

1. What do you believe to be true about Jesus Christ?

I believe that Jesus is the son of God, the incarnate Word, who was conceived by the Holy Spirit, born of the Virgin Mary, who became like us sharing in our humanity, yet fulfilling the Scriptures and living a life in perfect obedience. Jesus, then crucified on the cross, died, and was resurrected, ascended to heaven, and will one day return to fully establish the Kingdom of God. Jesus is the embodiment of God's great love, presence, healing, and grace.

2. What does the Bible say about salvation and sanctification, and how should this impact our faith and relationship with God?

We often look at John 3:16 as the sole verse on salvation: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life," but I believe that this verse is only the beginning. When we read Ephesians 2:8-9, we see that we have been saved by grace – it is not of our own doing. Salvation is a gift from God. God's lavish love is reiterated in Romans 5:8, where it reminds us of God's love for us, that while we were still sinners, Christ died for us. And as those who follow Christ, we are gifted with the Holy Spirit, who sanctifies us. The process of sanctification begins when we are baptized (not just by water, but also in Spirit) in Christ – as in Romans 6, we are baptized into Christ's death and a new life for now we are "dead to sin and alive in Christ Jesus." (Romans 6:11) I see this impacting our faith and relationship with God in three ways. First, I see the pursuit of God in our lives – the desire for our Creator to be with us, the created. Salvation is given in love, as a gift, consistent with God's character. Secondly, as Christ came in human form, I see that Christ has modeled how to live the kingdom values, of which our citizenship now lies as new creations in our baptisms. But Christ does not leave us alone, but God gives us the power of the Holy Spirit that helps us to live life like Christ, through the word of God and in

active relationship with God. Christ's words, as recorded in John 15, tell us that Christ is the true vine and that God is the vine grower. We are to abide in Christ as Christ abides in us, and to keep the commandments of God – to love one another as Christ has loved us. Thirdly, Christ states, in John 17:16 that Christ has chosen us, which gives us great hope in our salvation and sanctification, knowing that the love of God is relentless and that our lives are always a work in progress, but that one day, when Christ returns, we can stand with him with confidence.

3. In your own words, what is your understanding of the holy Trinity and how do you articulate this complex idea to people in a practical way?

My understanding of the holy Trinity is that it is a way that we get to know God. A beautiful and unique part of the Christian narrative is that God is identified in more than one way – and in that relationship between the unique identifications, there is something profound that we can learn of how we ought to be with one another. There is God who makes the covenant with Israel to whom Jesus prays, called “Father” (God). Then, there is Jesus, who was born of Mary, died, and was resurrected – he is also identified as God but as God's Son or the Word of God. And then there is the Holy Spirit, who both rests upon Jesus and Jesus breathes out onto his followers – is also identified as God. This amazing doctrine of the Trinity is where God is one yet is also distinct in these three ways who are in perfect communion and relationship with one another. They have unique identities and unique roles to play in God's work, yet they are one in essence. There is no subordination for they are equal, and they are also unique, irreducible, and eternal. I have yet to find an adequate comparison of the Trinity and feel that we cannot put the Trinity into a neat, human-sized box, because God is who God is. The holy Trinity informs us of how we ought to be to one another. It is in our mutual love for one another, much like the mutual love of the Trinity, where we can learn that we are equal even in our differences. The Trinity

gives us a model of equality for human relationships and invites humility in human knowledge, all while revealing a personal and loving God who is present among us.

4. Describe your understanding of the gospel. As a gospel-centered church, how should we put this into practice in our messages, ministry, and mission?

My understanding of the gospel is that it is the way of Jesus – where God became human, kicking off a new power structure and dynamic (a flipping or upside-down kingdom), and out of God’s great love for us, Christ died for us while we were still yet sinners, reconciling us to himself, then resurrected, ascended to heaven, and is coming back to fully establish God’s kingdom of justice, love, and mutuality, through the Holy Spirit. As a gospel-centered church, I believe that we should put this into practice in our messages by preaching about justice, mutuality, and love, while also challenging ourselves to examine, interrogate, and disrupt the systems and assumptions that have produced our current realities. I feel that those ideas will also be reflected in our ministries, understanding that we desire to live out (through the ministries, messages, and mission of the church) generosity, humility, freedom, relational, and communal connectedness while also being practitioners of justice, equity, reconciliation, de-colonization, and dismantling oppressive systems of power. The mission of the church can be lived out as a Christ-centered church, that is inclusive of all people from all walks of life and lives out the mandate of Christ to love God and to love one another as Christ has loved us. When we walk together, in community, with love as our directive, we can help to usher in the kingdom of God and be a participant in being the presence of God, of healing, of loving and exemplifying love, of grace, and justice.

5. What do you believe about the Bible and how scripture should be interpreted?

In his lecture “How can the Bible be Authoritative?”, N.T. Wright claims that our traditions have equated authority with control, but the Bible is not so much a book of rules or creeds, but rather a narrative. The overarching story that spans throughout the Scriptures is the Gospel story that gets told over and over again. From the Hebrew Scriptures to the New Testament, it always points to God pursuing us so that we can be with God forever and that has and continues to be motivated by God’s abounding love and grace for us - it is the narrative that displays God’s character - a character marked by patience, mercy, compassion, and unending love. Through the context of culture, time, place, and people, we interpret and wrestle with the Bible, namely what is God trying to tell us about who God is, but also about what it means to be God’s people in this time and place and in how we have been uniquely created. And this is how Scripture is something living and active because it is something that is actively shaping us - that which the Holy Spirit will work through within us as human beings to the remaking of our world. It is a way for us to know God, thus knowing ourselves. Storytelling is a big part of my ethnic heritage, and it is through the repeated telling of these stories that have impacted my own worldview which includes how I see myself, how I treat others, and the general way I go about my life. In the same way, I believe that Scriptural authority comes through the telling and retelling of the story of God – a first-hand account and inspiration that is timeless giving us a God-centered way of life and perspective. The words of our ancestors passed down, both in oral and written tradition, shape us - as does the Word of God in itself, where authority lies. Every time we share this narrative, we acknowledge that our Creator is the story maker. And I believe that the authors who penned our Scriptures were inspired by being immersed wholly in these stories as the Holy Spirit prompted them to also zoom out to see the overarching theme of God and connect all these stories together. The Scriptures were not inspired through one particular

individual, but rather a collection - through community - where God is revealed – throughout the entirety of Scripture. At their heart, they point to Jesus. And God continues to use the Scriptures to weave us into the story of Jesus today.

Whenever I preach or do teaching – both to children and adults – I remind myself and those listening of the larger story at hand. I also believe that interpretation always happens within the context of community, which is why story is important. The act of telling stories, much like the midrash, is an important component that helps us to see the collective lens we ought to see ourselves in God’s great story, which is still living and active.

6. What do you understand the biblical purpose and mission of the local church to be?

Through the Holy Spirit, we can live out the mission of ushering God’s kingdom through the sharing of the gospel to the ends of the earth, and the living out of God’s great love to all those around us in tangible ways as we pursue justice, mercy, and peace. The immigrant church my parents attended was a haven. Sundays would be the one day that they could speak, worship, fellowship, and be surrounded by their native tongue and heart language while also sharing in a familiar meal. Church was a piece of the home that my parents had left behind – a reminder that they were not alone, and that community could be created and built in a new place. Experiencing this kind of church has shaped and influenced what I believe the nature and the mission of the church to be. Church is a place that reminds us that we are not citizens of this world – that the kingdom of God has come and is still yet to come. It is a place where those who are in the margins help us to realize and see the beautiful image of the body of Christ. It is in that diversity, which makes the Church to be universal and to be one. We gather as one body – both on the local and global level – to remember who God is and to remember who we are, as God’s people whom Christ loved so much that he died on the cross for us. And as one universal body of Christ,

we need to be able to recognize and see the way of Jesus in that diversity. And the way of Jesus is one of love, where we love God with all our heart, mind, soul, and strength, and we love our neighbor as we love ourselves. The way of Jesus is a reorienting of our lives toward him. One marker of the Church is how we can be and are to be responsive to God's dynamic and creative presence as well as how we are to be responsible to one another as a priesthood. And in this, we know that Jesus, who after his death and resurrection, did not leave us alone, but left us with the Holy Spirit to be by our side. James Cone, in *God of the Oppressed*, says that it is in the Spirit that we get to experience healing, liberation, and holiness through the real-world implications of reconciliation and repentance. It is where we experience shalom and joy that goes beyond all understanding. It is the practical and embodied Holy Spirit that we see today, and I believe this is part of the mission and purpose of the local church.

7. New City is a Third Way church under Romans 14-15 regarding important but disputable issues that are not salvation issues. ...Please share your reflections on this approach. What do you believe about pastoring a church that is Third Way as described here?

The current policy of New City is the same one that my current church has adopted and stands by. For the past 22 years, I have been a part of a church network and denomination that has roots in Pietism. It was the place where I first learned the term "Third Way" and have fully come to embrace the beauty, the mess, and the complexity of holding such a way. One of the affirmations that my current denomination holds to is freedom in Christ. My understanding of freedom in Christ is that there is room for continued theological reflection rooted in the unity in Christ. This is done in humility, with a reminder that our obedience to Christ is above our differences, and with discretion, caution, and wisdom. Living in that reality of freedom in Christ can be challenging and difficult, but it also brings so much life, diversity, and witness as we

continue to love each other through our differences as we, together, explore those differences biblically and theologically. My current denomination has stated, “Dissent is a sacred, accountable space in the discipleship journey where one prayerfully and earnestly processes matters of faith and conscience, primarily with colleagues and mentors.” This unique and beautiful characteristic of what I view as the Third Way is something that resonates with me deeply as I continue to hold the tension of the intersection of faith and who I am - as a woman, a Korean American, a wife, a daughter, a mother, and so forth.

I believe that pastoring a church that is Third Way as described here is something that I have already been doing. It is challenging and sometimes difficult, but it is rich, complex, beautiful, and enriching. It has helped me to see God and theology in more expansive terms and has allowed me to embrace the fact that God’s mind is not mind and the humility that comes from trying to understand who God is and who we are considering that. I am a firm believer that we, as the Church, have to live in that Third Way and that through the guidance of the Holy Spirit, the mutuality we have for one another, along with the love of Christ, we can journey together, even in the unknown.

8. What does the Bible tell us about social justice and how do you encourage your congregation to apply this?

In Genesis 1:28, God created humankind – collectively – in God’s image. It was not the individual of Adam or the individual of Eve, but together, they have been created in God’s image. This collective and communal idea is foundational to our commitment to justice. It points us to the fact that God embraces all of who we are – ethnicity, social status, etc. – God created us as unique individuals to share in the collective image of God. Our diversity is part of God’s design. And as we are baptized in Christ, we become a part of the family of God. In the words of

Ruth, “Wherever you go, I will go; wherever you live, I will live. Your people will be my people, and your God will be my God,” (Ruth 1:6) Ruth’s covenant solidarity with her mother-in-law of a different ethnicity marks our attitude toward those of a different race and ethnicity within our baptismal family. Because of Christ, we are bound together and are called to bear one another’s burdens, including the burdens of living in a culture with a history and policies of racism and oppression. By valuing diversity, fighting against racism, and advocating for equality for all people, we work toward the multiethnic kingdom reality that Christ will bring about when he returns. (Revelation 7:9) God is clear in what is required of us as God’s people (as referenced in Micah 6:8) and the narratives in the Hebrew Scriptures and New Testament as well as lived in the life of Jesus are one where God protects, defends, and upholds the marginalized, oppressed, poor, and hungry. The Gospel is rooted in justice and solidarity in love through the power of Christ and his resurrection.

In middle school, on my walk home from school, several boys threw rocks at my friend and me, while telling us to “Go back to your country!” and calling us derogatory names. The anger toward the injustice of this was fired up in me and I wrote a letter to the principal asking for action steps to right this violent act of racism. The positive response from the school gave me confidence that advocating and fighting for justice was a tangible solution. From that moment on, I did what I could to help the schools I attended to be a place for multicultural inclusion and diversity, while also advocating for all other issues about justice. Whether it was writing op-eds for the community paper or a school diversity constitution or organizing multicultural nights and immersive justice experiences, I felt the strong call for justice within me. In college, I was able to finally integrate that call for justice with my faith. It has been a tiring and relentless journey, but



one that has been marked by great spiritual growth and a greater understanding of God's heart for justice as well as God's heart for me.

I would encourage my congregation to explore the Bible with me and to see what is said about God's heart for justice, but to also see what God's commands are in how we ought to care for one another, and who we ought to care for. I am walking through an eight-week course with my current congregation on anti-racism and faith and have also brought them on immersive discipleship journeys surrounding social justice issues. I also think that learning and understanding our places and contexts will help us to stand more securely in solidarity and guide us in what to focus on and to listen well to what God is stirring in our hearts. The gospel is social justice and social justice is the gospel – this is the good news that is truly good news for all.