

KOREAN-AMERICAN MINISTRIES PLAN IN THE PCA (Its Past, Present and Future)

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I. PROLOGUE

A. Background and History

What is Korean-American ministry in the Presbyterian Church in America (henceforth, PCA)? When did it start and where is it going? Why does it exist and why do we need it? What is God's purpose in bringing Korean Presbyterians to America and especially to the PCA? What are we to think of the 180 Korean churches and 300 Korean Teaching Elders in the PCA? These are the questions that we need to attempt to answer before we can develop a plan for Korean-American Ministries in the PCA.

What follows is a brief history of Korean Presbyterianism. Korean Presbyterianism evolved as a result of the work done by American Presbyterian missionaries during the late 19th and early 20th centuries. God blessed the Korean Presbyterian churches with growth beyond expectation. Now there are close to 8 million Presbyterians in Korea who are zealous for evangelism and missions beyond the borders of Korea. In fact, according the latest statistics, South Korea sends more cross-cultural missionaries to the world than any other country except for the United States. It is extraordinary that a nation as small as Korea can accomplish this. It is all the more remarkable in light of the fact that Christianity is only about a century old in this nation. Of course, it is not Korean Christians, but God Himself who has used this country to achieve His great purposes. What is God's plan for Korean Christians in redemptive history? It is undeniable that God is using Korean Christians in some special way in this century to fulfill His Great Commission.

Starting in the early 1970s, Korean Christians have immigrated to this country. Korean immigrant history is only about 30 years old, and the latest statistics report that there are approximately 2 million Koreans living in America. Yet, they have planted about 4000 churches across the US and have sent a large percentage of students to many evangelical and reformed seminaries across this country (about 15-35% depending on seminary). Furthermore, many Korea-Americans (henceforth, Ko-Ams) have received advanced degrees from these seminaries. Korean Christians have formed their own denominations in the US in accordance with their backgrounds from Korea, but some have joined American

denominations like the PCA.

B. The Purpose of God in bringing Korean Christians to the US

Why did God bring Korean Christians to America? Korea was once considered a “hermit kingdom”—completely closed to the rest of the world, until as late as the end of the 19th century. Korean people never lived anywhere outside of their own country throughout their long history. But at the beginning of 20th century, after Christianity arrived in Korea, God began very deliberately to push the Korean people beyond their borders—first by the invasion of Japan, later by the encroachment of communism, and then, by economic necessity—to China, Japan, the former Soviet Union, the US, and the rest of the world. Now they are one of the most scattered people in the world. Today, there is almost no country in the globe where Korean people do not have a foothold. But again, what is God’s purpose in bringing Korean Christians to the US and especially into the PCA? I believe God has brought Korean Christians to the US in order to use them to fulfill the Great Commission of Christ in cooperation with Christians here in America.

Why in America? I believe the US has been endowed with special blessings from God in order to reach the world with the Gospel of Jesus Christ in 21st Century. Perhaps one could argue that America in the 21st century is the Rome of the 1st century! All political, economic, and technological roads seem to lead and go through America now. I believe God intends to use Christianity in the US to fulfill His Great Commission in these last days as He used Rome in late antiquity to spread the Good News to the entire civilized world. Moreover, God is using the English language today as he used the Greek language in the days of the early Christians. Therefore, it is very significant for God to bring Korean Christians to the US. Here, Korean Christians are equipped with the language and culture needed to reach the rest of the world.

Why the PCA? The Presbyterian Church in America is admittedly a smaller and younger denomination, but it is without a doubt one of the fastest growing denominations in the US. Perhaps, one could argue that she is the only reformed denomination with vital vision of the Great Commission. The late Francis Schaeffer once said that the PCA is the hope for America. If his assessment is true, then the PCA is the hope for the world. She is the denomination that balances the rich tradition of reformed theology with the dynamic faith and vision necessary to reach America and the world with the Gospel of Christ through church planting. Korean Presbyterians in the PCA, whether they realize it or not, have been given the great privilege and responsibility of working together with American Presbyterians to fulfill the task of Great Commission.

II. MISSION

A. The Acts 1:8 Principle

If God has brought Korean Presbyterians to America in order to fulfill the Great Commission of Christ, Korean Christians must realize that they have to obey God's command to preach the Gospel to America first. "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). Korean Christians must face their Judea and Samaria and then meet the need to be witnesses to the ends of the earth. How will they meet this call? They will meet this call not by isolating themselves within their own communities, but in cooperation with other American Christians, by becoming active witnesses in multi-ethnic America.

