

Emmanuel Christian Community

Pastoral Search Profile

June 29, 2017

This document has been created to provide prospective pastoral applicants a fuller understanding of Emmanuel Christian Community and the type of Pastor the church is seeking to hire.

This is the guiding document for Emmanuel Christian Community Search Committee.

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Emmanuel Christian Community Pastoral Search Profile

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Executive Summary

Emmanuel Christian Community is currently being served by Elders, a part time Youth Pastor and part time Office Administrator. The church has been without a Lead Pastor since May 2016. In December 2016 the Elders and congregation 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 of a Transitional Coach to help guide them through this process. This process has included a church health assessment.¹ The goal of this process was and is to help the church search for a new Lead Pastor from a posture of greater health and understanding – spiritually, relationally, organizationally, and operationally.

¹ The assessment and the Key Result Areas for greater church health can be seen online at the following link:
<https://www.slideshare.net/gerryteichrob/ecc-transitional-assessment-power-point>

Emmanuel Christian Community Pastoral Search Profile

I Introduction

1. The Purpose of this Pastoral Search Profile

- To help present a comprehensive picture of ECC to prospective pastors.
- To help the ECC family have a better understanding of itself as a church body.
- To help guide the Elders, congregation and Search Committee to explore God's direction for a Pastor.

1.1 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.

1.2 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 (Pg 16) is a summary of the qualities desired in a Lead Pastor.

1.3 The Elders agree 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).

2. Definitions

- Congregation – those who call ECC their church home.
- ECC – Emmanuel Christian Community
- Elder – those individuals who serve as shepherding Elders as well as the members and governing directors of the Emmanuel Christian Community Society.
- Elders – the elected governing body of the church.
- Lead Pastor – the Pastor, the term Lead is used to differentiate this role from others serving in other pastoral positions whether paid or in a lay capacity. (e.g. Youth Pastor)
- Pastoral Search Team – the team of people appointed by the Elders to do the initial work of the Pastoral Search Process (see page 4)
- ECC Profile – the official document of ECC that explains Distinctives, Leadership, Membership Ministries, Ministry Guidelines, and Constitution and Bylaws. The Profile document may be accessed at the following link: <http://myecc.ca/news/2017/5/9/ecc-profile-2005>
- Male terms – man, him, his, etc. are used, but may be understood to encompass both male and female genders.

3. ECC Values Related to Paid Staff Positions – taken from the ECC Profile section 7 ECC Staff (page 16)

- Leadership at ECC recognizes the priesthood of all believers (I Peter 2:9, Galatians 3:28) and the plurality of leaders with an eldership team and beyond as individuals are called into specific areas of ministry. (Romans 12:6-8, Ephesians 4:11, I Corinthians 12:7-31).
Based on need and resources, persons may be called to serve the community in paid staff positions related to the various ministries of the church. These positions will be defined according to the specific needs that they are called to fill.

4. Mandate of the Search Team – Emmanuel Christian Community

4.1 Based on Section 7 of the ECC Profile (page 16)

“Staff persons are called into leadership at ECC by elders, sometimes through the process of a search committee, at other times through the prayerful consideration of the eldership team, and always after presentation of a potential candidate to the community for their prayerful and thoughtful response.”

4.2 Purpose

The responsibility of the ECC Search Committee is to do the initial evaluation of potential candidates for the role

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of Lead Pastor on behalf of ECC. The Search Committee will do the required searching, reference checks and initial interviews. A short list of potential candidates will be presented to the ECC Elders for final interviewing and a possible invitation into a candidating process.

4.3 Composition

- The ECC Search Committee will be appointed by the Elders for a one year term
- Elders will present individuals to serve to the congregation
- The ECC Elders will appoint the Chair and Vice-Chair
- The Search Committee will include one elder

4.4 Responsibilities

- To fully comply with ECC policy, bylaws, and guidelines provided by the Elders
- To hold an orientation for its members at the outset of its work
- To conduct its work in a prayerful, Spirit-led manner
- Evaluate candidates based on the Pastoral Search Profile
- To operate in a manner consistent with its mandate
- Develop an effective process to discover appropriate candidates
- Ensure a high level of confidentiality and compliance with the Privacy Act
- To be available for further work should the Elders not accept any candidates on the short list
- Review and recommend changes to the mandate as required
- Fully document its activities for reference present and future

4.5 Accountability and Limitations

- The Search Committee is fully accountable to the ECC Elders
- The Search Committee shall report consistently and with full disclosure to the ECC Elders
- The Search Committee has no executive authority other than what is granted by the ECC Elders
- The Search Committee shall not disclose any information to the church staff or congregation without permission of the ECC Elders
- The Search Committee has no authority to offer or imply any offer of employment to a potential candidate

4.6 Search Committee Members – Giftedness and skills

- Spiritual gifts – discernment, helps, administration, servanthood, wisdom
- 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
- A commitment to a consensus model of decision making at the Search Committee level
- Has confidence in the leadership of the ECC Elders to complete the Search

5. The Pastoral Search Process – an overview

5.2 Search Committee is appointed by the Elders

5.1 Pastoral Search Profile and Search Committee Mandate is affirmed by the Elders and presented to the congregation.

5.3 Search Committee begins its work with an orientation and planning meeting.

5.4 Search Committee solicits/receives resumes and interviews potential candidates and creates a short list.

5.6 Search Committee presents short list to the Elders for further interviews and discernment.

5.7 Elders proceed with further interviews and reference checks of prospective candidates based on the Pastoral Search Profile.

5.8 Elders make a decision to invite an applicant to candidate. Names of applicants are not disclosed until the Elders invite an applicant to a candidating experience at ECC.

5.9 A candidating event takes place. The church will not present multiple candidates at the same time.

5.10 Elders seek a “prayerful and thoughtful response” from the Emmanuel community.

5.11 After prayer and discernment the Elders make a decision to invite a candidate to accept the call to the serve ECC as Lead Pastor. An appropriate amount of time will be given for the candidate to discern.

5.12 Elders finalize an employment agreement with approved candidate.

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5.13 The new Pastor commences ministry at agreed upon date.

II Who Were We? - A Brief History of Emmanuel Christian Community²

This section of the Pastoral Search Profile focuses on events and themes in the story of the church that have shaped the church's identity, values and culture. This document is intended to provide a prospective new Pastor with an overview of the church's story. This document is not intended to be a comprehensive archive of Emmanuel's history.

1. Founding and Early Development 1980 - 1990

Emmanuel Christian Community (ECC) was born in 1980 as the direct result of the Spirit of God impressing some individuals and Elders at Marineview Chapel about the need to plant a church in Richmond. Marineview Chapel, a Christian Brethren congregation, was bursting at the seams with an attendance of over 600 people in two services. At that time there was a thriving group of 30 plus people at Marineview who were meeting regularly in three house (cell) groups in Richmond.

