

The Presbytery of Mid-Kentucky
Stated Meeting
Monday, May 18, 2026
First Presbyterian Church, Shelbyville, KY
AGENDA

Moderator: Teaching Elder Joel Weible

Vice-Moderator: Ruling Elder Betty Muse

Interim Stated Clerk: Teaching Elder Jenny Edlin

Recording Clerk: Teaching Elder Andrew Hartmans

9:00 a.m. Registration, Refreshments, Fellowship

9:10 a.m. Session Minutes/Records Peer Review

10:00 a.m. Gathering All Together Moderator, Rev. Joel Weible

- Welcome to first time members, commissioners, and guests
- Welcome and seating of any corresponding members
- Welcome from First Presbyterian Church, Shelbyville, KY
- Declaration of a quorum and approval of the docket

10:05 a.m. Consent Agenda

- Approve the minutes of the Feb. 21, 2026 meeting
- Nominations and Representation:
 - Appoint Mr. Austin Green to Commission on Ministry class of 2027 to fill vacancy
 - Elect General Assembly 2026 Alternate Commissioner (Ruling Elder) - Ms. Sylvette N. Rivera Pabon

10:10 a.m. Worship at The Presbytery of Mid Kentucky*

Call to Worship

Rev. Rick Roderick

Our help is in the name of the Lord,
maker of heaven and earth.

What does the Lord require of us?

To do justice, love kindness, and walk humbly with God.

Opening Hymn

Help Us Accept Each Other

PH 358

A Confession in Remembrance of Racial Terror and Lynching in Shelby County, KY

**God of justice and mercy,
you created all people in your image
and called us to love our neighbors as ourselves.**

Rev. Dr. Perzavia Praylow,
Rev. David Wallace,
Libby Pollett

**Yet we come before you
acknowledging the brokenness of our shared life
and the weight of sins too long unspoken.**

**We remember before you the history of racial terror in this land—
in Shelby County, Kentucky,
and in communities across this nation
where Black people were lynched,
and where such violence was carried out, tolerated, and ignored.**

*The names of six persons lynched in Shelby County are spoken.
Then a time of silence is kept.*

We lament, O God, the lives taken ...
... to stand in solidarity with our Black neighbors.

Worshippers are invited to echo this response:

Have mercy on us, O God.
Have mercy on us, O God.

Together we pray:
**Disturb our comfort, awaken our conscience,
and lead us beyond words
into lives marked by justice and truth.**

**Teach us to be a Church that remembers rightly,
loves boldly, and walks humbly with you.
Through Jesus Christ we pray. Amen.**

*Draft liturgical resource prepared by the Chair of the Racial Justice Committee for adaptation
by the Presbytery worship team.*

10:30 a.m.	Board of Pensions Regional Representative	Keenan Rodgers
10:45 a.m.	Commission for Preparation on Ministry <ul style="list-style-type: none">● Introduction of newly enrolled inquirer, Aqil Javed	Rev. Carl Horton
10:55 a.m.	Ask the General Presbyter	Rev. Joanna Kim
11:10 a.m.	Coordinating Commission Report <ul style="list-style-type: none">● Update of the Portland Ave Presbyterian Church (Rev. Dave Bush)	RE Betty Muse

- **FOR ACTION:** At the request of the congregation and the administrative commission, the Coordinating Commission recommends that the Presbytery of Mid-Kentucky approve the dissolution of Portland Avenue Presbyterian Church, giving thanks to God for 171 years of faithful worship, witness, service, and ministry; and authorizes the appropriate officers, commissions, and entities of the presbytery to oversee and manage the congregation's remaining assets in accordance with the Book of Order (G-4.0203) and the presbytery's policies, and ensure that membership transfers and records are collected and deposited with the Presbyterian Historical Society and any other appropriate entity. The effective dissolution date and final worship celebrating the ministry of Portland Ave. Presbyterian Church is to be held on Sunday September 13, 2026.
- Racial Justice Committee - Antiracism Policy
 - **FOR ACTION:** The Coordinating Commission recommends the Antiracism Policy, as revised, for approval.
- Manual of Administrative Operations (formerly known as the Standing Rules), as required by the Book of Order (G-3.0106).
 - **FOR ACTION:** The Coordinating Commission recommends the approval and adoption of *The Presbytery of Mid-Kentucky Manual of Administrative Operations*.
- Update from Hispanic Latino Committee (Rev. Tom Vandergriff)
- Update from UKirk - Student Experience Update (Grey Hoffman)

