

On August 25, 1997, after much research, careful discussion and much prayer, the PCPC Session committed to the following ambitious and very exciting vision: *to plant 100 strategically located churches, many with Reformed University Fellowship (RUF) chapters, by the year 2020—50 in the U.S. and 50 worldwide.*

We are pleased to announce that God has so blessed this effort that as of January

**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**

### ***Jerusalem and Judea: Fifty churches in the U.S.***

A voluntary association, the Southwest Church Planting Network (SWCPN), was formed as a joint subcommittee in the PCA presbyteries in Texas, Arizona, New Mexico, and Oklahoma to create a movement among PCA churches for strategically expanding Christ's Kingdom by planting reformed, evangelical churches and RUF chapters. Today, 65

# THE 2020 VISION

2011, 103 churches have been started—50 in the U.S. and 53 internationally! Plus, 12 RUF chapters have been started in connection with the U.S. church plants.

The 2020 Vision was a major commitment for our still newly formed church as the Session committed not only significant funding resources, but people resources to develop and oversee the effort over the years leading to 2020. PCPC's Session has never wavered from this major goal of the church. The original vision was developed by Skip Ryan, Brad Bradley, and myself. Brad and I, as ruling elders, were charged with developing detailed plans, structure, and accountability for the coming years of effort. This has been accomplished through PCPC's Mission to North America and World Missions Ministries, which have focused on church planting as the best method for Kingdom growth. I became PCPC's Senior Director of Missions and Church Planting. Brad was the first Executive Director of the Southwest Church Planting Network, the major framework for U.S. church planting. Its focus is helping the PCA start churches in the Western U.S. Another PCPC ruling elder, Bill Thomas, is now the Network's Executive Director.

So, what does the 2020 Vision look like?

PCA churches are active in the Network. PCPC has planted five daughter churches directly.

### ***Samaria and the ends of the earth: Fifty churches outside the U.S.***

This portion of the 2020 Vision, the PCPC World 50, falls under PCPC's World Missions Ministries and World Missions team. PCPC partners with a missions agency (usually Mission to the World, the PCA's missions agency) and indigenous pastors/leaders to plant these international churches.

PCPC has developed areas of emphasis that usually target countries with a population that is less than 1% evangelical. All World 50 church planters are nationals and all funds in the World 50 go to nationals or indigenous work.

Please check out PCPC's website for more about the 2020 Vision, including progress, lists of churches, RUF, and links to much more information about how God is using PCPC to grow His Kingdom in Dallas, the Southwest and the world. God willing, we're not through yet!

*How does 200 sound?*

—Curt Dobbs

# Church planting through irrigation

True Word and deed ministry in a communist country brings water of life

*(Church planter Keo, whose home country is being withheld for security reasons, told the following story to Curt Dobbs, which he relates here.)*

“I must arrest you, Keo, when we return to our home country. It is my duty to keep our province untainted by Western Christian thoughts!”

The provincial Minister of Religious Affairs was relentless as he talked about the inevitable punishment that would follow Keo’s decision to make his Christian faith public knowledge at the meeting both were attending in another country. The meeting was about irrigation and water wells, skills that Keo had learned and used in his village.

Although Keo, a faithful church planter who had been working in his village for three years, was aware of this possible fate, he was not ashamed of the power of God unto salvation. For he and Pastor Kamph (his supervisor) had prayed about his attending the seminar that might open him up to the scrutiny of the Communist party and could lead to prison. It was at this seminar where others would probably come and ask him about his background and his beliefs, where the Lord would give him opportunities to share his story and the true purpose for all his hard work in his home country—but this could also lead to severe punishment. They knew the dangers, but God gave His direction to go!

And now, after three years of biblical training and after working in the village to develop relationships and begin to share the gospel, Keo was going from planter to prisoner.

Meanwhile, when the provincial governor learned the news of Keo’s impending imprisonment, he promptly spoke with the Minister of Religious Affairs.

“Minister, in our [Communist] country, there are many questions for which we have no answers, and our

province is very poor and we have problems growing our own food. Keo is a skilled worker, and our country, especially our province, is in dire need of his expertise in agricultural irrigation and water wells. We need him! You will allow Keo to continue his work even though he is a Christian. I will have him help the villagers develop their water wells and irrigation, and he can even instruct at the local schools. Furthermore, appoint him to your local Committee of Religious Affairs and make him the Christian representative. That is my final word.”

Keo’s eyes lit up when the Religious Affairs Minister (not very happily) gave him the news. Keo rushed to call Pastor Kamph.

“Keo—I thought you were in prison! What happened?” asked the pastor.

