

**Committee on Ministry
Presbytery of San Francisco
January 31, 2012**

Action Items – Committee on Ministry recommends that Presbytery:

1. Lindsey Reed – validate her ministry as Spiritual Care Counselor in the hospice department of Pathways Home Health & Hospice and approve her ordination at a date to be determined.

Rationale: Committee on Ministry examined Candidate Lindsey Reed according to the guidelines approved by Presbytery. She presented a thorough statement of faith and answered the ordination questions in the affirmative. Her statement of faith and biological sketch are attached. (See [COM 2-1 and 2-2](#).)

2. Annamae Taubeneck -- validate her ministry as Supervisory Education Student at Stanford Hospital and approve her ordination at a date to be determined.

Rationale: Committee on Ministry examined Candidate Annamae Taubeneck according to the guidelines approved by Presbytery. She presented a thorough statement of faith and answered the ordination questions in the affirmative. Her statement of faith and biological sketch are attached. (See [COM 3-1 and 3-2](#).)

Information – Acting as a commission, Committee on Ministry:

1. Larry Porter – transferred his membership to Cascades Presbytery, effective November 4, 2011 at the Presbytery's request.
2. Chris Gelini – transferred his membership to Redwoods Presbytery, effective November 4, 2011 at the Presbytery's request.
3. Sojourner Truth Presbyterian Church, Richmond – approved the church installing Kamal Hassan as Pastor, terms to be determined.
4. Ed Choa – appointed him as Session Moderator at St. James Presbyterian Church, San Francisco.
5. Janet Bower – validated her specialized ministry as Pastoral Counselor with Grace Pastoral Counseling in San Mateo, effective January 1, 2012.
6. Calvary Presbyterian Church, San Francisco – approved the Mission Study
7. Deborah Lax – approved her administering the sacraments, as an RCA member serving as Temporary Supply at Elmhurst Presbyterian Church, Oakland.
8. Yoo Bai Kim – endorsed him for chaplaincy as required by the Association of Professional Chaplains.
9. John McEntyre – received him into membership of Presbytery of San Francisco as Temporary Supply Pastor at Covenant Presbyterian Church, San Francisco, effective November 9, 2011, pending his dismissal by Santa Barbara Presbytery and approved his terms of call.

Rationale: Committee on Ministry examined Rev. McEntyre according to the guidelines approved by Presbytery. He answered the ordination questions in the affirmative. His statement of faith and biographical sketch are attached. (See [COM 4-1 and 4-2](#) and [REPORT #5 TERMS OF CALL 1-1](#).)

Statement of Faith – Lindsey Reed

I believe that God is the Creator and Sustainer of all life, a relational presence expressed in the trinity of Creator God, Jesus Christ, and Holy Spirit. I believe that the essence of God is love, and God exists in the loving community of the trinity. While God is sovereign over all creation and thus shapes this world in perfect freedom, I am reminded that God is an intimate presence involved in our human stories. I also believe that while the mystery of God can never fully be grasped by human minds, we have been given the Old and New Testaments as an authoritative tool for discernment and relationship with God.

I believe that God was made incarnate through the definitive, historical revelation of the person Jesus Christ. Just as God exists in perfect freedom, so too Christ acted in perfect freedom to bridge the gulf between humanity and God through his death and resurrection. Although humanity was created to be in covenantal relationship with God, our relationship with God was shattered by the choice of the first people to go against God's will. Humankind perpetuates this pattern of brokenness as, daily, we freely choose to act apart from God's will. Yet, in Christ, our hope is restored by no work of our own. Our restoration will be complete when Christ returns to judge all creation and bring the elect safely home. That Christ gave of his own life so that we might be reconciled, to me, is one of God's most profound expressions of love.

In his life, Christ revealed that at the heart of God is love of justice, compassion, and mercy. Jesus challenged the status quo of his context in the name of expressing the truth of God. Thus, to know Jesus and his story is to know a passion for reaching out to the marginalized. In the biblical canon, we continually encounter Jesus as the one who lifts up the oppressed and condemns those who oppress others. Thus, I believe an essential component of faith in Christ, and our response to God's free gift of salvation, is work for justice and responsible stewardship of our earthly resources.

As the third component of the Trinity, I experience the Holy Spirit as a guide, a comforter, a voice of accountability, and a vehicle for grace. The Holy Spirit is a unifying presence that binds the greater church community; it is the "breath" that speaks the truth of God in our lives and relationships. Like God and Christ, the Spirit participates in humanity as revealed through Biblical texts: the prophets of the Hebrew Bible are guided by the Spirit, Jesus is guided by the Spirit, and so too we exist in relationship with the Spirit. In my pastoral roles, I have seen that the work of the Spirit is grace—it is the unprecedented healing that occurs in those who suffer, and the sense of peace that is present in the most unlikely places.

