

Outward Church Staff Profile

Position: Campus Pastor, Outward Church Silverton

Status: Full-time

POSITION OVERVIEW

Outward Church is seeking a full-time Campus Pastor for its Silverton location. The Campus Pastor will be the primary teaching and equipping pastor at Outward Silverton.

Outward Church is a 15-year-old church based in Salem, Oregon. The church is committed to making disciples who “love Jesus and live outward.” We are characterized by our distinctive values of being *disruptive*, *crafted*, and *passionate*. We are *disruptive*: the message of Jesus uproots our religious assumptions and calls us to repentance and faith. We are *crafted*: we are committed to excellence and authenticity in our theology and our worship. We are *passionate*: we believe that God calls us to radical devotion in surrendering every aspect of our lives to Him.

Outward currently meets in two locations (Salem and Silverton) with around 500 total attendees on a Sunday morning between both campuses. We are elder-led and affiliated with Acts 29. The church is made up of a diversity of ages and is a healthy, growing church with a culture of shepherding leadership.

ABOUT THE SILVERTON LOCATION

The Silverton campus of Outward Church was launched in June of 2021.

The town of Silverton (pop. 11,000), which also draws people from the nearby communities of Mt Angel and Scott's Mills, is around 30 minutes from downtown Salem. Silverton is historic in nature and increasingly divided between the rural (more politically conservative) and in-town (more politically liberal) populations. There are a handful of evangelical churches, but the majority of the congregations in Silverton are mainline denominational, with a significant Apostolic/German Apostolic presence. The Silverton campus of Outward Church was born out of a desire to create a new Gospel-centered outpost in this environment.



Prior to this new location being planted, our original location in downtown Salem had about 400 in attendance each week at peak times during the year. Post launch, which included sending around 100 of our members to the new location, the Silverton location now has around 200 people in attendance each week, with the Salem location currently running around 300. The bulk of our overall numeric growth as a church over the past two years has taken place in Silverton. Up to this point, preaching in Silverton has been handled by a rotating preaching team consisting of both paid and lay elders of Outward Church.

CAMPUS PASTOR DESCRIPTION

The Campus Pastor will be a man who meets the qualifications of an elder found in scripture. This man will be called by God to preach and gather.

The ideal personality for this role would be someone comfortable in a primarily rural setting: relatively familiar with farming, firearms, construction, hunting, trucks and cheap beer. He should be able to speak to men with a direct and masculine tone.

The Silverton Campus Pastor will work alongside current Outward Church pastors to develop a whole-church vision of making disciples who “love Jesus and live outward,” with a particular responsibility to help carry this out in the context of the Silverton community. As a member of our teaching team, he will serve as the primary preaching voice for the Silverton congregation, while at times also providing preaching in Salem.

JOB RESPONSIBILITIES

The Campus Pastor will work directly with the Lead Pastor and other Outward Church staff to carry out a vision for Gospel-centered ministry.

- Preach 30-40 times a year, primarily in Silverton.
- Provide leadership and oversight for current paid (2 part-time) and volunteer staff at Outward Church Silverton.
- Work with the churchwide pastor/elder team to help shape the preaching calendar and ministry areas of focus for the entire church.
- Work with congregational staff and leaders to plan and execute local, context-specific ministry for the year.
- Develop and equip lay leaders to carry out the work of ministry throughout the church.

- Be present during weekend services, at bi-monthly elder meetings, weekly staff meetings, staff retreats, and agreed upon key dates and leadership retreats, conferences, and seminars.
- Work cooperatively with staff, elders, and ministry leaders to promote unity and cohesion in our mission as one church in multiple locations.

EXPECTATIONS

The Campus Pastor will be a disciple of Jesus who is actively pursuing:

- A willing submission to God
- Authentic worship
- Godly character
- Genuine relationships marked by love
- God-glorifying stewardship
- Emotional health
- Missional lifestyle
- Gospel purity and mature doctrine

QUALIFICATIONS

- Outstanding preacher who combines expositional insight, theological sophistication, cultural awareness and pastoral care. Can gather and shepherd the church through the pulpit.
- Big-picture strategic thinker who sees both the overlap and the disconnect between the gospel and culture, with a bent toward reaching those who are outside the faith.
- Desires to be part of a pastoral team, collaborate and learn from other strong leaders.
- Is excited about camaraderie, spiritual fellowship and larger kingdom impact and is willing to work with other lead pastor types for that purpose.
- Loves people by listening, learning and understanding them.
- Energized by the potential for areawide movement and building a multi-congregational church.
- Has a heart and mind attuned to the lost, and preaches and pastors with a passion for evangelism.
- Has a regular personal rhythm of prayer and listening to the Spirit to discern the Lord's heart, mind and direction.

