




# Church Within A Church Movement



## **LIVING JUSTICE IN THE WILDERNESS**

**October 21-23, 2011  
St. Mark's Presbyterian Church  
Tucson, Arizona**

A weekend of Living Justice events culminating in the second  
“Ecumenical Ordination in a Methodist Tradition Minus the Closet!”





# DELYN CELEC AND ROBYN MORRISON'S ORDINATION SERVICE

## GATHERING IN PRAISE AND SOLIDARITY

**GATHERING MUSIC** (Ending with "Njalo")..... Mark Miller

**Njalo! Njalo! Njalo! Njalo!**

**Njalo! Njalo! Njalo! Njalo!**

**Always we pray, always we give, always we bless, always,  
always we pray, always we give, always we bless, always!** (trans. Patrick Matsikenyiri)

**\* PROCESSIONAL**

**"Ours the Journey"** ..... pg. 24

**WELCOME** ..... cathy knight, Executive Director

**\* CALLING US TO WORSHIP**..... DeLyn Celec, Rev. Annie Britton, Rev. Jenna Zirbel

Can justice live?

Here in the region journeyed by immigrant people who must survive dry, desert heat in search of relief,

Here in a Church journeyed by pilgrims who must discern deep, complex commitment in search of authentic community,

**How can we embody living justice?**

Can justice live?

Now, while many wander purposefully and hope-filled into a neighboring land in search of a better life for their families,

\*Please rise as you are able.  
**BOLD TYPE** indicates community response.

Now, while many wander purposefully and hope-filled into a re-defined Liturgy in search of an authentic process of living into God's call,

**How can we live justly?**

We gather to celebrate questions and solutions, opening doors and forging pathways around those that are closed,

We gather to promise the youth to act as life guards, and in our active support truly "it gets better."

We gather to be moved into action, and also to be still and know that God is God,

We gather to confess our own complacency and forgive those who have been complacent,

**We are all gathered in this place, at this time, as immigrant, indigenous children of God!**

[Sung:]     **Justice shall live!**  
              In the arid wilderness,  
              **Justice shall live!**  
              In the actions of God's children,  
              **Justice shall live!**  
              Embracing neighbors far and near,  
              **Justice shall live!**  
              As we celebrate our differences.  
              **Justice shall live!**

**\* SINGING OUR PRAISE**

**"All My Days"** .....pg. 25

**A LITANY OF AFFIRMATION** .....Rev. Vernice Thorn

If we are going to be in ministry to the world and receive the ministry of each other, we have to start with affirming and proclaiming who we are. By faithfully seeking God in each other, the circle of God's care, as stated in our song, is extended wider and wider. Loving ourselves, loving each other we build God's beloved kin-dom; a place where all are welcome; a place where all are free.

(Rev. Thorn will lead us into each spoken section below. In the silences, we listen for the Spirit of God, reaching out to us through the music)

**In our limitations, our brokenness, our fears, through God's love we are ALL called to the circle.**

(singing continues...)

**Made in God's image we bring all of who we are: We are lesbian, gay, straight, bisexual, asexual, queer and questioning.**

(singing continues...)

**We recognize and celebrate that we are on the journey together: black, brown, yellow, red, white...we value and find strength in our diversity.**

(singing continues...)

**Standing side by side – female, transgender, inter-sex, gender fluid, male, we claim our diversity as a gift from God. God calls us to the journey. In celebration, we bring all of who we are.**

(singing continues...and we join in)

[Sung:] **Draw the circle wide, draw it wider still,  
let it be our song: no one stands alone!  
Standing side by side.....  
draw the circle wide, draw the circle wide.**

**WITNESS OF COMMUNITY** ..... Rev. Kevin Johnson

#### **PRAYERS OF THE PEOPLE**

[We will include prayer requests submitted by those joining us by live stream.]

