ Total Package, no additional monetary benefits offered  
**(choose only one)**     X  Total Package Includes Benefits: health insurance, pension contribution

Housing:

- X  Housing allowance only  
 \_\_\_ Parsonage only  
 \_\_\_ Can offer either

Please explain briefly your process in discerning your compensation.

Compensation will be based on the candidate's experience, our budget process, and the departing associate minister's compensation.

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## 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 document 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 a suitable leader for the interim time 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.