



# Central United Methodist Church

## *A Reconciling Congregation*

Organized 1810—Incorporated 1822—Sanctuary completed 1867

May 25, 2025

### SIXTH SUNDAY OF EASTER

## ASIAN AMERICAN PACIFIC ISLAND HERITAGE MONTH

### OUR WELCOMING STATEMENT

Central United Methodist Church is a Reconciling Congregation. Regardless of your race, ethnicity, immigration status, gender identity, sexual orientation, socioeconomic situation, age, ability, belief, or background, whether you are single or partnered, you are God's beloved and you are welcome here.

### OUR MISSION STATEMENT

We envision Central United Methodist Church as a vital, diverse, River of Life nurtured by the light of Christ, rooted deeply in and living the scriptures, a holy presence in the center of the City of Detroit, transforming individuals, institutions, and the world, advocating peace and justice in all we do.

\* Indicates when to stand, if able in body or in spirit. \*\*Please silence cell phones.

Hymnal Guide: W&S=Worship & Song, UMH = The United Methodist Hymnal,  
TFWS = The Faith We Sing

### ACTS OF WELCOME

#### PRELUDE

Brandon Reeves & Augustus Williamson

*The Prelude and the Postlude are times for silent prayer and meditation guided by some of our gifted musicians.*

#### INVITATION TO WORSHIP

Welcome to the third Sunday in our Asian American Pacific Islander Heritage Month series. Each Sunday we will focus on an Asian American Pacific Islander theologian. Today we focus on the theology of Dr. Patrick S. Cheng, a Chinese American theologian whose rainbow theology weaves together Christian faith, queer experience, and Asian American identity.

Cheng reminds us that queerness is not a deviation from divine love but a sacred reflection of it. As these ancient words remind us, God is not confined by binaries—"neither Jew nor Greek, neither slave nor free, neither male nor female (Galatians 3:28)". The risen Christ empowers us to be rainbow people – living on the spacious spectrum of diversity, creativity, and liberation.

This Eastertide, we remember that resurrection does not return us to what was—it calls us forward into something new. A world where shame is undone, where love is embodied without fear, and where each of us is embraced as the image of God.

Let us begin worship by lifting our voices in hope.

Let us sing a new world into being.

## \*OPENING HYMN

# Sing a New World into Being

Mary Louise Bringle

NETTLETON

*Repository of Sacred Music, Part Second 1813*

1. Sing a new world in - to be - ing. Sound a bold and hope - ful theme.  
2. Sing a new world in - to be - ing where each gen - der class and race  
3. Sing a new world in - to be - ing where the home - less find a home.  
4. Sing a new world in - to be - ing. Join the an - cient proph - ets' cry

Find a tune for si - lent yearn - ings. Lend your voice and dare to dream:  
brings its rain - bow gifts and col - ors to God's lim - it - less em - brace;  
where no chil - dren ev - er hun - ger but are filled with God's sha - lom;  
for a time of health and plen - ty when all tears have been wiped dry;

dream a church where all who wor - ship find their lives and loves be - long.  
where the lines that once di - vi - ded form in - stead the ties that bind.  
where all peo - ple work for jus - tice, where all hate and vengeance cease.  
when com - pas - sion flows like wa - ters, pour - ing balm for all who grieve.

Sing a new world in - to be - ing. Sing as Christ in - spires your song!  
Sing a new world in - to be - ing: risk trans - form - ing heart and mind!  
Sing a new world in - to be - ing: raise the har - mo - nies of peace.  
Sing a new world in - to be - ing: live the prom - ise you be - lieve!

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## **OPENING PRAYER**

**God of the rainbow,  
You paint the sky with promise and possibility.  
You raised Christ from the tomb  
not to restore the past,  
but to transform the future.**

**You are the God of fluid grace,  
of shifting borders,  
of wide embrace.  
You gather us across language, lineage, and love.  
You call each of us—queer and questioning,  
certain and seeking—your beloved.**

**Call us into a community of truth, tenderness, and joy.  
Let this be a sanctuary for all who long to live fully and freely.  
And let our worship rise like a rainbow witness  
to your ever-expanding love.**

**In the name of the Risen Christ—boundary-breaking,  
life-giving, endlessly welcoming—we pray,  
Amen.**

## **GREETINGS AND WELCOME OF FIRST TIME VISITORS**



## **ANNOUNCEMENTS**

**PASSING THE PEACE**

Brandon Reeves & Augustus Williamson

**CHILDREN'S MOMENT**

Deaconess Anne Hillman

## **ACTS OF SHARING**

**PRAYERS OF THE PEOPLE**

**INVITATION TO THE OFFERING**

## OFFERTORY

*Prelude from Suite #3, Johann Sebastian Bach*

Derek Han, Cellist



For electronic giving, please use this QR Code

## DOXOLOGY

### In Hawaiian:

Ho‘onani i ka Makua mau,

Ke Keiki me ka ‘Uhane Nō,

Ke Akua mau ho‘omaika‘i pū

Ko kēiā ao, ko kēlā ao. Amene.

