



Central United Methodist Church

A Reconciling Congregation

Organized 1810—Incorporated 1822—Sanctuary completed 1867

October 2, 2022

World Communion Sunday/17th Sunday After Pentecost

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: UMH = The United Methodist Hymnal; TFWS = The Faith We Sing;

SOZ = Songs of Zion; WS=Worship & Song

PRELUDE

Bobbi Thompson

INTROIT

Bobbi Thompson

ACTS OF PRAISE

*CALL TO WORSHIP

ONE: Your people are waiting, oh God

ALL: For tides to turn towards justice.

ONE: Your people are working, oh God –

ALL: Loving each other amidst climate collapse and violent systems.

ONE: Hear our pleading question echoing through generations –

ALL: How long?

ONE: Answer us with hope.

ALL: Join us with courage.

ONE: Set your people completely and joyfully free.

***OPENING HYMN**

In Unity We Lift Our Song

TFWS #2221

- 1. In unity we lift our song of grateful adoration, for brother brave and sisters strong. What cause for celebration! For those whose faithfulness has kept us through distress, who've shared with us our plight, who've held us in the night, the blessed congregation.**
- 2. For stories told and told again to every generation, to give us strength in times of pain, to give us consolation. Our spirits to revive to keep our dreams alive, when we are far from home and evil seasons come, how firm is our foundation.**
- 3. For sacred scriptures handed down, a blessed trust and treasure, which gives us hope when hope is gone and make us weep with pleasure. And when our eyes grow blind and death is close behind, we shall recite them still whose words our hearts can fill with hope beyond all measure.**
- 4. For God our way, our bread, our rest, of all these gifts the Giver. Our strength, our guide, our nurturing breast whose hand will yet deliver. Who keeps us till the day when night shall pass away, when hate and fear are gone and all our work is done, and we shall sing forever.**

WORDS: Ken Medema; MUSIC: Martin Luther; harm. from *The New Hymnal for American Youth*; Words © 1994 Brier Patch Music; CCLI2815228

ACTS OF SHARING

GREETING

ANNOUNCEMENTS

CHILDREN'S TIME

Deaconess Anne Hillman

OPENING PRAYER

Ancient wisdom, undo within us ways we add to our own suffering. Instead of isolation, nudge us towards connection. Instead of cynicism, awaken us to the wonder. Instead of unkind self-talk, fill our inner thoughts with compassion. Instead of perfectionism, make vivid our holy enoughness. For our own healing ripples out into our relationships. And our relationships create the world to come. Amen.

INVITATION TO OFFERING

Peacemaker and poet, Padraig O Tuama, wrote, "It occurs to me that courage comes from the same place as fear and where there is fear, there is the possibility of courage." We collect our shared resources today so that we may build a community rooted not in fear, but in courageous hope.

OFFERTORY

***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**

To courage amidst fear, healing amidst heartbreak, hope amidst despair, beauty amidst desolation we dedicate our offerings, Living Christ. May we be inspired by your example of steadfast love in a world groaning for liberation. Amen.

SHARING OF JOYS AND CONCERNS

PASTORAL PRAYER

Rev. Dr. Jill Hardt Zundel

***CENTERING HYMN**

Be Now My Vision

(adapted from UMH #451)

- 1. Be now my vision, O God of my heart;
nothing surpasses the love you impart
– You my best thought, by day or by
night, waking or sleeping, your
presence my light.**
- 2. Be now my wisdom and be my true
word; ever within me, my soul is
assured; Mother and Father, you are
both to me, now and forever your child
I will be.**
- 3. Riches I need not, nor life's empty
praise, you, my inheritance, now and
always; You and you only are first in
my heart, great God, my treasure, may
we never part.**
- 4. Sovereign of heaven, my victory won,
may I reach heaven's joys, O bright
heaven's Sun! Heart of my own heart,
whatever befall, still be my vision, O
Ruler of all.**

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ACTS OF PROCLAMATION

***SCRIPTURE READING**

Habakkuk 1:1-4, 2:1-3

The Message Translation

“God, how long do I have to cry out for help before you listen? How many times do I have to yell, ‘Help! Murder! Police!’ before you come to the rescue? Why do you force me to look at evil, stare trouble in the face day after day? Anarchy and violence break out, quarrels and fights all over the place. Law and order fall to pieces. Justice is a joke. The wicked have the righteous hamstrung and stand justice on its head.

“What’s God going to say to my questions? I’m braced for the worst. I’ll climb to the lookout tower and scan the horizon. I’ll wait to see what God says, how God will answer my complaint.”

And then God answered: “Write this. Write what you see. Write out in big block letters so that it can be read on the run. This vision-message is a witness pointing to what’s coming. It aches for the coming – it can hardly wait! And it doesn’t lie. If it seems slow in coming, wait. It’s on its way. It will come right on time.”

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

ALL: Thanks be to God!

