



Name of Church

Old South Congregational Church

Address

146 Main St
Windsor, VT 05089

Conference:

Vermont

Association:

Windsor-Orange

Title

Pastor

Start Date

Mar 25, 2026

Description

Seeking part-time Pastor

Church Contact Information

(802) 505-0186 (Mobile Phone)

psangree@vermontucc.org (Primary Email Address)

Listing Information

Web Presences

<https://www.oldsouthchurch.com/>

Type: Professional

Additional Formal Ecumenical Affiliations

N/A

UCC Conference or Association Staff Contact Person

Name:

Rev. Paul Sangree

Title:

Associate Conference Minister

Phone:

(802) 505-0186 (Mobile Phone)

Email:

psangree@vermontucc.org (Primary Email Address)

Summary Ministry Description

Old South Church is a congregation with a deep sense of belonging, care, and shared identity. Members consistently describe a church that supports one another in times of need, values meaningful worship, and is especially energized by its commitment to service in the wider community. Many speak of the church as a place that has made a real difference in their spiritual lives, with music standing out as a central and defining strength.

At the same time, we are a congregation in a season of discernment—seeking deeper spiritual growth, more visible and consistent pastoral care, and clearer, more transparent patterns of communication and leadership. This work has already begun to shape us, as we listen more carefully to one another, name both strengths and challenges, and move toward a more shared and open way forward.

Looking ahead, we hope to grow in ways that welcome new generations, strengthen faith formation across all ages, and sustain our presence in the community while honoring the traditions that have shaped us. We envision a congregation that is more connected, more communicative, and more intentional in how we live out our faith together—one where people are known, supported, and invited into deeper participation, and where our presence in Windsor is visible, engaged, and responsive. This includes thoughtful and creative stewardship of our historic building as a resource for the wider community.

To move in that direction, we are seeking a pastor who is relational, present, and spiritually grounded—someone who can preach with depth and clarity, connect faith to everyday life, and walk alongside us. We are not looking for someone to carry this work alone, but for a partner in ministry who will help nurture our shared calling as we continue becoming a more open, engaged, and faithful community.

Church pictures



What we value about living in our area.

Windsor, Vermont—set along the Connecticut River and in the shadow of Mount Ascutney—is a town of approximately 3,500 residents, shaped by both history and everyday connection. Known as the birthplace of Vermont, where the 1777 constitution first established principles like public education and the abolition of slavery, the town carries a strong sense of civic and moral legacy. This history is not only preserved but lived, visible in the town's architecture, institutions, and shared sense of place, as well as in the pride residents take in their community and its story.

At the same time, Windsor is a small community where many people have deep roots, and where relationships—within neighborhoods, local organizations, and the church—are steady and meaningful. Life here reflects a balance between tradition and openness: a respect for history alongside a willingness to adapt and grow. Residents value being part of a place where people look out for one another, where community engagement matters, and where the pace of life allows for genuine connection. The surrounding natural landscape, including Mount Ascutney and the Connecticut River, offers opportunities for reflection, recreation, and connection to the rhythms of the seasons. Whether through local institutions, shared spaces, community events, or simply daily interactions, Windsor offers a setting where belonging is tangible and where the well-being of the wider community is a shared concern.

Current size of membership

77

Average in person attendance

45

Does your church hold virtual worship services?

Yes

Choose platform type(s) and number for virtual worship.

Video Conferencing

On average, how many devices are logged in per service?

3

Languages used in ministry

English

Position Title

Pastor

Position Duration

Settled

Compensation Level

1/2 Time (approximately 20-22 hours/week)

Does the total support package meet conference compensation guidelines?

Yes

Link to current Conference guidelines

[Download 2026-vtcucc-clergy-compensation-guidelines.pdf](#)

Scope of Work

Some fields reference *The Marks of Faithful and Effective Authorized Ministers of the United Church of Christ*.

The United Church of Christ recognizes *The Marks of Faithful and Effective Authorized Ministers* in the formation of ministers, in the practice of active ministry, and throughout life. For the purposes of completing a denominational Profile, ministers are asked to spend some time with the *Marks*.

The Scope of Work developed by our church using the Call Agreement Workbook.

[Download 3. Old South Church Scope of Work for Half-Time Pastoral Position.pdf](#)

3 core competencies that we imagine could be foundational in our next minister's relationship with the church.

First:

Relational presence We are seeking a minister who values relationships and is meaningfully present in the life of the congregation. In both survey responses and conversations, people emphasized the importance of a pastor who is visible, approachable, and personally engaged—someone who knows the congregation and shares in its life.

This includes offering pastoral care in key moments: visiting those who are sick or homebound, walking alongside individuals and families during times of challenge, and being a steady, trusted presence. It also includes everyday interactions that build connection—being available, attentive, and genuinely interested in others.

At the same time, Old South Church is a community where care is shared. Members describe a congregation that supports one another, particularly in times of need. Within part-time ministry, we see relational presence as a shared calling: a pastor who nurtures this culture of care, and a congregation committed to participating in it.

Second:

Meaningful preaching Strong preaching is central to our life together. Based on a recent church climate survey, preparing and preaching inspiring sermons was identified as one of the highest priorities for our next pastor. At the same time, what people described was not performance, but connection: sermons that are thoughtful, grounded in faith, and attentive to everyday life.

We are seeking a minister who can offer sermons that hold attention through clarity, care, and preparation—sermons that are well-crafted, authentic, and rooted in lived faith. Our congregation values preaching that invites reflection, engages both heart and mind, and speaks honestly to the questions people bring with them.

At its best, preaching here connects scripture, lived experience, and the wider world in ways that feel relevant and real. We are looking for a pastor who approaches preaching with intention and integrity, and who sees it as a central part of nurturing the spiritual life of the congregation.

Third:

Nurturing spiritual growth We are seeking a minister who is committed to nurturing the spiritual growth of the congregation while working collaboratively with lay leaders. We desire deeper opportunities for spiritual development—through worship, learning, and shared reflection—and a pastor who can help guide that work.

At the same time, there is a strong preference for shared rather than centralized leadership. Our congregation values participation, discernment, and the contributions of many voices. We are looking for a minister who is comfortable working in that spirit—someone who equips others, supports lay leadership, and fosters a sense of shared responsibility for the life of the church.

Within part-time ministry, this collaborative approach is essential. We see spiritual growth not as something delivered by one person, but as something cultivated together, with the pastor serving as a guide, partner, and teacher within a broader community of care and leadership.

Compensation and Support

The salary basis comes from the Call Agreement Workbook, equal to Cash Salary plus Value of Parsonage/ Housing Allowance. The Conference can assist in determining these amounts or provide a worksheet to be used to calculate these values.