11:50 a.m. **Update from UKirk Board** Rev. Bob Williams-Neal

- **FOR INFORMATION:** Rev. Nell Herring and Ross Hartmans are transitioning from their roles with UKirk. We give thanks for their faithful leadership, creativity, and care for students, and we are deeply grateful for the many ways their ministry has shaped this community.

12:00 p.m. **Lunch**

12:50 p.m. **Commission on Ministry** Rev. Marissa Galvan-Valle

- New Member Introduction – Rev. Hunter Farrell
- Ordination examination of Shannon Bostrom

- **FOR ACTION:** The Commission on Ministry recommends that Shannon Bostrom, candidate for ministry, be ordained as a Minister of Word and Sacrament to the validated ministry of chaplaincy, serving within the Norton Healthcare system.

**A Liturgy for the Examination of a Candidate for Ordination
To the Ministry of Word and Sacrament**

Moderator:

Merciful God, through the mouth of your beloved child,
Our Lord Jesus Christ, you said to us,
‘The harvest is plentiful, but the laborers are few;
therefore ask the Lord of the harvest to send out laborers into the harvest.’

Presbyters:

**We respond to your divine command, O Lord,
and beseech you to richly bestow the Holy Spirit
on our candidate this evening,
and on all of us who are called to your ministry,
that we, with a great multitude,
may be your evangelists, true and steadfast.
So may your name be hallowed, your kingdom come,
and your will be done. Amen.**

Service of the Word

Prayer for Illumination	Spirit of the Living God	PH 322
Scripture	Ephesians 2:14–22	Shannon Bostrom
Sermon		Shannon Bostrom
Hymn	When We Are Living (first stanza)	PH 400

Commemoration of Those Who Have Died - Necrology Report 2025

RE Gayle King	Anchorage
RE Connie Kneppshield	Anchorage
RE Doris Dee Hoge	Anchorage
RE Judith Long	Anchorage
RE Charles Alan Clark	Beulah
RE Don Mead	Crescent Hill
TE Robert W. Abrams	Crescent Hill

RE William Bell	First, Elizabethtown
RE Bea Mooney	First, Glasgow
RE Esther Sparks	Fourth
RE Michaelle Steier	Fourth
TE Helen Janine Wilson	Greensburg
RE Gordon Coe	Harvey Browne
RE Gary Luhr	Harvey Browne
RE Karen Byler Overpeck	Harvey Browne
RE Michael Ricketts	Harvey Browne
RE Robert “Bob” Roberts Jr.	Harvey Browne
RE Gerald Palmer	Highland
RE Bob Trabue	Highland
RE Richard “Dick” Wilson	John Knox
RE Natalie “Nam” Hopkins	John Knox
RE Sharon Stern	Second
RE Clayton Neff	Second
RE Diana Joy Andrews	South Frankfort
RE Norma Adams	Springdale
RE Sandra Koukola	Trinity

Prayer

God of all generations,
 we praise you for all your servants
 who, having been faithful to you on earth,
 now live with you in heaven:

RE Carol Pye

Names are spoken. The ringing of a bell follows each name.

After all the names are spoken, the leader continues:

Keep us in fellowship with them,
 until we meet with all your children
 in the joy of your eternal realm;
 through Jesus Christ our Lord. **Amen.**

Hymn

For All the Saints (first stanza)

PH 526

Examination of Shannon Bostrom, Candidate for Ordination

The COM chairperson asks Shannon to share a brief word of his faith journey and hopes for serving in the ordered ministry of a teaching elder. The presbytery examines Shannon, excuses him from the meeting room, and acts on the recommendation of the Commission on Ministry to ordain. Shannon is escorted back into the room, and the moderator announces the presbytery's

action, with appropriate remarks. If the examination has been sustained, the presbytery approves plans for the Candidate's ordination.