Thus far, I have outlined an understanding of a Trinitarian God who exists as a relationship of Creator God, Son, and Holy Spirit—one of the fundamental attributes of God, in my view, is community. The church follows this model: just as God has multiple, equally important and diverse expressions, the church should reflect this vibrant diversity in a community united in faith and devotion to the truth of God. I find the role of the church to be twofold: first, its role to administer the two sacraments recognized by the Reformed tradition, baptism and the Lord's Supper. The sacraments in our tradition are a sign and symbol of the expansiveness of God's grace. In receiving the sacraments, we are not only called to remember God through Christ; we are also called to remember that Christ remembers *us*. Second, the role of the church is that of facilitating a response to God's gift of grace through Jesus Christ and God's message of justice for God's broken creation.

Lindsey Reed Biography

“Therefore I am content with weaknesses...for the sake of Christ. *For whenever I am weak, then I am strong.*” (2 Corinthians 12:10) If there are ever words that can capture the intricacies of a human life, these come the closest to capturing the uniqueness of my own. For it was a faith born and nurtured in an uncommon environment and a chronic neurological condition that illuminated my gifts for ministry, and have led me to pursue my call to the ministry of Word and Sacrament.

My initial conversion to Christianity occurred in a somewhat unlikely setting. Having been raised in a family that encouraged deep spiritual exploration without committing the family to one specific faith, I embarked on my own religious pursuit at 15 years old. After a period of intensive study, I decide to commit to the Christian faith because I found hope, beauty, and truth in the Scriptures. The narrative of the biblical canon reflected, for me, both what I found to be true in the world and a hope for who I wanted to be in the world. I spent much of my early faith immersed in study and dialogue with my diverse community of family and friends.

The event that brought my faith to rest more firmly in my heart occurred shortly after my initial conversion. A few days after my 16th birthday, I was diagnosed with epilepsy, an illness which has been quite severe at times. I imagine many people who have experienced illness or loss can relate to the question I received fairly consistently following my diagnosis: “Are you going to be okay?” As I grew to understand the unpredictability of my world in the time following my diagnosis, I came to a difficult realization: I did not know if I was going to be okay. Yet it was through my newfound faith and through the God I had come to know in the Bible that I learned to change my definition of “okay.” “Okay” could not involve health anymore, nor could it involve a life without pain. Through the love of my community and God’s grace, I decided my life must be based not in the certainty of a long, healthy life, but in the gift of God’s hope and restorative power. Much of how I understand God is shaped by this experience of truly finding my life precisely at the moment I thought I was losing it.

While I successfully earned a B.A. in Religion from St. Olaf College in 2005, I logged more hours in hospital beds than I did in classrooms during my college career. Yet it was in this setting, where I wrestled with, cried out to, and was continually caught by God, that God revealed my call to ministry. In this setting, I came to see how God desired to use my gifts in theology, teaching, and community-building along with my personal experiences of transformative hope to walk alongside people as a pastor. This call was confirmed by the work I went on to do following college: in 2009, I graduated from the Pacific School of Religion with a Master of Divinity and a Master of Arts in Biblical Languages. In addition to this academic work, I completed a chaplaincy internship at Kaiser-Hayward Medical Center, a full-time CPE Residency at Alta Bates Summit Medical Center, and a full-time pastoral internship at Clayton Valley Presbyterian Church. Whether in the role of chaplain or pastor, I have been privileged to be a pastoral presence in moments of life, death, and all of the holiness in between.

Throughout this journey thus far, I have been continually surprised by the depth and breadth of God’s imagination for my life and vocation. I see the power of the resurrected God daily in my pastoral work, and in my own spiritual journey. It is my great desire to continue to expand upon these skills and passions and serve God through ordination as a Minister of Word and Sacrament.

STATEMENT OF PERSONAL FAITH – ANNAMAE TAUBENECK

The central theme of my religious heritage is “God has been faithful and has always been present in the world and among all people” and this theme informs my ministry toward a diverse population from different faith traditions. This theme has been informed by my heritage as a First Nations Mohawk, my theological education as a Presbyterian, and my childhood formation as a Roman Catholic. I believe the triune God is the Creator of the cosmos. I believe God is above our understanding, incomprehensible, and the best thing we can say before God is “I don’t know” or “I don’t really understand.” In other words, God is a mystery. God is a mystery that is eternal. God who made covenant with humanity through Israel, who is seen most clearly in the love and justice of Jesus Christ, whose sovereign power is known through the triumph of divine grace that is God our Creator. When my children ask, “Where is God?” I put their ears to my chest and let them hear my heart. I then let them feel their own heartbeat. God is in there, I say.