As the idea to plant a new church emerged, the Elders at Marineview encouraged people from the Richmond group to count the cost in terms of "time, talent, finances and sacrificing the advantages of a larger church community." Through prayer and discernment the decision was made to launch a new church in Richmond. The Commissioning Sunday was September 7, 1980. The name *Emmanuel Christian Community* was intentionally chosen; the promise of "God With Us" resonated with this group of people walking by faith into a new ministry adventure. Founding principles for this new ministry as agreed upon with the Marineview Elders included the following:

"A new church would want to maintain identification with the Christian Brethren movement. Such a church would want to establish a relationship with Daybreak Society in order to qualify for the use of Anvil Island. (camp) License to perform marriages would be secured under the title of Christian Brethren (Open)."

"A new church would maintain the essential characteristics of the assembly movement as they have been developed at MVC:

- government and ministry by a plurality of Elders
- priesthood of all believers and the use of all believer's gifts
- the centrality of the Lord's Table as the focal point of Sunday worship."

The new church, under the leadership of newly appointed Elders invited George Mallone to be the staff Elder on a half time basis. George was an Elder at Marineview and sensed that he was to come and help this church. The early years at ECC were filled with many of the needed activities to establish the church. ECC was a young energetic congregation; there was scarcely anyone over the age of 40. The church met in James Gilmore elementary school on Sundays for worship and fellowship. The Brethren tradition of placing a high value on the priesthood of all believers meant that most everybody had a role in the life of the church.

A particular ministry that has impacted ECC since its inception is Daybreak Point Bible Camp commonly referred to as Anvil. (The camp is on Anvil Island in Howe Sound) Many early ECCers, especially those with Brethren roots, were going to Anvil as campers since their childhood and later as volunteers. Since the early 1980's Fred Harwood has been the main representative between Anvil and ECC. Though many had already been volunteering at Anvil, he recruited people specifically for one camp, to go either as campers, staff or workers.

In many ways ECC functioned like a very large house group. Throughout the 1980's the ministries of the church developed and grew under the steady leadership of the Elders. Most of the congregation was made up of young families who shared many things in common. The church family worshipped together, studied together, prayed together, played together, and ate together and cared for each other's children.

² This history document has been compiled by Trish and Gray Poehnell and Gerry Teichrob. Special thanks to Eleanor Spruston for her excellent history of ECC 1980 -1990. Thanks as well to the numerous people who provided information in print form or through interviews.

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In 1984 ECC was able to rent the Church of the Nazarene on Saunders Road. This facility soon felt like a real church home. In 1986 the building was destroyed due to arson. In spite of this loss, Emmanuel courageously held a service of Thanksgiving that year, choosing to worship and rejoice in spite of this loss.

Highlights from the 1980's

- A sense of stability due to effective leadership by a dedicated group of Elders
- Ongoing house group ministry
- The development of children's and youth ministries
- Camping ministry including retreats and family camps became a core value
- A strong and growing sense of family through meals, congregational care, social events
- Finding a sense of "home" while renting the Nazarene Church
- Contemporary worship music, including the use of all types of instruments
- The establishment of the Good Shepherd society
- Support and emphasis on missions – at times 50% of the budget was missions focused

Challenges from the 1980's

- The departure of founding staff elder George Mallone in 1983 and Howard McIlveen in 1990.
- A portable church – weekly set up/tear down created fatigue
- The fire at the Nazarene Church – losing a sense of "home"
- Ministry leaders for the growing number of children and youth
- Some significant tragic events in the lives of congregants

2. The 1990s – Two Staff Elders, Stability and Growth

When Howard McIlveen stepped down in 1990, the congregation sought discernment about a new staff elder as two good choices had submitted their names. After much prayer, the definite leading of the Lord indicated Rob Inrig and Gray Poehnell, with their complementary gifting, should both be hired at 60% time each. Rob and Gray shared the pulpit, but regularly had others speak as well.

Located at Richmond Christian School with an office at Steveston Highway and No. 3 Road, ECC went through a time of stability and growth with the long-term eldership and Rob and Gray as staff elders. Worship teams were strong at this time, with new musicians and singers being mentored regularly. Meeting in a school meant that set up and take down for church services required a great deal of commitment and effort. It also resulted in a lot of camaraderie. The school provided ample space for Sunday school rooms and for special events when needed. Social events, bible studies, monthly loonie lunches held at Jack and Grace McAllister's home and a couple of family camps at Anvil Island were just some of the activities that strengthened ECC.

Under the leadership of a strong eldership in consultation with the community, considerable effort was expended clarifying ECC's identity as a church. Diverse documents from the first ten years of the church along with new processes and policies were gathered together into an initial ECC Profile which set forth elements such as a mission statement, a doctrinal statement, the selection and qualification of elders and key ministry positions along with a balanced philosophy of ministry.

During the '90's, ECC commitment to Anvil Camp was very high. Many young people attended camp; one year alone, 58 adults, youth and campers attended. Camp became an early mission field for ECC youth and a short term mission field for ECC adults. It was truly an incubator for Christian growth, service, leadership and intergenerational development. Another community outreach ministry of ECC which flourished at this time was the Good Shepherd drop-in centre. This ministry assisted young families with child care and meaningful support. Since ECC did not have a church building, Good Shepherd operated in at Bethany Gospel Hall on No. 1 Road with Joan Breen as its founding caregiver.

In 1996, Rob Inrig returned to full time work at the Richmond School Board and Gray served ECC close to full time (80%) for the next three years. Late in the 1990's, the church revisited in a systematic way the issue of women in eldership. After agreeing upon a biblical process of working through secondary issues, the eldership embarked on an intentional time of prayer, study, reflection and interaction with the community. The Elders unanimously

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agreed to approve women to serve as elders. Another major ministry issue related to the priesthood of all believers was the decision to actively encourage an intergenerational community.

Highlights from the 1990s

- A rich sense of community and family as a church
- As families were growing up and a solid core of young teens grew together, Kevin Rolston was identified as the first youth group leader in the early nineties
- The launch of Good Shepherd
- A Strong youth group and Family camps
- Teaching from Staff Elders
- Women in Eldership

Challenges from the 1990s

- Tabernacle church fatigue
- Leadership changes
- Staff Elder/Pastor question

3. 2000 – 2010 Change, Challenges and a Church Home

After much prayer and reflecting over the effectiveness of the eldership, the elders made three fundamental changes as the millennium turned over.

- First, the elders decided that they would normally make decisions on a consensus basis rather than on unanimity only. This proved to be very effective.
- Second, recognizing the challenge of being on the elders' board indefinitely [with a review every two years], the eldership decided that elders would serve 3-year terms. If mutually agreed upon, elders could stay longer, if desired. Since that time many elders have served their 3-year terms while some for various reasons, chose to serve for more than one term.
- Third, the decision was made to view the "staff elder" as a "staff elder / pastor" so that the role would be more readily understood. The staff elder/pastor still carried only one vote in eldership, but was viewed as one among many but with a special emphasis on leadership. The 3-year term for elders applied to the staff elders as well as to others.

