



FAITH  
PRESBYTERIAN

## DIRECTOR OF MUSIC POSITION OVERVIEW





FAITH PRESBYTERIAN CHURCH IS A GROUP OF PEOPLE UNITED IN CHRIST WHO SEEK TO EXALT AND EXTEND HIS NAME THROUGH A SHARED COMMITMENT TO WORSHIP, COMMUNITY, AND MISSION.

Each Sunday we come from across the city of Birmingham and beyond to worship Christ through the singing of songs, hymns, and spiritual songs, the preaching of the Word, and the celebration of the Lord's Supper. In doing so, we remind each other of the grace of Christ that has been so freely given to us.

Our hope is that on the following pages you will be able to better see how the Lord has uniquely created Faith Presbyterian Church to share the gospel in our community and around the world. We are grateful for all that God has done in and through His people here, and we look forward to seeing His vision for our future unfold.

As you come to know us more, we invite you to visit us online at [faith-pca.org](http://faith-pca.org) to learn more about who we are, including what worship on Sundays looks like each week. We are thankful for your interest in this position. ***May the Lord bless you and His church as we seek His will together.***

***The Director of Music Search Committee***

# JOB DESCRIPTION

## Director of Music

FAITH PRESBYTERIAN CHURCH

Birmingham, AL

### Church Vision

*Faith Presbyterian seeks to exalt the King in worship, exhibit the kingdom in community, and extend the kingdom in mission.*

### Position Overview

*The Director of Music will serve our vision by assuming primary responsibility for leading the musical and technical aspects of all Faith worship events, including Sunday morning worship, seasonal events, and special events (e.g., weddings and funerals), and by fulfilling other ministry responsibilities that arise. Qualified candidates could serve in a pastoral role. This is a full-time position.*

### Church Overview

*Faith is a growing congregation in suburban Birmingham with an average worship attendance of 675 between two morning worship services and a membership of 860. Our desire is to worship God in a manner that is faithful to the Scriptures, that is honoring to God, and that engages the entire person in an edifying way. Faith is a congregation of the Presbyterian Church in America (PCA).*

### Reporting Relationships

*The person in this role will report to the Executive Pastor, Martin Wagner, and will oversee part-time music staff, including sound tech, choir director, and pianist.*



## PRIMARY DUTIES

- Assist the Pastoral Staff in implementing weekly and long-range worship planning.
- Collaborate with Senior Pastor and Assistant Pastor in creating weekly liturgies for worship services.
- Serve on the Ministry Staff Team in cooperation with other ministry areas of the church.
- Recruit, audition, and train musicians within the congregation to assist in leading worship services.
- Lead the musical and some liturgical aspects of Faith's worship services.
- Develop relationships with musicians outside the congregation and hire them to supplement music leadership as needed.
- Set and maintain standards for participation and performance among musicians and support staff, while also shepherding and caring for participants.
- Oversee technical aspects of the sanctuary and elements related to worship services, including lights, sound, video, stage layout, and live and recorded distribution.
- Oversee logistical and creative aspects of worship services.
- Oversee all necessary operational functions, such as ensuring facilities, equipment, and other physical resources are maintained, repaired, tuned, and ready for use.
- Create and manage a viable annual budget. Purchase music, supplies, and equipment as needed. Hire contract musicians within budget parameters. Monitor ongoing financial reporting.
- Arrange and compose songs for use in Faith's worship services and for distribution and use in the wider church.
- Work with Building Design Team to design sound and technical aspects of the church's new sanctuary.
- Oversee Children's Music Program in coordination with Children's Ministry staff.
- Provide vision for other music ministry opportunities.
- Lead congregational singing from piano or guitar.



## PRIMARY QUALIFICATIONS

- Must evidence sound theology, spiritual maturity, a gracious temperament, and a humble, teachable spirit.
- Must be people-oriented. The right candidate will have a hunger to know, converse with, and appreciate people.
- Must have organizational, multi-tasking, and planning skills, with the ability to thrive in a fast-paced, dynamic environment.
- Must have strong oral, written, and interpersonal communication skills to effectively interact and build relationships with church leadership, staff, musicians, members, attendees, and visitors.
- Willing to be an active member of Faith Presbyterian Church and willing to submit to and be shepherded by the pastors and elders.
- Willing and able to work occasional evenings and most Sundays.
- Must commit to performing duties in accordance with the stated mission and purpose of Faith Presbyterian Church and the policies and procedures manual of Faith Presbyterian Church and the Westminster Confession of Faith.