- Doctrinal, convictional, and cultural alignment with Outward Church (see attached document "Outward Church DNA").

EDUCATION AND EXPERIENCE

- Post-secondary degree or diploma is not required, however, candidates with biblical studies experience are preferred.
- Biblical and theological aptitude as well as a strong desire for continued growth in those areas.
- A solid track record serving in a leadership position within the local church.
- Proven experience leading and developing others.
- Experience caring for and shepherding others.

COMPENSATION PACKAGE

- Hours: Full-time, exempt
- Salary range: \$60k - \$100k, depending on experience/life stage
- Paid Time Off, Health Insurance: TBD

Outward Church DNA

OUR MISSION

We exist to bring glory to God by making disciples who love Jesus and live outward.

OUR VISION

Our mission will result in disciples who are characterized by the following:

- Disciples who love Jesus are marked by:
 - His Story | Gospel identity is established through regularly affirming and celebrating what Jesus has done. The good news of His finished work on the cross is the foundation of our worldview and the hope of our salvation.
 - His People | Gospel community is an essential aspect of discipleship. Affection for the family of God is forged through regular rhythms of celebration, confession, mission, and growth.
 - His Rule | Gospel submission leads to passionate faithfulness. When we devote our lives to Jesus' lordship through a lifestyle of worship, He becomes increasingly glorious to us and our desires begin to align with His.
- Disciples who live outward will:
 - Give | We are committed to radical generosity. Joyfully sharing our time, energy, and resources displays an understanding that all we own belongs to God, and reflects how Jesus has been generous with us.
 - Serve | We are committed to seeking the good of those around us. Sacrificial service in the home, the church, and the city demonstrates God's heart for human flourishing through the establishment of a gospel culture.
 - Speak | We look for opportunities to articulate the story of Jesus in a way



that boldly testifies to the grace and love of Christ. This begins in our homes and continues in friendships made inside and outside of the church.

OUR MINISTRY VALUES

The section below describes the philosophical commitments that shape Outward Church's approach to ministry. We cultivate a leadership team (staff, elders) who are of similar mind on these issues. We believe that our conversations, decision-making, teaching, and vision will be more consistent if we are working together around these values. In that spirit, this is an internal working document, occasionally updated as we navigate new issues.

- We are disruptive, crafted, and passionate.
 - *We are disruptive.* The message of Jesus uproots our religious assumptions and calls us to repentance and faith.
 - *We are crafted.* We are committed to excellence and authenticity in our theology and our worship.
 - *We are passionate.* We believe that God calls us to radical devotion in surrendering every aspect of our lives to Him.
- We are multi-congregational. Launching the Silverton congregation represents our first step in becoming multi-congregational – a ministry model that we hope continues to grow beyond these two congregations.
 - Characteristics of a Multi-Congregational Church
 - The whole church shares a common DNA, including shared vision, values and theology.
 - Each congregation, or “campus” is charged with fleshing out the church’s vision in their context, giving freedom for local mission.
 - Each congregation has a pastoral team who serves that congregation. The Campus Pastor also works with other lead pastors and central leaders to shape churchwide vision and strategy.
 - Worship gatherings are entirely “live,” including the preaching.

- Centralized operational support helps each congregation focus on local ministry while maintaining operational excellence.
- Anticipated Organization & Leadership
 - ELDERS: Each congregation has a local elder team. There is also a churchwide elder team that works to align vision and mission, made up of the Campus Pastors and other churchwide pastors.
 - STAFF: Each congregation has a local ministry staff. Operational staff serve the entire church.
 - BUDGET: The church has one budget. Each congregation has a staff, facility and ministry budget allocations commensurate with its size and giving capacity. This model allows for some flexibility to launch new ministries or congregations (such as the launch of Silverton) while ensuring that each congregation has a ministry budget that fits its size and complexity.

OUR EVANGELICAL BELIEFS

THE WORD OF GOD

We believe in the verbal plenary inspiration of the Bible as the Word of God, without error in the original manuscripts, written under the inspiration of the Holy Spirit, and that it has supreme and final authority in testing all claims about what is true and right in all matters of faith and conduct. In matters not specifically addressed in the Bible, what is true and right is assessed by criteria consistent with the teachings of Scripture.

