

# **Lake Windermere Alliance Church**

## **Pastor Search Profile**

**January 2020**

This document has been created to provide prospective pastors an understanding of Lake Windermere Alliance Church and the type of Lead Pastor the church is seeking to call and hire.

This is the guiding document for Lake Windermere Alliance Church Search Team.

Interested applicants should contact the Chair of the Lake Windermere Alliance Church Search Team and cc Brian Derksen, Assistant District Superintendent of the Canadian Pacific District of The Christian and Missionary Alliance in Canada.

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# **Lake Windermere Alliance Church Pastor Profile**

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# **I Introduction**

## **1. Executive Summary**

Lake Windermere Alliance Church (LWAC) has been without a Lead Pastor since October 2018.

The Board of Elders made a decision to pursue an intentional Transitional process that would help prepare the church for a thoughtful, effective pastoral search. The church engaged the services Rev. Daren Wride to serve as part time Transitional Pastor.

This process has included a church health assessment. The goal of this process was and is to search for a new Lead Pastor from a posture of greater health – spiritually, relationally, organizationally, and operationally.

## **2. The Purpose of this Pastoral Search Profile**

- To help present a comprehensive picture of LWAC to prospective pastors.
- To help the LWAC 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.

This Pastoral Search profile reflects a process of research, evaluation, prayer, and collaborative exploration with the congregation to address key questions. 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.

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 final segment, “What Kind of Pastoral Leader Do We Need?” is a summary of the qualities desired in a Lead Pastor.

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.

### **3. Search Team Mandate**

**Purpose:** The responsibility of the Pastoral Search Team (PST) is to facilitate and develop an effective Candidate Search for a future Lead Pastor for LWAC. 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.

#### **Composition:**

- One or two Elders appointed by the board, two official members of the congregation elected at a membership meeting, and one or 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 PST will select the Chair and Vice-Chair
- The Transitional Pastor will be an ex-officio member and will provide guidance for the Search team and ensure due process is followed.

#### **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 Profile
- 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 present and future reference

#### **Accountability and Limitations**

- The PST is fully accountable to the Board
- 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

### **Search Team Members: Desired Abilities**

- 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 as in his 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 his appointment by the district superintendent, the senior pastor and spouse become members of the church.”

#### **A simplified view of the search process is as follows:**

- The PST receives and reviews all applications.
- They may choose to do phone or video interviews as a part of this process
- Ultimately they will present a shortlist of the names of individuals who are a reasonable match to the Profile to the Board of Elders (BOE)
- The BOE may choose to pre-candidate any number of the shortlist
- The BOE will ultimately invite one individual to candidate, after which a decision on whether or not to call that individual will be made
- As above “The Board shall give consideration only to candidates approved by the district superintendent.”

**\*Note: A more detailed search process can be found in the District Lead Pastor Search Manual, a copy of which is made available to all Search Team members.**

### **Diligence and Discernment**

At the heart of this process are two critical steps. The first is due diligence - making certain that the church and the applicants have an accurate view of each other. The number one reason most pastoral searches fail is that the pictures each side presents to the other are not complete. 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.

## **II. Who Were We?**

### **A Brief History of Lake Windermere Alliance Church**

With thanks to the many previous compilers of the history of this church

#### **Part 1**

The seeds of Lake Windermere Alliance Church were sown in the 1940's when Miss Craig from the Canadian Sunday School Mission held Sunday school in her home in Windermere. A group of five women also met regularly to pray and share what they had read in the Bible that week.

In 1954 Robert Kuglin, pastor at the Alliance Church in Golden began a weekly Bible study in Windermere with several local people. They held an evangelistic crusade in November and saw many saved. This led to a visit from the District Superintendent who officially organized the church and installed Mr. Kuglin as pastor of Lake Windermere Alliance Church. He noted that there was severe persecution and yet church growth, with people saved almost weekly.