1:30 p.m. Announcements
Please keep announcements to one minute or less

1:40 p.m. New Business

1:45 p.m. Interim Stated Clerk Report Rev. Jenny Edlin

- Attendance and offering reports
- Session minutes review
- Appreciation

1:50 p.m. Adjourn with Service of Commissioning RE Betty Muse

**Service of Commissioning
Delegates to the 227th General Assembly (2026)**

Sentences of Scripture Rev. Joel Weible, RE Betty
Muse

As many of you as were baptized into Christ Gal. 3:27–28
have clothed yourselves with Christ.

**There is no longer Jew or Greek,
there is no longer slave or free,
there is no longer male and female;
for all are one in Christ Jesus.**

Lead a life worthy of the calling Eph. 4:1–6
to which you have been called,
making every effort to maintain the unity of the Spirit
in the bond of peace.

There is one body and one Spirit,
just as we were called to the one hope of our calling,
**one Lord, one faith, one baptism,
one God and Father of all,
who is above all and through all and in all.**

Call to Discipleship

We are called by God to be the church of Jesus Christ, Book of Order, F-1.0304
a sign in the world today
of what God intends for all humankind.

The great ends of the Church are

**the proclamation of the gospel
for the salvation of humankind;
the shelter, nurture, and spiritual fellowship
of the children of God;
the maintenance of divine worship;
the preservation of the truth;
the promotion of social righteousness;
and the exhibition of the Kingdom of Heaven to the world.**

The presider introduces the following persons:

Ruling Elder Alicia Bloos, Commissioner
Teaching Elder Rev. Dr. Angela Johnson, Commissioner
Mr. Lawson Zaring, Young Adult Advisory Delegate
Rev. Joanna Kim, General Presbyter, Mid-Kentucky Presbytery
Rev. Jenny Edlin, Stated Clerk, Mid-Kentucky Presbytery

Others who will serve at General Assembly are invited to stand and respond to the questions that follow.

The presider addresses those being commissioned:

God has called you to particular service.
Show your purpose by answering these questions.

Who is your Lord and Savior?

Jesus Christ is my Lord and Savior.

Will you be Christ's faithful disciple,
obeying his word and showing his love?

I will, with God's help.

Do you welcome the responsibility of this service
because you are determined to follow the Lord Jesus,
to love neighbors,
and to work for the reconciling of the world? **I do.**

Will you serve the people
with energy, intelligence, imagination, and love,
relying on God's mercy
and rejoicing in the power of the Holy Spirit?

I will, with God's help.

The presider addresses all present:

Do we, members of Mid-Kentucky Presbytery
accept these persons for this service,
chosen by God through the voice of the church,
to guide us in the way of Jesus Christ? **We do.**

Do we promise to support and encourage them
as they seek to fulfill their responsibilities in this ministry? **We do.**

Commissioning Prayer

Faithful God, in baptism you claimed us ...
... and be faithful disciples of Jesus Christ.

All may pray together:

**Be with all who gather to serve you
through the 227th General Assembly
of the Presbyterian Church (U.S.A.).
Help them to welcome new things
you are doing in the world
and to respect old things you keep and use.
In their deliberation,
bring about what is best for us and for all people.
As they meet, let your Spirit guide
so that the whole church may be joined
in love and service to Jesus Christ,
who, having gone before us,
is coming to meet us
in the promise of your eternal realm. Amen.**

Blessing and Charge

May the God of peace make you holy in every way,
and keep your whole being, spirit, soul, and body,
free from every fault at the coming of our Lord Jesus Christ. Alleluia!

1 Thess. 5:23

Whatever you do, in word or deed,
do everything in the name of the Lord Jesus,
giving thanks to God through him. **Thanks be to God.**

Col. 3:17

Hymn

Here I Am, Lord (refrain)

PH 525

Upcoming Presbytery Meetings:

Saturday August 29, 2026 @ Cedar Ridge Camp

Saturday Nov. 13 & 14; Tri-Presbytery Meeting @ Nazareth Retreat Center; Bardstown, KY.

