



# Central United Methodist Church

## *A Reconciling Congregation*

Organized 1810—Incorporated 1822—Sanctuary completed 1867

September 1, 2024

## Fifteenth Sunday After Pentecost

### *Labor Day*

#### 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

Augustus Williamson & Brandon Reeves

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** (*enfleshed: liturgy that matters*)

**ONE:** The God of the Exploited disrupts the lie that anyone is self-made or can pull themselves up by their bootstraps.

**ALL: God knows such bootstraps don't exist; that they never did.**

**ONE:** The God of the Oppressed dreams of webs of mutual aid, of free and accessible healthcare, of communities of care,

**ALL: of sharing the labors of living so we can take turns resting.**

**ONE:** God is not impressed by trickle-down philanthropy, They imagine a life of collective, ground-up flourishing.

**ALL: Come, let us worship our God of Solidarity.**

**1. Lift every voice and sing, till earth and heaven ring,  
ring with the harmonies of liberty;  
let our rejoicing rise high as the listening skies,  
let it resound loud as the rolling sea.**

**Sing a song full of the faith that the dark past has taught us;  
sing a song full of the hope that the present has brought us;  
facing the rising sun of our new day begun,  
let us march on till victory is won.**

**2. Stony the road we trod, bitter the chastening rod,  
felt in the days when hope unborn had died;  
yet with a steady beat, have not our weary feet  
come to the place for which our fathers sighed?**

**We have come over a way that with tears has been watered;  
we have come, treading our path thru the blood of the slaughtered,  
out from the gloomy past, till now we stand at last  
where the white gleam of our bright star is cast.**

**3. God of our weary years, God of our silent tears,  
thou who hast brought us thus far on the way;  
thou who has by thy might led us into the light,  
keep us forever in the path, we pray.**

**Lest our feet stray from the places, our God, where we met thee;  
lest our hearts drunk with the wine of the world, we forget thee;  
shadowed beneath thy hand, may we forever stand,  
true to our God, true to our native land.**

WORDS: James Weldon Johnson, 1921; MUSIC: J. Rosamond Johnson, 1921; © 1921 Edward B. Marks Music Co.; renewed; 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

Augustus Williamson

### CHILDREN'S MOMENT

Rev. Paul Perez

### INVITATION TO THE OFFERING *(enfleshed: liturgy that matters)*

In 1931 labor rights activist, Florence Reece, asks through song, “Which side are you on?” We answer: We are on the side of the economically oppressed. We are on the side of the refugee, the immigrant, and the person who is without housing. We are on the side of the sex worker, the agricultural worker, the overworked, and the underpaid. Let us gather our offerings and commit to our side, the work of the God of the Oppressed.

### OFFERTORY *God Has Work for Us to Do* by Mark A. Miller     Joseph Stevenson



For electronic giving, please use this QR Code.

**\*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.**

**Amen.**

### PRAYER OF DEDICATION *(enfleshed: liturgy that matters)*

Spirit of the Living God may our collected offerings flow without impediment to the people and places who need them. None of us would have our needs met without the care of many. We honor those who have cared for us by offering our resources back into the flow of interdependence. Amen.

### PRAYERS OF THE PEOPLE

## ACTS OF PROCLAMATION

### \*SCRIPTURE

*James 2:1-14*

My sisters and brothers, your faith in our glorious Savior Jesus Christ must not allow favoritism.

Suppose there should come into your assembly a person wearing gold rings and fine clothes and, at the same time, a poor person dressed in shabby clothes. Suppose further you were to take notice of the well-dressed one and say, "Sit right here, in the seat of honor"; and say to the poor one, "You can stand!" or "Sit over there by my footrest."

Haven't you in such a case discriminated in your hearts? Haven't you set yourselves up like judges who hand down corrupt decisions?

Listen, dear sisters and brothers: didn't God choose those who are poor in the eyes of the world to be rich in faith, and heirs of the kingdom promised to those who love God? Yet you've treated poor people shamefully! Aren't rich people exploiting you? Aren't they the ones who haul you into the courts, and who blaspheme that noble Name by which you've been called?

You're acting rightly, however, if you fulfill the venerable law of the scriptures: "Love your neighbor as yourself." But if you show favoritism, you commit sin, and the same law convicts you as transgressors. Those who keep the whole Law except for one small point are still guilty of breaking all of it. The One who said, "No adultery," also said, "No killing." So even if you don't commit adultery, if you do commit murder, you still break the Law.

Talk and behave as people who will be judged by the law of freedom, because judgment without mercy will be the lot of those who are not merciful. Mercy triumphs over judgment.

My sisters and brothers, what good is it to profess faith without practicing it? Such faith has no power to save.