Pastor John Ritchie followed Kuglins. He lived with his wife in a chicken coop and they held services at the Windermere Hall. Several lay pastors including Henry Block, Red Walker and Harry Walmsly followed pastor Ritchie, holding Sunday School on Sunday mornings and church services in the evening. In 1956, the first missionary speaker, Lila Inglis from Guadeloupe shared with the congregation.

Services were held in rented spaces like Pynelogs. In 1957 the church lot was purchased for \$300 and construction began, utilizing a loan of \$6000 from the Alliance office in Nyack, New York.

Pastor Robert Gould arrived in the spring of 1960. He found that several families had left and started a church in Canal Flats while the church had been without a pastor. The church at that time was meeting in the basement of the building that was still under construction, but on pause due to finances. Pastor Gould remained until 1962 and was followed by Ernest Neufeld.

Pastor Neufeld helped finish the church building and also built a house which later became the manse. Drivers picked up children around the valley on Sundays to bring them to Sunday school. Vacation Bible School also began in these years and carried on for decades. Evangelistic campaigns were held most years and Sunday evening services were considered evangelistic.

Pastor Neufeld was replaced by Winston Beers in 1965, who remained until 1966. Pastor Mel Dick along with his wife and four children arrived in 1966. They enlarged the manse, digging out

and then pouring a basement underneath the house. They were well known and liked in the community, and stayed until 1968. Despite the positive ministry, church attendance waned. On one particularly low Sunday the pastor had to ask two visitors to take the offering.

John Barach, noted as an excellent preacher/teacher followed the Dicks. But when he left in 1970, the church considered closing due to low numbers.

John and Eloise Bergen and their two sons arrived in 1970. Their youth, musical ability and outgoing nature gave the church a boost. Strong Christmas events and a good Sunday school brought many new attendees.

When the Bergens left in 1974, Jim and Linda Penner arrived and served until 1976. The church then went for nearly a year with no pastor. Then in 1976 James Pederson and family arrived. James was a hard worker and a good visitation pastor. Solid Bible studies, prayer times and more consistent ministries developed. But attendance was low and there were financial challenges.

Pastor Pederson left in 1980 and was followed by Craig Burns, who was doing his pre-missions home service, from September of 1980 until August of 1982 when he headed to Hong Kong. Ray Cobb served as an intern in 1982.

## **Part 2**

Michael and Kathy Philips arrived in September 1982 and was the first pastor to serve more than four years. He held to a more openly charismatic theology than earlier pastors. In addition to a longer term pastorate, this season was marked by some significant developments and events:

- A large number of professions of faith- fifty or more some years- and many baptisms
- The first staff pastors, Ian Trigg (1984-86) and Ann Wilson (1986-87)
- Manse sold and new sanctuary built (Dedicated May 26, 1985)
- Sunshine Ranch Ministry, 1983-87, ministering to the long weekend party crowd south of town with prayer, first aid, witness
- Several short term missions trips and significant financial and relational support for C&MA missionaries
- In addition to the VBS and Sunday school, the church added a playschool using the church facilities. Most of the children were from non-church homes.
- Several words of prophecy related to the spiritual battle for Invermere (1987)
- Pioneer Clubs and Children's Church started
- The Alliance Women's ministry which engaged in outreach and encouragement of local women and support of Alliance missions got established
- Several reports of physical healings following anointing and prayer by the elders

Some interesting side notes:

- A 1987 report stated "Unlike past years, very few fell away from the Lord."

- The pastor's 1988 Annual Report (written in early 1989) noted many false rumours in the community about the church, an unusual number of people healed through the laying on of hands by the elders, and concluded with the phrase "A PEOPLE AT WAR".
- Despite the large reported numbers of conversions and baptisms, there were minimal increases in church attendance

Pastor Philips left later that year and was followed by Doug Chisholm. Significant growth in membership, a large numbers of professions of faith (26), a basement reno, the start of a community food bank (27 hampers first year), some strong missions conferences and an intern (Quentin Steen) moved the momentum of the previous decade into 1990. However Pastor Chisholm's ministry came to an end in 1991 due to an inappropriate relationship. Pastor Dallas and Donna Sylvester arrived in October of that year.

