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Exploring the Root Causes of Intergenerational Conflict and its Resolution Between First Generation Korean Missionaries and Second Generation Korean American Leaders in UBF

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GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO:

EXPLORING THE ROOT CAUSES OF INTERGENERATIONAL CONFLICT AND ITS
RESOLUTION BETWEEN FIRST GENERATION KOREAN MISSIONARIES AND SECOND
GENERATION KOREAN AMERICAN LEADERS IN UBF



IN PARTIAL FULFILLMENT FOR THE DEGREE OF

DOCTOR OF MINISTRY

PORTLAND SEMINARY

BY:

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PROJECT FACULTY:

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PORTLAND, OREGON

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CERTIFICATE OF APPROVAL

This certifies that the doctoral Project Portfolio of

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DEDICATION

With love and thanks,

To my husband, Joseph Ahn

And to my children, Abraham and Anna-Marie Ahn

Soli Deo Gloria

ACKNOWLEDGMENTS

First, I would like to give thanks to God who inspired me to begin this journey, encouraged me throughout the process, and enabled me to finish the journey for his glory.

I'm very grateful for my lead mentor, Dr. MaryKate Morse who inspired me to pursue my Doctor of Ministry studies in Leadership and Spiritual formation. I want to express my deep gratitude for my project faculty, Dr. Jeney Park Hearn who encouraged me to continue my journey by sharing her own story and demonstrating her kindness to help me in so many ways including answering numerous calls and emails to finish my paper on time.

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LIST OF ABBREVIATIONS

UBF—University Bible Fellowship

GLOSSARY

UBF. – University Bible Fellowship. An non-denominational and world missional organization.

Uri – “We-ness” Korean Culture.

Face-Saving. – One kind of Korean Culture. “Saving one’s face” means mainlining one’s social dignity in front of the eyes of people. On the other hand, “losing one’s face” means losing one’s social dignity before people. “Face” doesn’t necessary mean literal face, but more moral standard that society requires.

First Generation and Second Generation. UBF is the world-wide international non-denominational missional church. First generation Korean missionaries are church pioneers in their 60-70ties who had accepted Jesus during their college years and dedicated their whole lives to campus mission and world mission. Second generation Korean American leaders are the children of first generation Korean missionaries, who had grown up in a church context. The first generation mentioned in this paper falls into the age group 60 and above, and the second generation mentioned here falls into the age group between 20-59.

RESEARCH METHOD

This Project utilized a blended methodology that draws upon bibliographic resources, data derived from stakeholder collaboration, and human-centered design and iteration processes to create a heuristic-based, application-oriented Project.

ABSTRACT

The context of my ministry is the University Bible Fellowship (UBF), a non-denominational, world mission and campus mission organization. In this context, my NPO is to identify the root causes of intergenerational conflict and to propose practical solutions for conflict resolution between first generation Koreans missionaries and second generation Korean American leaders in North America UBF. My Project consists of two parts. Part 1 is the outline of the position paper. It includes sending the outline to people for their feedback. My benchmarks are based on this outline. Part 2 involves the position paper based on the analysis and findings that are pulled out of the Part 1 Project. The position paper provides a thorough description of the multiple root causes of intergenerational conflict and the potential next steps for conflict resolution in North America UBF. In the paper, current state of intergenerational conflict along with my own story is introduced and intergenerational concerns from ministry, biblical and cultural contexts are examined. Furthermore, the position paper explores multiple root causes, presenting analysis and findings from the Part 1 Project and suggesting potential next steps for conflict resolution and launch plan. The key insight is to hold attentive listening sessions as an effective way of communication and conflict resolution between intergenerational leaders. Humility and an open mindset to really listen to one another are required. Active listening builds strong relationship. Cultivating self-awareness and connecting empathically with self and others through attentive listening will provide a pathway for intergenerational leaders to resolve conflict and to connect, communicate and build up healthy community.

INTRODUCTION

The Story of My Journey of Discovery

Discovery Phase. At the outset of this journey, I identified Chicago ministry in USA, the headquarter of UBF, as my NPO context. As I saw many second generations leaving the Chicago UBF ministry over the years, I began to wonder why this phenomenon was happening. My NPO included exploring the underlying main causes of conflict and emotional dynamics between church founders and next generation leaders in UBF and figuring out ways to improve effective communication. At first, these intergenerational leaders included both Koreans and non-Koreans native leaders.

The discovery workshop involved both in person and online sessions. A face-to-face discovery session was held in Chicago on October, 2019 with the stakeholders who were American associate senior pastors, a pastor's wife, and second generation Korean American leaders aged 40-60. There were 9 stakeholders who participated in the online session which included mostly 30-50 aged Korean American leaders whose occupations varied: parents, missionaries, managers, nurses, and others. One-on-one interviews were held with 4 senior UBF leaders including the cofounder of UBF, the current director and vice director of UBF, and lead Chicago pastor whose ages ranged from 58-89. Both discovery sessions and interviews provided important insights in light of the root causes of intergenerational conflict in two aspects: methodology and emotional dynamics. They included different missional understanding, different nuance of leadership, stagnant and inflexible leadership, lack of community and emotional dynamics of old and young generation.

Throughout the research process, it was confirmed that the issues brought up were much more complicated than imagined. The scope of the audience was too broad to deal with.

Everyone including both Koreans and non-Koreans in our church could not be included in the Project. As a result, I narrowed down my NPO scope into intergenerational conflict between first generation Korean missionaries and second generation Korean American leaders. The reason I chose Korean intergenerational leaders was that the majority of UBF members consisted of Koreans, and intergenerational conflict focused its target on Korean missionary parents and their children. I saw how intergenerational conflict in UBF intertwined with Korean parents/children relational and cultural conflict. North America UBF was set as the main setting since North America was the main stage of UBF ministry. Unlike my initial mentioning of Chicago UBF, the final Project did not include it. It was confirmed that many of my interviewees and stakeholders were not in Chicago UBF, but scattered in different chapters in North America UBF. The trend of Chicago UBF has been changing over the years since I began the research, so that it was less relevant to focus only on Chicago UBF.

Design Phase. There were 11 stakeholders who attended the virtual design workshop in October, 2020. The roles of stakeholders who participated in the Design Workshop included housewives, parents, missionaries, bible teachers, college professors, nurses, college students, and engineers. They were first generation Korean missionary parents and their children who were second generation Korean American young leaders. The proposed research topic, research questions, ministry context, and key terms were presented and explained. A google-doc activity in which people answered 3 key questions which reflected the perspectives of first generation and second generation leaders was implemented. The group discussion was held based on those questions. These were 3 key questions: 1) Why do young people leave UBF? 2) What are the main causes of conflict between first generation and second generation Koreans? 3) What are the effective ways of communication between intergenerational Korean/American leaders? In one-

on-one interviews, 6 survey questions were used to receive the feedback of the interviewees.

There were virtual interviews with 10 church leaders. The roles of the interviewees included college professor, doctor, theology professors, UBF lead pastor, and missionaries.

The design workshop and interviews not only confirmed what was learned from discovery session and previous interviews, but further provided various insights and a sense of problem for intergenerational conflict. One interesting thing is that the design workshop focused more on the relationship between missionary parents and adult children, whereas interviews covered general intergenerational conflict within the church context. During the workshop, several cultural contributions to conflict were addressed, such as Korean hierarchy or seniority, language barriers, and cultural barriers. Emotional dynamics behind conflict were addressed: parents' high expectations upon their children, no trust, no intimate relationship with parents, shame dynamics between parents and children, etc. The followings are 3 napkin pitch ideas that emerged for addressing the NPO: 1) Identify the main conflicting issues behind intergenerational dynamics, 2) Develop effective communication skills to resolve conflicts with mutual respect and understanding, 3) Create a safe and open space for intergenerational leaders to freely share their ideas and to accept one another with respect and love.

A surprising thing that happened during the workshop was that one first generation missionary parent very honestly shared his personal struggles with his youngest son in public. In Korean culture, this is not common for a senior male figure to share vulnerably before people. It is this author's opinion that he was moved by the vulnerable feedback that people were giving and felt that the space was a safe and non-judgmental space for him to share his own story. One of the 3 napkin pitches was practiced right during the workshop: to create a safe and open space for people to share and to accept one another with respect and love.

More interviews and zoom meetings were conducted with new stakeholders from the same church community in order to develop prototypes. The age range of participants was 40-70. They were 50% of female and 50% of male participants, mostly husband and wife dyads, whose occupations included lead pastor, associate pastors, theology professors, missionary, housewife, academic professors, and business manager, etc. Their race was Korean and all of them were active church leaders. Further interviews confirmed that there were two main styles of communication and two kinds of leadership in the church: horizontal vs. vertical communication styles and top-down vs. follow-up leadership styles. These two different communications and leadership styles are deeply involved within Korean and American culture. Thus, culture and communication are inseparable. Several participants were deeply concerned that our church, although it is an international missional church, has become very much a Korean culture dominated church with top-down leadership and vertical communication style.

My original intention was to write a book chapter or journal article about different communication styles including horizontal and vertical communication based on Korean and American culture and about the need of cultivating a safe and open space and establishing the gospel culture as a resolution to intergenerational conflict in UBF. As a result of the Project learning a position paper was ultimately written to examine different characteristics of Korean and American culture and to understand UBF culture, which one cannot understand without deep understanding of Korean culture. Although UBF is an international missional organization, its dominant culture is Korean culture in which 60-70% of its members are Korean. According to participants, general communication trend of Korean seniors is often one-sided, patronizing, and

even condescending.¹ They often don't listen. Not surprisingly, the younger generation seemed to have frustrations about this communication style. Some young generation decided, however, not to voice their ideas in this setting. Their reasons vary. Some are afraid of talking honestly. Some noted a lack of good communication platforms that included open and honest conversation, bottom-up leadership, and collective intelligence. They noted a need for a paradigm shift from a Korean cultural understanding to a gospel-centered understanding, overcoming generational and cultural conflict. Others noted a need for cultural transformation. Still others reported an urgency to establish the gospel culture to respect and listen to one another with biblical communication. From the seniors' perspective, the younger generation needed to improve their understanding and respect for the senior generation. From the younger generation's perspective, the senior generation needed to develop a more open mindset, mutual, non-judgmental, and horizontal communication with the young generation.

Delivery Phase. My Project scope includes leaders who have committed to UBF for at least 8 years, who have lived in both Korean and American cultures as Koreans or Korean Americans. First generation leaders are usually age 60 and above while the age range of second generation leaders is between 20 to 59 years. These leaders consider intergenerational conflict as an important issue and want to participate in resolving these concerns. I chose to address intergenerational concerns because I have seen so many cases of intergenerational conflict in my church context. My interviewees have confirmed my observations.

¹ See Interview Note 3 among Appendix C- Milestone 3: Design Workshop Report: pg 137-138. Interview Note 3 contains Korean seniority culture, which shows top-down Korean senior leadership.

Benchmarks of success are as follows: 1) 3 UBF first generation Korean missionaries and 5 UBF second generation Korean American leaders passionately participating in interviews and email interactions.; 2) 5 UBF intergenerational leaders agreeing upon at least 2 of root causes identified and presented in the outline of the position paper.; 3) 5 UBF intergenerational leaders sharing their honest opinions on applicable solutions used to address intergenerational conflict. The following are the benchmarks of quality: 1) The content of the outline of the position paper must include agreeable and persuasive root causes of intergenerational conflict in UBF.; 2) Clarity: The intended audience is clearly able to understand the content as indicated by 5 intergenerational readers representing the intended audience by their quick and passionate responses to the outline of the position paper.

The brief outline of the position paper was written and presented it to 40 North America UBF intergenerational leaders age ranging from 25-75 years old through email. The leaders were asked to give me feedback on the following two aspects: 1) In Part IV- possible root causes of intergenerational conflict listed, how many causes do you agree with? What do you agree with the most? 2) Do you have any practical suggestions or ideas to add to Part V- "What do we do now?" 21 intergenerational leaders actively participated in the Project through interviews, phone meetings, zoom meetings, email interactions, and voice recording. The top 3 root causes of intergenerational conflict identified and selected by the participants were lack of cultural understanding, different missional understanding, and different approaches to the gospel. Several practical solutions were suggested. Long-term objectives for the Project include the importance of education, a safe space for mutual and open communication, and a cultural transformation.

Evaluation of My Experiences and Learning Points

My overall research process was valuable and I learned appropriate approaches and means to communicate with people regardless of their ages or positions. It was valuable to learn how to stand as an expert for this topic before people, especially top church leaders and elders.

Several challenges and obstacles were met along the way. Personally, it was a challenge to narrow down the final research topic that was easily chosen at first. It was my simple decision to choose intergenerational conflict in UBF as the research topic. However, it was confirmed that intergenerational issues brought up were much more complicated than originally imagined. There were so many aspects and positions to consider. The scope of audience was too broad to deal with. Therefore NPO scope had to be narrowed down to first generation Korean missionaries and second generation Korean American leaders in North America UBF. Still, there were several challenges regarding this topic since culture, ministry and generation were all intertwined. It was hard to find applicable and practical solutions related to intergenerational conflict.

With regard to the new curriculum in DMIN program, it was a great struggle to follow the proceedings of the Project Portfolio and to learn unfamiliar concepts, such as prototypes, benchmarks, and other business-related terms. It took a long time for me to adjust into the new curriculum and project related approaches. I always thought writing doctoral dissertation was a valuable thing, but when I found out that our cohort was the first year that they changed their program from a traditional doctoral dissertation to the Project Portfolio, I lost my motivation and inspiration. For the second to last semester, I lost my way and struggled whether I should continue or drop out of the program. I believe it would have been better for the Portland Seminary to let our cohort to know more clearly about the new Project-based curriculum and

give us a big picture at the beginning of the journey. Fortunately, I was able to incorporate the complicated topic of intergenerational conflict into the Project-based approach through the valuable guidance and assistance of my project faculty, Dr. Jeney Park Hearn.

In light of shortcomings, the Project required further improvement in several ways. There were some criticisms regarding the nuance of the language that I used to describe the root causes of intergenerational conflict when the outline of the paper was sent to members of the church. According to one leader, the multiple causes of problems listed in Part IV of the outline heavily weighed on the first generation's weaknesses. Although I tried not to sound critical regarding the issues of Korean hierarchy and seniority that many first generation Korean senior missionaries tend to have, on further review, it seemed that I focused on issues with first generation Korean missionaries rather than fully considering issues on both sides. The Project conclusions could be misinterpreted as suggesting that second generation were victims of the first generation's shortcomings and faults. As some other interviewees pointed out, the younger group's leaving the church may not be necessarily be related to the intergenerational or intercultural conflict. Rather, it could be their own lack of personal faith, strained relationships with their parents, a lack of personal calling for the UBF church, or any other personal and external reasons. In hindsight, further possible reasons behind the departures could have been explored, but I focused on intergenerational conflict too much, failing to listen to both sides more objectively.

Some alternative approaches to the problems described above were addressed in the research process. First, we should listen to both generations' opinion on this topic. We need to admit that finding root causes of any issue is not an easy job. It requires listening to both sides and we should avoid any kind of judgmental attitudes. It starts with facts, not opinions. Second,

we should acknowledge that conflicts are inevitable in every human society. Intergenerational conflicts are not uncommon so this is not a problem unique to UBF. So we should be humble enough to listen to other party. We need to be willing to accept our faults but also speak the truth in love. Third, we should know that our church community is a cross-cultural community. In light of intergenerational conflict, there are multiple layers of issues on both sides. One interviewee noted that it is often not about being good or evil, or being right or wrong, but being different: different times, cultures, experiences, and perspectives. Second generation leaders need to understand, accept, respect and appreciate the first generation senior leaders, and first generation leaders need to trust, respect and listen to second generation leaders with an open mindset.

Next Steps

For this, I need to balance my position to listen to both first generation and second generation leaders very carefully. My Project needs more development through collecting further data and opinions from the first generation's perspective, since among the 21 participants of my Project, there were only 5 first generation and the rest of them were second generation leaders. Cultivating more objective voice and taking the role of a mediator are needed. Further research regarding the position of first generation Korean missionaries is needed. My launch plan involves creating an intergenerational cohort which consists of 6 people as a representative of each age group from the twenties to seventies. This will be an open and safe space for this intergeneration cohort members to study, discuss and to learn from one another. In this safe and open space, they will have 3 weeks of cultural studies in order to understand Korean and American culture, 3 weeks of gospel-centered studies in order to develop a deeper understanding

of the gospel, and another 3 weeks of intergenerational ministerial studies based on the Scripture and discussion time so that they may have a better understanding toward one another despite differences in age and standing in the church. Finally, there will be attentive listening sessions, in which intergenerational leaders learn to listen and connect empathically with self and others. Cultivating active listening skills with self-awareness and empathy is essential to bring about intergenerational conflict resolution and build up healthy community.

Conclusion

Overall, my entire research journey was such an invaluable time of learning and life lessons. Throughout the journey, I was humbled to acknowledge my mistakes, shortcomings, and great limitations. There were moments of disappointments, even frustrations and intense struggles when my research topic was too complicated to deal with, when the result of my Project was not the same as expected, and when I felt my limitations and powerlessness to bring about the positive change as an individual. However, there were moments of joy and surprises as well along the way when I saw how people in my ministry passionately responded to my research journey and cheered me on by willingly participating in interviews and interactions. My research journey helped me to grow in humility and a more open mindset and to listen to all people attentively. It impacted my view upon the future of the ministry that there was a hopeful future for UBF despite many difficulties and challenges. God has a great plan for UBF. This is my prayer: God may use my knowledge in every possible way to serve his Kingdom work. God's work includes the ministry of reconciliation and unity. As I mentioned before, my dream for the Project is that it may serve people in all generations and to edify the church of God so that the united body of Christ may be built up in UBF and render glory to God.

PROJECT

Introduction

The context of my ministry is the University Bible Fellowship (UBF), a non-denominational, world mission organization that originated in South Korea in 1961.² Within 60 years, UBF has achieved enormous growth in number and in quality in terms of raising dedicated disciples of Jesus and missionaries. As the church grew, one serious problem that arose was intergenerational conflict and limited communication between intergenerational leaders. As a second generation Korean American leader, I saw many second generation leaders leaving the ministry. This phenomenon made me wonder and ask questions such as, “Why do young people leave the UBF church? Is intergenerational conflict one of the reasons that they are leaving the church? Why then, does intergenerational conflict occur? How do we reconcile personal, cultural and generational conflict and bring unity to the church?” In this context, my NPO focuses on identifying the root causes of intergenerational conflict between first generation Koreans missionaries and second generation Korean American leaders and presenting applicable solutions in the context of North America UBF.

Project Description. My Project consisted of two parts. Part I was a brief outline of a position paper. It included sending the outline to people for their feedback. My benchmarks are based on the outline. In Part II, I wrote a position paper based on the analysis and findings that

² Choo-Sun Yang, “A Study on Effective Communication for Conflict Resolution Between Korean UBF Missionaries in USA and USA UBF Native Leaders” (DMIN diss., Fuller Theological Seminary, California, 2010), 13.

were pulled out of the Part I Project. My position paper provided a thorough description of the multiple root causes of intergenerational conflict and the potential next steps for conflict resolution in North America UBF. The purpose of my Project is to serve people in all generations and to edify the church of God so that unity may be brought to the church in UBF.

Project Scope. My Project scope includes leaders who have committed to UBF for at least 8 years, who have lived in both Korean and American cultures as Koreans or Korean Americans. First generation leaders are usually age 60 and above while the age range of second generation leaders is between 20 to 59 years. These leaders consider intergenerational conflict as an important issue and want to participate in resolving these concerns. Although I saw the connection between intergenerational and intercultural issues, I chose to address intergenerational concerns because I have seen so many cases of intergenerational conflict in my church context. My interviewees have confirmed my observations.

Benchmarks.

Benchmarks of Success:

- 3 UBF first generation Korean missionaries and 5 UBF second generation Korean American leaders passionately participating in interviews and email interactions.
- 5 UBF intergenerational leaders agreeing upon at least 2 of root causes identified and presented in the outline of my position paper.
- 5 UBF intergenerational leaders sharing their honest opinions on applicable solutions used to address intergenerational conflict.

Benchmarks of Quality:

- The content of the outline of my position paper must include agreeable and persuasive root causes of intergenerational conflict in UBF.

- Clarity: The intended audience is clearly able to understand the content as indicated by 5 intergenerational readers representing the intended audience by their quick and passionate responses to the outline of my position paper.

The following documentation of this project will show what I did in my project, how I carried it out, why I chose to pursue this topic, how my interviewees responded, and what I learned in the process.

Presentation/Documentation of Project

Part I: A Brief Outline of the Position Paper

Proposed Research Topic:

Finding out the root causes of intergenerational conflict and effective ways of communication between the first-gen Korean missionaries and the next generation Korean American leaders in North America UBF ministerial setting.

Context:

In North-America UBF missional setting, there are two kinds of contexts.

1. Cultural context: Korean Culture vs. Korean-American Culture
2. Generational context: first-gen vs. next-gen OR parents vs. children

Definition of Terminology:

UBF is the world-wide international non-denominational missional church. The first gen missionary can be church pioneers in their 60-70ties who received God's call during their college years and dedicated their whole lives to campus/world mission. On the other hand, the first-gen missionary can be in their thirties or forties, who had accepted Jesus during their college years and had served mission ever since.

In this paper, I will categorize generations by age- senior vs. junior. So the first-gen mentioned here will fall in the category of aged 55-70, and the next (or second)- gen leaders mentioned here will be in between aged 25-45.

Outline

❖ The Current State of Intergenerational Conflict

- “Silent Exodus” – one kind of “a phenomenon that the second-generation students never return to their home church after they left home for college” – general state of Asian American 2nd gen Christians

- There are signs of intergenerational, intercultural, and personal conflicts.
- Why do young people leave the UBF church?

❖ **Particular UBF Setting**

- UBF
- Historical background
- UBF first generation and second generation & its definition
- My introduction as UBF 2nd generation leader

❖ **Biblical Support/Principles of Intergenerational Ministry**

- Biblical support- Scripture
- Theological support- Triune God
- The nature/characteristics of God- communal God

❖ **Possible Root Causes of Intergenerational Conflict in the UBF Setting**

❖ *Different Missional Understanding*

- UBF culture 1- Campus ministry culture. Consider how UBF was established.
- Campus mission (first gen) vs. different sense of mission (second gen- i.e. raising godly children and family, good Christian influence at work)

❖ *Lack of Cultural Understanding*

▪ UBF culture 2- Korean dominant culture.

▪ The characteristics of Korean culture - patriarchal, hierarchical, top-down, and vertical leadership, one-sided lecture style. This does not apply to everyone.

▪ The characteristics of American (or Korean-America) culture – bottom-up, horizontal leadership, open discussion. These characteristics may not be absolutely applied to American culture. It can be global.

❖ *Different Approaches to the Gospel*

• UBF culture 3- Performance-based culture.

○ The Gospel has two different aspects: personal aspect (experience transformative power of the gospel) vs. public aspect (preach the gospel to others)

○ First gen- performance based (preach the gospel) vs. second gen- more focus on inner transformation of the gospel. This doesn't mean that it applies to everyone, but the trend of first and second gen reflects their different approaches to the gospel.

❖ *Lack of Trust and Respect on Both Sides*

○ First-gen: condescending, patronizing attitude, fixed idea, don't want to listen, feeling left out and unappreciated for the work that they had done over the years, feeling not respected

○ Next-gen: don't want to be ignored nor treated as junior, want to rather stay silent or leave the church when the trouble occurs, not feeling understood nor respected nor being heard, feeling left out and unappreciated

○ But this goes to both ways.

❖ *Lack of good communication platforms*

- Lack of open, honest, bottom-up, and collective intelligence
- Communication is just more than establishing good communication platforms.
- Both first and second gens need open mindset and willing heart to communicate humbly.

❖ **Practical Theology Method (What do we do now?)**

❖ *Education for Deeper Understanding*

- Understanding family systems theory – A Church is a Family.
- Understanding cultural, congregational, and psychological context
- The importance of Education – More profound bible study curriculum to see God's

perspectives

❖ *Suggestion: figuring out effective communication*

❖ Cultural Transformation – The Gospel Culture

- It's not about American or Korean culture, but the gospel culture
- How do we cultivate the gospel culture practically?

❖ Relational investment and Reconciliation

1) Not one-sided teaching

2) Relational Learning

3) “Reconciliation” – How do we create and deliver the message of reconciliation to

estranged relations of intergenerational leaders?

4) “Priestly Listening,” attentiveness, openness and prayerfulness

❖ Safe platforms for mutual and open communication

- 1) confidential, no gossips, honest, respectful, open/welcoming environment, not offensive/defensive mindset
- 2) Leadership Development Workshop, Emerging Leaders Cohort (ELC), Online Forums are current platforms.

❖ Servant (Transforming) Leadership

- Servant leadership education
- You will find your way only by getting lost
- You will gain power by empowering others
- The less you are attached to the congregation, the deeper your relationships

Part II: Position Paper

Exploring the Root Causes of Intergenerational Conflict and its Resolution Between First Generation Korean Missionaries and Second Generation Korean American Leaders in University Bible Fellowship

Sarah Ahn, Portland Seminary, George Fox University

INTRODUCTION

Silent Exodus and Intergenerational Conflict

Johnny grew up as a beloved pastor's son. He was active in several Bible studies, the praise band, and the youth group on a weekly basis. However, when Johnny went to college, he lost interest in anything church related. The stimulus of his home church environment was absent at college, and Johnny felt no need to attend any Christian activity. Johnny's story is indicative of what is called the "silent exodus." According to Lee, the silent exodus is one kind of "a phenomenon that the second-generation students never return to their home church after they left home for college."³ Peter Cha and Helen Lee indicate that "in the 1990s the main metaphor depicting the status of the Asian American church was 'Silent Exodus,' to explain the vast number of previously churched second generation Asian Americans who never returned to church once they left home for college."⁴ Approximately 90% of post college Korean Americans

³ Kyeoung Soo Lee, "The Reformation of the Household Church Worship: Finding Effective Ways of Leaving Spiritual Legacies to the Next Generation" (PhD diss., Drew University, 2016), 15.

⁴ Lee, "The Reformation of the Household Church Worship," 15.

are no longer attending church, according to Min and Kim.⁵ As a matter of fact, this silent exodus phenomenon is universal to churches in all contexts. There are multi-factors that cause tension and conflict between intergenerational leaders including cultural, generational, relational and personal issues. Among those multi-factors, intergenerational conflict can be one of the important causes of silent exodus which happens in the church context. Lee states, “Intergenerational conflict between generations is the main cause to lead to silent exodus among the second-generation Korean Americans.”⁶ In this paper, multiple root causes of intergenerational conflict will be addressed in light of cultural, congregational, and psychological context in University Bible Fellowship. These themes emerged from my interviews. What, then, is the current state of intergenerational conflict in the ministry? What can be the reason? I have seen signs of tension and conflict between young generation leaders and older generation leaders in my church context. One young worship leader suggested something radical which was not conventional to the original church services but the elders of the church opposed it and openly rebuked the young leader, which made a big conflict and made her leave the church. Her leaving encouraged other young leaders to leave the church as well. There may be many reasons behind young leaders’ leaving the church. Intergenerational conflict is one of them.

My Story of why I came to Write About Intergenerational Concerns in UBF⁷

⁵ Pyong Gap Min and Dae Young Kim, “Intergenerational Transmission of Religion and Culture: Korean Protestants in the U.S.,” *Sociology of Religion* 66, no. 3 (2005): 267.

⁶ Lee, “The Reformation of the Household Church Worship,” 15.

⁷ University Bible Fellowship (UBF) is my church context. I will explain this context in the following section.

In this section, I would like to talk about my personal story of why I came to write about intergenerational issues. Both my husband and I have grown in the UBF church context. We both are called as second generation shepherds and missionaries grown in UBF. Both of our parents are the pastors and first generation missionaries in UBF. They met Christ as their Lord and Savior during their college years and fully dedicated their lives to serve campus mission and world mission as pastors and missionaries ever since the 1960s. Over the years, we also accepted and served God's calling as second generation leaders and shepherds. We observed our peers going through common struggles, such as identity crisis, shame in missionary family, struggles to accept missional calling, marriage by faith, parenting issues, and so on. Nine years ago, my husband and I had prayed for God's guidance upon our family. After living in Chicago for many years where we were involved in a big-size ministry in UBF, we had hoped that God would lead us to somewhere where we could learn independent faith apart from our parents and older leaders in UBF. At that time, we were experiencing emotional, relational, and spiritual breakdown in our relationships with God, with ourselves, and with our growing children. Both my husband and I experienced His grace and transformative power of the gospel working for us when we came out to Portland. This affected our relationships with our growing children when we were doing house church ministry. God worked in us and in our children in a way to eradicate the generational and cultural gap between us and to understand and love one another and to serve God's kingdom together as fellow pilgrims.

Whenever we visited, however, the main headquarters of UBF church in Chicago where we came out, we realized many young generations, especially many second generation Korean American leaders had left the church and the church as a whole was experiencing the "silent exodus," as I indicated in the previous section. This phenomenon called my attention to ask

questions such as, “Why do young people leave the UBF church? Is intergenerational conflict one of the reasons that they are leaving the church? Why then, does intergenerational conflict occur? What are the root causes of intergenerational conflict? How do we reconcile with personal, cultural and generational conflict and bring unity to the church to build up the body of Christ?” This intergenerational conflict does not apply to Korean missionaries and Korean American leaders alone. In this paper, however, the scope will be limited to first generation Korean missionaries and second generation Korean American leaders in North America UBF setting. Therefore, my research is about finding out the root causes of intergenerational conflict and potential solutions of conflict resolution as the next steps.

Section I

CONTEXTS

In this paper, I have examined intergenerational concerns from three different contexts: ministry context, biblical context, and cultural context.

The Ministry Context of Intergenerational Concerns

UBF Setting and Its Historical Background. My ministry setting lies on the University Bible Fellowship (UBF). UBF is a non-denominational, world mission organization that originated in South Korea in 1961.⁸ The UBF student evangelical movement had its genesis in Korean culture. It was founded through a partnership between a Korean pastor and an American Presbyterian missionary who was sent to South Korea. They established a campus meeting to serve college students in Korea at that time. The societal and historical background is that Korea became devastated after a series of national tragedies. The imperial Japanese rule from 1909-1945 and the Korean civil war in 1950 left the country impoverished and depressed. Young Korean people lost their future and hope and there seemed no way for them to get out of a seemingly hopeless reality. It was then that UBF was founded. The ministry taught the Bible to many students and shared God's love and Jesus' world mission command with them. Many college students in Korea who accepted Jesus through Bible study not only prayed for their country with a compassionate heart, but accepted God's mission calling to go out to all over the world as self-supporting missionaries with the gospel of Jesus. Within 60 years, UBF has achieved enormous growth in number and in quality in terms of raising dedicated disciples of

⁸ Yang, "A Study on Effective Communication for Conflict Resolution Between Korean UBF Missionaries in USA and USA UBF Native Leaders" 14.