MESSAGE

It's Ok to Be Mad at God

Rev. Dr. Jill Hardt Zundel

PRESENTATION OF THE BREADS

ONE: On this special day and time of worship, we are reminded that we do not live by ourselves. We are part of a global community. Today we present breads from around the world, asking God's blessings on these offerings of bread and juice. From lives of comfort and security, we bring forth soft white bread. This bread represents our traditional Holy Communion. But we know that other people, other countries and other cultures do not have the same bread. So we invite and celebrate these bread...

Rice Cakes – Hannah Kang
Corn Tortillas – Eugenio Martin
Almond Rice Bread – Nancy Zanke
Pita Bread – Marcus Dickson
Pumpnickel Bread – Ruth Biersdorf
Challah Bread – Eugenia Lucas

ONE: We present these gifts of the earth which represent the uniqueness we bring to this communion table. We honor and celebrate our diversity and hope in prayer all peoples of the world. As we prepare for Holy Communion, we rejoice knowing the common element that unites us all – the love of God.

COMMUNION LITURGY

ONE: It began last night – as you were going to bed – World Communion Sunday. Asian Christians shared the bread and the wine. Churches in China met in secret so that they would not be arrested. Christians in the Middle East, some of whom were saved only by having dreams of Jesus, met under the watchful eye of the government as they celebrated the Eucharist. In Europe, Christians gathered in churches that used to be much fuller and celebrated the Lord's Supper. In Africa, the sacrament was celebrated in great numbers by a growing number of Christians, many of whom bore scars of persecution as they commune together.

Those celebrating today include Presbyterians, Methodists, Catholics, Lutherans, Pentecostals, Baptists, thousands of other denominations, and even those without denominations. Christ followers met both in public and in secret. Some met in freedom while others gathered under threat of persecution and death. Some take the sacrament today with organ music, others with simple singing and still others in quiet so as not to be arrested.

In wealthy churches and in desperate poverty the sacrament is observed. In churches, homes, huts and in God's creation this seal of the covenant was experienced. The bread is given to people that could overeat all day and to people who had no idea what they would eat or where they would get it today.

The one thing in common – we all come to the same table of God. In many different languages, by ordained clergy and volunteer pastors, something like these words of institution were given.

On the night he was betrayed, Jesus took bread. And when he had given thanks and blessed it, he broke it and gave it to his disciples, saying, “This is my body, broken for you. Do this in remembrance of me.” In the same way after supper, Jesus took the cup and gave it to his disciples, saying “This cup is the new covenant poured out for you. Drink you all of it.”

The bread is many different types and colors and from many places. Some created primarily from wheat, others from rice or other kinds of grain. Some will have bread left over. Some with very small pieces that could barely give every Christian there a morsel. Still, it represented the body of Christ broken and sustained the body of Christ around the world today.

The juice around the world will be different. For many it will be wine, some will have juice, some will celebrate with water that had to be carried from a dirty well some miles away. Some will use individual cups, others fancy goblets, still others have been passing around whatever cup was in the home where they were meeting. Still – it represented the covenant in their place and in their communities, just as it does in ours. Let us pray:

Creator, Redeemer and Sustainer, we thank you for this sacrament of communion shared with Christians around the world. Bless each of these bread offerings that we may be mindful of our siblings throughout your world. Pour out your Holy Spirit on these elements and on those who partake – that we may be your body and the representation of your covenant in our lives and throughout the world. Nourish us with your life-giving love and mercy. Bless each one of us as we receive these elements of bread and wine. Amen.

All these breads represent the world and its people; those who live in abundance and those who are oppressed. The many different colors and types of bread are as numerous and diverse as the body of Christ. Remember as you see the plate, all of those around the world with whom you share the table today. This table is Christ’s and it is open to everyone. Come, the feast is ready.

***CLOSING HYMN**

One Bread, One Body

adapted from UMH #620

(Refrain) **One bread, one body, one Lord of all, one cup of blessing which we bless, and we, though many throughout the earth, we are one body in this one Lord.**

2. Many the gifts, many the works, one in the Lord of all. *(Refrain)*

3. Grain for the fields, scattered and grown, gathered to one, for all. *(Refrain)*

1. Gentile or Jew, servant or free, woman or man, no more. *(Refrain)*

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BENEDICTION AND SENDING FORTH

*BENEDICTION

Rev. Dr. Jill Hardt Zundel

Take heart, children of the Holy Spirit, God is not distant.
She lives among us, and mysteriously...miraculously, within us.
So let us go in hope, let us go in courage,
we have company in our justice-making;
and our efforts towards liberation are blessed by Divine Love. Amen.



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.

**Central United Methodist Church
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Rev. Dr. Jill Hardt Zundel, Senior Pastor

Rev. Edwin Rowe, Pastor Emeritus

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

Bobbi Thompson, Interim Music Director

Debra Cox, Office Administrator

Andrew Cox, Building Superintendent

Yvette Meadows and 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 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)