

Notice of a
Special Meeting
of the
Presbytery of Boston

In accordance with the Presbytery's by-law 3.3, the Presbytery Moderator has called a special meeting of the Presbytery of Boston at the request of the Committee on Ministry for the following purposes:

1. Examine So Jung Kim for ordination.
2. Consider approval of So Jung Kim for ordination to serve in a validated ministry (COM has already validated the ministry in which she is serving)
3. Authorize the moderator to appoint an Administrative Commission to ordain and to set a time/date for the ordination.

In accordance with by-law 3.3., No other business may be transacted at this meeting.

Date/Time: August 24, 2022, on Zoom at 7:00 PM

Location: Zoom Meeting

Packet Information: To view the information packet for this meeting, follow this link: <https://presbyteryofboston.org/Presbytery-Gatherings/Assembly-Meetings/Meeting-Packet>

To receive the link to enter this meeting, **you must register online** in advance of the meeting at the following link: <https://presbyteryofboston.org/Presbytery-Gatherings/Assembly-Meetings>

For instructions on how to participate, please click on the following link:

<https://presbyteryofboston.org/Presbytery-Gatherings/Assembly-Meetings>

All teaching elders and ruling elders with the privilege of vote are expected to attend all presbytery meetings.

If you have any questions, please feel free to contact the Stated Clerk:
T. J. DeMarco at statedclerk@presbyteryofboston.org or 401-523-7417

Statement of Journey

My faith journey is most well sung in this song brought by a young Nigerian friend from her home church to another home church in Chicago.

“I love the family of God so closely,
so closely knitted into one,
they’ve taken me into their midst
and I’m so glad to be
a part of this great family.”

For me, this is a global version of a ‘Presbyterian belief,’ that everyone belongs to a family of God. I gained this trust and love in the radically inclusive family of God at my many home churches over the past decades – Chestnut Hill Presbyterian Church, once ministered by Rev. Cynthia Jarvis, Edgewater Presbyterian Church (EPC) once ministered by Rev. Barbara Cathey, and the last, but not least, home church Beechmont Presbyterian Church ministered by Rev. Marissa Galvan. The first home church in Philadelphia and, also, a now-retired pastor Cynthia Jarvis taught me how PC(USA) has looked like so far. The second home church in Chicago, as well as the third home church in Louisville, showed me how PC(USA) will look like in the future – a community of diaspora people where everyone belongs.

Right now, it does fair justice to me if I introduce myself as both cradle and diaspora Presbyterian, Korean, and a pastor-theologian. However, my journey of soul searching and loving “who I am” has been slow and still ongoing.

In the winter of the 1980s, I was baptized as an infant at a Presbyterian church in South Korea. There I grew up as a daughter of a Presbyterian church musician who later became an ordained Presbyterian minister in South Korea. Right after college, I came to the U.S. to study ‘reformed theology’ and ‘Presbyterianism’ at first.

I gradually learned that a large portion of Presbyterian beliefs and our ‘reformed confessions’ stemming from Western and European theological statements cannot speak for all. When it comes to theological practice in the North American context, the beliefs needed cultural translation in depths and widths. American English could often fall short of translating the profound and extensive theology rooted in the rich culture of Western Europe. Moreover, neither Europe nor the U.S. owns the only authentic Presbyterianism and a reformed practice anymore. Both adopted changing context of their ‘reformed and reforming church’ more rapidly than other Presbyterian churches in the “global south.” Moreover, the plight of refugees, BIPOC, and Asian and Latinx immigrants is brewing another theology “reformed and always being reformed” in the context of both Western Europe and North America.

In this changing context, I could not embrace any labels Americans granted me other than “Presbyterian.” None of those labels could accurately define where I belong – whichever

color, racial-ethnicities, or nationalities. Even ‘Korean’ would not translate correctly the words used for our communities – which is, *han-kuk-in* (Korean person) in *han-kuk-mal* (Korean speech). “Presbyterian” was one of the few labels I actively chose, as it embraced who I am – a nomad, a sojourner, an ‘international student’ in a global Presbyterian community.