Jesus and missionaries. According to Yang, UBF has sent 1,791 missionaries to 93 countries over the past 50 years.⁹ As a result, there are thousands of second generation missionary children spreading in the world. As the church grew so enormously, one of the most serious problems arose from intergenerational conflict and limited communication between different generational leaders.

The Definition of Terminology: First Generation and Second Generation. UBF is the world-wide international non-denominational missional church. First generation Korean missionaries are church pioneers in their 60-70ties who had accepted Jesus during their college years and dedicated their whole lives to campus mission and world mission. Second generation Korean American leaders are the children of first generation Korean missionaries, who had grown up in a church context. In this paper, I will categorize generations by age. Therefore, the first generation mentioned here will fall into the age group 60 and above, and the second generation mentioned here will be in the age group between 20-59.

The Biblical Context of Intergenerational Concerns

Biblical Support of Intergenerational Ministry. The biblical support for intergenerational ministry stems from the Scripture. God created mankind according to his image (Genesis 1:26). God created the family (Genesis 2:21-24). God desires intergenerational worship and community. Jenkins quotes Ross who states, “The term ‘generations’ itself is often used in Scripture, but more importantly, the Scripture reveals God’s desire that people of one generation

⁹ Yang, “A Study on Effective Communication for Conflict Resolution Between Korean UBF Missionaries in USA and USA UBF Native Leaders,” 14.

will tell of His works to the next generation, and that people of every generation will be united to share the Good News of Jesus Christ.”¹⁰ Psalm 145:4 states, “One generation commends your works to another; they tell of your mighty acts.”

Allen and Ross illustrate that “intergenerational Christian formation has always been intended by God.”¹¹ They describe intergenerational ministry from a biblical and theological pinpoint. In the Old Testament, there were many feasts that Israelites had celebrated within the whole community including the Passover, the Feast of Tabernacle, and the Feast of Burim and so on. The sole purpose of these feasts “was to remind the Israelites of who they were, who God was, and what God had done for these, his people, in ages past. As children and teens danced, sang, ate, listened to the stories, and asked questions, they came to know who they were and who they were to be.”¹² The New Testament provides plenty of evidence for intergenerational ministry. In the early church in which “multigenerational entity” was the norm, all generations gathered together and worshiped God in the context of house churches (Acts 2:46-47; 4:32-35; 16:31-34).¹³ Theologically speaking, intergenerational ministry finds its basis in Trinitarian God: “Thus the basic theological support for the importance of community can be built around the concept of God’s corporate, relational nature, and that God created his people in his image, that is, for

¹⁰ “Biblical Support for Intergenerational Ministry,” Kara Jenkins, accessed Dec. 7, 2019, <https://ministry-to-children.com/intergenerational-ministry-support/>

¹¹ Steve Clark, “Book Reviews,” review of *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community, and Worship*, by Holly C. Allen and Christine Lawton Ross, *Christian Education Journal* 10, no.1 (2013): 187.

¹² Holly Allen, “Bringing the Generations Together: Support from Learning Theory,” *Christian Education Journal* 2, no.2 (2005): 322.

¹³ Allen, “Bringing the Generations Together,” 322.

koinonia or “familyness”; they are meant to live in relationship ‘with a deep sense of togetherness and belonging.’”¹⁴ Another theological connection on intergenerational faith community is the unity in the body of Christ as Paul describes in his Epistles.¹⁵

Biblically speaking, generational disintegration is not what God intended human beings to do as he created them. It weakens and splits up the church community as the body of Christ. Glassford argues, “Generational fragmentation undermines the church’s teaching ministry because it artificially divides the body of Christ and fails to fulfill its calling ‘to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ’ (Eph 4:12-13, New International Version).”¹⁶ God’s ministry is inherited from generation to generation. He cares about intergenerational ministry.

The Cultural Context of Intergenerational Concerns

Since this paper limits its scope to first generation Korean missionaries and second generation Korean American leaders, it is essential to discuss the notion of culture and the differences between Korean and American culture.

¹⁴ Holly C. Allen and Christine Lawton Ross, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community, and Worship* (Downers Grove, IL: IVP Academic, 2012), 111.

¹⁵ Darwin Glassford and Lynn Barger-Elliott, “Toward Intergenerational Ministry in a Post-Christian Era,” *Christian Education Journal* 8, no. 2 (2011): 372.

¹⁶ Glassford and Barger-Elliott, “Toward Intergenerational Ministry in a Post-Christian Era,” 365.

Definition of Culture. In defining culture, I have taken some scholarly quotes. Andrew Morrison illustrates that culture is “a body of customs relating to a particular civilization.”¹⁷ The anthropologist Rynkiewicz defines culture using a sociological framework:

Culture is a more or less integrated system of knowledge, values and feelings that people use to define their reality (worldview), interpret their experiences, and generate appropriate strategies for living; a system that people learn from other people around them and share with other people in a social setting; a system that people use to adapt to their spiritual, social, and physical environments; and a system that people use to innovate in order to change themselves as their environments change.¹⁸

According to Segall and others, cultures are the products of human past behaviors. At the same time, they shape human future behaviors.¹⁹ Culture is a way that a certain group of people think, feel, and believe: It is the group’s knowledge stored up for future use.²⁰ Louis J. Luzbetak, in *The Church and Cultures*, argues:

Culture is a design for living. It is a plan according to which society adapts itself to its physical, social, and ideational environment
Cultures are but different answers to essentially the same human problems.²¹

¹⁷ Andrew P. Morrison, *Shame, the Underside of Narcissism* (Hillsdale, NJ: Analytic Press, 1989), 195.

¹⁸ Michael Rynkiewicz, *Soul, Self, and Society: A Postmodern Anthropology for Mission in a Postcolonial World* (Eugene, Oregon: Cascade Books, 2011), 19.

¹⁹ M. H. Segall et al., *Human Behavior in Global Perspective: An Introduction to Cross-Cultural Psychology* (Boston: Allyn and Bacon, 1999), 23.

²⁰ David Hesselgrave, *Communicating Christ Cross-Culturally* (Grand Rapids, Michigan: Zondervan Publishing House, 1991), 100.

²¹ Hesselgrave, *Communicating Christ Cross-Culturally*, 100.

In a nutshell, culture and human interaction are inevitably related to each other. Hong states that culture involves both “in the group” and “inside people or between individuals.”²²

Different Characteristics of Korean and American Culture. It is hard to pin down the characteristics of both Korean and American culture into a few sentences. In this paper, however, I chose some important elements of differences between Korean and American culture that could cause intergenerational conflict between first generation Koreans missionaries and second generation Korean American leaders.

Collectivism VS. Individualism. Collectivism is the most distinctive aspect of Korean culture. Korean culture is illustrative of a collectivistic culture with a strong group assimilation.²³

According to Geert Hofstede, collectivism is defined as:

Collectivism as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive ingroups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty.²⁴

Collectivistic societies like Korea or Japan, emphasize collectivistic qualities, such as “collective identity, emotional dependence, group solidarity, sharing, duties, obligations, and “we” consciousness.”²⁵ Collectivism prioritizes group interest over the individual interest, so thus

²² Riwha Hong, “Shame in the Korean *Uri* Culture: An Interpretation of Self Psychology and Korean Indigenous Psychology” (PhD diss., Drew University, 2008), 55.

²³ Hong, “Shame in the Korean *Uri* Culture,” 66.

²⁴ Geert Hofstede, *Culture’s Consequences: International Differences in Work-Related Values* (Beverly Hills: Sage Publications, 1980), 51.

²⁵ Hong, “Shame in the Korean *Uri* Culture,” 62.

strongly encourages the sacrifice of individual's personal interest.²⁶ Korean's collectivistic values are intimately connected with its communal culture, which is *uri* (*we-ness*) culture in Korean's indigenous term.²⁷ Hong illustrates, "The concept of *uri* can be viewed as the most characteristic to Korean collectivism in terms of its focus on harmony within the group and interpersonal relationships."²⁸ On the other hand, individualism is the most distinctive characteristic of American culture. Hofstede describes individualism as following:

"*Individualism* pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family."²⁹ In individualism, each individual's ability, interest, and behavior is the top priority more than anything else.

Individualism stresses on the worth and development of the individuals above that of the group.

Yang quotes Steven Lukes who said that individualism includes the dignity of man, autonomy, privacy and self-development.³⁰ According to Ui-Chol Kim, individualistic cultures are the "cultures of separatedness," whereas collectivistic cultures are the "cultures of relatedness."³¹

First generation Korean missionaries have a strong inclination toward collectivism. Their

²⁶ Jae-Ho Cha, "Aspects of Individualism and Collectivism in Korea," in *Individualism and Collectivism: Theory, Method, and Application*, ed. U. Kim et al (Thousand Oaks: Sage Publications, 1994), 157.

²⁷ Hong, "Shame in the Korean *Uri* Culture," 106.

²⁸ Ibid., 105.

²⁹ Geert Hofstede, *Culture's Consequences*, 51.

³⁰ Yang, "A Study on Effective Communication for Conflict Resolution Between Korean UBF Missionaries in USA and USA UBF Native Leaders," 122.

³¹ Ui-Chol Kim, "Individualism and Collectivism: Conceptual Clarification and Elaboration," in *Individualism and Collectivism: Theory, Method, and Applications*, ed. Ui-Chol Kim et al. (Thousand Oaks: Sage Publications, 1994), 23.

collectivistic values are shown in their absolute royalty and service to God's mission, putting mission as the top collectivistic goal while often sacrificing individuals' interest and comfort. On the contrary, second generation Korean American leaders adopted individualistic values while growing in individualistic society. There is no doubt that second generation Korean American leaders acknowledge and appreciate collectivistic values in Korean culture, but many of them value individualistic aspects, such as autonomy, privacy, or self-development as well. What second generation leaders consider "self-care," first generation leaders can consider it as "selfishness." There is no good or bad point in either culture. The focal point is different. In this way, collectivistic Korean culture and individualistic American culture can cause intergenerational conflict in light of cultural differences.

Confucian Traditions VS. Protestant Traditions. Collectivism and individualism each finds its root in Confucian and Protestant traditions. Yang describes, "The collectivism of Korean culture is deeply rooted in its Confucian traditions, which values harmony of the community over individual happiness."³² One cannot discuss Korean culture without mentioning Confucianism. According to Kim and Yu, Confucianism dominated Korean culture more than any other ideology for a thousand years.³³ Nam-Hyeok Jang, Korean missiologist, argues, "Confucianism is said to be the most influential religion and culture for the Korean church. Thus some Christians have a tendency to think and act not in the perspective of the Gospel but in the

³² Yang, "A Study on Effective Communication for Conflict Resolution Between Korean UBF Missionaries in USA and USA UBF Native Leaders," 132.

³³ K. Kale Yu, "Korean's Confucian Culture of Learning as a Gateway to Christianity: Protestant Missions in the Late Nineteenth and Early Twentieth Centuries," *Studies in World Christianity* 22, no. 1 (2016): 38.; Suk-Hyon Kim, "Korean Cultural Codes and Communication," *International Area Studies Review* 6, no. 1 (2003): 94.

perspective of Confucianism...because Korean Christians might unconsciously think and act according to Confucian ideas.”³⁴ Yang states that “regardless of their religion, a Confucian influence permeates Korean behavior and actions.”³⁵ In a word, Confucianism has strongly shaped Korean society and deeply infiltrated the demeanors and attitudes of Koreans.

Confucianism emphasizes proper moral values within all human relationships. The moral values include honor, respect for elders, harmony and order in society, etc. Among many values, Confucianism considers “filial piety,” which honors and pays deep respect to one’s parents, as the highest value of all virtues.³⁶ In Confucian family and society, the younger are required to pay respect and obedience to the elders and the elders expect the younger to respect and honor them. Failing this obligation and expectation, the younger may feel shame for not fulfilling their obligations or not being good enough, whereas the elders may feel shame upon themselves for not raising their children well according to the standard of society. This explains how Confucian culture can cause shame in Koreans and thus cause intergenerational conflict. Korean hierarchical and patriarchal culture also originated from Confucian culture, for Confucianism greatly stresses on the hierarchy and order between the leader and follower, between husband and wife, and between parents and children. On the other hand, individualism in American culture finds its root in the Protestant traditions. Robert Belly and Hyung Song Lee claim that the

³⁴ Chung-Hyun Baik, “Some Influences of Confucianism on Korean Christian Family Life: Confucian? Christian? Or Confucian-Christian?” *Theology Today* 76, no. 3 (2019): 250.; Nam-Hyeok Jang, *Gospel In Korean Culture* (Seoul: Yeyeong Communication, 2010): 195-196.

³⁵ Yang, “A Study on Effective Communication for Conflict Resolution Between Korean UBF Missionaries in USA and USA UBF Native Leaders,” 137.

³⁶ Jong-Serl Chun and Joo-Hee Lee, “Intergenerational Solidarity in Korean Immigrant Families.” *Journal of Intergenerational Relationships* 4, no. 2 (2006): 11.

Protestant doctrine that emphasizes each believer's faith and each individual's personal encounter with Christ contributed to individualism.³⁷ The Protestant traditions have many strong points, such as a strong work ethic, voluntary service, and strong personal faith.³⁸ However, such individualism can cause extreme privacy and loneliness. Korean Confucianism and American Protestantism can cause conflict and misunderstanding between first and second generation leaders.

Vertical Culture VS. Horizontal Culture. Vertical culture is one of the distinguished Korean cultures. Vertical culture is also based on Confucianism which pays respect to elders. This produces a stiff hierarchy within society. In Korea, positions or titles are extremely important and people call one another according to their positions. Koreans, especially elders, feel offended when being called by their first names. On the contrary, American culture is horizontal culture, which is "egalitarianism that all men are equal before the Creator."³⁹ Americans love to call one another by their first names regardless of their positions or titles. They value friendly relationships rather than social position or attending. If first generation Korean missionaries are called by their first names by their juniors, they may feel offended and do not feel respected. In a similar way, if second generation Korean American leaders are treated by their seniors with an authoritarian attitude, they may not feel respected and understood.

³⁷ Yang, "A Study on Effective Communication for Conflict Resolution Between Korean UBF Missionaries in USA and USA UBF Native Leaders," 122.

³⁸ Ibid., 128.

³⁹ Ibid., 125.

Honor/Shame Culture VS. Guilt/Justice Culture. Generally speaking, collectivistic societies like Korea tend to emphasize honor and shame, whereas individualistic societies like America are more inclined toward guilt and justice.⁴⁰ Shame culture seeks honor, whereas guilt culture seeks justice. Korean culture is an honor and shame culture. Confucian traditions highly value honor and harmony of society. Since Confucianism is still deeply rooted in Korean culture, society is run by honor and shame. American culture is more guilt-based and people seek justice although recently people have been recognizing shame dynamics in American culture. These different cultural values can cause conflict between first generation Koreans and second generation Korean Americans.

However, since the ministry setting of this paper is UBF which is a Korean dominant culture, I would like to examine how Korean shame culture can cause intergenerational conflict. In order to explain the relations between Korean culture and a sense of shame, I would like to briefly describe the definition of shame and explain how shame plays in Korean culture. According to Fossum and Mason, shame is defined as “an inner sense of being completely diminished or insufficient as a person. It is the self-judging the self.”⁴¹ Shame refers to the inadequacy of the self. Shame is a painful reflection on the self and its deficiency.⁴² Andrew P. Morrison states that shame is “a sharp and searing feeling of failure and defectiveness about oneself.”⁴³ Brene Brown

⁴⁰ Jayson Georges and Mark D. Baker, *Ministering in Honor-Shame Cultures: Biblical Foundations and Practical Essentials* (Downers Grove: Intervarsity Press, 2016), 213.

⁴¹ Robert H. Albers, “Shame and the Conspiracy of Silence,” *Journal of Ministry in Addiction and Recovery* 7 (February 2001): 53.

⁴² Hong, “Shame in the Korean *Uri* Culture,” 14.

⁴³ Andrew P. Morrison, *The Culture of Shame* (Northvale, N.J.: Jason Aronson, 1998), 40.

unpacks the definition of shame as “the intensely painful feeling or experience of believing that we are flawed and therefore unworthy of love and belonging.”⁴⁴ How, then, does shame play out in Korean culture? Shame is a social emotion which mainly emerges within collectivistic settings, although it sometimes appears in private and individualistic settings as well. Thomas Scheff argues that “shame is a result of threat to the [social] bond.”⁴⁵ He points out that shame functions in both collectivistic and individualistic societies since shame is a fundamental component in human life but Western culture which represents individualism does not openly acknowledge shame.

There are multi-factors that can cause shame within Korean culture including communal culture, Korean “face-saving” culture, hierarchical/patriarchal culture, and the Confucian culture.⁴⁶ The sense of shame in the face-saving culture derives from the loss of face.⁴⁷ How does shame affect intergenerational conflict in Korean culture? Sung states, “For older persons, they have another cardinal need: the need to be treated with respect. Respect was a key factor that determined their quality of life. Without respect, positive attitudes toward the elderly cannot exist, nor can elders be treated with propriety.”⁴⁸ However, respect and trust should be mutual. It

⁴⁴ Brene Brown, *Daring Greatly: How the Courage to be Vulnerable Transforms the Way We Live, Love, Parent, and Lead* (New York, NY: Gotham Books, 2012), 69.

⁴⁵ Thomas J. Scheff, “Shame and the Social Bond: A Sociological Theory,” *Sociological Theory* 18, no. 1 (March 2000): 97.

⁴⁶ Zuk-Nae Lee, “Korean Culture and Sense of Shame,” *Transcultural Psychiatry* 36 (1999): 186.; Here, ‘saving one’s face’ means maintaining one’s social dignity before the eyes of others.

⁴⁷ Lee, “Korean Culture and Sense of Shame,” 187.

⁴⁸ Kyu-taik Sung, “Elder Respect among Young Adults: A Cross-Cultural Study of Americans and Koreans,” *Journal of Aging Studies* 18, no. 2 (2004): 216.

equally applies to both old and young generations. Without proper respect and appreciation, first generation Korean missionaries may feel insignificant, worthless, or inadequate with no standing place. For second generation Korean American leaders, they may feel ashamed, insignificant or incompetent if the older generation do not trust nor respect them as coworkers and partners in doing God's work. Both first and second generation leaders need to treat one another with respect and appreciation.

Section II

MULTIPLE ROOT CAUSES OF INTERGENERATIONAL CONFLICT IN UBF

I have examined three contexts in light of intergenerational concerns: ministry context, biblical context, and cultural context. Now is the time to examine further the reasons—the root causes of intergenerational conflict in UBF. What are the root causes of intergenerational conflict in UBF? There are various contexts to consider. Osmer describes three important contexts to consider: cultural, congregational, and psychological context.⁴⁹

The Cultural Context

The first is the cultural context. In light of cultural context, we have briefly examined the characteristics of Korean and American culture in the previous section. On top of this, it is worth considering UBF culture as a unique perspective in addition to Korean culture and American culture, since UBF is the main ministry setting in this paper.

UBF Culture 1- Campus Mission Culture.

Potential Root Cause of Intergenerational Conflict Associated with this Cultural Context Includes Different Missional Understanding. One interviewee said that it is about the conflict of identity, purpose and core value consensus. Considering how UBF was established, college campus mission is the main mission stressed and emphasized in the ministry. Therefore, from this perspective, different missional core values or different missional understanding is one of the main causes of intergenerational conflict. While campus mission is still absolutely important to

⁴⁹ Richard Robert Osmer, *Practical Theology: An Introduction* (Grand Rapids, Mich.: William B. Eerdmans Pub., 2008), 13.

first generation Korean missionaries, not all young generations of Korean American leaders are ready to practice campus mission. Many of them consider mission in a different sense, i.e., raising Christian family or Christian influence at work. This doesn't necessarily mean that either one is good or bad. Rather, it is about the difference of personal acceptance of UBF's core missional values. The way first generations met Jesus and decided to serve God during their college years was truly the work of God and should be appreciated and respected. The starting point, however, is a bit different. For first generation missionaries, many grew up in non-Christian homes and experienced a dramatic encounter with Jesus. They were on fire for Jesus and spreading the gospel. However, second generation Korean Americans have been exposed to the Bible since childhood so their encounter with Jesus can be gradual. The temptation to "experience the world" can be strong. It is right and good to train second generations in the word of God, but first generations need to understand that second generations are not born Christians or missionaries. Second generations are labeled as second generation *missionaries* before accepting Jesus on their own personal choice. This is "forced personal identity" according to the other interviewee. If seniors or parents push them to do mission work before their personal decision before God, intergenerational conflict inevitably occurs. Second generations first need to know and accept the pure gospel. They need to repent and make a choice to follow Jesus before doing mission.

UBF Culture 2- Korean Dominant Culture.

Potential Root Cause of Intergenerational Conflict Associated with this Cultural Context Involves Lack of Cultural Understanding. There are pros and cons of Korean and American culture. As indicated in the previous section, the characteristics of Korean culture include

collectivism, communal culture, good community spirit, but also can be patriarchal, hierarchal with Confucian traditions, and have vertical leadership. Korean culture is also a strong honor/shame culture. The characteristics of American culture include individualism, multicultural, independent, horizontal leadership, but also can be indifferent and care-free culture. Since UBF was cultivated from Korean culture, despite its successful spread to the world, I would say that UBF culture is still Korean dominant culture. When first generation Korean missionaries insist on top-down, vertical leadership and Confucian traditions on the young generation, it can cause intergenerational conflict. When second generation Korean American leaders view Korean culture in UBF with a negative perspective, it will also cause intergenerational conflict. Language barriers seem to be a huge contributor to this problem. Many Korean missionaries have a hard time communicating with young students or with their children because of the language barrier. Such a language barrier creates cultural gaps and misunderstandings. Both first and second generation leaders need to embrace advantages/disadvantages of both Korean and American culture and overcome cultural barriers. Deep understanding of both Korean and American culture is also needed.

UBF Culture 3- Performance Oriented Culture.

Potential Root Cause of Intergenerational Conflict Associated with this Cultural Context

Includes Different Approaches to the Gospel. Part of UBF culture could be a performance based. This could cause a feeling of shame for not meeting the performance numbers. This could emphasize on number or performance, but have little focus on the importance of living a holistic gospel-centered life. Missional life is not just about filling the number and delivering good Sunday messages. We cannot say that this applies to everyone who is a first generation, but the

tendency of first generation is to emphasize performance, whereas the tendency of second generation is to stress on living a holistic gospel-centered life. One second generation interviewee described the balance of two aspects of the gospel-centered life. There are two aspects of gospel-centered life: personal gospel and public gospel. Gospel is good news to enjoy and to experience the power of transformation within us. On the other hand, the gospel is good news to share with others. We need balance between the personal aspect and public aspect of the gospel. Both first and second generation leaders need to deepen their understanding of the gospel and embrace different approaches to the gospel.

The Congregational Context

The second is the congregational context to consider.

Potential Root Cause of Intergenerational Conflict Associated with the Congregational Context Includes Lack of Communication or Good Communication Platforms. Without effective communication skills and a willing heart to communicate between intergenerational leaders, poor communication can cause intergenerational conflict. As one leader mentioned, communication is so much more than just platforms. Effective communication includes how we communicate, how often we communicate, when communication happens, tools for communication, who communicates with whom.

The Psychological Context

Potential Root Cause of Intergenerational Conflict Associated with the Psychological Context Involves Lack of Trust/Respect on Both Sides. If the first generation do not trust second generations and show them condescending or patronizing attitudes or insist their fixed ideas

upon something, it can cause intergenerational conflict. Likewise, if the second generation does not respect the first generation for their hard work nor appreciate what they have done, it can also cause intergenerational conflict. And both first gens and second gens can feel left out, unappreciated, not feeling understood nor respected nor being heard. This kind of feeling goes both ways. It applies to both parties. Both first gens and second gens need to trust, respect, and appreciate one another.

Section III

ANALYSIS AND FINDINGS

I created a brief outline based on the final position paper since sending the full draft to people might overwhelm them and not be a good way to gather their ideas.⁵⁰ In this outline of the paper, I described a proposed research topic and provided two contexts: cultural and generational contexts. I further provided the definition of first generation and second generation. I categorized generations by age. Therefore, the first generation mentioned here fell in the category of age 60 and above and second generation leaders mentioned here fell between ages 20-59. In Part I, I have listed silent exodus and intergenerational conflict in the North America UBF setting. The term “silent exodus” is explained and although it is universal in all church contexts, intergenerational conflict can be the main cause to lead to silent exodus among second generation Korean American Christians. Part II includes the UBF ministry context including its historical background. I am also introduced as a UBF second generation leader. In Part III, biblical support of intergenerational ministry is introduced. It involves Scriptural support, theological support, and the communal nature of God. In Part VI, I listed 5 possible root causes of intergenerational conflict based on previous interviews and data and added some practical suggestions in Part V.

Considering the audiences, I presented the outline of the paper to 40 North America UBF intergenerational leaders age ranging from 25-75 years old through email on November 24, 2021, giving them two to three weeks of time to reflect and to respond. I asked them to give me

⁵⁰ See the Part 1 of the Project for a brief outline of the paper in the Presentation/documentation of Project: p13-17.

feedback on the following two aspects: 1) In Part IV- possible root causes of intergenerational conflict listed, how many causes do you agree with? What do you agree with the most? 2) Do you have any practical suggestions or ideas to add to Part V- "What do we do now?" The reason I focused on these two parts was that Part IV and Part V centered around the theme of my NPO: figuring out the root causes of intergenerational conflict and practical solutions.

Among 40 intergenerational leaders whom I had sent out email, 5 first generation Korean missionaries and 16 second generation Korean American leaders actively participated in the Project through interviews, phone meetings, zoom meetings, email interactions, and even voice recording. Many of them expressed their interests on the topic and agreed upon the root causes of intergenerational conflict identified and presented in the outline of the paper. They also shared their honest opinions and ideas on practical solutions. They said that my topic on intergenerational conflict and seeking good communication platforms between intergenerational leaders was very relevant to the current UBF ministry. Several leaders shared their deep concerns for the future of the ministry. I had a very productive phone meeting with one second generation leader who eagerly wanted to talk about the future of our ministry. The following is the dialogue between him and me.

LEADER: Very interesting and important topic! Thank you for sharing your sincere heart and concerns for our ministry.

ME: Thank you for your concerns and prayers.

LEADER: My first suggestion is that we should listen to both generations' opinion on this topic. I believe you did. Let's admit that finding root causes of anything is not an easy job. It requires listening from both sides and we should avoid any kind of judgmental attitudes. I think it is important to acknowledge that conflicts are inevitable in every human society.

ME: Yes, you are right. Conflicts are inevitable and intergenerational conflict is not uncommon in our society so this is not our unique problem. As you said, both parties need to be humble enough to listen to the other party.

LEADER: We need to be honest enough to share our struggles and are willing to accept our faults and speak the truth in love.

ME: Absolutely!

LEADER: I couldn't agree with you more, especially some of the root causes of intergenerational conflict that you mentioned. One particular root cause I think is very relevant is different approaches to the gospel. The gospel is good news to enjoy and to be transformed (personal aspect) vs. the gospel is good news to share (public aspect). We need balance between personal and public aspect of the gospel. In our ministry, we tend to emphasize the sharing and evangelizing aspect of the gospel too much before we fully enjoy the gospel itself and experience the transformative power of the gospel. If we or seniors push our second gens to carry out mission first before they fully enjoy and experience the transformative power of the gospel working in them, it will cause conflict.

ME: Yes, you are right. Both parties need to have a deeper understanding of the gospel and accept different approaches to the gospel.

LEADER: Yes. What is the gospel? What is the gospel culture? How can we cultivate gospel culture? First of all, common understanding of the gospel should be established through open discussion and education, and then two aspects of the gospel should be openly discussed in public communication platforms.

ME: What do you think of how we can cultivate gospel culture and open discussion?

LEADER: I think conflict comes from the absence of communication. We need informal communication platforms and informal gatherings to cultivate open and safe space to share our struggles and to encourage and pray for one another to experience the real power of the gospel.

ME: Thank you for sharing your honest opinions and suggestions.

I also had a meaningful zoom interview meeting with the pastor and his wife. The following is a brief description of part of our dialogues.

PASTOR: This is such a relevant topic in our ministry. And it is also a very complicated issue as well. Thank you for your efforts and concerns for our ministry.

ME: Thank you.

PASTOR: I agree with the last two root causes that explain my relationship with my adult children too. I think it would be crucial to establish good communication platforms in order to improve the relationship between the first and the second generation.

ME: I absolutely agree with you.

PASTOR: I think education is primordial for both generations. We may need to form a learning community to learn from each other. Cultural transformation would be an essential task we need to achieve, but it will take a long time and we need to be patient.

WIFE: What does it mean to cultivate the gospel culture? Does the gospel culture go beyond American or Korean culture?

ME: Although I said in my outline that the gospel culture sounds like a third culture apart from Korean or American culture, I don't think we may be able to go beyond both cultures.

PASTOR: Yes. Even Jesus lived and worked within human culture. My understanding of cultural transformation is a wider inclusiveness of different ethnic cultures with mutual respect and understanding. I think that the gospel culture is the incarnation of Jesus who came to be with

us and to serve us to the point of death. Therefore we can learn Jesus' humble servant-ship to accept and love one another despite cultural differences and barriers.

The main two themes I addressed were as follows: 1) What are the possible root causes of intergenerational conflict? 2) What do we do now? What are some practical solutions to these intergenerational issues? The first theme was to figure out the most agreeable root causes of intergenerational conflict. The categories I used to measure are as follows: country, age, generational description, gender, and most agreeable root causes. Among 40 leaders, 21 responded with a very honest feedback. As for countries, there are two Korean Canadians, and the rest of them (19) are from USA among a total of 21 participants.