SALARY AND BENEFITS OFFERED: SALARY BASIS: ITEM OFFERED	AMOUNT OR PERCENTAGE (IF DETERMINED)	IS THIS NEGOTIABLE	PASTORAL CANDIDATE DETERMINES
Salary (Cash basis determined from Conference/ Association Guidelines)	21840		
Housing Allowance	0		
Any Experiential Difference (Related to years of experience)	0		
Salary Basis: 21840			
Pension/Annuity	0		
Social Security and Medicare Offset	2316		
Medical/Dental Insurance	17280		
Life Insurance	0		
Disability Insurance	0		
Worker's Compensation	175		

If needed, please comment further on your church's salary and benefits for the minister.

The salary and benefits package reflects Old South's move to a half-time pastoral call in FY 2026. Compensation has been budgeted at approximately 50% of the prior full-time pastoral compensation and benefits structure, excluding housing. The parsonage is available separately as pastoral housing.

The expected living situation for our next minister.

OSC has a parsonage available at 36 Ascutney Street in Windsor, Vermont, approximately 0.7 miles from the church. The parsonage may be used as the minister's residence, while final housing arrangements would be discussed with the candidate as part of the call process.

If a parsonage is provided, will the church offer a home equity allowance to the pastor? (The recommended guidelines for a home equity allowance is equal to 1.5% of the average home value in the community; this is considered taxable to the minister. The Housing Equity Offset should not be calculated into the Salary Basis upon which other Benefits are determined. Churches should consult a tax advisor prior to establishing any account for an equity allowance to ensure compliance with IRS rules on nonqualified deferred compensation plans.)

Yes

Pending negotiation with the candidate.

How our church will adopt part-time adjustments in the pastoral schedule to support a minister's bi-vocational employment.

Because this is a half-time call, Old South Church will work warmly and enthusiastically with the candidate to establish a realistic and sustainable schedule that supports bi-vocational employment or other commitments. We anticipate clear shared expectations around work days, availability, worship preparation, pastoral care, meetings, and time away.

Additional reimbursements the next Pastor can expect to receive as part of their employment:

Cell Phone and/or Internet.

Criminal background checks.

Peer and professional supports available for ministers in our association/conferences.

1. There are several support groups for clergy in the Conference including a weekly Zoom meeting that is accessible to all UCC clergy and provides a forum for discussion of many topics.
2. Additional reimbursements and professional supports will be discussed with the candidate as part of the call process, based on the needs of the minister, the requirements of the position, and the resources of the congregation. Old South Church hopes to support the pastor's ministry, wider-church participation, and professional development in realistic and sustainable ways.

Who Is God Calling to Minister with Us?

The ministry goals we envision our next minister collaborating with the congregation to achieve.

We envision our next minister working with the congregation to deepen our shared life of faith while strengthening the relationships that sustain our community. Across both survey responses and congregational conversations, there is a clear desire for a pastor who is present, relational, and engaged—someone who can help foster connection, offer steady pastoral care, and walk alongside the congregation in both ordinary and challenging moments.

A central goal is the continued strengthening of our spiritual life. This includes meaningful and engaging worship, thoughtful preaching that connects faith to everyday experience, and expanded opportunities for spiritual growth through learning, reflection, and shared practice. Music is a particular strength of our congregation and an important part of both worship and outreach. Members expressed a desire to grow deeper in faith, not only individually but as a community.

At the same time, there is a strong call for clearer communication, greater transparency, and healthier ways of navigating disagreement. We hope to work with a minister who can help cultivate trust, support open and respectful dialogue, and guide the congregation in moving forward together with a spirit of healing and shared purpose.

Looking ahead, we also seek to grow in ways that are both faithful and sustainable. This includes welcoming new people, strengthening children's and educational programming, and maintaining an active presence in the wider community through service and partnership. Attention to stewardship, financial sustainability, and thoughtful use of our building are also important areas of shared work.

These goals reflect a congregation with strong foundations and a desire to move forward with clarity, connection, and shared purpose.

How our vision of the minister we are now seeking will assist the congregation in making an impact beyond its walls.

We see our ministry beyond the walls of the church as an extension of who we already are. Service to others is widely understood as one of our congregation's central strengths, and many members value being part of a church that is active, engaged, and responsive to the needs of the wider community.

We are seeking a minister who will help sustain and deepen that outward focus—not by replacing what is already happening, but by encouraging participation, strengthening connections, and helping us discern where our gifts can meet the needs around us. This includes supporting existing acts of service while also helping us build relationships with local organizations, listen more intentionally to community needs, and identify new opportunities for engagement.

Music is a particularly important avenue for connection beyond our walls. As a defining strength of our congregation, it offers a natural bridge to the wider community through concerts, events, and shared experiences that draw people into the life of the church.

Looking ahead, we hope to continue building a visible and welcoming presence in Windsor and the surrounding area. This includes developing partnerships, engaging more intentionally with families and younger generations, and making thoughtful, creative use of our building as a space for community connection. We also hope to strengthen how we communicate who we are and how others might connect with us.

Within the context of part-time ministry, we understand this work as shared. The role of the minister is not to carry outreach alone, but to help guide, support, and sustain a congregation that is already committed to serving beyond itself.

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

English proficiency is required, as it is the primary language of our congregation and community. Beyond this, we do not have specific language requirements.

We are committed to being an inclusive and welcoming community and continue to grow in that direction, including attention to accessibility within our congregational life.

At the same time, we recognize that our congregation is not highly diverse. We are seeking a minister who brings cultural awareness and humility, and who can help us grow in how we welcome and engage a broader community.

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

Engaging Sacred Stories and Traditions is central to our life together. Survey responses and congregational conversations emphasized the importance of meaningful worship and engaging, thoughtful preaching that connects faith to everyday life. We seek a minister who brings depth, clarity, and authenticity to proclamation, and who helps bring scripture and tradition to life in ways that invite reflection, growth, and participation across generations, including supporting the central role of music in worship.

Exhibiting a Spiritual Foundation and Ongoing Spiritual Practice is also essential. Our congregation expressed a desire for deeper spiritual development and a pastor who is present and grounded in faith. We are seeking a minister whose own spiritual life is evident in their leadership—someone who nurtures practices of prayer, reflection, and discernment, and who is visibly present in times of need while helping cultivate a community shaped by care, connection, and the guidance of the Holy Spirit.