I somehow adopted my identity as an ‘international students’ early on and still do. It is categorized by the U.S. immigration office: as the first Americans, I had met before I came to this country. Just like a duckling who would follow the first creature she gets to see, the first label I received was imprinted in my brain. I tried to enjoy my life in this country with a mindset of a guest, a spectator, and a consumer, if not an ‘oppressed’ or ‘colonized.’ However, I was *de facto* a nomad, not a tourist. Nomadic life is not easy, although I would not deny my privilege. I often felt that international students were the target of discrimination on so many levels in this society.

I also adopted my ‘sojourner’ status. I am a privileged ‘transnational elite’ contributing to the economy and ‘schools’ in this country as a ‘sojourner theologian.’ Presbyterian community and what we believe are transnational, transethnic, transracial, or ‘global,’ instead of being confined to the soils of certain countries – either Korea, the U.S., North America, Western Europe, or East Asia. Likewise, I would neither fall into a ‘white,’ ‘black,’ ‘indigenous,’ nor an ‘American’ group, although the plight of these people directly influences my life and I stand in strong solidarity with them.

Along the extensive journey, the Presbyterian church remained a safe space for me to feel at home and stay who I am. It was both Presbyterian theology and worship, our belief and practice, which made me speak in the global Presbyterian language.

This is how I chose The Church of the Covenant as a family. My second and third home churches were small churches of immigrants from Cameroon, Nigeria, India, Korea, and so forth. Our English accents were drastically different, but we hardly corrected our beautiful English. We often celebrated our mother tongues. Every Sunday, they would just accept who I am, singing ‘our song,’ which is ‘what I hope Presbyterians would believe’ – everyone belongs to this church. The Church of the Covenant also manifested such diversity in a unique way located at the heart of downtown Boston. Even as I serve the denomination at the Office of Theology and Worship, I often make this prayer, when the words of this song ring within the walls of our church – anyone and everyone can feel a sense of belongingness to the Presbyterian family. I feel this spirit moving in the city of Boston as well. This is the present and future of the Presbyterian family.

“I love the family of God so closely,
so closely knitted into one,
they’ve taken me into their midst
and I’m so glad to be
a part of this great family.”

Statement of Faith

My faith in a reformed, and always being reformed, tradition can be reiterated in the following manners.

First, Sola Scriptura

The Scripture is both truthful and imaginative stories of a cloud of witnesses who belong to various Christian communities and God's creation. The Scripture organically weaves the stories of our Triune God – the Creator, the Christ, and the Holy Spirit, while moaning about the suffering of a sinful world and yearning for the end of the pain generated by the sin.

Second, Sola Fide

Christians are saved by faith, and faith alone, not by our merits and privileges based upon our race, gender, class, nationalities, and so forth, while all these identities are an important part of who we are and how God created us. We trust God in the life of faith communities as marginalized diaspora people – Jewish communities, Jesus' families, disciples, and saints, most of whom were migrants who were compelled to their given families behind for the chosen families. Christian faith communities embody the faith of diaspora people through participating in the sacraments of baptism and the Lord's supper. The sacraments are open to all including those who are deprived of merits and privilege in our society.

Third, Sola Gratia

Despite the plights and our shortcomings, Christians as diaspora people are saved and become the path toward God's grace and mercy for all. In solidarity and grace, we empower everyone to ultimately become their true selves and experience God's grace in our baptism and Lord's supper that extends to our everyday lives. On this open table of the sacrament, the impossible forgiving heart may be granted as well, as God's love is unimaginable and unfathomable in our knowledge and language.

Fourth, Sola Christus

The Bible is a collection of stories that witness the dangerous memories of Jesus the crucified who leads us into the hope of saving grace. The suffering in this world reminds us of Christ who can untether the shackles of the 'fixed places' of race, gender, and class. The body of Christ shared in our sacraments creates the subversive space that can transform an imperial and capitalistic force around us that defy God.

Fifth, Sola Deo Gloria

Christians are inter-related to one another in the *oikos* (household) of God through everyday faith practices, instead of through the councils of high clergies, saints, and angels. As a body of Christ, the church is not merely a building or an institution. The *oikos* of God is the theatre of God's glory while incarnating and embodying the resurrected Christ to glorify God, and God only, in multiple forms of God's creation we encounter on our daily paths.