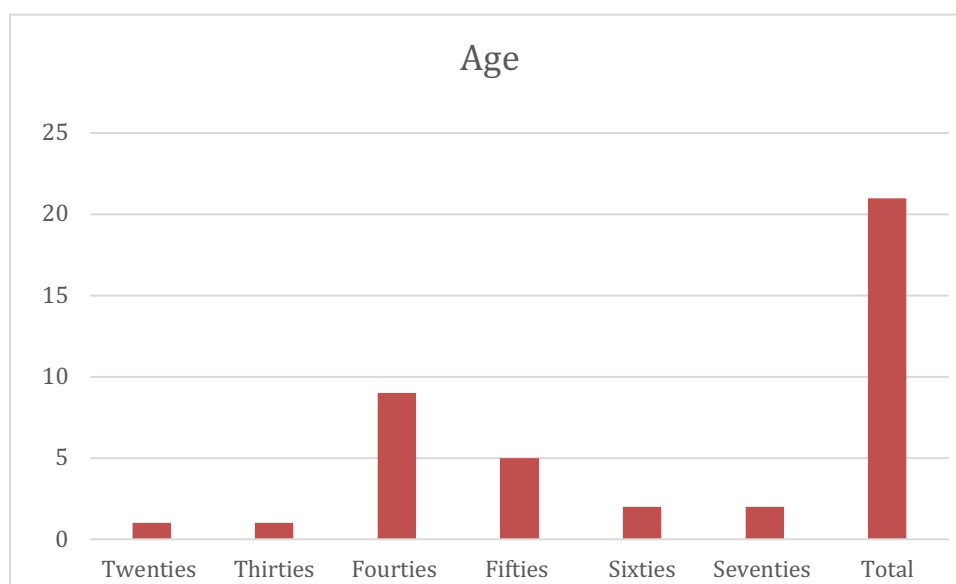


Figure 1: Age

Regarding age, the age of first generation Korean missionaries falls into 60, 65, 70, 73, and 75. The age of second generation Korean American leaders falls into 29, 38, 40, 41, 41, 43, 43, 44, 44, 45, 45, 51, 51, 51, 55, 59. Overall, there are 1 person in their twenties, 1 in their thirties, 9 in their forties, 5 in their fifties, 2 in their sixties, and 2 in their seventies.

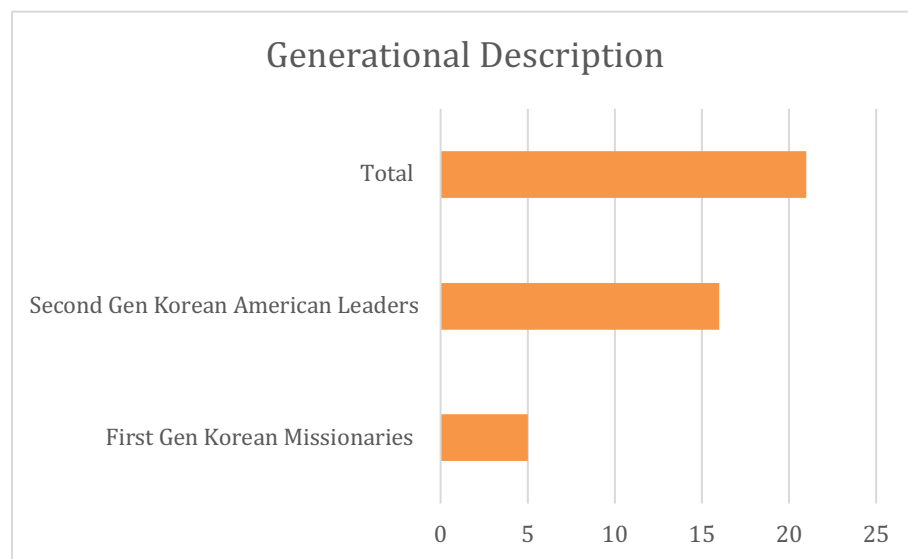


Figure 2: Generational Description

The generational description includes first generation and second generation leaders. 5 first generation Korean missionaries and 16 second generation Korean American leaders with a total of 21 participated in the Project.

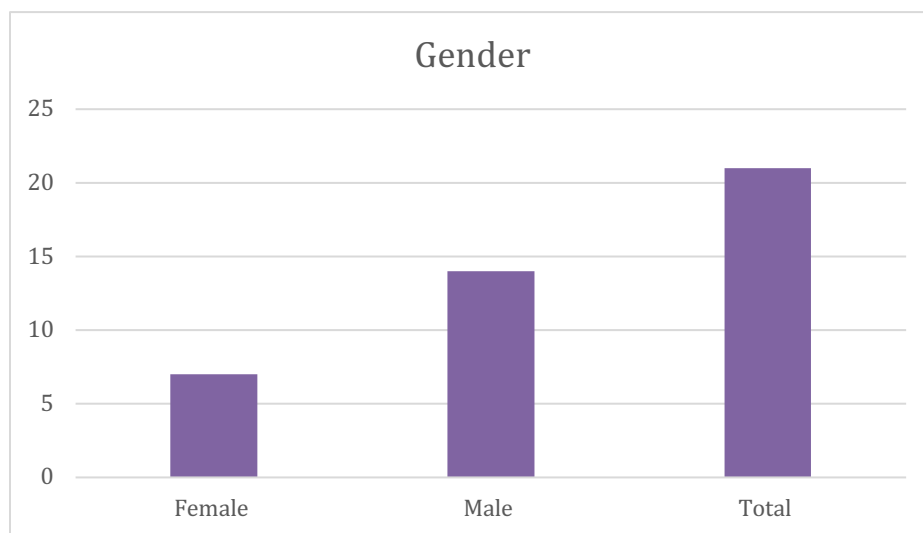


Figure 3: Gender

As for gender, there are 7 females and 14 males with a total of 21 who participated in the Project.

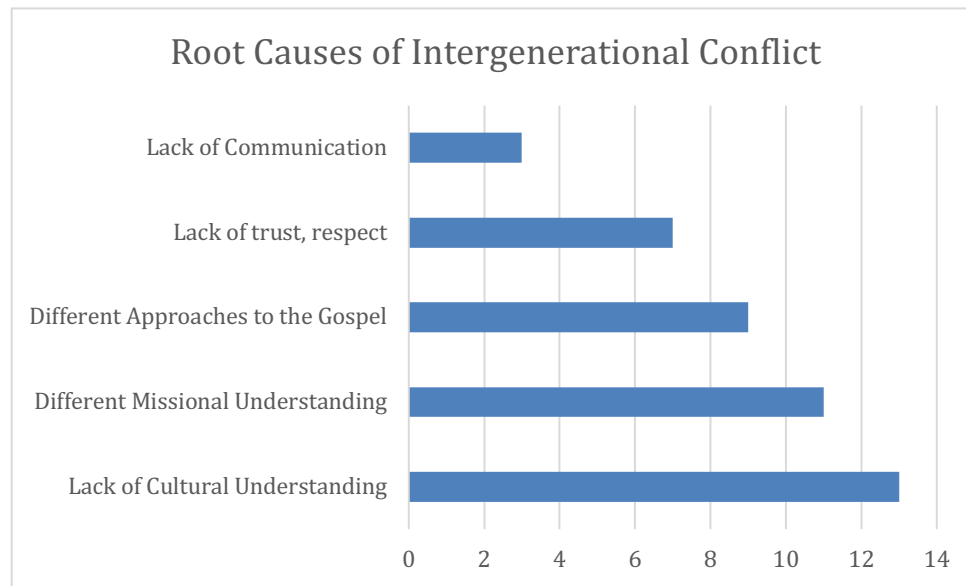


Figure 4: Root Causes of Intergenerational Conflict by Graph

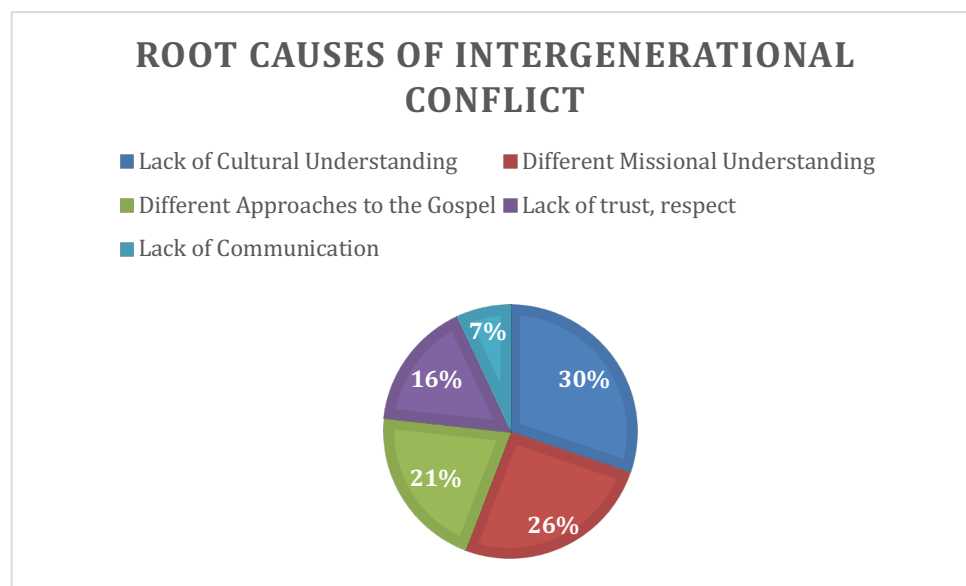


Figure 5: Root Causes of Intergenerational Conflict by Chart Pie

All participants agreed upon several of the root causes of intergenerational conflict identified and presented in the paper. The 5 listed root causes include different missional understanding,

different approaches to the gospel, lack of cultural understanding, lack of trust and respect on both sides, and lack of good communication platforms. Overall, as shown in the figure 4 and the figure 5, the order of the most agreeable root causes is as follows: lack of cultural understanding (13 people), different missional understanding (11 people), different approaches to the gospel (9 people), lack of trust and respect on both sides (7 people), and lack of good communication platforms (3 people). These numbers overlap because people did not choose a single root cause but selected multiple causes as I asked them to choose the most agreeable root causes of intergenerational conflict.

The top 3 root causes selected by people were: 1) lack of cultural understanding, 2) different missional understanding, and 3) different approaches to the gospel. The number 4 was the lack of trust and respect on both sides, and the last one was the lack of good communication platforms. Surprisingly, lack of cultural understanding was listed as a primary root cause of intergenerational conflict. This perspective came from both sides of first and second generation intergenerational leaders. This shows that both first and second generation feel the need of understanding each other's cultural aspect, knowing that there are constant needs for improvement in both cultures. The second cause was different missional understanding. One interviewee said, "There is no doubt that UBF is a very exemplary mission-oriented church. However, there seems to be too much emphasis in UBF just on a very few limited aspects of Christian life such as one-on-one Bible study, fishing and many church meetings. Missional life is not just about going to campus fishing and delivering feel good Sunday messages." The other said, "Campus mission is very important in our UBF church but it will take time for second gens to understand the value of campus mission. We should help our second gens to establish their identity in Christ first. If we keep pushing them to accept campus mission as their Christian

identity before their identity in Christ, conflict occurs.” Both first and second generation leaders are aware of the fact that different missional understanding can bring intergenerational conflict. This cause is intimately connected with the third cause, which is different approaches to the gospel. Both intergenerational leaders need to deepen their understanding of the gospel and embrace different approaches to the gospel.

Before the Project, I assumed that the primary root cause of intergenerational conflict might be different missional understanding or different approaches to the gospel. After the Project, however, people confirmed that the primary root cause of intergenerational conflict was the lack of cultural understanding. This was a new discovery. Although I saw the connection between intergenerational and intercultural issues earlier, I did not pay much attention to the intercultural aspect. However, the result of the Project confirmed the fact that intercultural and intergenerational dynamics are inseparable. We cannot talk about intergenerational dynamics apart from intercultural relations.

The second main theme was to ask “What do we do now then since we figure out some fundamental root causes of intergenerational conflict? What are some practical solutions and healthy communication platforms?” As for practical suggestions, several participants suggested that education is needed for deeper understanding of the gospel in order to cultivate the gospel culture and to develop open and healthy communication platforms. The following are some examples of people’s responses: One second generation leader said, “Education is key. The sure solution is prayer and beginning to act in our own capacity in the relationships and position that we have right now.” The other second generation leader stressed on the importance of education, especially education for deeper understanding of the gospel. We need a balance of mission, church, family and value. One first generation missionary said that both sides need to make a

mutual effort to understand each other's thought and position first and find a way to work together with God's wisdom. We need to speak the truth in love. It requires genuine concerns and humility from both sides. Here are the direct quotes from one second generation pastor: "I think education is primordial for the first as well as the second generation. We may need to form a learning community to learn from each other. Cultural transformation would be an essential task we need to achieve, but it will take a long time and we need to be patient. My understanding of cultural transformation is a wider inclusiveness of different ethnic cultures with mutual respect and understanding. I think that the gospel culture is the incarnation of Jesus to be with us and to serve us to the point of death."

Through these responses, I learned that education is important. Education for deeper understanding of the gospel—understanding of holistic gospel-centered life, understanding of the gospel culture—is needed. Education for unity is needed. Education for effective conflict resolution and communication is needed. Education for better cultural understanding is needed. I learned through interviews and people's responses that although there are several communication platforms currently working in UBF, such as Leadership Development Workshop, Emerging Leaders Cohort (ELC), Online Forums, we need to develop open and safe spaces for more effective communication between intergenerational leaders. And as one interviewee said, communication is more than just platforms. It all matters including how, why, who, and what tools or to whom we communicate.

Section IV

POTENTIAL NEXT STEPS FOR INTERGENERATIONAL CONFLICT

RESOLUTION

Addressing intergenerational conflict and exploring conflict resolution in ministry settings is essential to developing healthy relationships and building a healthy church. In the previous section, multiple root causes of intergenerational conflict are addressed and analyzed. In this section, any practical solutions or potential next steps for conflict resolution will be discussed. Questions to consider are as follows: What do we do now? How do we get there? What are the pastoral responses to this intergenerational conflict in UBF? There are three suggestions for this.

The Importance of Education

Based on people's responses and what I learned, I realized how important education is. Educating intergenerational leaders in ways that prepare them to carry out ministry with reconciliation is necessary. Educating people to understand the gospel deeply and to desire for gospel-centered life is essential. Educating people to understand themselves, others and the cultural context around them is also important. Educating people to know how to manage missional conflict more effectively and to have good communication with one another is necessary.

Education for Deeper Understanding. We need to have a deeper understanding of the following aspects and educate others to have a better understanding.

Understand Family Systems Theory. Osmer indicates, "In family systems theory, individuals sometimes are portrayed as playing the role of the "identified patient," expressing the pain of the

family system as a whole.”⁵¹ A Church is a family. It is natural that a family can experience many types of conflict. A church is a big family. Therefore, a church can also experience different types of conflict. Intergenerational conflict is one of them.

Understand that Conflicts are Inevitable in All Human Societies. Therefore, this conflict does not apply to UBF ministry alone. It is important to acknowledge that conflicts are inevitable. It is actually a very natural process for all organizations, either churches or other institutions, to confront problems and issues such as these. And sometimes, or most of the time, it may be hard to find practical or cookie-cutter solutions. But it is important to know that just as God took an initiative in beginning the gospel and his salvation plan from the first to the last, God will do his work and lead. So it is necessary to encourage people to see themselves as God’s people and view UBF ministry from God’s perspective and have hope and vision.

Understand that Intergenerational Conflict is Caused by Differences. Donald Palmer states, “Causes of conflict relates to substantive issues concerning difference differences in values, beliefs, traditions, purposes, goals and leadership style, as well as emotional issues concerning lack of acceptance, recognition and appreciation and unfair treatment.”⁵² Palmer’s words capture so well what I was going to say. It is about differences that cause conflict between intergenerational leaders—differences in values, cultures, purposes, goals, and even emotional state. When intergenerational leaders embrace differences, I believe conflicts will go away.

⁵¹ Osmer, *Practical Theology: An Introduction*, 7.

⁵² Donald C. Palmer, *Managing Conflict Creatively: A Guide for Missionaries and Christian Workers* (Pasadena, CA: William Carey Library, 1990), 11-13.

Education is the Key. This is a part of my launch plan: Intergenerational leaders gather together and have gospel studies, cultural studies, and biblical intergenerational studies. Gospel studies involve studying gospel-centered life, 3D gospel, or emotionally healthy spirituality. Cultural studies include studying about multi-cultures including Korean and American culture. Biblical intergenerational studies include studying the Bible on biblical intergenerational ministry.

Education for Healthy Conflict Resolution. Intergenerational leaders can have a group book study on the book *Managing Conflict Creatively: A Guide for Missionaries and Christian Workers* (by Donald C. Palmer). The chapter entitled "Development of Conflict Management Skills" introduces both analytic and behavioral tools for practical use. They can use discussion questions following each chapter and case studies.

A Safe Space for Mutual and Open Communication

For this, my launch plan includes creating an intergenerational cohort which consists of 6 people as a representative of each age group from twenties to seventies. And this may be an open and safe space for this intergeneration cohort members to study, discuss and to learn from one another. In this safe and open space, they can have gospel studies, cultural studies, and biblical intergenerational studies and come to have a better understanding toward one another above age and standing. The reason I think the intergenerational cohort model might work is that both first generation and second generation leaders need education for better understanding of the gospel, of their cultures, and for one another. This might not be easy since UBF culture is Korean dominant culture, and Korean culture highly values age and hierarchy. But as long as intergenerational leaders are open to humbly listen to one another, this learning community will

benefit the whole church community. What we really need is an open mindset and humility on both sides to really listen to one another and respect and trust one another. It requires deep humility on both sides. For this, attentive listening sessions will be held for intergenerational leaders to learn to understand self and one another through active listening skills, cultivating self-awareness and connecting empathically with self and others. With mutual trust and humility, both first and second generation leaders can develop genuine intergenerational friendship in Christ, grow in deeper understanding of the gospel through education, and build up the healthy body of Christ together.

Cultural Transformation – The Gospel Culture

We need a cultural transformation. It is not about American or Korean culture, but the gospel culture. But can we really transcend culture? We can't. We should accept and embrace to live within a multicultural atmosphere, just as Jesus was born, was raised, grew, worked and lived within a certain human culture. What is the gospel culture then? How do we cultivate the gospel culture practically? I think the gospel culture is where the message of reconciliation is preached. The gospel is the gospel of salvation and reconciliation between holy God and sinners. Christ came to the earth to do the ministry of reconciliation through his death and resurrection. I think like Christ, we too can carry out the ministry of reconciliation and deliver the message of reconciliation to those who suffer from estranged relationships with God and with one another. The ministry of reconciliation is what God calls the church to do. When the ministry of reconciliation is carried on through "priestly listening," "attentiveness," openness and prayerfulness, the gospel culture is cultivated and we can experience the transformative power of

the gospel working in and through us.⁵³ Most of all, the gospel culture is where “the Word became flesh and made his dwelling among us.”⁵⁴ It is where Christ emptied himself and came down to this earth to serve to the point of death. We can cultivate true gospel culture when we learn of Christ and his humble incarnation. Yang captures this principle very well in these sentences: “The incarnational principle of Christ is the most effective principle of communication. It is to lower, empty, and sacrifice oneself to serve for the glory of God. Ultimately, it means dying to oneself. One must die to himself to glory Christ and to take after him.”⁵⁵

⁵³ Osmer, *Practical Theology: An Introduction*, 37.

⁵⁴ John 1:14, NIV.

⁵⁵ Yang, “A Study on Effective Communication for Conflict Resolution Between Korean UBF Missionaries in USA and USA UBF Native Leaders,” 202-3.

SUMMARY AND CONCLUSION

This paper is about addressing intergenerational conflict, exploring its major root causes, and seeking practical solutions and conflict resolution between first generation Korean missionaries and second generation Korean American leaders in North America UBF setting. In introduction, I have examined silent exodus and intergenerational conflict. I also introduced my story of why I came to write about intergenerational concerns in UBF. In section I, three contexts including ministry, biblical and cultural contexts are carefully explored. Ministry context includes a particular UBF setting and its historical background. Biblical context involves Scriptural examination to support intergenerational ministry. Cultural context includes the definition of culture and the differences between Korean and American culture. In section II, multiple root causes of intergenerational conflict in UBF are examined based on three contexts: cultural, congregational, and psychological contexts. In section III, analysis and findings after creating a brief outline of a position paper and sending it to 40 UBF leaders for feedback are recorded. Finally, in section IV, potential next steps for conflict resolution are discussed: The importance of education, a safe and open space for mutual and open communication, and cultural transformation into the gospel culture through the ministry of reconciliation.

I have articulated my voice in practical suggestions by mentioning my future launch plans: it is to create intergenerational cohort as each representative from each age group from twenties to seventies and to provide educational curriculum including gospel studies, cultural studies, and bible studies for better understanding of the gospel and for one another.

I have attempted to balance the position of this paper between first generation Korean missionaries and second generation Korean American leaders. I plan to listen more carefully to both sides in the future and serve the role of a mediator between intergenerational leaders. I have

attempted to deliver the message of hope and vision while presenting current impending issues of intergenerational conflict within the UBF ministry objectively. If this paper has encouraged even one intergenerational leader to serve the church of God with humility of Christ, then it has served its purpose.

Assessment

The following are the benchmarks of success and quality. I have added my assessment based on benchmarks. As for benchmarks of success, there are 3 indicators. The first indicator is the passionate participation of 3 UBF first generation Korean missionaries and 5 UBF second generation Korean American leaders in interviews and email interactions.⁵⁶ Both first generation Korean missionaries and second generation Korean American leaders passionately responded to the outline of the paper. The following are some example of direct quotes from people. One second generation Korean American leader said, “The theme of your paper is very relevant and I’m sure it’d contribute a lot to help our ministry tackle the problem of intergenerational conflict.” One first generation Korean missionary said, “Thanks for sharing your work and asking for feedback: it is really a worthy project, and well done. I will give you my written feedback, but it will be great to have a conversation based on these questions.”

The second indicator is the mutual consensus of at least 5 UBF intergenerational leaders on at least two of root causes identified and presented in the outline of a position paper.⁵⁷ As shown in the previous section, all 21 participants agreed upon several root causes of intergenerational conflict identified and presented in the outline. More than 5 UBF leaders expressed deep concern and interest in sharing their thoughts on the root causes of intergenerational conflict: different

⁵⁶ See Appendix I direct quotes- See people’s passionate and energetic responses to mention how relevant the topic was and how important this field of study was and how they were so thankful for my study.

⁵⁷ See Appendix II- There are six intergenerational cases to show how much more than 5 leaders strongly agreed upon more than 2 of root causes of intergenerational conflict identified and presented in the outline of the paper.

missional understanding, different approaches to the gospel, lack of cultural understanding, lack of trust/respect on both sides, and lack of good communication platforms.

The third indicator is honest discussion of at least 5 UBF intergenerational leaders about applicable solutions of intergenerational conflict.⁵⁸ More than 5 UBF leaders who participated in this project suggested prayerful and practical solutions of intergenerational conflict. Their suggestions included providing education for a deeper understanding of the gospel, life education support, doing intergenerational studies on the gospel, i.e., gospel centered life study. Other suggestions included the 3D gospel, emotionally healthy spirituality, and building an intergenerational friendship, providing an open space and communication platforms through counselors, bridge builders and mediators between first generation and second generation leaders. Spending more time between generations could be mutually beneficial through eating fellowship while discussing questions based on themes like the transformative power of the Gospel, views on death, and spiritual growth in the context of a personal relationship with Jesus, etc.

As for the benchmarks of quality, there are two indicators. The first indicator is that the content of the outline of a position paper must include agreeable and persuasive root causes of intergenerational conflict in UBF.⁵⁹ Many participants said that the outline contained a very strong argument. They thought that my topic on intergenerational conflict and seeking good communication platforms between intergenerational leaders was very relevant to the current

⁵⁸ See Appendix III- There are seven intergenerational cases including their direct quotes to show that more than 5 leaders shared their sincere and honest ideas upon applicable solutions of intergenerational conflict.

⁵⁹ See Appendix II direct quotes from people.

UBF ministry. They encouraged me by sending me sincere prayers, blessing my research paper to edify the church of God and to be a great help to our church community. Several leaders shared their deep concerns for the future of the ministry by actively engaging through email. They were eager to talk with me out of deep concern and heart for the ministry. Some of them wanted to talk via Zoom or over the phone. I had a very meaningful conversation with one second generation leader over the phone, who eagerly wanted to talk about the future of our ministry. In addition, I had a meaningful zoom meeting with one of the main Chicago pastor and his wife. I also talked with one of the senior leaders, who is the president of Chicago Headquarters board committee, whose heart was very open toward the change. Through the conversation with him, I realized that age doesn't matter in resolving conflict, but that the mindset and attitude of openness is critical.

The second indicator of the a quality benchmark is that the intended audience should clearly be able to understand the content as indicated by a quick responses to my inquiry, responses that probe further into the paper's content, and few questions of clarification or confusion.⁶⁰ More than 5 UBF leaders who participated in this project were able to clearly understand the content and respond to it. They sent their responses so quickly that around 10 people among 40 responded within 1-4 days. None of them asked me to explain any uncertainties or resolve confusion on my topic. Their responses show that the content of the outline was clearly understandable.

⁶⁰ See Appendix I- see people's enthusiastic and passionate responses to the outline of my paper. People said that the topic of intergenerational conflict was very relevant to the ministry.

However, there were some constructive criticisms provided regarding the nuance of the language that I used to describe the root causes of intergenerational conflict identified and presented in the outline. One leader stated, “The listed causes seem to mainly point out issues with the first-generation Korean missionaries. In fact, parents are to take responsibility for their children. But I believe that in generational conflict of a cross-cultural community, there are multiple layers of issues on both sides. Often it is not about being good or evil, but it's about being different, different times, different cultures, different experiences, different perspectives. I hope you may consider issues on both sides.” The other leader indicated, “I felt like the cause of problems listed in Part IV heavily weigh on the first-generation's weaknesses. It sounds to me that the first generation live a mission-centered, performance based life while the second generation live a gospel-centered life with a broad sense of mission.” To some readers, it sounded like that the root causes I listed mainly pointed out issues with first generation Korean missionaries, rather than considering issues on both sides. Despite this misunderstanding, I sought to use an inclusive language and be mindful to consider the position of both sides.

PROJECT LAUNCH PLAN

Project Description

- My NPO is to identify the root causes of intergenerational conflict and to figure out practical solutions of conflict resolution between first generation Koreans missionaries and second generation Korean American leaders in North America UBF.
- My project is about identifying the most agreeable root causes of intergenerational conflict and presenting some applicable solutions in the context of North America UBF.

Audience

- Audience 1: First generation UBF Korean missionaries ages 60 and above in North America
 - Description- First generation UBF Korean missionaries accepted Jesus through Bible study during their college years ever since the inception of University Bible Fellowship (UBF) in Korea in 1961. Most of them grew up in non-Christian homes and had dramatic encounters with Christ during their college years. They accepted God's calling and world mission vision to go to North America as missionaries and served campus mission as their number one mission priority. They know American culture, but still are thoroughly influenced by Korean culture.
 - Interaction: With deep respect and trust, I plan to engage with them through attentive and humble listening when they want to talk over the phone or on Zoom, via texts or email interaction, and if applicable, meeting them directly.

- Audience 2: Second generation UBF Korean American leaders ages 20 and 59 in North America
 - Description- Second generation UBF Korean American leaders are the children of first generation Korean missionaries. They have grown up in American culture but also are familiar with Korean culture. They value campus mission and world mission but they also value raising godly family, parenting, as well as showing Christ to their coworkers at work or school. They have not experienced dramatic encounters with Christ since they have grown in Christian homes and the church. Rather, the process of their journey of faith is less dramatic and they have come to know Christ more gradually than that of first generation Korean missionaries.
 - Interaction: I plan to engage with them through phone/zoom meetings, texts, or email interaction, if applicable, in-person meetings by attentively and prayerfully listening.

Development Plan

- Education is Key
 - Cultural Studies – study both Korean and American culture
 - Gospel Studies – cultivate Gospel culture
 - Biblical Intergenerational Studies – study the Bible in the context of intergenerational ministry
- Creating an Intergenerational Cohort within 6 months
 - Select representatives from first and second generation leaders ages 20-70
 - Intergenerational cohort consists of 6 members.

- Open, honest, bottom-up, collective intelligence environment
- Reconciliation and restoration of intergenerational relationships
- Understand each other's culture and position and cultivate the gospel culture
- Group Book Study: *Practical Theology: An Introduction* by Richard R. Osmer which contains priestly listening, sagely wisdom, prophetic discernment and servant leadership; *Emotionally healthy spirituality* by Peter Scazzero; *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* by Robert K. Greenleaf; *Managing Conflict Creatively: A Guide for Missionaries and Christian Workers* by Donald C. Palmer
- Education Curriculum
 - Stages of development involving launching intergenerational cohort – each segment is 3 weeks
 - (September, 2022)- 3 weeks of cultural studies in order to understand each other's culture better, i.e., for first generation leaders, understanding American culture is necessary, and for second generation leaders, understanding Korean or Korean American culture is necessary.
 - (November, 2022)- 3 weeks of gospel-centered life studies including gospel-centered life study, 3D gospel study, emotionally healthy spirituality book study
 - (February, 2023)- 3 weeks of doing intergenerational ministerial studies based on the Scripture and discussion time between intergenerational leaders
 - The pattern of 3 weeks of studies can be repeated in the future if needed.
- Holding 2 weeks of Attentive Listening Sessions - chosen as a practical way of communication between intergenerational leaders

- Active listening builds strong relationships.
- Try to be a better listener by exploring 4 types of listening (deep, full, critical and therapeutic listening)
- Listen to understand (learn to use nonverbal cues which show understanding, such as nodding, eye contact, and brief verbal affirmation)
- Connect empathically with self and others (the power of empathy, self-forgiveness, cultivating self-awareness behind own action) based on the book *Nonviolent Communication: A Language of Life*
- Learn to express feelings and needs (I feel this way because I need...)
- Active listening activity workshop: Within cohort, hold active listening session by measuring how much one person listens and understands the other on a certain discussion topic

Development Process

- I will send out surveys to ask each cohort member after every 3 weeks of cultural studies, gospel studies, and biblical intergenerational studies.
- I will gather their thoughts and ideas and reflect on them when developing the next stage of my educational curriculum and evaluate attentive listening sessions with cohort.
- I will invite experts on cultural studies, gospel studies, and intergenerational studies not only from UBF but from other churches to speak to our intergenerational cohort.
- I will use inclusive language all the times and consider the viewpoints of both sides of first generation and second generation leaders.