Feb. 20, 2027 @ TDB

**Offering recipient: Veterans Rural Outreach (VRO) provides for the needs of veterans in Shelbyville/Shelby County, Kentucky and surrounding counties with food assistance, emergency shelter, transitional housing for the homeless, counseling, and community engagement. The mission of VRO is restoring total health to local veterans in an environment of compassion, mercy, and love.*

Faith Journey **Shannon Bostrom**

I grew up in the United Methodist Church, with parents who were both UMC pastors at the less evangelical end of the Wesleyan theological spectrum. While my parents were decidedly more universalist in their understanding of salvation than other perspectives I encountered, I did not immediately recognize the differences between the relational aspects of my parents' faith and the transactional aspects of the faith I heard from peers and church members. I knew I was taught to be Christian, and that meant respect and loving kindness for all of humanity.

I began to experience tension in high school. I started to notice that the relational ideals my parents stood for were opposed to the transactional divisions described to me by my Christian peers. What I understood to be God's beauty and good in the world: women's and LGBTQ+ (without that specific terminology) rights, racial equity, and other forms of liberation, were denounced as evil by my peers.

Also in high school, I began participating in an annual mission program that was part of the South Carolina United Methodist Conference. This was a home repair ministry, and functioned in the same way that many mission trips do: participants are given an opportunity to do something for the less fortunate. I, like many, understood this as a way of doing God's work in the world. To be sure, ensuring access to safe housing is good and necessary work, but the framing of this and similar programs focuses on what the participant gets from the experience, not on God's call to accompany.

After leaving home for college, I tried to find my place among the varied campus ministries, but most ministries I found focused on naming themselves as morally superior to our non-Christian classmates. This experience, combined with the tension that had been mounting through high school, led me to separate myself from the church and to claim what I experienced to be rising in popularity: an undefined spirituality that eschewed religion. However, as I worked in restaurants over the coming years, I found that late-night conversations at bars with coworkers often turned toward the topics of morality, philosophy, and religion (namely, Christianity). I found myself acting as an apologist, defending the more relational Christianity of my parents against peers who denounced Christianity for the same reasons I had separated from the church. This was my first sense of call: without using or fully knowing the terminology, demonstrating in these moments that the God of Christianity was a god of liberation, not of oppression.

I then spent four and a half years working with a youth outreach program in South Florida. This experience was my introduction to accompaniment. Our program hosted multiple mission teams each summer. I watched one summer as the same wall was painted seven different times, with each mission team leaving while discussing what a difference the experience had made in their own lives, not in the lives of the youth and children they had come to serve. I reflected on my high school mission program experience as well as the moral superiority that reflected so many of the campus ministries I had attended. Once again, this experience caused tension within my faith, as it did not feel to me like God working in the world.

During this time, I met my partner, and she eventually moved to Louisville to begin seminary. I watched (and eventually joined myself) as she found herself in community—in a local congregation, in seminary, and beyond—which sought to understand faith as seeking to understand and accompany experience in pursuit of the liberation of all of God's people. I began to see God at work redefining what we mean by the word mission through people carrying out actions of accompaniment. I found a renewal of my faith, and began to experience God in ways I had not seen or expected to that point.

The past few years for me have been especially grief laden. This is due to personal circumstance as well as professional experience in chaplaincy. More and more, and guided by my theological education, I find God to be both expansive in ways that are beyond my understanding, and active in accompanying each of us through all of life's experiences, seeking liberation. My faith tells me that the only response to this experience is to accompany each other, working toward liberation in the same way. We see this as the Israelites murmur to Moses in the wilderness, just as we see it in Jesus' teachings on the mount.

Statement of Faith Shannon Bostrom

I believe in the holy God, one entity in three persons: the Creator; the Redeemer, Jesus; and the Sustainer, the Holy Spirit. This triune God is revealed through scripture and in our lived experiences. The church serves both as witness to these revelations and as community to foster relationships with God and with each other.

Creator

I believe God created the physical world with a desire to be in and among right relationship with all of humanity. This creator desires the liberation of all peoples from every form of oppression and bondage, and celebrates with us when our actions are rooted in justice. This creator rejects divisions we create, celebrating the rich diversity of expression that touches all aspects of human life.