#### **JESUS' PRAYER**

**Eternal Spirit, Earth-maker, Pain-bearer, Life-giver, Source of all that is and that shall be,  
Father and Mother of us all, Loving God, in whom is heaven:  
The hallowing of your name echo through the universe!  
The way of your justice be followed by the peoples of the world!  
Your heavenly will be done by all created beings!**

**Your commonwealth of peace and freedom sustain our hope and come on earth.  
With the bread we need for today, feed us.  
In the hurts we absorb from one another, forgive us.  
In times of temptation and testing, strengthen us.  
From trials too great to endure, spare us.  
From the grip of all that is evil, free us.  
For you reign in the glory of the power that is love, now and forever. Amen.**

**SUNG RESPONSE**

**“What Does God Require of You?” ..... pg. 26**

**LISTENING FOR THE WORD**

**ISAIAH 32:9-18 .....Rabbi Shafir Lobb**

- 9. Rise up, you who are confident; hear my voice, you who are secure; give ear to my speech.
- 10. Days, even years, your confidence will be challenged, for the vintage harvest will pass without gathering.
- 11. Tremble, you who are confident; challenge your confidence; simplify and make bare, and put a belt on your loins.
- 12. Strike your breasts on the pleasant fields, for the fruitful vine.
- 13. On the land of my people thorns and brier will rise; for on all the houses of joy, merry town;
- 14. For the palaces are forsaken; the crowds of the city have left; citadel and watch tower abandoned forever, the joy of wild asses accompany the flocks;
- 15. Until the spirit from on high flows upon us, and the wilderness is a fruitful field, and the fruitful field is considered a forest.
- 16. When judgment is present in the wilderness, and righteousness dwells in the fruitful field.
- 17. And the mystery of righteousness will be peace; and the service of righteousness is quietness and security forever.
- 18. And my people will dwell in peace and wholeness, and their dwellings will be secure, and their resting places confident.

**MUSICAL RESPONSE** ..... Mark Miller

**1 CORINTHIANS 12:12-22, 26-27** ..... Rev. Andy Little (English),  
Rev. Tweedy Sombrero (Navajo), Allegra Ruiz (English) Manny Ayala (Spanish)

- Reader 1: The body is one, even though it has many parts; all the parts—many though they are—comprise a single body. And so it is with Christ.
- Reader 2: It was by one Spirit that all of us, whether we are Jews or Greeks, slaves or citizens, were baptized into one body. All of us have been given to drink of the one Spirit.
- Reader 3: And that Body is not one part; it is many.
- Reader 4: If the foot should say, “Because I am not a hand, I do not belong to the body,”
- All Readers: does that make it any less a part of the body?
- Reader 4: If the ear should say, “Because I am not an eye, I do not belong to the body,”
- All Readers: would that make it any less a part of the body?
- Reader 1: If the body were all eye,
- Reader 2: what would happen to our hearing?
- Reader 1: If it were all ear,
- Reader 2: what would happen to our sense of smell?
- Reader 3: Instead of that, God put all the different parts into one body on purpose. If all the parts were alike, where would the body be?
- Reader 4: They are, indeed, many different members but one body. The eye cannot say to the hand,
- Reader 1: “I do not need you,”
- Reader 4: any more than the head can say to the feet,
- Reader 2: “I do not need you.”
- Reader 3: And even those members of the body which seem less important are in fact indispensable.
- Reader 4: If one member suffers,
- All Readers: all the members suffer with it;

Reader 1: if one member is honored,  
All Readers: all the members share its joy.  
Reader 1 and 2: You, then,  
Reader 3 and 4: are the body of Christ,  
All Readers: and each of you is a member of it.

**INTRODUCTION OF THE PREACHER**.....Terry Schwennesen

**SONG OF PREPARATION** ..... Mark Miller

**PROCLAIMING THE WORD** .....Rev. I. Malik Saafir

## **RESPONDING IN TRUST AND HOPE**

**OFFERING** .....Rev. Dr. Traci West

**GIVING THANKS** ..... Robyn Morrison

### **\* SINGING OUR COMMITMENT**

**"For One Great Peace"** .....pg. 29

## **THE ORDINATION**

Rev. Greg Dell, Rev. Susan Morrison, Colleen Riley, Rev. Dr. Traci West

### **GREETING**

Ordination is an affirmation and an authorization. It is an affirmation that recognizes that, just as God calls the faithful to other ministries, God calls some persons to the ministry of the ordained. Ordination is an affirmation of that call and authorizes those persons to ministries of

Word, Order, Sacrament, Service and Witness. Such an affirmation and authorization is given, not to create hierarchy or special privilege, but as a sacred trust to enable community.

## **PRESENTATION**

*The Church Within A Church Movement*, having prayerfully examined these candidates and found them qualified for ordained ministry, is delighted to present DeLyn Celec and Robyn Morrison for ordination into Christian ministry.

DeLyn Celec, we invite you to come forward as a sign of your consent to receive ordination.

Robyn Morrison, we invite you to come forward as a sign of your consent to receive ordination.

These persons are by God's grace to be ordained. Those authorized by *The Church Within A Church Movement* have found them to be of sound learning, deep character and possessing the faith and the necessary gifts to serve God as an ordained minister.

Do you as a community of faith declare your support and assent for this ordination?

**We do!**

Will you uphold them in their ministry?

**We will!**

## **EXAMINATION**

Robyn and DeLyn, we now ask you who have heard that call for your lives to respond with sacred vows to the questions of authorization for your ministry.

Do you believe in a loving God who blesses all creation and do you promise to be bearers of that love in God's world?

*Candidates: By God's grace, and accountable to the challenge and support of the community of faith, I believe and do so promise.*

Do you believe that the nature and purpose of God are disclosed in Jesus Christ, who comes among us as One filled with grace, and do you promise to proclaim in word and deed this liberating and justice-demanding Word of God?

*Candidates: By God's grace, and accountable to the challenge and support of the community of faith, I believe and do so promise.*

Do you recognize that humankind is created in the image of God but is fallible and inclined to sin, both personal and systemic, and do you promise to so shape your service that it will be an

affirmation of your value and power and your commitment to join the value and power of others in bringing about healing and justice?

*Candidates: By God's grace, and accountable to the challenge and support of the community of faith, I believe and do so promise.*

Do you believe in the abiding presence of the Holy Spirit, present as an expression of Divine Love, drawing us into the heart of God and into new visions of human possibility, and do you promise to celebrate the sacraments and other rituals as expressions of the church's response to the Holy Spirit's activity in all of our lives?

*Candidates: By God's grace, and accountable to the challenge and support of the community of faith, I believe and do so promise.*

Do you believe in the Divine call for the church to be an embodiment of God's purposes and a sign of God's peaceable kin-dom and do you promise to sensitively and assertively participate with the laity in the ordering of the life of the church, recognizing that such ordering must always enable and affirm the expression and participation of the full diversity of God's creation while challenging the demonic dis-ordering dynamics of racism, sexism, heterosexism and the other -isms which have so privileged the power of some while exploiting the vulnerability of others?

*Candidates: By God's grace, and accountable to the challenge and support of the community of faith, I believe and do so promise.*

## **ACCLAMATION**

People of God, you have heard the promises that DeLyn and Robyn have made. What is your will?

**By the grace of God, let us ordain them. Come, Holy Spirit.**

## **LAYING ON OF HANDS**

The laying on of hands is a traditional and symbolic act which invites the community of faith to recognize those whom God calls into ordained ministry and invokes the Holy Spirit to fill these persons and their ministries with abundant life.

Let us pray. Living God, bless and sanctify these candidates whom we, your community of faith, by prayer and the laying on of hands, will ordain to the ministries of Word, Sacrament, Order, Service and Witness. May these women be your representatives of inclusion, justice and radical love. Amen.

*(As each candidate kneels, ecumenical representatives, sponsors, and members of The Church Within A Church Movement will offer the laying on of hands while the congregation reaches out to each other so that all hands offer ordination to the candidate. Please connect to the person(s) in front of you by placing your hand on the shoulder of another. Together all say:)*

**In the name of Jesus Christ, and by the authority of *The Church Within A Church Movement*, we declare you to be ordained into the ministry of Jesus Christ.**

## **PRESENTATION**

I present to you The Rev. DeLyn Celec / The Rev. Robyn Morrison.

*Sponsor for DeLyn Celec: Rev. Brian Tyler Wilson Schlemmer*

*Sponsor for Robyn Morrison: Kelsen Young*

## **CONSECRATION TO MINISTRY**

*Each ordinand will name the ministry to which she will be consecrated. Stoles and other symbols of ordination will be presented.*

Let us pray.

**Giver of Abundant Life, bless this woman and her ministry. May she do your will and walk in your way all the days of her life. Amen.**

## **\* HYMN OF INVITATION**

**"There's a Spirit of Love in This Place" .....pg. 28**

## **HOLY COMMUNION**

**INVITATION TO COMMUNE ..... Rev. DeLyn Celec, Rev. Robyn Morrison, Rev. I. Malik Saafir**

Here's what we know:

This table is big enough, big enough to hold a place with each of our names, big enough to embrace all that we bring.

Walking into this moment, some of us are sure of our place, some are unsure, yet we keep coming to the table; we keep coming back because we know:

We are Loved. We are Holy. We are Named. We are Called.

Listen in silence as the Spirit calls you by name.

*(silence)*

God says, "You are mine."

Are you hungry? Here is food.

Are you thirsty? Here is drink.