B. The Benefits of Multi-Culturalism

In their attempt to reach other ethnic people in America with the Gospel, first-generation Korean-American Christians face many challenges due to linguistic and cultural differences. But second-generation Ko-Ams have a much greater hope. Growing up in a Korean family and within a first-generation Korean church, second generation Ko-Ams have inherited the fervent faith of their fathers and the belief in rigorous academic pursuits found in the Korean tradition. At the same time, they are also completely American in language and culture. As such I believe that these multi-cultural, second-generation Ko-Ams make perfect candidates to not only reach multi-ethnic America but also the rest of the world with the Gospel.

Because they experience the variety of challenges that are part and parcel of being a minority in the US, second-generation Ko-Ams possess the potential to empathize with all the trials that other ethnic minorities inevitably encounter. Perhaps more importantly, ethnic minorities from other people groups may find many commonalities with Ko-Ams that could not be found with people within the bounds of western culture. Furthermore, many second-generation Ko-Ams have mastery of the English language along with the status of US citizenship. As a result, more opportunities can present themselves to multi-cultural Ko-Ams that may not appear for those from mono-cultural backgrounds. They are like the Christian missionary of first century, for example, who possessed the dual resources of mastery of the common Greek language and the benefits of Roman citizenship.

C. Passing the Torch

Korean first-generation churches in the US have been busy reaching ethnic Koreans by planting Korean-language churches and by sending and supporting Korean missionaries to reach the world with the Gospel. So far they have done well in reaching out to Koreans in America by planting about 4000 churches and by sending and supporting thousands of missionaries around the world. But now they have to be alerted to the urgent priority at hand—reaching their own children, the second generation. Many second-generation Ko-Ams are leaving the church in droves as soon as they leave their home for college and university. Many first-generation Koreans have failed in passing on the faith to their own second-generation children. Admittedly, there are tremendous cultural and linguistic challenges that separate them both. But first-generation Koreans and their churches need to develop and implement new strategies to not only close off these generational gaps but, more importantly, to pass the torch of the Gospel in order that they might be used of the Lord to be a part of God's Great Commission.

What will happen to the faithful and fervent church-planting and missionary zeal of the first-generation Korean church if the second generation is neglected? Who will take over the church planting in America and abroad and evangelical endeavor of the first generation, unless the first generation brings up and trains leaders from the second generation? Indeed, it is God who calls, but we are responsible for praying that the Lord of harvest sends forth laborers from the second generation. There can be no hope for first-generation Korean churches unless they reach, train, and develop second-generation leaders for Kingdom work. I believe God sent Korean Christians to America not only to plant 4000 Korean-language churches but also to raise and foster leadership from second-generation Ko-Ams so that they can continue to reach out to America and to the rest of the world through church planting. Thus, strategies and development of Korean ministries in the PCA should be divided into first- and second-generation categories.

D. First-Generation Ministry: Its Strengths and Limitations; its Opportunities and Obstacles

There are approximately 180 Korean churches in the PCA within their own Korean-language presbyteries. But we should aim to bring more independent Korean Presbyterian churches into the PCA as such opportunities present themselves. There are many first-generation Korean pastors within these independent churches whose theological and ecclesiological vision coincides with the vision of the PCA. They should be approached and persuaded to join the PCA. As for second-generation Ko-Am pastors and pastors-to-be, there is no doubt that the PCA continues to possess a positive image. The PCA is highly regarded by first-generation Korean pastors as well because of its conservative and reformed faith standards.

We do, however, have some roadblocks. Some Korean Presbyterian churches, although they have indicated a preference for the PCA, nevertheless shy away because of a strong dislike for some pastors and Korean presbyteries already within the PCA. It is evident that attracting other Korean Presbyterian churches into PCA depends very much on the quality of Korean pastors in PCA and the reputation of Korean-language presbyteries. Our task, then, is to raise the quality and the standard of Korean pastors and the Korean-language presbyteries. Korean churches in the PCA have the enormous potential to attract more Korean Presbyterian pastors and churches—not to even mention the second-generation—into the PCA if they raise the bar on their own standard of quality. How do we accomplish this? What are some steps we can take to bring this about? It is indeed a complex and multi-faceted task that requires much prayer and planning. We also have to keep in mind that there are approximately 22 Korean first generation churches already in English-language Presbyteries and some Korean first-generation churches, not to mention second-generation multiethnic churches, prefer English-language geographical presbyteries over Korean-language presbyteries. It is also my desire that English-language Presbyteries be open and sensitive in handling the incoming, new Korean pastors.