(I Timothy 3:16; II Peter 1:20,21; Mark 13:31; John 8:31,32; John 20:31; Acts 20:32)

THE TRINITY

We believe that there is one living, true, sovereign and all glorious God, eternally existing in three persons; that these three persons are equal in divine perfection, and that they execute distinct but complementary and harmonious offices in the work of creation, providence and redemption.

(Genesis 1:1,26; John 1:1,3; Matthew 28:19; John 4:24; Romans 1:19,20; Ephesians 4:5,6)

GOD THE FATHER

We believe in God the Father, an infinite, personal spirit, perfect in holiness, wisdom, power and love. We believe that He infallibly foreknows all that shall come to pass, that He sovereignly rules over all things, that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through Jesus Christ.

(Luke 10:21,22; Matthew 23:9; John 3:16; 6:27; Romans 1:7; I Timothy 1:1,2; 2:5,6 I Peter 1:3; Rev.1:6)

GOD THE SON, JESUS CHRIST

We believe in Jesus Christ, God's only begotten Son, conceived by the Holy Spirit, fully man, fully God. We believe in His virgin birth, sinless life, miracles, and teachings. We believe in His substitutionary atoning death, bodily resurrection, ascension into heaven, perpetual intercession for His people, and personal visible return to earth.

(Matthew 1:18-25; Luke 1:26-38; John 1:1; 20:28; Romans 9:5; 8:46; II Corinthians 5:21; I Peter 2:21-23; John 20:30,31 Matthew 20:28 Ephesians 1:4; Acts 1:11; Romans 5:6-8; 6:9,10; Hebrews 7:25; I Timothy 3:16, Col. 1:15-20)

GOD THE HOLY SPIRIT

We believe in the Holy Spirit who came forth from the Father and Son to convict the world of sin, righteousness, and judgment, and to regenerate, sanctify, and empower all who believe in Jesus Christ. We believe that the Holy Spirit indwells every believer in Christ, and that He is an abiding helper, teacher and guide.

(John 14:16,17,26; 15:26,27; John 16:9-14; Romans 8:9; I Corinthians 3:16, 6:19; Galatians 5:22-26)

MANKIND

We believe God created both male and female in His own image for fellowship with Him; that mankind sinned against God and thereby incurred physical, spiritual and eternal death, which is separation from God; that as a consequence, all human beings are born with a sinful nature, are sinners by choice, and are therefore under God's righteous, divine condemnation. Fallen, sinful people, whatever their character or attainments, are lost and without hope apart from salvation in Christ.

(Genesis 1:26; 5:2; Genesis 3; Genesis 2:17;3:19; Romans 1:18-32, 3:9-19, 23)

THE GOSPEL OF SALVATION

We believe the Gospel is the good news that the death of Jesus Christ was a once for all substitutionary and propitiatory sacrifice to God for our justification; that His resurrection conquered sin and death; that all who repent, forsake sin, and place their faith in Jesus Christ as Savior are regenerated by the Holy Spirit and become new creatures, delivered and saved from condemnation and receive the promise of eternal life through Christ's resurrection.

(John 1:12-13, 3:14-21; 5:24; 8:12; 10:26; Romans 3:21-26; 5:19; 8:1; 10, I John 1:9; II Corinthians 5:17, I Corinthians 15, Romans)

EVIDENCE OF SALVATION

We believe biblical salvation is characterized by godly sorrow, repentance, and embracing Christ as one's Savior, Lord, and Treasure. This "re-birth" through the Spirit is evidenced by an understanding of God's Word, new affections for God and hatred for sin, desires to please Him and not the world, and works by the obedience of faith. These new works do not produce salvation but rather are the natural fruits of true saving faith. They do not *earn* grace but are rather evidence *of* grace.

(Ephesians 2, Romans 1; 15, Philippians 2:12-13, John 15, Galatians 3:3; I Peter 2:2-3, II Peter 1:10)

THE CHURCH

We believe the Church exists to worship God, nurture believers, and evangelize the lost. We believe in the universal Church, a living spiritual body of which Christ is the head and all regenerated persons are members. We believe in the local Church, consisting of a company of believers in Jesus Christ, baptized on a credible profession of faith, and associated for worship, mission, and fellowship. We believe that God has laid upon the members of the local Church the primary task of taking the gospel of Jesus Christ to a lost world through preaching the Gospel and planting churches as visible evidence of an inaugurated Kingdom.