These changes made a considerable shift from the long-term stability of the elders during the 80's and '90s to one where more frequent, fluid changes in eldership occurred.

After Gray Poehnell's resignation in 1999, a search was made for a new staff elder/pastor. Peter Biggs was the first pastor hired from outside of the congregation. During his tenure of two and a half years, Richmond Christian School decided not to make the space available for churches and ECC was forced to look for another location. This also meant the loss of loonie lunches since ECC no longer met close to the McAllister's' home.

The Richmond Alliance Church on No. 3 Road in Richmond, graciously allowed ECC to use their facilities on Sunday mornings. However, this was not a very suitable location for the community. The church had to meet early on Sunday morning and be out of the facility before 11:00 am. This meant very early mornings and very little time for fellowship after the service. At the same time, Peter Biggs resigned for personal reasons. The result was that Emmanuel's attendance dropped radically to approximately 30 people.

As Emmanuel was struggling with the sudden departure of Peter Biggs, the Lord performed a miracle. Bethany Church on No. 1 Road in Steveston, where the Good Shepherd Drop in Centre was situated, had decided to close. Unexpectedly, their elders approached ECC and said that the Lord had told them in prayer to give the building and property to ECC for only \$1.00. They felt that God had a ministry for ECC in Steveston. Three weeks later in the Sept. of 2001, ECC had received the amazing gift of a church home. Within a year numbers were restored. At this time, Jeanette Amundson became staff elder for 3 years. She had a strong pastoral ministry during the difficult time of rebuilding and replenishing. Under her ministry, the ECC Profile was updated.

Moving into a building changed the ethos of the community to some degree. The focus had primarily been on each other as a community. Now the building, for obvious reasons, became more of a focus. Over the years, much effort has gone into repairing and upgrading the building to make it more useable. The importance of children was a key part of this and has guided many of the decisions regarding the building. After Jeanette

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completed three years, Bill Macaulay, already a member of ECC, became the next staff elder. He brought a comfortable ethos to the community, and had a particular ministry amongst the men of ECC.

Fellowship times in the new building were continuations of what had been done during the 1990s - such as the men's Valentine dinner for the ladies, craft nights, or talent nights. In addition to regular loonie and then Toonie lunches, yearly barbecues were held. Periodically a family camp was also organized.

Since the early 1980s one of Emmanuel's key ministries was the Good Shepherd Drop-in Centre. This drop in child care operated during the week in the sanctuary of Bethany's building, which was now Emmanuel's. This meant that the ECC still had to put up and take down chairs for Sunday services. As well, the Sunday School met in people's homes, hallways and any corner that they could find. In answer to this need, the community underwent a building project behind the current building to create space for the Sunday School and the Good Shepherd, as well as providing for office space for the staff elder/pastor and the church secretary. Even after definite sacrificial giving on the part of the community, it was necessary to take out a loan to complete the building; this loan, in the amount of \$140,000.00 as of March 2017 is still being paid off.

With the increasing demand upon families, several fellowship expressions such as evenings to welcome and say farewell to families and Christmas dinners had waned. However, one ministry remained consistently strong throughout this time was ECC's continuing commitment to Anvil Camp in the summer.

Highlights from 2000 - 2010

- Moving into a church building in 2003
- Fellowship/Body life
- Pastoral and Teaching ministry
- Family camp – Anvil Island
- Undertaking a major building project
- Improvement in youth ministry – later 2000s

Challenges from 2000 - 2010

- Renting at Richmond Alliance
- Leadership departures
- House group ministry struggles
- Youth ministry struggles
- People leaving the fellowship

4. 2010 - present – Change, Growth, Loss and Recovery

Early in the decade, ECC hired Gary Roosma as the staff elder/pastor. Excellent expository preaching was valued by the congregation at this time. Gary remained with ECC for three years and then returned to Overseas Missionary Fellowship to continue the missions work he enjoyed. During this time, ECC dedicated the additional building specially built for the children's ministries of Emmanuel. Many families gave sacrificially, and several families put forward money as loans to be repaid over a designated period of time. The building housed the Good Shepherd drop-in centre, which had still been meeting in the sanctuary during the week. Finally the church was no longer putting up and taking down the chairs each week.

Following a pastoral search, ECC hired Micah Smith in 2014. One of the particular ministries developed under Micah was the Story Seekers program. Andrea Fruhling, Sarah Coull, Cherylin Pattern and Angela Henze began the three year curriculum of Bible stories and activities. In 2015, ECC hired Andreas Russell to be Youth Pastor for the large group of young people which were just beginning to enter into the youth group. He ministers to both ECC youth and youth who do not regularly attend church. As well he has established relationships with other youth leaders throughout Richmond including a city wide youth ministry known as Chapel.

In 2016 the Elders made the decision not to renew Pastor Micah's contract. The church went through an intense time of hurt, questioning, disappointment, reconciliation, relief, healing – all at the same time. In spite of these struggles many people have come forward in to volunteer and assist the congregation through a difficult time. When Micah left, Andreas' responsibilities grew considerably as he was now the Associate Pastor. ECC continued its involvement with Anvil Island summer camps with a core of people who particularly identify with this

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ministry. Despite being a smaller church, ECC is recognized as a good provider for volunteers (and summer staff) at camp.

Highlights from 2010 - present

- Fellowship/Body life
- Youth Chapel
- Children's ministry
- Pastoral Teaching/Leadership

Challenges from 2010 - present

- The departures of two pastors
- Eldership instabilities
- Communication between Elders and congregation
- People leaving the fellowship
- Youth ministry needs prior to 2015

Though faces have changed, over the years, Emmanuelites have continued to be actively involved in the ministries and mission of the church, whether internally (worship teams, speaking, sound board, powerpoint, garden and grounds, cleaning and repairing, meals on wheels, community gatherings, prayer, etc) or externally, such as support for and involvement in camps, and missions.

5. Key Events that have shaped ECC throughout its history

- Being planted with a Marineview DNA – the Brethren roots are still powerful influences
- Being formed from a core group who were all part of house groups in the Richmond area. Almost 80% of the congregation participated. It was “nigh on to being mandatory.”
- A high level of commitment to missions from day one
- A long and cherished ministry relationship with Daybreak Point Bible Camp
- Creation of the Good Shepherd ministry to serve both the church and the community
- The bonding effect being a portable church temporary locations and the impact of losing a church home to a fire. This has developed a sense the church is the people, not the building
- The miracle of the gift of a church facility for \$1.00 at a low point in the life of the church. This was a powerful divine affirmation that the church had a future at a time when attendance had declined to a very low level
- Learning to care for a church home while pursuing ministry, even though the facility required time and attention, it did not dampen ministry initiatives
- The thoughtful decision making process to approve women serving in the role of Elder
- A prolonged season of questions about the Pastor/Staff Elder role
- Development and refinement of the Profile document – a step toward greater clarity and structure
- The courage and sacrifice to expand the facility and develop deeper community roots
- The weariness and wear and tear of continuing turnover in the pastor/staff and elder leadership roles, especially since 2000

Throughout its history, certain core values and practices have remained constant, shaping and at times, testing ECC's identity. Most notably these include:

- A strong commitment to the priesthood of all believers.
- Leadership by a plurality of Elders.
- A high appreciation for the relational life of the church.
- A commitment to both the weekly celebration of the Lord's Supper along with a desire for simplicity and informality in public worship.

