



# Lake Nokomis

## PRESBYTERIAN CHURCH

## The Current Word - 2024 #1

It's been a long time since we've connected with a Newsletter! Covid has come, and morphed, and stayed, while we have distanced, zoomed, and returned – with a new sense of vulnerability, perhaps.

A lot has happened –

We have new members – we have new spaces – we have new children – we have lost dear friends – we are moving into new ways for each of us to participate in 'What God Is Doing.' Read about some of them!

### *New Leadership*

During 2023, **Jim Kendzel** offered – really! – to be Treasurer of our congregation. He was duly appointed as such by Session. We share gratitude for Jim, and for our commitment to ask people to serve only as long as it brings them joy.

The congregation voted, in November, for the next class of Session members – whose terms began January 1, 2024:

**Kristen Jeide** – after retiring from her pastoral role at a local UCC congregation, Kristen has found a home at LNPC. She joined with us last Spring. She brings innumerable gifts to leadership with us, including a deep grounding in contemplative practices.

**Jim Kendzel** – Jim (and Barb) joined LNPC last Spring, coming from another PC(USA) congregation. An avid U of M(ichigan) fan, you'll never go wrong greeting him with 'Go Blue.' (which also happens to be Barb's surname. Coincidence?) Jim will bring leadership with love and enthusiasm, and keenly attuned to our finances.

## What's with that crate-table in the entry?

Created at the NEXT Church gathering in Minneapolis in 2014, the Table was available for participants to bring their voices to God.

"We Are Not Lost" "Where are the Places of Hope?" "Instead of trying to Grow, we're trying to Bless." Where does this speak to you?

NEXT Church brings leaders, mostly from the PC(USA), together to listen for the Spirit moving in our changing church and a changing world, seeking to provide spaces, tools, and support to "accompany congregations towards embodied wholeness, justice, and transformation."

LNPC played a key role in worship and space-making, and Pastor Kara was a speaker- sharing LNPC's story at that gathering (if you're reading this online, you can [view it here](#), or check it out on our website - bottom of the "Stories from LNPC" page).



## All Comers Confirmation

Confirmation has long been a rite of passage in various church denominations. It can be thought of as the faith equivalent of putting together a starter toolkit for moving into your first home, or being given an intro to ingredients, utensils, and cooking techniques so you can feel confident in the kitchen, or being taught navigational tools and handed a map, oriented with a general sense of geography and acquiring some necessary supplies, to set out on a grand adventure. In confirmation we explore our faith together, place ourselves within the larger story, and gain a sense of who we are and how we live in the world with God and alongside other people.

At LNPC, rather than this happening at a particular age, or through a set of classes, we've created a confirmation journey that can be embarked on by anyone in the congregation. And instead of a set timeline, (eg., one year, or three years), the process takes as long as it takes for each person. Some of the activities are done together, others individually. Confirmation is guided by Pastor Kara and overseen by session. Group retreats and gatherings are organized for the learning and conversation portions of the process.

The timing is different for each person, but we suggest kids may be ready to begin around 6<sup>th</sup> grade, and the process will likely continue through grade 10 or 12.

**For adults, it can begin any time, and last as long as they wish!**

Confirmation ends with a celebration in worship that includes a profession of faith, and an affirmation of baptism by the whole congregation. For young people raised in the church or those who are not yet members, being confirmed is also the shift from "baptized member" to "active member." (They may now vote in congregational meetings and serve on session).

Soren, Maisy and Svea began Confirmation in 2018, and they made their way through the process through middle school and most of high school. We will celebrate their completion of the journey and confirm them on February 18.

If you would like to be in Confirmation, talk to Pastor Kara. In truth, you have likely already started the journey, whether you realize it or not. Take a look at the confirmation outline and see what you've already completed!

**We will kick off the "Read the whole Bible" step, with whoever wants to join, in March.**

And this year, our book study will be *The Love That Is God: An Invitation to Christian Faith* by Frederick Christian Bauerschmidt.