APPENDIX A—MILESTONE 1 THE NPO CHARTER

○ **Personal Research Manifesto**

My approach involves humble acknowledgement of my fallibility, open and willing communication, and reliance on correct and exhaustive data collection on the basis of deeper vision and discernment.

○ **NPO Statement**

Exploring the main cause(s) of conflict, emotional dynamics underneath between church founders and next-gen leaders in ministry, and effective way to improve communication between multi-generation leaders.

○ **NPO Scope**

I will limit the scope of my NPO to the following:

- Those with whom I have a personal relationship to allow candid discussions
- Those who have access to the internet for Skype or Google Hangout discussions
- Those who are in Chicago and in the USA rather than international members of my ministry for face-to-face interviews and discovery session.
- Those whose age range 65-75 age for Church founders and 25-35 & 35-48 age group for Next Generation leaders. There will be no significant cost except time for interviews and also flight cost to Chicago if needed.

○ **NPO Context**

The ministry setting for my NPO includes non-denominational world mission and campus mission organization called University Bible Fellowship church worldwide (denominational and ministry type), but due to limited access to face-to-face encounters, I particularly would like to identify ministry in Chicago in USA for my NPO setting

(geographical). The size of the community in Chicago consists of approximately 500 members (size of the community).

In terms of cultural, demographic, and generational context, since my NPO is about inter-generational conflict and communication between generations, both male and female, both Koreans and non-Koreans in my ministry are included. In terms of age, I would like to make a definition of church founders and Next-Gen leaders. Therefore, it would be 65-75 age group (church founders, most likely first generation) and 25-35 & 35-48 age group (Next Generation leaders).

○ **Root Causes**

During the first discovery session, several key insights in regard to potential root cause of intergenerational conflicts were suggested such as “objectifying the children in ministry” from parents’ perspective, “entrusting leadership,” and “trust” issue from both young and old generations. The root causes from the first discovery session included lack of trust, pride, fear, judgmental and legalistic church community, weak understanding of human individuality, insecurity, lack of self-esteem, lack of family time, and lack of accepting failures. The second discovery session confirmed the lack of trust issue which was addressed in the first session. The other potential root causes aroused in this session included different missional understanding between generations, different nuance of leadership in ministry and at work, stagnant and inflexible leadership, and emotional dynamics of younger generation.

During one-on-one interviews, the potential root causes of conflict involved lack of sense of God’s history, self-centeredness, narrow range of mission, and seniority from old people, and communication problem, no genuine personal faith, no love relationship with parents and older generation, no Christian value system from young people.

○ **Discovery Session Stakeholders**

In my first session, the roles of four stakeholders were pastors, pastor's wife, and business manager. In the second session, nine stakeholders participated. Their roles varied including housewife, parent, missionary, bible teacher, designer, church staff, artist, elementary school teacher, and university campus worker.

○ **One-on-One Interviews**

The roles of the interviewees included Co-Founder of UBF, lead pastor, and general director of my ministry.

○ **Academic Resources**

The key fields I will explore in Spring semester are Next Generation, intergeneration ministry, communication, emotional and power dynamics between generations, different missional understanding, and trust. I would look for Christian Education Journal, Church History, Sociology of Religion, and ProQuest Dissertations publishing.

For intergenerational ministry resources, there are Ministry-to- Children.com
<https://ministry-to-children.com/intergenerational-ministry-support/>

Dreaming of More for the Next Generation: Lifetime Faith Ignited by Family Ministry.
<http://www.lifelongfaith.com>

Intergenerational Faith Formation <http://www.intergenerationalfaith.com>

GenOn Ministries- Intergenerational Worship <http://www.genonministries.com>

Bible Passages that represent beautiful intergenerational communication are
 Luke 1:39-56, 1 & 2 Samuel, Joshua, 2 King for Elijah and Elisha, the Gospels for Jesus and his disciples. Bible passage that represents worldly example is 1 Samuel for jealous Saul.

Appendix

Discovery Session and One-on-One Interviews Report

1. Discovery Session Description

Overall, two discovery sessions were facilitated. The first face-to-face discovery session was held in my Mother Church in Chicago when I went there to attend the meeting in the first week of October. This was the best setting for me to be able to contact with my stakeholders in face to face since we do have limited access to meet people in Portland. Despite short notice, four friends showed up. I explained the backgrounds of my NPO which instantly drew their attention. We voted the target audience which turned out to be 45-60 age group. They were asked to find NPO, themes, symptoms, root causes, and suggestions around the topic. Main theme was boiled down to “Trust.” The entire session lasted more than two hours with honest and sincere discussions.

The second discovery session was held after IRB approval in late October in an online format where nine stakeholders participated. Unlike face-to-face session in which I followed all the details of the instruction, I asked them a few important questions: 1) How do you define “Next Generation” leaders? Who are they? 2) What do you think the potential root cause(s) of inter-generational conflicts are? 3) What are the symptoms or pain points around this topic? 4) What do you suggest to improve communication or resolve conflicts between multi-generation leaders? The conversation lasted two and half hours. Both sessions provided a safe place for my stakeholders to share their concerns and opinions freely and gave me many fresh insights.

2. Discovery Statement

Considering church founders and Next-Gen leaders (audience),

We've discovered communication problem and lack of trust between different generations (NPO),

Caused by different missional understanding, emotional dynamics, and shame culture (root cause),

If solved, it would mean reconciliation, cooperation (acceptance, forgiveness, and mission) (outcome).

3. Key Insights from Discovery Session

The first session provided several key insights, such as “objectifying the children in ministry” “entrusting leadership,” and “trust” issue from both young and old generations. I was struck by the root causes which were involved with emotional dynamics between generations. The root causes were varied including weak understanding of human individuality, insecurity, lack of self-esteem, pride, fear, or judgmental and legalistic church community, lack of family time, and lack of accepting failures.

The second session confirmed the lack of trust which was addressed before. New insights were proposed including different missional understanding, different nuance of leadership in ministry and at work, stagnant and inflexible leadership, and emotional dynamics of younger generation. I was especially struck by different missional understanding in our ministry. The first-generation church planters view campus mission as the absolute one, whereas next generations view mission from more holistic perspective, focusing on how to live gospel-centered life. This different understanding causes many conflicts.

4. One-on-One Interview Discoveries

One-on-One interviews confirmed the target group which is 45-60 age group. However, through one interview, I found that there is UN new age classification newly published in 2019

which identifies age group differently than we used to do. I realized that I need to reset my mind to understand better for inter-generational conflicts. Interviewees acknowledged that there are conflicts and communication problems between generations in our ministry. One interviewee confirmed that it is important to pass on leadership to young people. He pointed out that the main cause of inter-generational conflicts comes from senior generation who do not have a sense of history and do not trust younger generations. For both young and old, they need learning mind and open communication. Another interviewee pointed out parent-children conflicts intertwined in the ministry. The main causes of those generational conflicts are no anchor of personal faith, lack of love relationship with parents, parents' legalistic and narrow mind, and so on.

5. Synthesis

Both discovery sessions and interviews acknowledged that there are inter-generational conflicts and communication problems in our ministry and confirmed two important causes of conflicts: lack of trust and lack of communication. Both talked about the importance of passing on leadership to young people and acknowledged the need of improving current leadership and better communication between multi-generation leaders. Both covered the topic of emotional dynamics between parents and children and between young and old. Both tried to explore the fundamental reasons of why young people leave the ministry.

On the other hand, both discovery sessions considered the lack of trust between old and young generations as main cause of generational conflicts, whereas interviews provided broader insights, such as lack of sense of history and senior generations' narrow aspect of viewing the history of God. Discovery sessions provided various insights in terms of root cause of generation conflicts, such as different missional understanding, different nuance of leadership in ministry

and at work, stagnant and inflexible leadership, lack of community, and emotional dynamics of old and young.

Overall, emotional and power dynamics, trust and communication problem, lack of sense of history, different missional understanding between generations were raised as main causes of generational conflicts. Several helpful tips in improving communication were suggested.

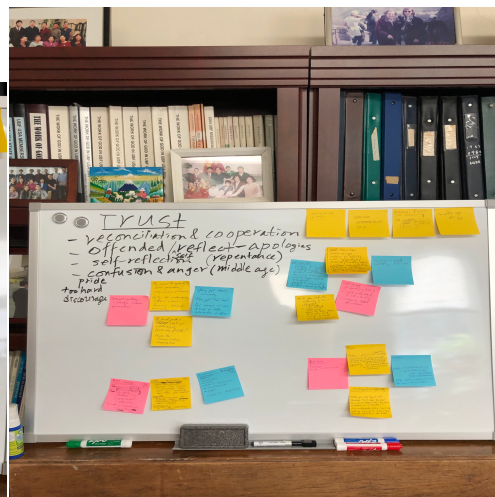
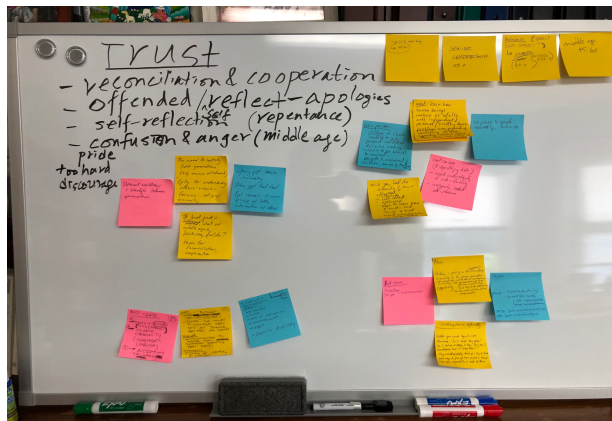
6. Next Steps

The result of my discovery sessions and interviews shows that there are two different areas of root causes in terms of generational conflicts. Different missional understanding, lack of communication, stagnant leadership, or lack of community is one kind of conflict in light of methodology, whereas emotional power dynamics between different generations, such as lack of trust, pride, anger, confusion, fear of being judged, frustration, being disrespectful and shame culture is another kind of conflict in light of emotions and culture. I need to decide which one I should focus on exploring my research: Method or Emotion (shame) dynamic?

This leads to the question: Shall I continue to explore shame dynamics as I did in my graduation thesis or go on totally different thing like methodology and structural issue in my doctoral research? I also need to narrow down my NPO.

7. Appendices

The Discovery Session Photos



Interview Notes and Summary

P. Moses Yoon Interview (October 10 at 6pm) - 1 hour 17 minutes

Input Questions

- With what do you agree? Why?
- Primary audience: Not 45-60 middle age group, but **45-65 age group (target group- leadership for children; 55-65 age group- they have actual leadership over adults, they should trust and pass on leadership)**
 - But, before addressing the theme of trust, we need to ask "Why don't they trust?"
 - Senior leaders should change themselves- senior leaders' attitude is the most important.
 - 45-65 age group (45 age can pass onto younger gens; 60-65 age should pass onto young gens as much as possible) *(45-65 age group)*
 - According to UN new age classification, 0-17 *very young age*, 18-65 *young age*, Middle age 66-79; old age 80-97 → demography is changing
 - It is important to have a sense of history and pass on to leadership (early is better)
 - EX) Vision Camp- Abe Lee wants to talk through Moses Noh (middle man) → supporting group (Abe Lee- leading group)
- 2) What do you think about main theme? **Mutual trust between generations**
 - It is important to pass on leadership to young people
 - ME: Do you think mutual trust between generations a main theme? Or anything else? PM: It is not about mutual trust. It is because of lack of sense of history. The fundamental reason is the lack of sense of history- which is self-centeredness. (EX) In England mission field, when he asked young man to deliver a message, one about narrow aspect of viewing the history of God. 큰 역사 의식이 필요함, 좁은 시야를 넓히고 내가 없으면 안된다 내가 더 잘할 수 있다라는 생각을 버리고 당장은 베틀스의 결과와 만나오더라도 하나님을 믿고 어린 세대를 믿고 믿음으로 후배를 양성해야 함.
 - Senior generations → 하나님 역사를 크게 보는 insights
 - Young generations → with healthy mind, they should challenge and make voice to old generations

PM: We should create environment from both parties to humble themselves

- What do you disagree with? Why?

-It is not about trust, but old people (current leadership 55-65 age group)'s problem is because of their lack of sense of history, their stubbornness, self-centeredness, they need to pass on to the leadership (mainly old people have more problems, young people cannot blame old 100%- they have problems too. Young people should help old to overcome the problems).

-For young people, they need to grow to be people who are qualified to receive recognition from old people. 그만큼 역량이 있도록, 젊은 세대도 나이는 세대를 걸손이 도와주고 이야기하고, 인정받을 수 있도록 역량을 키워야 한다.

-mutual lack of communication → solution: mutual communication (lack of understanding), open mind

-Practically, we should make 대화의 장 (open communication)

-Young people should understand it takes time for old to pass on the leadership because of modern generation

-선교 마인드 (대화로 해결)

-나이는 세대를 간에도 대화가 필요한 위에서도 준비가 되어야 함.

-Dr. Abraham Kim → Bridge Team (Help Mates Team) → (Dr. Moses Noh, Juan Seo, David Kim, Dr. Sam, 6-7 members)

-We should also make the team between our generations (high 30-middle 40 age group) - make younger group and consensus and make a voice → couple based (Dr. Joseph, Joshua Jun, Springfield John Lee...) Make a group and let them give voice to P. Moses Yoon and other leaders

-구심점 (자세대) 가 필요함.

- What is missing?

-Jr 라는 타이틀을 빼야함.

Questions Asked and Answered

1) In light of my research topic, who is the **primary audience**?

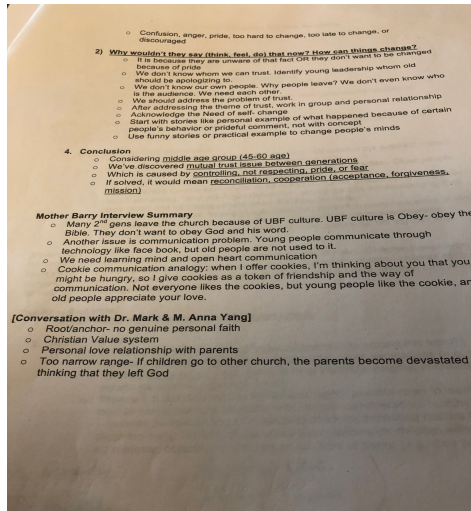
- Target group: **45-60 middle age group**
- Young people need mentors, guidance, and direction. They need a safe space to be authentic. Old need to learn to say "I am wrong," and ask forgiveness from young people, acknowledging that they failed and let young know that they care.

2) What is the NPO around this topic?

- Main theme is **mutual trust between generations**
 - Need**- need to trust and entrust things between generations
 - Problem**- the problem of passing on the leadership. Young don't want to take over the leadership because they don't like the way it runs. Old don't want to give up their authority because they think they can do better or they fear that the whole ministry will be shipwrecked; the problem of mixture of ministry and parenting; unwillingness to change due to pride
 - Opportunity**- giving up control by old and let the young generation fail (trust)

3) What are the **symptoms or pain points**?

- Young - leave the ministry. Old people- feel bad & discouraged. People remain in their own tribes with little interaction with others.



Notes and Summary of the First Discovery Session

My NPO (Need, Problem, Opportunity):

An effective way to articulate better communication between inter-generational leaders in ministry context.

Summary of the Session:

First of all, we need to make a right definition of generation. 1st, 2nd or 3rd generation is UBF term. Generation definition should be made by age group.

- Who is the primary audience?
- The audience we want to serve is the one who will provide the greatest impact and highest significance? (Who are the benefactors?)
- Young people need mentors. They need guidance and direction. Older people can really make difference by being their mentors.
- Young people need a safe space to be authentic. Older people need to learn to say “I am wrong,” and ask forgiveness from young people, acknowledging that they failed and let young people know that they do care.
- Communication Issue: Young people have no problem in communication. If older generation do not listen to young people, there will be no communication.
- Young people want answers to “why?” but older people do not explain why.

[Parenting in Ministry]

In ministry setting, there is unhealthy mixture of parenting and ministry. Children have desire for recognition and love from parents. If parents are super involved with ministry, children think that they can please their parents by being involved with ministry. As a result, children cannot have honest communication with their parents.

The Result of Vote:

1) Primary Audience (Target Group): 45-60 age group

- Nailing the NPO
- Finding Theme (What is the Need/Problem/Opportunity around this topic?)
- Theme 1 (Forum): Need- the need to satisfy both generations (e.g. music at church); Opportunity- opportunity to hear people's insights, understanding others' perspectives through forum
- Theme 2 (Objectifying the Children): Need- parents need to learn how human beings mature as adults with independent/personal/healthy; Problem – parents overprotecting or controlling children, expecting mature faith from them too early. Parents project their expectations on children without allowing for honesty, objectifying children as sources of honor (e.g. their behavior or achievements bring honor to parents); Opportunity- confession, apology, listening
- Theme 3 (Entrusting Leadership to Young people): Need & Problem- There is a problem of passing on the leadership. There is a trust issue between generations. Young people don't want to take over the leadership because they don't like the way it runs. Old people don't want to give up their authority or leadership because they think they can do better or they fear that the whole ministry will be shipwrecked.
- Theme 4 (Trust- Let us fail): Need- trust between generations (relationship), giving the trust to younger gens; Problem- unwillingness to change for whatever reason (e.g. habit? Pride?); Opportunity- giving up control by old and let the young gen fail. Trust between generations is vital.
- Symptoms or Pain Points
- Forum: Young people- leave the ministry. Old people- feel bad & discouraged. People remain in their own tribes with little interaction with others.
- Objectifying the Children: children- weak decision making, inability to be honest & connect, lack of personal connection; parents- ashamed of children, sense of failure, no place to speak honestly, confusion. For all parents, big pain point is, "Why did I fail on parenting when I did serve God?"

- Entrusting Leadership: big communication issue between young and old- Young- “It should be done this way”; Old- “You should follow my idea.” Young- “You’re out of touch or old fashioned”; Old- “You’re immature/naïve/ignorant.”
- Trust: emotional symptoms, such as bitterness, anger, lack of motivation, indifference, or hurt. The result is leaving the ministry.
- Root Cause(s)
 - 1) Forum: different worldview and different lifestyle between generations.
 - 2) Objectifying the children: weak understanding of human individuality, insecurity, lack of self-esteem
 - 3) Entrusting Leadership: Pride- “I am right”/ Fear- “I don’t want to fail” or I don’t want to admit my wrong”
 - 4) Trust: 1) lack of family time (child & parent); 2) church community (judgment and legalism); 3) accepting failures

Overall, Main theme: Trust (Trusting & Entrusting: Young- need to trust old as their mentors; Old- need to entrust things to young. Both need to trust each other).

- Starting with the End
- When the theme of trust is addressed, how will our primary audience react? What will they think, say, feel, or do differently?
- Reconciliation & cooperation
- Offended at first, but self-reflect, apologize (or repentance), begin to learn how to trust and find things to trust; will entrust more decisions to younger leaders
- Self- reflection- Middle age group would begin to ask themselves, “Do I trust this person? Can I entrust something to them? How can I show or express that I trust them?” They would probably think of or try to find something to give up some control and hand over responsibility or task to young leaders.
- Confusion, anger, pride, too hard to change, too late to change, or discouraged
- Why wouldn’t they say (think, feel, do) that now? How can things change?
- ❖ It is because they are unaware of that fact OR they don’t want to be changed because of pride
- ❖ We don’t know whom we can trust. Identify young leadership whom old should be apologizing to.
- ❖ We don’t know our own people. Why people leave? We don’t even know who is the audience. We need each other.
- ❖ We should address the problem of trust.
- ❖ After addressing the theme of trust, work in group and personal relationship
- ❖ Acknowledge the Need of self- change
- ❖ Start with stories like personal example of what happened because of certain people’s behavior or prideful comment, not with concept

❖ Use funny stories or practical example to change people's minds

- Conclusion
- Considering middle age group (45-60 age)
- We've discovered mutual trust issue between generations
- Which is caused by controlling, not respecting, pride, or fear
- If solved, it would mean reconciliation, cooperation (acceptance, forgiveness, mission)

Notes and Summary of the Second Discovery Session

Discussion Points of Hangout Session (10/26/19)

I believe dealing with inter-generational issue in our ministry and emotional dynamics underneath is vital as multi-generation leaders serve the same God with same mission and purpose to please God and serve His Kingdom.

My NPO (Need, Problem, Opportunity): An effective way to articulate better communication between inter-generational leaders in ministry context

Purpose: To find out the main cause(s) of conflict and emotional dynamics underneath between different generations in our ministry and to explore an effective way to improve communication between multi-generational leaders.

Questions Asked and Discussed

- The recent European conference, Vision Camp, founders' day events, or other conferences show that our ministry aims for raising next generation leaders. How do you define "next generation" leaders? Who are they?
- 45-60 age group is too old
- 2nd gens or younger generation can be the target group (younger generation of 15-40 age group)
- They are native shepherds, 2nd gens, young professionals, and young college students
- Empowering young people is important.

- It is the matter of perspective: The concept of next generation leaders is relativistic.
- Many old generation leaders handed over their leadership to native leadership. Next generation leaders are those who are disciplined and trained and was taken over the leadership by the previous leaders.
- New Generation Leaders are those who are in the circle of ministry.
- Young people are willing to take on the leadership. They want a change.
- If the issue is addressed, it will benefit the whole church, not just next generation leaders.
- What do you think the potential root cause(s) of inter-generational conflicts are?

- Lack of Trust
- The root problem is lack of trust between generations. Young people do not trust old people thinking that they are outdated. Old people do not trust young people for fear of change.
- People are willing to listen but are afraid of real change.
- When the practical issue in conferences is raised, it takes a lot of work. People would like to stay in their comfort zone.
- Lack of understanding
- We need to build up trust and love relationship between old and young.

- Different Missional Understanding between generations
- For first generation church planters, campus mission is the absolute mission. There is no other mission besides it. They are very dedicated to campus mission. They feel shame when their children go to the other ministry.
- For next generations, they view mission from more holistic perspective. They do not necessarily consider campus mission as the only one, but more focus on how to live gospel-centered life in terms of their family lives, raising children, praying for others, and sharing the gospel with others whose background is not from campus. Lack of trust comes from different mission perspective.
- We need to grow as holistic missional Christians who can embrace different missional understanding.
- As parts of ministry called UBF, we need to think about why we stay in UBF. Each person should have personal calling before God. This is not UBF calling, but God's calling. Importance of personal discipleship

- Different Nuance of Leadership in ministry and at work
- For professionals in forties, they are considered as young in our ministry, whereas they are considered as veteran in their professional fields.

- What are the symptoms or pain points around this topic?

- Stagnant and Inflexible Leadership
- When you are in leadership position, you receive leadership all your life until you die (no flexibility).
- Leadership is very old and they don't want a change. Our ministry is stagnant.
- No Sabbatical year or certain term limit is provided for leadership

- Emotional dynamics of younger generation
- I. They feel very discouraged knowing that their opinion would not be accepted after all.
- II. They are afraid of being judged when they speak up.
- III. Considering cultural differences, unlike native Americans, Asian Americans do not step up unless they are asked.
- IV. In UBF, Korean mindset works. So they think they are being rude and disrespectful when they speak up to their seniors but feel frustrated and suffocated by being in such inflexible environment.

- Young people leave ministry. Why?
- 1) They don't like the message. They don't want to be in same space with their parents. Not everyone has good relationship with parents.
- 2) Relationship between parents is important. It affects their relationship with the church.
- 3) They don't feel belonging. They don't feel community. They feel disconnection.
- 4) If they do not commit to the Great Commission, they don't feel belong. If they do not feed sheep in college context, they don't feel belong.
- 5) Importance of personal commitment and calling

- What do you suggest to improve communication or resolve conflicts between multi-generation leaders?

- Mutual (both old and young generations)
- 1. Develop trust- love relationship and friendships.
- 2. Mutual understanding
- 3. Critical Mass of Quality- Quality of relationship among small group, not quantity (peace and reconciliation)
- 4. Community is important. Conviction of great commission. Conviction of personal faith and commitment.
- 5. We need legacy beyond legacy: not so much methodology, but more fundamental, e.g., legacy of faith, love, and gospel faith.
- 6. Need of big picture and vision from holistic perspective

- Old Generations

- Provide sabbatical year
- Giving time limit for leadership so that it may keep changing, not stagnant
- Need of less pressuring younger generation in taking over the leadership
- Provide freedom for younger generations. Make a room for young people
- Be gracious to different seasons of life in younger generations
- Broad understanding is needed.

- Young Generations

- Need to make a commitment to personal calling from God
- Speak up and step up.
- Set a healthy boundary (healthy self-care physically and spiritually)
- Invite elders to dinner
- Gain better understanding for old generations: According to UN New age classification published in 2019, 0-17 is underage; 18-65 youth/young group; 66-79 middle age group; 80-97 old age group; 100+ very elderly. Younger generations should consider 50-65 age group as young, not old.

APPENDIX B—MILESTONE 2 NPO TOPIC EXPERTISE ESSAY

SECTION I: Biblical and Theological Foundations

Four Biblical Texts

- **Mary and Elizabeth- Luke 1:39-56**
- **Ruth and Naomi- Ruth 1**
- **Mark and Barnabas- Acts 15:36-41**
- **David and Saul- 1 Samuel 26**

1) NPO TOPIC IN THE BIBLICAL WORLD

The biblical support for intergenerational ministry stems from the Scripture. God created mankind according to his image (Genesis 1:26). God created the family (Genesis 2:21-24). God desires intergenerational worship and community. Jenkins quotes Ross who states, “The term ‘generations’ itself is often used in Scripture, but more importantly, the Scripture reveals God’s desire that people of one generation will tell of His works to the next generation, and that people of every generation will be united to share the Good News of Jesus Christ.”¹ Psalm 145:4 states, “One generation commends your works to another; they tell of your mighty acts.”

Allen and Ross illustrate that “intergenerational Christian formation has always been intended by God.”² They make a strong presentation on intergenerational ministry from a biblical and theological pinpoint. In the Old Testament, there were many feasts that Israelites had

¹ “Biblical Support for Intergenerational Ministry,” Kara Jenkins, accessed Dec. 7, 2019, <https://ministry-to-children.com/intergenerational-ministry-support/>

² Steve Clark, “Book Reviews,” review of *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community, and Worship*, by Holly C. Allen and Christine Lawton Ross, *Christian Education Journal* 10, no.1 (2013): 187.

celebrated within the whole community including the Passover, the Feast of Tabernacle, and the Feast of Burim and so on. The sole purpose of these feasts “was to remind the Israelites of who they were, who God was, and what God had done for these, his people, in ages past. As children and teens danced, sang, ate, listened to the stories, and asked questions, they came to know who they were and who they were to be.”³ The New Testament provides plenty of evidence for intergenerational ministry. In early church in which “multigenerational entity” was the norm, all generations gathered together and worshipped God in the context of house churches (Acts 2:46-47; 4:32-35; 16:31-34).⁴

Theologically speaking, intergenerational ministry finds its basis in Trinitarian God: “Thus the basic theological support for the importance of community can be built around the concept of God’s corporate, relational nature, and that God created his people in his image, that is, for *koinonia* or “familyness”; they are meant to live in relationship ‘with a deep sense of togetherness and belonging.’”⁵ Another theological connection on intergenerational faith community is the unity in the body of Christ as Paul describes in his Epistles.⁶

My NPO topic is to figure out the effective ways of communication to articulate intergenerational missional conflicts between intergenerational leaders, especially between

³ Holly Allen, “Bringing the Generations Together: Support from Learning Theory,” *Christian Education Journal* 2, no.2 (2005): 322.

⁴ Allen, “Bringing the Generations Together,” 322.

⁵ Holly C. Allen and Christine Lawton Ross, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community, and Worship* (Downers Grove, IL: IVP Academic, 2012), 111.

⁶ Darwin Glassford and Lynn Barger-Elliott, “Toward Intergenerational Ministry in a Post-Christian Era,” *Christian Education Journal* 8, no. 2 (2011): 372.

Church founders and Next-Gen leaders in Korean American cultural context. There are several intergenerational communication models in the Bible. In this paper, I will present good intergenerational relationship manifest in biblical texts between Mary and Elizabeth in Luke 1:39-56, between Ruth and Naomi in Ruth 1, Barnabas' mature attitude toward Mark in Acts 15:36-41, and David's wisdom in dealing with undeserving senior Saul in 1 Samuel 26.

2) TEXTUAL DISCUSSIONS

The first biblical text is Luke 1:39-56 between Mary and Elizabeth.

The text describes the gracious interaction between two multigenerational women. After Mary, young mother-to-be, learned that her elderly relative, Elizabeth was also pregnant, she visits Elizabeth. Elizabeth, being filled with the Holy Spirit, discerns the divine grace of God and praises Mary and her baby. Amazingly humble and gracious word of blessing comes from Elizabeth: "But why am I so favored, that the mother of my Lord should come to me?" (v. 43). True humility lies here. Carroll asserts, "By pronouncing a blessing on Mary, Elizabeth assumes the posture of one higher in status (apt for an older and married woman), yet she does so only to give Mary the higher honor—as mother of Elizabeth's Lord."⁷ Butler says the same thing. Elizabeth's recognition of the Messiah and his mother and her praise come from her deep humility.⁸ She was neither jealous nor envious of Mary. Rather, "just stand in such presence

⁷ John T. Carroll and Jennifer K. Cox, *Luke: A Commentary* (New Testament Library. Louisville, Kentucky: Westminster John Knox Press, 2012), 46.

⁸ Trent Butler, *Holman New Testament Commentary – Luke* (Nashville: B&H Publishing Group, 2000), 10.

awed Elizabeth.”⁹ In the same way, “The same humility characterized Mary...She believed God’s promise. She expected God to accomplish what he said he would do.”¹⁰

Being inspired by Elizabeth’s blessings, Mary bursts into the song of praise and praises God (v. 46-55). Mary’s relationship with her mentor Elizabeth is “such that it leads her to speak with full trust and confidence.”¹¹ Elizabeth is an excellent mentor to Mary through her “attentive listening” to Mary’s greeting.¹² She carefully listens to Mary and utters the word of blessing to her. She builds a trust relationship with Mary by listening to her and blessing her. According to Ruiz, “Relationships between mentors and proteges build upon the trust that arises from effective communication.”¹³ However, this trust relationship does not come from Elizabeth alone. Both Elizabeth and Mary are blessings to each other. Reid states, “Elizabeth and Mary know their need for one another and for shared wisdom. They are like Ruth and Naomi who collaborate together to accomplish God’s purpose.”¹⁴ They are alike in a way that both do not qualify pregnancy from human perspective, but both receive divine grace and favor. They are different in a way that while Elizabeth’s pregnancy “removes disgrace,” Mary’s one “hints at disgrace.”¹⁵

⁹ Butler, Holman New Testament Commentary, 9-10.

¹⁰ Ibid., 10.

¹¹ Jean-Pierre Ruiz, “Luke 1:39-56: Mary’s Visit to Elizabeth as Biblical Instance of Mentoring,” *Apuntes* 17, no. 4 (1997): 105.

¹² Ruiz, “Luke 1:39-56,” 104.

¹³ Ibid.

¹⁴ Barbara E. Reid, “An Overture to the Gospel of Luke,” *Currents in Theology and Mission* 39, no. 6 (2012): 432.

¹⁵ Phyllis Tribble, “Meeting Mary through Luke,” *The Living Pulpit* 10, no. 4 (2001): 7.

Yet, they “work as foils and complements.”¹⁶ Elizabeth and Mary encourage each other, sharing intimate communion with God.

The second biblical text is Ruth 1 between Ruth and Naomi.

Ruth 1 shows beautiful intergenerational relationship in two different cultural settings. Naomi, an Israelite woman, leaves home in Bethlehem for Moab because of a famine in the land. Her husband and two sons who were married to Moabites women die in Moab. Naomi, upon hearing that the Lord has helped his people, decides to go back to Bethlehem and her two daughters-in-law are ready to leave with her. However, Naomi speaks to Ruth and Orpah to go back to their own people because she wishes that the Lord may lead them “to find rest in the home of another husband” (v.9). Finally, Orpah returns to her own people but Ruth refuses to return and she follows Naomi even to death. Naomi’s people and her God will be hers (v.16-17).

This shows Ruth’s great devotion and love for Naomi. Beyond that, she makes a decision to keep her faith in Naomi’s God who now became her own God. Evans states, “Ruth’s original relationship with Naomi through her husband had been broken by his death, Ruth is now joining Naomi’s family not by marriage but by a covenant agreement.”¹⁷ Ruth is a woman of faith.

¹⁶ Tribble, “Meeting Mary through Luke,” 7.

¹⁷ Mary J. Evans, *Judges and Ruth: An Introduction and Commentary*. Tyndale Old Testament Commentaries; Volume 7 (Downers Grove, Illinois: IVP Academic, InterVarsity Press, 2017), 246.

Naomi reveals her bitterness toward God for all her tragedy (v.11-14). She feels that God is against her. According to Acosta, “In her bitterness, she interprets that the way her life has gone of late is God’s doing...The crux of the matter is God and how she feels about God. Naomi protests from a place of faith, as a believer.”¹⁸ Naomi is a woman of faith.

Savran states, “No other biblical book describes the relationship between two women in such positive terms. Ruth and Naomi display a deep affection for one another and work together to achieve a mutually satisfying result.”¹⁹ As a young woman, Ruth loved Naomi, her mother-in-law even following her to the end of her life. As a senior, Naomi loved Ruth as if she is her own daughter calling her “my daughter” (v.11) and deeply cared for her.

The third biblical text is Acts 15:36-41 between Barnabas and Mark.

This text contains many compelling points but I will focus on intergenerational relationship between Barnabas and Mark. The text describes two mission travel companions, Paul and Barnabas’ clash over a young man, Mark who “had deserted them in Pamphylia and had not continued with them in the work” (v.38). Obviously, Paul was not ready to bear with Mark’s weakness. But Barnabas insisted to take Mark on his mission journey (v.39). Among the believers in the early church, Barnabas’ gentle and encouraging character and example earned him the title of the “son of encouragement.”²⁰ Barnabas was indeed a man of encouragement

¹⁸ Milton Acosta Benitez, “Commentary on Ruth,” *Journal of Latin American Theology* 11, no.1 (2016): 9.

¹⁹ George Savran, “The Time of Her Life: Ruth and Naomi,” *Nashim: A Journal of Jewish Women’s Studies & Gender Issues*, no. 30 (2016): 7.

²⁰ “Barnabas, Son of Encouragement and Consolation,” Martin G. Collins, accessed February 24, 2020, <https://www.cgg.org/index.cfm/fuseaction/Library.sr/CT/ARTB/k/158/Barnabas-Son-of-Encouragement->

who accepted Paul when everyone was holding against him (Acts 9:27), who had gone to look for Paul in Tarsus (11:25), and two men had been commissioned to go out to the first missionary journey (13:1-4).²¹ Still, Barnabas bore with Mark and took him to mission journey even to the point of breaking apart from Paul. Keener states, “Barnabas’ willingness to take Mark portrays the virtue of mercy or clemency, praiseworthy among people of rank in antiquity.”²²

Cole states, “Barnabas was right in that he saw the undeveloped potential in Mark, and he wanted to extend God’s grace to this young man in spite of his earlier mistake in deserting the cause. History proved him right, in that Paul himself later told the Colossian church to welcome Mark (Col. 4:10). In his final imprisonment, Paul told Timothy to pick up Mark and bring him with him, because he was useful to Paul for ministry (2 Tim. 4:11). So Barnabas’ efforts to reclaim Mark for the cause paid off.”²³ Through Barnabas’ patient enduring and grace upon Mark, we can see that Mark was changed into a useful man in the gospel work and became the author of the gospel of Mark.

The fourth biblical text is 1 Samuel 26 between David and Saul.

The text describes how David spares Saul’s life the second time, after his first time (1 Samuel 23:14-24:22). David is Saul’s junior, servant, and son-in-law. Yet, Saul, filled with

[Consolation.htm](#).

²¹ Martin G. Collins, ““Barnabas, Son of Encouragement and Consolation.”

²² Craig S. Keener, *Acts. Volume 3, 15:1-23:35: An Exegetical Commentary* (Grand Rapids, Michigan: Baker Academic, 2014), 2300.

²³ “Lesson 38: When Personalities Clash (Acts 15:36-41),” Steven J. Cole, accessed February 24, 2020, <https://bible.org/seriespage/lesson-38-when-personalities-clash-acts-1536-41>.

jealousy and the evil spirit, tries to kill David on many occasions.²⁴ David could have had several opportunities to end his agony and painful fugitive life by killing Saul. However, he chooses to spare Saul's life again because Saul is "the Lord's anointed" (v.9). Adam explains, "David, as opposed to Saul, shows no intention to kill the Israelite king, even if this would merely be an act of self-defense, and even though it is explicitly noted that God has delivered Saul into David's mercy, which would justify David's killing of Saul."²⁵

Chapman presents, "The primary theological contribution of the Samuel narrative to Christian theology...has been its provision of David as a type for Christ...David too was persecuted, and Jesus was persecuted. David was anointed by Samuel to be king in the place of Saul who had sinned; Jesus was anointed by John to be the high priest instead of the priests...David was persecuted after his anointing; Jesus was persecuted after his anointing."²⁶ Arnold asserts, "David refuses to kill Saul because of his profound respect for the anointed of Yahweh (26:9-11; cf. 24:6)."²⁷ David's deep fear of God enabled him to consider his unworthy senior as "the Lord's anointed" and grew him to be a man after God's own heart.

3) SYNTHESIS OF THEMES, VALUES, AND COMMITMENTS

²⁴ Klaus-Peter Adam, "Nocturnal Intrusions and Divine Interventions on Behalf of Judah. David's Wisdom and Saul's Tragedy in 1 Samuel 26," *Vetus Testamentum* 59, no. 1 (2009): 7.

²⁵ Adam, "Nocturnal Intrusions and Divine Interventions on Behalf of Judah," 21-22.

²⁶ Stephen B. Chapman, *1 Samuel as Christian Scripture: A Theological Commentary* (Grand Rapids, Michigan: Eerdmans Pub. Company, 2016), 124.

²⁷ Bill T. Arnold, *1 and 2 Samuel: The NIV Application Commentary from Biblical Text—to Contemporary Life* (NIV Application Commentary, Grand Rapids, Mich.: Zondervan, 2003), 351.

Allen and Ross state, “Scripture presumes that faith formation occurs within intergenerational, familial, and community setting.”²⁸ Biblical support for intergenerational Christian formation has been examined in the Scripture. God desires intergenerational ministry. In the Old Testament, many feasts and celebrations of the Israelites included all generations. Its primary purpose was to remind Israel of God’s redeeming grace upon them so that they might know who they were and who God was and teach God’s grace to the next generation. In the New Testament, intergenerational community was the norm of the early church setting. House churches in Acts provide the biblical proof for intergenerational community and worship. The theological support for intergenerational faith formation is found in Trinitarian God who created the human being according to the image of the Triune God (Genesis 1:26). God the Father, God the Son, and God the Spirit work in perfect harmony. The body of Christ in the Epistles of Paul is another theological support for intergenerational community.

There are several intergenerational communication models in the Bible. Mary and Elizabeth in Luke 1:39-56, share gracious interaction and fellowship. Both Mary and Elizabeth are characterized as having humility and a God-centered attitude. Seniors can learn from Elizabeth who was filled with the Holy Spirit and blessed her junior Mary. Juniors can learn from Mary who obeyed God’s word and respected Elizabeth as her senior mentor. Ruth and Naomi in Ruth 1 show beautiful intergenerational communication to accomplish God’s purpose. Both Ruth and Naomi were women of faith who made a covenantal commitment to the Lord and to each other. Acts 15:36-41 mainly provides Barnabas’ mature attitude to bear with his junior

²⁸ Allen and Ross, *Intergenerational Christian Formation*, 77.

Mark's weakness and immaturity even to the point of breaking apart from Paul. Lastly, in 1 Samuel 26, David shows deep respect toward his unworthy senior Saul because he is "the Lord's anointed." I see the common characteristics of good intergenerational models in the Bible: humility, God-fearing, forbearance, and faith in God. The question remains, what prevents such relational ways of being?

Roh effectively suggests, "The Church Round Table as Communication Model for Intergenerational Conflict" "between the Korean elderly and their adult children."²⁹ He presents three key themes: "kenosis, equality, and reconciliation."³⁰ They are as follows: Kenosis through "self-emptying for the other," "equality through unconditional acceptance of others," and "reconciliation."³¹ They are suggested as effective communication ways for intergenerational issues. It will be a good guideline towards harmonious intergenerational ministry.

SECTION II: Topic History and Key Voices

1) TOPIC HISTORY

In the first part of this section, topic history of the definition of shame, the relations between self and shame, and shame as social emotion will be examined. Afterwards, given that my NPO is about the intergenerational conflict underneath shame dynamics, I will review some

²⁹ James Won-Suk Roh, "The Church Round Table as Communication Model for Intergenerational Conflict," *Asia Journal of Theology* 21, no. 2 (2007): 261.

³⁰ Roh, "The Church Round Table," 261.

³¹ *Ibid.*, 266-272.

brief history of the development of how shame plays out in communal settings, the intersection between shame and culture, and how shame is closely intertwined with intergenerational conflicts in all cultures in various contexts.

What is shame? Dietrich Bonhoeffer views shame as an agonizing heartbreak over fundamental alienation. Shame refers to “man’s ineffaceable recollection of his estrangement from the origin, it is grief for this estrangement, and the powerless longing to return to unity with the origin.”³² From a psychological perspective, shame is a “self-conscious emotion” directed “toward the self as a whole.”³³ Shame requires the completeness of the self—not a part but an integrality of being.³⁴ In shame experience, the entire self is exposed to the judgment of the self as well as that of others.

The self is an important concept in shame. According to Heinz Kohut, the self is defined as “the center of the individual’s psychological universe.”³⁵ Kohut illustrates the inevitable relationship between “narcissistic self” and shame.³⁶ Kohut concludes, “Shame is a reaction of an ego that has failed to fulfill the demands and expectations of a strong ego ideal.”³⁷

³² Young Gweon You, “Shame and Guilt Mechanisms in East Asian Culture,” *The Journal of Pastoral Care* 51, no. 1 (Spring 1997): 63-64.

³³ Riwha Hong, “Shame in the Korean *Uri* Culture: An Interpretation of Self Psychology and Korean Indigenous Psychology” (PhD diss., Drew University, 2008), 2.

³⁴ Hong, “Shame in the Korean *Uri* Culture,” 2.

³⁵ Andrew P. Morrison, *Shame, the Underside of Narcissism* (Hillsdale, NJ: Analytic Press, 1989), 68.

³⁶ Morrison, *Shame, the Underside of Narcissism*, 71.; Hong, “Shame in the Korean *Uri* Culture,” 19.

³⁷ Morrison, *Shame, the Underside of Narcissism*, 71.

How is shame defined by scholars? According to Fossum and Mason, shame is defined as “an inner sense of being completely diminished or insufficient as a person. It is the self-judging the self.”³⁸ Shame refers to the inadequacy of the self. Shame is a painful reflection on the self and its deficiency.³⁹ Andrew P. Morrison states that shame is “a sharp and searing feeling of failure and defectiveness about oneself.”⁴⁰ Sandra Wilson points out that shame is an acute awareness of “a soul-deep sense that there is something uniquely wrong with me that is not wrong with you or anyone else in the world.”⁴¹ Shame is connected with a feeling of unworthiness, a sense of inferiority, failure, personal incompetence, and a fear of not being good enough.⁴² Brene Brown unpacks the definition of shame as “the intensely painful feeling or experience of believing that we are flawed and therefore unworthy of love and belonging.”⁴³ According to Miller Creighton, shame is “the awareness of inadequacy or failure to achieve a wished-for self-image, accompanied by or originally arising from the fear of separation and abandonment.”⁴⁴

³⁸ Robert H. Albers, “Shame and the Conspiracy of Silence,” *Journal of Ministry in Addiction and Recovery* 7 (February 2001): 53.

³⁹ Hong, “Shame in the Korean *Uri* Culture,” 14.

⁴⁰ Andrew P. Morrison, *The Culture of Shame* (Northvale, N.J.: Jason Aronson, 1998), 40.

⁴¹ Sandra D. Wilson, *Shame-Free Parenting* (Downers Grove, Ill.: InterVarsity Press, 1992), 14.

⁴² Morrison, *The Culture of Shame*, 42-48.

⁴³ Brene Brown, *Daring Greatly: How the Courage to be Vulnerable Transforms the Way We Live, Love, Parent, and Lead* (New York, NY: Gotham Books, 2012), 69.

⁴⁴ You, “Shame and Guilt Mechanisms in East Asian Culture,” 58.

How does shame play out in communal settings? Many scholars have stated that shame is primarily a social emotion given the relationship between shame and the self. The self is a communal being, the existence of which cannot last without the support of other social beings. Although shame occurs both in social context and in solitude, I will focus on the aspect of shame that emerges in the social setting in this section of the essay.

Charles Cooley, a contemporary sociologist, introduces the term, “the looking glass self,” in order to describe the social nature of the self.⁴⁵ In this self-observing process, self-feelings are confined to two considerable emotions, shame and pride, in three levels:

A self-idea of this sort seems to have three principal elements: the imagination of our appearance to the other person; the imagination of his judgment of that appearance, and some sort of self- feeling, such as pride or mortification.⁴⁶

In a nutshell, the “imagined judgement” of others results in either shame or pride.⁴⁷ This notion shows “how one becomes conscious of oneself through the eyes of others,” thus, “leads us to think of ourselves and evaluate ourselves on the basis of how others have reacted to us.”⁴⁸ The projection of judgment on self through others’ eyes causes shame. Andrew P. Morrison, in *Culture of Shame*, describes the social nature of shame:

We project our own negative judgments about our shortcomings onto others. That is, we experience our shame through the eyes of another, assuming that

⁴⁵ Thomas J. Scheff, “Shame in Self and Society,” *Symbolic Interaction* 26, no. 2 (May 2003): 242.; Eric Moeller, “Honor and Shame in the Context of Culture and the Church in the United States,” *Lutheran Mission Matters* 27, no. 2 (Nov 2019): 221.

⁴⁶ Scheff, “Shame in Self and Society,” 242.

⁴⁷ Ibid.

⁴⁸ Moeller, “Honor and Shame in the Context of Culture and the Church in the United States,” 221.

her vision of us will be the same as our own verdict, and that she views us with disdain.⁴⁹

From a sociological and psychological perspective, shame has to do with “the fear of social disconnection.”⁵⁰ Thomas Scheff, an American sociologist, argues that “shame is a result of threat to the [social] bond.”⁵¹ He points out that shame functions in both collectivistic and individualistic societies since shame is a fundamental component in human life but Western culture which represents individualism does not openly acknowledge shame. Scheff states:

The emotion of shame, in the broad sense, is a constant reminder of the crucial significance of social bonds. Western societies, because they emphasize the self-reliant individual, mask bonds and shame by having few relational terms and by ignoring or disguising shame.⁵²

In theological terms, human beings are created as social beings according to the image of God. Humans need social bond to others. Therefore, “we have a strong desire for the approval of others and a fear of their disapproval or rejection.”⁵³ In this way, shame becomes one of the most powerful elements to shape the inner dynamics of human beings. The concept of honor and shame is fundamentally biblical regardless of culture. Kwame Bediako, an African theologian, in *Jesus and the Gospel in Africa*, argues that shame culture is biblical. He states, “In our [African] tradition, the essence of sin is in its being an antisocial act. This makes sin basically injury to the

⁴⁹ Morrison, *The Culture of Shame*, 119.

⁵⁰ Moeller, “Honor and Shame in the Context of Culture and the Church in the United States,” 225.

⁵¹ Thomas J. Scheff, “Shame and the Social Bond: A Sociological Theory,” *Sociological Theory* 18, no. 1 (March 2000): 97.

⁵² Thomas J. Scheff, “Shame and Community: Social Components in Depression,” *Psychiatry* 64, no. 3 (August 2001): 217.

⁵³ Moeller, “Honor and Shame in the Context of Culture and the Church in the United States,” 221.

interests of another person and damage to the collective life of the group.”⁵⁴ Dietrich Bonhoeffer argues that shame is a primary emotion:

Shame is more original than remorse. The peculiar fact that we lower our eyes when a stranger’s eye meets our gaze is not a sign of remorse for a fault, but a sign of that shame which, when it knows that it is seen, is reminded of something it lacks, namely, the lost wholeness of life, its own nakedness.⁵⁵

Generally speaking, collectivistic societies tend to put a strong emphasis on honor and shame, whereas individualistic societies are inclined with less focus on honor and shame. Still, as Jayson Georges states, “Honor-shame cultures define right and wrong relationally and communally, not abstractly and legally.”⁵⁶ Moeller argues, “Both honor and shame are fundamental components of human social life and should not be overlooked, even in the US context.”⁵⁷ Every human being has a desire to belong and to receive an affirmation or approval from others. Human beings are social creatures who can survive within the community. Therefore, even in individualistic cultures, shame should not be undermined in order to understand human life because it is a primitive and fundamental emotion that human beings experienced after the Fall.

Since shame is a social emotion, it is also closely intertwined with intergenerational conflicts. Shame dynamic in relation to intergenerational conflicts is not just limited to Korean

⁵⁴ Kwame Bediako, *Jesus and the Gospel in Africa* (Maryknoll, NY: Orbis, 2004), 213.

⁵⁵ Dietrich Bonhoeffer, *Ethics*, trans. Neville Horton Smith (New York: Simon & Schuster, 1955), 24.; Moeller, “Honor and Shame in the Context of Culture and the Church in the United States,” 222.

⁵⁶ Jayson Georges and Mark D. Baker, *Ministering in Honor-Shame Cultures: Biblical Foundations and Practical Essentials* (Downers Grove: Intervarsity Press, 2016), 213.

⁵⁷ Moeller, “Honor and Shame in the Context of Culture and the Church in the United States,” 222.

culture but applies to all cultures. Merrill Silverstein and other scholars present the “intergenerational solidarity—conflict and ambivalence paradigm” in defining intergenerational conflicts between older parent and adult children in 6 developed nations.⁵⁸ The scholars state that the component of conflict recently has been added to the original “intergenerational solidarity paradigm” which consists of six components including “emotional closeness, social contact, geographic distance, supportive behaviors, filial obligations, and attitudinal agreement.”⁵⁹ And the conflict in this kind of intergenerational relations causes shame as the role of elderly parents to their adult children has been switched from former providers to receivers of care.

The intersection between shame and intergenerational conflict is found in various contexts. Silver and Williams in their research, examine the tie “between work identity and retirement,” “intergenerational conflict,” and shame in “multiple generations of academic physicians.”⁶⁰ They state that the senior academic physicians who have a strong work identity are reluctant to retire because they consider retirement “as a threat to their sense of self.”⁶¹ They feel a “diminished sense of self” if they withdraw from work for which they had devoted their lives.⁶² The senior physicians’ delay of retirement from work due to shame causes

⁵⁸ Merrill Silverstein, Daphana Gans, Ariela Lowenstein, Roseann Giarrusso, and Vern L. Bengtson, “Older Parent-Child Relationships in Six Developed Nations: Comparison at the Intersection of Affection and Conflict,” *Journal of Marriage & Family* 72, no. 4 (Aug 2010): 1006.

⁵⁹ Silverstein, Gans, Lowenstein, Giarrusso, and Bengtson, “Older Parent-Child Relationships in Six Developed Nations,” 1007.

⁶⁰ Michelle Pannor Silver and Sarah A. Williams, “Reluctance to Retire: A Qualitative Study on Work Identity, Intergenerational Conflict, and Retirement in Academic Medicine,” *The Gerontologist* 58, no. 2 (April 2018): 320.

⁶¹ Silver and Williams, “Reluctance to Retire,” 322.

⁶² *Ibid.*, 321.

intergenerational conflicts. The younger generation expects the older generation to retire on time because they consider staying too long as a selfish act to cause many problems at work including the matter of succession and dealing with the challenges that go along with it.

Silver and Williams present several factors that cause intergenerational conflicts between older and younger physicians. From the senior physicians' point of view, they do not trust younger physicians, thinking that they themselves can do better. The second factor has to do with "fears about having an 'expiration date' and discomfort with the notion of being replaceable."⁶³ The third factor has to do with the seniors' insecurity and their unwillingness to acknowledge the threat that they feel from dedicated and competent younger physicians. These factors all boil down to the elements of shame in multigenerational relationship. The conflict case of older and younger physicians is a good reminder of the interplay between shame and intergenerational conflicts in a general setting. This may be applied to ministry context. In the next section, I will focus on Korean cultural context and ministry setting.

2) KEY VOICES

In the previous section, I examined the brief history of shame, the relations between shame and self, and how shame plays in a communal setting, and how shame is interrelated with intergenerational conflicts regardless of cultures and contexts.

My NPO is about finding out the root cause of intergenerational conflicts and an effective way of communication between multi-generations in Korean American cultural context in

⁶³ Ibid., 325.

ministry setting. In this section of the essay, I will explore how Korean culture plays a big role within intergenerational conflicts and how shame lies beneath intergenerational conflicts between multigenerational Korean Americans in ministry context.

Have you ever heard about the term “silent exodus”? Lee illustrates that “Silent exodus is a phenomenon that the second-generation students never return to their home church after they left home for college.”⁶⁴ Peter Cha and Helen Lee state that “in the 1990s the main metaphor depicting the status of the Asian American church was ‘Silent Exodus,’ to explain the vast number of previously churching second generation Asian Americans who never returned to church once they left home for college.”⁶⁵ Cha continues, “90% of post college Korean Americans are no longer attending church.”⁶⁶ According to Lee, intergenerational conflicts between generations is the main cause to lead to ‘Silent Exodus’ among the second-generation Korean Americans.⁶⁷ This ‘Silent Exodus’ occurs in many second-generation Korean American Christians in churches.

As a matter of fact, generation conflict or “generational fragmentation,” as Darwin Glassford names it, is a universal phenomenon: “Generational fragmentation is a reality that the

⁶⁴ Kyeoung Soo Lee, “The Reformation of the Household Church Worship: Finding Effective Ways of Leaving Spiritual Legacies to the Next Generation” (PhD diss., Drew University, 2016), 15.

⁶⁵ Lee, “The Reformation of the Household Church Worship,” 15.

⁶⁶ Pyong Gap Min and Dae Young Kim, “Intergenerational Transmission of Religion and Culture: Korean Protestants in the U.S.,” *Sociology of Religion* 66, no. 3 (2005): 267.

⁶⁷ Lee, “The Reformation of the Household Church Worship,” 15.

church must engage as it navigates the 21st century.”⁶⁸ He argues, “Generational fragmentation undermines the church’s teaching ministry because it artificially divides the body of Christ and fails to fulfill its calling ‘to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ’ (Eph 4:12-13, New International Version).”⁶⁹ Biblically speaking, generational disintegration is not what God intended human beings to do as he created them. It weakens and splits up the church community as the body of Christ. It breaks the unity and harmony in God’s people so that they may not carry out the task to build up the body of Christ as a whole.

The scholarly analysis finds that intergenerational conflicts are inevitable within “the postmodern worldview,” which puts stronger emphasis on the needs of the individuals than those of the community.⁷⁰ Postmodernism places higher value on pursuing the interests of individuals than the concerns of the community. In the postmodernism perspective, generational fragmentation brings about fundamental theological issue. Glassford describes, “Generational fragmentation is naturally reinforced by these postmodern pursuits, which refocus the preferences of one age-group over another, not to promote spiritual growth, but to satisfy one’s

⁶⁸ Darwin Glassford and Lynn Barger-Elliott, “Toward Intergenerational Ministry in a Post-Christian Era,” *Christian Education Journal* 8, no. 2 (2011): 364.

⁶⁹ Glassford and Barger-Elliott, “Toward Intergenerational Ministry in a Post-Christian Era,” 365.

⁷⁰ *Ibid.*, 366.

own self-proclaimed needs at the expense of others.”⁷¹ Generational conflicts or fragmentation is an indicator that shows deeper fundamental spiritual issue regardless of cultures.

This paper explores generational fragmentation between multigenerational Korean American Christians in church setting. Why do intergenerational conflicts occur in multigenerational Korean American Christians? Why do the second-generation Korean Americans leave the church? There are several factors behind it. Helen Lee presents that “due to communication difficulties, cultural differences and too-high expectations from their parents, Asian immigrant children may have contentious, troubled or strained relationships with their mother and father.”⁷² In a word, communication problem due to “language barrier, cultural differences and high expectation of the first-generation” is the cause of intergenerational conflicts among multigenerational Korean Americans.⁷³ This study implies that different cultural understanding and expectations bring about intergenerational conflicts between the older and the younger generation Korean American Christians. And the fragmentation of different cultural understanding causes shame for feeling not good enough among multigenerational Korean American Christians in the context of honor-shame Korean culture.

For this purpose, we need to examine what lies under Korean culture to cause shame in intergenerational relations. Although shame is a universal emotion, shame dynamics vary according to sociological and anthropological contexts among different cultures. The scholarly

⁷¹ Ibid., 366-7.

⁷² Helen Lee, “Hospitable Households: Evangelism,” in *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*, ed. Peter Cha et al (Downers Grove, Illinois: InterVarsity Press, 2006), 125.

⁷³ Lee, “The Reformation of the Household Church Worship,” 15.

analysis finds that “the sense of honor and shame is a primary dimension of social control and is a reflection of the strongly collectivist orientation of the society.”⁷⁴ Ruth Benedict defines Japanese culture, a typical collectivistic and hierarchical culture, as a “shame culture,” where “shame has the same place of authority in Japanese ethics that ‘a clear conscience,’ ‘being right with God,’ and the avoidance of sin have in Western ethics.”⁷⁵ Likewise, Korean culture has a strong inclination of collectivism. Thus, the idea of honor and shame is strongly emphasized in Korean culture.

What, then, is the notion of culture? Morrison unpacks the notion of culture “as a body of customs relating to particular civilization.”⁷⁶ The anthropologist Rynkiewicz defines culture using a sociological framework:

Culture is a more or less integrated system of knowledge, values and feelings that people use to define their reality (worldview), interpret their experiences, and generate appropriate strategies for living; a system that people learn from other people around them and share with other people in a social setting; a system that people use to adapt to their spiritual, social, and physical environments; and a system that people use to innovate in order to change themselves as their environments change.⁷⁷

Segall et. al. view culture from a cross-cultural standpoint:

To the cross-cultural psychologist, cultures are seen as products of past human behavior and as shapers of future human behavior.
Thus, humans are producers of culture and, at the same time,

⁷⁴ Moeller, “Honor and Shame in the Context of Culture and the Church in the United States,” 219.

⁷⁵ Ruth Benedict, *The Chrysanthemum and the Sword: Patterns of Japanese Culture* (New York: New American Library, 1974), 223-4.

⁷⁶ Morrison, *The Culture of Shame*, 195.

⁷⁷ Michael Rynkiewicz, *Soul, Self, and Society: A Postmodern Anthropology for Mission in a Postcolonial World* (Eugene, Oregon: Cascade Books, 2011), 19.

our behavior is influenced by it.⁷⁸

Clyde Kluckhohn states that “Culture is a way of thinking, feeling, believing. It is the group’s knowledge stored up for future use.”⁷⁹ Louis J. Luzbetak, in *The Church and Cultures*, argues:

Culture is a design for living. It is a plan according to which society adapts itself to its physical, social, and ideational environment.
A plan for coping with the physical environment would include such matters as food production and all technological knowledge and skill...
Cultures are but different answers to essentially the same human problems.⁸⁰

In a nutshell, culture and human interaction are inevitably related to each other. Hong states that culture involves both “in the group” and “inside people or between individuals.”⁸¹ Since shame is a social emotion, it occurs in cultural, social, and individual circumstances.

The scholar analysis reveals that shame occurs more in the collectivist societies than the individualistic societies.⁸² Eric Moeller states that “Societies that use honor and shame as primary modus of social control are societies where the individual is tightly enmeshed in his or her social group, that is, his or her identity is bound to that of the group, and individual behavior

⁷⁸ M. H. Segall et al., *Human Behavior in Global Perspective: An Introduction to Cross-Cultural Psychology* (Boston: Allyn and Bacon, 1999), 23.

⁷⁹ David Hesselgrave, *Communicating Christ Cross-Culturally* (Grand Rapids, Michigan: Zondervan Publishing House, 1991), 100.

⁸⁰ Hesselgrave, *Communicating Christ Cross-Culturally*, 100.

⁸¹ Hong, “Shame in the Korean *Uri* Culture,” 55.