III Who Are We Now?

1. ECC Core Values:

- Our commitment to the statement of faith and the doctrinal values found in the ECC Profile

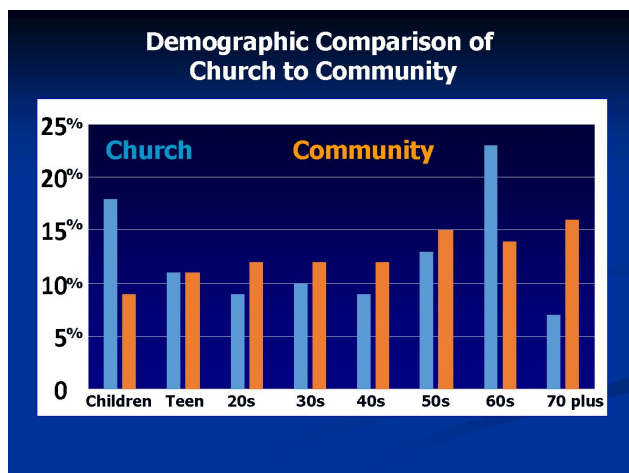
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- Our desire to be a welcoming intercultural church
- Our desire to worship, learn, fellowship, pray, and serve
- Our desire to see the resources God has given us – energy, facility, time, finances – used to help people in need
- Our commitment to be a caring congregation
- A longing to grow in our ministry outside the four walls of the church
- Our desire to be inspired and equipped to do ministry
- Our commitment to be multi-generational and multi-cultural

2. Some Current descriptors of ECC:

- A intergenerational congregation with a strong sense of fellowship and community
- A congregation that places a high value on relationships with one another. People can be very real with one another and take an active role in caring for each other in their day-to-day.
- A congregation with a deep commitment to the priesthood of all believers³
- An Elder led church that affirms leadership through a plurality of Elders
- A clear sense of settledness, a peace and joy in Christ. There is strong spiritual health.
- A congregation of approximately 180 people with an average Sunday worship attendance of ~ 120

3. ECC Demographic Information



4. Current Ministries of ECC

In addition to the various ministries fulfilled by individual members of the congregation in their neighborhoods,

³ Please see below in the section “Community Life at ECC” to better understand this term in our context

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places of vocation, as community volunteers, and in their circles of influence ECC also includes the following:

After Service Prayer Team Building Maintenance Cobs Bread ministry Communion Daybreak Point - Anvil Camp Elders Finance Committee Good Shepherd Drop in Centre G.R.A.Y.S. (guys retired at your service)	Greeters Home Groups International Student Ministry Kitchen ministry Lawn and Grounds Meals on Wheels Men's Breakfast Missions Committee Pre-service prayer ministry	Prayer Chain Sound and Media Story Seekers Children's Program Teaching Committees Ushers The Verge - Women's ministry Worship Ministry Youth Ministry Young Adult ministries
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5. Church Facility and Location

- Purchased for \$1.00 - God's miraculous and amazing provision
- Original building built in 1967 - 3696 sq. feet
- A new building was added to the campus in 2007 - 2080 sq. feet
- ~ 40 parking spaces
- Grace's Garden outdoor play area
- Sanctuary seating capacity 171 seats
- Rooms - Sanctuary, Fireside room with kitchen, Nursery, 4 Classrooms, Good Shepherd Drop in Daycare facility, 2 offices, 6 washrooms, 2 furnace rooms, 2 storage rooms, custodian room
- A mortgage of ~ \$140,000 with monthly payments of \$1853.00

6. Strengths to Celebrate Past and Present

- A robust culture of community and family
- A hardy congregation that has prevailed through numerous challenges
- A high level of ownership and participation – true to “priesthood of all believers” values
- A deep commitment to children and youth, including giving them opportunity to serve
- Christ-centered, Bible-based, prayer-supported earnestness to be authentic disciples of Jesus
- An intergenerational mindset
- A healthy robust relationship-building culture
- Clarity about key core values
- A track record of raising up new leadership
- A long history of generosity and support for global missions
- A growing sense of self-awareness
- A sense of destiny and gratitude for the miracle of the church facility
- Being a welcoming, caring community
- A history of committed leadership by Elders
- An articulate, thoughtful ECC Profile document that provides guidance for the church

IV Where Are We? Some information about the Steveston/Southwest Richmond and the City of Richmond

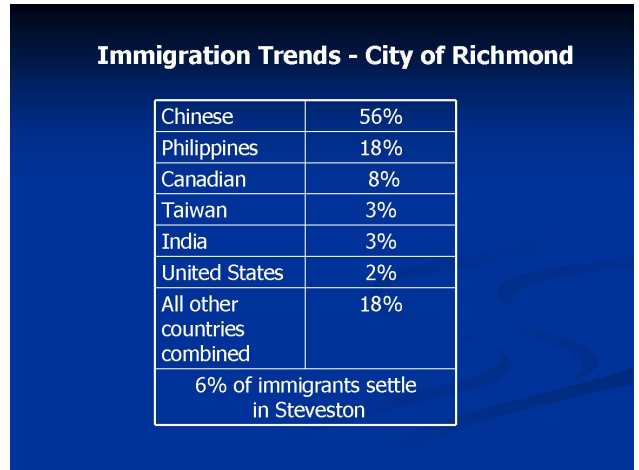
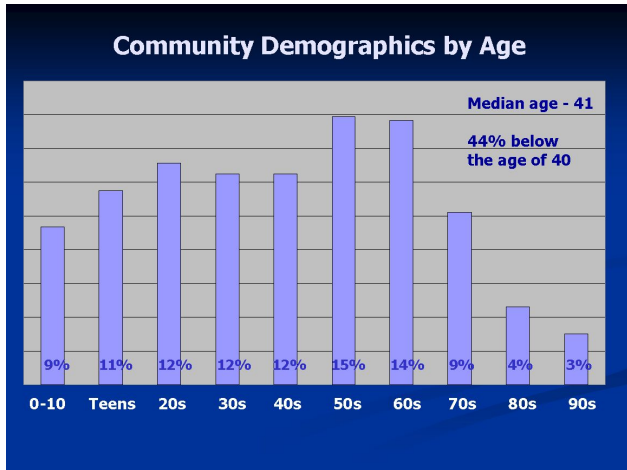
The Steveston area of southwest Richmond was a historic fishing village that is now part of the City of Richmond. The historic village and fisherman's wharf area of Steveston is a popular area for people to visit, walk and enjoy great coffee and spectacular seafood. The wider Steveston/southwest Richmond area is part of the multicultural mosaic of the City of Richmond with a major Chinese population