Redeemer

I believe God encountered the world with us in the human form we know as Jesus while also remaining fully God. In this presence Jesus experienced the human condition, including all of the pain and hatred we direct toward each other. He taught of justice existing on earth as well as the hope of eternal rejoicing in union with God once the creaturely world we know has ceased to exist. We know Jesus's redemptive acts through his pleas on the cross to the Creator: pleas for forgiveness for the hateful divisions we sow. Through his defeat of death in his resurrection, we are justified by faith in Christ's grace.

Sustainer

I believe the Holy Spirit moves in us and through us to promote communion among humanity and with God. This same Spirit gives us a grace of sanctification that constantly urges us to live out a love for God and for each other which is characterized by equity and right relationship.

Scripture

Scripture offers an account of how people who went before us understood their encounters with God in the world. God is active in the mystery of this account, inviting us to observe and ponder the characteristics of God through the experience of both the named and the unnamed in the text. In this way, as opposed to being a mere rulebook that lacks nuance, through the specific written works of the Hebrew Bible and the New Testament, God actively provides humanity with a means of understanding God's desire for just and equitable relationships.

Humanity and Sin

Humanity, in this created order, is called to care for the earth and all who inhabit it, and to love our God and neighbor. Through our own vain conceit, however, we push earth, God, and neighbor aside. This is the original sin which began with the first humans and encompasses the systems we are born into today. Sin, therefore, is both the cause and the effect of humanity turning against the earth, God, and our neighbor, instead turning toward reverence of ourselves. We are liberated from this separation by sin through grace, demonstrated by the faith in and of Jesus Christ.

Sacraments

The sacraments of Baptism and Holy Communion are means of grace which we experience by the presence of Christ in our midst as we worship. Through the water we recognize our sanctified place within the family of God, and through the eucharistic elements we recognize Christ's justifying empathy, example, passion, and resurrection.

The Church

The church is a worshiping body which, at its best demonstrates a just community that reflects God's vision for humanity as revealed throughout scripture, notably in Christ's teaching and in the community described in the Acts of the Apostles. Being an institution made of humans, however, the church must deal with the effects of our vain conceit, both within itself and in the world with which the church interacts. The church is therefore called to reflect God's celebration of human expression as well as God's grace bestowed upon its members and leadership through Christ and the Spirit.

Position Description: P012433

Position Title: Chaplain-Reg

Position Code: 3721

Job Summary:

The Chaplain contributes to the humanizing of life and dissemination of God's love throughout the organization by means of: Effective pastoral visitation, care and counseling of patients and families; Responsiveness to religious and spiritual requirements of patients, families and staff; Collegiality and consultation with and care of staff; The proactive development of programs that nurture and improve life of internal and external guests; Assisting with the education program for CPE residents, interns and other pastoral students learning the caring art.

Basic Education, Training, and Experience Required:

Education:	Essential	Master Degree; and completed two units of Clinical Pastoral Education.
	Desired	Master Degree; and completed four units of Clinical Pastoral Education.
Credential:	Essential	None
	Desired	Board Certified Chaplain
Experience:	Essential	None
	Desired	None

Competencies:

Required	Competency
Yes	Succeed with integrity
Yes	Set the standard for quality and caring
Yes	Respect every person
Yes	Demonstrate stewardship of resources
Yes	Continually improve care and service
Yes	Accept accountability for results

Key Accountabilities:

Principle Duty / Responsibilities	% of Time
Leads required number of in-services (six for full-time, three for part-time), for clinical care providers (nurses, respiratory care, social workers, etc.) around the topic, The Spiritual Care of Patients.	10%
Rounds assigned units, triaging for pastoral intervention, prioritizing visitations through consultation with staff. Assesses the presenting spiritual, social and psychodynamic needs of the patient and family, and fashions an appropriate response. Facilitates communication between patients, families and staff to promote healing. Makes religious rituals, including, but not limited to, prayer, scripture, baptism, anointing and communion available as appropriate. Makes follow-up visits, or referrals, to all patients evaluated to need additional pastoral care. Stays connected to delicate or sensitive clinical events in order to ensure continuity of care.	50%
Participates in health-related or religion-related community organization. Keeps Outlook calendar current. Clears conferences, ecclesiastical days, and vacations with supervisor and reports these to secretary; provides weekly schedule according to Policies and Procedures. Meets deadlines.	5%
Develops rapport and confidence with staff through rounds and general visibility, availability and collegiality. Provides pastoral care to staff. Prioritizes and completes duties unique to assigned clinical area or programs. When appropriate, shepherds family and decision making process at time of patient's death. Attentive to hospital, unit, and/or department quality, satisfaction and performance goals as required. Takes initiative to participate in relevant unit and/or hospital interdisciplinary committees or other projects.	20%
Contributes to the development of the PC team through encouragement, clear relationships, support and by responding to requests for assistance and feedback from colleagues. Does not gossip. Participates in department staff meetings, participates in departmental and organizational projects as assigned. Performs requisite on-call and consult responsibilities. Serves as a role model for CPE interns, residents and other students; provides positive mentoring and contributes to their successful assimilation into NHC.	15%

Working Conditions - Position:

Working Condition Type	Working Condition Description	Frequency	Max Pounds
Vision	Ability To See From A Distance	Never	
Physical Requirements	Carrying	Occasionally 1-33%	15
Environmental Exposure	Hazardous Materials Exposure (Chemical)	Occasionally 1-33%	
Physical Requirements	Lifting	Occasionally 1-33%	15
Vision	Near Distance Vision	Never	
Physical Requirements	Pulling	Occasionally 1-33%	15
Physical Requirements	Pushing	Occasionally 1-33%	15
Physical Action	Walking	Occasionally 1-33%	



Personal Discernment Profile ID# 104155

Profile Information

Name	Email	Pronouns
Shannon Bostrom	shbostrom@gmail.com	He/Him
Address	Phone Number	Secondary Phone
2963 Rio Rita Ave, Louisville, KY 40220	8435602423	
Ecclesiastical Status	Presbytery of Membership	
Candidate for Ministry	Mid-Kentucky	

Preferences

Employment Type	Minimum Effective Salary
Full-time / Part-time	55000
Position Type (Experience Level)	Community Type
Chaplain	Preferences
	N/A
	Housing Type
	N/A (For non-pastoral positions)
	Available to Match?
	No

Education/Training

Formal Education

MDiv - Louisville Presbyterian Theological Seminary, (2020-09-09 - 2023-12-15)
BS - Indiana Wesleyan University, (2017-09-15 - 2019-12-15)

Continuing Education

Training/Certification

Clinical Pastoral Education Training: Baptist Hospital - 2024

Language Proficiency

Spanish-Basic

Technical Skills

Work Experience

9/12/2021 - 5/15/2022

Church Student Pastor Intern
St John Presbyterian Church
New Albany, IN
(Small City, 101-250 members)

Led Sunday morning Bible Study/Sunday School adult class; prepared and delivered sermons on a monthly basis; provided leadership presence at church social and community functions; provided Pastoral Care for congregants on an as-needed basis.

12/4/2014 - 2/1/2019

Other Lead Cook/ Lead Maintenance
YMCA Safe Place
Louisville, KY

I served in a combined role as Lead Cook and Lead Maintenance worker. As Lead Cook, I planned, purchased supplies for, and prepared daily meals for shelter population of 15-20 at-risk teens. In addition, I planned and prepared semi-monthly banquet-style dinners for 60+ youth and volunteer mentors. I also planned and prepared evening meals for the agency's drop-in center, which served young adults experiencing homelessness.

As Lead Maintenance I performed weekly facility checks and attended to any maintenance needs through the agency's campus, including coordinating with external vendors when needed.

9/1/2010 - 8/31/2014

Other Youth Worker
Branches, Inc
Florida City, FL
(Urban, Under 100 members)

I served as an AmeriCorps volunteer and Team Leader in the Branches organization (formerly South Florida Urban Ministries), which serves populations throughout South Florida. I worked in the Florida City location, housed in Branches United Methodist Church. My primary role was after-school support for elementary, middle, and high school students. This included tutoring/homework assistance, implementing conflict resolution curriculum, and life skill classes.

Service to the Greater Church

9/14/2025 - Present

Sunday School Leader
Highland Presbyterian Church

I serve on a team of three leaders who plan and lead Sunday School classes using the Follow Me curriculum for parents of children in Sunday School.