## LNPC CONFIRMATION

I am beginning this confirmation journey on (date): \_\_\_\_\_

Signed: \_\_\_\_\_

### Confirmation Goals:

*That you trust you are loved by God always, no matter what*

*That you experience life within a church community that supports and loves you*

*That you understand yourself as a minister (participant in God's ministry/action in the world)*

*That you wrestle with important ideas, engage doubts, and ask questions*

*That you practice ways of being connected to God and others*

*That you recognize faith as a lifelong journey with no earthly arrival*

*That you learn to keep asking:*

*Who is God and what is God up to?*

*What is a good life and how do I/we live it?*

*That you can articulate some of your beliefs, along with your current wondering and growing*

*That you have a beginning sense of your own purpose and calling*

*That you are able to search for meaning*

*That you can think theologically, and have conversations about faith*

### To be confirmed at LNPC:

- I have been baptized
- I have read the whole bible (can be Action Bible, *The Message* or Walter Wangerin's *The Book of God*)
- I have had a Mentor/Prayer Partner in the congregation
- I have studied The Apostle's Creed
- I have studied The Lord's Prayer
- I have attended camp or a silent retreat
- I have attended in a church retreat
- I have attended a funeral
- I have volunteered in the wider community
- I have interviewed someone I respect about their faith
- I have identified three prayer practices I enjoy or connect with
- I have identified two scripture passages that are meaningful to me
- I have led some portion of worship service, designed a prayer station, or planned & led a church event
- I have done a How to Read the Bible class with LNPC
- I have had Faith Tenets & Big Questions Conversations about:
  - God
  - Jesus
  - The Holy Spirit
  - the Church
  - the bible
  - sin
  - other religions
  - science
  - politics
  - identity
  - the "end times"
  - money
  - sex
  - death and the afterlife

*(Some of this may take place through a faith book study, ie Being Disciples, by Rowan Williams, Why Christian, by Douglas John Hall, Can These Bones Live: A Theology in Outline, by Robert Jensen or The Love That Is God: An Invitation to Christian Faith by Frederick Christian Bauerschmidt. A sex and sexuality class or retreat is included for youth).*

- I have done an Intro to Presbyterian Polity (in The Shape & Structure of Church class)
- I have learned about the Sacraments (baptism and communion) & the basics of Reformed Theology (The Shape & Structure of Church class)
- I have been on at least one confirmation retreat, including:
  - o I have done a (present, past, future) "life walk"
  - o I have shared "three songs that say something"
- I have experienced worship with a faith tradition other than LNPC
- I have created a Faith Statement
- I have come to session meeting for examination and shared my faith statement
- I have been confirmed in a worship service

Confirmation Journey completed:

Date: \_\_\_\_\_

Pastor signature: \_\_\_\_\_

## Holy Listening Groups officially expand in 2024 ~

While they were born from a crucial need of parents of young children for support, the shape has been changing to include all of us!

After shared dinner, we join in the following groups:

- Kids with Pastor Kara
- Women in their 30s-50s with Rev. Kristen
- Men in their 30s-50s with Rev. Kelly
- People in their 60s-80s with Pastor Lisa

What's a holy listening group?

This is a communal spiritual practice of listening deeply with love that goes in 3 directions:

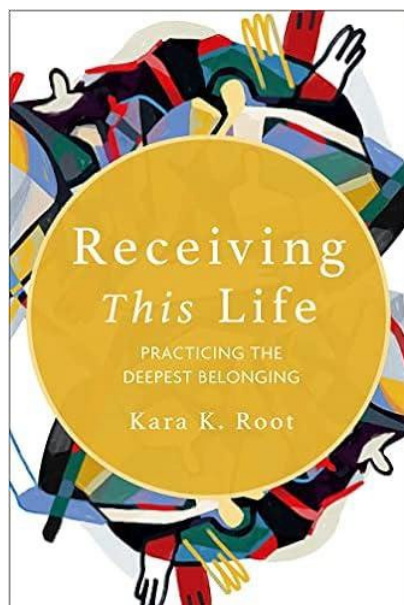
- listening to the other/s,
- listening to what is stirred within ourselves,
- listening to the Spirit.

We are here to hold space for one another in God's presence.

We do this by,

- Waiting for God together.
- Accompanying each other in the presence of God.
- Receiving God right here with us; receiving each person and their story.

Each group runs a little differently, but Kelly, Kristen and Lisa all provide structure and perimeters that help us minister to each other through holy listening. When we are heard deeply, we are open to the connection, insights and transformation offered by the Holy Spirit. And by giving one another the gift of being heard and held, we are also practicing noticing and receiving our own lives. Holy listening moves beyond the moment by helping us become more attuned to the presence and activity of God in the world around us in our ordinary lives.