1. We are thankful that many Korean churches have chosen the PCA to be their denomination and as such we should continue foster closer working relationships with them. The PCA could provide much assistance to these churches as they attempt to assimilate themselves into the mainstream of the PCA in their theology, their standards of faith, their vision of church planting, their conformity to PCA polity via the Book of Church Order (henceforth, BCO), and their participation in various committees and conferences. This is but one way the quality of Korean churches in the PCA will improve. This, however, cannot be accomplished by Korean churches alone. There needs to be a multi-level effort within PCA to help Korean churches integrate themselves better into the denomination. As things stand, Korean churches remain largely isolated—there are sizable gaps between the mainstream of the PCA and the Korean churches. This is due, primarily, to the differences in language and culture. We also need the involvement of Anglo-American pastors, churches and presbyteries for this effort. One cannot expect perfect assimilation of Korean churches into the denomination until perhaps the second generation of Korean churches. Nevertheless, it is important to seek such assimilation from the first generation, in order to lay the groundwork for later generations of Korean-American churches.
2. The roadblocks for the assimilation are primarily within two spheres: language and church polity. There is an urgent need to translate and edit all appropriate documents into the Korean language—for example, including BCO (which has already been

translated but needs further revision and republication). Furthermore, we need to consider how to best train first-generation Ko-Am pastors and sessions to use the BCO appropriately for their church and presbyteries. Often, they ignore the BCO, because of a lack of knowledge and experience with it. As a result, they will follow older habits and conventions from their experiences in Korea, at both session and presbytery levels. There exists a need to develop better methods of educating, re-educating, and maintaining a protocol of continuing this education of Korean-American pastors and sessions with the knowledge of the BCO. This is an extremely important task. How we accomplish this will require further study and planning.

3. As mentioned earlier, Korean Churches in the PCA need to realize the urgency of preparing for second-generation Ko-Am ministry not only for their own survival but also for the task of fulfilling the Great Commission. They need to train second-generation leaders, so that these leaders in return will not only be able to train their own children in Sunday school, in junior and senior high school groups, but also be able to plant multi-ethnic churches. They need to be constantly reminded of the importance and priority of this mission and should be encouraged to increase the budget for carrying out this task in raising second-generation ministry leaders.
4. Korean churches should be encouraged to participate in partnership share giving in the PCA. Unfortunately, most Korean churches are small and struggling, and as such they are unable to give in large amounts. But in so far as they are partners in ministry, they need to be encouraged to give appropriately to causes outside of their local church spheres.
5. It is reported that only about 10% of Korean teaching elders participate in the “tax shelter annuity”—the pension plan of the PCA. Korean pastors need to be covered with health insurance and with the Long-Term Disability Plan of the PCA. Other benefit plans available through Insurance, Annuity and Relief need to be made known to these pastors and sessions. Most of the benefit program brochures have been translated into Korean language, but we need to persuade the sessions and congregations in the Korean church to participate in these pension plans and other benefits available through IAR and also encourage presbyteries to enforce the plan.
6. Korean churches need help in the training of Sunday school teachers and in choosing proper educational materials. Some seminars for Sunday school teachers through Korean presbyteries have been held in the past, but further efforts need to be coordinated to provide training for all Korean presbyteries. Secondly, I believe the

PCA has excellent educational materials published through Great Commission Publications. On the one hand, translation into the Korean language is not an issue as most of the materials are used for English-speaking second-generation children. Unfortunately, not all Korean PCA churches utilize these materials for their educational programs. More thought needs to be given to how can we better promote GCP materials in our Korean churches and presbyteries.