9/15/2019 - 5/17/2020

Sunday School Leader
Highland Presbyterian Church

I served as the lead on a team teaching Sunday School for the church's third-grade class. As lead, I prepared weekly lessons

and was present weekly, while a larger team of three other adult volunteers rotated as assistants.

3/1/2010 - 8/31/2014

Youth Volunteer

Branches United Methodist Church

Concurrently while serving as an AmeriCorps volunteer with after-school outreach housed in Branches UMC, I volunteered with the church itself. This included writing and leading Bible study classes, volunteering as a youth leader for the church's Friday evening youth group gatherings, assisting as a teacher with an English language course, and leading music in Sunday morning worship.

Statement of Faith

I believe in the holy God, one entity in three persons: the Creator; the Redeemer, Jesus; and the Sustainer, the Holy Spirit. This triune God is revealed through scripture and in our lives. The church serves as witness to these revelations and as community to foster relationship with God and with each other.

Creator

God created the world with a desire to be in and among right relationship with all humanity. This Creator desires liberation from oppression for all peoples and celebrates when our actions are rooted in justice. This creator rejects divisions we create, celebrating the rich diversity of expression that touches all aspects of human life.

Redeemer

God redeems us in the person we know as Jesus—fully human and fully God. Jesus experienced the human condition: all the pain and hatred we create. He taught of justice and rejoicing for God's kingdom earth and in eternity. We know Jesus's redemption in his pleas to the Creator for forgiveness on the cross, for the hateful divisions we sow. Through his defeat of death in resurrection, we are justified by faith in Christ's grace.

Sustainer

God moves in and through us to promote communion among humanity and with God. This movement is the Holy Spirit giving us a grace of sanctification that constantly urges us to live out a love for God and for each other, characterized by equity and right relationship.

Scripture

Scripture offers an account of how people who went before understood encounters with God in the world. God is active in the mystery of this account, inviting us to view and ponder the qualities of God through the experience of both the named and the unnamed in the text. Through the works of the Hebrew Bible and the New Testament, God actively provides humanity with a means of understanding God's desire for just, equitable relationships.

Humanity and Sin

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Sacraments

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The Church

The church is a worshiping body which at its best is a just community reflecting God's vision for humanity. As a human institution, the church must deal with the effects of our arrogance, both within itself and in the world. The church is therefore called to reflect God's celebration of human expression as well as God's grace bestowed upon its members and leadership through Christ and the Spirit.

Narratives

How do your particular gifts, experiences, and training help you in the ministry setting you believe God is calling you?

This question applies to the following positions: Chaplain

I am generally a more reserved, introverted person. Because of this, I did not feel a strong draw to congregational ministry (namely, the public speaking aspect of preaching) as I entered seminary. I am grateful for my experience as a student pastor and the ways I learned through that experience how to exegete, preach, and hold conversation with those I am in ministry with, and the exposure to diverse theological views that experience provided informs each encounter I have in chaplaincy. But I also learned that smaller, more intimate meetings are where my strengths lie. My reserved, introverted nature provides an inviting space for people to access vulnerability and strength be open about what their needs, hopes, and fears are—often in moments when they are experiencing great crisis. My experience working in all modes of restaurant work developed my social and conversational skills to approach these moments with care. I can see my life, from team sports to restaurant work, to ministry experience and education, all leading to my calling in chaplaincy. I approach meetings tenderly with Christ's example of empathetic accompaniment as my model for ministry, as discussed below. My educational and theological training informs not only my position within any given hospital room, but more importantly, puts focus on the experience and needs of those I am meeting with.

Explain with theological details what areas of ministry you value most in your calling.