To come to this table is to affirm abundant life — to acknowledge the reality of our lives and encourage one another.

Jesus joined disciples and friends at the table, listening closely as those companions spoke of physical, mental and spiritual anguish, all the while aware of a personal sorrow-filled heart. And then Jesus lifted the bread in thanksgiving.

Embraced by the love of friends, Jesus took the bread and broke it. The broken bread is a sign of shared life; receive it with hope and share it with certainty.

With bread, God fed each beloved child in the desert. With bread, the children of God have eaten meals of mourning, waiting for a redeemer, hoping for justice.

**In joy and in grief, in peace and in outrage in all times, we may be sure that the Bread of Life will sustain us.**

A small portion of the bread was broken over and over — to become the healing meal for thousands.

**In the same way, may any brokenness in us become a source of action, of fullness, of wholeness, of overflowing justice.**

**After the meal, Jesus lifted the cup — the cup that goes beyond sorrow to consolation, beyond despair to hope. With thankfulness, Jesus said:**

Take and drink, and remember you are not alone.

This is the cup of Life. We are nourished in our bodies, our spirits, our minds, and our hearts as we share this cup.

**As we drink, we remember Jesus and friends, drinking as one.**

Drink deeply, absorb the Life offered.

**We drink the cup to affirm community and to celebrate life as a gift from God.**

Let us pray. Gracious God, we ask your blessings on this bread and this cup. As we gather at your table, we ask that your Spirit of love and grace dine with us.

**Amen.**

The table is set for you.

We want you to eat. We want you to drink.

Come.

**COMMUNION MUSIC**

**“Come to the Table”** .....pg. 29

**PRAYER OF THANKSGIVING**

**For the healing you have given us through the mystery of this bread and cup, we give thanks, O God. For the community that you have restored in us through the sharing of ourselves and for the courage and strength that you have promised to each of us, we are truly thankful. Send us forth in love, in peace, in justice. Amen.**

**\* SONG OF SENDING**

**“This Little Light of Mine”**

**\* SENDING FORTH**.....Rev. I. Malik Saafir

**\* SONG OF SENDING**

**“This Little Light of Mine”**

**POSTLUDE**

**[Everyone is invited to the Reception following the service.]**



**WORSHIP SERVICE CREDITS:**

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Call to Worship — written by DeLyn Celec

Litany Of Affirmation – written by Vernice Thorn

Communion Liturgy — Original writers: AnnMarie Kneebone, Peg Paugh, Vernice Thorn. Adapted by Annie Britton for this service.

Ordination Liturgy — written by Greg Dell, Susan Morrison

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The 1 Corinthians 12:12-22, 26-27 passage was taken from *The Inclusive Bible: The First Egalitarian Translation* by Priests for Equality, Rowman & Littlefield Publishers, Inc. Used by permission.


Adapted by Annie Britton and Amanda Orr Harmeling, in memory of her father, Dr. Forrest C. Orr, who at his death last year at age 88 was the PFLAG co-chair with his partner, Ruth Orr, of the Evansville, Indiana chapter. May he rest in peace in the knowledge that the fulfillment, the work and the revelations go onward.

Statement on Inclusive language: Church Within A Church is a progressive movement dedicated to being the fully inclusive church. We want to model that in every aspect of our Movement. Language is a vital part of that understanding. It has the ability to include or exclude; the power to connect or divide. Inclusive language is a fundamental element of our theology, and we continue to explore and employ language that invites all to a greater connection as humans, each with the freedom to self-identify, free of binary and limited/limiting descriptions. We also recognize that we are a part of the kin-dom, along with all creation within the peaceful realm of God, and seek expressions that emphasize relationships of mutual-ity and respect and community. We acknowledge that there are many and varied language choices that individuals find meaningful, and we invite you to speak, sing, and pray with words that best represent your faith and understanding.

# Ours the Journey

Julian B. Rush, arr. AB

$\bullet = III$




In the midst of new di men sions, in the face of chang ing ways,  
Through the flood of starv ing peo ple, war ring fac tions and de spair,  
Through the years of hu man strug gle, walk a peo ple long de spised:  
We are black and we are yel low, we are brown and red and white,  
We shine forth be yond all gen der, all per sua sions, old and young,  
Should the threats of dire pre dic tions cause us to with draw in pain,

5




who will lead the pil grim peo ples wan der ing their sep' arate ways?  
Who will lift the ol ive bran ches who will light the flame of care?  
Neigh bors of all or ien ta tions, striv ing to be eq ual ized.  
We a rain bow co al i tion, all of va lue in thy sight.  
Each a gift in your cre a tion, each a love song to be sung.  
May your blaz ing phoe nix spir it, res ur rect our hearts a gain.

