Jonah Stalsberg — EFCA's Ministry Match Profile

Personal Information

Please describe your conversion and call to ministry.

I have felt the Lord's call to ministry since I was saved in the eighth grade. I grew up in a Christian family, and I was in church multiple times every week for as long as I can remember. Despite my parents' consistent efforts, I never enjoyed being in church, and I ran from the Lord until October 27, 2010, when I was invited to River Valley Church on a Wednesday night. I heard the gospel preached as I had countless times before, but I never placed my faith in Jesus until that day. Within a matter of weeks, I asked to meet with my youth pastors because I was sensing that God was calling me into ministry. From that point on, I began serving in the local church. I quit every sports team and extracurricular activity so that I could spend more time at church. Four years later, I enrolled at a Bible school, where I obtained a ministry degree in three years. Post-COVID, I landed my first position as a youth pastor at Hillside Church in Mankato, Minnesota, where I served for just under two years. My wife and I moved to Ohio, where I became the Youth and Young Adults Pastor at New Heights Church in Fairfield, Ohio. I recently transitioned out of youth and stayed on as the Young Adults Pastor while obtaining my MDiv and looking for a pastoral role in discipleship.

What is your current marital status?

Married – Jenna Stalsberg

How has your spouse been involved in ministry?

God has richly blessed me through my wife. Her greatest passion in life is to be a pastor's wife and a stay-at-home mom, which she has been for the last year and a half. She has supported my ministry by being involved with youth and young adults and working part-time at the church in an administrative capacity. God has truly given me a wife who loves the Lord, has a vision for a complementarian marriage, and supports my pastoral ministry.

Have you ever been divorced or separated?

No

Do you have children?

Yes - Charles

Education

MDiv, Masters of Divinity - Liberty University, 2027

Bachelors, Pastoral Studies - University of Northwestern Saint Paul, 2019

Doctrine *[for this section there were predefined options to select]*

Do you ascribe to and affirm, without mental reservation, each article of the EFCA Statement of Faith?

Yes

Which of these would best characterize your position on "miraculous gifts" (gifts of healing, prophecy, word of knowledge, tongues) of the Spirit?
These gifts still exist, but I'm skeptical of the ways they are often expressed, and I do not actively encourage their use.

Which best describes your position on women in ministry in the local church?
Complementarian: There ought to be some differences in ministry roles based on gender.

All EFCA churches are congregational in their governance (church polity). How congregationalism is lived out varies from church to church. Which model best describes your understanding of congregationalism?
The church is governed by corporate congregational discernment of God's will led largely by a team of pastors/elders.

The EFCA commitment to live and minister within the "significance of silence" framework (i.e., we will debate but not divide over certain nonessential doctrinal matters) is a strength.
Strongly agree

Do you agree with the EFCA's Resolution on Human Sexuality and the Covenant of Marriage, that created human beings uniquely in His image as male and female, and He has designed marriage to covenantal relationship between one man and one woman"?
Yes

Which statement best describes your position on divorce and remarriage for a Christian believer?
If divorced on grounds of the spouse's infidelity or desertion, remarriage is
permitted.

Do you believe homosexual behavior is always contrary to the teaching of Scripture?
Yes

"Sex outside of the marriage covenant between a man and a woman is acceptable."
Strongly disagree

Abortion is a sin, the taking of a human life created in the image of God.
Yes

If desired, describe your position on specific doctrinal issues that are important to you.
I do want to add one clarification on a small point that I know is important. The Assemblies of God believes in a second blessing known as the Baptism in the Holy Spirit, evidenced by the initial

