



## **Northminster Presbyterian Church**

1660 Kessler Blvd. East Drive, Indianapolis, IN 46220

317-251-9489 [www.northminster-indy.org](http://www.northminster-indy.org)

### ***Daily Prayers***

***Week of -September 27-October 1, 2021***

The Clearing  
Do not try to serve  
the whole world  
or do anything grandiose.  
Instead, create  
a clearing  
in the dense forest  
of your life  
and wait there  
patiently,  
until the song  
that is yours alone to sing  
falls into your open cupped hands  
and you recognize and greet it.  
Only then  
will you know  
how to give yourself  
to the world  
so worthy of rescue.

~Martha Postlethwaite

Q: What does creating 'a clearing in the dense forest of your life' look like to you?



## ***Monday***

### **For the people of the congregation:**

Loui Lord and Carl Nelson; Rick and Judy Nelson;  
Steve, Liz and Audrey Neterval; Susan and Ken Neville

### **For those in hospice care:**

Karl Schlabach, father of Blake Schlabach

### **For those dealing with injury or illness:**

Lauri Hunner, sister of Nan Diehl;  
Weldon Sims, brother-in-law of Max Ruegger

### **For those grieving the loss of:**

Sharon Lyst; Doris Harmon;  
Eugene Holewinski, father of Chris Holewinski; Cindy Campbell,  
friend of Melissa Hopkins; George Crum, uncle of Nancy Fortenberry

### **For our missions:**

Whitewater Valley Presbytery Theological Education

### **For this local community:**

Meridian-Kessler Neighborhood Association

### **For the churches in our Presbytery – their leaders, members and mission:**

Edinburgh-First

### **From the World Council of Churches ([oikoumene.org](http://oikoumene.org)):**

Anglican Church of Burundi

### **Those who are helping with the health emergency:**

Doctors, nurses, therapists, all hospital personnel, nursing home caregivers,  
pharmacists, grocery store employees, social workers, EMTs, firefighters,  
and police officers.

### **Those who are struggling during the health emergency:**

Small business owners and employees, restaurant owners and employees, those  
suffering financially, the vulnerable elderly, the isolated, the anxious, and those whose  
medical treatment has been postponed, charitable organizations in Indiana and  
elsewhere who are closing fundraising events, students and teachers.

### **Our church staff and leadership:**

Dave Smazik; Tim McElroy, Nancy Fortenberry

## ***Tuesday***

### **For the people of the congregation:**

Adam and Andrea Newsom; Jesse, Alicia, Carolyn and Calvin Noneman;  
Larry and Harriet O'Connor; Terry and Adelle O'Connor

### **For those dealing with chronic illness or long-term treatment:**

Jack Mart; Cathryn Siegrist; Barb Jones; Sandy Frankovitz; Bill Siegrist; Ellen Williams;  
Teresa Siegrist; Chris Ellington; Jackie Schmidt; Terri Hubbard; Jim Mann; Bill Dynes;  
Major Rhodes; Kelly Stanley; David Parsley; Jodi Sprague; Becka Snider; Yumi Perkins;  
Mary Tarbell; Scott Newman; Weimer Hicks; Bob Nation; Paul Matteson

### **For our missions:**

World Hunger

### **For this local community:**

Meridian Street Historic District Neighborhood Association

### **For the churches in our Presbytery – their leaders, members and mission:**

Elwood-First

### **From the Presbyterian Mission Yearbook of Prayer:**

Rola Al Ashkar is a Presbyterian Christian from Lebanon. When she had her confirmation class, she received her first Bible, and even as a teenager, she read the Bible with critical eyes, questioning parts of it and searching for answers. Her curiosity led her to regularly attend Sunday services, youth meetings and church summer camps, and through those experiences her faith grew and she found a community in the Presbyterian Synod of Syria and Lebanon. At age 17, she decided to study theology and serve the church, though being a female minister wasn't heard of at the time. In 2011, she finally joined the Near East School of Theology in Beirut and was a part-time student for four years. Afterward, she transferred to Princeton Theological Seminary, where she graduated in 2016. Even after her graduation, there were still no precedents to women ordinations in the Middle East, and Rola almost gave up her dream to become a pastor. This is when she decided to travel to the U.S. where she started serving Parkview Presbyterian Church in 2018, an intercultural PC(USA) church in Sacramento, California. She was ordained in April 2021. Now, Rola serves Westminster Presbyterian Church in Sacramento as Ministry Assistant for Outreach and Christian education and is the organizer of Iama Yoga New Worshipping Community.

### **From the World Council of Churches ([oikoumene.org](http://oikoumene.org)):**

Baptist Union of Hungary

### **Our church staff and leadership:**

Ruth Moore, Denise Harrington, Nancy Sala

## **Wednesday**

### **For the people of the congregation:**

Joline Ohmart; Sarah Oldham; Lori Olivier; Chris, Terri, Lauren and Ben Palladino;  
Sherri Pankratz; Sharon and David Parsley