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

ALL: **Thanks be to God.**

### MESSAGE

Maureen Taylor

## HOLY COMMUNION

*("Communion- solidarity across movements", enfleshed: liturgy that matters)*

ONE: The Holy One be with you.

**ALL: And also with you.**

ONE: Open your hearts.

**ALL: We open our hearts to you, O God.**

ONE: Let us give thanks to God, an Abiding Presence.

**ALL: To the One who companions us through all things, we give thanks and praise.**

ONE: Faithful One, we come to your table hungry for a taste of your kin-dom. In a world where evil and empire come together to hoard and exploit, we crave the fruits of your Spirit. We long for kindness. We dream of peace. We hope to be disciples of generosity – sharing and redistributing the resources you intended for the flourishing of all.

Gathering at your table, we remember the ordinary gifts of heaven among us.  
Those that nurture hope when it's hard to find.  
That surprise us in destruction's wake.  
That bring new life from sites of death.  
And sustain our labors of love across generations.

In awe and gratitude, we join together in praise of you, Source of Abundance:

**ALL: Holy, Holy, Holy One  
God of justice and love  
Heaven and earth are full of your wonder  
Blessed is your presence among us**

ONE: Since the beginning, you have been building a lineage of love and liberation.  
Inviting all who wish to belong.

Through the saints and prophets, you call us to turn from the temptations of power and individualism. To deepen our commitments to building communities of care and justice.

And to practice a more radical solidarity across identities and communities, so that none must struggle alone.

You have shown us the way. Taken on flesh and dwelled among us.  
In Jesus, we come to understand. God enfleshed as a Brown, Jewish, Palestinian man. A refugee. Born into a frowned upon familial structure, with neither security of wealth nor access to power. His life is a witness to hope that does not come from climbing ladders of power or begging for crumbs of dignity. Hope that is born in community, nurturing love, taking risks together, multiplying what we have and finding it is more than enough.

ONE: Jesus shared a meal with his companions, his community, his chosen family, before he would be arrested.

Filled with love for them, he took bread, blessed it, broke it, gave it to his disciples and said:

**ALL: “This is my body which is given for you.  
Do this in remembrance of me.”**

ONE: After the meal, he took the cup, blessed it, and shared it saying:

**ALL: “This cup that is poured out is the new covenant.”**

ONE: In remembrance of Jesus,  
executed by the state,  
faithful to the end,  
we proclaim the mystery of our faith:

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

ONE: Gracious One, may your Spirit be poured out upon these elements. May this bread and this cup be for us a revival of hope and a renewal of courage as we encounter your presence among the ordinary gifts of life. Through the grace of your sustenance, may Christ be with us.

## **SHARING THE BREAD & CUP**

### **PRAYER AFTER COMMUNION**

God of Persistence, though you have been betrayed many times, you still do not give up on love. Evil is relentless but so, too, is your belief in us. In our ability to be transformed. To turn from dominance. To mend and repair where harm has been done. May we, too, believe in our potential for co-creating with you a future of flourishing for all life. We give thanks for this meal, a reminder of your unending grace and abiding companionship. Amen.

**\*CLOSING HYMN**

*Sent out in Jesus' Name*  
Sent out in Jesus' name,  
our hands are ready now  
to make the earth the place  
in which the kin-dom comes.

TFWS #2184

Sent out in Jesus' name,  
our hands are ready now  
to make the earth the place  
in which the kin-dom comes.

The angels cannot change  
a world of hurt and pain  
into a world of love,  
of justice and of peace.  
The task is ours to do,  
to set it really free.  
O help us to obey  
and carry out your will.

WORDS: Anon.; by Jorge Maldonado, alt.; MUSIC: Trad. Cuban; arr. by Carmen Pena; Trans. © 1988, arr. © 1996 Abingdom Press, admin. by The Copyright Co. CCLI 2815228

**BENEDICTION & SENDING FORTH**

**BENEDICTION & SENDING FORTH** (*enfleshed: liturgy that matters*)

May you go forth co-creating the kin-dom of God.  
Through your marching, striking, resting, and playing.  
Through your weeping and taking one day at a time,  
Through your protest songs, imagination, and showing up.  
May you go forth co-creating the kin-dom of God.

**POSTLUDE**

---

**Central United Methodist Church**  
**23 East Adams, Detroit, Michigan 48226. 313.965.5422**

[cumcdetroit1810@centralumchurchdetroit.org](mailto:cumcdetroit1810@centralumchurchdetroit.org) / [www.centralumchurchdetroit.org](http://www.centralumchurchdetroit.org)

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 & Angela Bakeley, Receptionists

---

*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)