physical evidence of speaking in tongues. This is not a doctrine that I believe in, but I do want to clarify my position. I believe that the Baptism in the Holy Spirit signifies the moment that the Holy Spirit brings a person into union with God at their justification, according to 1 Corinthians 12. However, I do also believe we see an example of the Baptism in the Holy Spirit in reference to an empowerment for ministry. I draw this primarily from Acts 1:4-5, where Jesus instructs the disciples to wait for the Baptism in or of the Spirit. The way that I read this text is to suggest that it is not a conversion experience but rather an empowerment for ministry that occurs at Pentecost. Now, to add further clarification, I reject that this experience comes with the evidence of speaking in tongues. I would further suggest that this experience does not have to be narrowly defined as a one-time post-conversion experience. Rather, I think it would be wise to consider it simply an empowerment for ministry that Christians should pursue time and time again. It is for those reasons that I feel that I can apply for this position with integrity. To be frank, I think it is the same way of saying what is found in the EFCA statement of beliefs: " He also indwells, illuminates, guides, equips and empowers believers for Christ-like living and service."

Church Style Preferences

I could effectively minister in a church where the primary audience the church serves is:

COMMUNITY — BELIEVERS

The community exclusively	The community primarily	The community and believers equally	Believers primarily	Believers exclusively
☐	☐	☑	☑	☐

I believe that the Church exists to “equip the saints for the work of ministry” (Eph. 4:12). For that reason, the Church should be oriented toward believers. At the same time, part of fulfilling the Great Commission (Matt. 28:19–20) is reaching out to the community through outreach, personal evangelism, or both, and inviting them into the local church. Churches have a responsibility to minister to these unbelievers, reach them with the gospel, and plug them into a discipleship pathway.

I could effectively minister in a church where the facility (buildings and grounds) is:

CASUAL — FORMAL

Casual (e.g., a storefront)	Informal (e.g., a rented school)	Typical (e.g., like other buildings in town)	Upscale (e.g., one of the nicer buildings in town)	Formal or traditional (e.g., stained glass, pews)
☐	☑	☑	☑	☑

I could effectively minister in a church where the Sunday service (or main weekly worship service):

SEEKERS — BELIEVERS

Is designed for seekers	Emphasizes seekers	Emphasizes seekers and believers	Emphasizes believers	Is designed for believers
☐	☐	☐	☑	☑

My position is the same as I articulated in the prior response. Church is primarily to equip the saints for ministry, but churches also have a responsibility to know that unsaved people are likely in their services every week, and reach them with the gospel.

I could effectively minister in a church where the style of worship (in the primary service) is:

CONTEMPORARY — TRADITIONAL

Contemporary (e.g., a band)	Mostly contemporary	Blended	Mostly traditional	Traditional (e.g., organ, hymns)
☑	☑	☑	☐	☐

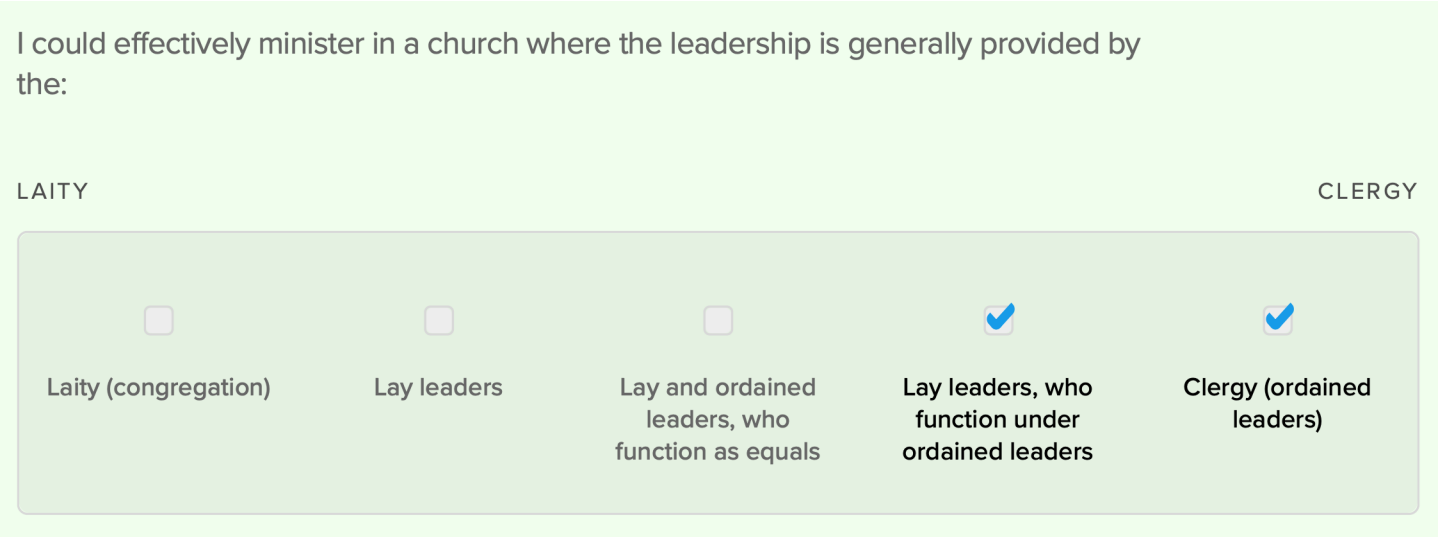
I am most comfortable in a contemporary worship atmosphere, as that is all I have ever known. At the same time, the theological accuracy and depth of the songs matter far more than the musical style. There is nothing that matters more than singing songs that declare biblical truth and glorify God.

