



Season 10: Episode 14 | Victor Kim | How Do We See Where God Is at Work in Our Churches?

Hello and welcome to Scripture Untangled, a podcast by the Canadian Bible Society. My name is Joanna la Fleur, I'm a friend of the Canadian Bible Society, and I'm going to be your guide for today's episode. Today, CBS Ambassador, Rev. Dr. Andrew Stirling brings us a conversation with Victor Kim.

So, today's guest, Victor Kim, is the Principal Clerk of the General Assembly of the Presbyterian Church in Canada. Since 2022, he has guided the denomination in governance, ecumenical relations, and prophetic witness through the Assembly Council. Victor previously served as a pastor in both Richmond, BC and Calgary, Alberta for nearly 30 years and has been deeply involved in interfaith and justice work across Canada.

He also sits on the governing board of the Canadian Council of Churches and is active in global ecumenical gatherings. Born in South Korea and raised in Canada, Victor holds degrees in political science and divinity and brings decades of pastoral and public leadership to his role. He and his wife Sophie have two adult children and no, despite some rumors, they did not meet through a church-run dating service in their congregation.

Now enjoy this conversation.

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Andrew Stirling: Victor, I am so delighted that you're taking the time to be with us at Scripture Untangled today.

And as a way of introduction, Victor, to our audience, some of whom will know you and others won't, tell us something about your background and what were the biggest influences in your life and in your faith, particularly growing up?

Victor Kim: Andrew, it's a real privilege and joy to be invited to be on this podcast with you, and I look forward to our time together today. Just a little bit about me. I'm a Korean-Canadian, born in South Korea a long, long time ago, but I've spent most of my life in Canada, starting in Calgary.

That's where I immigrated to with my family back in 1972. I've lived most of my life in Calgary and then have lived also in Vancouver, and currently now I live in Toronto. I was raised in a very deeply spiritual home by two committed Christians.

In fact, I was named, my Korean name, Sung Jae, was given to me by the minister of the church that my parents attended, a Presbyterian church in Korea. I grew up in Calgary with one younger brother. I attended school there and I graduated with a degree in political science from the University of Calgary, and I really thought that I would end up studying law.

In fact, after the first year of my undergraduate studies, my best friend and I took a trip across the country by Greyhound, by hitchhiking, by rent-a-car. We ended up in Ottawa that summer, and I remember vividly standing in front of the Supreme Court of Canada at the intersection of Wellington and Kent streets, right there on Parliament Hill. I remember looking at the Supreme Court thinking, the law, that's where my future lay.

What I didn't realize then, and I didn't realize it for a long time, was I had my back towards St. Andrew's Presbyterian Church.

Andrew Stirling: Of course you would, yes.

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Victor Kim: Right across the street from the Supreme Court, and as God would have it, that's where my calling would direct me, and sort of in a way, now serving as the Principal Clerk of the General Assembly, I intertwine both ministry and aspects of the law in my ministry currently.

I think my growth, especially as a young person and then as a young adult, was one of, I describe it as a kind of a butting of heads, a conflict. Because I was raised in a Christian home, because I went to church as a young person, because I read Scripture, because I prayed, because all of this was part of my life, God was always a part of my life. And as I was growing up, I began to experience more and more this sense of tension between what I would call my way, my will, and God's way, God's will.

And this would be a sense of real friction for me, because there were times where I thought that I had surrendered to God's way and God's will, only to be confronted by temptation. Right? Oh, I want to do this. And so, we'd be back at this.

And then there were times where I thought I had kind of subjugated God's will and God's way to mine and thought I'm going to take control of my life, only to be confronted by a sense of conscience or guilt. And we'd be back at this. And it really occurred to me that the only way this was going to be resolved, was either God was going to pound my will so far down that that temptation would never raise its head again, or I would pound God's will so far out of the way that I would not be bothered by issues of guilt or conscience, as I lived the life that I wanted.

And it really became, it kind of came to a head. When after my degree in political science, I wanted to pursue again law school, but I have a very religious family. And one of my mother's sisters or my mother's sister-in-law, who's an aunt, had a vision while she was praying that of the two boys, my brother and I, one of us would go on to ministry, and the other would become a very successful businessman.

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And I was always convinced that my brother would make an excellent minister. And you know the truth is he would. But he ended up becoming a very successful businessman. I said yes to seminary, just to explore it and really just to get out of Calgary, get out of town, and to get my family off my back, if you will. And I enrolled at Knox College here in Toronto for my Master of Divinity Studies. And that's where I ended up.

And as a theological student, I experienced all sorts of interesting discoveries, including terms that I would never be familiar with in a Korean congregation, things like Biblical criticism, which to me sounded like an oxymoron, because I mean, how do you criticize the Bible? But of course, it was about approaches to understanding the Bible. But these things really never strengthened any sense of calling for me. But one year just kind of morphed into two.

And then at the end of that second year, as the end of that second year approached, I was in a bit of a crisis to say, well, what am I going to do? Like, I got to get out of here. I have no sense of call to ministry. Why am I here? And I'm wasting my time doing this.

So, I arranged to take a break, just to figure out how to extricate myself from this unfortunate predicament. And the minister back at my church in Calgary said, why don't you go to Korea? And I'll get you an internship at a church there. So, I agreed to go to Korea, ostensibly to study Korean and maybe prepare myself to work in a Korean church.

But really, I just needed a break. And I went to Korea, and I ended up spending part of that year working as an intern at Young Nak Presbyterian Church in Seoul, Korea, which at that time was the world's largest Presbyterian...

Andrew Stirling: Yes. Oh, famous church. Yes.

Victor Kim: Had about 50,000 members, about 44 ministers on staff, hundreds of support staff and admission areas in 160 countries in the world at that time. And

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really, the crux of it is, during that year working with other young people who were either interning or beginning their careers as ministers, I discovered two things. One, the life that I had feared that I would be stuck in this vocation as a minister, restricted and limited and repetitive work, without any freedom, without any excitement, was completely, that was completely changed, as I developed these relationships with these people who loved God, but had amazing, exciting, passionate lives.

And the other big fear that I had was if I really did go into ministry, Andrew, what kind of person would marry me?

Andrew Stirling: Oh, really? Oh, my. Yes.

Oh, I get it. I understand. Yes.

Victor Kim: My background was that I just kind of imagined, I had expectations of the kind of person that I would end up with.

And I thought, if I go into ministry, who's going to marry me? Well, it happened that that year that I spent in Korea, I also met the woman who would become my wife. So, it was a pivotal year that God had answered my questions about what will I do with my life and who will I do it with? And I remember calling my parents from a payphone on the street, from the streets of Seoul, saying, I'm going to be a minister. And it was the first time that I ever publicly declared that.

And it was the first time that I ever really had a sense of call to ministry. So that year really changed my life. And what happened there was this tension that I felt.

You know, I had argued with God saying, listen, I don't need to be a rich corporate lawyer. I'll work as a crown prosecutor. I'll put bad people in jail.

Andrew Stirling: Be on the side of the angels, as they say.

Victor Kim: Exactly. Right.

Andrew Stirling: Yes. Yeah.

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Victor Kim: And then I said, okay, God, if that's not enough, I'll be a public defender. I'll work for legal aid. I'll work for nothing but just let me do law.

And I thought, how do I get my way in this? When I finally said yes to God and to the sense of call, what happened wasn't that God had pounded my will so far down that it would never come back up again, but this became this. And what happened was God changed my heart. What I thought was a done deal.

What I thought was I'm done. This is who I am. This is the way I am.

Suddenly was changed because God wasn't finished with me. We are not finished creations. And so, in the changing of my heart, what I discovered was that what I wanted now was also what God wanted, that we weren't at odds.

I was going to struggle. I would still be tempted. I would still have issues with guilt and conscience and all of that, but I would be doing that together with God, with God with me rather than God as an opponent.

And that was a real deep, deep sense of peace, something that I'd never experienced before. And when we talk about the peace of Christ that passes all understanding, I really felt that for the real first time that God had changed me and I was now at peace with God. Yeah, it was really just an amazing thing.

I came back to Knox, finished my degree, got called to my first congregation, which amazingly was back to Calgary, where I would spend the next 22 and a half years in that congregation. Later that year, I got married to Sophie, who I met in Korea, and we settled into a wonderful ministry there. I think the biggest influence on my life, the person who had the biggest influence just would be my father.

He was born in Japan during the period of Japanese colonization of Korea. So, his father, my grandfather, who I never knew, had moved the family into Japan for better opportunities because it was a very poor country. Korea was a very poor country.

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And during the Second World War, the Japanese conscripted my grandfather to feed the Japanese army because he was a baker by trade. And they took him down into the South Pacific. And as the war came to a close, they basically just abandoned him down there.

I can't remember whether it was Borneo or Burma, one of the B countries, but they just abandoned him, and his family really thought that he was dead. So, my grandmother took my father, who was the oldest child, and his three sisters and moved back to Korea. They were penniless, and they had to scratch a living out, relying upon the kindness of extended family.

Amazingly, my grandfather found his way back home and found his way back to his family. But he was heartbroken because of all that had happened and all that the family had lost over the years. And while they had three more children, so three sons were born, he died soon thereafter.

So, then my father became sort of the oldest person, the oldest male in the house and the oldest child. And he left school and went to work. So, he never got a formal education, certainly not anything past primary school.

But his three younger brothers all went to university. One went to law school, one got a degree in accounting, and the other is a professor at St. Mary's right now, just retired. All of my uncles would say that their oldest brother, my dad, was really the smartest of the bunch.

But he never got to exercise that through any sort of formal education. When we moved to Calgary, I think it always stayed with him that he wasn't formally educated because there were other people that did have degrees. And yet, he became the first Korean elder elected and ordained in the Korean Presbyterian Church in Calgary, just as a sign of, I think, the respect that people have for his faith.

And for someone who never really had a formal education, who didn't read the books that I might have read or you might have read, or was exposed to the

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resources that we might be exposed to, he just had an innate sense of how to do things right as a parent. He never read the books on parenting, but he knew how to be a father. And I've always respected him as a man who lived out his life based on his faith, based on knowing what was right, what was wrong.

And that's always stayed with me. He died a couple of years ago, but his impact will just be part of my life always.

Andrew Stirling: What a wonderful and inspiring story. And, you know, it's amazing how the Lord uses people regardless of their background. And sometimes, as you're making the point, sometimes the harder the background, the greater the way the Lord can use us to have an influence on people's lives.

Victor, you, of course, as you mentioned and alluded to, went on to serve for 22 years at Calgary's Grace Presbyterian Church. And I must tell you that I visited that congregation many years ago during the Canadian Christian Festival. And I walked up to the pulpit to the very top and looked down and got a sense of vertigo.

It's about the highest pulpit that I can ever recall going into. And it was a fantastic church. You were there 22 years.

And as you mentioned, you moved from there to Richmond, B.C. And throughout these years in ministry, what stood out for you as the highlights of those ministries? And just give us a brief sense of what it was that really captured you and confirmed, really, in a sense, this call that you had really had when you were in Korea.

Victor Kim: Thanks, Andrew. Yes, I've served two congregations.

The first at Grace Church in Calgary, where I was there for just over 22 years. I began there as an assistant minister. Then I became an associate minister.

And then six years into my ministry there, I was called to be the senior minister or the lead minister. It's a lovely, lovely congregation. It's old.

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It's historic. It's, you know, for Calgary, it's old. You know, it was a large congregation when I started there.

About 850 people signed my call to be the lead minister. It was a congregation with a lot of resources, a lot of people that were gifted, leaders within the community, within the business, political, arts, cultural community. So, it was a bit of a challenge.

And yet, I felt, I guess the big thing for me was I was mentored. And this is an aspect of my ministry, my life, that I've really been appreciative of. And I know I wouldn't be the person who I am or have been able to do the things that I've done without mentorship, without people who have opened doors for me, people who might have walked through some of those doors themselves, yet held them open for me.

And I was mentored at Grace by the minister who I worked with for six years. And he was gracious to me. He didn't have to say anything to the congregation about what he thought of me because of the way he treated me.

Everybody knew. And I think I was welcomed into that senior role because of that mentorship that I'd received. And those relationships were truly, truly affirming and strong and caring relationships.

And I spent all of those years at Grace excited about going to work every day. It really was a happy ministry. Yeah, we had some challenges, but it really was a happy ministry.

And I think the biggest thing that I really felt happened during my time there was we moved from a church that was somewhat insulated, right? This was a downtown church, but a lot of people came from all parts of the city. They would drive by many other Presbyterian churches to get to Grace. And during the week, it didn't seem to be involved a whole lot with the community.

And so two things happened. One, we became one of the original churches involved with *In From the Cold* in Calgary. And that opened up our space to the community.

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And it became the most subscribed volunteer effort, volunteer ministry at Grace during the years that I was there. And we transformed our Sunday school area into a place where we would welcome guests so that they could sleep overnight there. We built showers in our washrooms.

We purchased a washer dryer so that guests could wash their clothes, take a shower. They were well fed. We sat and talked to them.

They slept in security and peace. And then we were able to feed them as they made their way back out into the streets. We did that for years and years and years.

And part of that opened Grace to the needs of the community that we were where God had planted us, not only so that we could gather and worship, but that so that we could be sent out in ministries of reconciliation, healing and peace. And I think that changed the mindset of a congregation that had long sort of been more insular. By the time I left, I would say that we had a significant number of visible minorities at Grace that more closely resembled the city of Calgary.

And sort of where it was trending that when I left, the city of Calgary was 30% visible minorities.

Andrew Stirling: Yes, big change.

Victor Kim: And a lot of people don't make that connection.

They think it's out west. They think it's still largely Caucasian. But it's actually becoming more and more intercultural, multicultural.

And Grace began to resemble that more and more. Well, I think that was a really important piece for me. It was also part of why I moved from Grace, because I was turning 50.

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And the sense of, do I stay here? And a lot of people assume that I would just be a lifer at Grace. Or do I go somewhere else? And I thought, I've got 15 years, more or less. That's enough time to do a significant ministry somewhere else.

Where would I go? And I just prayed to God, you know, God, if you want me to go anywhere, all I ask is that you make it clear. It couldn't have been clearer, because the two people who impacted my decision were two people I think you know very well, Richard Topping and Ross Lockhart.

Andrew Stirling: Yes, of course. Both of whom I've interviewed already, Victor, just so you know. Yes, right, right, right.

Victor Kim: So, Richard was the interim moderator at a congregation at Richmond.

And Ross was, of course, the Dean of St. Andrew's Hall. And I had served on the board at St. Andrew's Hall. And both of them sort of encouraged me to consider this vacancy at Richmond.

And again, things transpired in a way that was unexpected. I had no intention of doing it. But again, God opened a number of doors and provided mentors for me.

And I said to my wife, would you go to Richmond with me? And our son Jacob had just started UBC that year. She said, I guess we could. And so off we went.

And Richmond was a much different church, a single minister church where I'd come from. I'd come from a team of three. Now this was a single minister church.

We were under 100 people when we started. We almost doubled our size by the time COVID hit. So, it was a growing church.

But I went there because the call was to a place where I felt Canada was being exposed to the pressures of immigration, of integration. And how could the church bear witness to how we live with one another in this ever-changing society? How do we be a church that truly is a place of worship, a place of prayer for all nations? And

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how can the church bear witness to that? And I thought, what a better place to do that sort of ministry than in the lower mainland of B.C., where this immigration was happening at rates higher than just about anywhere else, maybe with the exception of Toronto. So, I wasn't there a month, or two before racist flyers were plastered all over cars in Richmond.

And it just gave us the opportunity to address these issues of racism. And I was able to work with other ministers. We put together a rally, a concert at City Hall that confronted this issue, of how can we as people that are all created in God's image, that bear God's likeness, how do we treat one another with hatred, with this sort of racism?

And it set us off in that sort of work that was really important for Richmond, because it was a congregation that was truly mixed in its membership. And so that was a really meaningful ministry for me in Richmond.

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Andrew Stirling: So in other sense, really what I'm hearing from you, Victor, is that whether it was in Calgary or whether it was in Richmond, the context in which you found yourself and the growing and dynamic change of the culture around you influenced the way in which you then ministered to those people. And the outreach that you could give was very relevant for the context in which you live.

Part of that context, and you've already alluded to this, was your time in BC during COVID. And I want to bring to your attention something that you wrote in an article during COVID and during the pandemic, and it was very optimistic. You had a very unique view, I thought, and I remember reading it at the time.

But you quoted a passage of Scripture, and it's Jeremiah 29. This is 11 to 12. And just to remind our audience who said that and what that passage was, Jeremiah wrote, *For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give a future with hope. Then when you call upon me and come and pray to me, I will hear you.*

So, the question I have for you, Victor, is that sentiment and expression of faith still important now that we've come through COVID? And why is it such an important text, maybe, for our time?

Victor Kim: Thanks, Andrew. Thank you for that question. And because that question continues to animate my faith and my approach to ministry in this season, yeah, COVID did so many things. But for mainline congregations and mainline denominations here in Canada, and the Presbyterian Church would be one of them, it really accelerated the trends that were already underway. So, I don't think it's a secret that a lot of our mainline congregations and denominations like the Presbyterian Church have been experiencing decline in our membership over the last number of decades.

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And we've been challenged in terms of how do we communicate faith intergenerationally to our children, to their children? And we haven't really done a great job of that. And it's not necessarily only sort of our fault, but I think it's sort of the conditions or the trajectory of our culture as a whole. We know what the statistics say in terms of people that would consider themselves to have a connection with a faith tradition.

That's been dropping over the years at significant rates. And we know that those who say that they have no faith, no connection to a faith tradition has been rising. So those numbers are on different trajectories.

And one day we may find that they sort of cross each other. But I think what I've discovered is that we can be shaped by the narratives we tell about ourselves. And I think our narratives have been shaped too much by the metrics of what Charles Taylor would refer to as the imminent frame.

Meaning that the irony is that the metrics of the imminent frame, the frame that says this is life, this is reality, this is what it really is, is shaped, those metrics are shaped by the same people that have made up historically our congregations. You think about the leadership in Canada over the last 150 to 200 years, and you'll see Presbyterians, Methodists, United's, Anglicans, Catholics. And these are the people that have led our politics, our business, our academics, our culture.

And they shape the metrics by which success would be defined. And the church now has kind of fallen short of those metrics. And I think as we have seen our memberships decline, as we've seen churches close, as we see our relevance wane, our authority influence wane in the public sphere, we have convinced ourselves that our narrative is one of, you know, a division or decline and ultimately death.

And that's given us a sense of we are in exile, like the people of Israel, as Jeremiah was writing. We're in exile, and yet Jeremiah speaks to the people of Israel and says,

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you're only in exile because the Lord says, I've brought you here. You're where I want you to be.

And of course, God tells the people, I do have a future in mind for you, right? Plans for a future for you, for your welfare, not for harm. Then God goes on to say, build your houses, plant your gardens.

Andrew Stirling: Yes, exactly.

Victor Kim: Get married.

Andrew Stirling: Live life. Yes.

Victor Kim: And pray for the welfare of the city, of the place where you are.

For its welfare, you'll find your welfare. But in all of this, God has a plan. God has a future in mind.

And I think for me, what's really important now in the season is that we need to reimagine or rediscover our narratives, the stories we tell about ourselves and the stories we tell about the church. And rather than seeing ourselves shaped by this narrative of decline, by this narrative of division or even death, we need to rediscover what is the principal narrative of the Christian church. And the principal narrative of the Christian church is resurrection.

It is the risen Christ. It is the Easter story. And so, when I wrote that article back sort of during, you know, so close to the reality of COVID, it was one of the things that I said, I don't think the church should aim to go back to the way we were.

Andrew Stirling: Right. Yes.

Victor Kim: Because that's going back to the metrics of the imminent frame that say success for the church is defined by big numbers, by big buildings, by political, cultural influence.

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And that's a return to the idolatry of these metrics that should have never defined the church in the first place. What should have always defined the church is our discipleship in Jesus Christ, the ministries that Jesus calls us to. But I think we've been chaplain to the empire for far too long.

We've become accustomed to being churches of privilege, of influence, of resources, of means. And I think now the opportunity is to say God's plans for us are not plans to restore us to the way we used to be, but rather God's plans for us are to be clear about our narrative, which is how do we be faithful to the ministries of Jesus Christ?

Andrew Stirling: Yeah.

Victor Kim: So, the ministries of the kingdom that Jesus speaks of and teaches and embodies where we are now in the context we find ourselves now.

So, I guess to maybe jump ahead a little bit, Andrew, the work that I've done over the last three years as the principal clerk of the General Assembly of the Presbyterian Church has been to work with a working group of what we call our Assembly Council. And that's the group that sort of does the work of the church between the annual meetings of the General Assembly. And of course, there are many other agencies and committees that do work, but the Assembly Council has a unique, sort of a unique role because it's sort of the agency that is entrusted with the work of the Assembly.

And it has a dual role. One is a coordinating function. So, we look after the budgets.

We look after policies and practices. We look after sort of the administrative aspects of the church. I don't really find that very interesting.

I got to do it, but it doesn't give me a lot of energy. The other function that the Assembly Council has is a prophetic function. And it is charged with keeping the prophetic vision before the church all the time. I said yes to this role because of that prophetic function, because I felt that in my life, in my faith journey, I felt that the confluence of so many different things, including COVID, had brought a set of gifts in

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me that might be able to help the church. And so, we began a working group called Narratives, the *Working Group on Narratives of Hope and Possibility*. And that was basically, it's been a two-year process led by 20 people from across our denomination, both clergy and lay, an intercultural mix of people.

And this year, in fact, only a couple of weeks ago at our General Assembly that we marked our 150th year as the Presbyterian Church. And this year at that General Assembly, the report of the *Working Group on Narratives of Hope and Possibility* was presented and its recommendations were all adopted. And what it does is it grounds its work in the Scriptural stories from John 20 and John 21.

So as we met, we prayed and we were directed, we really believe we were directed by the Holy Spirit to these two passages, the resurrection narratives of Jesus, beginning from when Jesus appears to the disciples behind locked doors out of fear, out of guilt, shame, whatever, when Jesus appears to Thomas in his doubt, and then when Jesus appears to the disciples in the next chapter when they go fishing and catch nothing, and Jesus appears to them again, and then Jesus speaks to Peter and says, do you love me? And in his shame and in his guilt for having abandoned his friend and his master, Jesus reinstates him and says, go and feed My lambs, go and feed My sheep. And so, what Jesus does is not only does Jesus show up, Jesus sends us. And so, these are the two watchwords that we discern from our time, which is we are a church to whom Jesus shows up continually.

God is not confined to the transcendent frame. God is everywhere in this imminent frame. We just need to have the eyes to see, how is God at work?

Jesus shows up all the time. And then Jesus sends us. Jesus says to the disciples, as the Father has sent Me, so I send you, receive the Holy Spirit.

And He says, if you forgive sins of any, they are forgiven. If you retain them, they are retained. And he sends the disciples to a ministry of reconciliation. He sends Peter to ministries of service, love, compassion. And so, for us and for me, these passages

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from John's Gospel have really taken a deep, deep root in my life, in the life of our assembly council, and now of our general assembly. And I pray in the life of our denomination, as we say, what is the narrative for us as a church? Not one of we're in exile and we're declining and we're dying, but rather it's a narrative of hope and possibility.

We are where we are because God has brought us here. We are where we are because God wants us to be about the ministries of Jesus Christ. To be about ministries of reconciliation.

So, I'm excited about it.

Andrew Stirling: I'm excited too, and I'm encouraged to hear this. And, you know, I'm reminded when I'm running into clergy who are from the diaspora community in particular, here in Canada, who have come from places of great difficulty and great pain, that to remind themselves, you know, that the Biblical story, as you rightly said, is one of, you know, of resurrection and restoration. But out of that arises our call.

Finally, Victor, unfortunately our time is coming to a close, but I ask everyone this very same question. And that is, what would you like us and our audience to pray for for you in your work and in your ministry? And knowing there's a cloud of witnesses out there who want to support you and encourage you, what do you want us to pray for, Victor?

Victor Kim: Yeah, thank you.

Thank you so much, Andrew, for that question. And what a privilege to be able to ask for prayer from, as you say, this great cloud of witnesses. I would ask that you pray for my denomination, the Presbyterian Church in Canada.

Again, we have celebrated our 150th year of God's faithfulness in our past, our God's faithfulness today, and God's promise of faithfulness for the future. But as we embark upon these recommendations around hope and possibility, we are also opening

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ourselves up to things we've never done before, things that might challenge our comfort, that might really help us to think about kingdom above congregation, kingdom above denomination. How do we become people of the kingdom of God rather than of a Presbyterian Church or of a St. Andrew's Presbyterian Church or the Presbyterian Church in Canada? So, we are going to run into challenges around moving people from tradition and comfort, security, to vulnerability, to openness.

A book we read during our studies called *Churches and the Crisis of Decline* by Andy Root. And in that book, Andy says the crisis for the church is not a crisis of resources. But rather it is a crisis of faith, of being open to God's presence.

And so, I would like prayer for our church, for our denomination to be open to God's encountering presence as we move through these challenges of becoming a church that truly embraces the hope and possibility before us. And then I would ask that you would pray for my capacity to continue to serve in faithful ways that I don't get tired, that I don't get discouraged, but that I continue to serve as best as I can. I'm not leading this, but I am helping to resource it.

And so that people might pray for the kind of strength required to do this. So those would be wonderful things to be in prayer.

Andrew Stirling: Victor, they are wonderful things to pray for, and we certainly will.

I just want to make a comment just before we leave. And that is that I believe you said your son's called Jacob, am I correct? Well, you know, in your early conversations, I couldn't help but think of the wrestling, and I couldn't help but think of Jacob and how you'd gone through a Jacob moment and the wrestling with God. And the more I heard you talk about the expansive nature of the work of the church and the kingdom and the grace, the more I thought of the Apostle Paul and him leading you and taking you to different places.

I'm glad that you moved from Jacob to Paul and that the Lord's continued to use you, Victor, for your very important work. And be assured of our prayers on behalf of the

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Canadian Bible Society for the Presbyterian Church, for you personally and your family. And once again, on behalf of all of us, thank you so much for this very enlightening time that we've spent together. God bless you.

Victor Kim: Thank you, Andrew. Very much appreciated. God bless you as well.