⁸² Francis Inki Ha, “Shame in Asian and Western Cultures,” *The American Behavioral Scientist* 38, no. 8 (1995): 1114.

and choices are more closely regulated by the group.”⁸³ Geert Hofstede describe the definition of individualism and collectivism as following:

Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. *Collectivism* as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive ingroups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty.⁸⁴

The scholarly analysis finds that the individualistic cultures are the “cultures of separatedness,” whereas the collectivistic cultures as the “cultures of relatedness.”⁸⁵ Researchers report that people from Western cultures, such as Europe and North America, show the characteristics of individualism.⁸⁶ On the other hand, collectivism, which centers on “the views, needs, and goals of the in-group rather than of oneself,” and thus requires the sacrifice of individuals’ personal interests, is found in Asian cultures, including Korean culture.⁸⁷ Korean culture is illustrative of a collectivistic culture with a strong group assimilation.⁸⁸

There are several characteristics of Korean culture that are pertinent to the experience of shame. Hong articulates several factors, such as “filial piety,” “ancestor worship,” “communal

⁸³ Moeller, “Honor and Shame in the Context of Culture and the Church in the United States,” 218.

⁸⁴ Geert Hofstede, *Culture’s Consequences: International Differences in Work-Related Values* (Beverly Hills: Sage Publications, 1980), 51.

⁸⁵ Ui-Chol Kim, “Individualism and Collectivism: Conceptual Clarification and Elaboration,” in *Individualism and Collectivism: Theory, Method, and Applications*, ed. Ui-Chol Kim et al. (Thousand Oaks: Sage Publications, 1994), 23.

⁸⁶ Kim, “Individualism and Collectivism,” 29.

⁸⁷ Jae-Ho Cha, “Aspects of Individualism and Collectivism in Korea,” in *Individualism and Collectivism: Theory, Method, and Application*, ed. U. Kim et al (Thousand Oaks: Sage Publications, 1994), 157.

⁸⁸ Hong, “Shame in the Korean *Uri* Culture,” 66.

support for success,” and “sacrifices required of women.”⁸⁹ There are many other dynamics that cause shame within Korean culture. They include communal culture, Korean “face-saving culture,” hierarchical/patriarchal culture, and the Confucian culture.⁹⁰ In this section, I will focus on Confucianism because Korean culture cannot be mentioned without Confucianism.

Kim and Yu state, “Confucianism dominated Korean culture more than any other ideology, religion or world-view” for “thousand years.”⁹¹ What is the influence of Confucianism upon Koreans and Korean church? Nam-Hyeok Jang, Korean missiologist, argues that “Confucianism is said to be the most influential religion and culture for the Korean church. Thus some Christians have a tendency to think and act not in the perspective of the Gospel but in the perspective of Confucianism...because Korean Christians might unconsciously think and act according to Confucian ideas.”⁹² Yang states that “regardless of their religion, a Confucian influence permeates Korean behavior and actions.”⁹³ In a word, Confucianism has strongly shaped Korean society and deeply infiltrated in the demeanors and attitudes of Koreans.

⁸⁹ Ibid.

⁹⁰ Zuk-Nae Lee, “Korean Culture and Sense of Shame,” *Transcultural Psychiatry* 36 (1999): 186.

⁹¹ K. Kale Yu, “Korean’s Confucian Culture of Learning as a Gateway to Christianity: Protestant Missions in the Late Nineteenth and Early Twentieth Centuries,” *Studies in World Christianity* 22, no. 1 (2016): 38.; Suk-Hyon Kim, “Korean Cultural Codes and Communication,” *International Area Studies Review* 6, no. 1 (2003): 94.

⁹² Chung-Hyun Baik, “Some Influences of Confucianism on Korean Christian Family Life: Confucian? Christian? Or Confucian-Christian?” *Theology Today* 76, no. 3 (2019): 250.; Nam-Hyeok Jang, *Gospel In Korean Culture* (Seoul: Yeyeong Communication, 2010): 195-196.

⁹³ Choo-Sun Yang, “A Study on Effective Communication for Conflict Resolution Between Korean UBF Missionaries in USA and USA UBF Native Leaders” (DMIN diss., Fuller Theological Seminary, California, 2010), 137.

Confucianism emphasizes proper moral values within all human relationships. The moral values include “the concept of honor, reverence for others, harmony, proper order in society, and a keen awareness of what others do for us and what we should do in return.”⁹⁴ Among many values, Confucianism highlights “filial piety,” which requires “children respect, obey, and interact with their parents in a polite and respectable fashion.”⁹⁵ Filial piety which honors and pays deep respect to one’s parents, is considered as the highest value of all virtues. *Hsiao Ching*, the original book of filial piety, describes it as a heavenly doctrine:

Filial duty is the constant doctrine of Heaven, the natural righteousness of Earth, and the practical duty of man. Every member of the community ought to observe it with the greatest care. (The book of filial duty 1908:20).⁹⁶

Therefore, failing to keep filial piety brings shame upon individuals and their families. It also causes broken relationship between the older and younger generation in Korean society.⁹⁷ Kauh states, “Filial piety does not indicate what parents are supposed to do for their children, but it consists in devotion of children to their parents. Within this cultural framework, the aged parents would obviously expect their children to assume full responsibility for parental needs in old age.”⁹⁸ In Confucian family and society, the younger are required to pay respect and

⁹⁴ You, “Shame and Guilt Mechanisms in East Asian Culture,” 62.

⁹⁵ Jong-Serl Chun and Joo-Hee Lee, “Intergenerational Solidarity in Korean Immigrant Families.” *Journal of Intergenerational Relationships* 4, no. 2 (2006): 11.

⁹⁶ David M. Park and Julian C. Muller, “The Challenge that Confucian Filial Piety Poses for Korean Churches,” *Hervormde Teologiese Studies* 70, no. 2 (2014): 3.

⁹⁷ You, “Shame and Guilt Mechanisms in East Asian Culture,” 62.

⁹⁸ Tae-Ock Kauh, “Intergenerational Relations: Older Korean-Americans’ Experiences,” *Journal of Cross-Cultural Gerontology* 12, no. 3 (1997): 246.

obedience to the elders and the elders expect the younger to respect and honor them. Failing this obligation and expectation, the younger may feel shame for not fulfilling their obligations or not being good enough, whereas the elders may feel shame upon themselves for not raising their children well according to the standard of the society.

This explains how Confucian culture causes shame in Koreans. And this also explains the intersection between shame in Confucian culture and intergenerational conflicts. Korean hierarchical and patriarchal culture originates from Confucian culture, for Confucianism greatly stresses on the hierarchy between the leader and those being led, between husband and wife, and between parents and children.

Filial piety puts its foundation “on the principles of both Confucianism and the Bible.”⁹⁹ Biblically speaking, filial piety is an important Christian virtue, honoring one’s father and mother. However, there is a difference between “Confucian filial piety” and “Biblical filial piety.”¹⁰⁰ Biblical filial piety means “to be reverent, respectful, or pious in relationship to God” and to others.¹⁰¹ Intergenerational conflicts occur between multigenerational Korean American Christians when older generation demands Confucian filial piety to younger generation.

Korean churches experience steep decrease of attending churches among younger believers who do not go to church calling themselves as “Canaan Believers” “in Korea, namely, those who are “believing without belonging.”¹⁰² According to Baik’s analysis, “Such changes

⁹⁹ Park and Muller, “The Challenge that Confucian Filial Piety Poses for Korean Churches,” 1.

¹⁰⁰ Ibid., 3.

¹⁰¹ Ibid., 4.

¹⁰² Baik, “Some Influences of Confucianism on Korean Christian Family Life,” 251.

are directly or indirectly related to the younger generation's strong antipathy towards Korean Christianity's traces of Confucian patrilineal or patriarchal and hierarchal streams within a church and within a Christian family."¹⁰³ According to Min and Kim's research, "second generation Korean American English-language congregations, heavily evangelical, make a great effort to dissociate their worship and religious rituals from Korean culture and ethnic traditions," whereas, the first generation Korean immigrants maintain their cultural traditions in the churches, such as insisting conventional formality and emphasizing collectivistic gathering in worship.¹⁰⁴ In other words, the first generation Korean immigrants and churches inculcate Korean cultural components into Christianity, "putting priority on Korean culture over Christian things."¹⁰⁵ Many second generation Korean American Christians view "Korean immigrants overemphasis on 'Confucian cultural components' that they viewed as un-Christian" with critical eyes.¹⁰⁶ The Korean cultural components within Korean Christianity cause intergenerational conflicts among multigenerational Korean Americans and their churches. In other words, Korean Americans' strong antipathy towards Korean Christianity comes from different cultural and missional emphasis between the first generation Korean immigrants and the second generation Korean Americans.

¹⁰³ Ibid.

¹⁰⁴ Min and Kim, "Intergenerational Transmission of Religion and Culture: Korean Protestants in the U.S.," 270-3.

¹⁰⁵ Ibid., 276.

¹⁰⁶ Ibid.

How does shame affect intergenerational conflict in Korean culture? The intersection between shame and intergenerational conflict in Korean culture in church setting can be lack of respect toward elders, the sense of unworthiness, the sense of insignificance, and a sense of threat. Sung states that “For older persons, they have another cardinal need: the need to be treated with respect. Respect was a key factor that determined their quality of life. Without respect, positive attitudes toward the elderly cannot exist, nor can elders be treated with propriety.”¹⁰⁷ Without receiving proper respect, the older generation in ministry feel threatened from younger generation because if young generation leaders grow and serve the church, they will threaten their position and place. For the older generation, they may feel the sense of insignificance, the sense of not being good enough and not being worthwhile, and having no standing place. For the younger generation, they may be afraid or threatened that their existence may be diminished if the older generation do not let them take over. They may feel ashamed of not being useful to the ministry and eventually to God, and of not reaching up to the expectation of the older generation leaders. They may feel the shame of being inadequate or incompetent in serving the church as younger generation leaders. These all boil down to shame dynamic. This is the intersection between shame and intergenerational conflicts.

¹⁰⁷ Kyu-taik Sung, “Elder Respect among Young Adults: A Cross-Cultural Study of Americans and Koreans,” *Journal of Aging Studies* 18, no. 2 (2004): 216.

SECTION III: Synthesis and Conclusion

My original NPO is about finding effective ways for intergenerational communication between different generation leaders in Korean and American cultural settings in ministry. My research question includes exploring the root cause of intergenerational conflict and figuring out the effective communication between multigenerational leaders in ministry. I was suggested to focus on one part, rather than being distracted into exploring root cause as well as communication. The literature and scholarship I examined mainly focused on the cause of the intergenerational conflict. Under the big umbrella of intergenerational conflict in ministry setting, culture plays a big role within intergenerational conflict. Among so many reasons, I focused on shame dynamic underneath the conflict in Korean American cultural setting.

In the last paragraph of biblical and theological foundation, I mentioned Roh's "The Church Round Table as Communication Model" in order to resolve the intergenerational conflict between Korean old and young generations. However, what was missing in Roh's argument was the cultural aspect. So in the second section of the essay, I examined the cultural aspect, especially the intersection between shame and Korean culture.

In the section of topic history and key voices, I have examined the brief history of shame including the definition of shame, the relation between the self and shame and shame as a social emotion. The literature and scholarship of shame as a social emotion helped me to understand how shame plays out in a communal setting and furthermore, how shame is closely intertwined with intergenerational conflict. The scholarly analysis of the intersection between shame and culture, especially how Korean culture plays a big role within that intergenerational conflict and how shame lies beneath the conflict between multigenerational Korean Americans helped me to discover the connection among those three points: shame, Korean culture, and intergenerational

conflict. Still, it is not easy to find a convergent point between shame and Korean culture in the U.S. context, between shame and intergenerational conflict, and between Korean culture and intergenerational conflict.

There are ongoing tensions and disagreements in the topic literature. In this paper, I have focused on shame behind the intergenerational conflicts in Korean culture. Shame is a sensitive topic to deal with in all relationship settings including ministry. Although shame occurs in all cultures in various contexts, my main focus is in ministry setting. The literature and scholarship that I examined in regard to shame, Korean culture and intergenerational conflicts barely talk about ministry context.

The topic literature shows that the intersection between shame and intergenerational conflict is found in various cultures and contexts. One context that I mentioned in the section of key voices is about intergenerational conflict between multiple generations of academic physicians. The research shows that the senior academic physicians who have strong work identity are unwilling to retire because they feel insecure and threatened by competent younger physicians. The young physicians are critical of the seniors' staying too long at work place, considering it as a selfish act to cause many other problems. At the same time, the young generation may feel insecure in their sense of self because they are not being trusted by the seniors. The feeling of threat and insecurity to the sense of self belong to shame without a doubt. The reason I unpacked the case of older and younger physicians is that I could not find any other article to address the core dynamic of shame in relation to intergenerational issue. The pressure point of this article is that it shows apparent intersection between shame and intergenerational conflicts apart from culture and ministry. Therefore, I am greatly challenged to find a convergent point between shame, Korean culture and intergenerational issue in a ministry setting.

In terms of the gaps in the literature or missing part, the literature and scholarship that I examined were mainly written from senior perspective. In terms of the aspect how shame functions in the midst of intergenerational conflict, especially in a ministry context, there were very few articles which directly mentioned about it. Even among them, all of them were written from older generation perspective—how they felt the diminishment of the self, threat, and financial insecurity. None of them talked about younger generation's perspective and how they feel about themselves in the face of intergeneration conflict. My target audience is next generation leaders, not seniors. This might be a challenge to find young generation's perspective.

The scholarship that covered intergenerational conflicts between Korean elders and younger generation was limited into the relationship between Korean parents and their adult children. Most of them mainly focused on the conflicts between Korean elderly parents and adult children in Korean American society due to different cultural expectations. There were few articles that included intergenerational conflict in a ministry setting.

Although I focused on shame dynamics behind intergenerational conflict in Korean American culture and explored the literature of shame, a mere knowledge about shame cannot change people. Only personal encounter with God and meeting God personally can fundamentally change people. This belongs to spiritual formation part.

APPENDIX C—MILESTONE 3 DESIGN WORKSHOP REPORT

1) NPO Statement

Finding effective ways of communication to articulate intergenerational dynamics between the first generation of Koreans and the next-generation Korean American leaders in North America UBF ministry.

2) NPO Scope and Constraints

I will limit the scope of my NPO to the following:

- Those with whom I have a personal relationship to allow candid discussions
- Those who have access to the internet for zoom meeting
- Those who are in the USA and Canada rather than international members of my ministry for face-to-face interviews and design workshop session.
- Those whose age range 45-60 age for the first generation of Koreans and 18-25 age group for the next-generation Korean American youth leaders. There will be no significant cost except time for the workshops and interviews.

3) NPO Context

The ministry setting for my NPO includes non-denominational world mission and campus mission organization called University Bible Fellowship. I particularly would like to identify Pacific Northwest (PNW) UBF house church ministry for my NPO setting. The PNW community currently incorporates 8 house churches and the size of the community consists of 40 members. The PNW house churches have been doing joint worship services on zoom by worshipping God together since the Pandemic started this year. My NPO is to figure out the root

causes of intergenerational conflict and to articulate effective ways of communication between the first-generation missionary Koreans and the next-generation Korean American young leaders. Therefore, both male and female, Koreans and Korean-Americans are included. In terms of age, the first-generation Koreans would be 45-60 age group, whereas it would be 18-25 age group for the next-generation Korean Americans who reside in North America.

4) Root Causes

The root causes of intergenerational conflicts between the first-generation Koreans and the next-generation Korean Americans include lack of trust and mutual respect, pride, communication problems, cultural and spiritual conflict, high expectation, different missional understanding, narrow range of mission, seniority from old people, no genuine personal faith from young people. Most of all, the most frequently addressed issues are cultural conflicts and miscommunication. The first-generation Koreans maintain top-down leadership whereas the next generation Korean Americans prefer equal relationship. There is also a communication style conflict between vertical communication style and horizontal communication style. Korean culture says, “Do what I say, not what I do,” but American culture respects equality and individual’s decision. There is also an absence of effective leadership and systematic problems. A lack of open and safe space for multi-generational members to share their concerns can be one of the causes of intergenerational conflicts.

5) Definition of ‘Done’

The ultimate goal is to build up a healthy and loving intergenerational community where multi-generations love one another and serve God together with one mind and heart.

6) **Three Big Ideas**

- Identify the main conflicting issues behind intergenerational dynamics.
- Develop effective communication skills to resolve conflicts with mutual respect and understanding.
- Create a safe and open space for multi-generations to freely share their ideas and to accept one another with respect and love.

7) **3 Napkin Pitches**

- Identify the main conflicting issues behind intergenerational dynamics.

This is intended for the first-generation missionary Korean parents and the next generation Korean American adult children. I recognize the needs of defining the first and the next-generation in the UBF context. So I set 45-60 age group as the first-generation and 18-25 age group as the next-generation. The NPO that I'm addressing is to identify the main causes of intergenerational conflict. It will be beneficial to them for better relationship building and to me to serve the church. I would approach this with grace and truth. This might fail because it is a sensitive issue involved with unhealthy emotions, i.e., shame, guilt, and anger. One assumption may be that most people have intergenerational conflicts. My hypothesis is: At least 75% of the people whom I interact with will recognize intergenerational conflicts. I need 2 benchmarks: 1) Identify up to 3 reasons leading to intergenerational conflict; 2) Determine the percentage of interviewees who identify with intergenerational conflict.

- Develop effective communication skills to resolve conflicts with mutual respect and understanding.

Intended audience is the same as above. The NPO that I'm addressing is to develop effective communication skills to resolve conflicts with mutual respect and understanding. It will be beneficial to both parties for better relationship building and to me to serve the church. I would intend to approach resolving conflicts and offering reconciliation biblically. This might fail because people might not want to resolve conflicts or reconcile since it requires them to curb their pride. One assumption may be that most people in my context are willing to resolve conflicts peacefully. My hypothesis is this: At least 75% of people would be willing to learn effective communication skills and to resolve conflicts. I need 2 benchmarks of success: 1) Develop at least 3 communication skills; 2) Determine the percentage of interviewees who are willing to communicate and resolve conflicts.

- Create a safe and open space for multi-generations to freely share their ideas and to accept one another with respect and love.

Intended audience is the same as above. The NPO that I'm addressing is to create a safe and open space for multi-generations to freely share their ideas and to accept one another with respect and love. It will be beneficial to them and to me for better relationship building. I would approach this carefully. This might fail because people may not be ready to speak up out of fear and the church system may not be open to this option. One assumption may be that the church system or/and people may be ready to open up and create a safe space in any kinds. My hypothesis is this: At least 75% of people would be willing to open up and participate in an open and safe space. I need 2 benchmarks of success: 1) Develop at least 3 ways of creating a safe and open space; 2) Determine the percentage of interviewees who are willing to participate.

8) **Design Workshop Stakeholders**

The roles of stakeholders who participated in the Design Workshop include housewives, parents, missionaries, bible teachers, college professor, nurses, college students, and engineers.

1. One-on-One Interviews

The roles of the people interviewed in the discovery interviews include college professor, doctor, theology professors, UBF lead pastor, and missionaries.

2. 3–5 Key Biblical Texts

1. Deuteronomy 6:4-9 - The work of discipleship done by parents within the home context.
2. Deuteronomy 29:10-12 - When Moses spoke to Israel for the final time.
3. 2 Chronicles 20:13 - When Jehosaphat called for a fast of the entire nation including the little ones.
4. Psalm 78:1-8 - The Psalmist explains the importance of testifying about God's work to the next generation
5. Matthew 18:2-6 - Jesus modeled the inclusion of all generations

Appendix

Design Workshop and One-on-one Interviews Documentation

1) Design Workshop description

I held a virtual design workshop meeting on zoom at 4pm PST on October 18, 2020. There were 11 stakeholders who attended the meeting. 6 of them were 3 couple middle aged (45-55 age) first-generation missionary parents and 5 were young Korean American adult children who currently reside in the Pacific Northwest region including Portland, Newberg, Vancouver and Victoria Canada. After everyone gathered on zoom, I introduced myself, presented the proposed research topic, research questions, and explained the context and key terms. My context included two sorts of intergenerational conflicts: the first is parents vs. children intergenerational conflict; the second is the first generation vs. the next-generation missional conflict. I further presented two kinds of differences existing in North America UBF missional setting: the first is cultural difference between Korean culture vs. Korean- North American culture; and the second is generational difference. I explained key terms such as intergenerational conflicts, first-generation missionary/parents, the next- generation leaders/children, communication, and cross-cultural communication, etc. And I conducted the meeting in Korean.

Then, I did a google-doc activity. I had prepared three key questions and behind each question, I prepared two columns, one for the first-generation perspective and the other for the next-generation perspective and asked everyone to click the link and go to the google doc and fill out the column. Whenever each question column was answered, I asked stakeholders to bold the content what they thought the most important and they did. It was like voting the most impactful ideas. Then I summarized the key points. For each question, I held a group discussion in which everyone actively participated. Sometimes, I had to cut the group discussion because it went so

long. I want to give 5 to my design workshop because it really went well. I'm very thankful because the workshop was not just for my own benefit, but all the stakeholders were mutually encouraged and they said they had important takeaways and benefited much from this workshop. The surprising thing happened during the workshop that one first-generation missionary parent very honestly shared his personal stuff and his own struggles with his youngest son (who was not there) in public. In Korean culture, this is not common for an elder male person to share vulnerably before people. I think he was moved by the vulnerable feedback that people were giving, and felt that the space was a safe and non-judgmental space for him to share his vulnerable story.

2) Design Workshop documentation





Design Workshop Summary

Proposed Research Topic:

Finding out the root cause of intergenerational conflicts and effective ways of communication between the first-generation Korean missionary parents and the next generation Korean American youth leaders in North America UBF ministry.

Research Questions:

What are the root causes of conflict between the first gen and the Next-gen leaders in Korean and American cultural setting in UBF?

What are the effective ways of communication between different generations in Korean and American cultural context in UBF?

Context:

Two sorts of intergenerational conflicts

- Parents vs. children intergenerational conflict
 - The first generation vs. the next-generation missional conflict
- In North-America UBF missional setting, there are two kinds of differences

3. Cultural difference: Korean Culture vs. Korean-North American Culture
4. Generational difference

Key Terms:

Intergenerational conflicts 세대 간 갈등

First generation 기성세대

Next-generation leaders 차세대 리더

First generation missionary parents 기성세대 선교사 부모

Next-generation children 차세대 자녀

Communication 의사 소통

Cross-cultural communication 다문화간의 의사 소통

Korean culture 한국 문화

North America culture 북미 문화

Korea UBF 한국 유비에프

North America UBF 북미 유비에프

Key Questions

1. Why do young people (or next gen Korean American missionary children) leave the church in a UBF setting?

First Gen (Korean Missionary Parents) Perspective	Next Gen (Korean-American Youth) Perspective
<p>They have no enough time to make a relationship with God and Parents. They don't have enough friends or peer groups to share their difficulties. They have no enough chance to learn about God and Christianity.</p>	<p>Cultural + personal conflicts. Feel older missionaries look down on them. Think that they are not given enough leadership roles. Attribute these cultural conflicts (Korean hierarchy/seniority) to UBF when it's a cultural problem. Broken relationship with parents. Lack of communication.</p>
<p>개인의 구원과 부르심이 없이 순종이 요구됨. 고민을 이해받기보다 회개나 결단을 요구받음</p>	<p>Bad relationship with their parents→ it's my parent's religion, plus "I want to be independent and be my own man/woman" American culture also celebrates independence (it's regular that kids leave home at the age of 18)</p>
<p>잘 모르겠는데요. 한 가지 들은 것은 전에 있던 영피이플들 중심의 수양회에서 굉장한 성령의 역사가 있었는데 위에 분들이 힘들어하셨고 받아들이기 힘들어하셨서 그 때 많은 영피이플들이 떠났다고 들었어요.</p>	<p>Joined UBF because of their parents' beliefs, not their own.</p>
<p>영피이플들이 설 자리가 많이 없어서 떠나는 것도 있는 것 같아요.</p>	<p>I think the level of commitment UBF requires is burdensome to many next-gen compared to other churches</p>
<p>유비에프내에 친구를 찾기 힘들어서.</p>	<p>Haven't met God personally.</p>
<p>하우스처치를 하면 외로우니까.</p>	<p>Feel pressured to remain in UBF because of obligation and loyalty, not free will.</p>
<p>교회의 성장이 정체되고 새로운 양들이 들락날락하지 않는다.</p>	<p>Apathy→ they don't care about God/religion/faith, they have different priorities</p>
<p>교회 어른들이 주로 모든 것을 lead 하기 때문에 한국문화나 선교사에 의해 형성된</p>	<p>Can't find the reason why remaining in UBF is better than going to other churches.</p>

<p>폐쇄적 또는 특수한 culture, 어른들끼리 놀고 아이들끼리 논다. 어른들은 하나님의 calling 이 있는데 아이들은 calling 이 없을 수 있다.</p> <p>선교사와 2 세와의 Barrier 가 있다.</p>	
<p>자녀들이 택한 교회가 아니라 부모에 의해서 택한 교회이기때문에 나중에 자라서 identity 가 생기면 자기 가고 싶은 교회로 갈수 있다.**</p>	<p>Marrying only within UBF. Marrying/relationship outside of UBF is looked down upon and looked as “loss of faith”</p>
	<p>“Higher-than-thou” mentality - a lot of UBF members believe that UBF’s approach to the Scriptures is better (i.e. more rigorous training, disciple raising, etc) than other churches.</p>
	<p>Lots of conflicts with extracurricular activities, with studies and otherwise. I think UBF is strict on participating every SWS.</p>
	<p>Girlfriend/boyfriend issues</p>
	<p>UBF is VERY Korean, sometimes practices top-down leadership that can sometimes feel like a dictatorship</p>
	<p>Often feel Koreans dominate the UBF scene, so kids of native shepherds feel out of place.</p>
	<p>Think marriage by faith is “arranged marriage” and feel forced to marry that way.</p>
	<p>Financial freedom leads to other options being available</p>
	<p>Disappointment with other Christians</p>

Summary: Why do young people leave the church in a UBF setting?

Next Gen perspective

- no personal God, no personal calling,
- Korean & American cultural conflicts
- spiritual -superiority (UBF's 영적인 우월감) - We are better than church
- Personal problem, personal bitterness toward parents, and ministry UBF due to clash of culture (cultural conflicts & personal problem)
- Feel pressure to do "marriage by faith"- don't like the idea (misunderstanding)
- 문화적 차이가 있는데 소통하지 않고 일방적으로 의견
- What's in the heart? When there is true love, people can feel it, feel belonging despite cultural differences. We can work through it when there is love.
- No love 사랑과 소속감을 느끼지 못할 때
- 부모님과 사랑의 관계성이 매우 중요함

First Gen perspective

- 부모님과 하나님과의 관계성 중요- relationship 이 없을 때 떠나게 됨
- 관계성을 맺을 여유가 없음, 커뮤니케이션 문제
- calling

2. What are the main causes of conflict between the first gen missionary parents and the next gen children in North America UBF?

EX) sense of insecurity, 존중받고자 하는 욕구, 자존감 충돌, lack of trust, top-down/bottom up 리더십 충돌, fear of failure, frustrations, or miscommunication, etc.

First Gen (Korean Missionary Parents) Perspective	Next Gen (Korean-American Youth) Perspective
The kids are doing their best, but parents can't satisfy their commitment.	Fear of failing your family (I think this is Confucian culture)
자녀들은 부모로부터 사랑받고 이해받고 싶어하는데 그것이 충분히 충족되지 않을 때	“Do as I say, not as I do”
부모가 볼 때는 자녀가 부모를 respect 하지 않고 버릇이 없다고 느껴져서 (maybe because of culture?)	<u>Parents' expectations for kids and kids' expectations for parents and selves</u>
	Shame on both sides - “why aren't you this way? Why don't you do this? What's wrong with you?”
	When you don't think you can change your parents' minds regardless of what you say and vice versa.
자라는 문화가 다르기 때문. 생각, 삶의 목적이 다르다. 1 세대는 한국에서 자랐고 2 세대는 미국에서 자랐다.	Often Korean parents don't really explain the “why” behind their decisions and commands only the “what”
대화 부족/ 관계성 부족/ 사랑부족/시간부족/	Feeling of conditional love from parents (You are loved only as long as you remain within the church)
부모의 요구와 기대가 있다.	Too involved in what should be personal decision

<p>아이는 자기 꿈이 있다. 서로의 기대가 맞지 않음. 자녀가 부모의 기대대로 하지 않을때</p>	
<p>부모의 일방적 요구, 이해하기보다</p>	<p>Lack of communication (Korean parents are uncomfortable with English, many second gens uncomfortable with speaking Korean)</p>
	<p>Feel like parents care more for ministry and sheep than themselves.</p>

Summary: What are the main causes of conflict between the first gen missionary parents and the next gen children in North America UBF?

First Gen perspective

-자란 문화가 다름, 문화가 다르기 때문에 (생각, 문화, 기대치가 다르기 때문에
갈등이 생김)

-대화가 없기 때문에 갈등이 생김, 관계성이 없을 때

-부모의 요구와 기대/ 자녀의 꿈이 충돌할때

-Do as I say, not as I do"- 부모가 회개를 먼저 해야 함. 부모가 말씀대로 안 살때

문제가 됨. 선교사 부모가 회개 없이 요구할 때

Next Gen perspective

-신뢰가 없을 때 갈등이 생김

-부모의 높은 영육간의 기대로 인해 부담을 느낌. 자녀들도 부모님에 대한 기대가

높음 “왜 이런 것을 기대하지?” 왜 이해를 못하지?”

-self-expectation → fail 할 때 shame 을 느낌.

-lack of communication

-shame on both sides→ 부모와 자녀

-대화가 없음

-shame & honor culture

3. What are the effective ways of communication between the first gen and the next gen leaders in North America UBF setting?

First Gen (Korean Missionary Parents) Perspective	Next Gen (Korean-American Youth) Perspective
Focus on knowing each heart. Parents ask their kids to talk and the kids ask the parents to talk to know each other.	Conversations should be bidirectional and both sides should be willing to listen to either side.
자녀들과 1 대 1 로 대화할 시간을 가져야 하는 것 같아요. 아이들이 다 부모의 사랑과 관심을 받고 싶어하는데 이를 위해서 1 대 1 로 대화하는 시간이 반드시 필요한 것 같아요.	Know/respect that second-gens are independent entities with free-will and desires, not possessions of first-gens.
Have a time together like excursions, playing sports, and travelling together.	Help second gen to cultivate a healthy relationship with God.
I believe both sides need to initiate communication. Both sides have the same responsibility to make and build a right	Willingness to listen to feedback. Say sorry first.

relationship. I am lacking in communication bidirectional. Even though I got signal and support from my wife, it's very hard for me to change my one-way communication habit.	
Daily bread or testimony sharing together.	Learning each other's love language so that a love relationship can be formed (quality time, words of affirmation, gifts, physical touch, acts of service)
	One to one Bible study and daily bread
Both need to sincerely develop and grow in their spirituality before the word of God in prayer and repentance.	When there is an expectation / something that needs to be corrected... to talk and work on it together step by step instead of just telling what they're expected to do. 1) Explaining to them in an understandable and personal way (Why? how?) 2) Reassuring them that it's okay even though they aren't where they want to be yet. 3) Empathy, what you went through... but also knowing that everyone goes through different things.
예수님의 겸손의 마음으로 대화하는 것이 필요	First gen being open with the challenges they are facing and second gen sharing challenges they face as well.
	Thinking and having a time to talk about what we're thankful about each other, what we're sorry about, what was hurtful, disagreements... mercy, forgiveness, love

Summary: What are the effective ways of communication between the first gen and the next gen leaders in North America UBF setting?