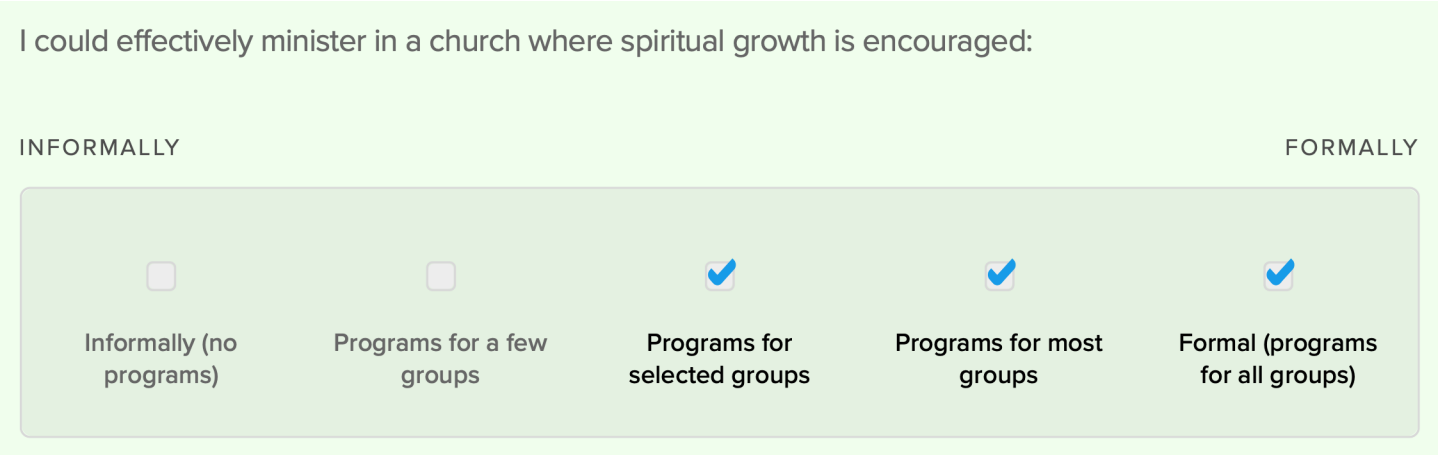
I could effectively minister in a church where the purpose of the Sunday message is:

EVANGELISM — EDIFICATION

Always evangelism	Frequently evangelism	Balanced	Frequently edification	Always edification
☑	☑	☑	☑	☑

I would argue that good preaching involves both! Every sermon should include a gospel presentation that is both evangelistic and edifying. That said, my core conviction is that the regular diet of a church's preaching should be through books of the Bible.