Kara's new book was just released! LNPC is once again a main character, with stories, devotions, prayers, liturgies and practices that come from our life together (Hi there, Cell Phone Liturgy! Hey, Hedgehog Blessing!). With reflections on things like trusting, noticing, repenting, and dying, the book invites us to receive what is, receive what's difficult, receive what God has already done, receive what God is doing, and receive what will be. It can be read cover to cover or hopped around in, read for personal inspiration or group discussion, or used as planning resource.

Philip Reed's review in *The Presbyterian Outlook* says, "Most books about church leadership today fall into two categories: hero stories of growing a church into Goliath-sized proportion or desperation stories of deconstructing faith and leaving church. *Receiving This Life* is neither. It is the story of a pastor who fulfills her calling by showing up, paying close attention to people God brings to her, and anticipating that God, too, will show up. Together, they experience the deepest belonging. As you read *Receiving This Life*, God just might show up in your life...too."

## Building News:

This was the 'headline' in our last, 2019, newsletter:

### Everybody Needs A Bathroom We Need A Bathroom for Every Body!

Wow! The more things change...

We have new, accessible, single-person, changing-table-equipped, bathrooms!! Thanks to the encouragement of many members, and funding from Eva Webb's memorials and another devoted member, our first floor bathrooms have been reconfigured to be wider-doored, barrier-free, welcoming "necessary rooms."

As Lisa L. said four years ago,

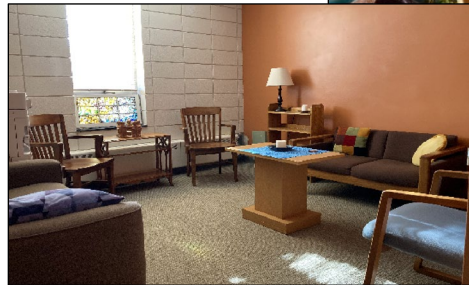
"Hospitality is central to our life together, and creating a hospitable place should probably start with the bathroom! After all, it's hard to feel at ease when you gotta go, but the bathroom isn't accessible to you.

There are three things in life that are for sure: death and taxes are two of them, and the third one is that ... **everybody needs a bathroom!**"



## Spaces

Oh, so much is happening this winter! In the spirit of Hygge, a number of spaces have been, or are in the process of being, revived and refreshed! Whether you call the 'Inner and Outer Sanctum' or 'the old offices,' we have brand new meeting spaces, viewable from a brand new window, just off the entry!



Also, being mulled and considered, and even drafted: an upgrade to the Gathering Room! Better access, better storage, better comfort. Useful. Refreshed. An architect's (very initial) draft is on the counter. Note two double-doored entrances (symmetrical) from the narthex. The door to the 'coatroom' (space to be renamed later) eliminated. Closets for storage of moveable tables and chairs (for meals and meetings). Comments? Design ideas? Furnishing suggestions? Add to the 'comments' pad by the drawing.

(of course, not **everything** is ready for prime time!)



# LNPC's Theology of Children

By Andy & Kara Root  
September 9, 2023

Children are ministers among us. We are learning to center children in the life of our congregation.

At the core of Dietrich Bonhoeffer's theology is his concept of *Stellvertretung*, translated as "place-sharing." Relationships that avoid instrumentality but seek to be with and for the other and no other aim, become the concrete (and yet mystical) locale of Christ's presence in the world. By sharing life and exploring faith alongside each other, we encounter Christ now, present with us, as we are present to God and to the world around us.

In *Ethics* Bonhoeffer uses the parenting relationship to define the very *Stellvertretung* of Jesus Christ himself. In relationships of communion, like that of a parent to a child, each person is uniquely an individual and yet has their being in and through each other. Faith is incoherent (and falls into works) when it is imagined outside the embodied reality of a child to a parent, outside of Jesus and his cosmic relation to the Father, and Jesus's earthly life bound to his mother. Inside relationships of individuals bound in connection Jesus Christ is concretely present in the world.

Faith may be seen as the acceptance that we are children, that we are the kind of beings that need the ministering care of others, that God desires a shared life with and for us. We have faith (and are formed in it) when we come to see that we can only have our being in and through the care, love, and connection to others who share deeply in our lives. It is inside this kind of care that we are transformed in Christ. Through the interdependence of true otherness, our being is taken up to share in the being of God, in and through the Holy Spirit.

So, formation into a Christian life is not to escape childhood, but to embrace our own identity as children of God who care for other children of God. The Christian life, because it centers on the incarnation of the Son, is impossible to imagine and live into without an embrace of childhood itself. In caring for children in the world our actions share in God's being, who is ontologically the Father to the Son, who, through the flesh, is our sibling.