(Ephesians 2:19-22; Acts 1:8; Ephesians 5:19-23; Acts 2:42; Hebrews 10:23-25; Matt. 16:18, Acts 8:1, 11:22, 15:13-21, 20:28; I Cor. 1: 11-17, 3:9-16, 6:19; 2 Cor. 6:16; I Tim.3:15)

THE FUTURE

We believe the consummation of all things will happen in the visible and glorious return of the Lord Jesus Christ to judge the just and the unjust and to fulfill His kingdom in establishing the new heavens and the new earth. We believe in the

resurrection of the body, the final judgment, the eternal happiness of the righteous, and the endless, conscious suffering of the wicked in hell.

(Matt. 24:44, 25:13; Mark 13:32-33; Luke 12:40; John 14:3; Acts 1:11; I Thessalonians 1:9-11, 4:13-17; Hebrews 9:28, James 5:8; I John 3:2; Rev. 20:11-15, 22:8-20)

MARRIAGE, GENDER, AND SEXUALITY

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. Rejection of one's biological sex is a rejection of the image of God within that person. (Gen 1:26-27)

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. (Gen 2:18-25, 1 Cor 6:18; 7:2-5; Heb 13:4)

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Outward Church. (Mark 12:28-31; Luke 6:31)

FINAL AUTHORITY FOR MATTERS OF FAITH AND CONDUCT

The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of Outward Church's faith, doctrine, practice, policy, and discipline, the Outward Church Elders hold the final interpretive authority on the Bible's meaning and application.

(1 Thessalonians 2:13; 2 Timothy 3:16-17; Jude 1:3; 1 Timothy 4:12-16; Titus 1:9; Isaiah 55:11)

OUR DOCTRINAL DISTINCTIVES

As a member of Acts 29, we affirm the following shared doctrinal distinctives:

- We are passionate about gospel centrality.

We believe the gospel is the good news of what God has graciously accomplished for sinners through the sinless life, sacrificial death, and bodily resurrection of his Son, our Savior, Jesus Christ, namely our forgiveness from sin and complete justification before God; this gospel is also the foundation for our confidence in the ultimate triumph of God's kingdom, and the consummation of his purpose for all creation in the new heavens and new earth.

This gospel is centered in Christ, is the foundation for the life of the Church, and is our only hope for eternal life; this gospel is not proclaimed if Christ's penal substitutionary death and bodily resurrection are not central to our message.

This Gospel is not only the means by which people are saved, but also the truth and power by which people are sanctified; it is the truth of the Gospel that enables us to genuinely and joyfully do what is pleasing to God and to grow in progressive conformity to the image of Christ.

The salvation offered in this gospel message is received by grace alone, through faith alone, in Christ alone; no ordinance, ritual, work, or any other activity on the part of man is required in order to be saved.

(Mark 1:1; Luke 24:46-47; John 3:16-18; Romans 1:16-17; Romans 1:18-25; 1 Corinthians 1:18-25; 2:2; 15:1-4; 2 Corinthians 4:1-6; 9:13; Galatians 1:6-9; Ephesians 1: 7-10; Colossians 1: 19-20; 2 Timothy 1:8-14; 2 Peter 3:11-13; Jude 3-4; Revelation 21:1-22:21)

- We enthusiastically embrace the sovereignty of God's grace in saving sinners.

We affirm that God chose us in Christ before the foundation of the world, not on the basis of foreseen faith but unconditionally, according to his sovereign good pleasure and will.

We believe that through the work of the Holy Spirit, God will draw the elect to faith in his Son, our Lord Jesus Christ, graciously and effectually overcoming their stubborn resistance to the gospel so that they will most assuredly and willingly believe.

We also believe that these, the elect of God whom he gave to the Son, will persevere in belief and godly behavior and be kept secure in their salvation by grace through faith.

We believe that God's sovereignty in this salvation neither diminishes the responsibility of people to believe in Christ nor marginalizes the necessity and power of prayer and evangelism, but rather reinforces and establishes them as the ordained means by which God accomplishes his ordained ends.