Dallas was joined by youth pastor and gifted musician Rick Richards who served until July 1992. The next several years are marked by steady, consistent ministry, including:

- More than 100 hampers provided each year by the Foodbank
- Steve Kirby serving as youth pastor from 1993-1996
- Solid attendance and growth in almost every ministry
- Many special events, both outreach and growth oriented
- Celebration of the church's 40<sup>th</sup>, the start of small groups and renovation of the fellowship room

In 1997 Pastor Sylvester went on a health leave and then resigned, finishing in mid-November.

Pastor Dieter Magnus arrived in early 1998. Jared Enns, assistant/youth pastor, and his wife Rebecca came in February 1999. Some ministry to First Nations was started and a 15 passenger van purchased. Lisa Rohrick was sent out as a missionary from the church.

The church experienced its highest average attendance of 177 in 2000. Several large purchases were made including a video projector (\$5k in '98), updated sound system (\$11k in '99), piano (\$8k in 2000) and photocopier (\$7k in '01). With a General Fund budget ranging from \$98-144,000, these were significant investments!

Despite a slow decline in Sunday attendance from its peak, the church grew in breadth of ministry like never before. Ministries as diverse as Sunday school, youth, men's, women's, missions, VBS, Pioneer Clubs, 50+ club, young adults, and the preschool all thrived in the early 2000's. Pastor Magnus describes the time as a "sweet spot" for the church. There were two long term, full time pastors who were involved in the community, a large number of committed members and volunteers from a wide age spectrum, lots of energy and mostly strong giving.



Some key events:

- Very large youth groups with many non-churched kids
- Very large (100+) ladies events and consistent men's Promise Keepers group
- A strong young adults ministry for several years
- Food bank becomes Columbia Valley Food Bank and moves out of the church
- Deaconess ministry started
- A reconciliation Sunday in 2002 to address residual issues surrounding pastor Chisholm's departure, as well as a related apology to the community through an ad in the paper
- Partnership with Snowboarders for Christ
- Purchase of the property north of the church in June 2004, with rezoning, renovation of the building for daycare and eventual licensing in 2007
- The 50<sup>th</sup> Anniversary Celebration in the fall of 2004

One of the patterns of LWAC is the large number of visitors. Pastor Magnus recalls one May long weekend where there was an attendance of 275- with only 100 of them being regular local attendees! Many locals also flowed through the church. At one point, leadership counted more than 400 people who used to be in the church and still lived in town.

Challenges in this season included tensions over music styles, foggiess regarding the vision and direction of the church, a wave of injuries, illness and moves, and a decreasing number of volunteers. The 2005 board chair's report stated "I have been a leader for a long time and I have never seen the leaders, pastors and many of the rest of the congregation more tired." In January 2007 Pastor Magnus resigned, with his last Sunday being March 4<sup>th</sup>.

At the February 2007 AGM, and in the days following, a simmering dissatisfaction with the leadership was expressed openly and in some cases harshly. Input was sought from the Alliance District office. A consultant was engaged to perform a Congregational Health & Conflict Assessment. One of the results was that the board of elders was disbanded and replaced with a Transitional Leadership Team. This was a season of significant conflict and confusion. There was widespread agreement that the initial process only seemed to compound the issues. Jared Enns was moved to the role of Interim Lead Pastor. A transitional pastor/coach, Gerry Teichrob was retained for the summer to begin the transition process while Jared was on vacation.

At the February 2008 Annual meeting, the Transitional Leadership Team was replaced with an elected elders board. The pastoral search committee had its first meeting April 21. Pastor Enns began a 3-month sabbatical on July 1. Trevor Hagan candidated in August and was called to be pastor starting in September. During the search process, and for some time following, there were many questions and concerns expressed about why Pastor Enns wasn't moved into the role of Lead Pastor and how his ministry conclusion at LWAC had been handled and communicated.

