



Central United Methodist Church

A Reconciling Congregation

Organized 1810—Incorporated 1822—Sanctuary completed 1867.

February 2, 2025

Fourth Sunday After Epiphany

Black History 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

PRELUDE

Brandon Reeves & Augustus Williamson

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

ACTS OF PRAISE

***CALL TO WORSHIP** (by Kwasi I. Kena, *The Africana Worship Book for Year C*,
Based on *1 Corinthians 13:1-13*)

ONE: Love, without it we are like clanging cymbals,

ALL: Love!

ONE: We can speak like prophets, but we still have to

ALL: Love!

ONE: We can build great buildings, but we need to

ALL: Love!

ONE: We can preach and pray, thank God everyday, but we must

ALL: Love!

ONE: Be patient and kind, with no envy in mind,

ALL: Love!

ONE: Don't be rude or resentful; don't insist on your own way,

ALL: Love!

ONE: How can we live without it?

ALL: Love!

ONE: How can we sing without it?

ALL: Love!

ONE: Who can serve God without it?

ALL: Love!

ONE: We just stopped by today so that God could remind us to

ALL: Love!

***OPENING HYMN:** *God Welcomes All*

God Welcomes All

The musical score is written for a four-part setting (Soprano, Alto, Tenor, Bass) in G major and 4/4 time. It consists of two systems of staves. The first system contains the first two lines of the hymn, and the second system contains the next two lines. The lyrics are: "God wel - comes all, strang - ers and friends; God's love is strong and it nev - er ends." The music features a simple, welcoming melody with a steady accompaniment.

This "short song," as the Iona Community calls it, can be especially effective as a means of setting a welcoming tone for a service (especially an ecumenical one). Like most such songs, it needs to be sung several times, adding and improvising harmony with each repetition.

TEXT: John L. Bell, 2008

MUSIC: South African song; transcr. John L. Bell, 2008

Text and Music Transcr. © 2008 WGRG, Iona Community (admin. GIA Publications, Inc.)

THEMBA AMEN

4.4.9

ACTS OF SHARING

GREETINGS AND WELCOME OF FIRST TIME VISITORS



Please help us know you were here in worship today by scanning the QR code above with your phone. There is also a place for notes and prayer requests for the pastor.

ANNOUNCEMENTS

PASSING THE PEACE

Augustus Williamson

CHILDREN'S MOMENT

Deaconess Anne Hillman

INVITATION TO THE OFFERING

OFFERTORY

My Lord Knows by Patsy Ford Blevins

***DOXOLOGY: Praise God from whom all blessings flow; Praise God, all creatures here below; Praise God for all that love has done; Creator, Christ, and Holy One.**

PRAYER OF DEDICATION

PRAYERS OF THE PEOPLE

ACTS OF PROCLAMATION

ANTHEM

Lift Your Light by Mary McDonald

*SCRIPTURE

1 Corinthians 13:1-13

Inclusive Bible

Even if I can speak in all the tongues of earth—and those of the angels too—but do not have love, I am just a noisy gong, a clanging cymbal. If I have the gift of prophecy such that I can comprehend all mysteries and all knowledge, or if I have faith great enough to move mountains, but do not have love, I am nothing. If I give away everything I own to feed those poorer than I, then hand over my body to be burned, but do not have love, I gain nothing.

Love is patient; love is kind. Love is not jealous, it does not put on airs, and it is not snobbish; it is never rude or self-seeking; it is not prone to anger, nor does it brood over

injuries. Love doesn't rejoice in what is wrong but rejoices in the truth. There is no limit to love's forbearance, to its trust, its hope, its power to endure.

Love never fails. Prophecies will cease; tongues will be silent; knowledge will pass away. Our knowledge is imperfect, and our prophesying is imperfect. When the perfect comes, the imperfect will pass away. When I was a child, I used to speak like a child, think like a child, reason like a child. But when I became an adult, I put childish ways aside. Now we see indistinctly, as in a mirror; then we will see face to face. My knowledge is imperfect now; then I will know even as I am known.

There are, in the end, three things that last: faith, hope, and love. But the greatest of these is love.

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

ALL: Thanks be to God.

MESSAGE

Labor of Love

Rev. Paul Perez

A SERVICE OF HOLY COMMUNION (adapted from United Methodist Discipleship Ministries and enfolded: liturgy that matters)

The Great Thanksgiving for Black History Month

ONE: The Holy One be with you

ALL: And also, with you

ONE: Open your hearts to the One who is Love

ALL: We open our hearts to you, O God

ONE: Let us give thanks to God

ALL: We give our thanks and praise.

ONE: It is right, and a good and joyful thing, always and everywhere to give thanks to you, Holy One, creator of heaven and earth.

You formed us in your image and breathed into us the breath of life. When human cruelty reared its ugly head, you sustained your people and made it possible for us to survive the middle passage, auction blocks, whipping posts and forced labor.

You softened the hearts of many who worked in secret on our behalf. You lifted our heads with the message that God sides with the oppressed and delivers the captives. You strengthened our hands to struggle for justice and freedom. And so, with your people on earth and the generations past and to come we praise your name and join their unending hymn:

**ALL: Holy, holy, holy One, God of justice and love,
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is the One who comes in the name of justice and love.
Hosanna in the highest.**

ONE: Holy are you, and blessed is Jesus Christ, by his life and example he taught us that it was possible to love our neighbors and live together as family on the night of his arrest, Jesus shared a meal with his companions. He took bread, blessed it, broke it, gave it to his disciples and said: "This is my body which is given for you. Do this in remembrance of me."

After the meal, he took the cup, blessed it, and shared it saying:
"This cup that is poured out is the new covenant."

In remembrance of all you have done to save us,
we proclaim the mystery of our faith:

**ALL: Christ was birthed among us.
Christ died among us.
Christ rises again among us.**

ONE: Pour out your Spirit on these gifts, O God. Give us a taste of resurrection hope that lasts through even the most challenging of time. In collective longing for a taste of your Kin-dom on earth, we join together in echoing the prayer of Jesus:

**ALL: Our Creator, who art in heaven, hallowed be thy name.
Thy Kin-dom come; thy will be done on earth as it is in heaven.
Give us this day our daily bread and forgive us our trespasses
as we forgive those who trespassed against us.
Lead us not into temptation but deliver us from evil.
For thine is the Kin-dom, the power, and the glory forever.
Amen.**

SHARING THE BREAD & CUP

PRAYER AFTER COMMUNION

God, we recognize the ways you still make yourself vulnerable to us today. In gratitude for a taste of your Kin-dom, may our discipleship shape us into fierce protectors of the vulnerable, give us courage to practice our own vulnerability, and help us to honor the sacredness of our need for one another. In Christ's name we pray, Amen.

***CLOSING HYMN**

I've Got Peace Like a River

AAHH #492

- 1. I've got peace like a river, I've got peace like a river,
I've got peace like a river in my soul.
I've got peace like a river, I've got peace like a river,
I've got peace like a river in my soul.**

- 2. I've got joy like a fountain, I've got joy like a fountain,
I've got joy like a fountain in my soul.
I've got joy like a fountain, I've got joy like a fountain,
I've got joy like a fountain in my soul.**

- 3. I've got love like an ocean, I've got love like an ocean,
I've got love like an ocean in my soul.
I've got love like an ocean, I've got love like an ocean,
I've got love like an ocean in my soul.**

BENEDICTION

BENEDICTION & SENDING FORTH (by Kwasi I. Kena,

The Africana Worship Book)

May the love of God surround you. May the love of God uplift you. May the love of God stand with you through the challenges ahead. May the love of God convince you, in every situation, to love. Go now to love others, even as Christ loves you.

CHORAL BENEDICTION

POSTLUDE

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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

Dave Wilson, Maintenance Manager

Angela Bakeley, Receptionist

This service is live-streamed under CCLI STREAM PLUS 21469425

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)