### In English:

Praise God from whom all blessings flow;

Praise him all creatures here below;

Praise him above, ye heav'nly host;

Praise Father, Son, and Holy Ghost. Amen.

Source: *Based on scripture from Ephesians 1:3, the doxology is a way of praising God for our blessings. The doxology is typically sung for grace before meals.*

‘Ukulele Kani E – 2014

## PRAYER OF DEDICATION

### ANTHEM

*10,000 Reasons (Bless the Lord)*

Central Choir

words and music by Jonas Myrin and Matt Redmond

## ACTS OF PROCLAMATION

### \*SCRIPTURE

*Acts 16:9-15*

Then one night Paul had a vision. A Macedonian stood before him and said, "Come over to Macedonia and help us." After this vision, we immediately made efforts to get across to Macedonia, convinced that God had called us to bring them the Good News.

We put out to sea from Troas and set a course straight for Samothrace, and the next day on Neapolis; from there we went to Philippi, which is one of the bigger cities in Macedonia and a Roman colony, and spent a few days there.

On the Sabbath we went along the river outside the gates, thinking we might find a place of prayer. We sat down and preached to the women who had come to the gathering. One of them was named Lydia, a devout woman from the town of Thyatira who was in the purple-dye trade. As she listened to us, Christ opened her heart to accept what Paul was saying. After she and her household were baptized, she extended us an invitation: "If you are convinced that I am a believer in Christ, please come and stay with us." We accepted.

ONE: Hear what the Spirit is saying to the Church.

ALL: **Thanks be to God.**

# MESSAGE

Asian American Pacific Islander Heritage Month: Patrick S. Cheng  
Rev. Paul Perez

## \*CLOSING HYMN

*All the Colors of the Rainbow*, v 1, 2 & 4

### All the Colors of the Rainbow

Carl P. Daw

ABBOT'S LEIGH  
Cyril V. Taylor

1. All the co - lours of the rain-bow live un - seen in dai - ly light,  
2. All the bo - dy's parts are wan-ted, nor can one de - spise the rest:  
3. Ev - ery lang-uage gains more mu - sic when the words for peace ap - pear:  
4. Teach us, God, our need of oth - ers; through them help us ful - ly live.

but their splen - dors find ex - pres-sion when re - leased to hu - man sight;  
head and hand must work to - get-ther, as must eye and ear and chest;  
Pax, Sa - laam, Ei - ri - ni, Hei - wa, Pa - ce, San - ti, Frie den, Mir.  
Wean us from our sel - fish hab - its; let us list - en, learn, for - give.

so the church re - veals most beau - ty where di - ver - si - ty is real:  
so the church needs all its mem-bers for a range of min - i - stries:  
Though our tongues make sounds that va - ry all be - speak a com - mon home:  
May we see your longed - for im - age in each hu - man heart and face,

breadth of race and class and gen - der, room for doubt and space to heal.  
var - ied gifts with one great mis-sion, "Do this for the least of these."  
long - ing for the end of con - flict and a new life in God's Sha - lom.  
and be - hold how those a - round us can be chan - nels of your grace.

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# **BENEDICTION & SENDING FORTH**

## **BENEDICTION & SENDING FORTH**

**POSTLUDE**     *Allemande from Suite #3*, Johann Sebastian Bach     Dereck Han, Cellist

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Rev. Paul Perez, Lead Minister

Rev. Edwin Rowe, Pastor Emeritus

Deaconess Anne Hillman, Ph.D. Director of Children, Youth and Family Ministries

Margaret Reese, Director of Music

Brandon Reeves, Collaborative Pianist

Debra Cox, Office Administrator

Angela Bakeley, Receptionist

Dave Wilson, Building Manager

This service is live streamed under CCLI Stream Plus 21469425

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**LAND ACKNOWLEDGEMENT STATEMENT:** Central United Methodist Church acknowledges that the building in which we carry out our collective life together occupies and is built upon land that is part of what was first known as Waawiyaataanong (“At the curved shores.”), the ancestral and contemporary homeland of the Three Fires Confederacy, but which is now referred to as Detroit. In 1807 the Ojibwe, Odawa, Potawatomi, and Wyandot nations granted use of these sovereign lands to the US government through the Treaty of Detroit. Central United Methodist Church affirms the continued Indigenous sovereignty over these lands and honors all tribes with a connection to Detroit. We commit ourselves to working together with our native brothers and sisters to advance equity in all dimensions of life and to promote a better future for the earth and all its peoples. (Adopted by the Ministry Team -April 22, 2021)