1. City of Richmond - Ethnicity, Population, Language

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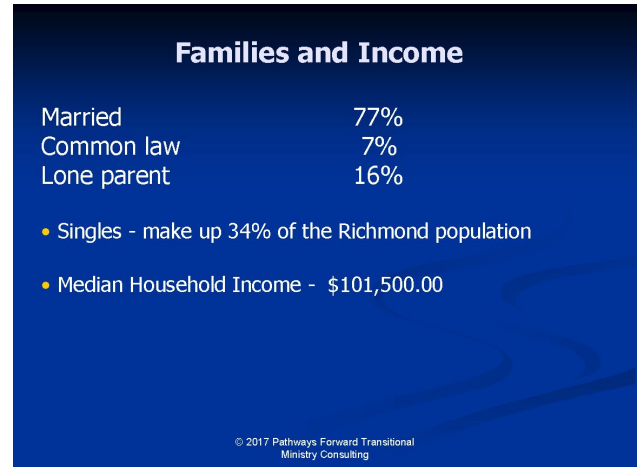
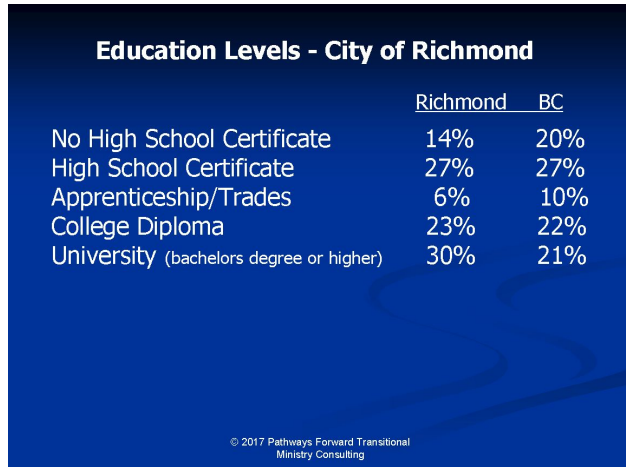
Ethnic origins		Population trends	Language most spoken at home
Chinese	49%	2006 - 24,105 2011 - 25,345 2017 - 27,500 Projected 10 year growth rate: - Richmond City Centre 5% - Richmond suburban area ~2% - Steveston area 1.7 %	English 51%
English	11%		Chinese 30% (Cantonese, Mandarin, other dialects)
Canadian	8%		Punjabi 3%
Scottish	8%		Tagalog 2%
Filipino	7%		Number of languages spoken in greater Richmond - 87 There are over 140 ethnic groups in Richmond.
East Indian	6%		
Irish	6%		
German	5%		
French	3%		
Japanese	2.5%		
Ukrainian	2.5%		

2. City of Richmond - Community Demographics and Immigration Trends



3. City of Richmond – Education, Families and Income

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4. Religious Groups in the Steveston Area

- St. Anne's Anglican Church
- Richmond Chinese Alliance Church
- Steveston Christian Church
- Steveston United Church
- St. Joseph the Worker Parish
- River Community Church
- Kingdom Hall - Steveston
- Emmanuel Christian Community
- Beth Tikvah Synagogue

V What is important to us? Core Values

1. The ECC Profile

It is **strongly recommended** that prospective applicants for the Lead Pastor position read the ECC Profile document for a clear understanding of core values, practices, statement faith, leadership principle, governance and much more. While we intend to update this document with much of the information from the transitional process, it remains the most complete overall picture of who we are. The ECC Profile can be accessed at the following link: <http://myecc.ca/news/2017/5/9/ecc-profile-2005>

2. Core Values as identified by the congregation

In a recent assessment the following questions revealed core values resident in the congregation at this time:

2.1 What would you not want to see changed?

- Focus on youth and children's ministry
- Informality - Inclusiveness - Welcoming culture
- Our sense of community/family
- Commitment to priesthood of all believers
- Weekly Communion

2.2 What do you think should be changed?

- Better engagement with our local community
- Better orientation for those new to our fellowship

2.3 What is at the heart of ECC?

- Our culture of community/family

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- Christ Centered - Bible Based focus
- House groups
- Caring for one another
- Priesthood of all believers
- Ministry to children and youth

VI Who do we hope to become? – Mission and Vision

1. The ECC Profile includes statements of Mission and Vision (see page 4 of the Profile) however, recently the congregation has been asked to deeply reflect what the future might look like for ECC. A key question that was asked of the congregation was: *“Is God calling us to shift from a core value of “church community/family” as a our prime objective to a core value of “church community/family” as a means to fulfill our agreed upon God-given mission and vision?”*

The congregation and the Elders are currently reflecting on this question as this will further shape the Mission and Vision at ECC.

VII What is the Lead Pastor’s Role in Mission and Vision?

1. Options about the Lead Pastor’s role in Vision

One of the areas identified through the Transitional process is the need to define with greater clarity what the role of the Pastor is in developing, leading, and implementing mission/vision within the church. The Elders have explored and considered this matter carefully.

ECC’s preferred option regarding the Lead Pastor’s role in Mission and Vision:

ECC desires a collaborative leader who will work *with* the Elders and the congregation refining, championing, and stewarding the church’s mission and vision together. The Elders are 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. Also, a key value in this process is to honor and build upon visioning work that has been done previously.

VIII 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 ECC have a greater sense of clarity about what kind of Pastor the church needs at this point in the church’s ministry journey.

1. The congregation was recently asked to answer the question “What does a new Lead Pastor need to know about ECC?” The following summarizes four key answers in the congregation’s response:

- Understand our unique culture, history, values
- Embrace our unique culture, history, values
- Understand and embrace our plurality of Elders style of leadership - be collaborative
- Be relational, build trust, value informality

2. The Role of the Pastor at ECC

- The congregation and the Elders have been carefully working through a process to better define the role and responsibilities of a Pastor in the ECC context. The role of the Pastor is highly contextual and unique to this specific congregation, it is not quite the same as a more commonly understood role of “pastor” in a denominational church setting. This includes:
 - the influences of having roots in the Brethren movement
 - a high commitment to the priesthood of all believers as defined by ECC in the appendix below
 - a leadership/governance model of a plurality of Elders
 - understanding that ECC is a non-denominational church

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Emmanuel Christian Community is seeking a Pastor

Who has a sense of calling from God to the role/function of pastor as described in Ephesians 4:11-12 “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up. . .”

Who has spiritual integrity, servant leadership giftings, relevant training, life experience, and emotional maturity, to shepherd, teach, and equip the Emmanuel faith community.

