



LOVE GOD  
LOVE COMMUNITY  
MAKE DISCIPLES

# Lead Pastor Candidate Pack

Low Craigends, Kilsyth, Glasgow, G65 0BH  
[www.kilsythcommunitychurch.com](http://www.kilsythcommunitychurch.com) | SC048697

# Contents

## **01 WELCOME**

## **02 KILSYTH COMMUNITY PROFILE**

## **03 KCC CHURCH**

**WHERE WE HAVE BEEN**

**WHERE WE ARE NOW**

**WHAT DOES THE FUTURE HOLD**

## **04 JOB DESCRIPTION**

# 01 Welcome from the Search Team

Thank you for taking the time to read through this information about the lead pastor role at Kilsyth Community Church (KCC). We invite you to read carefully, pray earnestly, and apply if you believe God is stirring your heart towards Kilsyth.

KCC is a family of believers who exist to *Love God, Love our community and Make disciples*. As a church we have adopted one of the mottos of the town: “Spe expecto” to look forward with hope. Our vision statement is defined by this.

*As a family of believers, we look forward with hope to our community transformed by the gospel. We look forward to freedom from brokenness, loneliness and addiction. We look forward to the peace, joy and goodness of God.*

The following candidate pack has been prepared to firstly introduce the town of Kilsyth and the surrounding Kelvin Valley, which is our home and mission field, followed by a transparent description of our church including our vision, values and roadmap for the future. Lastly we outline some of the qualities we are looking for in a lead pastor.

## 02 Kilsyth Community Profile

*“It’s a great wee toon, why would I ever leave it?!”*

So said informally in a recent conversation with a Kilsythian, but it represents a commonly held view amongst the locals. And it holds true as many people in Kilsyth can trace their family stories within the area going back generations. When people do leave it is not uncommon they return again with spouses and families to the area.

It is understandable to see why. Well situated between Glasgow and Stirling, with easy access to the rest of the central belt, Kilsyth sits nestled in the shadow of the Campsie Fells which dominate the skyline. Bordered by the Forth and Clyde canal to the south, and the wider Carron Valley to the north, there is a bounty of nature and landscapes to enjoy including the Colzium Lennox Estate, Banton Loch and the Antonine Wall.

The area is well provided with amenities including nearby train station, primary schools, a secondary school, small supermarkets and a library. The Main Street has a host of independent businesses. Sports clubs include football / bowling / running / trail running / swimming pool / Golf club / gymnasium and outdoor climbing to name but a few. In the recent past new housing estates have attracted people to move in to the area and the town feels like a healthy mix of the old and new.

Kilsyth’s history is woven in to the present day fabric of the town. Once a strong mining area, there is a proud work ethos and high employment levels within the town. The last colliery shut in 1968 but as is commonplace amidst post industrial towns across the UK, there remains significant pockets of generational deprivation and the social and economic challenges this brings.

Kilsyth has a rich and notable spiritual heritage with no less than three significant spiritual revivals taking place in 1742, 1839 and 1908 respectively. The legacy of these events is plain to see with a relatively large number of churches situated within the area. In the centre of the town coat of arms sits an open bible. But as Christians we are not called to dwell on the past, instead we “spe expecto” we look forward with hope...



**Kilsyth,**  
*Scotland,*

a great place to  
live, work and belong.



Love God. Love Community. Make Disciples.

## 03 Our Vision, Values & Roadmap

### Where we have been

Originally built as a congregational church in the 1850's, KCC is an evangelical non-denominational, elder-led church with a contemporary worship culture. The church building is situated close to the centre of the town and the site includes a large modern sanctuary, separate large church hall with kitchen facilities and extensive office and flexible rooms within the (original) congregational church building.

Kilsyth Community Church has been on a transformative journey over the past three years. In 2024 KCC took the decision to invite "VitalChurch Ministry" in to a period of intentional interim leadership as a response to a prolonged period of challenges across the church ministry spanning several years. This has allowed a sustained period of peace and stability, past reflection, inner growth and future clarity about who we are as a church. This important work has not been painless, but it has produced something real: a congregation that is honest, refocused, hopeful, and energised for future ministry.