In becoming incarnate through God’s only Son Jesus, who was fully God and fully human, God broke through preconceived ideas of what redemption looked like. I believe Jesus embodied the meaning of love through his words and actions and revealed the depth of God’s love for us through his death and resurrection. I believe the Holy Spirit moves us to an awareness of God’s claim upon our lives and the Holy Spirit moves us to respond and embrace the love and grace of God. I believe we are a broken people and the forgiveness of sin was made possible through the life, death, and resurrection of God’s only son Jesus. I believe that we have life in Jesus Christ’s name and nothing in God’s creation has any power to separate us from the love and grace of God, including the death of our physical bodies. I believe that we encounter the triune God through the living Word. I believe the Holy Spirit moves us to an awareness of God’s self when we read and hear Scripture and that we are transformed through the living Word. I believe Scripture assures us that God is working through history through the people of God as revealed through multiple authors at different times in history. I believe the triune God calls people together to become the body of Christ known as the church. I believe there is only one true church in Christ whose unity is bound together by our common faith in Christ. I believe that the mission of the church is to glorify God, to serve and work together in mutual responsibility, side-by-side, to serve God’s creation and our fellow human beings in the world. I believe we witness through the living practice of faith which includes listening to God in prayer, worshipping God, integrating Scripture into our daily lives, and inviting other people into the same life in Christ. I believe that the sacrament of baptism is our response to God’s call and claim upon our lives. I believe that the living Word, the Holy Spirit, and the water, unite us in the body of Christ and each time we participate in the Lord’s Supper we are renewed by the power of the Holy Spirit in Christ. I believe the sacrament of the Lord’s Supper represents Christ’s body and blood and every time we eat this bread and share the wine we remember Christ’s last meal shared with the apostles, we remember the covenant between the Spirit of God and the people, and we remember that Christ was present then and is present now. Each time we participate in the Lord’s Supper we stand together in a genuine community and experience the presence of the living Christ among us. I believe our hope in the final destiny of both human individuals and the entire cosmos rests in God’s loving hands and God’s reign will be brought about through God’s own activity in God’s own time.

AUTOBIOGRAPHY – ANNAMAE TAUBENECK

My father is a full-blooded Mohawk of the Turtle Clan from Kahnawake Reserve, a Mohawk Nation in Quebec. My deceased mother was a Scottish woman of the MacEachern clan whose parents emigrated from Scotland. Together they had eight children and I am the youngest. When I was six months old, I was removed from Kahnawake by government officials and placed into foster care until I reached 18. As adults, my siblings and I learned that we were part of a government removal program referred to as “The Sixties Scoop.” Its purpose was to remove Native children from their biological families and place them into mainstream Canadian society for assimilation purposes, severing all ties to language, customs, and beliefs. My siblings and I were taught to be ashamed of and reject our Mohawk birthright. Today I am proud of my heritage and my experiences and I have undertaken a rewarding journey of my cultural rebirth. To this end, I actively pursue knowledge based on traditional teachings and have been blessed by learning from my gifted Uncle who is an Elder in Kahnawake.

In 1997-98 I read both the Old and New Testaments from cover-to-cover and it changed my life. I gained a spiritual maturity that could only come from the grace of God and this revelation gave me the freedom to deepen my level of commitment to church life. In 1998 I sensed a calling to seminary however it was not until 2005 that I acted upon my calling. I was accepted to San Francisco Theological Seminary, began my studies in 2006 with the support and care of family, friends, the Session, and congregation members, and graduated in 2010. I have served as a Pastoral Intern at First Presbyterian Church of San Anselmo, Chaplain Intern at the Veterans Affairs Palo Alto Health Care System, and Chaplain Resident at Stanford Hospital & Clinics. The central theme of my religious heritage is “God has been faithful and has always been present in the world and among all people” and this theme informs my ministry toward a diverse population from different faith traditions. This theme has been informed by my heritage as a First Nations Mohawk, my theological education as a Presbyterian, and my childhood formation as a Roman Catholic.

