



Quilts & Sanctification

The Rincon Art Gallery in the narthex is currently displaying a variety of quilts made by women of the church. " A quilt is a bed coverlet of two layers of cloth filled with padding (as down or batting) held in place by ties or stitched designs." Just as quilts are bits and pieces of fabric scraps, God takes bits and pieces of our lives and creates a "quilt" of beauty that gives Him glory. " For we are his workmanship, created in Christ Jesus for good works." Ephesians 2:10.

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The goal of the Hallway Art Gallery is to help build community within the congregation by showcasing the variety of Christian expression among the members of Rincon Mountain Presbyterian Church.

Kruis Korner

The “When” not “If” of Church Planting



Pastor Phil Kruis

Rincon Mountain Presbyterian Church is a church that started 15 ½ years ago as a daughter church plant of Catalina Foothills Church. Church planting was a large part of the vision of Catalina Foothills Church from the beginning. Church planting has and will continue to be a large part of the vision of Rincon Mountain Presbyterian Church. And there’s good reason for that. When we pray “Thy kingdom come, thy will be done, on earth as it is in heaven,” we are praying many things. One of these is that the kingdom of God will become more present here on earth as it is in heaven. That means that the rule of God over his creation becomes greater and greater. We know That means that the rule of God over his creation becomes greater and greater. We know and believe that God is sovereign over his whole creation and that, in its truest sense, that cannot increase. His rule will never be greater or less than it is now. But we also know that there are many people on this earth who reject God’s rule and try to run their lives on their own. We believe that the great commission that Jesus gave his disciples to make more disciples in all nations is how God’s rule is extended here on earth. And that is where church planting comes in. So it is not a matter of “if” we should be involved in planting churches but “when”.

Here is how growth seems to function in the church: individuals lead other individuals to Christ and disciple them → new disciples are added to LIFE groups so that LIFE groups multiply → and churches grow and use their resources of time, talent and treasure to plant new churches. We believe that the time to participate in church planting in Tucson is now. We are at a point in our health and growth where we have the necessary resources to participate in our second church plant.

The first church plant we had a major role in supporting was planted by our former Associate Pastor, Luke Evans, in a NE suburb of San Antonio, TX. That church, Christ Church San Antonio, has now become a particular church with its own elders.

Now we are turning our attention to Tucson. The four PCA churches in Tucson have agreed to join together to plant a church in the downtown/university area of Tucson. While there are several areas around the city that are likely candidates for church plants, this strategic plant in the cultural hub of our city will have an influence on the University of Arizona and the economic and artistic communities in that area.

All of the PCA churches in Tucson are literally or functionally suburban (this is true of virtually every evangelical church in Tucson, not just PCA churches). The four PCA churches are in the north and (far) northwest parts of the city (Holy Cross, Desert Springs), the Foothills (Catalina Foothills), or the far northeast side of the city (Rincon Mountain). Yet, there are tens (hundreds?) of thousands of people living and working in “mid-town” and “downtown” Tucson, as well as some of the most interesting, desirable and diverse neighborhoods in the region. Over the next several months we will be searching for a church planter that has a heart for the city of Tucson and a heart to see God’s kingdom expanded in this specific region of our city. We will also be interviewing members of each of the four churches who might be called to be part of the core group for this new church.

This is an exciting opportunity and we trust God to lead the entire process. Please pray that this will be a success kingdom expanding endeavor.

Fall Kickoff

On Friday August 19th, Rincon Mountain hosted an ice cream social to kick off our fall activities. Along with the ice cream, families enjoyed a jumping castle and bean bag toss. Good fellowship and plenty of ice cream toppings for everyone.



Pettengill's in Equatorial Guinea

It is wild to imagine, but they've been in EG for six months. In that time they've learned some of the Fang language and culture, taken three ministry learning trips to Nsork, Cogo and Malabo, hosted medical clinics, and started teaching and preaching and more. Pictured: Being welcomed into the congregation at our new EG church home.





Pastor Luke Smith

Hey Y'all!