Pastor Hagan's first year saw things like a revamped membership covenant, a mission statement- "We want to shine for Jesus Christ by loving God, loving people, and making disciples in our community and the world"- the beginnings of a quest for vision and the drafting of some values.

There was strong giving to the Global Advance Fund, though at times the local budget was stretched. Despite a recognition of need for more youth ministry, there was not enough funding to hire more staff and volunteers were short. A young adults group began, serving up to fifteen. In 2011, there were two joint worship services at Kinsmen Beach and three Christmas Eve services, two of which were at Panorama.

2012 saw the retirement of the church debt, and the church ended the year in the black for the first time in five years. The broad ministry of a decade earlier mostly continued, though often with a shortage of workers. The decline in attendance that had started in 2001 continued, with the 2013 average attendance being 102, down 42% from its peak in 2000.

Sonshine continued to develop and the SCCOT team was formed to assist the manager. An elder-led care ministry began with a plan for elders to visit everyone in the church.

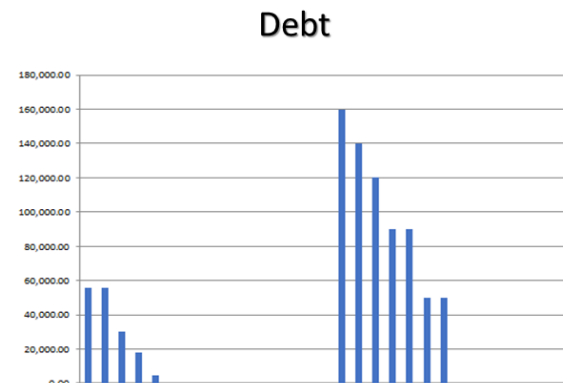
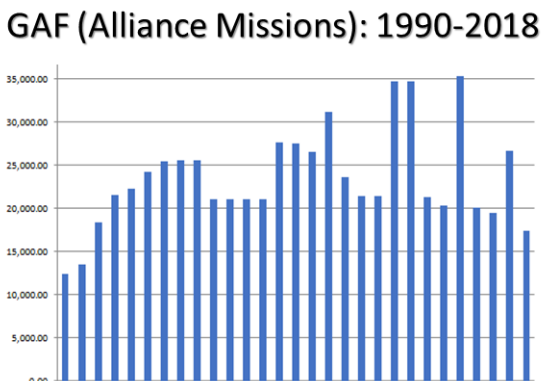
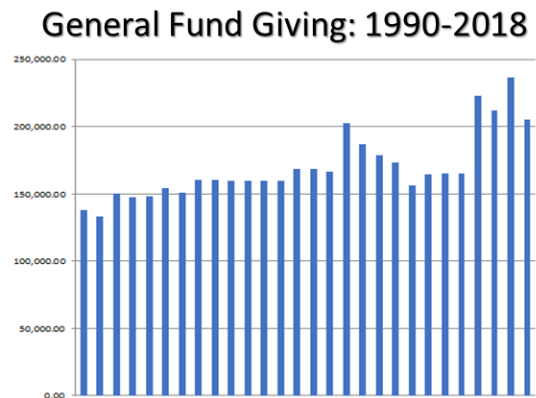
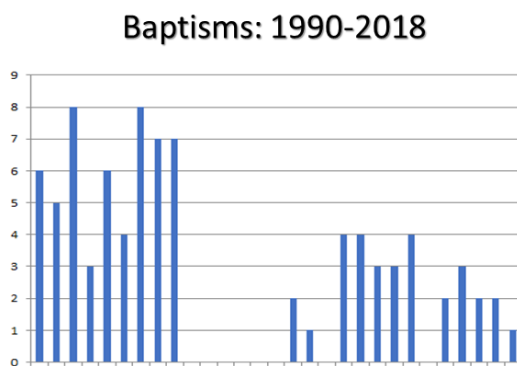
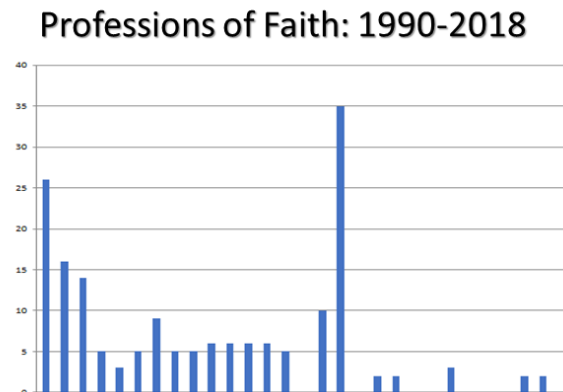
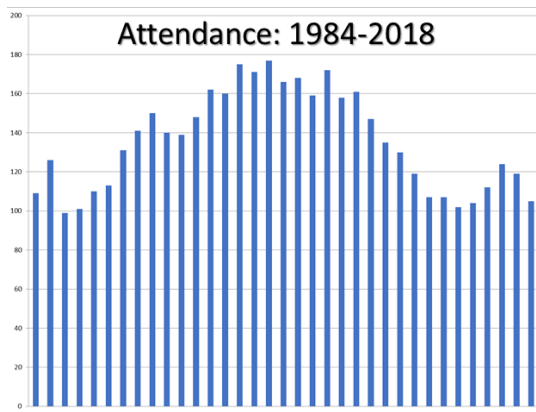
2014 brought two interns to LWAC, with Nathan Hildebrand coming for the summer, and Jordan Tjart, with his wife Alexis, coming for the fall. Each had a focus on youth, a group of 20-25 kids, mostly from non-church homes developed, and the desire to hire a youth pastor grew. A motion to proceed in that direction was made at the 2015 AGM, with an expectation that this would lead to church growth. In July of that year, Matt and Keara Moore came to the church, with Matt in the Associate/Youth Pastor role. Finances were tight, but in 2016 average attendance was back up to 124. A discussion of women elders which had started several years before led to a vote in December of 2016 with the motion to have women elders being carried 21-20. Pastor Hagan was given a 3-month sabbatical and the financial year end showed a small surplus.