I feel called to a ministry of presence. What this means for me is to be physically, emotionally, and spiritually present to those receiving spiritual care, so that I may meet them where they are physically, emotionally, and spiritually. It means to set aside my personal agenda, to listen attentively and actively, to be open to the needs of others and to the movement of the spirit of God. My fundamental belief is that every person has intrinsic value and this has been at the core of my work with patients. My definition of ministry is based on my central theme, “God has been faithful and has always been present in the world and among all people.” Of one thing I am certain. God is at work in the world and I am not bringing God or Jesus or the Holy Spirit to the world because God is everywhere already at work. I believe my function as a pastoral care provider is to bring empathic listening, grief and loss care, crisis intervention, spiritual assessments, communication with caregivers, conflict resolution, referral to resources, decedent affairs, stress management, prayer, meditation, reading of holy texts, sacraments, and rituals at birth and death. I believe my function as a pastoral care provider is to provide a safe environment (relationship) for patients to review the most meaningful aspects of their lives and to journey with patients and their families as they struggle with fear, loneliness, depression, hopelessness, and despair. I offer a calm presence as I help them to identify and draw upon their own source of inner strength to find meaning and bring comfort. I believe my goal is to help them identify where they want to go. I believe that for some people, as a pastoral care provider I may be the only person who listens to them without interrupting and without expressing verbal and nonverbal judgment thus offering the opportunity for healing and reconciliation.

The Rev. John McEntyre, Ph.D.**Biography--October 2011**

My early conditioning, Southern California in the fifties, included trusting Republicans, the U.S. military, the FBI, John Wayne, technology, the space program, the institution of the family, Hollywood, the maliciousness of Russians, and FDR's misguidedness. Reading the Bible in high school forced me to question the assumptions behind these cultural axioms.

Confronted with the prospect of "defending my country" in Viet Nam as a Stanford undergraduate, I studied carefully the national agenda and Christ's message to love one's enemies. I read Bonhoeffer, studied under Robert McAfee Brown, and listened in awe to Martin Luther King, Jr. just a few days before his assassination. After graduating, I served high school dropouts for three years as a conscientious objector in New York City, living in community with other Christians, living out a life of discipleship on the Lower East Side of Manhattan.

I married and returned to California. Diane and I had three children as I worked on a Master's degree and PhD at the G.T.U., taught humanities in community colleges, and led Christian Outward Bound-type wilderness courses in the Sierras. I was an administrator for Extended Education at St. Mary's College for eight years and taught Religious Studies and Great Books there.

The first of two unexpected great losses occurred when Diane died from kidney cancer in 1992. The second was our daughter Shona's death last year.

Marrying Marilyn after Diane's death was an occasion of God's merciful grace that put me into the most common form of family in the U.S., the blended family. We moved to Princeton so I could study for the MDiv. I especially liked Greek and Hebrew and working as a C.P.E. intern at Trenton Psychiatric Hospital. We moved to Santa Barbara where I taught at the local community college and Westmont College. I also worked as an Associate Pastor and was ordained.

After serving churches in Santa Barbara and San Luis Obispo, I was called to be the minister at Summerland Presbyterian Church because their PNC identified in me "a pastor's heart." Since returning to the Bay Area I've done pulpit supply, consulting, tutored at-risk students in East Oakland, and explored painting and music as a response to our most recent loss.

Statement of Faith--John McEntyre--2011

Your life is hidden with Christ.

Col 3:3

Not all who wander are lost.

J. R. R. Tolkien

We know God through the Holy Spirit in relationships, creation, and love but centrally and dependably in Word and sacrament. Word and sacrament are intimately related. In baptism we are joined to Jesus Christ forever. In the Lord's Supper his life becomes ours and our lives become his to all eternity. God's self-sacrificial love is made real in Jesus Christ, absolute in mercy and justice, the master of surprises, paradox, and reversals. In Jesus Christ "are hidden all the treasures of wisdom and knowledge" (Col 2:3).

God comforts us like a mother, like a hen gathering her brood under her wings and challenging us like an ax laid to the root of the tree. A light like other lights, yet unlike any other light, God is the one whose center is everywhere and whose periphery is nowhere. In Christ "all the fullness of God was pleased to dwell" (Col 1:19) and Christ is the hope of the church and the world. Christian ethics depend upon the person and work of Christ and are an inextricable part of Christian theology. Members of the body of Christ, we face the issues of our time prayerfully, in community, and in company with the communion of saints.

God slays and raises, severs and reconciles, enters the heart of the human condition, teaches and heals, forgives and challenges, laughs and weeps. Judged a criminal, God bore the sins of humankind and triumphed over death in cross and resurrection. Infinitely high in majesty, God condescends with infinite humility in saving solidarity with the very least among us.

The Christian life is one of thanksgiving--for God's mercy in Christ, for life itself, for the created order, for eternal life, and for life overflowing. In hope we listen to God's promise to "wipe away every tear" and the promise of peace in Christ, "Peace I leave with you; my peace I give to you. Not as the world gives do I give to you.

(John 14:27). Christian ministry and mission mean responding to God's grace by acting with steadfast lovingkindness toward the earth and all people, especially our enemies, resisting evil and the seductions of materialism and individualism.