## EXPERIENCE AND EDUCATION REQUIREMENTS

- Bachelor's degree in music or theology preferable
- Master's degree in music and/or theology preferable
- A minimum of 5 years of worship leadership in a church or parachurch environment with increasing responsibility

*All of the above duties and responsibilities are desired job functions for which reasonable accommodation will be made. The position description is not to be construed as an exhaustive statement of duties, responsibilities, or requirements.*

**To apply for this position, please email [info@faith-pca.org](mailto:info@faith-pca.org) with a copy of your resume/CV and a sample video of musical leadership if available.**





## CHURCH PROFILE

### Faith Presbyterian Church

4601 Valleydale Rd.  
Birmingham, AL 35242

A congregation of the Presbyterian  
Church in America and a member  
of the Evangel Presbytery

### Church Stats

Total communing membership:

867

Non-communing membership:

210

Average worship attendance in 2022:

680

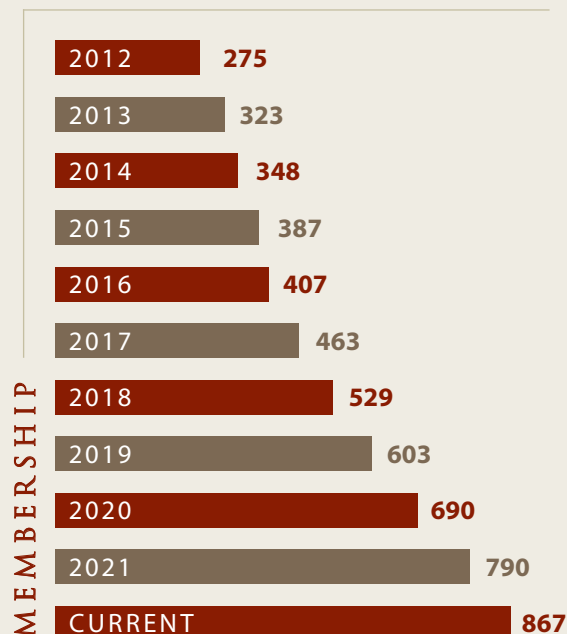
### Church Facilities

53,000 SQUARE FEET  
on 14 acres of property

Completed 20,000-square-foot  
addition in 2021

Church households: 347

### Growth



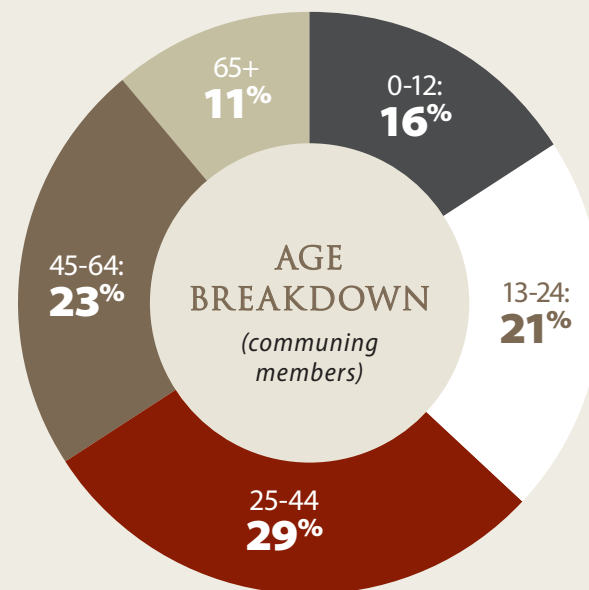
MEMBERSHIP

### FINANCIAL INFORMATION

2022 BUDGET: \$2,900,000

2021 BUDGET: \$2,400,000

2020 BUDGET: \$2,050,000



AGE  
BREAKDOWN  
(communing  
members)

### AGES OF COMMUNING MEMBERS

AGE 70+: 65	30-39: 135
60-69: 109	20-29: 165
50-59: 95	UNDER 20: 180
40-49: 147	

### Median Age:

36

Average Age: 38



## WORSHIP SERVICE INFORMATION

- Two services on Sunday morning (8:15 and 11:00)
- Average attendance: 665
- High attendance: 904
- Average split 45%/55% in attendance between the early and late services
- Sanctuary seats 400.
- Currently use two overflow rooms to simulcast service
- Partake of Lord's Supper weekly (began practice in 2010)
- Services typically last 75 minutes.
- Typically preach through a book of the Bible; a series usually lasts 12-14 weeks.
- Jason Sterling preaches around 42 times per year.
- Martin Wagner preaches around 6 times per year.
- Guests and other staff preach for the remainder of services.
- Current Director of Music has been in part-time role for 15 years and does not want to be considered for full-time position.