9



God of rain bow, fie ry pil lar, lead ing where the ea gles soar, we, thy peo ple,

14



ours the jour ney, now and ev er, now and ev er, now and ev er more.

1994 Julian B. Rush

Words: Julian B. Rush, adapted by Annie Britton and Tallessyn Grenfell-Lee.

Music: Julian B. Rush. Used by permission.

# All My Days

You know our words, be -  
 If we should fly, be -  
 Our e - very thought, each  
 Oh, fill our hearts, give

fore they're said, you know our needs and  
 yond the dawn the dark - ness will not  
 word we say, the whole of time, the  
 us one voice; when Jus - tice reigns, we

we are fed, you give us life, you  
 o - ver - come. If we lie down  
 pre - sent day are held with - in your  
 will re - joice! Com - mu - ni - ty and

know our ways, our strength, our path  
 in deep - est night still you are there,  
 migh - ty hand, too won - der - ful to  
 wil - der - ness; grant us the grace to

for all our days, our strength, our path  
 our God and light, still you are there,  
 com - pre - hend, too won - der - ful to  
 love and bless, grant us the grace to

for all our  
 God and light!  
 com - pre - hend!  
 love and bless!

Words: Laurie Zelman. Music: Mark Miller. Arranged by Annie Britton.  
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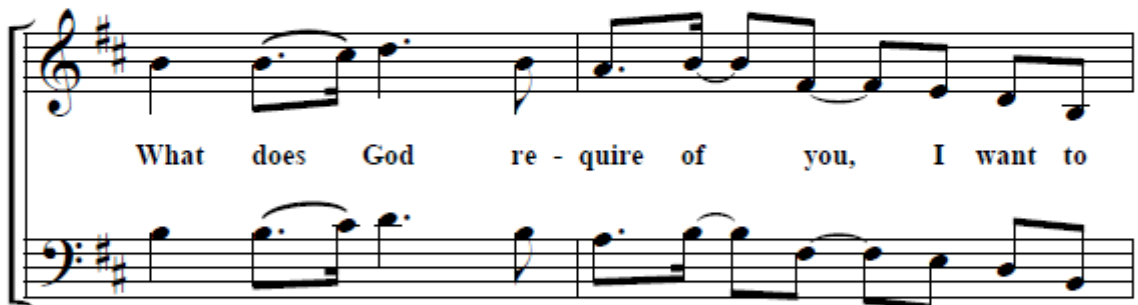
# What Does God Require of You?



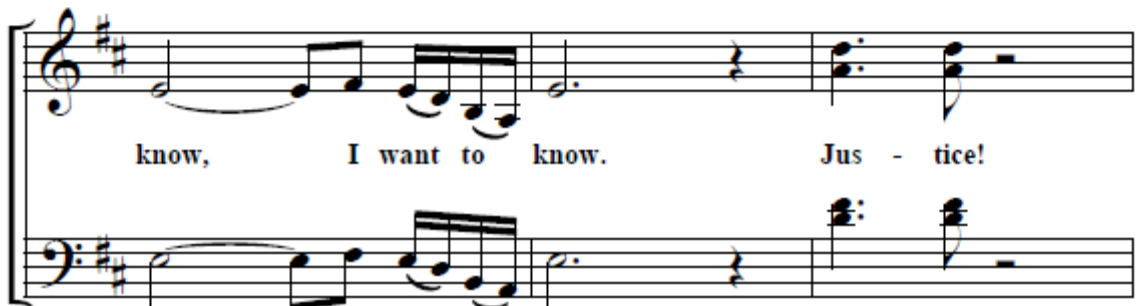
What does God re - quire of you?



What does God re - quire of you?



What does God re - quire of you, I want to



know, I want to know. Jus - tice!

Kind - ness! Walk hum - bly with your God!

Jus - tice! Kind - ness!

Walk hum - bly with your God!

Words and Music: Mark Miller.  
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*for my friend Ken*

## There's a Spirit of Love in This Place

There's a spi - rit of love in this  
pre - sence of love in this

place, there's a spi - rit of love in this place, you can't see it but it's there, just as  
room, there's the pre - sence of love in this room, in God's ten - der - ness is found peace that

pre - cious - as the air, there's a spi rit - of love in this place. There's the place. O A - le -  
pass - es hu - man bounds, there's a pre - sence of love in this

lu - ia, sing a - le - lu - ia, we bless your ho - ly name. O a - le -

lu - ia, sing a le - lu - ia, there's a spi - rit of love in this place. There's a

space for grace in our hearts, there's a space for grace in our hearts, it's in learn - ing to for - give that our

spi - rits tru - ly live, there's a space for grace in our hearts. O A - le - lu ia, sing a - le -

lu - ia, we bless your ho - ly name. O a - le - lu - ia, sing a le - lu - ia, there's a

space for grace, there's the pre - sence of peace, there's a spi - rit of love in this place.

WORDS: Mark A. Miller, 2001  
MUSIC: Mark A. Miller, 2001

MEDEMA  
irr.

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## Come to the Table of Grace

WORDS: Barbara Hamm; MUSIC: Barbara Hamm © 2008 Barbara Hamm. Used by permission.

Come to the ta - ble of grace, come to the  
 peace,  
 love,  
 joy.  
 ta - ble of grace, this is God's ta - ble, it's  
 peace,  
 love,  
 joy.  
 not yours or mine, come to the ta - ble of grace.  
 peace.  
 love,  
 joy.

## For One Great Peace

1. This thread I weave, this step I dance, this  
 2. this pot I shape, this fire I light, this  
 3. this check I write, this march I join, this  
 stone I carve, this ball I bounce, this nail I drive, this  
 fence I leap, this bone I knit, this seed I nurse, this  
 faith I state, this truth I sign, this is small part, in  
 pearl I string, this flag I wave, this note I sing,  
 rift I mend, this child I raise, this earth I tend,  
 one small place, of one heart's beat for one great Peace.

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## Biographies of Extraordinary Ordination candidates:



**DeLyn Celec**

DeLyn Celec is the Worship Arts Coordinator at Shenandoah University and is excited to soon serve there as clergy. She received her Master of Divinity degree from Drew Theological School, where her faith and learning were both challenged and nurtured. She has a deep desire to contextualize old and new traditions in musical and worshipful settings. DeLyn and her spouse, Sarah, are passionate about teaching, and learning from, musical and performance artists in many settings, striving to use art to build community. DeLyn is delighted to be ordained in Tucson, in which she lived for many formative years, where she feels at home.

### Called and Calling: Why I seek Ordination in the Church Within a Church Movement by DeLyn Celec

I had thought for about two years about my calling to a type of ministry that is more ordered, following the United Methodist Church's discontinuation of my candidacy. I am blessed to work among many who are supportive of me as I try to serve with utmost integrity.

I had thought about a Deaconess/Home Missioner track, but that does not feel quite right for me. Not that we should act completely on gut feelings, but when I was with the deaconesses at Women's Assembly 2010, it simply did not feel like I was among "my people."

I had also thought about changing denominations, but that isn't right, either. Even before I was discontinued in the ordination process, I have felt as though I am called to remain true to the Wesleyan heritage that literally saved my Christian faith. I continue to discern how to hold the United Methodist Church accountable on an ongoing basis.

I remember a dear friend and pastoral mentor sharing with me when I was in seminary and her words echo in my head. She was faced with discrimination as a woman and was tempted for a moment to abandon her elder's orders. Then she said, "'I'm not gonna let 'em have my Church.'" The "'em'" is the institution that has settled into a doctrine of exclusion, rather than a vital movement that ministers broadly with all of God's children.

For these reasons, I am called to Extraordinary Ordination with the Church Within a Church Movement. Its distinctively Wesleyan heritage, and commitment to ending oppressions of all types, makes it feel like *my* Church. In addition, the movement honors the road that led me to it, bumps and turns and all, which somehow feels like redemption.

Of course, I could not do this without the support and assistance of my United Methodist sisters and brothers as colleagues, mentors and friends. God's incessant grace, visible within each of us, is the fuel that energizes this Body of Christ within which we work, argue, grow, and move forward.



**Robyn Morrison**

Robyn has a Master of Divinity from Pacific School of Religion and served as staff member of three United Methodist congregations, including serving as Senior Pastor of Crossroads United Methodist Church from July 2008 to June 2009.

She was commissioned as a provisional Elder in the Yellowstone Annual Conference of the United Methodist Church in June 2008. She married a United Methodist Elder from the conference in November of 2008. In April 2010, Robyn discontinued her status as a United Methodist Clergy and made the choice to pursue ordination in the Church Within a Church Movement.

Robyn is an inspirational speaker or preacher, an experienced workshop and retreat facilitator, a visionary leader, and a devoted follower of Jesus. Robyn believes everyone is called to ministries of hope, love, justice, and compassion. She feels a call to start new faith communities, a call that she was not allowed to pursue as a provisional Elder of the United Methodist Church.

Robyn's broad experience in business, government, education, nonprofit organizations, and churches gives her a unique ability to bridge disciplines to facilitate exciting collaborative ventures. Her experience includes: Certified Public Accountant, Certified Financial Planner, Executive Coach, Montana Small Business Development Center Director, Deputy Commissioner of Securities, founder of several enterprises, and consultant to Community Development Financial Institutions.

#### Why Robyn is seeking Ordination in the Church Within a Church Movement

I am seeking Extraordinary Ordination with CWAC because I feel called to sacramental ministry within the Methodist tradition but outside of the current restrictions and constraints of the United Methodist Church. I have many beloved friends (and a beloved daughter) who are gay, lesbian, transgender, bisexual. I believe the current doctrine and polity of the United Methodist Church is harmful and hurtful.

I also believe in a connectional Christian movement. Extraordinary Ordination with CWAC will provide a sense of belonging to an important national movement advocating for a fully inclusive Church, as well as a level of credibility for the work of Genesis of Hope. Genesis of Hope is a parachurch organization. The purpose of the organization is to create empowering contexts for spiritual leaders, and in the process to leave faith communities transformed with new found effectiveness in creating a more compassionate, just, sustainable, and plentiful economy.

## Biographies of special guests:



**Mark Miller** believes passionately that music can change the world. He also believes in Cornell West's quote that 'Justice is what love looks like in public.' His dream is that the music he composes, performs, teaches and leads will inspire and empower people to create the beloved community.

Mark is Assistant Professor of Church Music at Drew University in Madison, NJ, and Lecturer in the Practice of Sacred Music at Yale University, in New Haven, CT. He also is the Minister of Music of Christ Church in Summit, New Jersey. From 2002 to 2007, he was the Director of Contemporary Worship at Marble Collegiate Church and from 1999 to 2001 was the Music Associate and Assistant Organist at The Riverside Church, both in New York City.

Mark regularly travels around the country to perform concerts and lead worship. He has published music with Abingdon Press, Choister's Guild, and Pilgrim Press and his songs are found in the hymnals *The Faith We Sing*, *For Everyone Born*, *Zion Still Sings*, *Sing! Prayer and Praise*, *Amazing Abundance* and others.

Mark's organ work, Toccata on "God Rest Ye Merry" (recorded 2000 on Gothic's label) was featured on National Public Radio's program Pipe Dreams. James Earl Jones was the narrator of his original work, *Let Justice Roll: Song from a Birmingham Jail*, which was also featured on NBC's program Positively Black. Mark is also the Composer-in-Residence for the Harmonium Choral Society, based in Morris County, New Jersey. His recorded CD's are available for download at: [markamillermusic.com](http://markamillermusic.com).

**Manny Ayala** is co-leader of the Anti-Racist/White Privilege Work Area for Church Within A Church. He was born in Mexico, and immigrated to the United States in 1962. He has received training in anti-racist strategies and community organizing at The Peoples Institute for Survival and Beyond in New Orleans and Crossroads Ministry in Chicago. Manny has a long held passion for exploring solutions for all races to come together in mutual understanding, respect and commitment.

**Rev. Annie Britton**, ordained by The Church Within A Church Movement in 2008, currently resides in Florida with her partner and fantastic supporter, Terry. She is a candidate for Doctor of Ministry at Boston University School of Theology, and hopes to complete Supervised Ministry in Florida in 2012. Annie continues to explore spirituality and the language we use in liturgy, along with the effects of those choices upon people on the margins of sexual orientation and gender expression.

**Rev. Kevin A. Johnson** is pastor, and co-founder with Michael Shear, of Bloom in the Desert Ministries, a UCC and Reconciling Methodist congregation in Palm Springs, California. He was present for many of CWAC's key beginnings and served as convener and co-convener for some years. Bloom was CWAC's first new church start in 2002. Bloom will celebrate 10 years of continuous Sunday morning services in March 2013. The church website is [www.bloominthedesert.org](http://www.bloominthedesert.org).