(John 1:12-13; 6:37-44; 10:25-30; Acts 13:48; 16:30-31; Romans 3:1-4:25; 8:1-17,31-39; 9:1-23; 10:8-10; Ephesians 1:4-5; 2:8-10; Philippians 2:12-13; Titus 3:3-7; 1 John 1:7,9)

- We recognize and rest upon the necessity of the empowering presence of the Holy Spirit for all of life and ministry.

The Holy Spirit is fully God, equal with the Father and Son, whose primary ministry is to glorify the Lord Jesus Christ; he also convicts unbelievers of their need for Christ and imparts spiritual life through regeneration (the new birth).

The Spirit permanently indwells, graciously sanctifies, lovingly leads, and empowers all who are brought to faith in Christ so that they might live in obedience to the inerrant Scriptures.

The model for our reliance upon the Spirit and our experience of his indwelling and empowering presence is the Lord Jesus Christ himself who was filled with the Spirit and entirely dependent upon his power for the performance of miracles, the preaching of the kingdom of God, and all other dimensions of his earthly ministry.

The Holy Spirit who indwelt and empowered Christ in like manner indwells and empowers us through spiritual gifts he has bestowed for the work of ministry and the building up of the body of Christ. Although there are different understandings in our network of the nature and function of these gifts, we all recognize that they are divine provisions central to spiritual growth and effective ministry and are to be eagerly desired, faithfully developed, and lovingly exercised according to biblical guidelines.

(Matthew 3:11; 12:28; Luke 4:1,14; 5:17; 10:21; John 1:12-13; 3:1-15, 34; 14:12; 15:26-27; 16:7-15; Acts 2:14-21; 4:29-30; 10:38; Romans 8:9; 12:3-8; 1 Corinthians 12:7-13; 12:28-31; 14:1-33; 2 Corinthians 1:21-22; Galatians 3:1-5; Ephesians 1:13-14; 5:18)

- We are deeply committed to the spiritual and moral equality of male and female, and to men as responsible servant-leaders in both home and church.

Both men and women are together created in the divine image and are therefore equal before God as persons, possessing the same moral dignity and value, and have equal access to God through faith in Christ. Men and women are together the recipients of spiritual gifts designed to empower them for ministry in the local church and beyond. Therefore, women are to be encouraged, equipped, and empowered to utilize their gifting in ministry, in service to the body of Christ, and through teaching in ways that are consistent with the Word of God.

Both husbands and wives are responsible to God for spiritual nurture and vitality in the home, but God has given to the man primary responsibility to lead his wife and family in accordance with the servant-leadership and sacrificial love characterized by Jesus Christ. This principle of male headship should not be confused with, nor give any hint of, domineering control. Rather, it is to be the loving, tender and nurturing care of a godly man who is himself under the kind and gentle authority of Jesus Christ.

The Elders/Pastors of each local church have been granted authority under the headship of Jesus Christ to provide oversight and to teach/preach the Word of God in corporate assembly for the building up of the body. The office of Elder/Pastor is restricted to men.

(Genesis 1:26-27; 2:18; Acts 18:24-26; 1 Corinthians 11:2-16; Galatians 3:28; Ephesians 5:22-33; Colossians 3:18-19; 1 Timothy 2:11-15; 3:1-7; Titus 2:3-5; 1 Peter 3:1-7)

- We embrace a missionary understanding of the local church and its role as the primary means by which God chooses to establish his kingdom on earth.

The church has a clear biblical mandate to look beyond its own community to the neighborhood, the nation, and the world as a whole; thus mission is not an optional program in the church but an essential element in the identity of the church.

We are called to make Christ known through the gospel and, by the power of the Holy Spirit, to bring his lordship to bear on every dimension of life.

The primary way we fulfill this mission is through the planting of churches that plant churches and the training of their leaders. Our aim is that Jesus Christ

would be more fully formed in each person through the ministry of those churches God enables us to plant around the world.

We also believe we are responsible neither to retreat from our culture nor to conform to it, but with humility, through the Spirit and the truth of the gospel, to engage it boldly as we seek its transformation and submission to the lordship of Christ.

(Isaiah 52:7; Matthew 10:5-25; 28:18-20; Luke 4:18-19; 24:46-47; Acts 28:31; Romans 10:14-15; 2 Corinthians 10:4-5; Galatians 2:10; Ephesians 3:10; 4:11-16; 2 Timothy 4:1-5; Hebrews 10:23-25; 1 Peter 2:4-5, 9-10)