This is why Bonhoeffer contends that Jesus Christ (not psychology, social theory, biology, or economics) is the inventor of childhood. After the proclamation of the incarnation—that is, the claim that God who is God has become a child—childhood is forever a mystical reality. The mystical/monastic/contemplative practices teach us again and again to be children of God. (Such mystics as the Apostle Paul and Julian of Norwich never tire of using this language). This form of care and love—this encounter of ministry—can only be experienced through practices that place us into stances of presence and reception.

But it is difficult to be present in the present! In late modernity, time itself is rushed and overaccelerated. It is challenging today to live in receptivity and openness to the presence of Christ. And while children call us deeply into the presence of God, they also call us out of it, adding to the busyness and fatigue so often experienced in our secular age.

To make matters worse, so much of today's parenting practice to young children is built on a *vita activa*, on doing more, doing right, performing as a parent. Yet, the monastic and ancient practices of prayer, meditation and spiritual direction place us in a stance of receiving, being



present. Luther talks about faith moving us into a *vita passivita*, a life of reception and contemplation. And moments arrive with a child that call us back in contemplation to the mystery if we're willing to receive them. As a congregation we can practice the *vita passivita* together, and we can be led in this by our children.

Children more naturally live a life of reception and presence. The ministry of the child is to force us into the now, to feel a connective, resonant experience with our being. The child is the unique creature whose act and being are held together in presence. The child acts in the world, but always out of one's being as child, out of one's received life, not to procure resources and relevance. Rarely is the child's act instrumentalized, disconnected from being.

By lifting up the encounters and experiences children have in the world, parents, caregivers and the congregation are invited to develop eyes to see, ears to hear, and hearts to discern the presence and activity of God in our lives, in others and in the world. By attuning ourselves to children's mystical resonance, we allow ourselves to be ministered to, and receive from, children, as fully participatory agents of ministry and formation.

Bonhoeffer taught that the practical form of the church in the world is to "carry children." In carrying, or holding children, in ministering *with* them, we again encounter the being of the living God who acts for the world as the Son of the Father and the child of Mary. By being present to children in their lived experiences, watching and waiting for God together, practicing rhythms of prayer and contemplation, nurturing curiosity, wonder, and questions, and teaching the stories of our faith and scripture with imagination and playfulness, we help children build and sustain trust in God *with* us.

We are all children of God. We reclaim our humanity by concretely carrying children to the center of the church's life in the name of the child Jesus Christ. Seeing and caring for children as a mystical, presence-centered, communal act, has the potential to deepen the faith of the whole community, and give us a stronger sense of what it actually means to be church.

Sharing life with each other in a presence-centered spirituality means we are physically present with one another, and we also provide to each other a quality of presence, awareness, and reception of each other's personhood. (Attachment science and literature—see especially the work of Daniel Siegal and Tina Payne Bryson—also supports this kind of presence-focus). We can describe this carrying (or holding) children, as a congregation and as families, with the acronym HOLD:

**H**onoring the sacredness of each person as a unique child of God,  
**O**pening our hearts to children in a grace-filled willingness to be present and receive them,  
**L**istening to the hearts of children underneath the behaviors, and  
**D**elighting in children as God delights in us, mirroring back to children their own belovedness.

LNPC seeks to be a place-sharing, presence-centered community of support and prayer that HOLDS children and parents. We honor the ministry of children among us. As children of God, all, we cultivate awareness of God, encounter Christ as we share life and affirm belonging, and join in God's ministry of love and care in the world by the Spirit's power.

*(Adapted from material created for Youthfront's Lily-funded Presence-Centered Parenting & Caregiving Project, to which both Kara and Andy are contributors.)*

## People you may see around the building:

If you happen to be around the building during the week, you'll notice a lot going on! Some of the folks you may encounter are:

Wendy Diaz Sanchez and Ross Nixon are owner and administrator, respectively, of **Mandala Montessori**, the school housed in the lower level. Other teachers and children also joyfully inhabit spaces – including (for naps) Nokomis Hall, and the fenced playground!

Antonio and Rosa Galvan and Mariana, **Galvan Cleaning**, keep our space clean with regular attention to gathering spaces and the sanctuary. Pastor Antonio is pastor of Iglesia Fuego Pentecostes, which shared our space for many years. Part of the family!

