



# Central United Methodist Church

## *A Reconciling Congregation*

Organized 1810—Incorporated 1822—Sanctuary completed 1867

June 9, 2024

### Third Sunday After Pentecost

### Motor City Pride!

#### 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.

W&S=Worship & Song Hymnal Guide: UMH = The United Methodist Hymnal,

TFWS = The Faith We Sing

#### OPENING MUSIC

Brandon Reeves

#### ACTS OF PRAISE

**\*CALL TO WORSHIP** (*enfleshed: liturgy that matters*)

**ONE:** In the image of God, you created everything and called it good!

In abundant diversity, your likeness is found in us.

We reject all messages that belittle or degrade any among us.

And so in faithfulness to God and one another we proclaim:

**ALL:** **Sacred are our bodies of every size and ability.**

**Blessed are our sexualities, drawing us towards love of many kinds.**

**Beloved is every gender, revealing you in different ways.**

**ONE:** To our skin, beautiful in every shade, we say

**ALL:** **hallelujah!**

**ONE:** Praise God, our Creator, who blesses us with this world, these bodies, and our fellow creatures, all created good, very good.

## \*OPENING HYMN

SEE DOUBLE SIDED INSERT

*This hymn from a noted New Zealand hymnwriter affirms that God's hospitality transcends the barriers erected by human society and that we who have been created in God's image are called to live in ways that reflect our Creator's values: justice and joy, compassion and peace.*

TEXT: Shirley Erena Murray, 1998  
MUSIC: Brian Mann, 2006  
Text © 1998 Hope Publishing Company  
Music © 2006 Brian Mann (admin: General Board of Global Ministries t/a GBCMusik)

FOR EVERYONE BORN  
11.10.11.10 with refrain

CCLI 2815228

## 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

## ACTS OF PROCLAMATION

### \*SCRIPTURE

*Psalm 139 v. 1, 13-14*

God, you've searched me,  
and you know me.

You created my inmost being  
and stitched me together in my mother's womb.

For all these mysteries I thank you —  
for the wonder of myself,  
for the wonder of your works—  
my soul knows it well.

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

**ALL: Thanks be to God.**

### REFLECTION

Rev. Paul Perez

# CELEBRATION OF HOLY COMMUNION

Pride Communion Liturgy  
©Rebecca Wilson, 10 Camels, June 2024

ONE: Pride begins quietly, like the start of a dinner party. People gather. Find and take their seat. Look around making note of who is and is not there. The Last Supper was the first of its kind. Jesus knew the tradition behind the meal, and he creativity re-spins it, as one bedazzles an old fabric with rainbows and glitter to make it shine. God be with us as we come to share in this feast.

**ALL: And with all who have been turned away or forced to leave part of themselves at the door in order to be received.**

ONE: Let us lift our hands in praise and our hearts in lament.

**ALL: There is room for mixed emotions and a multitude of experiences.**

ONE: It is a healing and holy thing to set this table with the fullness of our lives and loves, longings and losses.

**ALL: The time is now to extend this table, set more seats, and serve first those who stand at the end of the line.**

ONE: Our appetites, diets, and dining options differ. For some food is plenty and abundant, and for others scarce and rationed. For some tables are hand carved with comfortable chairs and hand-written name tags, and for others the table looks like a concrete parking lot or a bench in the park open only from dawn to dusk.

We come from families that ate together and from families where children ate alone in another room. We come from homes that always said grace and where all the neighbors gathered. We come from kitchens where meal time was a battle. Some of us forced to eat foods we strongly disliked. Others shamed for finishing their plate or others for wasting what was served.

We come from churches that require table reservations and classes before dining. We come from faiths that limit who may serve and restrict who may receive. We come from denominations that proclaim an open table while passively denying entrance, inviting all but keeping many in the back of the house. We come from worship services that weaponize the meal to instill fear and maintain control.

**ALL: God, we name the complex variety of memories and experiences, as we give thanks for the grace that makes room for all the paths that bring us here today. We remember those who taught us to plan a meal, prepare a table, to be a generous host, and an honored guest.**

ONE: For Eve and Adam and the trees they tended in the garden;  
for the fruit and nuts Noah and his family prepared;  
for the butter, milk, and meat Abraham brought;  
for the grains that Hagar and Sarah gathered;  
for the water Rebekah drew at the well;  
for the seeds Rachel and Leah picked;  
for the manna and quail Miriam and Moses collected;  
for the costly spices and oils Mary and Martha added to the pot;  
for the gay chefs, lesbian bakers, bi-sexual pastry makers, trans culinary artisans and all who queer the grandmothers' methods, increase our palate, and introduce us to inventive cuisine;  
for two spirit, non-binary, genderless and gender-full people who have existed since the creation's first harvest;  
for religious leaders who taught us prayers and rules;  
for Jesus who models how to live and turn tradition upside down;  
for the disciples who showed us to fish and join a radical crew;  
for Marsha P. Johnson, Sylvia Rivera, Harvey Milk, Pauli Murray, Henri Nouwen, Baynard Rustin, Matthew Shepherd, Rev. Troy Perry, Rev. Dr. Nancy Wilson, Bishop Gene Robinson, Bishop Yvette Flunder, and Bishop Karen Oliveto;

**ALL: we give thanks. And we admit that we've spoiled the recipe of sacred mystery by seeking to own and claiming to fully understand it.**

ONE: Outcasts, lepers, tax-collectors, women, children, and eunuchs, Jesus ate with them all. From the manger surrounded by animals to the tables of family, friends, and strangers, he received and served. Feeding and eating. Nourishing and challenging. No meal quite like his last.

As shadows lingered, as moon and starlight filled the sky, he queered tradition by including even the one who would betray him and not allowing pending danger to stop the meal. Like his guests he never quite fit in. His own rejection heightening his commitment to those on the margins. Understanding that breaking is an act of resistance and solidarity, he took the warm bread, a familiar dough with added ingredients, broke it and said,

**ALL:** *“Take, eat, this is humanity breaking. Remember me and all those broken by exclusive systems, greed, power, and hate-filled hearts.”*

ALL: Then he took the cup filled with strange fruit, dripping from the rim as he shared it saying,

**ALL:** *“This juice is a new flavor. Remember me by trying things you’ve not tried before. Remember this moment when the world tries to squeeze the life out of you.”*

ONE: Eating, we remember that rainbows don’t only come after storms, that they hold a promise deeper than to never flood the earth again. Drinking, we remember joy is the sweet sustenance of revolution.

Holy Dancing Spirit, stir and guide us. Expand our table, cushion our chairs, enhance our menu, enliven our recipes, remind us that inclusion is the finest spice and queerness the boldest flavor, that when we break the binaries of sexuality, and pour out the expansiveness of gender we are bringing the aroma and seasons of paradise to earth.

**ALL:** **Pride never ends, but transforms into a parade with the volume ever rising; taking the church from the building to the street; offering food to the hungry and drink to the thirsty; learning from those already full and quenched; celebrating, advocating, protesting, and pronouncing that God is here.**

**Amen.**

**SHARING COMMUNION, SHARING AN OFFERING, SHARING A BLESSING**  
**COMMUNION MUSIC**                      *My Deep River*, arr. Mark Hayes                      Joseph Stevenson

For electronic giving, please use this QR Code.



**BENEDICTION & SENDING FORTH**

*Pride Parade Blessing*  
©Rebecca Wilson, 10 Camels, June 2024

The doors of the church have miraculous hinges. They open both inward and outward. Today, we swing the doors wide open toward the streets. We recess from the holiness of sanctuary to the sacredness of public place. Literally taking the gifts we have received out into the world, parading them through the city.

What gifts have you received here at Central UMC that you want to share with others? I invite you to name them out loud now.

This blessing is not simply for us, but for these gifts and for a people whose joy and resilience, courage and beauty inspire our marching, singing, and dancing, drawing us to the Beloved.

May the gay godmothers and grandfathers, lesbian lovers, bi-pan-demi-poly-ace soulful wonderers, trans conductors, drag queen orators, and queer orchestrators glow with glorious light. May the radiance of their faces and the magic of their beings shine and shimmer. May we all be changed as their rainbows electrify and glitter splashes upon us and our banner. May we be humbled as they so graciously invite us to parties we once did not permit. May we march with no aim to control, sing without desire to lead, dance without seeking to be seen, be present with no agenda other than love.

Amen.

**Central United Methodist Church**  
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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, Choral Accompanist

Debra Cox, Office Administrator

Dave Wilson, Maintenance Manager

Yvette Meadow, Receptionist

Angela Bakeley, Receptionist

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*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 Waawiyataanong (“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)