We have revised multiple key foundational components of the church including but not limited to:

- Governance structures
- Membership requirements
- Church constitution
- Vision of the church
- Values of the church
- A three and five-year roadmap for the future

KCC are not looking for a pastor to arrive and rebuild from scratch. We are looking for someone to join a journey already in motion — to embrace the vision and roadmap that God has been shaping through this congregation, and to bring the leadership gift and pastoral heart needed to carry it forward. The lead pastor role at KCC is an opening for a gifted leader to build on strong foundations.

## Where we are now

KCC has a formal membership of 40 and Sunday morning attendance of approximately 60-80 including adults and children. Our main Sunday service takes place at 10:30am. It is participative and gospel-centred, combining worship, prayer, and expository preaching. There is creche, children's and youth ministries running alongside the main service. In addition, various church activities run throughout the week including bible studies, community cafe, children's and youth ministry and prayer and worship meetings.

The Eldership team is currently made up 6 persons and has both male and female elders. The lead pastor is an equal member within the eldership team. There is one part time paid administrative position within the church but otherwise the church functions from the service of its attendees and members.

### Our Vision

As a family of believers, we look forward with hope to our community transformed by the gospel. We look forward to freedom from brokenness, loneliness and addiction. We look forward to the peace, joy and goodness of God.

### Our Biblical Purpose

Kilsyth Community Church is a family of believers who exist to love God, love our community and make disciples.

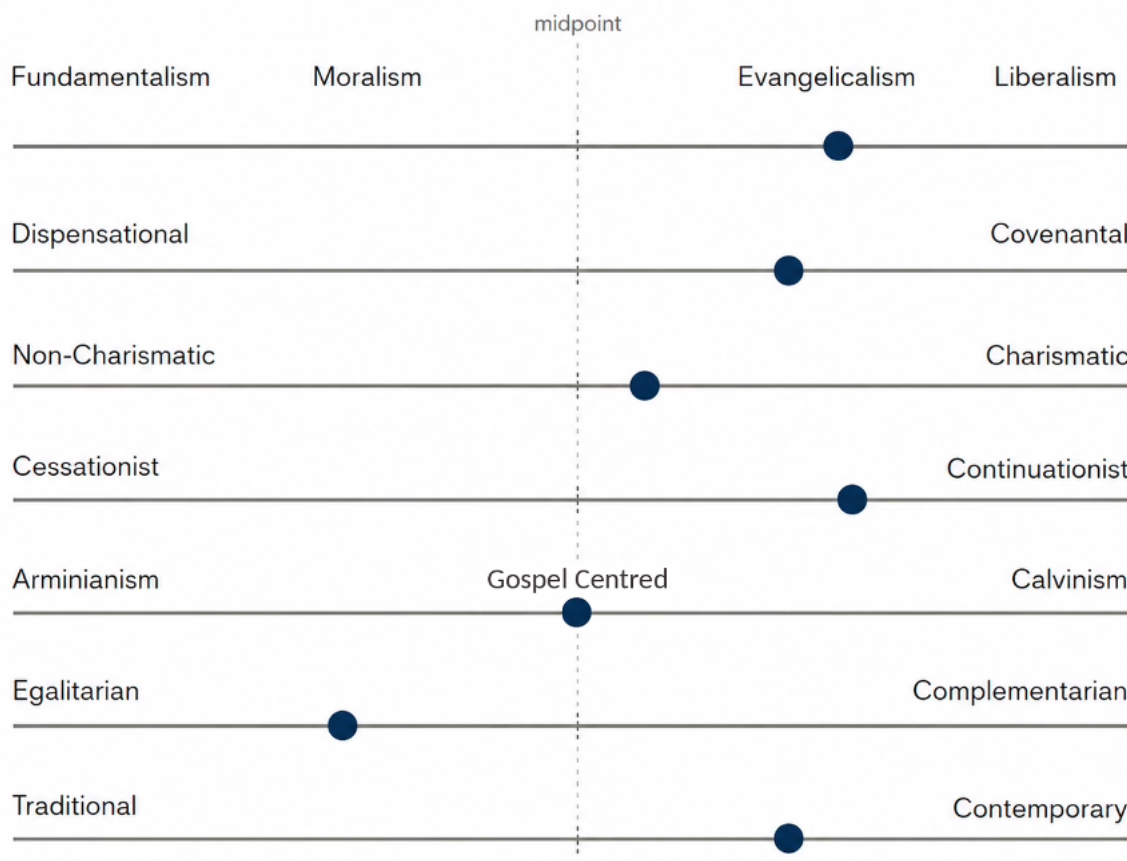
Tag Line: "Love God, Love Community, Make Disciples"

## Theological Culture

We are constantly striving to be a gospel-centred church. Meaning that the gospel, and Jesus himself, is our greatest hope and boast, our deepest longing and delight, and our most passionate song and message. It means that the gospel is what defines us as Christians, unites us as brothers and sisters, changes us as both sinners and saints, and sends us as God's people on mission. When we are gospel-centred, the gospel is exalted above every other good thing in our lives and triumphs over every bad thing set against it.