The good news ran through the pastor’s ears like the sweet sounds of a summer’s day. He knew the Lord would be faithful. He knew there was a purpose in sending Keo to the meeting even though there would be danger. The Lord, whom few in their country even acknowledged, had once again intervened where human intervention dared not go.

Today, this village church has 50-75 members.

Church planters in this country typically go to villages that do not have a Christian church and try to establish themselves. Since it is a Communist country, the local

government doesn’t approve of this, so the church planters have to be very careful. When PCPC started its work here, one-third of village pastors who tried to evangelize these villages and plant churches usually went to prison for three to five years. Now, to protect themselves and maintain a cover, they start working and helping in some way (e.g., irrigation) to establish relationships. They demonstrate true Word and deed ministry.



# Cristo Rey

A unique multicultural church in Dallas, planted and pastored by Joshua Geiger, is a joint ministry of the Southwest Church Planting Network (SCPN), North Texas Presbytery, and PCPC.

It is hard for me to believe that I am now in my ninth year of ministry in Dallas! There have been many twists and turns along the way. I remember several times in the early years when I began the worship service with just three people in the room—myself, the worship leader, and one other. There were discouraging days when I wondered if we were going to make it. There are still difficult days. But, more and more, there are tremendously joyous days. It is encouraging to look back and see what the Lord has done:

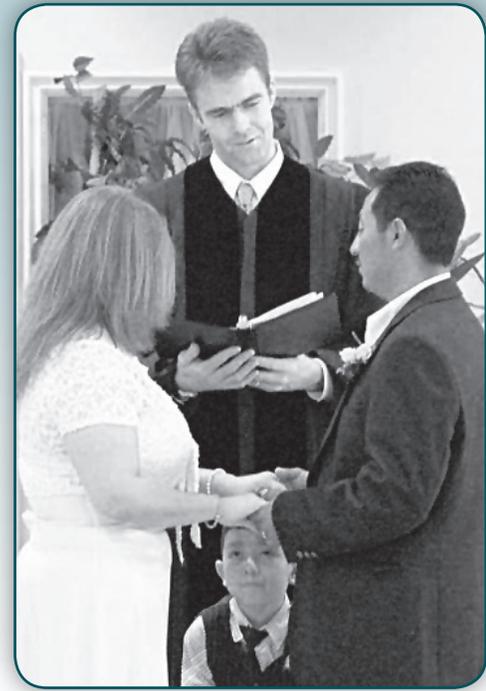
- We now average 115 people from four different continents in our worship services.
- 45 of our 80 members (and over 60% of our Hispanic adults) joined by profession of faith!
- Our first Hispanic intern graduated from seminary and is preparing to launch another Spanish-language ministry in the Dallas-Ft. Worth area.
- Two other Hispanic members are enrolled at Redeemer Seminary as part of our efforts to train future Hispanic leaders for Christ's church.

In December, we closed on a church building at 3353 W. Northwest Highway. This purchase, made possible through the generous giving of God's people at Cristo Rey, PCPC, and other local congregations, will provide a permanent home for our congregation. The new building gives us space to expand our ministry and a highly visible presence in the community we are seeking to reach. As I write this, we are preparing to move in some time in the second half of January. We are marveling and rejoicing at God's faithfulness to us in providing this facility!

We also recognize that with this gift, the Lord is calling us to grow and be stretched in new ways. Among the opportunities set before us are:

**Ministry to single mothers** Over the last nine months, the Lord has brought to us many single mothers. One of them came to us through a VBS outreach at a local park. After just a few weeks of worshipping with us, she brought a friend, a mother of four who had been widowed just two weeks before. It has been a joy to see both of these women come to faith in Christ. They are regularly participating in our women's Bible study and they are growing! They speak often of the joy that they are finding in walking with Christ, even in the midst of very hard circumstances. Other mothers have also been coming to us. Some are caught in addiction. Some are struggling to hold together families deeply wounded by divorce or abandonment. Almost all of them are financially stressed. This is challenging ministry! Pray for Jesus to do His redeeming work in these families!

**Ministry to immigrants** We have always been blessed to have a ministry among immigrants, but lately it is more intense as life for immigrants has become more difficult. They are finding themselves caught between the violence and economic decline on the Mexico side of the border and the increasing hostility towards immigrants and more stringent immigration enforcement on the U.S. side. As daily life becomes more difficult, the sparkling veneer of many idols people serve is stripped away, and we have the opportunity to present the true hope that is only found in Jesus. These difficulties also put tremendous stress on marriages, families, and individuals, and some turn to sinful ways of coping. Pray for God to give us grace to share Christ boldly and wisdom to counsel those who come to us.