### **For our missions:**

Dayspring Center

### **For this local community:**

Rocky Ripple Neighborhood Association

### **For the churches in our Presbytery – their leaders, members and mission:**

Fishers-New Hope

### **From the Presbyterian Mission Yearbook of Prayer:**

These days, every organization is coming up with a Diversity, Equity and Inclusion — commonly referred to as DEI — strategic plan. The national agencies of the Presbyterian Church (U.S.A.) are also putting together DEI plans as a response to the General Assembly mandate for a Race Audit in 2018. However, this is not the church jumping on the latest business trend. DEI has been a core value from the birth of the church. **Diversity** is the presence of difference in a setting. In Pentecost, the message was preached in multiple languages! No one's difference was erased. Everyone heard the story of Jesus in the language they dreamed in. **Inclusion** is the practice of ensuring people feel a sense of belonging. Luke tells us that the believers “spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts” (Acts 2:46). There is no more a powerful and visceral way of experience belonging than breaking bread together. **Equity** is the process of ensuring that processes and programs provide equal possible outcomes for every individual recognizing that no one starts from the same place. The Pentecost church knew that inequity ravages most fundamentally in economic structure. So, they had the courage and the logistic intelligence to create their own economic system where they “distributed the proceeds to all, as any had need” (Acts 2:45). Theology has always been a conversation between God's work now and God's work in history, between news and Scripture. All truths are God's truths. This also means we have much to learn from our faith parents. And in the book of Acts, we witness what *compelled and propelled* the church to be more diverse, equitable and inclusive (though those are not the exact words they would use) was the reality of the resurrection. The experience of resurrection serves as the rationale and the energy for this fresh understanding of God's people that includes all.

### **From the World Council of Churches(oikoumene.org):**

Christian Churches New Zealand

### **Our church staff and leadership:**

Susan Glant, Melissa Hopkins, Lori Schlabach

## ***Thursday***

### **For the people of the congregation:**

Mary Ann Perkins; Victor and Girtha Perkins; Becky Peterson;  
Denny and Kris Phegley; John, Cheryl, Emily, Benjamin and Hannah Plunkett

### **For our missions:**

Gleaners Food Bank

### **For this local community:**

Warfleigh Neighborhood Association

### **For the churches in our Presbytery – their leaders, members and mission:**

Fort Wayne-Amistad Cristiana

### **From the Presbyterian Mission Yearbook of Prayer:**

*“Now the full number of those who believed were of one heart and soul and no one said that any of the things that belonged to [them] was [their] own, but they had everything in common.” (Acts 4:32, English Standard Version)*

Christians are called to (and often do) give generously to meet human need. Seeing and meeting the need are essential actions in the story, but this sentence pushes reflection further. What we see in this breath of Acts 4 (and it's only a breath) is a practice of unity's truth in the face of a separation lie. Seeing the need, they give to meet it, but also embrace a more challenging suggestion: We cannot eat alone, and no one will hunger alone, either. “Ownership,” in the story, was surrendered as a sign and symbol of disunity, of a world where some eat on their own and some do not eat at all. The next story, where believers decide to hold back a portion and are dishonest about it, would teach us not to be dishonest in our speech, but also to reject the lie that affluence, ownership, and control can sustain us, when all they do is sort, stratify and separate, with death-dealing results for ourselves and for others. The next time we recognize a need in someone else, we would do well to give to meet it. We might do better if we ask what is separating us from those who have need to begin with. **Questions on which to reflect:** In what ways do I separate myself from my neighbor-in-need? In what ways do I embrace the lies that affluence, ownership and control can save me? In what ways do I fail to face the needs of another because I wish to hide from that need within myself?

### **From the World Council of Churches ([oikoumene.org](http://oikoumene.org)):**

Church of England

### **Our church staff and leadership:**

Carol McDonald, Marko Petričić, John Wright

## ***Friday***

### **For the people of the congregation:**

John and Maureen Purcell; Elaine, Jordan, Ava, Ella, Leo Purdue; Betty Randall;  
Eric, Jessica, Madeleine; Finn, Knox, and Grady Rasmussen

### **For those going through a difficult time:**

All those affected by the pandemic, Haiti earthquake, Hurricane Ida and the resettlement of refugees from Afghanistan; Campbell family, friends of Melissa Hopkins.

### **For our missions:**

Raphael Health Center

### **For this local community:**

Watson Park Neighborhood Association

### **For the churches in our Presbytery – their leaders, members and mission:**

Fort Wayne-First

### **From the Presbyterian Mission Yearbook of Prayer:**

The objective of this brief reflection is to explore the theological interplay between the Bible and racism. Scripture centers on being “the Word of the Lord.” This has meant that the religio-cultural and social context or life setting of the text generally has not been questioned. Centuries of misusing the Bible in defense of racism must be intentionally opposed. European colonialism and its partnership with western missionary movements from the 15th century incorporated the church and the Bible as strategic allies in their conquest of other peoples’ lands and resources. The misuse of the biblical text gave moral and spiritual justification of dehumanizing other peoples and the stealing of their lands and made it morally acceptable to enslave them. Scriptural and theological justification for colonialism was appropriated in the reading of the Old Testament texts in which they claimed that God gave divine approval for the Israelites to forcibly seize Canaanite lands. Later profitability of their stolen lands led to the dehumanization strategy of forced capture, imprisonment and transportation of millions of Africans and their eventual enslavement on European plantations in the Americas. The use of Scripture to support racism is intentionally designed by the powerful to acquire and maintain, at all cost, political and economic power at the expense of those humans they deem to be unequal to their self-ascribed superior ethnic/racial standing.

### **From the World Council of Churches ([oikoumene.org](http://oikoumene.org)):**

Cook Islands Christian Church

### **Our Leadership:**

Session, Deacons, Trustees, Stephen Ministers, Teams, Foundation, Support Team (Finance, Building & Grounds, Stewardship), Pastors, Support Staff, the congregation