Gregg and Noreen lead **Classics Lost 'n' Found**. They have at least three plays each year in Nokomis Hall, and use the upstairs "choir room" for auditions and rehearsals. We can all enjoy their performances, and at Christmas, enjoy the decorations in the narthex! Watch for their May 2024 production of *Charley's Aunt* (goofball comedy doesn't get much more goofy!). The final performance will be a fundraiser on behalf of LNPC's building fund!

### Charley's Aunt

May 3, 4, 10, 11, and the May 5 fundraiser matinee!  
Classics Lost 'n' Found Theater Company

First produced in the 1892, the CLFTC production of Brandon Thomas' classic moves the story to a very fictionalized 1920s at Harvard. It centers on Fancourt Babberley (Babs), a student whose friends Jack and Charley persuade him to impersonate the latter's aunt (whom Charley has never met) to serve as chaperone for an afternoon. Complications arise ....



## We recycle AND we compost!



The City of Minneapolis extended their trash collection to us, and with that comes the ability to use their recycling and composting services! We have been using compostable cups and plates for a few years now – but are not consistent about **actually composting** them. Watch for designated containers for COMPOST and RECYCLING, as well as the (last choice) trash.

*FYI: Paper towels in the bathrooms are compostable, too!*





## MONEY & US

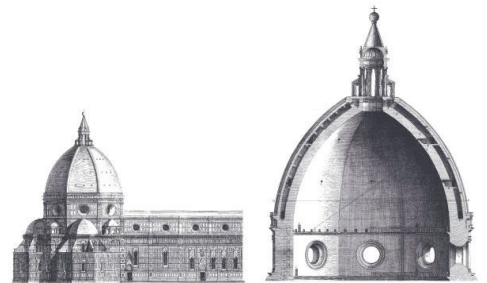
The life and ministry of LNPC is financially sustained by several sources. **Our income breaks down as follows:**

1. **Giving/Offering:** The giving of those of us sharing faith and life here and now. **(In 2023, 69%)**
2. **Grants:** Donations from outside our community by those who are inspired to support our ministry and help it continue **(In 2023: 4%)**
3. **Building Income:** Donations by those who share space in our building and our mission of hospitality **(In 2023: 18%)**
4. **Investment income:** Yield from our savings and investments **(In 2023: 3%)**
5. **Reserve Fund:** The giving of those who've gone before us. **(In 2023: 7%)**

In our 100 year history, these percentages have varied from season to season. There were times our building was used by lots of groups, or we got a big gift from outside the congregation. There were times those assembled here, now, could give more, or less. There were bequests left to the congregation, and times we were more upheld by those gone before. (At one point, for several years, up to 30% of expenses were paid by our reserve fund, from the gifts of those gone before. Another season saw several years of 0% drawn from reserves.)

### LEGACY CONVERSATION IN 2024

The church simultaneously exists in measured time (*chronos* time) and in God's timeless eternity that is always now (*kairos* time). Here is an example from history of *chronos* and *kairos* at work: the Duomo Cathedral in Florence was built at the end of the 13th c, including the plans for the magnificent dome atop the roof. But the technology did not yet exist to create such a dome. Those who worked on it trusted that those in the future would be able to complete it. And so, in the early 15th c, the dome was completed. Those first builders recognized that this project was not theirs; it was part of the story of God lived by the people of God. Because we all belong to each other, they trusted that those yet to come—also held inside this timeless reality of God's Kingdom—would continue the work they began.



Our congregation's reserve fund is not unlike this. It is an investment into the future church, from the past church. Those who trusted in what God was doing in and through LNPC gifted those to come some resources to share in God's ministry long after they would be here in the flesh to see their investment pay out. Like the architects of the Duomo, they essentially said, "We believe there is work still to do, and we trust you do it." And so, though they are no longer with us in

embodied form (in *chronos* time), they are nevertheless participating in the ongoing, current life of the congregation right now (in *kairos* time).

The ministry of the Church is shared by us all, and we each contribute from our particularities and passions (LNPC Guiding principles #3 and #4). We are at different stages and circumstances in our lives. For some, time is plentiful and money is scarce, for some, both are tight. For some of us, physical capacity is diminished but wisdom is deep, while others are eager to learn new skills and have energy to commit. Some of us have money to give, and the desire to do so faithfully with an eye to the future. If this is you, let Pastor Kara know you'd love to participate in the legacy conversation.

