



DISCIPLES
Home Missions

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YAYA CONNECT

Authentic Ministry - Intentional Learning - Resource Giving



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DISABILITY THEOLOGY & ACCESSIBLE CHURCH

Disability isn't a problem to fix; it's part of the Body of Christ, holy, essential, and beloved. 1 Corinthians 12 names disabled and chronically ill members "indispensable," which means access isn't charity or "extra credit" its core discipleship. Psalm 139 declares everybody wondrously made, including neurodivergent minds, mobility devices, stims, and pacing breaks. In Luke 14, Jesus flips the guest list centering those long excluded and calling the community to redesign the table itself.

In that spirit, access is justice, not preference; it's how we tell the truth about God's image and practice neighbor love with receipts. That looks like plain language liturgy, multiple ways of participating speaking, typing, silence, movement, predictable rhythms, sensory care, and hybrid options that respect homebound folks. It looks like asking not assuming, consent before touch, captions on as default and compensating disabled leadership.

Youth can lead this culture shift from pity to partnership by auditing spaces, naming harms, and publishing repairs with timelines. When we design from the margins, everyone moves closer to the center, and our worship begins to mirror the kin-dom Jesus describes.

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Scripture Anchor: 1 Corinthians 12:12–27, Luke 14:12–14, Psalm 139:13–14

Suggested Practices

- **Access Audit (Youth Led):** Review entrances, captions, lighting, signage, bathrooms, and sensory space, publish fixes and timelines.
- **Sensory Friendly Worship Kit:** Headphones, fidgets, visual schedules, and “opt-out is holy” signage.
- **Disabled Led Teaching:** Invite a disabled theologian/leader, compensate and center their expertise.

Discussion Questions

- Where does our space say “not for you,” and what’s the first repair?
- How does 1 Corinthians 12 change who plans, leads, and gets paid here?
- What would an access first event look like next month, step by step?



SEPTEMBER BOOK RECOMMENDATIONS:

- **The Liturgy of Politics by Kaitlyn Schiess:** Shows how spiritual formation (habits, worship, community) shapes our public life more than hot takes. Ideal for young adults navigating faith and civic engagement.
- **The Very Good Gospel by Lisa Sharon Harper:** A hopeful, practical vision of biblical shalom that connects personal healing to systemic justice this is great for small groups discerning “what does good news look like in policy and in my paycheck?”

ATTENTION IS A JUSTICE ISSUE: DISCIPLESHIP IN THE AGE OF INFINITE SCROLL

Our attention is sacred and not evenly protected. Algorithms monetize outrage and often amplify dominant voices while muting black, brown, queer, disabled, immigrant and poor storytellers. Psalm 90:12 teaches us to number our days’ time is finite, so stewardship is holy. Mark 1:35 shows Jesus choosing quiet time with God so he can return to people with clarity, not chaos. Philippians 4:8 reorients our mental diet toward what is true, just, and life giving.

Training attention isn’t elitist self help, it’s communal care and resistance to systems that harvest our gaze. It looks like consent about when we’re reachable, curiosity before certainty, and practices that honor neurodiverse bodies and different capacities for focus. In Christian community, reclaiming our gaze is an act of solidarity. We make space for lament, joy, deep learning and repair, while we center voices long pushed to the margins. Attention rightly stewarded becomes love in motion.

Scripture Anchor: Psalm 90:12; Mark 1:35; Philippians 4:8

Suggested Practices

- **Attention Examen (5 min):** What stole my attention? What fed it? Where did I notice God and neighbor?
- **Deep Reading Circle:** Choose a long form piece from marginalized voices. Read a page, then ask: What’s the author’s deepest question? Whose voice is still missing?
- **Gentle Fast (3 days):** Pause one drain such as doomscroll/autoplay. Replace with a care practice a walk, call a friend, breath prayer. Opt-out is holy.

Discussion Prompts

- If my calendar revealed my worship, who/what would it say I serve?
- Where is my accessible, safe “solitary place” (Mark 1) this week?
- What one boundary or tool such as app timers, captions, DND, or tech free meals will return attention to what matters most?



TERM OF THE MONTH: BOUNDARY WORK

Boundary work is clarifying what is and isn't yours to carry; this can be translated as time, energy, body, voice and communicating that with kindness and consistency. In Mark 1:35–38, Jesus withdraws to pray and then says no to demands that don't align with his call. Proverbs 4:23 reminds us to “guard your heart” not by building walls, but by practicing stewardship.

In ministry, boundaries protect dignity, enable consent, and keep care sustainable, especially for those who are often over asked or unheard. Boundaries aren't selfish, they are how we honor God's image in ourselves and our neighbors. Think of boundary work as worship: choosing presence over people pleasing, clear commitments over vague guilt, and “opt-out is holy” over pressure. When we name our limits, we make room for honest yeses, safer spaces, and joyful service.

Scripture Anchor: Mark 1:35–38; Proverbs 4:23

Suggested Practices:

- **Yes/No Audit:** List three faithful yeses and three protective nos.
- **Boundary Scripts:** “I can do X by Friday; I can't do Y.” Practice aloud.
- **Signal System:** Red/Yellow/Green cards for pace, touch, and noise.
- **Leader Debrief:** 10-minute check: Did we uphold our boundaries?

Discussion Questions:

- Where am I over carrying? What faithful no is God inviting this month?
- Which boundary would make our group safer and more joyful?
- How will we respect consent and capacity in this week's plans?

GRADUATING TO LIFE: JUBILEE ECONOMICS FOR YOUNG ADULTS — DEBT, RENT & ENOUGH FOR ALL

Jubilee is God's reset land back, debts eased, people free. Many of us are carrying rent hikes, tuition, family support, medical bills, and low wage hours. For black, brown, immigrant, disabled, and LGBTQIA+ communities, that load is often heavier because of policy, not personal failure. Jesus announces good news to the poor in Luke 4, and the early church shares so “there were no needy persons among them” in Acts 4.

That's the roadmap, solidarity over shame. Economic discipleship means telling the truth about our money, building budgets that reflect justice and joy, and backing each other up with concrete care.

Jubilee isn't a fantasy it's a rhythm we practice together: breathe, budget, ask for help without apology, and advocate for fair systems. Your worth is not your wages or your credit score. You belong.

Scripture Anchor: Leviticus 25, Luke 4:18–19, Acts 4:32–35

Suggested Practices:

- **Four Bucket Budget:** Needs, Joy, Giving, Future plus a tiny mutual aid line (\$5–\$20/month).
- **Debt Triage (No Shame):** List debts by interest, pay minimums + target the highest rate, celebrate small wins.
- **Roommate/Rent Covenant:** Quiet hours, chore map, bill dates, conflict steps.
- **Rights Starter Pack:** Save local tenant/worker hotlines, learn how to request repairs, fair scheduling, or overtime.
- **Pay What You Can Culture:** Normalize sliding costs for group events so no one is left out.

Discussion Questions:

- If my budget preached Jubilee, what one line item would change first and why?
- Where do I feel the most pressure (rent, debt, family help), and what support would help this week?
- What would “no needy persons among us” look like in our small group this semester?
- What script could help me ask for what I need (payment plan, schedule change, rent repair) with courage?