Next Gen Perspective

-신뢰 관계성

-서로의 사랑의 언어를 배우는 것이 중요함.

-서로를 존중해 주고 교제를 나누는 것이 중요함.

-자기 의견이 무조건 옳다고 생각하는 관점이 아니라 부모든 자녀든 자기 의견을 바꾸고 서로의 의견을 수용하는 겸손이 필요함.

-자식이 부모의 소유가 아님; 양쪽 방향이 서로 들을 준비가 되어 있지 않으면 대화가 되지 않음.

- 서로의 연약한 모습을 보여 줄 때 신뢰의 관계성을 맺을 수 있음.

- 자기 발견

-first say sorry

-1:1 일대일 very powerful- vulnerability (When you go to God's word, mutual repentance and forgiveness can happen through God's word.)

-the word of God sustains

-Personal prayer and prayer circle is important

-Humility before God

-When you honestly share your personal struggles and challenges with children through testimony sharing, their hearts are opened.

-감사하는 마음

First Gen Perspective

-서로 고치려고 하기보다 양식과 소감을 통해 부모를 불쌍히 여기도록

-말씀 안에서

-대화의 방향이 긍정적으로 나가는 것이 중요함.

-서로를 불쌍히 여기도록

-예수님과 인격적인 관계성 중요

-both sides need to initiate relationship

-자녀들과 일대일 대화 시간을 갖는 것이 중요

-내 생각이 있지만 생각이 틀릴 수도 있다는 마음을 가지는 것이 중요함. 내가 틀릴 수도 있다는 생각을 가지고 자녀들의 대화를 듣는 것이 중요함.

-대화를 할 때 가르치고자 하는 마음, 고치고자 하는 마음보다 듣는 마음이 필요함.

(이해를 못하고 이해를 안해준다는 생각) → listening with heart/ 대화할 때 예수님의 겸손이 필요함.

3) 1-page post-Workshop message to stakeholders

Dear stakeholder participants,

Thank you very much for your willing participation and contribution in the design workshop. I believe God really blessed the workshop because of your genuine heart and support.

My NPO is to find effective ways of communication to articulate intergenerational dynamics between the first generation of Koreans and the next-generation Korean American leaders in North America UBF ministry.

Here are three big ideas.

- Identify the main conflicting issues behind intergenerational dynamics
- Develop effective communication skills to resolve conflicts with mutual respect and understanding
- Create a safe and open space for multi-generations to freely share their ideas and to accept one another with respect and love

Definition of done is as follows:

The ultimate goal is to build up a healthy and loving intergenerational community where multi-generations love one another and serve God together with one mind and heart.

Benchmarks of success are as follows: 1) Identify up to 3 reasons leading to intergenerational conflicts and develop at least 3 communication skills and 3 ways of creating a safe and open space; 2) Determine the percentage of interviewees who identify with intergenerational conflict and who are willing to reconcile, communicate, and participate in creating a safe space.

I learned cultural issues play a big role in dealing with intergenerational issues and that both cultural and intergenerational issues are intertwined. The areas requiring further research include studying Korean and American culture in light of our ministry cultural context.

If you have additional feedback or corrections, please let me know. Your feedback and comments are greatly appreciated.

Thank you. God bless you.

In Christ,

Sarah Ahn

4) One-on-One Interviews documentation

Interview Note 1

1. What do you think are the most urgent and current issues to deal with in our UBF ministry?

Old method needs an update

Relevancy to update the campus ministry

So that we may not look weird but

Our church is very multi-cultural so how to be relevant the gospel into the eyes of young people

Both old and young cannot find a relevancy in messages,

The gospel has to speak to them personally.

말씀- some kind of disconnection

Those who deliver the messages should spend time with young people. They don't have a chance to know what young people are struggling with.

Are we putting UBF agenda ahead of the gospel? Questions??

Campus ministry is the number one agenda.

We focus on Campus/world mission too much- message doesn't match with prayer topics.

There is discrepancy between the message and prayer topics: Next gen leaders

2. Do you think there are conflicts and communication issue between intergenerational leaders in UBF? If you do, what kind of conflicts do you think affect the UBF community the most?

Campus mission Focus too much

Different missional understanding

We have to really find a way to present this to young people. This is the campus.

We have to find if campus mission

How can we approach to campus ministry?

It is wrong to apply wrong methodology of campus ministry to young people.

방법론적으로 잘못됨. How can we encourage coworkers to engage in campus ministry?

Old way of UBF should be changed.

New leaders don't really present the gospel to young people.

리더쉽에 대한 섭섭한 마음

To be a shepherd, you have to get your hands dirty. They don't want to do confrontations.

그런 culture 을 확립해야 한다. Young people 들도 서로 마음을 열고 대화할 수 있는

기회가 있어야 한다. This is leadership issue. Young people are hurt after opening up their

hearts to talk. People are afraid of talking.

Ex) It's very common that people don't want to talk because they are afraid.

Lack of understanding, lack of trust, lack of love

We need to foster the courage to speak up. Safe and open pace.

When everyone meet together, they should be able to share what they felt sincerely.

Healthy, love community building up – No one spoke up.

Confrontation is important= it could be cultural issue or insecurity

Community Spirit - You don't really look for the wounded. Only mission focus.

People are not loved. Leaders don't care about the members.

Leaders are important. Leaders do not show love and care for one person.

Leadership- group voice

My concern is to create safe environment for young people and everyone to talk safely.

Healing process – healing is necessary.

Be a friend when someone is in need.

“Five disfunction of a team”- Book Report

If they don't accept, they plan to be separated.

If we separate, we want to be blessed.

3. What do you think are the main causes of conflict, and the most fundamental reasons that cause intergenerational conflicts between the first and the second, between missionary parents and young adult children? Why do young people leave the church?

Young and old are not loved.

People are not loved and wounded. Love deficiency. If we love and care for them and have strong community, I'm sure God will bless us.

-Certain leaders are too focused mission objective, rather than caring and loving individuals.

We cannot do ministry for the sake of ministry. The power source is love. Only agenda-

Fundamental reason= We all need care and love. We have to be fed with the word of God. Fundamentally, we have to be fed and touched by the word of God personally. Then we are happy. If they are fed, encouraged, and convinced by God's love through God's word, we can break barriers.

세대 간 갈등의 근본적인 원인

-내 관점이 정당이고 내가 항상 옳다고 생각하는 부모, 기성 세대의 책임이 더 크지

않은가 생각함

-부모/기성 세대가 더 문제임.

-나의 생각과 삶이 예수님 중심적인가, 왜 내가 나를 주장하고 내 생각을 주장하는가. 복음의 이해 부족과 복음의 능력이 내 삶 가운데 역사하는가 하는 문제가 근본적인 원인이 아닌가 생각함.

-너무 미션 포커스가 되어 진짜 중요한 것이 정말 내가 순수하게 하나님을 사랑하고 예수님을 믿고 사랑하는 내면의 변화가 더 중요한데 더 중요한 것을 놓치고 있음.

하나님과 이웃을 사랑하고 예수님 안에서 계속 내면이 성장하는 것이 더 중요한데

-참 열매가 무엇인가? 하나님을 가장 기쁘시게 하는 것이 무엇인가? 양을 잘 치는 것이 아니고 하나님을 순수하게 사랑하고 내면의 열매를 맺는 것이 하나님을 가장 기쁘시게 하는 것인데 그 포커스가 약해졌을 때

-신앙 생활의 포커스가 분명하지 않을 때 문제가 생김.

-예수님의 방법은 나의 기대가 아님 예수님의 마음, 스피릿과 하트로 해야 함.

4. What are the obstacles (fears, frustrations, or risks) in establishing successful intergenerational relationships in UBF ministry? What are the benefits of having good intergenerational relationships in UBF?

-She thinks it will be good for old generations to have bible study with young people

-Share sports or events to bring people together and to have interact with people.

5. How do you rate the communication level between young and old generations in our ministry? Please indicate between 1-10 and explain.

4- I'm more open and communicate well with young than the older people.

We don't have open communication with the older people.

6. What are effective ways of communication between the first- generation and the next-generation leaders in UBF ministry?
Share testimony honestly with children

We pray that God may restore

God-centered

God is sovereign

God is good no matter what.

Take suffering as pure joy.

God gave this, so thank God and serve him in a situation that God provided us.

Interview Note 2

1. What do you think are the most urgent and current issues to deal with in our UBF ministry?

세대간 이슈가 가정과 큰 사역에 미치는 영향

1. Cultural conflict

한국 Culture vs. American culture (American culture- complete horizontal relationship;

Korean culture- vertical relationship)

→ Cultural sensitiveness

근본적인 원인- pride and cultural conflict → Humility and Willingness

2. Do you think there are conflicts and communication issue between intergenerational leaders in UBF? If you do, what kind of conflicts do you think affect the UBF community the most?

-갈등의 양상이 어떻게 되는가?

-탑 다운 (미국 사람들도 있음)→ 지도자의 교만일 수 있음. (인간의 본성)

-culture 와 세상을 넘어서서 겸손을 배워야 한다.

3. What do you think are the main causes of conflict, and the most fundamental reasons that cause intergenerational conflicts between the first and the second, between missionary parents and young adult children? Why do young people leave the church?

*Confucian culture & Christian culture 유사점과 차이점 연구

-차이점: 우리는 주님 안에서 기쁨 안에서 은혜 가운데 하나님과 부모를 섬김.

-리더쉽과의 갈등

-Ethics Committee

-멤버들도 갈등을 말로만 불평하지 말고 분명히 이메일로 보내주면 무시할 수

없음.

-We need to listen to both sides.

-FACTS 에 기초해서

-리더쉽의 부재 및 Crisis- people say, “I don’t know who to talk to?” Members

People are confused whom to talk to and whom to send an email

-말로만 하지 말고 이메일로 보내도록

-사람들이 이런 이메일을 보내면 리더쉽이 들을 것이라는 확신과 자신감이 없고

두려움이 있어서 말을 할 수 없음.

-Safe & open space (We need to provide members a safe and open space for the members to share their concerns with the leadership)

ex) Me to movement

-They’d rather leave than try. It’s too hard to try.

*We need safe and open space; Most of all, if there is no power to change the system, people won’t be talking.

Whenever there is membership meeting, the leaders would not give members a chance to talk about their concerns (Don’t talk about this—Shame)

One of the things that she is afraid of talking – marriage by faith for young people

→ There are a lot of factors to consider. They don't know what to do. Some policy should be established. There is no place for people to marry unless there are some qualifications. It's too much for our children- such high expectations. They have to pretend to be missionaries. Too much of pretension.

→ "I really think we should have space to talk besides leadership."

→ Young people's conference "well" concept was good. They need to be exposed to each other in a natural environment.

→ So many kids leave UBF because of marriage

-Systematic change

→ Leadership issues: It's handling with so many problems.

4. What are the obstacles (fears, frustrations, or risks) in establishing successful intergenerational relationships in UBF ministry? What are the benefits of having good intergenerational relationships in UBF?

-She thinks it will be good for old generations to have bible study with young people

ex) Share sports or events to bring people together and to have interact with people.

5. How do you rate the communication level between young and old generations in our ministry? Please indicate between 1-10 and explain.

There is a structural issue

2 out of 10 in both ways= Koreans speak Korean among themselves, so they can be one.

But it's hard to reach out to people.

It is hard for both sides to understand

No sense of English

6. What are effective ways of communication between the first- generation and the next-generation leaders in UBF ministry?

It will be good for old generations to have bible study with 10 young people

-There is not much interaction between different generations.

-Life-giving bible study forum

-Bible study group among different generations: not for the sake of SWS, but for the sake of friendship and fellowship

-Book Club “Killing mocking bird”

*There is not enough support for leadership

-Leaders need some good coworkers – even from young people (Leaders can work together to conduct bible study with 10 young people)

-Prayer meeting (Women’s conference) – “Praying wife” book club

-Have lunch or dinner together

We also need to hear from young people’s perspective

*Speak the truth in love in multiple levels.

-If you speak the truth with a sense of humor, otherwise, they will kill you.

-Speak the truth in grace

-Otherwise, we gossip and aggravate the situation.

There are several levels

-How can we speak the truth in love?

-Truth and Love

-How can we speak the truth of God in loving and kind way?

***If I want to say something to elders and leaders, I need to take a courage and take an initiative to send a prayerful and loving email to speak the truth in love.

-For young people, we should ask them what they want.

*How can we become one?

Interview Note 3

- What do you think are the most urgent and current issues to deal with in our UBF ministry?

내이티브들이나 이세들이나 성경 공부를 통한 제자 양성의 특성이 있으나 그들 각자의 성숙도에 따라 다름. 영적인 성숙도에서는 각자 차이가 나는 것임. 이세들은 영원한 양들임. 양들이나 이세들 다 똑같음- 다 같은 관점에서 바라보아야 함. 10 명중에서 1-2 명이 사명인으로 남음. 어떻게 cultural gap, conflict 를 극복해야 하는가 연구해야 함.

2 세들이 많이 떠난 이유는 아픔이 있음. 그러나 어릴 때부터 설명을 해 줌으로서 자녀들안에 상처가 생기지 않았음. 상처받기 쉬운 환경이었는데 예수님을 만나도록 돕고 사명을 영접하도록 도우면 아무 문제가 없음. 일차적으로는 설명을 해주고 오해와 갈등을 없애도록, 결국은 말씀공부와 기도로 자녀들을 양들 케어 하듯이/ 자녀들이 선교의 대상이구나 똑같이 양들을 섬기는 것처럼 자녀들도 섬겨야 함.

-미국이 굉장히 낮은 경우임. 유럽은 문화적인 환경 때문에 2 세들이 밖으로 나가지 못하고 역사 안에 남은 경우가 많음. 유럽에서는 문화에서 받아주지 않음, 문화적인 벽이 높아서 절대 끼어 주지 않아서 2 세들이 역사 가운데 남아 있는 경우가 많음. 유럽이 보이지 않은 벽이 높아서 그 사회에 들어갈 수 없음. 미국은 melting pot 이기 때문에 intercultural 하기 때문에 다 받아들임.

- Do you think there are conflicts and communication issue between intergenerational leaders in UBF? If you do, what kind of conflicts do you think affect the UBF community the most?

Korean culture- seniority; 젊은 세대들은 frustration, empower 해주지 않는 절망이 있음.

여러 갈등의 양상이 있음.

갈등 1: 기성 리더의 자기 leadership 유지 욕구 vs. 차세대 리더 leadership 취득 욕구
충돌

갈등 2: 기성 리더 top-down leadership vs. 차세대 bottom-up followership 부조화,
불균형

갈등 3: 기성 리더 vertical style vs. 차세대 horizontal style communication style 충돌

갈등 4: 기성 세대 문화 vs. 차세대 문화 충돌 (1 세대 사고 방식 vs. 2, 3 세대 사고
방식)

갈등 5: 기성 세대 봉어빵 역사 고수 (업적, 전통, 유산 강조) vs. 차세대 새 창조 역사
추구 (새 업적, 새 전통, 새 역사 강조)

갈등 6: 기성 엘리트 주의 vs. 신성 엘리트 주의 충돌

갈등 7: 기성 네비우스 전략 몰이해, 오적용 (white/native ministry) vs. 신성 네비우스
전략 이해, 적용 (whoever-called ministry)

갈등 8: 1 세대 선교사들 현지인 문화, 역사, 전통 몰이해, 부적응, 오적용 vs. 현지인
세대의 (2,3 세대 선교사 자녀 포함) 1 세대 선교사들 문화, 정서, 사고를 향한 불이해,
부적응, 미적용 (miscommunication)

제일 심한 갈등 요소:

갈등 2: 기성 리더 top-down leadership vs. 차세대 bottom-up followership 부조화,
불균형

갈등 3: 기성 리더 vertical style vs. 차세대 horizontal style communication style 충돌

→ Korean culture 특징 (top down, vertical)

4. What do you think are the main causes of conflict, and the most fundamental reasons that cause intergenerational conflicts between the first and the second, between missionary parents and young adult children? Why do young people leave the church?

갈등의 근본적인 원인

Korean culture, "Do what I say, not what I do."

일세대 부모들이 자녀들이 따라 갈 수 없는 영육간의 기대가 너무 높음.

기대가 너무 높고 이세들도 그런 분위기 속에서 자랐기 때문에

cultural conflict

spiritual conflict & expectation - 부모들의 기대와 2 세들의 현저한 차이

lack of communication and fellowship

calling 이 없이는 남기 어려운 교회임. 근본 떠나게 되는 이유는 영적인 성숙과 하나님의 부르심이 없으면 남기 정말 어려움. 젊은 세대들은 Peer 들이 있는 곳을 찾아가는 경향이 있음.

General Director 를 하면서 보이는 열매가 없는 챕터가 많은데 유비에프 미니스트리를 큰 안목에서 보도록 선교사들을 격려함. 하나님께서 그런 헌신과 열정을 쓰셔서 구원 역사를 이루고 계심. 교회로 간 양들은 어떻게 된 것인가? 우리는 특별한 부르심을 받고 추수 역사를 섬기는 자들인데 결과는 어떻든 큰 안목에서 하나님께서 하시고자 하시는 비전을 봐야 한다.

이는 십자가의 길이기 때문에 모두가 남으리라는 기대를 할 수 없음. 뛰어난 말씀 공부와 제자 양성. 영적인 축복을 인지하지 못하고 떠나기 쉬움. 분명한 말씀에 기초한 신앙 위에 말씀위에서 실제적인 제자들을 세우는 역사이기 때문에 귀한 역사임.

세대 간의 갈등

-1 세대들은 열심히 양들을 세우는 것이 올인이었음.

-그러나 부작용이 많음. 미션이 다는 아닌데 주님과 깊은 교제와 형상안에서 성장하고 가족과 이웃안에서 성장해야 하는데 그것이 약점임.

-2000 년대 들어와서 이제 막 눈을 뜨기 시작하고 있음. 그 부분은 자연적으로 회복이 되지 않을까. 성령의 역사.

5. What are the obstacles (fears, frustrations, or risks) in establishing successful intergenerational relationships in UBF ministry? What are the benefits of having good intergenerational relationships in UBF?

첫째는, 1 세대 선교사들중 복음 정신이 약화되는 것에 대한 굉장한 두려움을 가지고 있음. 불필요한 두려움이 많음. 켈빈의 제자들이 켈빈보다 더 하드 라이너들임, 딱딱한 교리를 내세움.

둘째는, 영 피플들이 남을 수 있도록 룸을 주어야 되겠다. 아직 어린 그들이 복음을 깨닫고 보호해 주어야 되겠다는 생각. 여기서 룸은 교회, 각 챕터의 분위기를 말하는 것임. 여러 부류의 영 피플들이 자기가 있는 위치에서 서서 성장할 수 있도록 도와 주는 역할이 필요함. 2 세들이 자유롭게 대화할 수 있도록 하는 배려가 필요, 이해가 필요, incarnational mentorship 이 필요함.

미션위주나 제자 양성위주로 하면 굉장히 부담됨.

제자 양성의 원리- 성장 과정을 잘 이해하고 단계적으로 성장하도록 도와주는 것. 존중하고 격려하고 자라도록 돕는 것.

역사 중심이 안되도록 조심해야 함. 성령의 인도하심을 받도록, Tension 을 극복하는 믿음이 필요함. 밀어 부치다 보면 역사 중심은 결과적으로는 자기 중심임. 복음으로 돌아가야 함. 복음은 한 사람, 한 사람 살리는 것임. 한 사람이 무엇이 필요한가 알고 돕는 것이 얼마나 중요한가. 역사 중심의 교회는 복음적이지 않음.

북미와 유럽, 남미와 아시아는 역사 환경이 다름. 환경에 따라 역사하시는 하나님의 인도하심을 좇아야 함.

6. How do you rate the communication level between young and old generations in our ministry? Please indicate between 1-10 and explain.

5-커뮤니케이션이 개인적인 수준에서 전체로 올라가야 함.

7. What are effective ways of communication between the first- generation and the next-generation leaders in UBF ministry?

모든 교회 리더들이 Mento-Mentee relationship/ friendship 을 조성, 오픈 마인드를 가지고 친구 삼아야 한다고 생각함.

HQ Level- 영, 올드 세대들이 같이 일할 수 있는 커뮤니케이션의 장이 필요함. 포럼
장려

전문적인 리더들을 스피커로 세워야 함. 전문성이 떨어짐. 전문성이 있는 자들을 찾아서 생각을 넓혀야 함. 타픽들도 젊은 세대들 가운데서 신빙성있는 타픽들을 뽑아야 함.

hierarchy 한 마인드 셋이 굉장히 강함. 리더쉽 이양이 필요함.

Next Gen- Leaders 들이 적극적으로 설 수 있는 장이 필요함.

APPENDIX D—MILESTONE 4 PROTOTYPE ITERATION REPORT

- **Prototype #1**

- Prototype description.

Writing a book chapter or journal article about different communication styles including horizontal and vertical communications based on Korean and American cultural understanding as a resolution to intergenerational conflicts in the UBF ministry context.

- Research question.

In the midst of intergenerational conflicts within the UBF ministry context, how do we bring about effective ways of communication between multi-generations to mediate between vertical and horizontal communications in Korean and American culture?

- Assessment Benchmark(s).

I consider it as successful because more than 60% of participants expressed both need and desire to develop effective communications to resolve intergenerational conflicts.

- Prototype participant demographic description.

The age range of participants was 40-0. They were 50% of female and 50% of male participants, mostly husbands and wives whose occupations include lead pastor, associate pastors, theology professors, missionary, housewife, academic professors, business manager, etc.

Their race was mostly Koreans, except one American lead pastor. All of them are active church leaders.

- Summarize what you learned

I learned throughout the interviews that there are two styles of communications and two kinds of leadership in the church: horizontal vs. vertical communication styles and top-down vs. follow-up leadership styles. And I learned these two different communications and leadership styles are deeply involved with culture: between Korean and American culture. Thus, culture and communications are inseparable. Several participants were deeply concerned that our church, although it is international missional church, has become very much Korean culture dominated church with top-down leadership and vertical communication style.

- What was your important discovery?

I learned that I cannot separate cultural understanding and communication issues in different generations. They are inseparable.

- **Prototype #2**

- Prototype description.

Creating safe and open platforms such as online discussion forums or age-mixed cohort to discuss systematic problems within the church between intergenerational leaders in the UBF ministry context.

- Research question.

How does it look like to create safe and open space for intergenerational leaders on the systematic level?

- Assessment Benchmark(s).

I consider it successful because many participants thought that there were systematic issues within ministry in relation to intergenerational conflicts and eagerly wanted some kind of safe and open space without fear.

- Prototype participant demographic description

The age range of participants was 40-70. They were 50% of female and 50% of male participants, mostly husbands and wives whose occupations include lead pastor, associate pastors, theology professors, missionary, housewife, academic professors, business manager, etc.

Their race was mostly Koreans, except one American lead pastor. All of them are active church leaders.

- Summarize what you learned: What worked? What could be improved?

What matters to the participants?

My eyes were opened to realize that there are still unresolved systematic issues behind intergenerational conflicts. There are communications, mostly on the individual level. There are seniors who try to listen and juniors who try to voice their thoughts. However, I felt the general helplessness and powerlessness among the participants in terms of bringing about systematic change within the church system. Some participants mentioned the absence of leadership in the church and the others expressed the need to rediscover the gospel and re-establish church's identity.

- What was your important discovery?

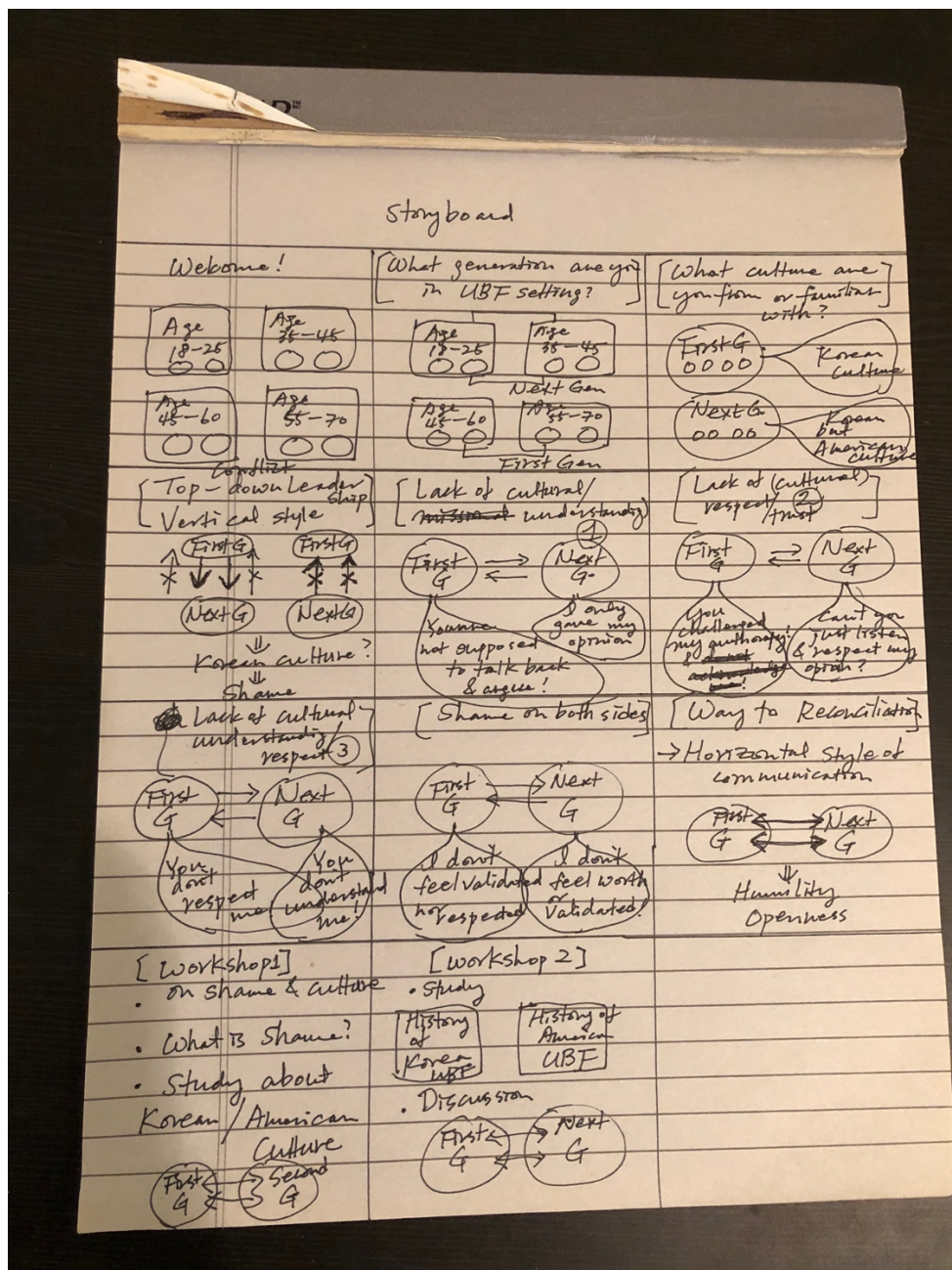
There are some issues that cannot be resolved on the individual level. There has to be systematic change, such as leadership issues.

- **Most Viable Prototype (MVP)**

My MVP is to write a book chapter or journal article about different communication styles including horizontal and vertical communications based on Korean and American culture and about the need of cultivating safe and open space and establishing gospel culture as a resolution to intergenerational conflicts in the UBF ministry context. Culture and communications are inseparable. UBF (University Bible Fellowship), although it is world-wide international missional organization, the dominant culture is Korean culture with 60-70% of members in the world are Koreans. More than 60% of participants thought that the main intergenerational conflicting issue was a lack of communications or a lack of systems that can promote healthy, constructive, consensus-building communications. According to participants, communications of seniors, especially Korean culture are often one-sided, condescending, or patronizing. They often don't listen. They don't take other people's suggestions and ideas, especially they tend to discard young people's ideas. Younger generation seem to have frustrations about it. Some of younger generations decided not to voice their ideas. Their reasons vary. Some are afraid of talking honestly. The others think even if they talk, no one will be listening. We lack good communication platforms that can include open, honest conversation, bottom-up leadership, and collective intelligence. We need paradigm shift from Korean cultural understanding to gospel-centered understanding overcoming generational and cultural conflict. We need cultural transformation. We need to establish gospel culture to respect and listen to one another with biblical communications. Younger generation need to understand and respect senior generation. Senior generation need to develop open mindset, mutual, non-judgmental, and horizontal communications.

- Appendix

- Storyboards



○ **Recruiting Screener**

Who do you want to talk to?	What exact criteria will identify the people you want to talk to?	What screening questions will you ask?
The First-generation Korean missionaries, the next generation Korean American leaders in UBF ministry	Those who identify themselves as the first-generation Korean missionaries, and those who identify themselves as the second or third generation Korean American leaders in UBF ministry	In UBF term, what generation do you define yourself (i.e. first gen, second gen, or third gen)?
People who have been in UBF long enough to identify themselves as UBF members	People who have been in UBF 4+ years	How long have you been in UBF?
Range of ages, from 18 to 45 for the next gen, and from 45-70 for the first gen	2 aged 18-25, 2 aged 35-45, 2 aged 45-60, 2 aged 55-70	Age?
Two types of people: people who are familiar with Korean culture, and the others who know Korean culture, but are familiar with American culture	Those who come from Korean culture, and those who come from American culture	What do you think about Korean and American culture and the characteristics of each culture? Strong and weak points from each culture?