Momentum carried into 2018. The "Love God > Love People > Make Disciples" mission process was articulated, the first female elder elected, several capital projects completed and there were strong finances. Sonshine had a strong year and began to hit its organizational stride.

In July of 2018, a District official met with the pastors to seek to resolve some building tension. Pastor Matt went on medical leave in July until September. In September, just prior to Matt's return, the board of elders asked Pastor Hagan to resign, which he did the following Sunday.

In consultation with the District, the board made a decision to enter a season of intentional transition rather than moving immediately to search for a new lead pastor. In January, 2019 Daren Wride began as an onsite part time transitional pastor.

## Who Were We? Some Stats from our Transitional Assessment in March 2019



## **Who were we: Observations**

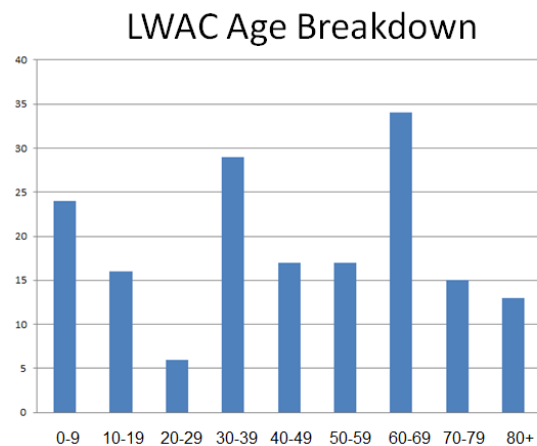
- A church that took many years to get firmly established
- Many short term pastors (14 in first 28 years)
- A sudden shift to longer term pastors (6 lead pastors in last 36 years)
- Some significant seasons of evangelism and harvest
- Consistent emphasis on children's ministry
- Resilient, weathering many challenges and crises, rallying when needed
- Vigorous efforts to engage and serve the community
- Difficulty incorporating new believers into the church
- Consistently "punching above its weight" – doing more than you would expect from a church of its size
- As a result of the above, often having difficulty staffing the ministries
- Seasons of strong missions support
- Several "awkward" pastoral moves