We believe we never outgrow our need for the gospel. Thus, the gospel-centred life is a life where a Christian experiences a growing personal reliance on the gospel that protects us from depending on our own religious performance and being seduced and overwhelmed by idolatry. We recognise that it is often the "non-essentials" that define the theological culture of a church. As a congregation from many different backgrounds and traditions we are committed to unity in the essentials (Eph 4:4-6); liberty in the non-essentials (Rom 14:1-6); and in all things charity (1 Cor 13:1-3).

The dot on the continuums below is used to identify (approximately) where the church currently stands on key theological distinctives (appendix 1). The goal is not to debate theology but to promote unity by defining and describing the various positions along each continuum.



## Our Core Values

These are 5 key values that as a congregation represent who we currently are (Worship / integrity / hospitality) and also values we recognise as foundational and that we want to grow in (Discipleship and prayer)

With the bible as our foundation and the gospel as our motivation, our core values bring clarity to the things that matter most at KCC.

*Worship* Romans 12:1, John 4:23-24, Psalm 95:6

Worship is at the heart of our existence. We are designed to vibrantly practise worshipping God, both corporately and individually. Our true worship is expressed in and through every individual ordinary life.

*Prayer* Jeremiah 33:3, 1 Thessalonians 5:16-18, Luke 22:32

Prayer is intimacy with God. God uses prayer to reveal himself, to change us, to bring about change in our lives and the lives of others. Prayer is foundational in our individual and corporate relationship with God.

*Hospitality* Romans 12:13, Hebrews 13:2, 1 Peter 4:9-10

We express unconditional love and care for others, especially strangers, as a reflection of God's love. We foster a culture that welcomes people, shares resources, and treats individuals with generosity and compassion.

*Integrity* Proverbs 10:9, Micah 6:8, Ephesians 4:15

We live and walk in faith and obedience before God, each other, and our community. We commit to lives that are honest, authentic and accountable. We seek to honour one another, speak truth in love, and be peacemakers rather than peacekeepers.

*Discipleship* Matthew 28:19-20, Luke 9:23, 2 Timothy 2:2

We are committed to being disciples who make disciples. We will unashamedly invite others into an authentic relationship with Jesus. We never outgrow our need for the gospel; therefore, we are dedicated to a lifelong journey of deepening our intimacy with God.

## What does the future hold?

**“Love God. Love community. Make disciples”.** This is our reason to exist in Kilsyth and the mission for our church in Kilsyth.

**Love God:** KCC are seeking a godly, theologically sound, and visionary Lead Pastor to spiritually guide our church family into the next decade.

**Love Community:** A future pastor must value community evangelism, social action and justice for the poor in Kilsyth which are fundamental areas we believe God is going to move our church forward in. We have growing links with Christians against poverty (CAP) and a community building on the main street which is not currently in use, but will be developed in the future to expand community ministries. The provisional title for this building is “*the bridge to hope*”, a place where the Gospel can be preached in word *and* deed. We run a lively community café which runs weekly and brings in non-christians from all backgrounds in to the church building.

**Make Disciples:** Our discipleship pathways are currently not well developed. Midweek community bible studies and prayer groups are generally not well attended and the church is seeking to intentionally grow in this area.

The future roadmap for the next 3 and 5 years respectively is highlighted below.

### Three year milestones / objectives:

Prayer – cultivate a culture of prayer, implement a prayer room, Sunday prayer ministry team, prayer training for community engagements and have regular rhythms of prayer and fasting.

Discipleship pathway – Establish a discipleship pathway and ensure that all ministries and groups fit in to the process. Includes a seekers course such as alpha.