Josh Geiger performs a wedding (with a very interested observer participating as well).

Cristo Rey will serve as a key base for a new growing ministry, The **Hispanic Leadership Initiative**, an agency of the SWCPN which is dedicated to preparing Hispanic pastors and leaders and starting new Hispanic churches in Texas. Cristo Rey is becoming **an international ministry**. We now have several African families, and in the last six months the Lord has been bringing many Brazilian families to us. Recently we sang a worship song in Portuguese! We are also blessed to have several Anglo families as members. We rejoice that the Lord is bringing these families to us and that our church body is reflecting more and more what the church in glory will one day be. Pray that God will give us grace to love one another well!

Please join us in giving thanks to God for all that He has done and for providing this new facility. Please continue praying for us! Please know that we thank God for your partnership in this work. And please come join us for a service in February at 10:00 am any Sunday.

—Josh Geiger  
pastorjosue@sbeglobal.net

PCPC WITNESS

As PCPC continues, by God's grace, to extend His Kingdom through 2020 and beyond, we will encounter new conditions. Tim Keller, pastor of Redeemer Presbyterian Church in New York City, who spoke at PCPC on January 26, outlines some of these conditions in his blog of February 10, 2010 ([www.redeemercitytocity.com/blogs/](http://www.redeemercitytocity.com/blogs/)).

We must all seek the face of God for the answers to the questions he raises.

# The BIG issues facing the Western church

## 1. THE OPPORTUNITY FOR EXTENSIVE CULTURE-MAKING IN THE U.S.

In an interview, sociologist Peter Berger observed that in the U.S. evangelicals are shifting from being largely a blue-collar constituency to becoming a college-educated population. His question is—Will Christians going into the arts, business, government, the media, and film a) assimilate to the existing baseline cultural narratives so they become in their views and values the same as other secular professionals and elites, or b) will they seal off and privatize their faith from their work so that, effectively, they do not do their work in any distinctive way, or c) will they do enough new Christian “culture-making” in their fields to change things? (See [http://www.virginia.edu/iasc/HHR\\_Archives/AfterSecularization/8.12P Berger.pdf](http://www.virginia.edu/iasc/HHR_Archives/AfterSecularization/8.12P Berger.pdf))

**2. THE RISE OF ISLAM.** How do Christians relate to Muslims when we live side-by-side in the same society? The record in places like Africa and the Middle East is not encouraging! This is more of an issue for the western church in Europe than in the U.S., but it is going to be a growing concern in America as well.

How can Christians be at the very same time a) good neighbors, seeking their good whether they convert or not, and still b) attractively and effectively invite Muslims to consider the gospel?

**3. THE NEW NON-WESTERN GLOBAL CHRISTIANITY.** The demographic center of Christian gravity has already shifted from the West to Asia, Latin America, and Africa. The rising urban churches of China may be particularly influential in the future. But the West still has the educational institutions, the money, and a great deal of power.

What should the relationship of the older western churches be to the new non-western church? How can we use our assets to serve them in ways that are not paternalistic? How can we learn from them in more than perfunctory ways?

**4. THE GROWING CULTURAL REMOTENESS OF THE GOSPEL.** The basic concepts of the gospel—sin, guilt, and accountability before God, the sacrifice of the cross, human nature, afterlife—are becoming culturally strange in the West for the first time in 1500 years. As Lesslie

Newbigin has written, it is time now to “think like a missionary”—to formulate ways of communicating the gospel that both confront and engage our increasingly non-Christian western culture.

How do we make the gospel culturally accessible without compromising it? How can we communicate it and live it in a way that is comprehensible to people who lack the basic “mental furniture” to even understand the essential truths of the Bible?

**5. THE END OF PROSPERITY?** With the economic meltdown, the question is—will housing values, endowments, profits, salaries, and investments go back to growing at the same rates as they have for the last 25 years, or will growth be relatively flat for many years to come? If so, how does the western church, which has become habituated to giving out of fast-increasing assets, adjust in the way it carries out ministry? For example, American ministry is now highly professionalized—church staffs are far larger than they were two generations ago, when a church of 1,000 was only expected to have, perhaps, two pastors and a couple of other part-time staff. Today such a church would have probably eight to ten full-time staff members.

Also, how should the stewardship message adjust? If discretionary assets are one-half of what they were, more risky, sacrificial giving will be necessary to do even less ministry than we have been doing.

On top of this, if we experience even one significant act of nuclear or bio-terrorism in the U.S. or Europe, we may have to throw out all the basic assumptions about social and economic progress we have been working off for the last 65 years. In the first half of the 20th century, we had two World Wars and a Depression. Is the church ready for that? How could it be? What does that mean?