Who embraces working in concert with the Elders, under their authority, and who graciously stewards authority that is delegated by the Elders to the pastoral office.

Who is able to provide oversight and take responsibility for the day to day operations of the church and who desires to continually build trust with both the Elders and the congregation.

Who resonates deeply with the traditions, statement of faith, core values, ministry philosophy and style, and the current and emerging mission/vision of ECC.

We seek a confident but sensitive leader who shares our conviction that God has a future and a purpose for our church in our community. The church seeks a pastor who balances past experience and leadership skills with a collaborative leadership style – someone who enjoys working with people and equipping them for ministry. We seek a pastoral leader who will embrace the journey ahead of us with passion and deep faith.

The following page 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"> ● A deep commitment to be a disciple of Jesus Christ and to experience an intimate relationship with God the Father, Son and Holy Spirit. ● A life of spiritual growth, prayer, and humble dependence on God with an unwavering commitment to Biblical truth. ● A humble person whose confidence is from a life of total dependence on God and the empowerment of the Holy Spirit. ● A person who loves the local church and serving a church family in a highly relational and gracious manner. ● A heart of care, compassion, approachability, and sincerity towards people of all ages and cultural backgrounds. ● A person with a joyful spirit with a heart to engage and serve a church community 	<ul style="list-style-type: none"> ● Strong interpersonal skills - able to work well with a variety of people for the purpose of equipping the saints to do the work of ministry. ● Ability to preach and teach the Word of God with relevance and passion, equip others to do so in order to share the ministry of preaching and teaching with others in the church family. ● Above average skills in collaborative leadership that is encouraging, team building and unifying. ● Ability to inspire and equip people to serve. ● A proven track record of working together with the worship ministry leaders and Elders to provide meaningful Sunday worship gatherings that embrace and reflect the church’s Sunday worship

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<p>that deeply values relationships.</p> <ul style="list-style-type: none"> • A person who builds trust through personal integrity, listening, and encouragement. • An emotionally healthy and self-disciplined person who is able to practise appropriate self-care. 	<p>values.</p> <ul style="list-style-type: none"> • Healthy management of conflict and power in a manner that builds and encourages. • The ability to nurture the community life of the congregation and ensure healthy congregational care.
<p>Preferred Leadership Style</p> <ul style="list-style-type: none"> • Enjoys being collaborative and building consensus • Motivates others through inspiration and encouragement • Practises active listening skills in order to be a collaborative change agent • Is most comfortable working with a team of Elders to lead the church • Has a keen desire to really learn about this congregation in order to understand and embrace it 	

The core tenants around the Philosophy of Leadership at ECC as it relates to the Elder / Pastor relationship:

- In accordance with NT teaching, ECC governmental structure is based on leadership by Elders under the headship of Christ (Acts 14:23; Titus. 1:5).
- We believe God has called ECC to be governed by Elders with equal authority who lead under the lordship of Christ.
- We believe God has called ECC at this time to be shepherded also by a Pastor who works co-operatively *with* the Elders in helping ECC carry out its mission. The Pastor will have a non-voting role at Elders meetings and except for 'in camera' agenda items where (he/she) will be excused.⁴

The reason to move to an Elder – Pastor leadership model as opposed to an Elder - Staff Elder model has both practical and spiritual reasons:

- a) From a practical perspective, whether a paid employee has the title of Staff Elder or Pastor, they are required to function in an employee – employer relationship.
- b) There is a clear sense of discernment by the Elders that the Elder – Pastor model best serves the needs of ECC. This is based on the input of the congregation through the Transitional Listening Event, the Transitional Assessment and the recent working groups.
- c) The term Pastor is better understood by those new to ECC and to the general public.
- d) A Pastor works in concert *with* the Elders, *under* the authority of the Elders, and one who is *given delegated authority* by the Elders in order to serve the local church.

The pastor fulfills the Shepherding / Biblical role of an Elder *along with* the others on Eldership. However unlike the volunteer Elders, they do not serve as a voting director or member of the ECC Society as defined in the Societies Act of British Columbia. In addition, they also do not serve in the “Governance” capacity (as outlined below).

This means, the governance role of the Elders (as outlined below) remains the responsibility of the volunteer board of elders *although the Pastor is welcomed, where appropriate to weigh in to the matters.*

Is the Pastor an Elder? Yes in the Shepherding sense. No in the Governance sense. However, in the day to day, in the practical sense, the team is one, and operates on a consensus basis.

For the purposes of this document, we are grouping the key roles for Leadership of ECC into two categories:

⁴ The Elders generally work with a consensus model for decision making. There are times when Elders are required to make a decision by voting. The primary reason for this is when motions or resolutions must be approved with a vote for legal matters.

Governance and Shepherding.

1. GOVERNANCE

Governance as a Spiritual Discipline/Activity

We believe that governance is more than just the needed “business activity” of the church. Governance is a spiritual discipline and activity for which certain people are gifted and equipped by the Holy Spirit for the benefit of the local church.

“We all have different gifts, according to the grace given us. If a person’s gift is . . . leadership, let him govern diligently.” Scripture - Romans 12:6, 8

Governance is the spiritual discipline of leadership in order to:

- ensure the church does what God is calling the church to do (direct)
- ensure that situations and outcomes detrimental to the church are avoided (protect)
- ensure that the church operates in a manner that allows for the wise expression of gifts for ministry “All of these (use of gifts) must be done for the strengthening of the church. . . But everything should be done in a fitting and orderly way.” I Corinthians 14:26, 40

AS IT RELATES TO THE GOVERNANCE ROLE OF THE ELDERS AS DIRECTORS, THE FOLLOWING FURTHER CLARIFIES WHAT THE ELDERS SEE THE ROLE AS BEING:

1. The Elders are organized and operate in such a manner that the church functions in both its operations as a legally incorporated society and purposes as a church - Mission, Vision, Essentials, and Ministries with or without a Pastor. The Elders are not dependent on having a full-time pastor or pastors in order for the church to function.
2. The work of making sure the church is operational and functional becomes ‘de facto’ one of the major responsibilities of the Elders as a governing body.
3. The Elders will fulfill the role of “Employer” as defined by the Employment Standards Act of the Province of British Columbia.

3.1 The Elders are the sole directors and legal members of the society. As such they will be the only body able to hire, employ, terminate or discipline employees according to the Employment Standards Act of the Province of British Columbia and commonly accepted employment best practices as defined by the Canadian Council of Christian Charities.

3.2 When there is at least one full-time pastor:

a) The Elders will delegate to the pastor oversight the core roles of the pastoral office as defined by the Elders through a position description. In general, these include – Sunday worship, preaching/teaching, pastoral care, rites of passage, some administration. (see section Working Definition of a Pastor at ECC below)

3.3 The Elders will conduct an annual review of the Pastor’s performance and matters related to the oversight and employment of the pastor.

3.3.1 The Elders with the Pastor will conduct reviews of other staff employed by the church.

4. The Elders, even though they are the sole directors and members of the society, thus de facto they are the society, will direct, lead, oversee and shepherd in a manner whereby the congregation is consistently consulted and informed and given opportunity to provide input.

4.1 There may be times that the Elders are not able to consult or inform the congregation on certain matters due to confidentiality matters or applicable Privacy or Employment Standard laws.

NOTE: There are further statements forthcoming for future discussion related to matters where the Elders must consult the congregation as well as ECC will further develop documents to address whistleblower policy and other conflict resolution measures to better serve all parties.

2. SHEPHERDING

Where the governance function lies exclusively with the Elders/Directors, the primary shepherding role is shared by the Eldership and the pastor[s]. For the purposes of this document, we are using shepherding to refer to the spiritual, pastoral and managerial oversight and care of the church. The pastor(s) are considered to be part of the shepherding ministry with the Elders and other people with shepherding gifts as identified and appointed by the Elders.

KEY SHEPHERDING ROLES OF ELDERS:

- Spiritual oversight within the community through prayer, doctrine, ministry of the word and discipline.
- Oversee pastoral teams, paid staff, and volunteers.
- Establish and review core ministry values in consultation with the congregation.
- Create and steward core identity documents, including doctrinal statements and the profile.
- Set basic worship service parameters (e.g. having weekly communion, worship style and expression, opportunity for sharing, values)

WORKING DEFINITION OF PASTOR FOR ECC:

The Elders at ECC, for reasons expressed in the preamble section above believe at this time we are seeking to hire a Pastor to lead *with us* during this next chapter of our story. We are broadly defining the role of pastor as:

1. Someone with a sense of calling from God to the role/function as pastor as described in Ephesians 4:11,12 “It was he (Christ) who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up . . . “
2. Someone who has experience, spiritual integrity, equipping and servant leadership giftings to pastor and teach, and has relevant training for this purpose.
3. Someone who works in concert with the Elders, under the authority of the Elders, and one who is given delegated authority by the Elders in order to serve the local church.
4. Someone who is given a measure of oversight and responsibility for the day to day operations. As trust building experiences increase over time, the authority given to the Pastor may increase.

RESPONSIBILITIES OF ELDERS WORKING TOGETHER WITH THE PASTOR

- Mission and vision creation and stewarding in consultation with the congregation.
- Partner together to work on the expression of this mission. The pastor will be encouraged to take initiative in presenting to the Elders ideas, strategies, ministries and proposals to fulfil our mission.
- Jointly determine the best model to involve others in teaching for Sunday worship.
- The pastor should be bringing ideas to the table, helping fill gaps, and considering ministry leader succession along with the Elders.
- Review and approve new church affirmed ministry opportunities.
- Affirm key ministry leaders for ECC ministries.
- Monitor the health and vibrancy of the church.
- Elders and pastor seek to recognize, affirm and develop spiritual gifting in the community.

DELEGATED RESPONSIBILITIES OF THE PASTORAL ROLE

- Counselling, prayer, discipleship, mentoring and visitation ministry as well as equipping others with giftings in these areas of ministry.
- Discern and monitor the focus for Sunday morning worship and gatherings within the parameters established by the Elders.
- Focus on ensuring that our community worship is Christ centred and Spirit led and expresses both biblical and pastoral integrity.
- Be the key point person and overseer for ECC’s Sunday worship.
- Oversee the ministry and training for those who lead communion. Scheduling for this may be delegated if

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desired.

- Fulfill a primary teaching role on for Sunday worship and equip others with teaching gifts to share in this ministry.
- Work with worship leaders and others in planning services and to encourage the development and expression of worship and other gifts in the community for Sunday worship.
- Be thinking strategically about current and future ECC ministries around areas such as new opportunities, evangelism and other ministries and proposing strategies to the Elders for improvement and growth.
- Monitor and suggest improvements related to spiritual, relational, organizational, and operational health.
- Monitoring, reporting on and recommending actions to the Elders to address church growth, resource constraints or other obstacles.
- Managing the overall functioning of the church building, in close partnership with volunteers and staff.
- Spending within the budget and within cash-flow considerations in concert with the Treasurer.
- Equipping, supporting and encouraging our volunteers.
- Equipping and oversight of key ministry leaders as delegated by the Elders.
- Day to day supervision of the church administrator.
- Conflict resolution in accordance with ECC's "conflict resolution" section in the profile.
- Approve, facilitate or create one time ministry opportunities and events (ie Ash Wednesday, BBQ Outreach event) within parameters established by the Elders.
- Consistently keep the Elders informed on ministry activities, progress, needs, and concerns.

THE PASTOR SHALL NOT HAVE AUTHORITY TO:

- Hire, employ, terminate, or discipline employees, this must be done by the Elders
- Violate safety and privacy laws, church risk management policies, the Employment Standards Act of British Columbia or Canada Revenue Regulations for Registered Charities
- Speak publicly on behalf of the church:
 - a) without the prior authority or consent of the Elders (e.g. to the media or on controversial matters) OR
 - b) except within the parameters of a critical incident or urgent matter communication policy established by the Elders for situations when prior consultation is not possible
- Prohibit congregation member communications or relationships with the Elders in any way
- Exceed approved expenditures in the budget except in cases of prior approval by the Elders
- Sign contracts on behalf of the church without the prior approval of the Elders
- Terminate ministry leaders, paid or unpaid without Elders approval/participation

Community Life at ECC

One of the key responsibilities of the community which came out of the transition process was to reflect and discern on ECC's long term pattern of "organic ministry" as the primary operating value. Within this, we sought to articulate with greater clarity what "Priesthood of All Believers" means in the ECC context." **It is critical that any Pastor entering ECC takes time to understand this value and commits working to nurture it in our community.**

Essential elements of ECC's definition of the Priesthood of All Believers:

- Through the work of the Cross, Jesus is now our high priest.
- Because of this we have direct access to the Father, through Jesus
- Consequently, we all now have assumed a priestly standing under the new covenant.
- As a result of this priestly standing we also now have unique expressions of ministry, gifts, roles and responsibilities within the body.
- We believe that ECC should strive to create an environment where all can live out the ministerial expressions of their Priestly standing for the building up of the body.

In the ECC context the word "priestly" means that each believer has, through the work of Christ on the cross, the opportunity and freedom to minister to others as they are given gifts and empowerment by the Holy Spirit. Priest is not reserved exclusively for those who are officially appointed, ordained or otherwise given authority by a church denomination or ecclesiastical body. Priest does not mean the power to forgive sins on behalf of another.

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A General Guiding Principle

- The Elders deeply desire to encourage freedom for ministry while providing appropriate structure and order that will help ministry thrive. Both are vital to the life and health of the church.
- The Elders recognize that it is not possible to clearly outline every possible ministry scenario that is spontaneous/organic and/or that which needs to be presented to and affirmed by the Elders.
- A general guideline for all to keep in mind is: “How will what I am inspired/led to do impact the ECC community in terms of ministry impact and in terms of reasonable organizational and operational health.”
- If in doubt, a wise approach would be to check with the Elders and/or the Pastor for some input.