7. Korean-language presbyteries should elect bilingual pastors to as their Stated Clerks so that they will be able to communicate effectively with the Stated Clerk of the General Assembly. A bilingual Stated Clerk will also be able to communicate more effectively the English-language documents he receives from the General Assembly to Korean-speaking presbytery members. There should also be periodic training of Stated Clerks in Korean-language presbyteries in order to conform Korean presbyteries to the BCO and other standards of the PCA. Korean presbyteries should aim to have all documents in both languages if they are going to retain second-generation pastors, licentiates, and other ministry candidates. If possible, they should endeavor to conduct the presbytery meeting in both languages. In order to assimilate Korean presbyteries into the PCA, it may be helpful if English-language presbyteries and Korean-language presbyteries meet together once a year or once every two years not only for fellowship but also to participate in joint projects such as multi-ethnic church planting.

8. The *Coalition of Korean Churches*, an association of Korean Churches in the PCA, was formed in 1998 in order “to maintain Christian fellowship among the Korean Churches in the PCA and to discuss and carry out consultation and evangelical ministry cooperatively” (CKC-PCA Operating Manual I-3). The Coalition needs to be careful in not deviating from the original purpose of its creation and assume the role of a synod. Not only is this contrary to Presbyterian polity, it can be a potential hotbed of Korean church politics.

E. Second-Generation Ministry: Its Strengths and Limitations; its Opportunities and Obstacles

As alluded to earlier, second-generation Korean-American ministry is the hope of Korean ministries within the PCA. They bring enormous potential to the PCA for multi-ethnic church planting in the US and in the world if certain factors are considered. For example, Ko-Am leaders need to be properly trained. I believe one of the reasons why first-generation Korean

ministry in the PCA exists is for the raising of second-generation leadership in the PCA. When second-generation leadership training occurs, Korean-language presbyteries may eventually be phased out. However, the task of training second-generation Ko-Am leadership cannot be done by the first generation alone. This is because of the multi-faceted challenges inherent in the convergence of two different languages and cultures. Simply put, most first-generation Korean pastors are not equipped to mentor, teach, coach, train, and support second-generation leaders. Help is needed from culturally-sensitive Anglo-American pastors, who not only possess the vision for multi-ethnic ministry but also the resources to mentor, coach, and train second-generation Ko-Am church planters. Financial support is also needed from both Korean and Anglo-American Churches for the effort of multi-ethnic church planting by second-generation Ko-Am church planters. We thank God that the PCA is a denomination that not only has the tools and resources to train second-generation Ko-Am church planters but also has the vision for the multi-ethnic church planting.

1. America is increasingly becoming a multi-ethnic society with more than 150 language groups living side by side in its cities. America is a country where you can reach the world without leaving the country. How do we reach these populations with the Gospel of Jesus Christ? “And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent?” (Rom. 10:14-15). In order to spread the Gospel of Jesus Christ to the world, two things are needed: (1) spirit-filled church planters, and (2) financial resources to plant churches. It seems that the time is ripe to recruit multi-ethnic church planters from second-generation Ko-Ams. In 1999, MNA sponsored the first *Korean English-Ministry Pastors’ Conference* at the Korean Central Presbyterian Church in Vienna, VA. Much to my surprise, more than 110 pastors, leaders, and educators showed up despite meager publicity that was made primarily through email. We can seek out and find potential multi-ethnic church planters from second-generation Ko-Ams (many of whom are already in major reformed seminaries in the US) by visiting them and by inviting them to the annual *Korean EM Pastors’ Conference* and making the PCA known to them. “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field” (Matt. 9:37-38).
2. MNA possesses one of the most outstanding tools for the church planter: the Assessment Center that meets three times a year. (I understand MTW has also an assessment program for potential missionary candidates.) We need to make the Assessment Center known to the aspiring second-generation Ko-Am church planters and invite them to come be assessed. I highly recommend the assessment program to

young seminarians and graduates even if they do not intend to church plant. I believe it is an excellent training resource for any serious young pastor and leader.