In the coming months, those of us interested in the legacy conversation will be exploring: How might we—here, now, in *chronos* time—join with those gone before to invest in the *kairos* act of God always unfolding and lasting far beyond us? What might we give now, while we are living, toward the future ministry of LNPC? And what might we want to leave in our wills, after we die, to help sustain the work of God in and through LNPC?

We are part of the Church, universal and timeless, and we all belong to each other. Legacy giving is one way to trust in what God has yet to do in and through LNPC, and to continue participating (in *kairos* time) in the earthly ministry of Christ, even when our turn in this embodied life (in *chronos* time) is over.

## *The larger church - what is a Presbytery Commissioner?*

As Presbyterians, we do not exist in a vacuum. We are part of a “connectional church” – understanding that God's wisdom is heard, and work is accomplished, through many voices. Our immediate ‘larger church’ is the **Presbytery of the Twin Cities Area**, a geographic group of churches stretching from Pine City to Austin, and St. Croix Falls to Howard Lake. Every other month, representatives (commissioners) from congregations gather, in person and online, to make decisions about the life and service of our presbytery, its pastors and congregations. Significantly, we form relationships with others, share concerns, and learn about creative ways God is moving among all of us.

**Commissioners** are elected by their congregations to represent the voices of their people and to seek the voice of God, as Wisdom may speak within the gathered body. Norm Petrik and Sue Goodspeed have filled the roles as the two commissioners allocated to LNPC. Norm's death is a real loss to all of us in so many ways, including in the dedication he brought to this role.

Is participating in the larger church in this way something that piques your curiosity? Let a Session member know!



## How we come to God

There has been reference regularly to the concept of “*assuming the inner stance of least resistance.*” That actually has an origin story. What follows are thoughts by James Finley, an author, psychologist, and former Trappist monk who studied under Thomas Merton, describing the theology of 13th century contemplative and theologian, Meister Eckhart. (in audio lectures, *Meister Eckhart’s Living Wisdom: Indestructible Joy and the Path of Letting Go*).

Lovers cannot make their moments of oceanic oneness happen. But lovers together can assume the inner stance that offers the least resistance to being overtaken by love that by the power of their own ego they cannot attain.

The poet cannot make the poem happen. But the poet can freely choose to assume the inner stance that offers the least resistance to being overtaken by the gift of poetry.

The one committed to healing cannot make the healing happen, but the one committed to healing can assume the inner stance that offers the least resistance to the gift of healing occurring.

We cannot make the instantaneous flashes, the inner quickening of what transcends the power of the soul happen, but we can assume the inner stance that offers the least resistance to the being overtaken by the grace event we are so powerless to attain.

What is so amazing about it is that that which we are so powerless to attain attains us in our powerlessness to attain it. In the very vulnerability of my inability to make it happen, that which I cannot make happen is manifesting itself to me.

Eckhart invites us to an attitudinal detachment. Not to cling. A good insight is this: Detachment consists of not letting the conditions of the present moment, regardless of what the conditions are, determine the fundamental state of my mind and heart....I can feel the reverberations of the conditions, that is, I know that unpleasant is unpleasant, the painful is painful, joyful is joyful, but I do not let the reverberations of the conditions determine the state of my mind and heart. Why? Because the state of my mind and heart is grounded solely in my inner attentiveness to the subtle purity and intimacy of what I cannot make happen. That I have glimpsed that without which my life is forever incomplete, and I will not break faith with my awakened heart.

~ Meister Eckhart



## *A New Journey - Kara's!*

When I did my spiritual direction training in my early 20s while working on a M.Div., I was exposed for the first time to the mystical and contemplative traditions of Christianity. Spiritual Direction directly shaped my approach to pastoring, that is, I believe God is already at work in every life and every situation, and our job is to pay attention and join in what God is doing. Over the years, additional reading, study, travel and learning that I have done comes out directly in my work with you as a pastor. (This is one of my great joys – living and leading what I'm learning!)

Now, after 25 years in church leadership (and 18 years ordained), I find myself at a crossroads. I am a year away from sending my second kid to college as my mom duties shift, and my own longing for deeper learning has been growing. I am craving a structured form of going deeper, learning more, and being able to work out what I am learning alongside you as your pastor.

