

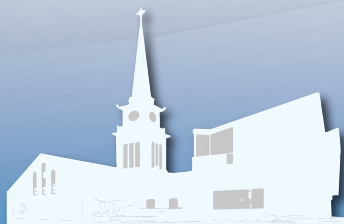


## **The 2nd Symposium on Immigration Theology**

**제2회 이민 신학 심포지움**

# **3세대가 함께 배우는 교회**

**4PM, 16 November 2013**  
**The Korean Church of Boston**



Ladies and Gentlemen,

It is my honor and pleasure to welcome you to the 2nd Immigration Theology Symposium.

We held the first Immigration Theological Symposium ten years ago as we celebrated the First Jubilee of our church, the Korean Church of Boston (PC USA).

Now we are excited to hold the second Symposium as we move toward our Second Jubilee.

For our Second Jubilee we had adopted a vision statement comprised of four statements. The first of these is "Growing and Learning together betwixt (amongst) Three Generations" which is also the theme of this year's symposium.

For various reasons, we chose this one as the theme of this year's symposium over the other three statements. Moreover, it is the most important issue in current Christian life, but unfortunately, it is also the most neglected.

Several years ago, I was invited to attend the Immigration Theology Symposium at the Presbyterian Theological Seminary in Seoul, South Korea. On the second day of the symposium, the speakers attended an early-morning prayer worship service at a nearby church. I was astounded to see the thousands of people who had gathered for the service. Right after the service, they all went to a different hall in the church to eat breakfast. This experience continued to amaze me until I read a book called *The Power of Habit*. The author emphasizes that the children who eat dinner with their family members excel in school and have strong self-esteem. In my annual visits to South Korea, I came to realize that few families have dinner together. It appears that the church has taken away even the family breakfast time from them. I realized that the church is to blame for some of the problems in the family.

Several years ago, I was invited to attend the Immigration Theology Symposium at the Presbyterian Theological Seminary in Seoul, South Korea. On the second day of the symposium, the speakers attended an early-morning prayer worship service at a nearby church. I was astounded to see the thousands of people who had gathered for the service. Right after the service, they all went to a different hall in the church to eat breakfast. This experience continued to amaze me until I read a book called *The Power of Habit*. The author emphasizes that the children who eat dinner with their family members excel in school and have strong self-esteem. In my annual visits to South Korea, I came to realize that few families have dinner together. It appears that the church has taken away even the family breakfast time from them. I realized that the church is to blame for some of the problems in the family.

Having said that, I am very excited to have three distinguished scholars as our panelists for the symposium. They are all eager to wrestle with such an important, but neglected issue. I have great expectations for us to learn from their keen insight and take with us some concrete ideas stemming from their expertise.

I would like to extend my gratitude to the many people who have made this event possible, especially the 60th Anniversary Committee.

Thank you.

Rev. Young Ghil Lee

# Program

16:00 – 16:10	Opening address    Young Ghil Lee
16:10 – 16:40	<b>Living Together with Differences :</b> An Intercultural Approach to Intergenerational Education <i>Sung Hee Chang</i>
16:40 – 16:50	Q and A
16:50 – 17:20	<b>Generation to Generation</b> <i>Kevin Park</i>
17:20 – 17:30	Q and A
17:30 – 17:50	Coffee Break
17:50 – 18:20	<b>Sharing my ministerial experience of 10 years as a senior pastor In making three generations learn and grow together in a local church</b> <i>Chun Hoi Heo</i>
18:20 – 18:30	Q and A
18:30 – 19:30	Q and A (all speakers)
19:30	Closing remarks
19:40	Dinner and Social hours



## **Sung Hee Chang**

Union Presbyterian Seminary  
schang@upsem.edu

### **Biography**

Sung Hee has served as director of the Asian American Ministry Center and assistant professor of Christian education at Union Presbyterian Seminary since January 2012.

Her areas of special interest includes curriculum theory with a particular attention to gender, race, identity, and postcolonial studies, intercultural theological education, ecumenical formation, interreligious education, and Asian theological education. Before joining the faculty at the seminary, she served as the director of Christian education for 8 years at First Presbyterian Church, Greenville, NC, and for 2 years at Virginia Presbyterian Church (KPCA) in Alexandria, VA. She also served on the seminary's Christian education task force and serves on the Educator Certification Council (PCUSA). She was chair of the Christian education committee of the Presbytery of New Hope. She is a member of the Association of Presbyterian Church Educators (APCE), of the Association of Professors and Researchers of Religious Education (APRRE), of the Pacific, Asian, and North American Asian Women in Theology and ministry (PANAATM). She studied at Union Theological Seminary and Presbyterian School of Christian Education, (M.A.C.E., Ph.D.) and at Sung Shin Women's University, Seoul, Korea (B.A.)

### **Abstract**

Intergenerational education, especially in the context of an immigrant congregation, is not only intra-cultural (say, Korean) but also inter-cultural (say, Korean-American). Obviously, there is a built-in tension between different generations' cultures and self-understandings. This tension based on differences in the community of faith as well as in the world cannot and should not be resolved in the sense of resolving a problem. For difference is not a theological problem at all. Rather it is a God-given reality to be respected and appreciated. And there is no tension-free life together. So our theological and sociological task is to live together with cultural differences learning and growing in our common faith in Jesus Christ.

I propose an intercultural approach to the task of living together with differences in Christ that is invitational, inclusive, interactive, innovative and incarnational. This approach involves a shift in power relations and the redistribution of power (say, letting go and letting God) and aims at creating the "grace margin" for "holy change" where each generation "takes turn in leading, then following, and then leading again," dancing together according to the direction of Christ the Choreographer (à la Eric H. F. Law).



## **Kevin Park**

Associate Dean for Advanced Professional Studies  
and Assistant Professor of Theology  
Columbia Theological Seminary  
parkk@ctsnet.edu

## **Biography**

Kevin immigrated to Toronto, Canada from Seoul, Korea just before turning ten. He has a B.A. from University of Toronto, M.Div. from Knox College, Th.M. and Ph.D. from Princeton Theological Seminary. He served in various church youth, college, and young adult groups in Canada and the U.S. He was an adjunct professor of theology at New Brunswick Theological Seminary in New Jersey as well as the Assistant Director of the Asian American Program at Princeton Theological Seminary. He was the pastor of Bethany Presbyterian Church, a multicultural community, in Bloomfield, New Jersey for five years. He also served as an Associate for Theology at the Office of Theology and Worship in the Presbyterian Center, Louisville, KY. He is part of the editorial team for the G2G project that aims to write a three year youth curriculum for Korean American Christian youth. He is presently the Associate Dean for Advanced Professional Studies and Assistant Professor of Theology at Columbia Theological Seminary, Decatur, Georgia. Kevin enjoys his time with his family who still lives in Louisville- he is looking forward to be reunited with his family in June of 2014. He is married to Irene Yang and they have three daughters, Jubilee, Emily, and Natalie.

## **Abstract**

Korean American immigration history is now spanning first, second, and third generations. Korean American churches have been a beacon of faith, community, and identity for the first generation Koreans but, comparatively speaking, have not been able to provide the same locus of unifying faith, community, and identity for the second generation Korean Americans. The thesis of this presentation is that given this predicament there is an urgent need to recover a biblical theology of generations that can give a theological direction toward a hopeful and missional future for Korean American churches. The presentation will explore selected biblical narratives in Joshua and the genealogical accounts in the Old and the New Testaments that point to God's strategy of fulfilling God's will through the generations of God's people. The presentation will show that most of generational narratives in the Bible are unflattering dysfunctional stories of broken families and sinful individuals that nevertheless are sufficient channels for God's grace. This does not mean, however, that we are helpless to our sin and dysfunction. Through passages like the shema in Deuteronomy 6:4-9, teaching the faith to our children become one of the most important purposes for churches, especially immigrant churches, like the Korean American churches.



## Chun-Hoi Heo

### 토론토 말씀의 교회 담임목사

Adjunct Professor at Knox College  
in the University of Toronto  
chun-hoi@hanmail.net

## Biography

서울신학대학과 서울 장로회 신학대학원을 졸업하고 (B.A. and M. Div. 1987) 군목을 마친 후에 1989년 1.5세 교포 아가씨와 결혼하여 캐나다에 오게 되었다. 2년 간의 목회를 한 후 곧 토론토 대학 낙스 신학대학원 (Knox College in the University of Toronto) 에서 신학석사 (Th.M)를 하고, 2000년에 신학박사 (Th. D.)를 받은 후에 현재까지 동 대학원에서 겸임교수 (Adjunct Professor)로 아시아 신학과 웨슬리 신학을 가르치고 있으며 2013년 토론토 말씀의 교회를 개척하여 오늘에 이르고 있다. 저서로는 영문저서 Multicultural Christology: A Korean Immigrant Perspective 와 리더십 분야 베스트 셀러 리더리더 와 리더수업 이 있고 최근에 역사적 예수 연구를 통해 기독교의 기원을 유대교 내 청년 메시아운동을 규정하는 예수운동은 청년메시아운동이었다 를 출판했다 (갓피플 몰 선정 2012년 베스트도서). 현재는 작지만 한 지역교회에서 부모세대와 젊은이들을 다음세대 영적 지도자로 양육함으로써 쇠퇴해 가는 한국과 세계 교회의 무제점을 파악하고 영적-목회적 대안을 찾는 차영지 운동 (Spiritual Leaders for the Next Generation)을 전개하고 있다.

## Abstract

지난 10년 동안 이민신학적 주제를 가르치며 동시에 교회를 개척하여 오늘날까지 10년째 담임 목회를 하고 있다. 지난 10년간 교회 공동체 안에서 삼세대가 함께 배우며 성장할 수 있는 일을 모색하면서 실패와 성공을 거듭하고 있다. 발제자는 30세때 한국을 떠나 캐나다 (서양세계)에 온 전형적인 한인 1세 남성으로서 1.5세 교포 아가씨와 결혼하여 현재 캐나다에서 태어난 2세 (second generation) 아이 둘을 기르며 살아가면서 문화와 언어와 의식의 차이를 극복하고 기독교 신앙을 더욱 증진시켜 나가는 일에 몸으로 참여하면서 많은 시행착오를 거치면서 얻은 이론과 대안을 나눌 것이다. 특히 교회와 가정에서 감당해야 할 일들 중에서 해야 할 일들과 해서는 안될 일들을 구체적으로 구분하여 제시할 것이다.

## Notes





**Sung Hee Chang**

**Union Presbyterian Seminary  
Director of Asian American Ministry Center &  
Assistant Professor of Christian Education  
Union Presbyterian Seminary**



**Kevin Park**

**Associate Dean for Advanced Professional Studies  
and Assistant Professor of Theology  
Columbia Theological Seminary**



**Chun-Hoi Heo**

**토론토 말씀의 교회 담임목사  
Adjunct Professor at Knox College in the University of Toronto**