## CURRENT MUSICAL STYLE AND HYMNS

- Structure of liturgy is consistent each week.
- Five congregational songs per week
- Instrumentation: Acoustic guitar, bass guitar, piano, drums, electric guitar, pedal steel, violin; occasional inclusion of orchestral instruments in services (e.g., flute, oboe, violins)
- Led by one male and one female singer
- Use song/hymns from Indelible Grace, Red Mountain, Sovereign Grace, Matt Boswell, CityAlight
- Around 15 songs have been arranged by our current music staff
- Utilize bulletin with printed lyrics and projection screens in the sanctuary
- Choir sings in services twice per year (Christmas and Easter).







## CHURCH STAFF

**Jason Sterling**, Senior Pastor (6 years at Faith)  
**Martin Wagner**, Executive Pastor (15 years)  
**Carl Smith**, Senior Assistant Pastor (13 years)  
**Cameron Patterson**, Assistant Pastor (2 years)  
**Patrick Bush**, Faith Student Ministry Director (7 years)  
**Adam Shields**, Director of Ministries (2 years)  
**Sarah Hornback**, Communications Director (1 year)  
**Aubrie Allen**, Administrative Assistant for Children's  
and Faith Student Ministry  
**Josh Kruntorad**, Guys Assistant Director,  
Faith Student Ministries  
**Chandler Cahoon**, Girls Assistant Director,  
Faith Student Ministry  
**Steve Hood**, Children's Ministry Director  
**Monica Merrill**, Early Childhood Ministry Director  
**Jodi Cavin**, Kingdom Kids Program Director  
**Laura Murray**, Assistant Sprouts Director  
**Chris Appleby**, Music Director  
**Lana Benner**, Women's Ministry Director  
**Heather Conner**, Women's Ministry Assistant  
Director  
**Haley Simms**, Volunteer and Missions Coordinator  
**Michal Mabray**, Ministry Intern  
**Russ Herren**, Administrative Assistant to Jason Sterling  
**Lisbeth Chapman**, Administrative Assistant to  
Martin Wagner  
**Susan Beason**, Finance Director  
**Rebekka Cunningham**, Receptionist  
**Bill Boutwell**, Facilities Manager  
**Lisa Shores**, Custodian  
**Ruth Baldwin**, Pianist  
**David Crabtree**, Sound Technician



### ELDERS

Johnny Johnson, Karl Potts, John Benner,  
Chad Merrill, Hal Shepherd, David Breland,  
Bradley Moore, Andy Smith, Clay Conner,  
Mike Murphy, Scotty Stanford, Eric Henry,  
Andrew Murray, Grady Trammell, Randy Pigg,  
Tyler Whitson, Bryan Becker

### DEACONS

Tom Gardner, James Oliver, Josiah Helms,  
Luke Trammell, Mike Cahoon, Andrew Glennon,  
Hunter Shepherd, Derek Cavin, James Goree,  
Sammy Smoke, Brian Conley, Derrick Helm,  
Randal Snook, Keith Cooke, Todd Jackson,  
Carey Sullivan, Mitchell Lewis, Brian Thompson,  
Shaun DeCoudres, Isaac McDow, Ed Wright



# VIEWPOINTS ON WORSHIP

*The following was developed by the session to give the church's general perspective on worship and music.*

***Worship is a human reality*** that exists across all cultures, ages, and people. As people created in the image of God, we all worship something or someone (Gen. 1:27; Acts 17:22-31). Worship is giving ultimate worth to the object of our deepest desire, not only in songs and prayer but also through the giving of our attention, affection, time, and resources. God, as the Creator of all, has commanded that He alone be worshiped (Deut. 6:13; Ex. 20:1-6). We worship God as He has revealed Himself to us – Father, Son, and Holy Spirit existing in perfect and eternal joy and community. The chief end of all mankind is to worship God and to enjoy Him forever (WSC 1).

In *Rhythms of Grace*, Mike Cospere writes that Christian worship has one object, two contexts, and three audiences. God alone is the object of our worship, because He alone is worthy of our ultimate devotion and love. The worship of any other person or object is a sin against a holy God (Ex. 20:3).

Our worship has two contexts, scattered (in all of life) and gathered (in corporate worship). As Christians, our worship of God is not confined to a place, time, or gathering (1 Cor. 10:31; John 4:20-21). All of life is to be lived to the glory and worship of God. Nothing is excluded in our worship of God. In addition to this, God's people gather in a special way for corporate worship on the Lord's Day. It is when God's people gather together that Jesus promises to be among them (Acts 20:7; Matt. 18:20; Rev. 1:12-13).

Our gathered worship shares similarities with our scattered worship. Both are done to the glory of God and in the power of the Spirit through the work of Christ. The object and substance of our worship are the same. In the context of gathered worship, God's presence and power are manifest and more vividly experienced. Gathered worship is a special means of grace but not a means of special grace. There is only one grace that is to be received, and that is Christ Himself, whether His people are gathered or scattered.

Gathered worship has three audiences who hear the same message. The first audience is God Himself. Our worship is both to Him and for Him. The second





audience is the gathered church. We sing to admonish and encourage one another unto good works and faithfulness (Col. 3:16, Heb. 10:23-24). The unbelieving watching world is the third audience of our gathered worship (1 Cor. 14:20ff). As we celebrate God's mighty works, the world overhears our worship and our communication of the gospel.

There are three elements in every worship service: content, structure, and expression. The primary element is content, and the content of the songs, prayers, sermons, and readings is the redemptive story of God in Christ. Every aspect of the service points us to the glory of God and to His salvation through the work of Christ. We believe that the public worship of God should contain the singing of psalms, hymns, and spiritual songs (Eph. 5:19) and that our music should be biblically accurate, confessionally true, and culturally and contextually relevant (BCO 47-1, 47-9).



The second element, structure, is in service to the content. As those who have been redeemed by God through Christ (Eph. 1:7), our worship takes the structure of re-enacting the story of the gospel through a dialogue between God and His gathered people. This is the story of the Bible and the story of our gathered worship. God speaks to us, and we respond. We confess; God assures. We gather, and God feeds us at His table. The worship service not only takes the shape of the gospel but also the "grammar" of the gospel. The emphasis is not on what we are able to do for God but rather on what God has done for us in Christ.

Gathered worship is a formative experience for Christians. The rehearsal and re-enactment of the gospel are not just cognitive reminders but a reorienting and recalibration of our hearts and minds, turning us to the story of God's redemption. This formative experience comes through the outward and ordinary means that God has appointed, by which Christ and the benefits of redemption are communicated to us. Thus, we are a church that focuses on the ordinary means of grace: the Word, sacraments, and prayer. The triune God does His extraordinary and supernatural work through ordinary means.

We get Christ by faith when the Word is read and proclaimed, and we get Christ when the sacraments are received by faith. The sacraments are the Word made visible. The Word is considered primary in our teaching and understanding; the sacraments are secondary, because they depend on the Word. Consequently, a weekly partaking of the Lord's Supper is a part of our liturgy. Just as we need the grace of God in the gospel read and proclaimed each week, we also need the grace of God in the sacrament each week. We need the grace of God in the Word and sacrament each time we worship. The centrality of the Word and the sacraments is reflected in our liturgy and in our physical worship space.

Finally, expression, or style, is the contextualization of content and structure into the local church culture. Within our corporate worship services, we have twin goals of giving glory to God and edifying the people of God. Those two goals are not at odds but are one and the same. We desire that our worship engage all aspects of our humanity, created in the image of God. Worship is not simply a cognitive exercise for us; we worship God with our minds, bodies, intellect, and souls (Deut. 6:4-5). Just as the Psalms display, our worship includes the full array of human emotions. Our services should include times of reverence, joy, confession, lament, sadness, awe, and wonder.

We believe that the music selected for worship should not be limited to any one



hymnal, tradition, period, movement, or style. Rather, the music for worship should be the best from what is available – traditional and contemporary, ancient and modern. We believe that the appropriateness of a particular piece of music will depend to an extent on its place in the service and on the purposes of music in that place. For example, some songs praise God, some give thanks to Him, some are confessions of sin, some are prayers, and in some, we exhort and teach one another. We believe that the singing in public worship should ordinarily be accompanied by appropriate instrumentation (Ps. 150:3-5), and further, we believe that this instrumentation may include any musical instrument that fits the type of song and the text.

We believe that vibrant and engaged congregational singing should be a priority for gathered worship. Therefore, the style and volume of the music should encourage the congregation's full engagement. While music that is sung without the congregation is permissible (and good), the twin goals of giving glory to God and the edification of God's people take priority over performance (Ps. 100; 150:6).

The unity of the body of Christ is properly dependent only upon a common connection to Jesus Christ (Gal. 3:26-29) and not upon agreement about style of music.

Indeed, the glory of Christ in His church is brightly seen when brothers and sisters who prefer different styles of music defer to one another and thus dwell together in unity (Ps. 133:1). We believe that other congregations of Christ's church may choose to worship in a manner that is different from ours but no less glorifying to God.

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#### THESE ARE OTHER RESOURCES THAT HAVE INFLUENCED OUR VIEWS ON WORSHIP.

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**Chapell, Bryan.** *Christ-Centered Worship*

**Cosper, Mike.** *Rhythms of Grace*

**Hicks, Zac.** *The Worship Pastor*

**Smith, James K.A.** *Desiring the Kingdom*

**Webber, Robert.** *Ancient-Future Worship*





# VIEWPOINTS ON GROWTH AND DISCIPLESHIP

by Jason Sterling, Senior Pastor

**ONE OF THE GOALS OF THE CHRISTIAN LIFE IS THAT WE BE CONFORMED INTO THE IMAGE OF CHRIST (ROM. 8:29). ALL OF US ARE FAR FROM SHOWING FORTH THE LIKENESS OF CHRIST. WE ARE NOT WHAT WE OUGHT TO BE. WE ALL NEED CHANGE. THEREFORE, IT IS CRITICAL TO UNDERSTAND HOW CHANGE TAKES PLACE IN OUR LIVES AND IN THE LIVES OF PEOPLE AROUND US.**

At Faith Presbyterian Church, we desire to help believers grow in Christlikeness, until the character of Christ is fully formed in all of us, which we believe the Bible teaches is a lifelong process until we are glorified with Him. Christlikeness is not something we can bring about ourselves. As the Scriptures teach, our salvation, from beginning to end, is a result of God working, as He is the only One who can change our hearts and lives. It is through the transforming grace of the gospel that we enter the kingdom, and it is through that same grace that we are changed to become more and more like our gracious Savior, Jesus. The gospel is not just the means of our salvation (justification), but the means of our transformation (sanctification). It is not simply deliverance from sin's penalty; it is release from its power.

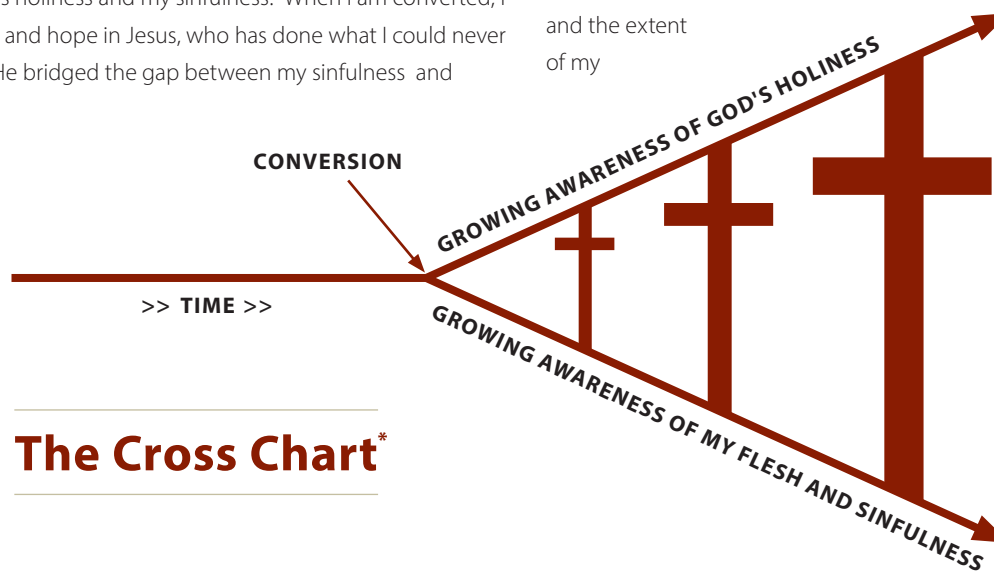
## ***What does growth in grace look like in a person's life?***

The following chart has been helpful to many people in thinking about gospel change in a person's life.

The starting point of the Christian life (conversion) comes when I first become aware of the gap between God's holiness and my sinfulness. When I am converted, I trust and hope in Jesus, who has done what I could never do; He bridged the gap between my sinfulness and

God's holiness. He has taken God's holy wrath toward my sin upon Himself.

At the point of conversion, however, I have a very limited view of God's holiness and of my sin. The more I grow in my Christian life, the more I grow in my awareness of God's holiness and of my flesh and sinfulness. As I participate in the means of grace (Word, sacrament, prayer), experience the Holy Spirit's conviction, and live in community with other believers, the extent of God's holiness and the extent of my



## **The Cross Chart\***

*\*Originally developed by Serge (formerly World Harvest Mission)*

sin become increasingly clearer and more vivid. It is not that God is becoming more holy or that I am becoming more sinful, but my awareness of both is growing. I am increasingly seeing more of God as He actually is (Isa. 55:8-9) and myself as I actually am (Jer. 17:9-10).

As my understanding of my sin and of God's holiness grows, something else also grows: my appreciation and love for Jesus. His sacrifice, His righteousness, and His gracious work on my behalf become increasingly sweet and powerful to me. The cross looms larger and more central in my life as I rejoice in the Savior who died upon it, resulting in the old affections and idols of my heart

being replaced with the explosive power of a new and better affection – the love and beauty of Jesus.

Therefore, the consistent pattern of the Christian life is a continuing cycle of repentance and faith. We never stop needing to repent of sin and believe in Jesus. In the first of his Ninety-five Theses, Martin Luther observed, "When our Lord and Master Jesus Christ said, 'Repent' . . . He willed the entire life of believers to be one of repentance." In repentance, we confess our sin and turn our affections away from false saviors and sources of righteousness and turn in faith to Jesus as our only hope.

### ***How does Faith encourage growth in grace?***

At Faith Presbyterian Church (FPC), we believe that each person is an individual created in the image of God (Gen. 1:26). We believe there is unity among individuals in that there are struggles that are common to man (1 Cor. 10:13). However, we also want to honor the great diversity among individuals with respect to gifts, learning styles, ability, personality, spiritual states, and struggles. We want to acknowledge that each person brings a unique history, personality, and pattern of sin and idolatries to our church. This means there is no one-size-fits-all model for discipleship, but spiritual growth takes place in a variety of different avenues.

At Faith, our hope is that we will increasingly experience the grace of Jesus and that it will change everything about us. Since we are living in an increasingly busy world, we have to be particularly purposeful regarding what we pour ourselves into. We know how easy and natural it is to have our hearts grow cold toward Jesus. When one is cold and desiring to find warmth, he or she must get near the fire. We believe that placing ourselves in the vicinity of worship, community (small groups, such as KCs, Grace Groups, men's and women's Bible studies, and other special events, such as conferences, service, retreats, and other fellowship opportunities) and drawing near to Jesus personally through Word and prayer are crucial for warming our hearts to the gospel of grace. At FPC, our focus is on starting, sustaining, and drawing near to four fires to keep our hearts warm to Him.





**The Bonfire (Worship)** In weekly worship God sets a bonfire in the midst of His people. We often come weary, discouraged, and overwhelmed with our sin and our hurts. As we gather to lift our voices in corporate worship, we are confronted with the great grace of Jesus through the preached Word, the sacraments, and the liturgy. Together we rehearse the realities of the Scriptures, reminding ourselves and one another once again of how loved we are in Christ. Here we experience the comfort, hope, and nourishment to reorient our hearts to Him.

**The Campfire (Community)** The context of our growth in Christ is community. Thus, small groups, Bible studies, and Kingdom Communities are an opportunity to gather with trusted friends and wrestle with what is going on in our hearts. In these small groups, we can build deep friendships, talk openly about how the gospel applies to our lives, and enjoy being cared for by others while extending care to others. These groups help us stay connected to the church and keep our hearts warm to Jesus amidst the busyness of everyday life.

**The Candle (Personally)** God also lights a candle for His people. Every day it's hard to believe that Jesus really does love us. God knows this. He has given us His Word and prayer to pursue Him relationally, so that we can remember how loved we are, and so that we are empowered to love Him and others out of that same love.



**The Torch (Mission)** We also have the privilege of carrying the message of the gospel to others. The Good News we carry is the same Good News we have received and been warmed by. As we carry the message, we point people to the fire, not to ourselves.

We long to be transformed into a people who bask in the grace of Jesus and freely lavish that grace on others.

Let us join together in praying that God will warm our hearts and enflame our lives with His glorious grace.\*\*

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**\*\*Adapted from Lookout Mountain Presbyterian Church**



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*please email [info@faith-pca.org](mailto:info@faith-pca.org) with a copy of your resume/CV  
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