So Jung Kim, Ph.D
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Employment

- **Associate for Theology, Presbyterian Church (USA), Louisville, KY, 2019 – present**
 - Correspondence about theological inquiries with Presbyterian constituencies, global partner churches, and ecumenical and interreligious partners representing the denominational position based on the Presbyterian Book of Confessions and Book of Order
 - Hosting and producing creative vlog series of theological conversations *Everyday God-Talk*, featuring renowned theologians, Presbyterian leaders, local pastors, global world mission co-workers, and laypeople.
 - Crafting theological languages for the grant programs for Presbyterian Colleges and Universities and various General Assembly-related referrals and reports.
 - Resourcing grass-root communities with theological resources by actively participating in various ministries of PC(USA), including, but not limited to, the Committee on Ecumenical and Interfaith Relations, the ministry of Theology, Formation, and Evangelism, Presbyterian World Missions, Native American Intercultural Congregational Support, Presbyterian Disaster Assistance, Self-Development of People, Presbyterian Hunger Program, Leadership Innovation Team, Presbyterian Young Adult Volunteers, Racial Equity & Women's Intercultural Ministries, Office of General Assembly, and Presbyterian Ministry at the United Nations.

Education

- **Doctor of Philosophy in Theology**, August 2021
University of Chicago, Divinity School, Chicago, IL
- **Complimentary Certificate in Ecumenical Studies**; 2019
University of Geneva, Geneva, Switzerland
- **Master of Sacred Theology: Interreligious Dialogue and Ecumenism**, 2012
Union Theological Seminary, New York, NY. Thesis: "Beyond the Binary between the Self and the Other: Relationality and Ethical Responsibility"
- **Master of Divinity**, 2011
Drew University, Theological School, Madison, NJ
- **Master of Arts in Religion**, 2008
Westminster Theological Seminary, Glenside, PA
- **Bachelor of Arts**, 2003
Yonsei University, Seoul, South Korea

Teaching Experience

- **Adjunct Professor**, at McCormick Theological Seminary, Chicago, IL, *Seminar in Research*

Methods (Fall, 2017)

- **Adjunct Professor**, McCormick Theological Seminary, Chicago, IL, *Introduction to Feminist and Womanist Theologies* (Winter, 2017)
- **Adjunct Professor**, McCormick Theological Seminary, Chicago, IL *Introduction to Theology* (Spring, 2016)
- **Teaching Assistant**, McCormick Theological Seminary, Chicago, IL, *Seminar in Research Methods* with Professor Robert Cathey (Fall, 2015)

Publications

- Doctoral Dissertation – “A Spirituality of Becoming: exploring Christian vernacular mysticism via feminist theological anthropology and everyday language-use.” August 2021
- “Actions Speak Louder than Words” in *Call to Worship: Liturgy, Music, Preaching, and the Arts* 54.4 – Reflections on Liturgy during a Pandemic – what we are learning from worshipping in a time of physical distancing, February 2021
- Review of Garrett L. Washington ed., *Christianity and the Modern Woman in East Asia* for *International Review of Mission*, Volume 108, Issue 2, November 2019
- "Cone, James" in *A Dictionary of Philosophy of Religion*, 2nd ed., edited by Charles Taliaferro and Elsa J. Marty. New York: Bloomsbury, 2018
- "Womanist Theology" in *A Dictionary of Philosophy of Religion*, 2nd ed., edited by Charles Taliaferro and Elsa J. Marty. New York: Bloomsbury, 2018

Awards and Fellowships

- **Short-term research grant** at the Academy of Mission at Hamburg University, Fall 2019 (Stipend, Room and board) – turned it down to begin a new position at PC(USA)
- **Eugene Carson Blake Scholarship from PC(USA)** for the Complimentary Certificate in Ecumenical Studies, University of Geneva, Fall 2018 (Full Tuition, Stipend, Room and Board)
- **Doctoral Fellowship** at University of Chicago, Divinity School, 2013-18 (Full Tuition, Stipend, Health Insurance)
- **The Masayasu Norimatsu Fellowship**, 2011-12
Ecumenical Fellowships for international students for STM study at Union Theological Seminary in the City of New York (Full Tuition, Stipend, Room and Board)
- **Stafford Diversity Scholarship**, 2008-11
Scholarship granted by Drew Theological School (Full Tuition and Student Fees)