Who do you want to exclude?	What exact criteria will identify the people you want to exclude?	What screening questions will you ask?
People who are not sure what generation they are in UBF	Those who do not identify themselves either as first generation or next generation (the second or third generation)	What generation do you define yourself in UBF?
New comers to UBF	People who have been in UBF <4 years	How long have you been in UBF?
Minors, too seniors	<18 yrs old and >75 yrs old	Age?
People who are from neither Korean culture nor American culture	Those who do not know Korean and American culture	What cultural and missional backgrounds are you from?

Interview Script 1

7. What do you think are the most urgent and current issues to deal with in our UBF ministry?
 - **Establishing identity:** What is UBF? People run their church as they see fit. Do we need to establish a consensus about who we are and what we do? Change? Revise? Renew? Remind? Re-emphacize?
 - **Rediscovering the gospel (복음의 재발견):** Many of us seem to have a shallow understanding of the gospel. Live out the gospel vs. give out the gospel.
 Ocean analogy (shore vs. the deep), understanding and establishing the goal of a Christian life (gospel-centered life, live according to the Sprit, conforming to the image of Christ)
 - Is UBF a setting Sun or still a rising Sun? Why is our ministry not growing in many countries (especially, in developed countries including Korea) and what should we do about it? Just focus on the 3rd world countries where discipleship seems to be working?
 - How to raise our children as our coworkers. There are good examples but there are also many who left UBF. How can we raise our 2nd gens as disciples of Jesus? What do parents, local chapters, and the HQ have to do for this? ... Short-term mission, gap year programs
 - Retreat/Training Center: We must invest for this with a vision.
 - Aging and related issues (health, retirement, missionary support, etc)
 - Theology: From Calvinistic view to Arminian view. HQ: “reformed theology with open mindset.” Do we need to educate and explain this to the leaders or just leave it to them? Does the HQ need to declare our standpoints about current issues as a church (guidelines) or not?

8. Do you think there are conflicts and communication issue between intergenerational leaders in UBF? If you do, what kind of conflicts do you think affect the UBF community the most?
1. Define intergenerational leaders: 1st gen, 2nd gen? Senior, junior? 60-70, 40-50, 20-30?
2. Of course, there are conflicts and communication issues although the problems do not appear on the surface most of the time. I think the main issue is a lack of communications or a lack of systems (culture) that promote healthy, constructive, consensus-building communications. Communications of seniors are often one-sided (‘꼰대’ 스타일), condescending, patronizing. They don’t ‘listen’. They don’t take other people’s suggestion and change. Younger generation seem to have frustrations. They seem to have decided not to voice their ideas. We are lacking in good communication platforms (open, honest, bottom-up, collective intelligence).
3. Online Forum: My initial idea was to have a panel of individuals with different ideas for a given topic and let them express their thoughts and let the audience participate in the discussion as well. But it has turned into a virtual conference where people listen and “receive grace.” I am not saying this is bad. It is good, actually very good but that was not my initial idea and does not address the problem of the lack of communications.
9. What do you think are the main causes of conflict, and the most fundamental reasons that cause intergenerational conflicts between the first and the second, between missionary parents and young adult children? Why do young people leave the (UBF) church?

Fundamental reasons that cause intergenerational conflicts

- Parent’s demands and expectations vs. child’s needs and desires
- Lack of understanding and respect
- Parent’s hypocrisy and child’s rebellion
- Parenting is the gospel ministry. Treating children like sheep.

Why do young people leave UBF?

- If they haven’t encountered Jesus personally, they would go after the world.
- If they are born-again Christians and do not have a strong sense of calling to UBF, they may consider finding another church that can provide for their needs (peer group, children’s education, etc) and that does not require much commitment from them.

- If they have a strong sense of calling to UBF and have served for a while, they may still consider leaving UBF because they have been frustrated by the leadership or don't see the future in our church.
10. What are the obstacles (fears, frustrations, or risks) in establishing successful intergenerational relationships in UBF ministry? What are the benefits of having good intergenerational relationships in UBF?
- There is a fear for open, honest conversations. Some seem to think that it will only aggravate the situation. This way frustrations grow in young people. Of course, there is a risk in open conversation but we need to establish a system (culture) of communications with God's wisdom and courage believing that the Holy Spirit will guide us into his ways. This way good intergenerational relationships can be established.
 - Leadership succession: Seniors need to know when to hand over the ministry to the next leader. They need to learn to trust God in this. They need to find a new role in our ministry after stepping down. Movie 'The Intern' gives some hint about it.
11. How do you rate the communication level between young and old generations in our ministry? Please indicate between 1-10 and explain.
- 4 (There are communications, mostly on the individual level. There are seniors who try to listen and junior who try to voice their thoughts)
12. What are effective ways of communication between the first- generation and the next-generation leaders in UBF ministry?
- Safe platforms for mutual communications (confidential, no gossips, honest, respectful, open/welcoming environment, not offensive/defensive mindset)
 - Leadership Development Workshop, Emerging Leaders Cohort, Online Forums are current platforms.

Interview Script 2

- What do you think are the most urgent and current issues to deal with in our UBF ministry?

하나님을 향한 뜨거움과 열정이 살아났으면 하는 소원, 첫 사랑 회복 (요한계시록),

첫 열심 회복/ 주님을 향한 사랑, 동역자와 양들을 향한 열정이 살아나야 되지 않을까

실제적으로 다음 세대를 세우는 이슈/ 1 세대가 은퇴하고 다음 세대 (next gen leader) 를 계승하는 역사가 문제임.

- Do you think there are conflicts and communication issue between intergenerational leaders in UBF? If you do, what kind of conflicts do you think affect the UBF community the most?

cultural difference, generational gap

미국에 사는 Korean American 의 경우, 1, 2 세대간에 문화 차이와 세대 간의 차이 두 가지 문제점이 있다. 만약에 2 세대들이 한국에서 자랐다면, 2 세대들이 1 세대들을 이해하는 것이 좀 더 쉬웠을 수도 있음. 그러나, 미국에서 자란 2 세대들은 의견을 내는 것이 당연하나, 1 세대들은 건방진 것처럼 보임.

“꼰대” 라는 말이 있음. 1 세대들은 “내가 너보다 더 나이가 많고 더 많이 안다고 생각함’ 그래서 의견을 내놓으면 버릇 없고 건방지다고 생각함.

**두가지 갈등을 나누어야 함.

1) 부모 1 세대, 자녀 2 세대 갈등

2) 올드 선교사 1 세대, 젊은 선교사 2 세대 갈등 – different missional understanding

-(옛날 선교사들은 올인- 오직 캠퍼스 미션, 그러나 젊은 선교사 세대는 직장도

미션의 한 부분이고 자녀 양육과 다른 것들이 미션이 일부라고 생각함)

-2 세대들은 이 두 부분에서 갈등이 있음.

-옛날 선교사 1 세대가 honor-shame 문화에서 나왔기 때문에 transparency 하기가 어려움.

-내 자신을 객관적으로 관찰하고 스터디하지 않은 이상, 내 자신을 상대화하기 어려움.

-그렇지 않으면, 나를 향한 관점이 바뀌지 않으면, 관점이 굉장히 좁아짐.

부모 세대와 같이 동역하기 어려움. -

- What do you think are the main causes of conflict, and the most fundamental reasons that cause intergenerational conflicts between the first and the second, between missionary parents and young adult children? Why do young people leave the church?

세대 간 갈등의 근본적인 원인

-내 관점이 정당이고 내가 항상 옳다고 생각하는 부모, 기성 세대의 책임이 더 크지

않은가 생각함

-부모/기성 세대가 더 문제임.

-나의 생각과 삶이 예수님 중심적인가, 왜 내가 나를 주장하고 내 생각을 주장하는가. 복음의 이해 부족과 복음의 능력이 내 삶 가운데 역사하는가 하는 문제가 근본적인 원인이 아닌가 생각함.

-너무 미션 포커스가 되어 진짜 중요한 것이 정말 내가 순수하게 하나님을 사랑하고 예수님을 믿고 사랑하는 내면의 변화가 더 중요한데 더 중요한 것을 놓침.

하나님과 이웃을 사랑하고 예수님 안에서 계속 내면이 성장하는 것이 더 중요한데

-참 열매가 무엇인가? 하나님을 가장 기쁘시게 하는 것이 무엇인가? 양을 잘 치는 것이 아니고 하나님을 순수하게 사랑하고 내면의 열매를 맺는 것이 하나님을 가장 기쁘시게 하는 것인데 그 포커스가 약해졌을 때

-신앙 생활의 포커스가 분명하지 않을 때 문제가 생김.

-예수님의 방법은 나의 기대가 아니라 예수님의 마음, 스피릿과 하트로 하면 제일 확실함. 예수님의 마음으로 나아가야 함.

두 가지 원인이 있음

-부모와 좋은 관계성이 있어도 교회 안에서 moralistic 관점에서 이거 해서는 안된다고 하면 할 수 없고 성장할 수 없음

-교회 내에서 아무리 잘해 봐야 캠퍼스 목자로서의 콜링이 없으면 이세들이 설

자리가 없음. 아무리 잘해도 B 밖에 받지 못함. 교회에 대한 수치심과 shame 이 있음.

-emerging leadership 포커스- 예수님 중심, 복음에 기초한 리더쉽

-관점을 바꿔야 함. 20 대 중반이 되면 디렉터가 될 나이인데 investment 를 해야 함.

-나이든 세대는 투자를 하지 않음. 믿을 수가 없음.

- What are effective ways of communication between the first- generation and the next-generation leaders in UBF ministry?
- **Relational investment** 가 중요함. **Cohort concept (ELC- emerging leadership cohort)**
- 그런 코호트 환경이 중요함. **일방적으로 가르치는 관점이 아니라 relational learning 이 중요함. 제자 양성이 중요함.** 그런 사람, 그런 자리가 되도록
- 교회 차원에서 교육 프로그램을 투자하여야 함. 이방목자들 뿐 아니라 2 세들을 위한 투자가 절대 필요함.
- 한 곳에 너무 치우친 것이 문제임.
- 한국의 수직 문화가 얼마나 부모들이 자녀들을 얼마나 케어링하고 shepherding 하는가 좋은 점에 초점을 맞추고 또 분명하게 고칠 점을 드러내야 함.
- **Cultural transformation** – 서로 간에 자기를 고칠 준비가 되어 있는 부모와 자녀, 옛세대와 어린 세대, 자기 자신을 상대화 시킬 수 있는 자세가 필요함. **복음적인 culture** (한국 문화도 아니고 미국 문화도 아님) 가 필요함.

예수님을 배우는 삶과, 또 객관적으로 내 자신을 볼 수 있는 자세. 예수님을 배우는 삶이 무엇인가? 복음의 예수님. 죄인을 불러 회개시키고 은혜의 복음에 기초한 삶. (본 UBF- 모든 것을 컨트롤. 부부를 갈라 놓음. 주의 종이라는 이름으로 모든 것을 컨트롤함)

- 리더의 조건- 다른 사람이 보는 나, 객관적인 관점에서 볼 수 있는 나- 겸손, 융통성, 열린 마음
- Biblical culture 복음 중심적인 교회
- 예수님 중심적인 교회- 내가 죽어야 한다. 리더가 죽어야 함.
- 암울하게 미래를 볼 필요는 없음. 시대가 바뀌고 있음.

Observation notes

Are we putting UBF agenda ahead of the gospel? Questions??

Campus ministry is the number one agenda.

We focus on Campus/world mission too much- message doesn't match with prayer topics.

There is discrepancy between the message and prayer topics: Next gen leaders

Different missional understanding

We have to really find a way to present this to young people. This is the campus.

We have to find if campus mission

How can we approach to campus ministry?

It is wrong to apply wrong methodology of campus ministry to young people.

방법론적으로 잘못됨. How can we encourage coworkers to engage in campus ministry?

Old way of UBF should be changed.

New leaders don't really present the gospel to young people.

그런 culture 을 확립해야 한다. Young people 들도 서로 마음을 열고 대화할 수 있는 기회가 있어야 한다. This is leadership issue. Young people are hurt after opening up their hearts to talk. People are afraid of talking.

We need to foster the courage to speak up. Safe and open pace.

When everyone meet together, they should be able to share what they felt sincerely.

Healthy, love community building up – No one spoke up.

Confrontation is important= it could be cultural issue or insecurity

Community Spirit 부족- You don't really look for the wounded. Only mission focus.

People are not loved. Leaders don't care about the members.

Leaders are important. Leaders do not show love and care for one person.

My concern is to create safe environment for young people and everyone to talk safely.

Systematic Problem

People are not loved and wounded. Love deficiency. If we love and care for them and have strong community, I'm sure God will bless us.

Certain leaders are too focused mission objective, rather than caring and loving individuals.

Fundamental reason= We all need care and love. We have to be fed with the word of God. Fundamentally, we have to be fed and touched by the word of God personally. Then we are happy. If they are fed, encouraged, and convinced by God's love through God's word, we can break barriers.

*We need safe and open space; Most of all, if there is no power to change the system, people won't be talking.

Survey Questionnaires

The Objective of this survey: To find out the main cause(s) of conflict between generations in our ministry and to explore an effective way to improve communication between leaders in different generations.

Please be as detailed as possible in answering this survey questionnaire. However, you may leave any question that you are uncomfortable with unanswered. You may also choose to withdraw from this survey at any time with no need for explanation.

Survey Questions:

- In UBF terms, what generation are you (i.e. first gen, second gen, or third gen)? If you don't mind, please indicate your age and gender.

I am 43 years old and female.

- How long have you been in UBF?

Since 2004

- What do you think the most urgent issue to deal with in our ministry?

To remove unnecessary legalistic thinking and traditions

- The recent European conference, Vision Camp, founders' day events, or many other conferences show that our ministry aims for raising next generation leaders. How do you define "next generation" leaders? Who are they?

Next generations are our children and young students

- How do you rate the communication level between young and old generations in our ministry? Please indicate between 1-10 and explain.

- Do you think there are conflicts and communication issue between inter-generational leaders in our ministry? If you do, what do you think the main cause(s) of conflict between generations in our ministry?

Yes, each generation has different ideas and interpretations to the campus mission and raising disciple. I don't think the first and old generations are ready to accept those waves of changes.

- If you said "yes," in the previous question, what are the symptoms or pain points of conflict between generations in our ministry?

I personally had big problems with the leader in terms of my children and the point of view of inviting people to our ministry.

First, it was so painful to feel that children are not accepted as important parts of our ministry. In a pioneering chapter there is very little support for the children that they can worship together or really feel that they are important members of the church.

And the old tradition and ideas of the leader really hurt me many times. One example, when my second daughter was born and one month old, the leader told me that I have to come to the center and study the bible, which takes normally 2 hours. The leader told me that I have to learn faith to God in this way. As a mother it was so hard to obey to leave just one month old baby at home and to go anywhere, even though babysitter was there. I think this kind of older thinking just hurt the hearts of coworkers. This must never happen in our ministry.

I do not agree the idea of the leaders that old and uneducated people come to our church even though our church has a clear campus mission and focus on young college students. I was very disappointed that the leader did not apparently welcome those who

do not fit so called UBF categories of students for campus mission. How dare we say that other people are not supposed to come, if God sends?

- What do you suggest to improve communication between leaders in different generations?

We all need open minds and need to respect each other. We really need to obey what Jesus wants, not what we did so far.

APPENDIX E—PROJECT DOCUMENTATION

APPENDIX I—PROJECT

The evidence of how people passionately responded to my email interaction asking feedback on outline of a position paper.

One second generation interviewee said, “The theme of your paper is very relevant and I’m sure it’d contribute a lot to help our UBF ministry tackle the problem of intergenerational conflict.” One first generation interviewee said, “Thanks for sharing your work and asking for feedback: it is really a worthy project, and well done.” One second generation leader said, “Great paper! I’m not sure what to add. It all seems good to me.” The other second generation leader said, “Thank you for sharing your paper with me. Wow, you’re writing your thesis with a very complicated topic. I see how much you care for our UBF ministry. I pray that God may bless your paper to help our ministry to be united as one body of Christ Jesus, who is the head of the church.” The other first gen leader said, “Regarding your survey summary and answering questions were so helpful to me. It helped me to think deeply about the generational conflict in our ministry and how to resolve the conflict.” The other first gen said, “Thank you for giving me the chance to participate in this important work. The topic is very relevant and important.” The other second gen said, “Thank God for leading you to do such important research not only for your study but for our ministry. I believe the research that you are doing is so necessary for our ministry and will help us to resolve the conflict and improve our ministry significantly.”

One second gen leader said, “I feel very honored to give you my feedback on your paper. The topic is very relevant to our ministry. Thank you for your work.” Another second gen leader said, “Thanks for sharing it with me. I’m praying about a lot of that stuff too. Glad someone is systematically thinking it through. I resonated with most of it. Will pray for you!”

APPENDIX II—PROJECT

6 intergenerational leaders agreed upon at least 2 of root causes identified and presented in the paper. Here are some examples of the summary of their responses.

- **First Case**

Description: Second Generation Korean American leader (Age 38)

Gender: M

Most Agreeable Root Causes (RC) of intergenerational conflict: Different missional understanding, Lack of cultural understanding, and Different approaches to the gospel.

Quotes: He said, “I strongly agree with all 6 factors listed here as the root causes of intergenerational conflict in UBF. They all seem very relevant and true. However, to me, #1 (different missional understanding), #3 (lack of cultural understanding) stand out the most.

Summary: **Different missional understanding** - UBF is an exemplary, mission-oriented church, but there is a need in UBF for more holistic approaches to life. There seems to be too much emphasis in UBF just on a very few limited aspects of Christian life such as one-on-one Bible study and many church meetings with campus students and missionaries. Missional life is not just about going to campus fishing and delivering good Sunday message. Missional life should be more holistic and encompass all aspects of life.; **Lack of cultural understanding** – huge problem in UBF. Language barrier between many Korean senior missionaries and young students or their children creates cultural/generational gaps and misunderstandings. UBF is still very male-dominant/Korean culture-dominant and many senior Korean missionaries are the key people who take control and are charge of the church directions, although it is called ‘University’ Bible Fellowship and university students and young leaders are supposed to be the key members.

Different approaches to the gospel- There is too much focus on numbers which is kind of typical for Koreans. Such agenda/performance/results focused culture does not really win young people's hearts. What a lot of young people really need is a genuine heart-to-heart conversation and empathy.

- **Second Case**

Description: Second Generation Korean American leader (Age 29)

Gender: F

Most Agreeable RC: Different Missional understanding, Lack of trust on both sides, and Lack of good communication platforms.

Quotes: She said, "I agree with #1,5, and 7 the most: different missional understanding, lack of trust on both sides, and lack of good communication platforms."

Summary: **Different missional understanding-** The starting point is a bit different - for the first gen, many grew up in non-Christian homes and experienced a dramatic encounter with Jesus. They were on fire for Jesus and spreading the gospel. Second gens have been exposed to the bible since childhood so their encounter with Jesus can be gradual. The first gens need to understand that second gens are not born Christians or missionaries - they too need to know and accept the pure gospel, they need to repent and make a choice to follow Jesus before "doing mission". **Lack of trust/shame on both sides-** Some first gens are hesitant to pass on the ministry or to let young people have too much voice for fear that the church might go wayward or lose mission or lose Jesus/gospel. This kind of fear is understandable, but there is a lack of trust or faith in God that he will lead. There is also a fear of losing sense of worth, which is shame in first gens. At the same time, second gens can feel entitled and, out of pride or self-righteousness, judge the "wrong" of the first gen and want to change everything out of a

reactionary motive. They too can feel shame. **Lack of good communication platforms-** this is related to culture because Korean culture is very read-between-the-lines while American culture is very blunt and honest. It can be difficult for second gens to understand the heart and spirit of the first gens without expressive communication. And it may be hard for the first gen to appreciate the expressiveness of second gens as genuine, because it can seem like simply rebellious opinion or judgement.

- **Third Case**

Description: First Generation Korean Missionary (Age 65)

Gender: M

Most Agreeable RC: Lack of cultural understanding, Lack of trust and respect on both sides.

Quotes: He said, “I fully agree with the root causes identified and presented in the paper: #1,2,3,5,6. The root causes that I agree the most are #3 and #5: lack of cultural understanding and lack of trust/respect on both sides.

Summary: **Lack of cultural understanding-** cultural conflict is universal yet is significant in our ministry. It is important to recognize the culture difference and how the culture difference can affect relationship and ministry dynamics. It is important to respect the other side’s culture instead of forcing the other side to follow my culture. Both older and younger generations need to work together to build up biblical and Jesus-centered culture in the church beyond Korean and American culture. **Lack of trust and respect on both sides-** From the younger generation’s view point, the older generation could look condescending, a patronizing attitude, or fixed ideas, but the younger generation needs to acknowledge what the older generation did and show them deep respect and trust. The older generation also needs to trust and respect younger generation as they are and listen to them with an open and humble mind.

- **Fourth Case**

Description: Second Generation Korean American Leader (Age 45)

Gender: M

Most Agreeable RC: Different approaches to the gospel, Different missional understanding.

Quotes: He said, “I very much agree with narrow understanding of the gospel and different missional understanding. Very relevant topics!”

Summary: **Different approaches to the gospel-** In a sense, focusing on campus mission (action) is easier than living a gospel-centered life: Easier to measure success, such as how many sheep we feed, and how many people we bring to conferences or worship service, but can we measure our character growth and inner fruit of the Spirit? It is easier to focus on outward actions such as going to fishing to campus, one-on-one Bible study than to live a holistic gospel-centered life, which includes inner struggles and bearing God-pleasing fruits. Gospel is good news to enjoy and transform (personal gospel) vs. Gospel is good news to share (public gospel). We need a balance between personal aspect of gospel and public aspect of gospel. Gospel is first for us, then for others when we bring it to them. We tend to emphasize sharing and evangelizing aspect of gospel too much before we fully enjoy the gospel inside. Yes, the gospel must be shared with many but church should develop a culture that church members first fully experience the transformative power of the gospel. When they taste the power of the gospel inside, they want to go out to give out the gospel. **Different missional understanding-** UBF is established with campus mission basis. Campus mission must be emphasized in our UBF church but it will take time for second gens to understand the value of campus mission. Given that most of UBF consists of house churches, we should take time to help them establish their identity in Christ first and help them accept God’s calling of campus mission.

- Fifth Case

Description: Second Generation Korean American Leader (age 44)

Gender: F

Most Agreeable RC: Different missional understanding, Different approaches to the gospel and Lack of trust/respect/understanding on both sides.

Summary: Both **different missional understanding and different approaches to the gospel** are closely connected. It is about lack of understanding and appreciation of how the gospel was contextualized in the other generation's culture from both sides. The consequences of intergenerational conflict are the deconstruction of faith. The second generation admire and have great respect for the first generation's lives of faith and mission in UBF, but do not know how to live out the gospel and how to serve God in their own context and generation. Lack of trust/respect/understanding each other- Pride is the obstacle of intergenerational relationships. It is not easy to understand each other's position in regard to establish and build friendship. What does it look like to establish genuine intergenerational friendship in God?

- Sixth Case

Description: Second Generation Korean American Leader (age 41)

Gender: M

Most Agreeable RC: Lack of cultural understanding, Different approaches to the gospel, Lack of trust/respect on both sides.

Quotes: He said, "I very much agree with lack of cultural understanding. I think the bottom-up, horizontal leadership, open discussion is not just about American culture anymore. It's more global and applies in non-Christian settings, too, where approaches are to be more tailored and democratic. I also very much agree about the lack of trust/respect on both sides. I think the

behaviors (such as fixed idea, no flexibility, being silent) is not about age. I think behaviors have no age separation. It goes both ways. For example, both first gens and second gens can feel left out, unappreciated, not feeling understood, nor respected. I also very much agree about performance based culture. Performance focused culture may have the right intention, but in reality, may cause negative impact. For example, feeling of shame for not meeting the performance numbers. I like this saying: 'Wars have been started with the best of intentions.' Leaders have to be conscientious of how to translate intention to bring the best of their people."

APPENDIX III—PROJECT

These are helpful suggestions that intergenerational leaders did as practical and applicable solutions to intergenerational conflict in UBF.

1) First Case

-Second generation leader (Age 38, Male)

Suggestions: We need to ‘listen’ to the younger generation more. We should make sure that the young students/leaders and second gen feel that they are the ‘main drivers’ and the main demographic of the ministry. Instead of trying to generate UBF men & women like a factory, our ministry should try to help each second gen to deeply look into their hearts and find their personal calling and connection with God and Jesus first.

2) Second Case

-Second generation leader (Age 29, Female)

Suggestions: Education is key. The sure solution is prayer and beginning to act in our own capacity in the relationships and position that we have right now.

3) Third Case

-First generation leader (Age 65, Male)

Suggestions: Both sides need to make a mutual effort to understand each other’s thought and position first and find a way to work together with God’s wisdom. We need to speak the truth in love. He quoted the poet Byron who said, “When you speak the truth, you say it with a sense of humor. Otherwise, the other party will kill you.” It requires genuine concerns and humility from both sides. We need to be connected between generations. He said, “We all have fundamental

desire to connect to each other. If we lose our humility and desire to connect, nothing happens.

We need to be connected and become genuine friends in Christ.”

4) Fourth Case

-Second generation leader (Age 45, Male)

Suggestions: Education for deeper understanding of the gospel is needed. We need a balance of mission, church, family and value. We need informal communication platforms and informal gatherings, i.e., camping experiences, small chat, retreat, and quality discussion among families, between parents and children, and between old generation and young generation.

5) Fifth Case

-Second generation leader (Age 44, Male)

Suggestions: We need construction of faith. We need bridge builders and mediators between generations. The younger generation needs generation surrogate like a spiritual father figure who can understand and help them to come to God. We need redemption and healing in our intergenerational relationships. Redeemed intergenerational relationships are possible in God. We need to go back to the gospel. We need to understand each other’s culture more deeply.

6) Sixth Case

-Second generation leader (Age 40, Female)

Suggestions: (Direct Quotes) “I resonate the most with number 2- gospel understanding and my suggestion for part 5 would be to do intergenerational studies on the gospel- gospel centered life study, 3D gospel, emotionally healthy spirituality, etc. I think a bridge also has to be made between elders, lay people and staff. Spending more time between generations could also be good- maybe while crafting or eating with specific discussion qs- how has the gospel changed you, how do you view death, how has your relationship with Jesus matured, etc?”

7) Seventh Case

-Second generation leader (Age 51, Male)

Suggestions: (Direct Quotes) “I think education is primordial for the first as well as the second generation. We may need to form a learning community to learn from each other. Cultural transformation would be an essential task we need to achieve, but it will take a long time and we need to be patient. You say that we need to cultivate the gospel culture, but what is the gospel culture? Does the gospel culture go beyond American or Korean culture? We would not be able to go beyond our cultures either Korean or American. My understanding of cultural transformation is a wider inclusiveness of different ethnic cultures with mutual respect and understanding. I think that the gospel culture is the incarnation of Jesus to be with us and to serve us to the point of death. Regarding Practical Theology Method, Richard Osmer's *Practical Theology: An Introduction* would be helpful. It contains: Priestly Listening, Sagely Wisdom, Prophetic Discernment, and Servant Leadership.”

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Annotated Bibliography—Design Workshop Report

- Allen, Holly Catterton, and Christine Lawton Ross. *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship*. Downers Grove: InterVarsity Press, 2012.

Holly Allen and Christine Lawton provide strong theoretical support by giving a a great summary of the biblical foundations of an intergenerational mindset and case studies of intergenerational congregations and faith community. They offer “biblical, theological, sociological, empirical, developmental and anecdotal support for the idea that age-integrated faith communities are places of spiritual blessing to all concerned...” (178). Their intended audiences are parents, pastors, Christian educators, and teachers in the churches who will get benefits from reading and will be challenged to create an intergenerational culture in their contexts. In terms of my research topic on intergenerational dynamics in the church, I think this book will help me to gain new perspectives and insights on finding strong support to build a biblical and healthy intergenerational faith community.

- Hesselgrave, David J. *Communicating Christ Cross-culturally : An Introduction to Missionary Communication*. 2nd ed. Grand Rapids, Mich.: Zondervan, 1991.

Having served as a missionary in Japan for 12 years and serving as a professor of mission and director of world mission and Evangelism at Trinity Divinity School, Dr. Hesselgrave effectively explores Christian communication in relations to the following aspects: communication and mission; communication and culture. In terms of missional aspect, he uses rhetoric and communication theory with biblical support. As for cultural aspect, he presents the role of culture in communication, the cultural barrier to missionary communication, cultural relativism, the tension between Christ and culture, and introduces contextualization. His intended

audiences are missionaries in all cultures, pastors, and people who serve the church in multi-cultural context. This book will help my research work, since my research is closely related to cultural aspect, i.e., Korean culture and Korean-American culture.

- Kim, Suk-hyon. "Korean Cultural Codes and Communication." *International Area Review* 6, no. 1 (2016): 93-114.

Working as a professor in Hansei University, Korea, Kim explores the relationship between Korean culture and communication, taking a look at Korean cultural codes such as “Thrift on Words, Silence and Smiling, Group-Networking(Collectivism), Chemyon, Nunchi, Kongson, Harmony of Eum and Yang, Chong and Euiri.” He explains the relations the above cultural codes to Korean communication styles and patterns by taking examples from the everyday life of the Koreans today. The intended audience is foreigners who are unfamiliar to Korean culture and the author intends to help them to gain better insight into Korean culture and communication. My research topic focuses on the intergenerational dynamics between the first-generation missionary Koreans and the next-generation Korean American youth leaders. In this aspect, this article will provide Korean cultural background and a better insight on how Korean cultural codes affect its people and communication.

- Choi, Eunsoo, Yulia Chentsova-Dutton, and W. Gerrod Parrott. "The Effectiveness of Somatization in Communicating Distress in Korean and American Cultural Contexts." *Frontiers in Psychology* 7 (2016): 383.

Working in Japanese Society for the Promotion Fellowship and Kokoro Research Center, Choi, along with Chentsova-Dutton and Parrot who both work in the department of Psychology in Georgetown University in USA, examine the effects of somatization in communications of distress among participants from the US and Korea. According to their findings, Koreans use of

somatic words predicted perceived effectiveness of communication and expectations of positive reactions from others. They use the data of Koreans showing more sympathy in response to narratives using somatic words than narratives using emotional words. These findings suggest that cultural differences in use of somatization may reflect differential effectiveness of somatization in communicating distress across cultural contexts. Their intended audience includes Koreans and Americans. Since my research background is from Korean and American culture, I think this article will help me to find a cultural difference between two cultures.

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