This question applies to the following positions: Chaplain

When I consider my own Christology, I consider a framework which was laid out in a seminary Systematic Theology course: that everyone's Christology finds a center in one of several locations. Some people find the center in the virgin birth, for example, or in the teachings of Christ, death on a cross, or in the resurrection, to name a few locations. I found that my Christology centers on the incarnation. Without God loving humanity so much as to decide to become fully one of us—and to experience the full range of emotions, relationships, needs, hopes, and fears that we feel—for me, without that empathic action, the rest of the Christ story does not fall apart entirely, but it loses something in its depth. God is able to reach us in grace in part through the accompaniment inherent in living a full life as one of us on earth. In my calling to chaplaincy, I am able to live into a representation of God's love through accompaniment. Chaplaincy is often described as a ministry of presence, and that presence is active. It is rooted, for me, in the same empathic love which compelled God to enter into creaturely existence. I treasure that I have the sacred privilege daily to get to know the joys, hopes, pains, and fears of hospital patients and their families, including the most holy times which surround death.

Describe a moment when you have “served using your energy, intelligence, imagination and love”, that led change positively.

This question applies to the following positions: Chaplain

The organization I currently work for has an outreach ministry which provides Christmas gifts and household items for employees who are facing financial difficulties for any number of reasons. During the most recent event, chaplains were called on to be present at each gift pickup site in case any of the gift recipients were also looking for spiritual care. The expectation was to be available in the background and ready to respond if/when called upon. At the site where I was serving, I met each person individually as they arrived and I introduced myself as a chaplain. Approximately 100 people came through the site. Following the event, I shared with the Pastoral Care Department spiritual care concerns and follow-up information for about thirty employees who gave me permission to do so. The System Vice President later requested and held a meeting with me to discuss ways in which the organization can evolve the program in the future to include a greater focus on the work I included in the event.

Please describe how have you dealt with failure or disappointment before.

This question applies to the following positions: Chaplain

Failure and disappointment prompt me to respond with tenacity (where it is a healthy and ethical response). Two striking examples reach throughout my life. I ran track and cross country in high school. The way cross country teams and track relay teams are often organized do not depend as much on the standard try-outs of other sports but heavily consider one's most recent finishing time respective to the rest of the team to position where someone will participate in upcoming races. In both sports I had experiences in

Please describe how have you dealt with failure or disappointment before.

which my recent times were not weighed as heavily, and I was therefore not placed among the team where I thought I should have been. My response to this was to work harder to improve my race times and better establish my place as a leader on the teams. More recently, I did not get hired for a chaplain role I applied and interviewed for. In debriefing, it was mentioned that one aspect I lacked but the candidate who was hired held was Board Certification. The experience of not being hired provided motivation as I responded by putting effort into fulfilling the requirements to become a Board Certified Chaplain. For this experience, I also sought and found support from friends and professional peers, including both presence to hear my emotions, doubts, and questions, as well as providing critical feedback.

Describe a moment in your recent ministry that you recognize as one of effectiveness and fulfillment.

This question applies to the following positions: Chaplain

I was asked by another chaplain to visit with a patient in the pre-operative unit for a discussion about completing a Living Will. The patient had three family members with her for support and requested prayer from me. The patient's daughter had the patient share what the patient described as "a silly, unrealistic idea": since the patient was receiving a bovine tissue as an arterial patch, she might wake up with "Mad Cow" disease. The family members and I stepped out of the room while the anesthesia team began to prepare her for surgery. While I was in the hallway with the family, the patient's daughter told me the patient had long volunteered as a clown. The daughter also repeatedly said she wished she had thought to bring cow masks for the family to wear following the surgery. Following the visit, I got to work creating a cow mask for each family member, including chaplain interns in crafting the masks, and presented the masks to the patient's family while they were in the surgery waiting room. I followed up with the patient and family a few hours after the patient had awoken from anesthesia. The patient and her family all expressed gratitude with laughter. This creative, joking expression of care also led to deeper conversation which allowed the patient the vulnerability for me to identify and address the spiritual care she needed following our earlier visit and her surgery.

Optional Links

References

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Sexual Misconduct Self Certification

I certify below that no civil, criminal, or ecclesiastical complaint has ever been sustained* or is pending* against me for sexual misconduct; and I have never resigned or been terminated from a position for reasons related to sexual misconduct.

I have read this certification and release form and fully understand that the information obtained may be used to deny my employment or any other type of position from the employing entity. I also agree that I will hold harmless the employing or judicial authority or any other entity from any and all claims, liabilities, and causes of action for the legitimate release of any information related to sexual misconduct.