Community Life

In Jesus' prayer from John 17, our Lord prays that we his people "may all be one...so that the world may believe." Picking up on how Jesus links faith and unity together, writer Jean Vanier remarked in his book *Befriending the Stranger*, "If Christians are united, this will help others to believe. Disunity is an obstacle to faith whether it be disunity between individuals, between groups or between churches. Disunity prevents people from believing in the message of Jesus. Our world is filled with divisions and disunity and if we are not careful they seep into the life of our [Christian] communities." Now if I could sum up the intended ethos of Rincon Mountain it would be something like this: "Real good news for real people in and for real community." In other words, we desire to be authentic and transparent people who are united together in the gospel and connected in authentic and transparent community—all so that we know the Lord more intimately, care for each other more deeply, and let that love flow out to incite others to faith in Jesus.

A hallmark of Christian community, and that which we strive for at RMPC, is that our growth in knowledge of God is connected to a growing understanding of ourselves (the good, the bad, and the ugly). In fact, John Calvin said that "Nearly the whole of sacred doctrine consists in these two parts: knowledge of God and of ourselves." Thus, the two go hand in hand. We need each other—we need community—to grow in each part, even though some of us might not want to engage in such community and instead simply prioritize spiritual growth. But as author David Benner notes, "Focusing on God while failing to know ourselves deeply may produce an external form of piety, but it will always leave a gap between appearance and reality...Truly transformational knowledge is always personal, never merely objective. It involves knowing of, not merely knowing about. And it is always relational. It grows out of a relationship to the object that is known—whether this is God or one's self." As we embody a community committed to Christ and each other, we enter into a deeper knowledge of God and ourselves. Our community life (and our spiritual life) is not intended as an escape from our daily reality but to commit to that reality with all earnestness— God has us where he wants us here together at RMPC. But this requires that we must be transparent with each other about all aspects of our daily lives: our joys, fears, gifts, and weaknesses. And thus, authentic community as Christ would call us to can be a scary endeavor. As Jean Vanier later wrote, "As we take time alone with Jesus, as we listen to his call, we discover his love but we also touch our pain and our sense of loss...Jesus wants to teach us to know ourselves with our gifts, with our beauty, with our deepest desire to love, with our pain, our fragility, our vulnerability."

Gospel-centered community requires intentional pursuit of each other, patience with one another as we build trust and friendship, and a whole lot of prayer. As we build our community, we become more united in the gospel work at RMPC as we experience that unity in our body life, worship life, Life Groups, and other smaller communities. When we are united together and growing our community internally we also will see community growth coming from outside our current body—we will grow in our faithfulness to minister to the unchurched, de-churched, our friends and neighbors to believe and claim our faith as their own.



Pastor Ben Castaneda

A Word...or Two

Don't Eat with Strangers!

“Don’t eat with strangers!” This is Rule #2 at RMPC’s Youth & Family Group. It’s often spoken immediately prior to the meal we eat together as a group on Wednesday nights.

I admit, this rule seems kind of odd. It sounds similar to the words of wisdom many parents tell their children about not talking to strangers. As you could probably guess, though, that’s the exact opposite of what we mean! When we say

“Don’t eat with strangers,” we mean that before the youth can sit down to eat dinner, they need to know who they’re eating with. At a minimum, they need to know everyone else’s name. This is especially important since we often have visitors or parents who don’t know everyone (or possibly even anyone) there. The goal is that this time of introducing one another would spark deeper conversations as the youth sit down to eat the meal.

However, my goal is not just that the youth would introduce themselves to visitors on Wednesday nights, but that this action would sink down into their hearts. To put it another way, my goal is not simply that they would welcome people, but that they would become “welcomers”—those who look for the stranger in our midst and intentionally move toward him or her in neighborly love. “Don’t eat with strangers” isn’t simply a motto, but a way of thinking about life as a Christian.

Obviously this principle doesn’t just apply to youth meetings on Wednesday nights. It applies to all of us. Here at RMPC, we want to be a church that is intentionally “outward-facing.” What does that mean? It means that on Sunday mornings, we look for and welcome the visitor even though that might take us out of our comfort zone. It means that during the week, we intentionally look for ways to get to know our neighbors and co-workers, whether that be as elaborate as throwing a neighborhood block party or as simple as bringing a meal to the new family on the street. As we move toward the stranger in love, we show our identity as children of God and function as salt and light before a watching world.

But why should we be intentional about this? Why should we be welcomers? It’s because we have been welcomed. When we were strangers to God’s covenant promises, lost in our sin and wandering far from him, he sought us out by sending his Son in human flesh. Jesus intentionally moved toward us in love and genuine concern even though it cost him greatly. He was not content to look on us from afar and to condemn, but instead became like one of us and paid the penalty we deserved so that he might welcome us into the family of God.