**cathy knight** is an activist for racial and identity justice and engages these topics through her position as executive director of the Church Within A Church Movement, which she has held since January 2005. In 2001 she was hired as the Southern Outreach Coordinator for the Reconciling Ministries Network and in 2003 became the interim executive director. In former lives, cathy was an Associate Professor, collegiate coach and business owner. She is passionate about building communities of faith that understand the dynamics of power, privilege and accountability as they seek to be fully inclusive of LGBTQ people and others on the margins.

**Rev. Andy Little** is a second career minister ordained in the Presbyterian Church (USA). After a first career as a rabid capitalist, Andy entered the seminary as the result of a mission trip to central Mexico focused on economic justice. Now he strives to be an antidote to the social and economic oppression in which the church engages.

**Rabbi Shafir Lobb** received smicha (ordination) from the ALEPH Rabbinical program and now lives in Tucson, AZ. Shafir has a diverse background and many varied experiences which she brings to her rabbinate. She is the President of the Tucson Board of Rabbis and also serves on the Boards of the Jewish Children and Family Services and the Jewish History Museum in Tucson. Shafir is the rabbi of Congregation Kol Simchah in Tucson, AZ. Prior to moving to Tucson, she served as a Chaplain Associate at the Akron General Medical Center.

**Rev. Susan J. Morrison** is a retired United Methodist clergywoman, currently engaged in a ministry of Spiritual Direction. As an adjunct faculty member, she teaches at Boston University School of Theology. A founding member of The Church Within A Church Movement, she delights in calling Church Within A Church her beloved community.

**Former Rev. Colleen Riley** was ordained as a United Methodist Elder in 1993. She released her credentials in 2010 having served 3 charges in Kansas East Conference. She is a nationally Certified Massage Therapist and is a licensed, practicing psychotherapist.

**Allegra Ruiz** is a Presbyterian, lesbian young adult, interested in social justice and equality in the faith community and outside of it. Ruiz is a strong supporter of LGBT ordination in all faith systems. She hopes to someday play a key role in the liberation and establishment of rights for LGBT persons in the US.

## **Biographies of special guests (continued):**

**Terry L. Schwennesen**, co-convenor of the CWAC national Coordinating Team, has been a member of CWAC for 3 years. Terry is an attorney and principal of TL Schwennesen & Associates, llc in Smithfield, Rhode Island. Terry's partner, the Rev. Annie Britton, was ordained in the first Extraordinary Ordination. Terry found her true calling in the CWAC Anti-racism/White Privilege Work Area which she currently co-chairs with Manny Ayala.

**Teresa Marie Lucy Seliga** was born and raised a Catholic in a rural area between Minneapolis and St Paul, Minnesota. She was introduced to CWAC in 2005 when she began attending Broadway UMC. She states, "I find that being involved with CWAC brings me life and inspiration. It is through this movement I am learning how to push myself and then to reach and push and call out to my world that justice must be for all people!"

**Rev. Tweedy Evelene Sombrero** is a full blooded Navajo Indian and is pastor at Trinity United Methodist Church (UMC) in Yuma, Arizona, a cross-racial / cross-cultural appointment. She is the first Navajo woman in her tribe to be ordained in the UMC, the first Navajo clergywoman in The Desert Southwest Annual Conference and third Native woman to be ordained in the UMC.

**Rev. Vernice L. Thorn**, co-convenor of the CWAC national Coordinating Team, has been a member of CWAC for 4 years. Ordained as an Itinerant Elder in the African Methodist Episcopal Church, she currently serves as Associate Pastor of Broadway UMC, Chicago, and has Dual Covenant status with CWAC. Vernice's passion is inclusive communities and contributes her gifts of radical welcome and spiritual formation through teaching, preaching and counseling.

**Rev. Dr. Traci C. West** is Professor of Ethics and African American Studies at Drew University Theological School (Madison, NJ). She is the author of *Disruptive Christian Ethics: When Racism and Women's Lives Matter* (2006) and other publications on violence against women, racism, and sexuality.

**Kelsen E. Young** is the Executive Director of the Montana Coalition Against Domestic and Sexual Violence. She is also a democratic candidate running for the Montana House of Representatives. Kelsen is Robyn Morrison's daughter.

**Rev. Jenna Zirbel**, MTS/MDiv, minister with the emerging church Rainbow Community Cares, is ordained by The Church Within A Church into a ministry participating in community in fully inclusive, justice seeking behavior. She has presented at venues including Conferences for Unity Through Diversity, New York State LGBT POC Health Summits, and the 8th National Harm Reduction Conference. Jenna and her partner Andy Little co-chair the Ministry Development and Revitalization work area.