Small Groups – Establish groups where care, support and spiritual formation happens within the larger church discipleship process

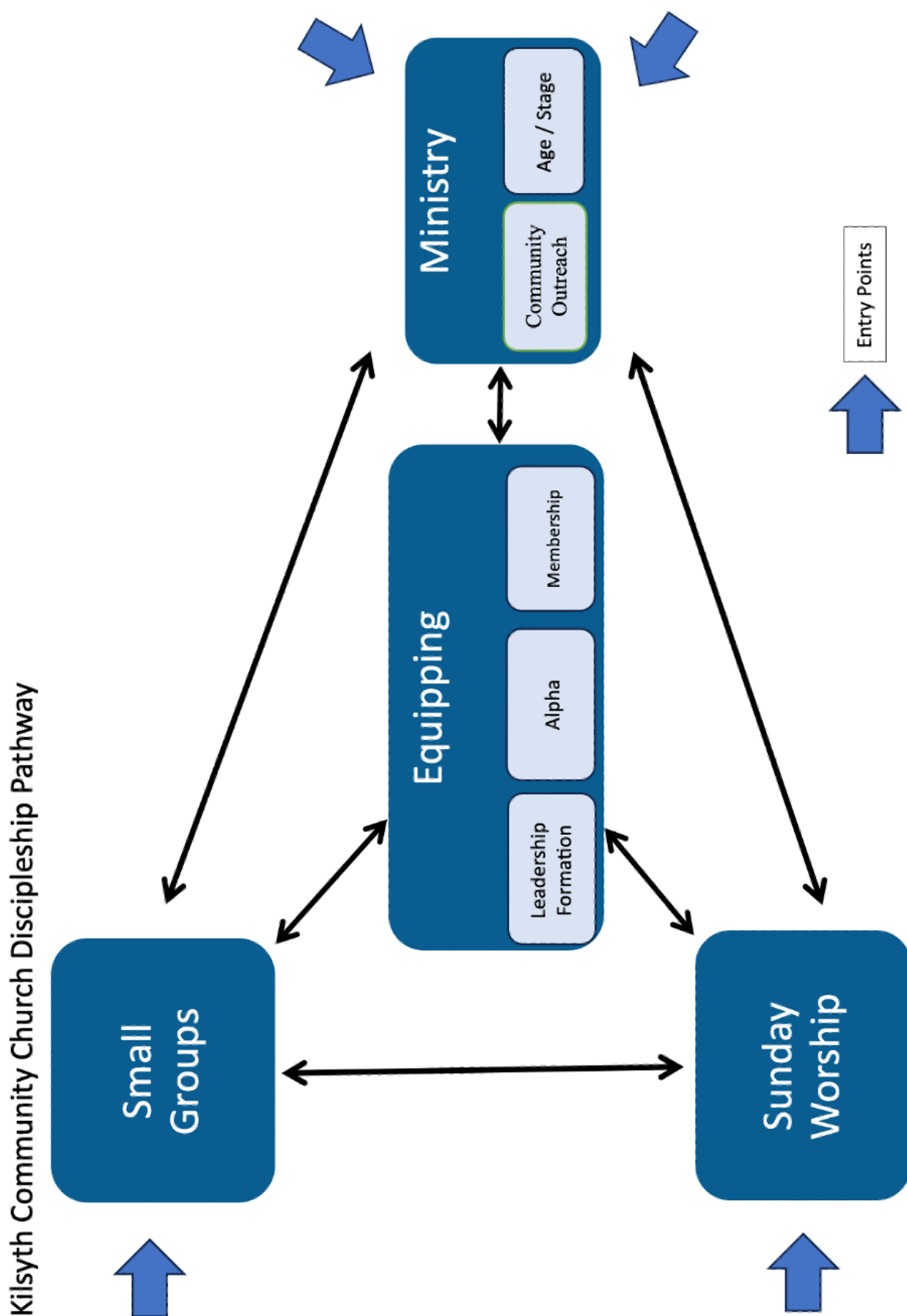
Volunteer and leadership development process - Establish a process that helps members of KCC discover their spiritual giftings and create opportunities for them to serve in Kilsyth.

### Five year milestones / objectives:

Our goal over the next 5 years is to begin to see our community transformed by the gospel by creating a “bridge to hope” in Kilsyth by utilising existing facilities to create a point of connection for the broken, lonely and addicted to experience freedom in Christ and the peace, joy and goodness of God.