3. The training of second-generation Ko-Am church planters and pastors: There are church planting training conferences annually each summer available to all church planters. Second-generation Ko-Am church planters and pastors should be encouraged to attend and should be assisted financially if it is possible and necessary. I understand that such conferences are also held regionally. Regardless, and if possible, second-generation Ko-Am pastors should be sought out actively and intentionally to participate in such events and in order to recruit and train them.
4. Second-generation Ko-Am church planters should be encouraged to seek internships and apprenticeships in Anglo-American churches in urban areas. Apprenticeships under qualified Anglo-American church planters will provide them with broader experiences and training to serve in the multi-cultural America. Funds should be raised for this purpose as well.
5. Second-generation Ko-Ams should be encouraged to serve as assistant or associate pastors under qualified senior pastors in Anglo-American churches in urban areas. The few years that they could commit to such an experience will provide deeper cultural understanding and training as pastors and church planters. I myself served as an assistant pastor in a large Anglo-American church right after I graduated from seminary for two years back in 1970. This experience gave me invaluable understanding and training to see insights into multi-cultural America.
6. For those second-generation Ko-Ams who are already planting multi-ethnic churches, culturally attuned and experienced pastors (either Korean or Anglo) must train them as mentors and coaches in an ongoing relationship for a few years or more. Someday, these second-generation pastors will be able to mentor, coach, and teach others who follow them.
7. Second-generation Ko-Ams Women's Ministry: The importance of women in the church for Gospel ministry can never be underestimated. More than half of the church members are women. They are highly educated and motivated Korean second-generation women needing guidance and training to be more effective servants of the Lord. *WIC (Women in the Church)* of the PCA can offer outstanding leadership trainings for the Korean second-generation women.

8. Fundraising: When it comes to second-generation Ko-Am ministry, fundraising is perhaps the most challenging component. For example, funds must be raised to run the annual *EM Pastors' Conference*, to assist candidates to come to the Assessment Center and other church planting training conferences, and to initiate and enter apprenticeship programs. Funds should be raised from both first-generation Korean churches as well as from Anglo-American churches.
9. The significance of the second-generation Ko-Am ministry and its vision should be shared not only with all first-generation Korean churches but also with Anglo-American churches in PCA. We must seek convincing cooperation from both first-generation Korean churches and Anglo-American churches for the future of the denomination. It is my prayer that second-generation Ko-Ams will be able to significantly contribute to the PCA as we seek to become a truly multi-cultural and multi-ethnic denomination that is honoring to God.

III. PLANNING: Long Term and Short Term

A. Long Term Planning

1. What will Korean-American Ministries in the PCA look like twenty years from now? Perhaps a brief look back to Korean ministries in the PCA twenty years ago might help us. I came into the PCA about twenty-one years ago (1980) from the old northern Presbyterian Church (UPCUSA). At that time, the PCA had only a handful of Korean churches and pastors. The formation of a non-geographical Korean-language Presbytery in 1982 was an excellent decision on the part of the General Assembly for the advancement of Korean ministries in the PCA. By doing so, the PCA showed tremendous foresight in vision and strategy than other denominations in promoting Korean ministries. Korean-language presbyteries grew starting from one presbytery to the present number of seven presbyteries. It is possible that they may grow to an even greater number. But in twenty years from now, will Korean language presbyteries exist in the PCA? It will depend very much on how many new Korean immigrants come into America.

If the inflow of immigration from Korea were to stop, Korean-language presbyteries would probably be phased out by then. We would no longer need first-generation Korean-language presbyteries. But what about second-generation Ko-Am ministry? Would they perfectly blend and assimilate into the mainstream of the PCA, making

the denomination a truly multi-ethnic and multi-cultural one? In twenty years, a thirty-year old second-generation Ko-Am will be in fifty years old and their children (the third generation) will be in their twenties and teens. Would we be able to accomplish our dream of multi-ethnic and multi-cultural churches in the PCA through second-generation Ko-Ams by then? It will all depend on what we do with second-generation Ko-Ams now; that is, on what we do to train and support them to be competent multi-ethnic church planters. Now is the time for the PCA to mentor, coach, teach, and train Korean-American leaders to become a potent force in our vision of becoming a truly multi-cultural denomination. May we not miss our opportunity before it is too late.

Provided that the PCA has done the work of raising second-generation Ko-Am leaders now, I can envision that the PCA in twenty years will be a vibrant, dynamic, and growing multi-ethnic and multi-cultural denomination. We must make our plan for Korean-American ministries with that vision in our minds.