Building Transformational Leadership Skills is particularly important in this season. Both survey and focus group findings pointed to the need for clearer communication, greater transparency, and healthier ways of navigating conflict. We seek a minister who collaborates, supports shared leadership, and fosters trust, openness, and a sense of shared responsibility, helping the congregation move forward together with clarity and purpose.

Working Together for Justice and Mercy reflects one of our congregation's strongest and most consistent commitments. Service to others is widely understood as a defining strength of Old South Church, and members value being engaged in the life of the wider community. We seek a minister who will sustain and deepen this outward focus—supporting acts of service, strengthening partnerships, and helping us continue to grow as an inclusive and welcoming congregation.

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 God is calling us to become as a congregation.

We believe God is calling us to become a community that is both deeply rooted and open to growth—grounded in faith, shaped by care for one another, and engaged with the world beyond our walls.

We are called to deepen our spiritual life together: to worship in meaningful and engaging ways, to grow in understanding and practice, and to support one another in living out our faith in everyday life. This includes creating space for reflection, learning, and honest questions, strengthening the connections that sustain us as a congregation, building on the central role of music in our worship and shared life, and ensuring that pastoral care and presence remain visible and meaningful.

At the same time, we sense a call toward greater openness and trust in how we live and lead together. This means improving communication, engaging differences with care, addressing conflict more openly, and fostering a shared sense of responsibility for the life of the church. We seek to be a community where people are known, heard, and valued, and where our identity is clearly expressed and understood.

We also believe we are called to continue and deepen our engagement with the wider community—serving others, building relationships, and offering a visible and welcoming presence in Windsor. As we look ahead, we hope to grow in ways that include new people, especially younger families, strengthen children's and educational opportunities, deepen connections across generations, and make thoughtful, creative use of our building and resources, including partnerships with local organizations. This will build on our active outreach through our Missions Committee that supports organizations and efforts such as SEVCA, the Windsor Resource Center, The Haven shelter, World Central Kitchen, and Vermont flood relief.

We understand our calling as becoming a congregation that is faithful, connected, and outward-looking—one that holds its traditions with care while remaining open to where God is leading next.

How God is calling us to reach out to address the emerging challenges and opportunities of our community and congregation.

As we respond to the challenges and opportunities before us, one of our most significant steps has been the work of our Search/Profile Committee. What began as a task to prepare a church profile became, over more than a year, a broader process of discernment about who we are and who we are called to be. As we began this work, it became clear that we could not faithfully describe our future without first listening more deeply to our present life together.

This process intentionally widened the circle of listening. Everyone in the congregation was invited to participate—whether they had been part of the church for decades or had only recently arrived. We made space for individual conversations with anyone who wanted to speak with us and expanded the committee's size so no one who wished to contribute was turned away. We also sought input from those who had stepped away, from those who remained but felt uncertain, and from pastors and leaders who knew our congregation and cared about its future.

We took that listening to a more structured form with open congregational focus groups, followed by a church-wide survey—the most extensive effort of its kind in our recent history. We shared what we were hearing through regular updates, written reports, and announcements, aiming to be open and transparent.

We understand this work as an ongoing experiment in discernment: a willingness to listen carefully, reflect honestly, and let what we hear shape our next steps. It has begun to clarify both the challenges we face and the opportunities before us, including the need for deeper connection, clearer communication, and a renewed sense of shared purpose.

We do not expect to resolve every challenge before calling a new pastor, but we have sought to offer a healthier foundation—one marked by greater openness, shared responsibility, and continued growth—as we respond to the needs of our congregation and community.

Congregation Reflections

We would describe our congregation's life of faith as...

Old South's life of faith is grounded in worship, music, welcome, service, and care for one another. We understand faith as something lived in community: through prayer, scripture, song, fellowship, acts of compassion, and showing up for neighbors in need.

In worship, God is most often encountered as loving, sustaining, forgiving, and calling us toward justice, mercy, and hope. Our services are traditional in form and shaped by music, scripture, prayer, and the Christian tradition, while the congregation also longs for worship and preaching that connect faith more directly to daily life and the needs of the world.

We sense the Holy Spirit in the persistence and generosity of the congregation. Even through a difficult season, people continue to sing, cook, teach, visit, organize, welcome, repair, and serve. The Spirit is present in our desire to become a place that says, in word and action: You belong. You can help. You are not alone. We are still discerning how best to live that calling, but the desire is real.

Strengths or positive qualities of our congregation.

Old South's strengths are its people, music, hospitality, and deep roots in the wider community. Members describe the church as caring, family-like, and resilient, with people who show up for one another in times of grief, need, and celebration.

Our music ministry is one of our clearest gifts, both in worship and in the wider community. The congregation also has a strong tradition of practical service through meals, rummage sales, coffeehouses, food ministries, and partnerships that support neighbors in need. These ministries make Old South visible and useful beyond Sunday morning.

Old South is Open and Affirming, increasingly attentive to disability and neurodiversity, and committed to being a welcoming place for people at different points in their faith journey. We are a small congregation, but one with deep commitment, many practical gifts, and a strong desire to serve with care and hope.

A growing edge for our congregation and what we plan to strengthen as a congregation

Our growing edge is learning how to move forward with greater clarity, trust, and shared purpose. We have committed people and strong ministries, but need to strengthen communication, transparency, and shared ownership so members understand where we are going and how they can help.

We also need to deepen the connection between worship, spiritual growth, and everyday life. Survey and focus group responses point to a desire for preaching, teaching, and pastoral leadership that are relevant, grounded, and connected to real community needs. Members want to feel spiritually fed.

Another growing edge is outreach. Old South has a strong local reputation and meaningful service ministries, but we need to become easier to invite people into, especially younger adults, families, and those unfamiliar with church culture. Several responses name the hope that Old South will become more visible, more connected, and a place people are excited to invite others to again.

Finally, we need sustainable leadership systems. Many members give generously of their time and gifts, but we need broader participation, clearer communication, healthier conflict practices, and better support.

What worship is like when our congregation gathers.

Old South gathers for worship in our historic sanctuary, where services are typically traditional, structured, and centered on scripture, prayer, music, preaching, and congregational participation. Music is a defining strength of worship at Old South; survey responses show very high satisfaction with the choir, anthems, and instrumental music, and focus group responses repeatedly identify music as one of the church's clearest gifts.

A good worship service at Old South includes time to greet one another, inclusive language, prayer, music, attention to children, and worship that is both emotionally moving and intellectually engaging. Members value tradition, but they are not looking for worship to remain static. Survey responses show a strong interest in worship that connects faith to contemporary issues and daily life.

Good preaching, in this congregation's view, is spiritually moving, thoughtful, carefully prepared, and relevant. Members value sermons that touch everyday life, invite reflection on issues beyond the self, and are challenging without being abstract. Old South desires sermons and services that are engaging, thought-provoking, and connected to real life.

The educational program/faith formation vision of our church.

Old South Church's faith formation vision is rooted in lifelong learning, thoughtful questioning, and connecting Christian faith to daily life. We have a small but committed Sunday School program, with caring teachers and helpers, and we want children and youth to be more fully included in the life and leadership of the church. Old South hopes for a larger Sunday School and youth group, and more opportunities for young people and families to participate.

For adults, faith formation happens through worship, Bible study, book discussions, topical studies, and informal conversation. Recent groups have included discussion of *Baptizing America: How Mainline Protestants Helped Build Christian Nationalism* by Kaylor and Underwood and *Turning Over Tables* by Escobar. That kind of study reflects our desire to connect faith with history, public life, and moral responsibility.

Our growing edge is to make formation more regular, accessible, and intergenerational. We desire deeper spiritual development, stronger adult education, renewed children's and youth ministry, and faith formation that is purposeful, practical, and connected to current questions and community needs.

How our congregation is organized for ministry and mission.

Old South Church is organized through congregational participation, elected leadership, committees, and many informal networks of service. Our ministries are carried by members who plan worship support, music, meals, outreach, education, building care, fundraising, and community events. The congregation has a strong "all members ministers" spirit, with many people contributing practical gifts of cooking, singing, teaching, organizing, repairing, visiting, and serving.

At the same time, we recognize that our systems need strengthening. We need clearer communication, more transparent decision-making, better support for lay leaders, and broader sharing of responsibilities. Members want to understand not only what decisions are made, but how they are made and how they connect to the church's mission.

Our struggle for vision is not a lack of activity; Old South is busy and deeply rooted in the community. The challenge is connecting that activity to a clearer shared purpose. We need sustainable leadership, healthier ways to handle conflict, better communication with the congregation and community, and a stronger sense of where God is calling us next.

When it comes to decision-making, 3 hours are spent in meetings per month.

Is the pastor expected to attend all church meetings?

No

In times when action had to be taken quickly, for example when a crisis or disaster occurred. These were the key leaders in taking this action and this was accomplished by...

The COVID-19 pandemic required immediate changes, and Old South Church moved quickly so worship could continue without interruption. Under the leadership of the pastor and music director, the church shifted to online worship, with congregants joining by Zoom. Prayer, scripture, message, music, Communion, and shared care continued, and attendance remained strong.

When the pandemic extended into the holiday season, our traditional Christmas Eve service could not happen in its usual form. In response, our music director, supported by personal donations, helped create a recorded Christmas Eve service in the sanctuary, with music, candlelighting, scripture, and a message. It could not fully replicate the historic in-person gathering, but it preserved a sense of wonder and connection.

When in-person worship resumed, church leaders consulted public health guidance and adjusted practices as circumstances changed. Masks were required when recommended by the CDC and later became optional. Leaders modeled safe practices, including masked singing by the choir. These decisions were difficult, but the church responded with care, flexibility, and a commitment to worship and community life.

A copy of an organization structure, by laws and/or annual report to further explain the patterns of the church's activity and governance

[Download OSC Bylaws 2026.pdf](#)

11-Year Report

Download a copy of the 11-Year Report developed with the help of our conference staff and UCC Data Hub.

[Download 11_YEAR_REPORT_Old South Congregational Church_2025 \(1\).pdf](#)

Congregation Demographics

Describe those who participate in your church.

DEMOGRAPHIC	NUMBER
NUMBER OF ACTIVE MEMBERS:	77
NUMBER OF ACTIVE NON-MEMBERS:	23
TOTAL OF CHURCH PARTICIPANTS (SUM OF THE NUMBERS ABOVE):	100

ARE THESE NUMBERS ESTIMATES?

Yes

Percentage of total participants who have been in the church:

TIME	PERCENTAGE
MORE THAN 10 YEARS:	75%
LESS THAN 10, MORE THAN 5 YEARS:	5%
LESS THAN 5 YEARS:	20%

ARE THESE NUMBERS ESTIMATES?

Yes

Number of total participants by age:

AGE	NUMBER
0-11	7
12-17	3
18-24	5
25-34	7
35-44	7
45-54	16
55-64	20
65-74	20
75+	15

ARE THESE NUMBERS ESTIMATES?

Yes

Percentage of adults in various household types:

HOUSEHOLD TYPE	PERCENTAGE
SINGLE ADULTS UNDER 35:	5%
HOUSEHOLDS WITH MINORS:	10%
SINGLE ADULTS AGE 35-65:	15%
JOINT HOUSEHOLDS WITH NO MINORS:	25%
SINGLE ADULTS OVER 65:	45%

ARE THESE NUMBERS ESTIMATES?

Yes

Education level of adult participants by percentage:

EDUCATION LEVEL	PERCENTAGE
HIGH SCHOOL:	5%
COLLEGE:	50%
GRADUATE SCHOOL:	45%
SPECIALTY TRAINING:	0%
OTHER EDUCATION LEVEL:	0%

ARE THESE NUMBERS ESTIMATES?

Yes

Percentage of adults in various employment types:

EMPLOYMENT TYPE	PERCENTAGE
ADULTS WHO ARE EMPLOYED:	45%
ADULTS WHO ARE RETIRED:	50%
ADULTS WHO ARE NOT FULLY EMPLOYED:	5%

ARE THESE NUMBERS ESTIMATES?

Yes

The range of occupations of working adults in the congregation:

The working adults in our congregation represent a range of occupations, with a strong concentration in professional and technical fields such as education, healthcare, and other specialized careers (over 70%). At the same time, there is meaningful representation across trades, service work, clerical roles, and management.

Many households include dual earners, with spouses working full- or part-time. Income levels span a broad range, with the largest group in the middle-income bracket (\$75,000–\$99,999).

The mix of ethnic heritages in our congregation, and the overall racial make-up.

The congregation is predominantly White, with approximately 98% of respondents identifying as White and a small representation (about 2%) identifying as Black. No respondents in this sample identified with other racial or ethnic categories.

While the current racial makeup reflects limited diversity, the congregation recognizes this reality and understands it within the broader context of its region. There is an awareness of the importance of growing in diversity and inclusion as part of the church's ongoing life and ministry.

What diversity means in our context?

In our context, diversity is expressed more through background and experience than race.

Members come from traditions, including Roman Catholic, Presbyterian, Methodist, Episcopal, Baptist, and UCC, as well as those with no religious upbringing. We reflect a mix of incomes, occupations, and life experiences, with long-term residents. The congregation includes a range of political and social perspectives. Surveys suggest many lean progressive, while the congregation's shared commitments include welcome, service, inclusion, and care for neighbors, including a growing commitment to neurodiversity.

Has our congregation recently had a conversation about welcoming diversity, or do we plan to hold one on the near future

Yes

DATE COMPLETED: Jun 6 2026

Comment after the exercise:

OSC has held Inclusion Sunday with Youth Sunday each June for three years. These services focus on welcome, accessibility, neurodiversity, and belonging. Speakers have addressed neurodiversity and inclusion, including lived experience from a church family whose child is autistic and nonspeaking. Scripture, music, readings, and prayers are shaped around inclusion.

OSC has also hosted an "Autism 101" event focused on communication and inclusion. We have observed UCC Access Sunday in October for two years. These efforts have helped the congregation think more intentionally about inclusion.

Participation and Staffing

Participation and Planning of Gatherings

WAYS OF CHURCH GATHERING	ESTIMATED NUMBER OF PEOPLE INVOLVED IN ATTENDANCE	WHO PLANS EACH OF THE LISTED GATHERINGS
Adult Groups or Classes (in person or online)	14	Pastor, Lay Leader(s)
Baptisms (number last year)	0	Guest Pastor/Deacons
Children's Groups or Classes	5	Christian Ed Committee
Christmas Eve and Easter Worship	100	Guest Pastor/Deacons
Church-wide Meals	40	Social Committee
Choirs and Music Groups	20	Music Director
Church-based Bible Study	6	Guest Pastor/Lay Leader(s)
Communion (served how often?)	45	monthly and at Pastor's request/Communion Committee
Community Meals	50	around 8 per year; Outreach Committee
Confirmation (number confirmed last year)	0	Guest Pastor/Deacons and Christian Ed Committee
Funerals (number last year)	3	Guest Pastor
Outdoor Worship	15	Guest Pastor/Deacons/Music Director
Prayer or Meditation Groups	0	Guest Pastor/Deacons
Public Advocacy Work	10	Lay Leaders
Weddings (number last year)	0	Guest Pastor
Worship (digital / online / livestream)	5	Lay Leaders
Youth Groups or Classes	5	Christian Ed Committee

Worship Times

WORSHIP (TIME SLOT):	ESTIMATED NUMBER OF PEOPLE INVOLVED IN ATTENDANCE	WHO PLANS EACH OF THE LISTED GATHERINGS
10am	45	Pastor

Additional comments:

In addition to regular Sunday worship, the church offers several special services during the year, including Epiphany, Ash Wednesday, Good Friday, Easter cantata, Christmas Eve, Blue Christmas, and Christmas cantata services.

While not conventional worship services, Old South Church also gathers regularly through community events such as coffee houses/open mic nights, rummage sales, holiday bazaars, coffee hours, and other social gatherings. These events are important extensions of our congregational life, offering opportunities for fellowship, service, and connection with the wider community.

List of all members or regular participants in our congregation who are ordained or commissioned ministers, or who hold Lay Ministerial Standing. Additionally the names of Members in Discernment in our congregation.

NAME	THREE-WAY OR FOUR-WAY COVENANT	MINISTRY SETTING	TYPE OF MINISTRY ROLE	RETIRED
Constance D. Moser	none	none	n/a	☐
Karen Lipinczyk	3	Part of preaching team	Part of preaching team	☒

Previous pastors or retired ministers who currently hold membership in the church and their role(s) in the life of the congregation:

Rev. Moser is semi-retired, providing pulpit supply for area churches or clergy services for people in the community who do not belong to a church but wish to have a clergy-led memorial service. As a member of Old South she has frequently provided worship leadership and occasionally spiritual care and memorial services during this interim period. She is currently serving on the Search Committee and also enjoys helping with the rummage sales and Christmas bazaar.

Rev. Lipinczyk is an active member of OSC and a familiar presence in the pulpit during this transition.

List of all current staff:

STAFF POSITION	HEAD OF STAFF	COMPENSATION	SUPERVISED BY	LENGTH OF TENURE FOR CURRENT PERSON IN THIS POSITION
Music Director	NA	part		17 years
Accompanist	NA	none		17 years
Administrative Assistant	NA	part	Co-Chairs of Deacons	8 months

Reflection: What this information reflect about our congregation's overall ministry:

The figures above are estimates and reflect a small but active congregation whose ministry is carried by worship, music, service, fellowship, and lay leadership. Old South gathers not only on Sunday mornings, but through meals, coffeehouses, rummage sales, bazaars, music, outreach, and care for one another.

In recent months, we have also been encouraged by young families attending worship and participating in church life, bringing new warmth, energy, and liveliness to Sunday mornings and congregational activities.

Church Finances

Current Annual Income

SOURCE	AMOUNT
Annual Offerings and Pledged Giving	89700
Fundraising Events	7400
Gifts Designated for a Specific Purpose	2400
Rentals of Church Building	3600
Support from Related Organizations (e.g. Women's Group)	24200
Total	127300

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

133517

Attach most recent church budget, spending plan, operating statement, or annual treasurer's report as shared publicly with the congregation, or – if your church does not pass an annual budget–list current budgeted expenses here.

[Download OSC 2026 Budget \(Approved\).pdf](#)

Considering total budgeted expenses for the year, compare total ministerial support. What is the percentage?

31

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)

One Great Hour of Sharing
Neighbors in Need

In what way is OCWM (Basic Support) gathered?

In addition to contributions to UCC efforts, OSC maintains an active outreach program, led by our Missions Committee, supporting such efforts as SEVCA, the Windsor Resource Center, The Haven shelter, World Central Kitchen, Vermont flood relief, community dinners, food drives, and the Christmas Community Giving Tree.

If calculated as a percentage of operating budget, this is the percentage?

0

Total amount of loan debt:

No response

Reason for debt:

NA

Are capital and other payments current?

Yes

Capital Campaigns

Description of any building programs projected or underway.

Old South is an 1802 Asher Benjamin Meetinghouse prototype. We're assessing long-term building stewardship needs and major capital campaign planning. In 2023, the church was named to the National Register of Historic Places, making OSC eligible for major grant funding from the National Fund for Sacred Spaces. Access is a priority; steeple repair is crucial. We are meeting next with an architect and historic consultant to explore funding and will reapply for an NFFSS 2027 Grant.

Pictures



Description of any capital campaigns in the last ten years:

YEAR(S)	PURPOSE	GOAL	RESULT	IMPACT
0		0	0	
0		0	0	

Description of any capital campaigns underway or anticipated:

YEAR(S)	PURPOSE	GOAL	RESULT	IMPACT
0		0	0	
0		0	0	

Description the prominent mission component(s) involved in the most recent (or current) capital campaign.

Preservation of our historic building and improved accessibility are the core objectives of our current exploratory capital campaign work. Accessibility is central to our mission. As an Open and Affirming congregation, we understand welcome not only as an attitude or value, but as something made real through access to worship and community life. Current structural limitations make access to our sanctuary challenging, and in some cases prohibitive.

Does your church have an endowment?

Yes

What is the market value of the assets?

158397

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

Drawn as needed

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

70%

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

2025 - \$14000; 2024 - \$35,000; 2023 - \$10,000; 2022 - \$35,000; 2021 - \$20,000

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

With the decision to move to a part time Pastor there shouldn't be a need to use the investment account (endowment) to cover operational shortfalls

Please comment on the above calculations or estimates:

OSC is moving to a part-time pastor to address the budget issues so it would not need to withdraw from the Investment Fund to cover operating expenses.

Other Assets

No response

Reserves (savings):

No response

Investments (other than endowment):

No response

Does the church have a parsonage?

Yes

Fair market rental value of the parsonage:

2000

How is the parsonage used?

Offered as housing for pastor and family; includes a study that can be accessed without entering the main home. Utilities not covered by OSC.

Street

36 Ascutney Street

City

Windsor

State

No response

Zip

5089

Finished square footage:

2200

Number of Bedrooms:

3

Number of Bathrooms:

2

Assessed real estate value:

262000

Available for minister residence?

Yes

Expected minister residence?

No

Condition of structure, systems and appliances

Three-bedroom, two-bath parsonage with hardwood floors, full cellar, and attached barn with storage and loft. Forced hot-air oil furnace is under 10 years old. Kitchen stove and refrigerator are fairly new, with microwave included. Office space is accessible without entering the main home.

Entity in the church responsible for review and needed repairs

The Prudential Committee is responsible for review of needed repairs and maintenance of church property, including the parsonage, with support from appropriate officers and committees as needed.

Parsonage pictures



Description of all buildings owned by the church:

Old South Church is a 1798 downtown Windsor meetinghouse, about 50 by 80 feet plus portico, with a tower rising 100 feet. Individually listed on the National Register at the National Level of Significance, it includes sanctuary/narthex, fellowship hall, offices, nursery, kitchen, restrooms, utilities, and storage.

The parsonage at 36 Ascutney Street is a traditional New England farmhouse with 3 bedrooms, 2 baths, hardwood floors, cellar, newer furnace/stove/fridge, separate office access, and attached barn with storage/loft. Estimated listing: \$350,000. Near downtown, school, hospital, and OSC.

Description of non-owned buildings or space used or rented by the church:

Old South Church does not regularly use or rent non-owned buildings or spaces for its ministry.

Accessibility features of our building(s):

Exterior access such as ramps for wheelchair users or people requiring other mobility assistance
Accessible parking spaces
Interior access to different floors for wheelchair users or others with mobility aids (elevator, chair lift, ramps)

Access to child care spaces for wheelchair users and people with other mobility aids
Handrails on all stairs
Curb cuts

Which spaces are accessible to wheelchairs:

The ground floor is wheelchair accessible by ramp and includes the fellowship hall, nursery, church offices, restrooms, and kitchen. The sanctuary is on the upper level. A chair lift is available for some mobility needs, but the sanctuary is not currently wheelchair accessible. Improving access to the sanctuary is a major priority.

Policies regarding financial practices of the church:

The Treasurer receives and expends church funds on the order of the Prudential Committee, keeps accurate financial records, and reports annually. The Assistant Treasurer collects and records offerings and deposits the funds in the operating account. The Prudential Committee, with assistance from the Treasurer, prepares the annual budget, oversees church property, and orders payment of just claims. The Finance Committee coordinates fundraising and supports planning for operating, property, and capital needs. Church accounts are reviewed by the Auditing Committee.

Reflection: After reviewing the church's finances and assets described above, what this information reflects about our congregation's mission and ministry:

Our finances and assets reflect a congregation working to align mission with long-term sustainability. Moving to a half-time pastor is a proactive step to reduce reliance on investment draws while preserving worship, pastoral care, music, service, and community presence. Our historic building and parsonage are significant assets, but also responsibilities. Accessibility, preservation, and shared stewardship are central to our next chapter of ministry.

Historical Information

Significant happenings in the history of our church that have shaped the identity of our congregation.

Old South Church has been shaped by its long history in Windsor, its tradition of meaningful worship and music, and its role as a place of community gathering. Across generations, the congregation has understood itself as part of the wider life of the town, not only through Sunday worship, but also through special services, seasonal music, coffee houses, rummage sales, holiday bazaars, and other events that bring people together.

The most important event in the life of the church in the past 10 years was the COVID-19 pandemic. Old South Church moved quickly to online worship, continuing services without interruption through Zoom. Worship, music, prayer, scripture, and pastoral care continued in new forms. The pandemic was difficult, but it revealed the congregation's resilience, creativity, and commitment to remaining connected as a church family.

In 2024, the building was individually listed on the National Register at the National Level of Significance.

A specific change our church has managed in the recent past.

A significant recent change for Old South Church has been the transition from full-time pastoral leadership to the part-time pastoral model we are now seeking to fill. This has required the congregation to think carefully and realistically about pastoral expectations, lay leadership, worship planning, communication, and the shared work of sustaining congregational life.

During the past several months without a settled pastor, Old South Church has worked to maintain continuity and stability. We have arranged steady pulpit supply, including support from two resident ordained and retired UCC pastors. Our music program has remained active and strong, with choir and chime choir continuing to participate in worship, special concerts, and holiday services. Attendance has remained steady and has grown in 2026, especially with the presence of new young families and young adults.

Every church has conflict, some minor, some larger. "Where two or three are gathered, there will be disagreement....". These are our congregation's values and practices when it comes to conflict.

Old South Church recognizes that conflict is part of congregational life, and we are working to handle it with greater honesty, patience, and care. We have not always communicated as clearly or directly as we should, and we know there is healing still to do. At the same time, recent months have shown a real willingness to listen, reflect, and learn.

This search process has been part of that work. Rather than rushing, the profile/search committee has spent more than a year listening through a church climate and pastoral needs survey, an informational meeting with Q&A, focus groups, and conversations with congregants, former congregants, and area ministers.

The Deacons have made improved communication a core focus and have begun meeting with committees, including the Pastoral Relations Committee, to ask how leadership can better support them. More broadly, the church has increased Council of Ministries meetings, improved church communications, and begun redesigning the website.

The most recent major conflict through which our church has navigated.

The most recent major conflict arose toward the end of a recent annual meeting, during a period of pastoral transition, when concerns about communication, leadership, and the future surfaced with unusual intensity. OSC is generally a warm congregation where people work well together, so the open conflict was painful and unsettling. Some concerns were expressed with more heat than was helpful, and the congregation has continued to feel the effects of that moment.

Since then, personal apologies have been offered, and the church has worked to move from reaction to reflection and repair. While painful, the conflict brought forward concerns that needed to be heard more clearly. Much of our current work on communication, listening, leadership, and congregational climate has grown from that experience.

OSC has been gathering, worshipping, serving, and adapting for more than 250 years. We bring that long memory, resilience, and care for one another into this next chapter of our shared life.

Ministerial History:

Name: Ezra Chapola	Years of service: 4	UCC Standing
Name: Karen Lipinczyk	Years of service: 4	UCC Standing
Name: Connie Moser	Years of service: 4	UCC Standing
Name: Mandy Lape-Freeberg	Years of service: 17	UCC Standing
Name: William Cobb	Years of service: 6	

What our church has learned about itself and its relationship with people who provided ministerial leadership.

OSC has learned that it needs pastoral presence in practice: care, communication, participation in church life, and steady attention to conflict before hurt hardens. We respond well to leaders who are relational, flexible, creative, community-focused, and well organized. We value biblical grounding, but also need Scripture connected to contemporary life and the lived concerns of the congregation. We have learned that leadership works best when it combines preparation, warmth, clarity, openness, and healthy boundaries.

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

Has a previous minister been a contributor to conflict following their tenure as pastor?

No

Community Vision

How the relationships and activities of our congregation extend outward in service and advocacy.

OSC extends outward through service, hospitality, music, and community care. We have a strong local reputation for welcoming people, including free community and holiday meals, rummage sales, music camp, Giving Tree children outreach, coffeehouses, food shelf support, Veggie Van Go, Thanksgiving food bags, Windsor Dump Day, and partnerships with local organizations. These efforts reflect a congregation that understands service not merely as charity but as relationship-building with neighbors facing food insecurity, grief, isolation, economic hardship, and mental health challenges.

We are also an Open and Affirming congregation and strive to be welcoming to people of all ages, abilities, backgrounds, and levels of religious experience. Looking ahead, we hope to strengthen partnerships, deepen connections with schools, families, and surrounding towns, communicate our welcome more clearly, and live our faith outwardly through practical care, compassion, justice, and hope.

Our congregation's participation in meetings, relationships and activities connecting the wider United Church of Christ.

Old South Church values its identity within the UCC and its Congregational heritage. Survey responses indicate strong satisfaction with support for the church's and denomination's wider mission, while also highlighting opportunities to strengthen participation in activities with other religious groups and in broader church settings. Focus group participants identified opportunities to tap into Vermont Conference resources, host Association meetings, attend Conference meetings, and build coalitions with area churches. As we look ahead, we hope to renew and deepen these connections through more regular participation in Association and Conference life, stronger ecumenical relationships, and clearer encouragement from pastoral and lay leadership to see Old South as part of a wider UCC community of faith, service, justice, and shared ministry.

Survey anchors: 93% satisfied with supporting the wider mission; 44% said participation with other local religious groups needs more emphasis.

How our church engages with the community organizing movements in our community.

Old South Church engages in community organizing through local service, partnership, hospitality, public welcome, and visible witness. Our congregation actively addresses food insecurity, community care, and social connection through the food shelf, Veggie Van Go, community meals, Windsor Dump Day, rummage sales, music camp, coffeehouses, and partnerships with local resource organizations. We also hold a weekly social justice vigil/peace gathering on the church's front steps during the spring, summer, and fall, offering a public witness to compassion, justice, and peace. As an Open and Affirming

congregation, we seek to be welcoming of people of all sexual orientations, gender identities, ages, abilities, backgrounds, and levels of religious experience. We hope to build on our community presence, strengthen relationships with schools, families, and area churches, and form sustained partnerships that help us listen to, respond to, and act with our neighbors on shared concerns.

Many local churches love to tell the story of what they are doing in the community to transform lives. Some have identified certain aspects of their witness into the wider community using language shared with other UCC congregations, through Just World Covenants or affiliations with other groups. Check any of the following partnerships which your congregation has formally adopted, or movements which otherwise apply to your congregation.

Open and Affirming (ONA).

What the above statement(s) mean(s) to our community. How our congregation plans to work toward the above statements of witness in the future.

We have adopted an Open and Affirming identity, central to how we understand our witness in the wider community. For us, ONA is more than a label: it reflects our desire to welcome people across sexual orientation, gender identity, age, ability, background, family structure, and level of religious experience. Focus group conversations also highlighted a desire to strengthen our welcome of people with disabilities and neurodivergent individuals.

We recognize that some of our values and practices align with other UCC statements of witness, even where we have not formally adopted those designations. Our ministries around food insecurity, community care, social justice vigils, and welcome point to commitments related to economic justice, mental health, accessibility, and peace. We may discern pursuing additional designations that would deepen work we already value rather than simply add labels. Accessible to All and WISE may be especially meaningful areas for further conversation.

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

Our ecumenical and interfaith participation is meaningful, with room to grow. Music has been one of our clearest forms of ecumenical outreach: we have collaborated with area churches on Epiphany concerts, and our coffeehouse/open mic events regularly include people from other faith traditions, as well as those with no formal religious affiliation. We have also partnered with a neighboring church for shared Ash Wednesday and Easter Sunrise services. These gatherings allow Old South to serve as a place where community, creativity, hospitality, and shared joy bring people together across religious lines.

We also participate in wider UCC life through Association and Conference connections, and focus group participants expressed interest in strengthening relationships with area churches and community groups. We hope to deepen partnerships through shared service, music, community care, justice, and public witness, while remaining rooted in Old South's own identity and gifts.

How our mission statement compares to the actual time spent engaging in different activities.

Old South Church's mission statement is consistent with our deepest values and much of how we spend our time. We experience the church as a place of homecoming, love, welcome, care, and community. Much of our time is spent in worship, music, fellowship, meals, pastoral care, education, fundraising, building stewardship, and governance. These reflect our commitment to welcoming and supporting people on the journey of faith.

At the same time, the mission statement calls us beyond internal life. Its commitment to not be silent in the face of prejudice, injustice, and exclusion challenges us to make our outward witness more visible. We live this out through our Open and Affirming identity, weekly social justice vigil, food ministries, community meals, partnerships, and public welcome. Still, much energy goes to maintaining congregational life and caring for one another. Looking ahead, we hope to strengthen service, advocacy, and partnerships while preserving Old South's sense of home.

The scope of work assigned to our pastor(s). How 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 Church expects its pastor to be present within the congregation and visibly connected to the wider community, while recognizing the limits of a part-time call. Survey and focus group responses suggest members want a pastor who builds relationships, offers spiritual leadership, leads worship well, connects faith to daily life, and participates in the life of both the church and the town. Community ministry is part of the pastor's work through church events, outreach, and helping the congregation become more visible and connected.

At the same time, this work must be balanced with worship preparation, pastoral care, congregational leadership, and administration. Focus groups named the need for a clearer job description, regular review, and shared expectations, especially if the next pastor is part time. We hope to account for community and wider church ministry as an intentional part of the pastor's time, coordinated with lay leadership and shaped by realistic priorities.

The ARDA or MissionInsite Reflection

ARDA/MI File

[Download ARDA 15 mile radius - OSC Windsor VT.pdf](#)

From looking at our congregation's The ARDA or MissionInsite report, these trends and opportunities are what stood out to us.

The ARDA report shows an aging, mostly white and English-speaking region with real affordability pressures. Within 15 miles, the UCC remains one of the largest religious groups, while non-denominational and evangelical churches have grown. Rents and home values have risen, about one in ten residents lives below poverty, and children and youth have declined.

For Old South, these trends point to opportunities to serve older adults, rebuild ties with youth and families, continue food and care ministries, make our Open and Affirming welcome more visible, and offer an inclusive Christian witness.

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

Old South's congregation mirrors the surrounding area, being largely white, older, English-speaking, and locally rooted. Most live within 15 minutes, suggesting a local or regional congregation rather than a commuter church. We differ most in education, income, and age/family composition: respondents are highly educated, many report incomes above \$75,000, and the congregation is older than the wider community. OSC reflects the region's racial and cultural makeup, with opportunities to connect with younger families, lower-income households, and those unsure whether church is for them.

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

Community demographics shape Old South's ministry through aging, local rootedness, and economic need. An older region reinforces pastoral care, fellowship, accessibility, music, and ministries that reduce isolation. Rising housing costs, poverty, and food insecurity support food ministries, meals, partnerships, and care.

At the same time, demographics could shape ministry more intentionally. With few children and youth, we need deeper ties with families, schools, and residents who may not see church as relevant. The data invites us to plan from neighbors' lives, not only from habit.

What we hear when we talk to community leaders and ask them what our church is known for.

Old South is seen as a historic church presence in Windsor and a place of welcome, gathering, and outreach. Community leaders describe it as "a place that defines community," with visible engagement through dinners, rummage sales, concerts, open mic nights, music camp, health discussions, and partnerships like Better Together. While Old South faces real questions about building needs, finances, generational engagement, and identity, its foundational pillars and continued community presence suggest renewed clarity, purpose, and possibility.

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

New people often say they became involved at Old South because they were looking for a church, were drawn by the music, or first attended one of our church or community events. Across those different entry points, the common thread is welcome. Newer members describe Old South as open-minded, friendly, and warmly inviting, especially for those who had felt isolated before coming. Music, community events, and visible signs of inclusion, such as the pride flag outside the church, have all helped people feel that Old South is a place where they can belong.

References

☒ Rev. Mark Preece

Completed: Friday, May 1, 2026

Knowledgeable non-member. I am a retired Episcopal clergy person who attended Old South Church for a season.

Primary Email Address: mwpreece@gmail.com

Personal Cell: 2153700479

Reference Response

I am a reference for candidates to be the next settled minister at Old South Church. Windsor.

☒ Amanda Jordon Smith

Completed: Monday, May 11, 2026

My name is Amanda Jordan Smith (she/her), and I am the Community Health Manager at Mt. Ascutney Hospital and Health Center here in Windsor, Vermont.

Primary Email Address: amanda.smith@mahhc.org

Business: 802-674-7444

Reference Response

I highly recommend the Old South Congregational Church. This congregation has been integrally connected to our local community, providing opportunities for collaboration, advocacy, and basic needs. Many of its members are connected to our hospital and health center through our volunteer program, Volunteers in Action (ViA), particularly in promoting food security in our service area. Furthermore, members have assisted our local resource center by donating whole and prepared food, which helps all ages, including children in our various play and youth groups, and older adults who frequently visit for no-cost supplies. The Old South Congregational Church also recently hosted our CEO, Dr. Matthew Foster, to promote a community conversation about health and well-being. This Church community has also helped organize school supply drives and provides opportunities for needed social connections.



☒ Beth Gould

Completed: 6 days ago

I live in Windsor, am a retired Nurse.

Primary Email Address: bjgould52@gmail.com

Mobile Phone: 8027384678

Reference Response

During Covid I was able to participate in the zoom bible study the Old South Church offered. I fell and broke my leg 3 years ago. I was unable to drive and missed attending church. A friend advised me that Old South had online services. I started attending online until I could drive. Then have been attending in person since. I enjoy the community of the church. Everyone's welcome. I like how they are so involved with the community. They have free monthly community dinners put on by members, that are well attended. They facilitate a voice for members and the public on issues that are important to us. They host an open mic event for the members and community that is family oriented. They are offering a summer music camp for our youth. They are very welcoming to everyone. It's like the church I grew up in.

Closing Prayer

"If we could see the journey whole, we might never undertake it; we might never dare to take that first step that propels us from the place we have known to the place we know not. Call it one of the mercies of the road: that we see it only by stages as it opens up before us... There is nothing for it but to go... to be faithful to the next step; to rely on more than the map... to follow the call that only we will recognize." (Adapted from "For Those Who Have Far to Travel" by Jan Richardson (janrichardson.com) Perhaps our next stage is to journey with you. With faith, hope and trust we search.

Statement of Consent

1. 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.

The Local Church Profile was led and prepared by the Old South Search Committee, which was called by the Board of Deacons. The committee's work was shaped by input from church leadership, including the Board of Deacons, the Prudential Committee, the Finance Committee, staff, and lay leaders, as well as broad participation from the congregation through surveys, focus groups, one-on-one conversations, and ongoing discussion. The committee also sought input from local community leaders to better understand how Old South Church is known and experienced in the wider Windsor community.

2. Additional comments for interpreting the profile:

This profile reflects an extended process of listening, discussion, and discernment during a season of pastoral transition. Some areas of congregational life are still developing, but the committee has tried to present Old South Church honestly, hopefully, and with attention to both strengths and growing edges.