Ministry examples may include

- Paid employment for a CAP worker
- Building our spaces for community engagement
- Expanding Youth and Families ministries
- Expanding Recovery / addictions work



## 04 Job Description

### Position Title

Lead Pastor, Kilsyth Community Church

### Reporting Relationship

The Lead Pastor reports to the elder board, and the board functions within the framework of policy governance.

### Commitment

Full-time. Transition arrangements are negotiable, including a part-time transition period for candidates currently serving in existing ministry.

### Goals & Expectations

The Lead Pastor role at KCC will lead the implementation of the discipleship making pathway to achieve the churches vision.

### Job Description

The Pastor at Kilsyth Community Church is a servant hearted leader entrusted with guiding the congregation in living out their faith, growing spiritually, showing a commitment to peace-making rather than peace-keeping and reaching the wider Kilsyth community with the gospel. The pastor will lead with humility, building relational trust as the foundation for their ministry.

The pastor will continue to expand the good work already began in strengthening KCC's vision and structure. They will work as part of a wider team equipping and releasing others into ministry, building a culture of team leadership across the church, and helping carry forward the church's three- and five-year roadmap — particularly strengthening the discipleship pathway and developing the “Bridge to Hope” community initiative.

## Skills & Abilities

Our next Lead Pastor will:

- Be gospel-centred and Evangelical in tradition, able to teach and defend biblical truth
- Have a demonstrated track record of team building and developing ministry teams and be able to equip and release others into ministry
- Enjoy preaching and leading a preaching team
- Carry a commitment and heart for social justice and community evangelistic work amongst hard-pressed communities, with a heart for outreach and sharing the gospel
- Be comfortable in a continuationist but non-hyper-charismatic culture

## Personal Qualities

Our next Lead Pastor will:

- Live with integrity — honest, authentic, and accountable
- Demonstrate strong work-life boundaries
- Practice spiritual disciplines: prayer, Scripture, and community
- Be approachable and compassionate, with an ability to connect and build relationships within the church and the wider community

## Practical Details

### Salary

£38 - 42,000 per annum

A workplace pension will be offered

### Commitment

Full-time (transition arrangements negotiable)

Candidates must have rights to work in the UK

### Location

Kilsyth, Glasgow.

Ideally lives within a commutable distance. No church manse provided.

### Start date

To be agreed — part-time transition period available for candidates in existing ministry

### Transport

Reliable personal vehicle required.

### Contact

[pastorsearch@kilsythcommunitychurch.com](mailto:pastorsearch@kilsythcommunitychurch.com)

## Supporting Documents

If you wish to apply, please email the following to

[pastorsearch@kilsythcommunitychurch.com](mailto:pastorsearch@kilsythcommunitychurch.com)

- Your current CV / résumé
- A brief cover letter detailing why you wish to apply for the job and in what ways you meet the criteria

## Submission

Email: [pastorsearch@kilsythcommunitychurch.com](mailto:pastorsearch@kilsythcommunitychurch.com)

Submission deadline: 9 September 2026

We can only accept digital submissions. Please do not send hard copies.

You will receive an email acknowledging your interest in the position

If you have questions about the contents of this pack, please email the address above.

We look forward to hearing from you.

# Appendix 1

## Theological Terms Explained

**1. Fundamentalism** - Baptist editor Curtis Lee Laws coined the term in 1920 to designate Christians who were ready “to do battle royal for the Fundamentals.” Laws borrowed the term from the title of a series of essays published between 1910 and 1915 called “The Fundamentals: A Testimony to the Truth,” reacting to liberal theology and militantly asserted the inerrancy of the Bible. While the focus on the fundamentals is admirable, in the last 40 years Fundamentalism is often associated with moralism.

**2. Moralism** - Moralism is seeking to achieve growth, sanctification, or “Christian maturity” through self-effort. The basic structure comes down to the belief that the Gospel can be reduced to improvements in behaviour. It is as if salvation is by grace but that growth in Christ is due to maintaining a New Testament moral code.

**3. Evangelicalism** - The religious movements and denominations that sprung forth from a series of revivals that swept the North Atlantic Anglo-American world in the 18th and early 19th centuries. Key figures associated with these revivals included the itinerant English evangelist George Whitefield (1715-1770); the founder of Methodism, John Wesley (1703-1791); and American Jonathan Edwards (1703-1758). These revivals were particularly responsible for the rise of the Baptists and Methodists from obscure sects to prominent denominations.

**4. Confessional Evangelicalism** - Having a passion to keep the gospel of Jesus Christ at the centre of all church life and ministry, a deep commitment to biblical truth as defined in the historic confessions of the faith, a sense of urgency to see lost persons hear the gospel, and a commitment to the local church and to pursue personal holiness. People may refer to themselves as Confessional Evangelicals to avoid recent association of Evangelicalism with politics.

**5. Liberalism** - The theology of liberal Christianity became prominent in the 19th and 20th centuries. This style of Scriptural hermeneutics<sup>3</sup> is not considered a collection of factual statements, but instead an anthology that documents the human authors’ beliefs and feelings about God at the time of its writing—within a historical or cultural context.

**6. Dispensationalism** - A 19th-century theological development that sees God as structuring his relationship with humankind through several stages, or *dispensations*, of revelation. Dispensationalists believe that the nation of Israel is distinct from the Church and that God has yet to fulfil his promises to national Israel. As a system, dispensationalism is rooted in the writings of John Nelson Darby (1800–1882) and propagated through works such as The Scofield Reference Bible. Additionally, the theology consists of a distinctive “end times”<sup>4</sup> perspective, known as premillennialism<sup>5</sup> and a pretribulational rapture.<sup>6</sup> In other areas of theology, dispensationalists hold to a wide range of beliefs within the evangelical and fundamentalist spectrum.

**7. Covenantal** - Belief that God has structured his relationship with humanity by covenants rather than dispensations. Old Testament Covenants (OT) and the New Covenant (NT). These covenants are not new tests, but are rather differing administrations of the single, overarching covenant of grace. Adam sinned and broke the initial (old) covenant, and thereby subjected all humanity to the penalty for covenant breaking - condemnation. God in his mercy instituted the “covenant of grace,” through Jesus Christ, which is the promise of redemption and eternal life to those who would believe in him.

**8. Charismatic** - Describes the 20th century and ongoing international, cross-denominational/non-denominational Christian movement in which individual, historically-mainstream congregations adopted beliefs and practices similar to Pentecostals. Foundational to the movement is the belief that Christians may be “baptised in” the Holy Spirit as a second experience subsequent to salvation and that it will be evidenced by manifestations of the Holy Spirit, including the “gift of tongues.”

**9. Non-Charismatic** – The belief that the baptism of the Holy Spirit is not a “second blessing” subsequent to conversion, but is inseparable from conversion and a once-for-all experience that involves one’s permanent identification with Christ and his Church.

**10. Cessationist** - The view that the miraculous gifts of the Spirit such as healing, tongues, and prophetic revelation pertained to the apostolic era only, served a purpose that was unique to establishing the early Church, and passed away before the canon of Scripture was closed.

**11. Continuationist** - The view that the miraculous gifts (1 Cor 12:4-11) are normative, have not ceased, and are available for the believer today.

**12. Calvinism** - The theological system associated with the Reformer John Calvin that emphasises the sovereign rule of God over all things as reflected in its understanding of Scripture, God, humanity, salvation, and the Church. Calvinism refers to the Five Points of doctrine regarding salvation, which make up the acrostic, T.U.L.I.P.<sup>7</sup>

**13. Arminianism** - A school of theology based on the teachings of Dutch theologian Jacob Arminius emphasising free will, meaning our choices are free from the determination or constraints of human nature and free from any predetermination by God. “Free will theists” hold that libertarian freedom is essential for moral responsibility.

**14. Complementary** - The theological view that men and women are created equal in their being and personhood through bearing the image of God, displaying physical and functional distinctives, and are created to complement one another in biblically prescribed roles and responsibilities in marriage, family life, and church leadership. Complementarians view women's roles in church ministry as distinctive from men, holding to the "mystery" of mutual submission, male headship, and sacrificial love conveyed in Ephesians 5:19-33. Practically, this is expressed through the practice of male lead pastors and elders.

**15. Egalitarian** - The theological view that not only are all people equal before God in their personhood, but there are no gender-based limitations of what functions or roles each can fulfill in the home, church, or society—viewing Galatians 3:28 as a hinge-verse that changes the historical role of women in the Church.

**16. "Hyper-" Theological Positions** - The prefix "hyper-" may be applied to almost any theological position that falls outside what is generally viewed as orthodox (or mainstream). The term is generally regarded as a pejorative yet, as one might imagine, those who hold a "hyper" or extreme view would not regard their view as extreme but normative.