- **The Annin Memorial Theology Prize, Drew University, Theological School, 2011**
Awarded for excellence in theology and promise for its practice

- **The Patricia Wickham Prize, Drew University, Theological School, 2010**
Awarded for overall academic excellence and creativity in feminist/womanist scholarship to a woman student who has completed two-thirds of Master's degree at the Theological School of Drew University. Prize-winning paper, "Constructed Virtue of Chastity in Christian Virgin Martyrdom and Confucian Womanhood"

Research Interests

Constructive Theology, Contextual Theology, Process Theology, Feminist Theology, Reformed Theology, Theological Anthropology, Post-Colonial Theories, Late Medieval Mysticism, Ecumenism, Global Christianity, Anthropology of Christianity, Anthropology of Religion, Linguistic Anthropology

Relevant Languages

English and Korean (Primary languages)
French and German (Intermediate Reading)
Biblical Hebrew and Koine Greek (Intermediate Reading)
Classical Latin and Classical Chinese (Elementary Reading)

Presentations, Conferences, and Resources

- **Everyday God-talk** – host and producer
This online resource offers theological conversation and education for pastors and members within and beyond Presbyterian Church (USA). Guests include such theologians as Joerg Rieger, Jaco Hamman, Reggie Williams, Amos Yong, Catherine Keller, Rabbi David Sandmel, and Paul Knitter, as well as Presbyterian clergy practicing ministry in creative ways
(<https://www.presbyterianmission.org/ministries/theology-and-worship/everyday-god-talk/>)
- **Global Christianities Workshop**, University of Chicago, Divinity School, 2016 Presented a paper called "De-orientalizing Vernacular Theo-poetics of Beguines"
The paper discusses how Beguines used vernacular languages for their spirituality of mysticism in the late medieval Europe from a contemporary anthropological frame
- **Theology Workshop** at University of Chicago, Divinity School, 2013
Presented a paper called "Theopoetic and Vernacular: The Languages of Suffering People"
The paper discusses various discourses of liberation theology of the 1970s in the context of post-War Germany, U.S, and Latin America, by dealing with theologians; Metz, Moltmann, Soelle, Cone, and Gutiérrez.

Academic Service

- **A member of the American Academy of Religion**
- A member of Pacific, Asian, and North American Asian Women in Theology and Ministry (PANAAWTM)
- A participant in an ecumenical theological program PastoraLab funded by Lilly Endowment that is led by Innovative Space of Asian American Christianity (ISAAC)

- **A member of the Association for Asian Studies**
- **Coordinator, 2015-7**
Global Christianities Workshop at the University of Chicago; an interdisciplinary workshop for students who are interested in and working on the relevant issues to Christianity in a global context through multiple disciplines such as Anthropology, Sociology, Philosophy, Theology, and so forth.
- **Coordinator, 2013-5**
Global Neighbors; Students Club for international, multicultural students at University of Chicago, Divinity School
- **Coordinator and Leader, 2014-2015**
Global Neighbors: co-founded a student club for international students and American students who are interested in the subject matters of religions and theologies of the globalized world at the University of Chicago, Divinity School
- **Interpreter/Translator, 2011-2012**
Assisted as an interpreter and translator for Korean Broadcasting System (KBS) producing a documentary on the inter-religious dialogue between Paul Knitter and Zen Buddhist Master Jinje at Union Theological Seminary NYC, broadcasted in January 2012 in South Korea

Service to the Church

- **Korean American Presbyterian Clergy Women (KAPCW)**
- **Worship coordinating team, 2013-2018**
Edgewater Presbyterian Church, Chicago, IL
- **Christian Education Coordinator, 2010-2011**
Multicultural Christian Education at First Congregational Church of Stamford
- **Children Ministry Director, 2008-2010**
Palisades Presbyterian Church, Korean American English Ministry
- **Candidate for the ordained ministry** since 2010, under the care of Philadelphia Presbytery, Chicago Presbytery, and Mid-Kentucky Presbytery
- **PC(USA) Membership, 2007**
Chestnut Hill Presbyterian Church (USA), Philadelphia, PA, USA
- **Children Ministry Director, 2005-2007**
Children's Ministry in English Ministry Department of Jubilee Church in Conshohocken, PA