I would like to pursue a research doctorate at the University of Durham in England. They offer a unique, part-time program for those with ministry experience who want to integrate their ministerial work with rigorous doctoral work. It's a six-year program with a 10-12 hour/week commitment and in-person coursework one week each fall and spring. I would move through the program with a diverse, international cohort of colleagues, each pursuing our own research topic, learning from, and supporting, one another. After two years of coursework, with two academic advisors, I would spend four years researching and writing a dissertation that could be turned into a book. (This academic degree is structured so that a 70,000 word dissertation earns a Doctor of Theology in Ministry, and a 100,000 word dissertation earns a Ph.D).

Specifically, I'm interested in constructive theology: examining mystical traditions and implications for pastoral theology, faith formation and congregational life (particularly how spiritual direction might shape a congregation's life together, and the Church of the 21<sup>st</sup> century). In LNPC terms, in today's complicated, modern world, where we've lost touch with a lot of our deeper faith traditions, and our lives are often disconnected from one another, how can the insights and faith practices of our church mothers and fathers help us be open to experiences of resonance, and actively practice belonging to God and each other?

I would love to start the program this September 2024, and finish May 2030. My returning to school was not something our family financially anticipated, so I am looking into various grants and funding sources to help pay for this. There are several small grants available from our denomination and presbytery in recognition of the benefits to congregations when their pastors continue learning and integrating study into their leading. I will be applying for those. I am also grateful for LNPC's session and personnel team supporting me in this discernment and offering to have my salary increase go directly into my continuing education budget. At this point, I am halfway to paying for the program (!), and will continue praying and seeking additional funding before applying in May.

If I move forward with this dream, get ready to learn alongside me!

*At its most simple.*

*church means living that*

*we belong to God and we belong to each other.*

*“The paradox of hospitality is that it wants to create emptiness, not a fearful emptiness, but a friendly emptiness where strangers can enter and discover themselves as created free; free to sing their own songs, speak their own languages, dance their own dances; free also to leave and follow their own vocations. Hospitality is not a subtle invitation to adopt the life style of the host, but the gift of a chance for the guest to find his own.”*  
Henry Nouwen: Reaching Out

Kara Root – Pastor and Moderator of Session

Lisa Larges – Parish Associate

Class of 2024:

Rachel Farris

[farrisrl@gmail.com](mailto:farrisrl@gmail.com)

Amy Leafblad

[leaf2be@yahoo.com](mailto:leaf2be@yahoo.com)

Class of 2025:

Sue Hensel

[susanhensel@yahoo.com](mailto:susanhensel@yahoo.com)

Jason DeBoer-Moran

[jasondeboermoran@gmail.com](mailto:jasondeboermoran@gmail.com)

Class of 2026

Kristen Jeide

[jeidkr18@gmail.com](mailto:jeidkr18@gmail.com)

Jim Kendzel

[jim.kendzel1@gmail.com](mailto:jim.kendzel1@gmail.com)

Presbytery Commissioners (2):

Sue Goodspeed and the LNPC Session

Clerk of Session:

Rachel Farris

Treasurer:

Jim Kendzel

Staff:

Krysta Niznick

Office Administrator | Bookkeeper

Erin DeBoer-Moran

Director of Music and Worship Arts

Antonio Galvan

Galvan Cleaning Services



RE-VISION STATEMENT  
(October 2007)

LNPC seeks to ~

- become a beacon of hope and a place of sanctuary
- reach out to the needs of neighbors, sharing our selves and our resources.

**Session:** Session has responsibility for administration/building, worship, education, life of the community, and personnel – basically everything that isn't decided by the congregation as a whole. If you have any questions, comments, suggestions, interests, or anything you'd like to share, please talk with a Session member!

*Lake Nokomis Presbyterian Church . 1620 E 46<sup>th</sup> Street . Minneapolis MN 55407*

Upcoming and Inside:

LNPC's 'Theology of Children'  
Holy Listening together  
Our building: bathrooms and other hospitable spaces'  
"Assume the Stance of Least Resistance"  
...Finances, sharing, participating – at LNPC and in presbytery  
Confirmation for the already confirmed !  
.... and more!!!

[www.lakenokomispc.org](http://www.lakenokomispc.org)

<http://www.kara-root.blogspot.com/>

<http://www.facebook.com/LakeNokomisChurch>

"True hospitality is welcoming the stranger on her own terms. This kind of hospitality can only be offered by those who've found the center of their lives in their own hearts."

– *Henri Nouwen*



**Lake Nokomis**

PRESBYTERIAN CHURCH

1620 E 46<sup>TH</sup> Street

Minneapolis, MN 55407

TO: