

Extraordinary Ordination & Installation of Jay Wilson



December 6, 2008

Worship and Access Notes

Help us create a safe space for Jay and all the ones participating in today's service.

We invite and encourage all participants in today's service to honor their faith and bodies. Please help us welcome others by respecting and honoring the choices of others.

- Instead of asking you to stand, we ask that you find a posture which is comfortable and feels worshipful to you, which can change and may not match your neighbors.
- Check to avoid blocking the view of people behind you.
- You may join in the activities however works best for you...that may mean reading along out loud, silently praying, taking care of children, taking a walk (feel free to stop at the guestbook art, offering basket, or prayer stations), singing and dancing, or playing.
- Share the peace and love freely, but please pay attention to personal space and touch. Some people may not want to greet at this time- like other access needs, don't take it personally. Offer a hand if you'd prefer to shake, or hold your hands together and bow, or hold your arms open if you're wanting to hug. Please defer to the preferences of the person with the least touch, so that all can feel safe



"...How do we make the space to talk honestly and wrenchingly about all the multi-layered systems of injustice that target some of us and privilege others for who we are? The layers are so tangled: gender folds into disability, disability wraps around class, class strains against race, race snarls into sexuality, sexuality hangs onto gender, all of it finally piling into our bodies. I dare say everyone in this room has stories of both oppression and privilege. How do we dig down to find, not uncrackable, unmovable rhetoric, but the concrete daily material, emotional, and spiritual realities of privilege and oppression on this planet rife with injustice?"

<http://eliclare.com/presentations/lectures/privilege/>

-Eli Clare, "Digging Deep: Thinking about Privilege" (Against Patriarchy Conference, 2003)

Learn more about access in worship, please visit www.welcomeministry.org/ordination



Jay's Access

My sensory (touch, hearing, smell, etc.) sensors in my brain don't filter out as much as neurotypical people's filters do, so when too much information comes in it can be overwhelming, confusing, or painful. I hit "overload" pretty fast when I'm in a big crowd, hear noisy/high-pitched things, seeing flashy lights, being touched, or get too hot...and then it's hard for me to listen, speak coherently, and particularly stay still. And my ability to work as hard as I usually need to pay attention to social conventions, most of which make little sense to me, also decreases.

Today's ordination rite will be using some creative means to involve everyone without needing direct touch. I hope that some of these modifications will make it more likely that I can interact with more people, but I'm probably going to take some breaks during the reception. My communication strengths are working one-on-one with people, writing, and interacting in ways that are more formal or academic. I'm not particularly good at social chatting, and I get worse in big noisy crowds after I've already been working hard to get through a big event. Please leave a message on the guest board, greet me at other events, or have a long chat with Galen, my mom, Robyn, Dawn, or others whose brain works better this way. Know that I'm glad you attended today and I have noticed your presence. *-Jay*

Today's Service

While you may be stretched by the theology, politics or style of some of this worship, we hope you will participate as you are willing and able. While we are gifted with the presence and leadership of professional musicians, know that all are invited to sing, hum or dance. If you are coming from traditions other than Lutheran, we invite you into our theology as an interfaith/intercultural experience.

Inclusive and Expansive Language: Challenging the sexism and hierarchy (hierarchy based on the overuse of the "lord" language for God), today's service uses language which is inclusive of diverse genders for both humans in the service and for God that draw on biblical and creatively postmodern images of God as non-gendered, multi-gendered, and at times dichotomously gendered.

The Communion Table is open to all. This sacrament (as commanded by Jesus) means that we are taking Jesus' being into ourselves, becoming part of the body of Christ on earth. It illustrates that God chooses to act primarily "in, with and under" the ordinary things, people and relationships in our lives. It is really just bread, grape juice, and wine that you might buy at the grocery store and eat for lunch, but the words of God spoken by the people of God gathered make it a place where God has promised to meet us.

After the Ordination Please join us for a reception in the fellowship hall (down the stairs at the front or back of the worship space or take the elevator to the 1st floor). There will be a special stole presentation and a word from Extraordinary Lutheran Ministries. The reception is hosted by First United Lutheran Church.

We also hope that all the ones who are hungry will join us for dinner. The Welcome Ministry hosts a free **community dinner** two Saturdays a month. All are invited to join us for dinner in the fellowship hall from 5:30-7pm.

A **fundraising dinner** will be held simultaneously at St. Mark's Lutheran Church at 1111 O'Farrell Street. The cost is \$75 per person. Drinks and silent auction begin at 5:30, with dinner at 6pm.

The same spirit of Welcome will be served at both dinners.

Ordination and Installation of Jay Wilson

Prelude

"Your Misfortune"

Three on the Tree

By Mike Doughty, *Haughty Melodic* 2005

Welcome

Pastor Megan Rohrer

Confession and Absolution

Jeremy Posadas

One: With honesty before God and one another, let us confess the truth of our world!

Another: Let us admit how the world really is, and our own places within it.

All: Let us speak truth to one another!

One: We gather on land that was entrusted to the Ohlone tribes, and was stolen from them.

Another: We remember that the abundance of this land has been stolen, first from the Ohlone, and then from all who have cared for it.

All: We stand on stolen ground!

One: We gather amidst injustice and oppression, bearing on our bodies the structures of violence that trap all of us.

Another: We come with different resources to break out of these traps.

All: We come together to make a different world!

One: Many of us here can use our education, our healthcare, our houses or apartments, our income or savings to shield ourselves from injustice.

Another: Some of us here must survive the loneliness of oppression without these protections.

All: We yearn for everyone to have enough to live!

One: Even though we do not choose it, the very fabric of our society leads some of us to steal from or dehumanize the rest of us.

Another: Even as we share dreams for a society ruled by justice, we are isolated from one another by inequality.

All: We must find a way to reach out to one another!

One: Poverty, homelessness, hunger, loneliness, addiction, lack of health care, lack of education...

Another: ... violence and exclusion based on race, gender, sexuality, disability, age, citizenship, ancestry...

All: We must break these cycles of violence!

One: No individual consciously made these things, and no individual can eradicate them on their own.

Another: Only in solidarity with one another can we disrupt these habits of oppression. Only by holding each other accountable – and reaching out to each other in grace – can we dare to hope for another world.

All: We accept responsibility for making justice!

One: Every time we fail to live up to our ideals of justice, God promises to let us join that pursuit again.

Another: Again we promise to seek justice for ourselves, for our neighbors, and for everyone whose life is affected by our own.

All: And God shall be with us!

Absolution Hymn

Music by Kerns © 2001 kernsongs, Lyrics by Kerns and Steve Pardoe © 2001 kernsongs a& Steve Pardoe

"The Janitor"

Three on the Tree

Messes I've made,
games I've played
Plunging away, mopping up slop
Referee my tournaments
My ever-present
cricket of conscience

The ball fields get grated,
graffiti I've sprayed
He's white-washed my fences,
and banged out the dents
From my Fender guitar that's played
perfect so far
The pop cans (lint traps) of hate get
recycled to love from afar.

Chorus:

I really need a (you'll always be the)
janitor in my life
To sweep up the halls of
indecision in my head
Polishing faith furniture
in my parlor
Disinfect my heart of
what's been said

Then one day, I pick up the phone
You've asked me to your garage,
alone
I won't trip when I walk in the door
Cause all my garbage
has neatly been stored
And doused with gasoline
You're holding a match
waiting patiently
For me to leave and
forget all these sins
My feet are washed again...

Invocation

Jeremy Posadas

One: Homeless God, you refuse to stay where there is violence and oppression;

All: We shall make a refuge for you today.

One: Homeless God, you find no rest in houses where the suffering of many sustains the comfort of a few;

All: Let us sustain one another in care.

One: Homeless God, you never abandon your true family on the streets;

All: Let us find the courage to meet you there.

One: Homeless God, you feel no welcome where the people do not dream and work for justice;

All: Let us dream of justice and love together.

One: In the homelessness of God:

All: May it be so!

Processional

Clergy and Welcome Ministry Guests Process

Verse 1:

I got a long way to go,
I'm on a narrow road
But I ain't looking
for some fountain of youth
No I ain't scared of growing old
No I ain't afraid of the divine truth

Chorus:

And if I ever get there
I'll let you know
Send you my address
from my new home
And if I ever get there
I'm gonna settle in
And watch the rest of my life begin
If I ever get there ...

Verse 2:

Yeah, they'll ask me if
I'm ready for the long, long ride,
I got all I'm gonna need
I got a beautiful girl/guy
here at my side
I got the love of God
and a book to read

"If I Ever Get There"

Three on the Tree

Music and lyrics by Jonathan Rundman © 2000 Salt Lady Records ASCAP

Chorus

Bridge:

Now, way, way, way up in the sky
Or deep down under the ocean
Wherever I am when I walk
towards the light
I guess I'll have what I need
to cross the Jordan
If I ever get there

Verse 3:

I'm gonna climb up into
that noisy old bus
They'll shut the door
and away we'll go
Yeah, they got enough
seats for all of us
Me and C.S. Lewis and E.A. Poe

Chorus Twice more

Prayer of the Day

Jeremy Posadas

Walter Brueggemann- "Yes" In *Awed to Heaven, Rooted in Earth*, p.91 Augsburg Fortress

You are the God who is simple, direct clear with us and for us.

You have committed yourself to us.

You have said *yes* to us in creation,

Yes to us in our birth,

Yes to us in our baptism,

Yes to us in our wakening on this day.

But we are of another kind, more accustomed to "perhaps, maybe, we'll see,"

Left in wonderment and ambiguity.

We live our lives not back to your *yes*, but out of our endless "perhaps."

So we pray for your mercy this day that we may live *yes* back to you,

Yes with our time,
yes with our sexuality,
yes to our neighbor,
yes with our money,
yes with our strength and with our weakness,
yes and no longer "perhaps."

In the name of your enfleshed yes to us, even Jesus who is our yes into your future. **AMEN.**

First Reading

Ezekiel 37:1-14

Carol Bowyer

The New Revised Standard Version © 1989 by the Division of Christian Education of the National Council of Churches of Christ in the United States of America. (Slightly inclusivised)

The hand of God came upon me, and brought me out by God's spirit and set me down in the middle of a valley; it was full of bones. God led me all around them; there were very many lying in the valley, and they were very dry. God said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then God said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord." So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then God said to me, "Prophecy to the breath, prophecy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then God said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophecy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act," says God.

Psalm

Psalm 68:1-10

Pastor Robyn Hartwig

The Inclusive Bible: The First Egalitarian Translation, (Sheed & Ward Book) © 2007 Priests for Equality.

Arise, O God, and scatter your
enemies!
Make your enemies flee before
you!
As smoke disappears in the air,
so make them disappear!
As wax melts in fire,
let the violent vanish
before you!
But let the righteous be joyful!
Let them exult before God,
let them be jubilant with joy!
Sing praise to the Rider of the
Clouds
whose Name is Adonai!
Exult before God!
A parent to the orphan

and protector of the defenseless
is our God, who dwells in holiness!
God creates families for those who are alone,
and leads captives to freedom;
but the rebellious dwell in a parched land.
O God, when you went forth before your people,
when you marched through the wilderness,
the earth quaked, the heavens poured down rain
before you, the One of Sinai -
before you, the God of Israel.
You gave rain in abundance, O God,
you restored the land - our inheritance -
when it languished;
your tribe found a dwelling in it,
in your goodness, O God, you provided for the needy.

Second Reading

Philippians 1:18-20, 27-30

Amalia Vagts

All that matters is that in any and every way, whether from specious or genuine motives, Christ is being proclaimed! That is what brings me joy. Indeed, I will continue to rejoice in the conviction that this will result in my salvation, thanks to your prayers and the support I receive from the Spirit of Jesus Christ. I firmly trust and anticipate that I will never be put to shame for my hopes; I have full confidence in that, now and always, Christ will be exalted through me, whether I live or die. ...

Conduct yourselves, then, in a way worthy of the Gospel of Christ. If you do, whether I come and see you myself or hear about your behavior from a distance, it will be clear that you're standing firm in unity of spirit, and exerting yourselves with one accord for the faith of the Gospel, without being intimidated by your enemies. Standing together without fear is an indication that they will be destroyed and you will be saved. It's a divine signal that God—on behalf of our Savior—has given you the privilege of believing in and suffering for Christ. You're now experiencing the same struggle that you saw in me—and now hear that I still have.

Hymn

"Prayer of the Philipians"

Three on the Tree

Lyrics by Paul (public domain), Music by Kerns © 2003 kernssongs

Verse 1-

I'm still here trying to rejoice
Again and again, I say rejoice
I hope you see my gentleness
Come back soon; this world's a mess

Verse 2-

You know my need before I speak
Thanks for all your help last week
Let me know and enjoy your peace
Keep my heart & mind in Christ

Chorus-

**Don't worry about anything
Just pray about everything (Repeat)**

Gospel

John 4:1-42

Dr. Mari Irvin

The New Revised Standard Version © 1989 by the Division of Christian Education of the National Council of Churches of Christ in the United States of America.

Now when Jesus learned that the Pharisees had heard, "Jesus is making and baptizing more disciples than John"—although it was not Jesus himself but his disciples who baptized—he left Judea and started back to Galilee.

But he had to go through Samaria. So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be

thirsty or have to keep coming here to draw water.” Jesus said to her, “Go, call your husband, and come back.” The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have had five husbands, and the one you have now is not your husband. What you have said is true!” The woman said to him, “Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” Jesus said to her, “I am he, the one who is speaking to you.”

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?” Then the woman left her water jar and went back to the city. She said to the people, “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” They left the city and were on their way to him. Meanwhile the disciples were urging him, “Rabbi, eat something.” But he said to them, “I have food to eat that you do not know about.” So the disciples said to one another, “Surely no one has brought him something to eat?” Jesus said to them, “My food is to do the will of him who sent me and to complete his work. Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, ‘One sows and another reaps.’ I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.” Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.” So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.”

Sermon

Hymn of the Day

Written for today’s service. Music and lyrics by Megan Rohrer. To God(dess) be the glory.

Verse 1:

**Waking up early on the sidewalk
Stretching out these old dry bones
Another day sharing God's love and mercy
While longing for a home**

Chorus:

**And we are all God's preachers
Grace through faith I believe
Called to seek justice
Until all the ones are free**

Verse 2:

Dry Bones

“All the Ones”

Pastor Megan Rohrer

Pastor Megan Rohrer

I never stand with those who are able

Touch or pass the peace

My ears don't hear, I don't speak

I share God's love differently

Chorus

Verse 3:

I love myself, God and my neighbor

Without a fancy degree

Even though I'm just a student

I know God still works through me

Chorus

Verse 4:

My love is queer and so's my gender
My faith gets me through each day
I love my dog and my family
And so together we pray

Chorus

Bridge:

Many are the ways the ones of god gather
Many are the ways we look and play
Many are the ways the ones of god gather
Many are the ways we proclaim...

The Rite of Ordination

Grady Kase and Rev. Jeff Johnson of ELM

As a representatives of Extraordinary Lutheran Ministries, we present for ordination to the holy ministry of Word and Sacrament, Jay Aaron Wilson, who has been prepared, examined, and certified for this ministry and who has been called by the church to the office of pastor. **Thanks be to God.**

Rev. Dawn Roginski

According to apostolic usage you are now to be set apart to the office of Word and Sacrament in the one holy universal Church by the actions of the church who is gathered today.

Rev. Megan Rohrer

Jesus says: "Peace be with you. As God has sent me, even so I send you. Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." (John 20:21-23)

Rev. Jeff Johnson

Jesus said: "All authority in heaven and on earth has been given to me, Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit [one God, Mother of us all,] teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matthew 28: 18-20)

Rev. Susan Strouse

St. Paul writes: I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "this cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. (1 Corinthians 11:23-26)

Bishop Emeritus Stan Olson

Before almighty God, to whom you must give account, and in the presence of these congregations, I ask: Will you assume this office, believing that the Church's call is God's call to the ministry of Word and Sacrament?

Jay Wilson

I will and I ask God to help me.

Bishop Emeritus Stan Olson

The Church in which you are to be ordained confesses that the Holy Scriptures are the Word of God and are the norm of its faith and life. We accept, teach, and confess the Apostles', the Nicene, and the Athanasian Creeds. We also acknowledge the Lutheran Confessions and true witnesses and faithful

expositions of the Holy Scriptures. Will you therefore preach and teach in accordance with the Holy Scriptures and these creeds and confessions?

Jay Wilson

I will and I ask God to help me.

Bishop Emeritus Stan Olson

Will you be diligent in your study of the Holy Scriptures and in your use of the means of grace? Will you pray for God's people, nourish them with the Word and Holy Sacraments, and lead them by your own example in faithful service and holy living?

Jay Wilson

I will and I ask God to help me.

Bishop Emeritus Stan Olson

Will you give faithful witness in the world, that God's love may be known in all that you do?

Jay Wilson

I will and I ask God to help me.

Bishop Emeritus Stan Olson

As a pastor called to serve the Welcome Ministry in San Francisco, will you seek justice with the oppressed, share God's grace and mercy, walk with our neighbors through homelessness and poverty, and empower people regardless of their religious faith?

Jay Wilson

I will, and I ask God to help me.

Bishop Emeritus Stan Olson

Merciful God, who has given you the will to do these things, graciously give you the strength and compassion to perform them.

May God be with you all,

And also with you.

Let us give thanks to God who gave up power to be with us,

It is our responsibility and joy to give God thanks and praise.

Holy God, gracious Creator, we bless you for your infinite love in Christ Jesus, in whom we are transforming, saved and released from the brokenness of the world by your grace. Through death you overcame death and through resurrection you fulfilled all things. We praise you that the Holy Spirit poured out gifts abundantly on the Church, where she is making some apostles, some prophets, some pastors and teachers, to equip your people for their work of ministry for building up the body of Christ.

Prayers of the People

"Send Me"

Jeremy Posadas

Three on the Tree

Words and music by John Kerns and John Lawyer. © 1998 John Kerns and John Lawyer.

Three on the Tree will start with this refrain (join in!) and then Jeremy Posadas will pray 2 petitions between 3 refrains.

Refrain:

**Send me Jesus, send me. Lead me Jesus, lead me.
Fill me Jesus, fill me. Keep me on your path today**

You are the Undaunted Voice, staying out on the sidewalk and calling out for us to do justice, calling for us to show your love for all who have no home. And you have called Jay to help lead us in this work. Light a fire of boldness in Jay's heart, so that Jay will have strength to persevere and the warmth to bring others into this journey. **O Undaunted Voice, we pray for the courage to do these things with you!**

You are the Dance of Loving Devotion, and you entice us all to move our bodies, as we are able, to the rhythm of your compassion. You have brought Jay and Galen into the whirl of faithful companionship and joyful partnership. Bless them with a little time and space every day for their spirits to dance with care, safety, and openness. **O Dance of Love, we pray for the courage to do these things with you!**

**Send me Jesus, send me. Lead me Jesus, lead me
Fill me Jesus, fill me Keep me on your path today**

You are the Chosen Family Tree, and every family doesn't meet the world's expectations finds its name written on you. Your branches weave Jay's and Galen's families together in love, and they weave them with the rest of us in a vast extended family of justice. Spread your leaves to shield all queer families from the scorching rays of prejudice. Deepen your roots so that they crack open the ground on which hatred is built. **O Chosen Family Tree, we pray for the courage to do these things with you!**

You are the Covenant of Righteousness, and you extend yourself to all who are caught in webs of violence, pain, oppression, and fear. Remember the names that are written in you, the names we now say aloud. (*Congregation shares names.*) Pester us and prod us to do whatever it takes to make loving and just relationships with these people we have named. **O Covenant of Righteousness, we pray for the courage to do these things with you!**

**Send me Jesus, send me. Lead me Jesus, lead me
Fill me Jesus, fill me Keep me on your path today**

You are in search of the Beloved Community, and you do not always find it. Share the loneliness often feel – the isolation the world forces you to live – with this extraordinary Lutheran ministry, and with all Extraordinary Lutheran Ministries. Take the risk of talking with us ... of letting us hear you ... of hearing us. Challenge us with your idea of what the Beloved Community is like, and listen to our own desperate yearnings for that same community. **O Seeker of Beloved Community, we pray for the courage to do these thing with you!**

You are the Homelessly Divine Homemaker, and you make a different home each night wherever you find people crying inside to care and be cared for. Again and again, make a home here at First United, and fill it with the presence of your sacred justice. Open the doors of First United to all who would make this home with you. **O Homeless Homemaker, we pray for the courage to do these things with you!**

You are the Volunteer of All Grace, and every day you volunteer to get off the Cross that this world nailed you to. You leave your cross for places like the Welcome Ministry, to spend time renewing your fellow volunteers and guests, and being renewed by them. Get off your cross once more, and help us down from ours. And together we will make a place where no one has to be crucified ever again. **O Volunteer of All Grace, we pray for the courage to do these things with you!**

Send me Jesus, send me. Lead me Jesus, lead me Fill me Jesus, fill me Keep me on your path today

Continuation of Ordination Rite

Bishop Emeritus Stan Olson

Eternal God, pour out your Spirit upon Jay and fill Jay with the gifts of grace for the ministry of Word and Sacrament.

Bless his proclamation of your Word and administration of your Sacraments, so that your Church may be gathered for praise and strengthened for service. Make Jay a faithful pastor, a patient teacher, a wise counselor. Grant that in all things that your people may be renewed and your name be glorified in the Church; through Jesus Christ our liberator, who lives and reigns with you and the Holy Spirit, one God, forever and ever. **Amen.**

Ecumenical and Interfaith Witnesses join the Lutheran clergy.

O Holy One, bless Jay's witness and work among us that it may further understanding and cooperation where there is fear and estrangement. Work your grace in and through us as we deal with our histories of oppressing other faiths, and join us together in the hard work of reconciliation. Grant that Jay's witness and work may strengthen ties between all our communities of faith, building bridges for the work of healing and renewal in the world. Amen.

Presentation of the Stole

Galen Smith

Receive this stole as a sign of your work, and walk in the love of Christ, serving the people and remembering Christ's promise: "Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." (Matthew 11:28-30)

The newly ordained stands.

"Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that was obtained with the blood of God's own Son." (Acts 20:28)

"Tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it – not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock." (1 Peter 5:2-3)

"Think of us in this way, as servants of Christ and stewards of God's mysteries. Moreover, it is required of stewards that they be found trustworthy." (1 Corinthians 4:1-2)

*The congregation turns, gathers around the cords,
and are webbed together by the cords or touching one another.*

Hymn

"Waiting for the Son"

Three on the Tree

Music and Lyrics written by John Kerns © 1997

Verse 1:

A good soundman is a pretty cool thing,
But he knows he's never supposed to sing.
His was not to question why
His was but to do and die

Prechorus:

There's a little bit of John the Baptist in all
of us (Repeat)

Verse 2:

Well these people on the TV screen
They're using too much publicity
It's not my job to be famous here
I am just a messenger

Prechorus

Chorus:

Waiting for the sun...to rise again today
Waiting for the sun...
to shine and warm my face
Waiting for the Son...
to come again someday
Waiting for the Son...
to take me home I pray

Verse 3:

Got a hidden agenda for the rest of my life
It's our job to point to Jesus Christ
It's our job to point to Jesus Christ

Prechorus, Chorus

I am just a messenger (Repeat 2x)

The Congregation Affirms the Call

Baptized into the priesthood of all believers, we are all called by the Holy Spirit to offer ourselves to God in thanksgiving for what God has done and continues to do for us. May our commitment be renewed today to proclaim the praise of God and bear God's creative and redeeming Word to the entire world.

Gracious God, you have blessed each of us with unique gifts, and you have called us into specific occupations, relationships and activities using those gifts. Enable us to use our talents to witness to our faith in you and to communicate your love to the people we meet each day. Empower this priesthood of believers to be ministers of your reconciliation, love, hope and justice. Keep us steadfast in your commitment to serve all creation and to become your body on earth, through Jesus Christ. **Amen.**

Acclamation of Ordination

Bishop Emeritis Stan Olson

Will you, assembled as the people of God and speaking for the whole Church, receive Jay Aaron Wilson as a messenger of Christ to serve God's people with the Gospel of hope and salvation? Will you regard her as a servant of Christ? **We will.**

Will you pray for Jay, help and honor Jay for the sake of Jay's work and in all things strive to live together in the peace and wholeness of God? **We will.**

Let it be acclaimed that Jay Aaron Wilson is ordained a minister
Church of Christ. He has Christ's authority to preach the Word
administer the Sacraments, serving God's people. **Amen.**
be to God.

in this the
and
Thanks

The congregation may offer acclamation through applause or silent ASL applause, but please don't scream, hoot, or whistle.

Then all return to seats or sing prior to the communion liturgy.

Hymn

"For All the Saints" Three on the Tree
Lyrics by William W. Howe, 1823-1897. Music by Kerns, © 1997.

**For all the saints, who from their labors rest,
All who by faith before the world confessed,
Your name, O Jesus, be forever blessed. Al-le-lu-ia! Al-le-lu-ia!**

**Oh, blest communion, fellowship divine,
We feebly struggle, they in glory shine;
Yet all are one within your great design. Al-le-lu-ia! Al-le-lu-ia!**

**From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to the Father, Son, and Holy Ghost: Al-le-lu-ia! Al-le-lu-ia!**

The Installation

Pastor Steve Sabin

Having been authorized by the Church to install Jay Aaron Wilson as our co-worker in the Gospel, as pastor, we now ask for certification of Jay's call.

*Representatives of the calling congregation and Welcome Ministry Board
come forward to address the minister.*

First United Representatives

We of First United Lutheran Church, after prayerful deliberation, have elected Jay Aaron Wilson to be pastor, and we present Jay and this letter certifying the call.

Pastor Steve Sabin

Pastor Wilson, in the presence of this congregation, do you commit yourself to this new trust and responsibility?

Pastor Jay Wilson

I do and I ask God to help me.

Welcome Ministry Board Representatives

We members of the Board of the Welcome Ministry have discerned and hired Jay Aaron Wilson to work as pastor with our neighborhood guests in pastoral care and worship, to serve in advocating for the rights of the homeless and hungry, to help guests to find housing or income, and to share their gospel with the larger church and world.

Pastor Steve Sabin

Pastor Wilson, in the presence of the Welcome Ministry, do you commit yourself to this new trust and responsibility?

Pastor Jay Wilson

I do and I ask God to help me.

Pastor Steve Sabin

Let us pray. Merciful God,

Everything in heaven and earth belongs to you. We joyfully release what you have entrusted to us. May these gifts be signs of our whole lives returned to you, dedicated to healing and unity of all creation, through Jesus Christ. Amen.

Having ordained and installed Jay as pastor, we together celebrate Holy Communion.

Offering

Today's offering will go to Welcome Ministry. All are invited to use the offering card to offer whatever gifts you would like to share with God and community. You may drop the cards in the baskets in the Narthex (lobby) during or after the service.

Steve Johnson

Verse 1: Cantor
Verse 2 & 3: All

D e m f#m b m G G/f# e m

Come to us cre-a-tive spi-rit, in our Ma-ker's
paint-er mus-ic ma-ker all your trea-sures
cept the gifts we of-fer O God this

4 A sus4 A D b m f#m G e m G G/f#m

house; Ev-'ry hu-man ta-lent hal-low, hid-den skills a-
bring, crafts-man, act-or, grace-ful danc-er, make now your of-fer-
day; a song of thanks-giv-ing, a song of

8 A sus4 A b m G G/f# b m f#m G e m 1. 2. b m e m

rouse, that with-in your earth-ly tem-ple, wise and sim-ple may re-
ing, Join your hands in ce-le-bra-tion, let cre-a-tion shout and
praise: with joy-ful hearts and voi-ces, Al-le-

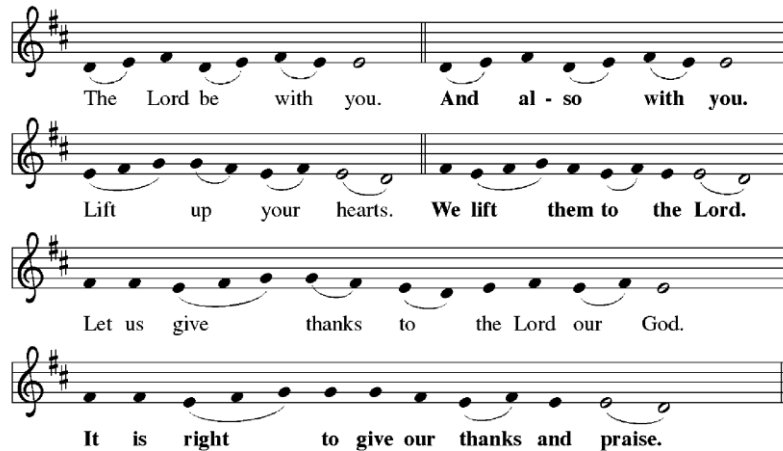
12 A sus4 A A sus4 A 3. e m A D

joyce. Po-et
sing Ac-
lu-ias we raise.

Offertory Prayer

Jeannine Janson

Let us pray. Liberating God, we who live in this world often forget the gifts you have given us. Teach us to share, our presence, our time, our love, our possessions, and our faith. Spirit God, share with us so freely that we can share in the burdens and joys of those around us, and those who we have not seen. In the name of Jesus, in and through whom we have the privilege of being in community with God and all people, through your grace in Jesus Christ, **Amen.**



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Communion Prayer

1 Cor. 11:23-26

Pastor Jay Wilson

The Inclusive Bible: The First Egalitarian Translation, (Sheed & Ward Book) © 2007 Priests for Equality.

Invitation to Communion

Pastor Jay Wilson

All the ones who are gathered are welcome to commune. Please dip the bread into the cup. The stations in the back have bread and grape juice, the station near the piano has bread and wine, and the station near the band has gluten-free, allergen reduced bread and grape juice.

Distribution Hymns

Word of Welcome – Tune of “Ode to Joy”

FULC Musicians

Text by David R. Weiss, 2003, used with permission Tune by Beethoven, Ninth Symphony, Fourth movement

**In this holy place we gather, claimed through grace by God above;
Heaven’s wings now wrap around us, downy depths of boundless love.
Freed from fears that keep us hidden, for the work that You desire.
Reconciling as we’re bidden, hearts aflame with joyful fire.**

**Earth in all her verdant beauty sings Your joy made manifest;
Winged and finned and scaled and limbed life; fruitful frenzy, quiet rest.
Rushing wind and rolling waters, green of forest, blue of sky,
Dark of night and dawn of morning, all give praise to You on high.**

As by imprint, nature offers witness to Your gracious care
 So in freedom's faith we follow after Christ if we but dare.
 Rushing wind of Spirit able, blowing from the most to least
 From the font and for table, born again and bid to feast.

Word of welcome walk among us, watching as these wineskins burst
 Breaking bread and pouring wine for all who hunger, all who thirst.
 Now as we go forth and scatter, may Your presence yet abide
 Joy of life and Love of justice, be our Wisdom and our Guide.

"Eat this Bread"

FULC Musicians

The musical score for "Eat this Bread" is written for voice and piano. It consists of two systems of music. The first system has a treble and bass staff. The treble staff contains the melody with lyrics: "Eat this bread, drink this cup, come to me and nev-er be hun - gry." The bass staff provides harmonic accompaniment. The second system continues the melody and accompaniment with lyrics: "Eat this bread, drink this cup, trust in me and you will not thirst." The key signature is one sharp (F#) and the time signature is 4/4.

Text: John 6; adapt. Robert Batastini, b. 1942, and the Taizé Community
 Music: BERTHIER, Jacques Berthier, 1923-1994

Text and music © 1984 Les Presses de Taizé, Inc., admin. GIA Publications. All rights reserved.

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"Here I am Lord"

FULC Musicians

Text and Music © 1981 Daniel L. Shutte and New Dawn Music. All rights Reserved.



1 "I, the Lord of sea and sky, I have heard my peo - ple cry.
2 "I, the Lord of snow and rain, I have borne my peo - ple's pain.
3 "I, the Lord of wind and flame, I will tend the poor and lame.



All who dwell in deep - est sin my hand will save.
I have wept for love of them. They turn a - way.
I will set a feast for them. My hand will save.



I, who made the stars of night, I will make their dark-ness bright.
I will break their hearts of stone, give them hearts for love a - lone.
Fin-est bread I will pro-vide till their hearts be sat - is - fied.



Who will bear my light to them? Whom shall I send?"
I will speak my word to them. Whom shall I send?"
I will give my life to them. Whom shall I send?"

Refrain



Here I am, Lord. Is it I, Lord? I have heard you



call-ing in the night. I will go, Lord, if you



lead me. I will hold your peo - ple in my heart.

Blessing

Pastor Jay Wilson

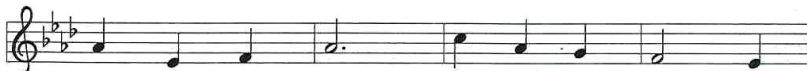
May God move in and through you to live in the world, riling up your dry bones to seek love, liberation, and peace. God our creative parent, Jesus the son, and the Holy Spirit Sophia strengthen you and keep you in relationship through God's grace. **Amen.**

Post-Communion Prayer


Jeannine Janson

God, you have again called us "your people," indeed your very body in Jesus Christ our liberator. Be God in and through us. Remind us of your love when we are overwhelmed by hunger, loneliness, oppression, or fear. Lead us to create the communities of hope, peace, and justice where your vision of reality can be revealed. **Amen.**


Hymn All Stars" Clergy and Ministry




1 Earth and all stars! Loud rush - ing plan - ets!
3 En - gines and steel! Loud pound - ing ham - mers!
4 Class-rooms and labs! Loud boil - ing test tubes!



Sing to [our God] a new song!
Sing to [our God] a new song!
Sing to [our God] a new song!



Hail, wind, and rain! Loud blow - ing snow - storm!
Lime - stone and beams! Loud build - ing work - ers!
Ath - lete and band! Loud cheer - ing peo - ple!



Sing to [our God] a new song!
Sing to [our God] a new song!
Sing to [our God] a new song!



Refrain
God has done mar - vel - ous things.



I too sing prais - es with a new song!

Recessional

"Earth and

Welcome
Guests Recess

Dismissal & Invitation to Pass the Peace as Departing Jeannine Janson

Go in peace, share the peace, God's peace be in the world through us all!
Thanks be to God!

Postlude

"Workin' on My Committee"

Three on the Tree

Words and Music by Jonathan Rundman @2000 Salt Lady Records

Verse 1:

I go out to church, now
I'm working my committee for the Lord
(repeat)
I go every second Tuesday night
Working my committee for the Lord

Verse 2:

Jesus called disciples
Working that committee for the Lord
(repeat)
Yeah, he went down to the lakeshore
Working that committee for the Lord

Verse 3:

St. Paul hit the road now,
Working that committee for the Lord
(repeat)
He using voice and pen and paper
Working that committee for the Lord

Verse 4:

Luther took his hammer
Working that committee for the Lord
(repeat)
Well he walked up to the front door
Working that committee for the Lord

Verse 5:

Mildred goes to church, now
Working her committee for the Lord
(repeat)
She's got her needle and her thread, now
Working her committee for the Lord

Verse 6:

I'm working my committee
I'm working my committee (repeat)
I'm working, working, working,
I'm working my committee for the Lord

After the Ordination Please join us for a reception in the fellowship hall (down the stairs at the front or back of the worship space or take the elevator to the 1st floor). There will be a special stole presentation and a word from Extraordinary Lutheran Ministries. The reception is hosted by First United Lutheran Church.

We also hope that all the ones who are hungry will join us for dinner. The Welcome Ministry hosts a free **community dinner** two Saturdays a month. All are invited to join us for dinner in the fellowship hall from 5:30-7pm.

A **fundraising dinner** will be held simultaneously at St. Mark's Lutheran Church at 1111 O'Farrell Street. The cost is \$75 per person. Drinks and silent auction begin at 5:30, with dinner at 6pm.

The same spirit of Welcome will be served at both dinners.

“But the truth is, *this* is the work: to hold the vision and dream of what is possible and to incorporate it into our lives. To love ourselves and each other enough to risk helping each other back to that place, to keep returning, returning to what we know is important: that we can not do this work alone and that the process is just as important as the outcome and informs who we are and the work we do. There's a quote I love and it says: in doing, one becomes the do-er. And this is my work, our work: to DO—to practice community, justice and liberation which IS community, justice and liberation.”

-Mia Mingus, accepting the Creating

Change award at 2008 NGLTF Conference, quoted with permission

Ordination, Anti-Oppression Work, and Worship

Read the full text at: sfwelcomeministry.blogspot.com/

While I've worked hard toward ordination, I am humbled every day by the Welcome Ministry guests with whom I minister, who are far more effective than me at sharing God. Lutheran theology calls all of us to "the priesthood of all believers," and Paul writes that "we are all one body in Jesus Christ," but so often the structure and culture of our churches do not empower this radical ministry call of all who gather. Our jobs and tasks differ depending on our gifts and circumstances as to whether we're called to be children in school, homeless recyclers, bishops, street preachers, doctors, parents, lovers, teachers, or even pastors (or all of these at different times in our lives). But in Lutheran theology, we are all called to bring love and reconciliation to the world, to share love with our neighbor, and to tell God's good news of grace through faith.

While I celebrate ordination, particularly through and to the faithfully vibrant communities of faith in First United, the Welcome Ministry, and Extraordinary Lutheran Ministries, I also confess, and seek to challenge being part of a system of clerical ministry which currently denies:

- Regular ordination to people of diverse gender and sexual identities, based on rules created specifically to oppress gay and lesbian people who were called to ministry.
- The one-track classist, ableist, racist, and elitist system which over-privileges specific kinds of inaccessible education and experience as the main evidence of ministry capabilities.
- The history of the Christian church which has yet to apologize or seek to remedy the cultural and religious imperialism which exported a Christianity, wiped out cultures and populations, supported slavery, and contributes to worldwide oppression of millions of people today.
- Ableist (over-privileging of certain abilities, or disability discrimination) and sexist structural requirements and cultural norms which devalue the ministries of disabled pastors and limit women's gifts in/from ordained ministry.
- The racism and ethnocentrism in the Lutheran church in all its forms.
- The silence of the church on issues of oppression and the silencing of pastors and congregations who seek the justice of the prophets.

As part of anti-oppression work, most of which I enter into as a privileged ally, it's important to me entering into a more privileged power arrangement as a pastor to be clear both about the power that comes with the office as well as the ways in which it has been abused in our history, how I benefit from that, and what I intend to do to avoid abusing that power and to give it up when possible to empower others.

Let us experiment with experiencing God in the midst of our naming oppression like the prophets and the Holy Spirit, and rejoice in the reconciliation through Jesus. May you be empowered to share in relationship with God and your neighbor. -Jay

Service Participants

Thanks and praises to God that today happened, we participated, and the planning finished. We thank ALL who are in attendance for your participation, for taking the risk to be here, for celebrating with us, and for sharing in this expression of our faith. We name & picture particularly these who we know have shared time and resources, knowing that many of you have contributed in equally big ways.

Liturgist: Jeremy Posadas

Jeremy & Jay met in Lutherans Concerned and Goodsoil. Jay has come to appreciate Jeremy's call to work with the church to become accountable to social justice.

He's currently working on a PhD in liturgical studies at Emory University, "focusing on connections between religious and political practice."



Assisting Minister:

Jeannine Janson
Served with Jay on the
Lutherans Concerned
Board & Goodsoil.



Reader: the Rev. Robyn Hartwig

Pastor Robyn served as Jay's internship supervisor in Sacramento in 2004-5. She's a fellow ELM roster member. Robyn is passionate about ecological and social justice.



Reader: Dr. Mari Irvin

Mari & Jay worked together in the predecessor bodies to ELM, churchwide activism, & Goodsoil. Mari recently retired to run an used bookstore.

Preacher: the Rev. Megan Rohrer

Pastor Megan (also known as Ryan) has worked as Director of The Welcome Ministry since 2002, called extraordinarily in 2006. Jay and Megan met at their first (then ECP) retreat in 2005, & have worked together in ELM and now at the Welcome Ministry.



Gluten/Allergen Free Communion Station, & WM

Board Rep.: the Rev. Dawn Roginski



Jay & Dawn were seminary classmates who co-founded the GLBT+ group AGAPE. Dawn serves as pastor at St. Francis. Lutheran in SF.

Reader: Carol Bowyer

Carol was Jay's Intern Committee Chair in Sacramento..



Bearer of the Word: Bobby Lane.

Street outreach minister, prayer writer, & volunteer with Old First & The Welcome Ministry.



Bishop Emeritus Stanley E. Olson

Former Bishop Stan Olson served on Jay's internship committee as a member of Lutheran Church of Our Redeemer in Sacramento.

Ask him about his years of involvement with Lutherans Concerned.

Galen
Smith:
Jay's
partner

FAMILY

Galen's Parents:

Jay's Sister:

-Vocals-Kernsey, Leigh Gice, Wendi Wheeler

Jay's Parents:

Deb & Ron Wilson



FIRST UNITED ONES

The Rev.
Susan
Strouse



**Music
Director:**
Orion Pitts

Musician:

Steve Johnson

Cantor: Nicole
Bohn

Reception:
Margie Jang &
Debbie Barrow

Communion Servers:

Jacob
Johnson,
Debbie &
Stephanie
Barrow,
Kimberly &
Gabriel
Connor



**Welcome
Ministry
Intern:**
Ted Arrindell

OLD FIRST PRESBYTERIAN ONES

**Children's
Message:** the
Rev. Maggi
Henderson



**Signage &
Bulletin
Printing:**
Cheryl King

Ushers:
Shirley Buono,
Carol Carter,
Diane Lewis, &
Mary Russell

**Sacristan &
Videographer:**
Chris Burt

Band:
Three on the Tree
from *Spirit Garage*

Vocals-
Kernsey,
Leigh Gice,
Wendi Wheeler
Electric guitar-
John Lawyer
Acoustic guitar-
Ben Dolmar
Bass-

Christopher Fels
Drums-
Troy Alexander

Percussion-
Craig Little

Band Hosts:
Pearsons, Kases,
Dawn Roginski,
& M. Henderson

ORDINATION & INSTALLATION

Presenters:

The Rev. Jeff Johnson &
Grady Kase of ELM

Verger/Beadle & Conference Dean:

The Rev. Steve
Sabin



Installation Presenters:

FULC Church
Council &

Welcome
Ministry Board

GROUPS

The Welcome Ministry is an inter-faith collaboration of more than 11 faith groups in San Francisco working to minister with people living in poverty and homelessness in the Polk Gulch neighborhood. We work throughout the week to build community, help people connect with helpful resources, advocate for justice, and minister to one another. The Welcome Ministry hired Jay to serve as Assistant Director in April of 2008, focusing on social justice and identification needs of guests.

First United Lutheran Church is the congregation who has extended the call to Jay to become ordained and to serve together. Founded in 1886 by women, calling Pastor Jeff Johnson one of the first out gay pastors in the ELCA, for which it was removed from the ELCA.

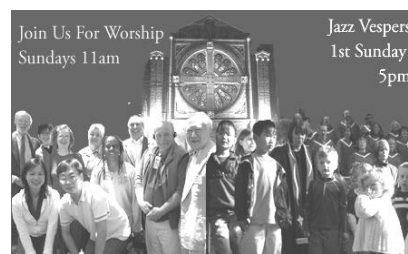
first united LUTHERAN CHURCH

www.fulc.com



Extraordinary Lutheran Ministries serves as candidacy and support to qualified pastors who are unable to serve in the Lutheran church due to heterosexist policies. Formed from ECP & LLGM in 2007, the movement started with the *extra ordinem* (outside the traditional authority) ordinations at First United and St. Francis Lutheran Churches in 1990. Jay's will be the 17th person extraordinary ordained. www.elm.org

Old First Presbyterian Church hosts us today and the Welcome Ministry everyday. They are the oldest Protestant congregation in California, est. 1849. Check out the brochure about the **exonarthex** to be reminded why not to underestimate people! www.oldfirst.org



Spirit Garage is an emerging mission church from a large ELCA congregation in Minneapolis. Jay has worshipped with Spirit Garage since starting as a seminary student in 2001, during which time he preached, led Bible studies, and helped as a band roadie with the "Pit Crew."

Three On The Tree is one of the Spirit Garage bands, their namesake of an odd gearshift arrangement is not at all a reflection of how they play. Mixing folk rhythms rock leads, and searing vocals, 3OT brings new and inventive arrangements of what have now become Spirit Garage classics.

www.spiritgarage.org

The ELCA is the largest and most mainstream American group of Lutherans. It was formed from smaller groups in a 1988 merger. Currently the policy of the ELCA does not allow ordination of gay and lesbian people who will not agree to celibacy and silence. Transgender people are not explicitly named in the policy, but it was applied to Jay when removed in 2005.

www.elca.org

Lutheran Church of Our Redeemer, Sacramento– Jay's pastoral internship congregation www.lcorsac.org

St. Peter Lutheran Church, Sheboygan, WI– Jay's home congregation and candidacy sponsor www.stpetersheboygan.com

Wartburg College, Waverly, IA– how Jay got to be a radical Lutheran www.wartburg.edu