

Fort St. John Alliance Church

Pastoral Search Profile

March 2023

This document has been created to provide prospective pastors a fuller understanding of Fort St. John Alliance Church and the type of Lead Pastor the church is seeking to hire.

This is the guiding document for Fort St. John Alliance Church Search Team.

Interested applicants should send their resume and other documents **to both of the people below:**

Search Team Chair – search@fsjalliance.ca

Assistant District Supt: **Rev. Dwayne Toews** – DwayneT@pacificdistrict.ca

Fort St. John Alliance Church Pastoral Profile

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I Introduction

1. Executive Summary

Fort St. John Alliance Church has been without a Lead Pastor since November, 2022. The board of elders retained a transitional coach to assist them in preparing for and conducting an effective search for a new lead pastor.

1.1 Definitions

- FSJAC – Fort St. John Alliance Church
- Lead or Senior Pastor – the Pastor
- Pastoral Search Team- PST
- Board or Board of Elders – the elected governing body of the church
- Congregation – those who call FSJAC their church home
- Members or Membership – the official voting members of the FSJAC congregation

2. The Purpose of this Pastoral Search Profile

- To help present a comprehensive picture of FSJAC to prospective pastors.
- To help the FSJAC congregation have a better understanding of itself as a church body and the type of Lead Pastor the church is seeking.
- To help guide the Board, Search Team and congregation to explore God’s direction for a Pastor.

2.1 Important events of the history of the church have been included to provide both the congregation and prospective pastors with a clearer sense of context and understanding about how the past has shaped the present.

2.2 The description of the type of Pastoral Leadership needed has been developed based on the history, community context, mission/vision and values that have been identified within the congregation. The Character, Competencies and Leadership Style section on the final page is a summary of the qualities desired in a Lead Pastor.

2.3 The Board agrees that the due diligence factor is vital in this current search process. A vital step is spiritual discernment, trusting in the guidance of the Holy Spirit for the church and the prospective Lead Pastor. *"In his heart a man plans his course, but the Lord determines his steps"* (Proverbs 16:9).

3. Pastoral Search Team Mandate – Fort St. John Alliance Church

3.1. Purpose: The responsibility of the Search Committee is to facilitate and develop an effective Candidate Search for a future Lead Pastor for FSJAC. The Search Committee will develop and implement an interviewing process concluding with a presentation of a short list to the Board of Elders for the final interviewing and candidating steps.

3.2. Composition:

- One or two Elders appointed by the board, two members of the congregation elected at a membership meeting, and two additional members from the congregation appointed by the board
- Serve for a one year term, with the possibility of extension by the Board of Elders
- The Board will appoint the Chair and Vice-Chair
- The Transitional Coach will be an ex-officio member and will provide guidance for the Search team and ensure due process is followed.

3.3. Responsibilities

- Fully comply with the Guidelines for Board of Elders and Guidelines for the Pastoral Search Team during the search process
- Hold an orientation for its members at the outset of its work
- Conduct its work in a prayerful, Spirit-led manner
- Operate in a manner consistent with its mandate
- Develop an effective process to attract appropriate candidates
- Ensure a high level of confidentiality and compliance with the Privacy Act
- Evaluate candidates based on the pastoral search profile and job description
- Be available for further work should the Board of Elders not accept any candidates on the short list
- Review and recommend changes to the mandate as required
- Fully document activities for reference present and future

3.4. Accountability and Limitations

- The PST is fully accountable to the Board of Elders
- The PST shall report consistently and with full disclosure to the Board
- The PST has no executive authority other than that granted by the Board
- The PST shall not disclose any information to the church staff or congregation without permission of the Board

3.5. Search Team Members – Giftedness and skills

- Spiritual gifts – discernment, helps, administration, servanthood
- A high commitment to confidentiality and discretion – not careless in conversations or in handling sensitive documents
- Good researching skills, ability to follow search protocols carefully
- Above average listening skills – verbal and non-verbal
- Ability to work in partnerships with others and to work to deadlines

- Commitment to a consensus model of decision making at the search team level
- Confidence in the leadership of the Board to complete the search

4. The Pastoral Search Process for Alliance Churches – an overview

Our local church constitution states: *"The district superintendent shall suggest to the Board the names of such workers who in the superintendent's judgment have proper qualifications for senior pastor of this church (who may be given another title). The Board shall give consideration only to candidates approved by the district superintendent. The senior pastor of the church shall be called by the Board and appointed by the district superintendent. Upon appointment by the district superintendent, the senior pastor and spouse become members of the church.."*

From the District Lead Pastor Search Manual:

Step	Responsible	Action
1	Board	Work through initial steps after the Lead Pastor resigns
2	Board	Determine the transition pathway*
3	Board	Create a Lead Pastor Search Profile*
4	Board	Form the Pastoral Search Team (PST)
5	District/PST	Post employment opportunity on district and national websites
6	PST	Collect resumes
7	PST	Screen, research, score resumes based on Lead Pastor Search Profile criteria, conduct initial interviews, and do reference checks on candidates
8	PST	Present a shortlist of candidates to the Board
9	Board	Conduct pre-candidating interview(s) and choose a preferred candidate
10	Board	Notify DS/ADS of the preferred candidate
11	District	Office Assess candidate's potential fit and inform the Board of their licensing status
11a	District	Office If candidate is not licensed, the licensing process begins
12	Board	Contact preferred candidate about willingness to move forward in the process
12a	Board/PST	If candidate declines, review the shortlist and proceed with a remaining candidate (return to step 9) or ask PST to start the search over (return to step 5)
13	Candidate/Board	Proceed with candidation
14	Board	Board agrees to hire candidate, prepares an employment package (proceed to step 17)
14a	Board	Notify candidate you are not moving forward with them (as in step 13a, either return to step 9 or 5)
15	Board	Notify DS/ADS of decision
16	Board	Forward employment package to DS/ADS for review and potential input
17	Board	Contact candidate with the Board decision and present the employment package, which must be contingent on successful completion of the C&MA licensing process 18 Candidate Review and/or negotiate the employment package and notify the Board of decision
19	Board	Inform the DS/ADS of the candidate's decision (return to step 13a if candidate declines)
20	Board	Preparation for the arrival of the new Lead Pastor
21	Board/District	Installation service for the new Lead Pastor

Diligence and Discernment

At the heart of this process are two critical steps. The first is due diligence - making certain that the profiles developed are accurate. The number one reason most pastoral searches fail is that the pictures each side presents to the other are not complete. The board of elders and search team agree that the due diligence factor is paramount in this current search process. The second critical step is spiritual discernment, trusting not only in a due diligence process but also in the guidance of the Holy Spirit for the church and the prospective Lead Pastor. Proverbs 16:9 *"In his heart a man plans his course, but the Lord determines his steps."*

II Who Were We? - A Brief History of Fort St. John Alliance Church¹

1. Purpose and Introduction

The purpose of this document is to provide a greater understanding of the story of Fort St. John Alliance Church (FSJAC) in answer to the question *"Who were we?"* This document focuses on significant events and trends in the story of the church that have shaped the church's identity, values and culture.

The story of FSJAC can be divided into three major eras:

- 1938-62: The Early Years
- 1963-95: The Growing Years: Establishment & Expansion
- 1996-present: The Plateau: Experiments & Crises

2. The Early Years

The genesis of FSJAC as a distinct congregation is traceable to the fall of 1937 when the Jacob Weist family, along with the Clifford Horsts (their daughter and son-in-law) moved to FSJ from Saskatchewan to look for land, along with Roy McIntrye. Weis's daughter and family (Mrs. Davies) had already settled here. They all joined with Walter and Barbara Pomeroy who had a radio, and listened to Christian broadcasts from Three Hills, Alberta. This group began meeting first in homes and then in town in a rented room over Bowes and Herron Garage. With no attendees from town they reverted to meeting in homes in the country.

In 1938 the opportunity to use the Presbyterian Church building for services arose, and Rev. Gordon Skitch, the C&MA District Superintendent came up to help them organize. This original group consisted of Mr. & Mrs. Jacob Weis, Les, Verna and Ruby; Mr & Mrs Clifford Horst and family; Mrs. Clara Davies; Mr. Paul Newhall; Mr. Bill Pomeroy; Mr. & Mrs. Walter Pomeroy, along with Mr. Roy McIntrye who became the first pastor. Land was purchased in 1938 from Robert Ogilvie for \$35, which included \$1 in legal fees. In 1940 a vacant bank building was rented for \$2 per month. The first building, a 20x20 log structure, was built in 1941. By 1942 a high attendance of 60 was reached in Sunday School and by 1945 dedicated Sunday school rooms were added. Vacation Bible School was also implemented in these early years and remained a part of the church's ministry for decades.

An emphasis on missions was also evident right from the start, with significant missions giving and one of the pastors, Milton Johnson, leaving for overseas ministry in 1953.

In 1954 a basement was built on the property to be used as the church sanctuary until funds allowed for a structure on top of the basement, in 1957 more Sunday school rooms were added and then in 1963 what is now the education wing of the church was built, replacing the original 20x20 structure. This included a dedicated nursery room with speakers to pipe the service in for mothers and their babies. Generally, Sunday school attendance through the first 20 years of the church's life was 1.5x that of Sunday morning attendance, and is attributed to the many committed Sunday school teachers who reached out to the community and children. However the ministry wasn't focused only on younger children. In 1958 there were as many as thirty 18-24 year olds meeting regularly for events, singing and teaching. An economic downturn in the early '60's led to a slight, temporary downturn in church attendance, with approximately twelve church families moving away.

¹ Dedicated to the FSJAC Historical Committee without whom much of the history of the church would be lost: Alma McCracken, Barbara Pomperoy, Jean Duncan, Mertia Hamm, Pat Miller, Ruth Hanson, Vern Senft.

3. The growing years: establishment & expansion

The arrival of Pastor Harold Throness in 1963 marked the beginning of one of the most significant seasons of growth and ministry in the life of FSJAC. The average Sunday morning church attendance upon Pastor Throness' arrival was 84. In his last full year at the church (1970) it was 211. During these years the church was described as a vibrant church with a good outreach ministry, marked by pastoral or elder follow-up for people who had visited the church. Services and Sunday school at Buick Creek began in 1964 and continued until the mid '70's with averages of up to 42 in Sunday school and 45 in the worship service. There were also at various times ministries at Sunrise, Peace View, Cecil Lake and Blueberry. Rock of Ages camp was also formed in the early 1960's and was supported and used until it merged with Camp Sagitawa, which is still supported directly by FSJAC.

Pastor Throness was followed by another long term pastor, John Klassen, who served for approximately ten years, from 1971-81. In 1971 a new building was started and upon its completion in 1972 the original church became the education wing. Sunday school attendance through the 1970's was generally the same as Sunday morning attendance. The end of the 1970's and the start of the 1980's also saw the beginnings of a shift from very high levels of volunteerism to a reliance on paying people for ministry and service. In 1981 the average Sunday morning attendance surpassed 300 for the first time. Youth sponsor Miles Haugen is remembered for his very effective ministry among the young people in the '70's.

The economic downturn of the 1980's affected church attendance as many left town. Homes were selling for 50 cents on the dollar, and attendance slowly dropped from the all-time (to that point) high of 312 to in 1981 to 223 in 1989. The '80's also saw the church led by four different senior pastors, with the final year of John Klassen, three years with Ernie Gray, approximately four years with Dallas Strangway- during which time the church rapidly paid down its debt- and then the beginning of Pastor Neil Stitt's ministry in 1989. Bob Kalb was the intern in 1987. The church, through assistant pastor Guy Schaeffer, hosted a "Winner's Circle Sports Camp" in 1985 for youth in the community. Significant repairs and maintenance were done on the building in 1987. Pastor Strangway had a pattern of attempting to visit every church family in their home every year. Sunday school attendance at this point was roughly one half that of Sunday morning service attendance, and the "waning tide of the Sunday school movement" was noted in one of Pastor Strangway's annual reports.

Notable in the 1988 Annual report from the Elder's Board was a change in meetings to alternating business and spiritual affairs meetings, due to so many meetings having been dominated by business that the spiritual needs of the church were not being dealt with. Additional meetings where the focus was on prayer for the whole evening were also held.

The purpose of the church was stated as follows:

To be a dynamic church proclaiming God's word

- a. Reaching out...to the lost
- b. Building up...God's people...Discipling...encouraging
- c. Reaching up...to God in praise and worship

Five year goals were set for attendance, missions giving, conversions, people in ministry and membership. This practice was continued for the next several years.

Neil had come on as an associate pastor in 1988, the same year as the 50th anniversary of the church. His dynamism, community involvement as a ferrier and evangelistic efforts, in concert with a recovering economy, quickly moved the church upward in attendance and back over the 300 mark in 1991 where it has remained ever since. On Easter Sunday 1990 the church moved to two worship services for the first time (it is unclear how long this continued) - and in 1991 the church purchased a bus to provide transportation for non-church children to Sunday school. (Prior to this they had rented a bus.) In his 1990 annual report Pastor Neil challenged the church to evangelism with the slogan "Every-one win-one in ninety-one." That same year the Building's Study Committee recommended \$168,000 of repairs needed on the facility. In 1991 the pastor suggested that Sunday evenings be seen as training times. Missions giving, which had historically been strong (with the church being in the top 10 in the C&MA in Canada for missions giving in the 1970's) but had dropped off in the 1980's, moved up, touching 20% of the church's total giving when both foreign and home missions were combined.

In 1992 there was discussion of developing a master plan by 1995. Also in 1992 the senior pastor noted the need for unity in light of the many changes in the church in recent years, and recognized that "our organization structure has been neglected, meaning there has been a lot of uncertainty as to how things are supposed to be done." This was

traced by him to a failure in communication. During the time there was some conflict surrounding theological issues including healing and the work of the Holy Spirit and a group of people left the church. There was also a sexual scandal involving one of the staff pastors.

In 1994, in addition to the above mentioned purpose statement a motto was added: “We exist to glorify God by building people and ministries to fulfill Christ’s command to make disciples of all people.” In the 1995 report we see a purpose statement of “The Fort St. John Alliance Church seeks to be a dynamic, caring, evangelistic church, actively proclaiming God’s word.”

The departure of the Stitt’s in 1995 was seen by most as a sad event, due to the rich ministry they had had.

4. The Plateau: Experiments, Crises and Covid: 1996-Present

Neil Stitt’s ministry was followed by the short interim leadership of former pastor Harold Throness. Larry Eide was called as lead pastor in 1996. This same year the church dedicated its newly renovated facility and welcomed Tom and Cara Baker. Tom’s lengthy ministry as youth pastor is seen as one of the highlights in the history of the church. His basic philosophy of ministry was “because God love us, we love one another.” In 1997 the youth group averaged 75 in attendance.

In his 1997 Annual Report Pastor Eide reflected on the efforts in 1996 to move toward being a “purpose driven church” and developing a one and three year plan and goals, with the intention that it was to be reviewed every 6 months. There is no record of the strategic plan beyond its launch. In 1998, Gord and Sharon Klassen arrived, with Gord working as an associate pastor. Like Tom, his tenure at FSJAC was unusually lengthy for a staff pastor. Shortly after the Klassen’s arrival the church was surprised by the resignation of Pastor Eide.

Murray Boldt arrived in 1999. He is remembered as a stable and steady leader. A vision task force was struck to, among other things, evaluate the ministry in relation to the purpose statement and consider the role of the elders. There was also the comment that “the vision needs to be congregation driven rather than pastor driven.” The following year’s board chair report refers to the many hours “dedicated to discussions which relate to our missions statement...”

In the year 2000, there was significant discussion and planning around the idea of two services, perhaps sparked by three a year growth spike from 324 in 1998 to 346 in ’99 and the all-time high of 374 that year. Various alternatives including a different, more contemporary style of service- whether Saturday night, Sunday night or Sunday morning, video projection of the services into an overflow room, a satellite service or a church plant- were considered. There was a sense that something was needed due to growth, music style issues and the desire for a more evangelistic/attractational model of church. Also in 2000, the church engaged in the NCD (Natural Church Development) survey, which showed the highest rating in the area of loving relationships (60) an average rating of 46, and a low in the area of functional structures (35). There was a suggestion by the pastor in his report that the elders take more hands on role in leadership and ministry, perhaps with portfolios, and in some ways function as if no lead pastor were present. He also expressed a desire for the church not to stay in maintenance mode

The year 2001 saw another lot across the street purchased and in 2002 there was a major discussion about property, especially around the questions of keeping the 5 acres or selling it and investing the money on site.

In his 2002 report Pastor Boldt mentioned the drop in attendance despite the growth in the community of Fort St. John. “We have approximately the same attendance as we did in 1992.” Speculating as to why he asked “Could it be that the graph really reflects what we desire? We reach the 400 mark and then drop back because we don’t see ourselves wanting to be much bigger than that.” There was also some further discussion around the idea of two services, but with attendance down from its high of 374 in 2000, there seems to have been less urgency.

In 2003 the OSB plant opened, bringing 500 new jobs to the community, and there was mention in the church reports about an upcoming vision discussion. 2004 had some significant organizational developments. There was a motion made to be in a new building within 10 years. There was also a purpose statement discussion around the actions of Loving our neighbor, Building the family, Training servants, Worshipping God and Sharing the Gospel. It was noted that 1/3 of the attendees in the youth ministry were unchurched, that the seniors ministry was run by the youth pastor, and- as seen both prior to and after this time- there were challenges in the area of small groups ministry.

In mid-2005 Tom and Cara Baker left after roughly 11 years of ministry. Andrew MacGregor was then called as youth pastor and continued the trend towards a higher level of teaching and discipleship in the youth ministry. More

property across the street was purchased and there was the promise of a “motion to move forward with a development plan, as necessitated by spiritual growth, of the 5 acre property to be presented at next special general meeting.” This motion was reworded to “a multi-stage plan for the development of people and property.” There was also a comment from the pastor that the CMA vision prayer was the mission statement for every church.

2006 saw the listing of 10 year plan actions including:

- regular hiring of interns as available
- the search for a connecting/small groups pastor- which ended as a motion to hire a pastor with the job description to be determined by the board
- the allocation of funds to a development fund as part of the budget.

Global Advance Fund giving this year was at 20% of general fund giving. The Rio Chico missions trip had by this time become an annual event. This was also the year in which the pews were replaced with chairs and two services began. Since that time there have been two services for at least part of each year.

The search for a small group pastor continued into 2007; no hire was ever made. In 2008 there was a drawing made of the building for the 5 acre lot, and talk of using the Lido Theatre as a satellite campus. The building committee was given a mandate to research costs of construction and the budget was aligned with the five categories of purpose from 2004. A fairly thorough SWOT analysis in this year showed strengths in the areas of Sunday School, VBS, youth and the Clothesline ministry. Weaknesses highlighted were unfriendliness (mentioned by 33%) pastors and preaching (21%); discipleship (22%); evangelism/outward focus (23%).

Pastor Boldt left in 2008 and the roughly one and half year gap between lead pastors was navigated on the staff level by Gord Klassen and Andrew Macgregor. Both highlighted what an enjoyable season of ministry and personal growth it was. In 2009 it was noted that there were twenty-two different ministries functioning under the auspices of FSJAC.

Lloyd and Eileen Peters arrived in 2010, and Lloyd’s initial ministry thoughts were the priority of small groups; a worship design team for special services; the development of a counselling ministry from his wife; and spiritual gift classes. Andrew MacGregor went back to school, Gord Klassen received a 4 month sabbatical leave and Kevin Hardy was brought in as youth pastor. A mission committee was developed and a seamless link arrangement with Lisa Rohrick was established. Somewhere in here it was declared that “The purpose statement of Fort St. John Alliance Church is to Build a Vibrant Community of Christ-like Believers.”

2011 saw the start of a search for a paid children’s worker, as well as the hiring of Kristal Chalmers, Lloyd & Eileen Peters’ daughter, to lead the worship ministry. She was instrumental in introducing new music and equipping many to serve in this area. Despite a substantial exodus of people unhappy with some of the new initiatives and leadership style, the church matched its all-time high attendance of 374 from back in the year 2000, and saw substantial numbers of baptisms from 2010-14, more than had been seen for many years.

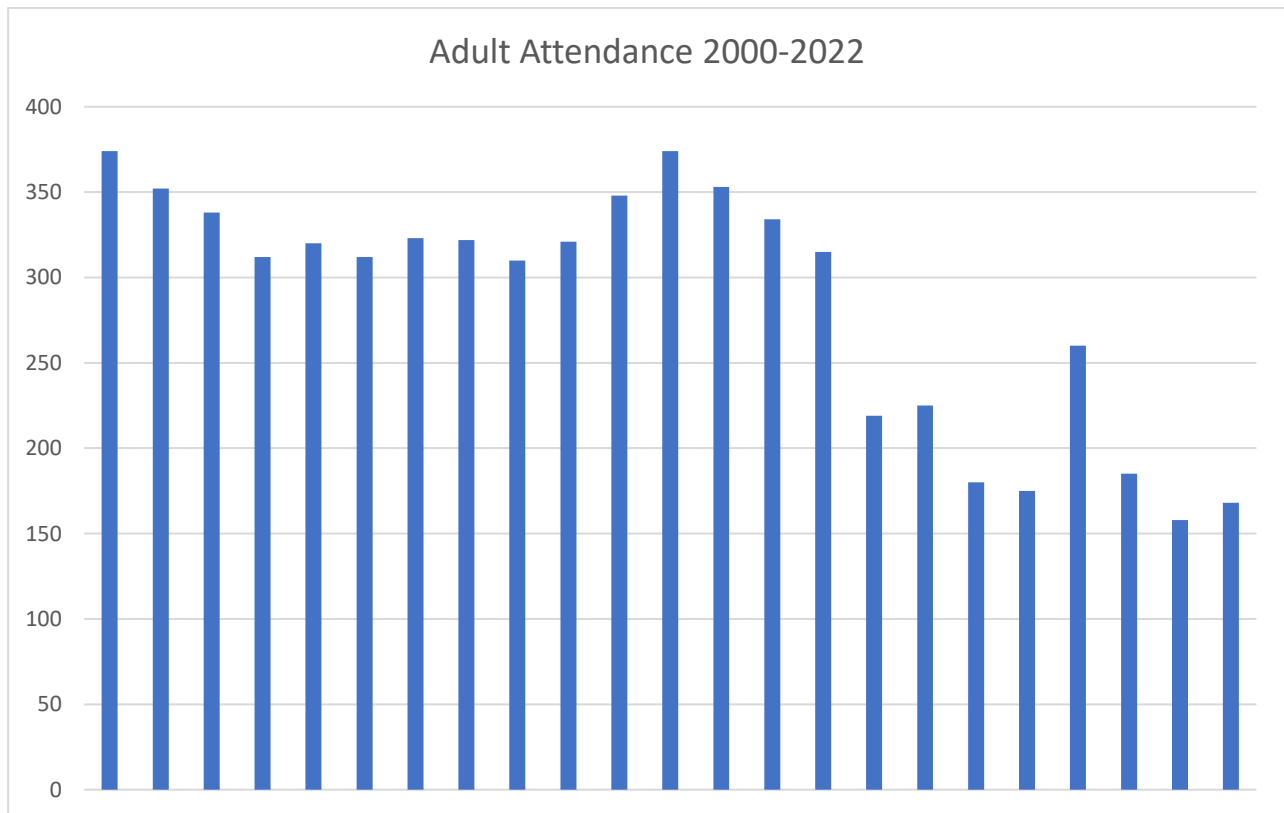
Through 2012-13 there was some discussion about the denominational issue of women’s ordination and a position paper was developed. Mary Stregger served as children’s ministry director from 2012 to 2016. In early 2014 there was talk of “creating a church where the unchurched like to attend.” At the end of January into the beginning of Feb 2014 a district team was invited in to conduct a church life initiative, interviewing many church attendees. In March allegations of sexual misconduct between two staff members surfaced, resulting in a discipline process and their suspension from ministry for a minimum of 2 years. Division around these events culminated in the departure of Lloyd and Eileen Peters. A decision was made in the fall of 2014 to enter a season of intentional transition prior to the search for a new lead pastor.

A Transitional Pastor, Rev. Daren Wride, was retained to assist the church in walking through the necessary steps to regroup and move to search. In September of 2016, Rev Andrew McGregor began as lead pastor. His ministry was shaped by a strong emphasis on the Holy Spirit, the Soul Care ministry, hosting the Global Leadership Summit and consistent encouragement for people to build their relationships with the Lord. He is remembered for his vulnerability, care, resilience through adversity and gentle character. He was a collaborative leader who reconnected the church with the District and denomination and built strong municipal connections.

Staffing changes in this season included Erin Peters coming on as music director in 2015 and eventually director of operations; Caleb Salmond started in 2017 in discipleship until 2022; Kevin Hardy left as youth pastor in 2019; Nick Parker began as youth pastor in 2021.

The last two and half years of Andrew's ministry was shaped by covid and the resulting ministry and relational challenges. In the fall of 2022 Pastor McGregor resigned in response to a call as lead pastor of Grande Prairie Alliance.

5. Who were we? Some statistics and data



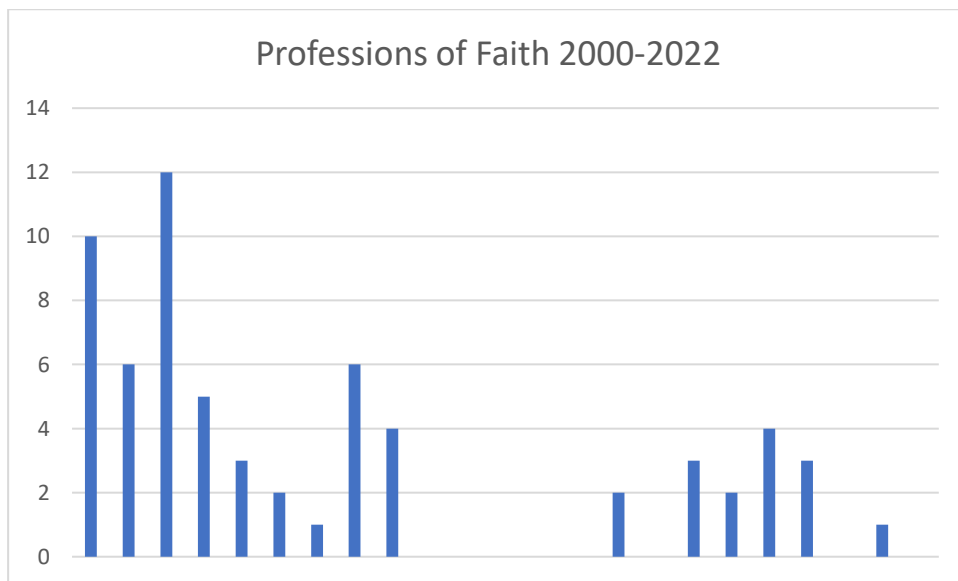
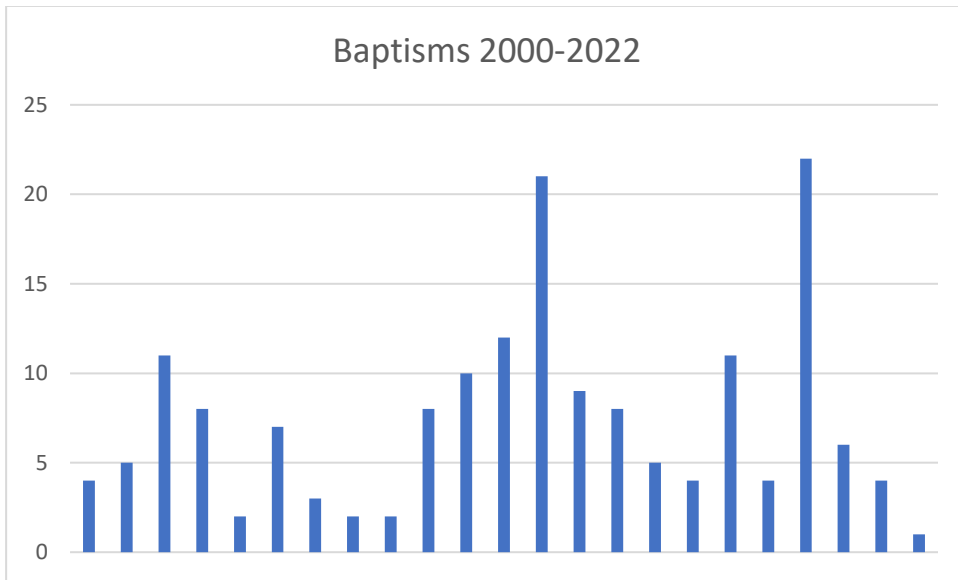
Like all attendance statistics immediately post-Covid, this one requires some explanation.

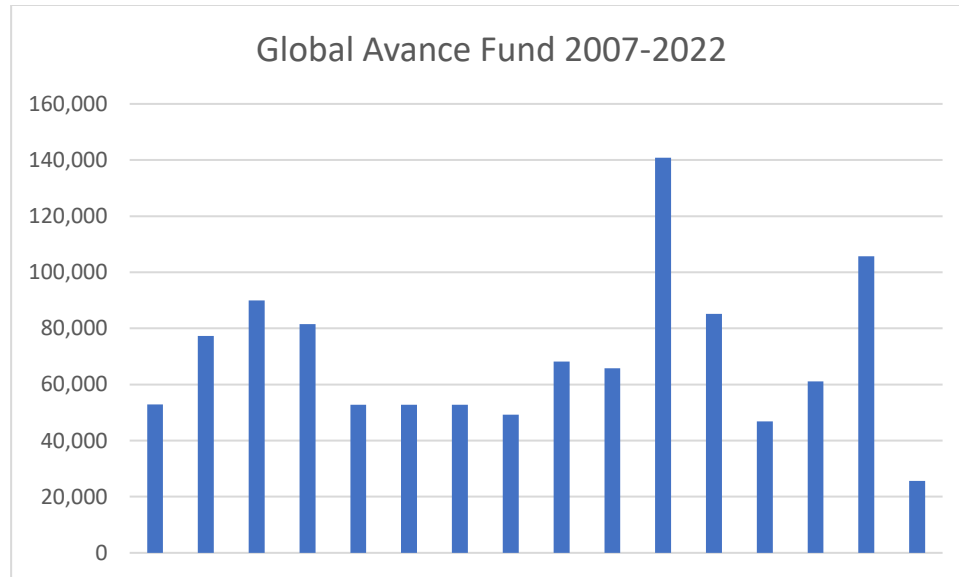
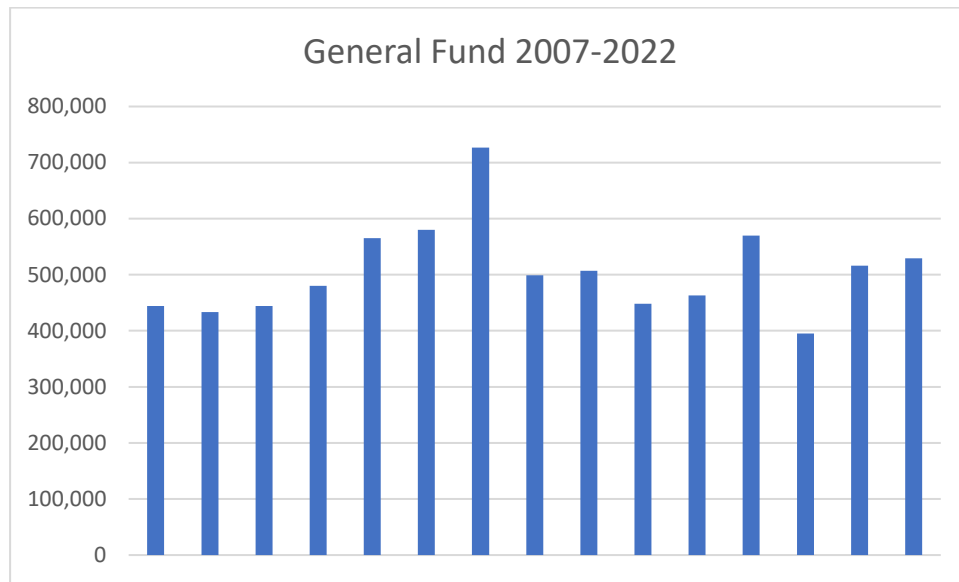
First of all, for the years of 2009-2014, there were two services for at least a portion of each of those years.

Second, pre-covid average attendance in 2020 was 261, including children.

Finally, 2022 adult attendance was 168. Including children it was 201.

Online views of the service were 224 in 2020-21; 104 in 2021-22; and so far in the 2022-23 year it is averaging ~70.





6. Who were we? Mission and Vision Statements

1988 - "To be a dynamic church proclaiming God's word, *Reaching out ...* to the lost, *Building up* God's people ...Discipling...Encouraging, *Reaching up ...* to God in praise and worship."

1991 - "Every-one win-one in ninety-one."

1994 - "We exist to glorify God by building people and ministries to fulfill Christ's command to make disciples of all people."

1995 - "The Fort St. John Alliance Church seeks to be a dynamic, caring, evangelistic church, actively proclaiming God's word."

2004 - "Loving our neighbor, Building the family, Training servants, Worshipping God and Sharing the Gospel."

2010 - "The purpose statement of Fort St. John Alliance Church is to Build a Vibrant Community of Christ-like Believers."

2014 - "Creating a church where the unchurched like to attend."

2018- "Rooted and Reaching"

7. Who were we? – Some observations

- DNA – founded by two extended families who wanted to see a church that proclaimed the gospel
- A strong emphasis in ministry to children and support of missions
- A long history of effective ministry at one location
- Ongoing stewardship and development of the facility
- An interesting mix of both short and long term pastorates, but notably long term youth pastors
- A history of “growth is the norm” but then a prolonged season of plateau (1991 – present) marked by numerous attempts to break through
- A significant core of committed people with a hardy resolve to support this local church

III Who Are We Now?

1. Current descriptors of FSJAC:

- A member church of the Christian and Missionary Alliance denomination
- An intergenerational church family spanning multiple generations.
- A congregation of about 400 people with an average Sunday morning attendance of 201 in 2022
- A church with an increasingly clear sense of the broad strokes of mission and vision for the future
- A Board of Elders with a deep commitment to grow in its effectiveness and health
- A welcoming congregation with a strong sense of togetherness, though it has been difficult to get people outside of the long term core to engage in fellowship activities
- An aging church facility that seats 400 people with space for ministry, fellowship, and classes
- A church with a long held dream to relocate to a newer more functional facility
- Intentional progression toward new facility with blueprints coming Spring of 2023
- A sense of health and stability as we enter transition
- Significant core of committed people
- A church that sees biblical teaching and prayer as important values.
- A church that desires to move in and be led by the Holy Spirit
- A church that values family and fellowship
- A church that puts a lot of time and resources into children, youth and developing young leaders
- Significant support and involvement in global and local mission

2. Big Picture Observations about Fort St. John Alliance Church

2.1 Strengths

- Capable, committed ministry workers of all ages
- A young energetic demographic that reflects the community and appreciates the lifestyle offered in this region of British Columbia
- Strong youth and children’s ministry
- A developing digital presence
- Strong links to specific missionaries
- Willingness and desire to have a closer relationship with God
- Growing in the works and expectation of the Holy Spirit
- A generous church
- Enjoying time together- banquets, church campouts, really good potlucks (again!)

2.2 Challenges

- Located in a transient community, with the associated difficulty of filling staff positions and volunteer needs for Sunday ministry, and connecting and including new people into the life of the church
- A long standing plateau in attendance

- An aging facility with usage limitations and in a challenging location
- Learning to implement deliberate change effectively
- Reduced programming, some polarization and congregational/staff fatigue due to Covid
- Not seeing many new believers come to faith
- Future building project will call for significant funds

IV What is Our Community Context? - Information about Fort St. John and surrounding community

With the high volume of content available online, prospective candidates are expected to spend some time researching our region. Note that we are one of the youngest communities in the entire province of BC.

City of Fort St. John: <https://www.fortstjohn.ca>

Fort St John Facebook: <https://www.facebook.com/fortstjohn>

<https://www.zolo.ca/blog/most-affordable-cities-bc>

“Fort St. John might be British Columbia’s best-kept secret. Located in the northeastern part of the province, this small city of 21,00 people boasts over 300 sunny days per year and one of the highest average household incomes in British Columbia.”

FSJ region, including Baldonnel, Charlie Lake, Grandhaven and Taylor has a population of 28,729 according to the 2021 Census. Fort St John itself has a population of 21,123, Taylor has a population of 1317 and Charlie Lake 1752.

5.5 Religious Groups in the Fort St. John region

<p>Calvary Baptist Church Charlie Lake Community Church Church of Latter Day Saints Church of the Good Shepherd Resurrection Catholic Church Evangel Chapel Evangelical Mission Church Fort St. John Alliance Guru Nanak Sikh Temple North Peace Mennonite Brethren Journey Church</p>	<p>Peace Community Church Peace Lutheran Church Peace View Congregation Christian Life Centre Presbyterian Church Salvation Army Seventh Day Adventist St. Luke’s United St. Martin’s Anglican Taylor Community Church</p>
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V. Who do we hope to become? – Mission and Vision

1. What is the Lead Pastor's Role in Mission and Vision?

The church desires a collaborative leader who will work *with* the Board and other leaders within the church in refining, championing, and stewarding the church's mission and vision. The church is not seeking a leader who brings a clearly articulated vision to the church. Rather, the church will seek a leader who will embrace the broad strokes of mission and vision *already resident* within the congregation. The Lead Pastor will work collaboratively with the Board and congregation to further develop the broad strokes of Mission and Vision and implement strategies to achieve them.

2. The Broad Strokes of Mission and Vision resident within the congregation:

Our Purpose:

The purpose of this church is to glorify God by proclaiming the good news of Jesus Christ and persuading men and women to become his disciples and dependable members of his Church.

Our Mission:

We are a community:

- Devoted to the glory of God, rooted in the truth of Scripture, growing in the fullness of the Spirit
- Believing every person matters, we sacrificially engage with Jesus on mission, revealing His kingdom of hope and life wherever He leads
- Encountering Jesus in life-changing ways, characterized by prayerfulness, compassion, and the healing presence of the indwelling Christ.

Our Values-Based Vision:

- **Biblical Foundation:** We unapologetically embrace the authority of God's Word and teach it in a clear, life-changing way.
- **Mission Focused:** We reach people with the Gospel of Jesus Christ both at home and around the world, through giving, sending, going and interceding.
- **Valuing Children and Youth:** We reach and teach them to live as effective followers of Jesus, equipping parents to take the lead in their children's spiritual development.
- **Making Disciples:** We reach, build and equip people to follow Jesus passionately and join him in His mission.
- **The Work of the Holy Spirit:** We seek individual and corporate fillings of the Holy Spirit to lead, gift and empower us as the hands and feet of Jesus to be agents of freedom, healing and deliverance wherever we go.

VI What Kind of Pastoral Leader Do We Need?

The information provided in this profile has been developed to help prospective Pastors and the congregation of FSJAC have a greater sense of clarity about what kind of Pastor the church needs at this point in the church's ministry journey. If not accredited, applicants are required to be accredited with the Christian and Missionary Alliance and possess:

- A commitment to the values, mission, vision and of FSJAC
- Educational requirements that include theological training at a Bachelor degree level or higher from an accredited school, or acceptable equivalents
- We are not currently entertaining overseas applicants

FSJAC is seeking a Lead Pastor who will embrace this church and community, and is prepared to settle in for the long term. They must be a person of prayer who values the work of the Holy Spirit; a biblical equipper, people-developer, team builder and effective Bible teacher; a collaborative, effective delegator who has demonstrated the ability to lead change and follow through on concrete plans.

Regardless of age, our pastor needs to be effective in ministry to a congregation with young demographic profile; understand that good governance is a part of effective ministry, and be prepared to learn and function within a policy governance model.

The following chart provides a list core character qualities, competencies and preferred leadership styles that are important for effective pastoral leadership within our congregation. We recognize that no one person will be strong in all of these areas. Collectively they describe both values and skills that are desirable for our church at this time and into the future. We also recognize that every pastoral leader is a “work in progress” throughout their ministry life.

Character Qualities	Competencies and Ministry Skills
<ul style="list-style-type: none"> • Spiritual vitality- growing; a person of prayer • Models and inspires dependance on God • Courageous, ability to take a stand • Loves the church and community 	<ul style="list-style-type: none"> • An Ephesians 4 “equipper of the saints” • Team builder: Develops staff, leadership, lay and elder teams • Develops and releases people into effective gift-based ministry • Effective Bible preacher
<p>Preferred Leadership Style</p> <ul style="list-style-type: none"> • Effective delegator • Strong planning and follow through • Collaborative, consensus builder, effective communicator • Ability to lead change 	