I can only speak toward my experience, which has largely been in programs-based ministry. I think that there are benefits to a programs-based ministry, but I also regret many of the downfalls that come with it as well. For example, the pastor's study turns into an office. The pastor is required to function more as a CEO than a pastor. I think that is lamentable. So, I think that the best answer that I can give is that I have spent my whole life in programs-based ministry and do not know differently in practice. However, I see the clear biblical concerns associated with that, and even in my role, I attempted to direct toward an informal approach as much as possible. I did that by reserving large amounts of my week for one-on-one or group discipleship outside of the weekly programming. To put it simply, I did not get into ministry to run an organization. I am in ministry to teach God's Word to His people.

I could effectively minister in a church where the practice of charismatic gifts is:

ENCOURAGED — PROHIBITED

- [ ] Encouraged
- [ ] Permitted
- [x] Neither encouraged nor prohibited
- [x] Discouraged
- [ ] Prohibited

I am not a cessationist, but i am skeptical of the way many churches practice charismatic gifts. I would not go far enough to say that churches should never practice certain gifts - praying for healing is an example - but I would be very cautious in the approach. Essentially, if God has allowed the gifts to remain today, and I believe that He has, I believe there is reason to pursue them, but I am so cautious on this topic, I border on saying they should not be practiced.

I could effectively minister in a church where the leadership's response to sin is:

PASSIVE — ACTIVE

- [ ] Passive (never intervene)
- [ ] Rarely intervene
- [ ] Occasionally intervene
- [x] Frequently intervene
- [x] Active (consistently intervene)

Regrettably, I have not served in a church that practiced meaningful membership. Over the last year, as I studied the topic, I have become convinced of the need for church membership and discipline, as I have seen how a lack of membership and discipline allows unhealthy and unbiblical practices in the church. It has become a priority for my wife and me to find a church that practices meaningful membership. Although I have not seen this in practice, I made it a point to read several books to help understand the biblical reasoning behind membership and prepare to practice it in my next position.

I could effectively minister in a church where the strategies to reach the lost are based on:

FRIENDSHIPS — PROGRAMS

Friendships, exclusively	Friendships, generally	**Both friendships and programs, equally**	Programs, generally	Programs, exclusively
☐	☐	☑	☐	☐

I believe that both methods are helpful. Churches equip their congregation to share the gospel with others, and at the same time, having a thriving missions/outreach ministry is a helpful way to reach the lost. Healthy churches should incorporate both.

I could effectively minister in a church where the response to cultural and ethnic diversity is one that:

HETEROGENEOUS — HOMOGENEOUS

Commits to diversity	**Encourages diversity**	**Accepts diversity**	Encourages homogeneity	Commits to homogeneity
☐	☑	☑	☐	☐

I could effectively minister in a church where the response to social needs is one that:

CHURCH-BASED — PERSONAL

Commits to church-based social action	**Encourages church-based social action**	**Encourages both church-based and personal social action**	Encourages personal social action	Commits to personal social action
☐	☑	☑	☐	☐

I could effectively minister in a church where the focus of missions is:

LOCAL GLOBAL

All local	Mostly local	**Both local and global**	Mostly global	All global
☐	☐	☑	☐	☐

I could effectively minister in a church where women's involvement in leadership and teaching is:

NOT RESTRICTED RESTRICTED

All such positions are open to qualified women, except senior pastor	All such positions are open to qualified women, except pastoral roles (i.e., ordained leaders, clergy)	**All such positions are open to qualified women, except pastoral and lay leadership (e.g., deacon or elder)**	Restricted (all such positions are open to qualified women ministering to women or children, but not to men)
☐	☐	☑	☐

I could effectively minister in a church that believes that the local church's role in planting new churches is:

PASSIVE ACTIVE

Church planting is not applicable to the congregation because of the church's unique circumstances.	Church planting is a specialty best handled by people outside the church.	**Church planting is a good idea if the church has the resources to promote it.**	Church planting ought to be actively pursued by stewarding prayer, money, resources, and people toward planting new churches.
☐	☐	☑	☐