Essential principles of how this works in the context of community:

- We believe that the priesthood of all believers means that all believers have equal access to God and relationship with God through Jesus and all believers receive gifts by the Holy Spirit for ministry.
- While we believe the priesthood of all believers makes us all equal before Christ, as an organization and for the building of the church, however, it does not mean equal levels of authority within the church. All believers are gifted by the Holy Spirit, but not all are gifted specifically for leadership roles.
- We desire to create a context for people to walk out their priestly role in ministering to one another and the world around us.
- To best create an environment for people to do this, we require enough structure to allow people to express their gifts in harmony and co-ordination with one another.
- While taking initiative and acting on the promptings and inspiration of the Holy Spirit to do ministry is highly encouraged, starting new ministries or initiatives that involve the reputation or resources of the church need to be affirmed by the Elders.
- Ultimately all ECC ministries and priestly expressions of ministry are under the spiritual authority of the Elders.

The following are some examples of the expressions of our priestly roles that can (and should) function for Sunday worship without prior approval by the Elders:

- Spontaneous prayer, sharing of scripture, prayer requests or encouragement in the service
- Physical expressions of worship as you feel moved
- Serving (not lead) communion
- Welcoming new people and making an intentional effort to connect and introduce them to others
- Giving financially to the church and to other ministries
- Help in areas where practical help is needed (ie. stacking chairs, serving food, prayer for others) or other facility needs
- Partake in communion
- Join a small group

The following are some examples of the expression of our priestly roles that would require prior approval when the church gathers for Sunday worship.

- Public speaking and teaching
- Words of prophecy, correction or exhortation to the church body
- Leading communion
- Assisting in Baptisms
- Assisting in baby dedications
- Ministry reports
- Leading worship
- Teaching Children’s ministry/Sunday school

The following are some examples of activities that can and should function without leadership approval beyond Sunday worship:

- Opening our homes in hospitality to one another
- Living generously with one another, our neighbourhoods and the world around us.
- Calling out and encouraging each other’s gifts
- Helping each other mature spiritually in prayer, scripture and deed
- Mentoring
- Stewarding God’s creation

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- Intentionally seek out the marginalized in society in the context that the Lord has placed you in.
- Prayerfully act on ways to minister God's grace to the world around us (locally and globally)
- Participate in mission
- Creatively expressing your gifts to build up the body
- Participating in mid-week ministries (small groups, outreach events etc)
- Caring for our church facility through offering support to our facilities team
- Express your values and gifting during the week in all the places you find yourself

All new ministry initiatives that involve the reputation or resources of ECC should be presented to and be affirmed by the Elders in order to:

- Encourage and pray for ministry leaders
- Be accountable and discern ministry opportunities within the wider ECC body.
- Manage and coordinate physical, financial and personnel resources
- Celebrate and make known new initiatives to the wider body
- Financially support or account for the ministry
- Help create a balance of ministry opportunities that minister to a wide cross section of those within and those not yet in the community.

We would like the process to be:

- As straightforward, timely, and non-bureaucratic as possible
- Encourage and enable people and their giftings to thrive and not hamper them
- Compatible with any safety, privacy, and risk management policies of ECC

The following are some examples of areas and opportunities that the Elders would encourage that should be presented to and be affirmed by the Elders in advance of them starting.

- New home groups
- Special Services (e.g. Ash Wednesday)
- Sunday Morning special activities (e.g. presentations)
- Community service or outreach events
- Requests for volunteers for non-ECC ministries
- Requests for donations of any sort
- New ministries that would be ongoing in the life of the church

Appendix 1 – Key Result Areas (KRAs) resulting from the ECC Transitional Assessment

I KRAs that have been addressed prior to engaging in the Pastoral Search

KRA #1 Ministry Philosophy of Leadership

Reflection and discernment about ECC's long term pattern of "organic ministry" as the primary operating value.

- Define with greater clarity "what priesthood of all believers" means in the ECC context
- Understand that a commitment to the core value of "priesthood of all believers" requires a biblically mandated and agreed upon leadership model that balances direction with freedom
- Clarify what can function in an organic style and what *must* function from an organizational style/structure

KRA #6 Pastoral/Staff Elder Leadership Role

Based on the results of KRAs #1, 2,3, and 4 - determine the appropriate leadership role - Staff Elder OR Pastor.

- Define with clarity each of these two roles
- Affirm that whichever role is chosen, it will require a leader with a proven track record and commitment to a highly collaborative leadership style
- Once established, document what the limits are to the pastor/staff elder's leadership and authority
- Greater clarity if the term "first among equals" is used

II KRAs that are in the process of being addressed during the pastoral search

KRA #2 Values Reflection about "Community"

Deeply reflect as a congregation: Is God calling us to shift from a core value of "community/family" as a our prime objective to a core value of "community/family" as a means to fulfill our agreed upon God-given mission and vision?

KRA #4 Elder – Congregation Relationship

Clarify the Elder-Congregation relationship.

- A clearer understanding and definition of "congregational membership" currently described as "those who make a commitment to ECC"
- A clearer understanding of the responsibilities and privileges of "congregational members"
Develop a "congregational membership" covenant and re-affirm it annually
- Clearly outline and communicate what items the Elders must bring to the "congregational membership" for close consultation with the congregation
- Ensure that "communication to the congregation" is a standing item for each Elders meeting agenda

KRA #5 Governance

Review and revise the current governance directives as presented in the ECC Profile.

- Clarify the role of the Elders as a governing body
- Clarify the role of the individual Elder as a member of the governing body of Elders as well as shepherds that provides care for the congregation (can one person do both well?)
- Review all bylaws to ensure they comply with the new Societies Act of British Columbia

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KRA #7: ECC as Employer - Develop clear documentation about what can and cannot be shared with the “congregational membership” about human resources matters.

- Based on the Employment Standards Act, the Privacy Act and other employment law define who the “employer” is in the ECC context
- Ensure these policies are known and understood
- Ensure excellence in Human Resources practices for all employees

KRA #8: Orientation for Newcomers - Implement a systematic process for explaining ECC’s mission, vision, core values, and governance model for newcomers and as a refresher for congregants.

- Develop a shorter summary of the Profile document for ease of use in the orientation process
Schedule two orientation events per year
- Appoint a team of people who are equipped and responsible to lead these events

III To be addressed post-search with a Lead Pastor in place

KRA #3 Mission, Vision and Location

Clearly answer the question as to why ECC gathers, worships and maintains its identity and property in the Steveston area.

- Are there specific, unique good works that God has planned in advance and is calling ECC as *an entity* to do?
 - based on the church’s location
 - based on 70% of the congregation living in the Steveston area