2. What about ten years from now? What will Ko-Am ministries in the PCA look like? Who will train the growing number of Ko-Am leaders in the PCA? I believe in ten years the leadership of Korean churches will be in the hands of the 1.5- and second-generation Ko-Am leadership. Many first-generation pastors are retiring at a rapid rate. I know of two pastors in two large Korean churches in the east coast who have retired. In both of these prominent churches, 1.5-generation pastors have replaced them. In ten years, most of the pastors of large Korean churches in the US will retire and will be succeeded—most probably by a 1.5-generation pastor who will be able to minister to both the first and second generation of Korean immigrant congregation members. In the meantime, second-generation Ko-Am leaders will reach an age for fruitful ministry. They will be able to help and train their younger church planters with the experiences and skills they have gained. They will also be perfectly blended and assimilated into the mainstream of the PCA at all levels of participation. The key assumption is that these second-generation leaders have been appropriately trained and mentored to assume the mantle of trainer and mentor.

3. Since the needs of second-generation Ko-Am leadership are unique, the creation of an institute specifically geared toward the development of resources for these leaders must be considered. This think-tank/resource center could provide a variety of educational and ministry resources needed to aid the second-generation Ko-Am and the Asian-American leader, in general, in his training and development. As a part of the PCA, this institute should be affiliated with a seminary where the assets of a

graduate school can be utilized for the development and promotion of materials and events.

B. Short Term Plan

1. Making a Network of Second-Generation Leaders: We must reach out to second-generation Ko-Am seminarians as well as to those who have recently graduated from seminary and are currently serving in first-generation Korean churches and help connect them together into a network of pastors, leaders, and educators from within and without the PCA. Second-generation Ko-Am leaders are in many ways isolated without adequate guidance and leadership from older pastors and mentors. They should be sought out in every way possible and brought together for mutual edification and resource. This can be accomplished through a variety of means:
 - (a) Key Korean-American and Anglo-American leaders in urban centers like Los Angeles, New York, and Chicago need to be contacted and brought together for consultation and strategizing—especially in connecting second-generation Ko-Ams with potential mentors and trainers.
 - (b) Major evangelical seminaries must be visited to network future Ko-Am leaders with each other and with the PCA. Furthermore, as the number of Ko-Ams in teaching and administrative roles within evangelical seminaries increase, the PCA needs to intentionally build relationships with the key individuals in order to facilitate networking.
 - (c) The annual *English-Ministry Pastors' Conference* provides not only an opportunity for those within the PCA to network but also avenue for those interested in the PCA to find out more about this denomination.

2. Training Second-Generation Leaders as Church Planters: The training and development of future leaders can be accomplished through a variety of means:
 - (a) A network of culturally attuned pastors/mentors within the PCA needs to be developed so that potential second-generation Ko-Am pastors and planters can be matched with key mentors in a short-term internship program. As I mentioned previously, most, if not all second-generation Ko-Ams are unable to receive any mentoring through first-generation Korean pastors and churches. As such, we need to consider how to raise the necessary funds to bring this innovative yet necessary program about.
 - (b) The “Assessment Center” needs to be promoted and utilized for the training of future second-generation Ko-Am pastors and planters. As participants are assessed

and trained as church planters, we can train them for fruitful ministry in the PCA. A further benefit is that the Assessment Center often acts as a gateway connecting second-generation Ko-Am leaders into the main body of the PCA. Already a number of second-generation Ko-Ams from other denominations that have come through this program are now a part of the PCA.

(c) The annual *EM Pastors' Conference* is another avenue by which we can aid in the training of future leaders in the PCA. I am excited as Tim Keller sees this vital vision and has agreed to speak at the *2002 EM Pastors' Conference* this coming January and has also committed to speak every two years thereafter.

3. A Leadership Conference for the Korean second-generation women should be planned jointly by MNA and WIC in order to train the women leaders in the second-generation multiethnic churches.

4. Sharing the Vision of Korean Ministries: This is in fact the largest aspect of the work. The vision has to be shared with both first- and second-generation Ko-Am pastors and churches as well as with Anglo-American churches. I therefore need to take every opportunity that comes before me to share the vision with them. Without this, plans cannot move ahead, prayers cannot be focused, and funds cannot be raised. Every opportunity to share the vision with Anglo-American churches should also be pursued in order that they may also play a part in participating in the Korean-American ministry strategy within the PCA.

IV. POSTSCRIPT

This ministry plan cannot be carried on without prayer and the guidance of the Holy Spirit. As such, the plan will need to be constantly revised, added, and updated.

Respectfully submitted,

I. Henry Koh

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