### III. Who Are We Now?

Information about the LWAC Congregation from the March 2019 Assessment



- Average Sunday attendance for 2019 was 112.
- The 2020 General Fund Budget is \$252,000
- Approximately 54% of our congregation is over the age of 60.
- Approximately 52% have been a part of the church for 16 years or more.



## Current Strengths and Challenges

### Current Strengths

- Proven resilience over many years
- Facility & Location
- Debt Free
- Faithful, highly connected, long term members
- High level of volunteerism
- Sonshine Children's Centre

### Current Challenges

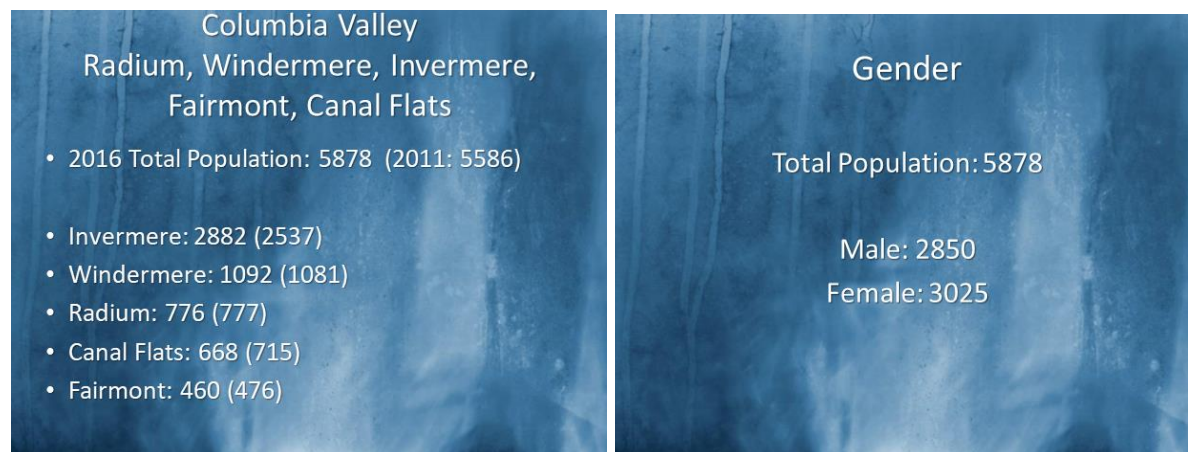
- A steady decline in attendance for nearly two decades
- Volunteers spread thin
- Unhealthy patterns of handling conflict
- Lack of clarity about a unifying vision, overall direction & organizational structure
- Not recently or currently engaged in effective evangelism in the community

### Key Result Areas Being Addressed Through Transition

- KRA #1: Clarify and Refine the Organizational Structure of LWAC
- KRA #2: Unique Mission & Vision
- KRA #3: Disciple Making
- KRA #4: Our Seniors
- KRA #5: Spiritual & Relational Renewal

## IV. What is our Context? (Information about the Invermere Area)

With the 2016 census data now public, and the high volume of content available online, prospective candidates are encouraged to spend some time researching our region.



## Average/Median Ages

Invermere: 43.3/42.3  
 Windermere: 49.7/55.5  
 Radium: 47.3/52.3  
 Canal Flats: 42.7/46.7  
 Fairmont: 52.7/58.8  
**BC: 42.3/43 Canada: 41/41.3**

## Family

Married: 2555  
 Common Law: 650  
 -----  
 Couple Families: 1570  
 Couples with Children: 575  
 Single Parent Families: 195  
 Average Household size ~2.2

## Median/Average Household Income

- Invermere: 71,296/85,342
- Windermere: 81,664/105,412
- Radium: 78,976/87,228
- Canal Flats: 66,304/83,679
- Fairmont: 80,896/95,569

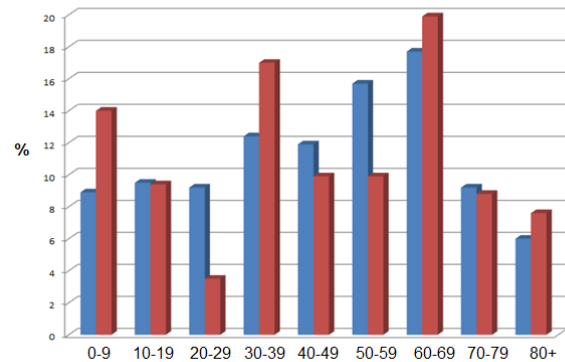
## Mother Tongue

English: 5145  
 French: 740  
 Other: 495

## Columbia Valley Religious Organizations

- Lake Windermere Alliance
- Anglican
- United
- Seventh Day Adventist
- Valley Christian Assembly
- Roman Catholic
- Radium Christian Fellowship
- Mormon
- Jehovah's Witness
- Assorted New Age

## Area - LWAC Age Comparison by %





## **V. What Do We Hope to Become?**

A decision has been made to define the broad strokes of the unique mission and vision of LWAC, and call a lead pastor to join with us in the refining and implementation of that mission/vision.

### **The broad strokes of the unique calling of LWAC, under our purpose of Making Disciples:**

**1. Our calling is geographic rather than demographic.**

We are called to minister in the Columbia Valley, in the Invermere area. We believe we are called to reach a cross section of the people of our area- young and old, families and individuals.

**2. Reaching children and youth, inside and outside the church, is part of our identity.**

The earliest seeds of this church were a children's Sunday school. For many years we have engaged the community through Sonshine Children's Centre. Vacation Bible School has also been a regular part of our ministry and we have had seasons of extremely effective youth ministry.

**3. Our posture is one of engagement in the community.**

The daycare, VBS, various off-site services and ministries, catalyzing the local food bank and pastoral/congregational involvement in the community are examples of this.

**4. Our ministry includes seasonal residents.**

The unique nature of our area as a holiday destination means that many people attend seasonally or irregularly. We want to include these people in our purpose of making disciples.

**5. Our demographic demands the development and involvement of younger leaders.**

We need to intentionally develop and release younger generations of leaders in the church.

**6. Our polity, theology and culture is Christian & Missionary Alliance.**

We strongly identify with the Alliance and unapologetically proclaim the Four-fold Gospel, endorse elder-led governance and support global missions.



## **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 LWAC 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 before any interview with the Board of Elders is scheduled or any candidating process is initiated. Educational requirements include theological training at a Bachelor degree level or higher from an accredited school, or acceptable equivalents.

**LWAC is seeking a motivating, inspiring, relational leader capable of understanding the unique culture of the Columbia Valley, the unique history of this church and the clear challenges of the next season of ministry here.** Our next pastor must have a capacity for planning and follow through, knowledge in church organization and governance including leadership development, and the skills to equip the congregation in outreach and disciple-making. We are looking for someone with a long term focus to lead us into a new season of effective ministry and the development/fulfillment of our vision.

### **Primary Character Traits**

- Relational, approachable
- Friendly, kind
- Spiritually passionate and growing
- Confident, courageous
- Trustworthy

### **Primary Ministry Competencies**

- Effective preacher/teacher of the Word
- Administrative/Organizational Ability
- Equipper, Mentor, Disciple-Maker
- Ability to Catalyze and Lead Healthy Change

### **Leadership Style**

- Motivational, inspirational
- Relational
- Equipper