



# Central United Methodist Church

*A Reconciling Congregation*

Organized 1810—Incorporated 1822—Sanctuary completed 1867

September 12, 2021  
16th 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

## PRELUDE

## INTROIT

Bobbi Thompson

## 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)

## ACTS OF PRAISE

### \*CALL TO WORSHIP

ONE: In Jesus, the Sacred was enfleshed in order to proclaim good news for the oppressed, to heal, and to confront all forms of evil, come what may.

**ALL: Love calls us to follow.**

ONE: The way before us will lead to hard and unexpected places.

**ALL: Love calls us to follow.**

ONE: The way of justice will come at a cost.

**ALL: Love calls us to follow.**

ONE: The way of radical relationship and deep commitment to one another will require doing things differently.

**ALL: Love calls us to follow.**

ONE: The way of Christ will confront those in power.

**ALL: Love calls us to follow.**

ONE: All who live for the sake of the Kingdom and a world restored will face challenges, but God promises the way itself will be rich with life and love that can never be taken away.

**ALL: We will choose to follow Love.**

### \*OPENING HYMN

*Woke Up This Morning*

TFWS #2082

1. I woke up this morning with my mind,  
and it was stayed on Jesus, woke up  
this morning with my mind, and it was  
stayed on Jesus. Woke up this  
morning with my mind, and it was  
stayed on Jesus. Hallelu, Hallelu,  
Hallelujah.

3. Makes you love everybody with you  
mind, when you keep it stayed...

4. Oh, the devil can't catch you in your  
mind, if you keep it stayed...

5. Oh, yes, Jesus is the captain of your  
mind, when you keep it stayed...

2. Oh, you can't hate your neighbor in  
your mind, if you keep it stayed....

WORDS: African American spiritual; MUSIC: African American spiritual; arr. by J. Jefferson Cleveland and Verolga Nix; Arr. © 1981 Abingdon Press, admin. By The Copyright Co.; CCLI2815228

## ACTS OF SHARING

**GREETING AND WELCOME OF FIRST TIME VISITORS**

**ANNOUNCEMENTS**

## **PRAYER OF CONFESSION**

**God of relentless love, some days the empire before us makes us feel powerless. We watch as the wealth gap widens, the rights of young immigrants hang in jeopardy, the ill are hindered from basic medical care and racial prejudice thrives among our leaders. All that which seeks to destroy life and make us believe we have no power of our own.**

**We confess we are often afraid.**

**We confess we are often unwilling to give up our worldly powers and possessions for the sake of one another.**

**We confess we lose sight of what matters most in our individual and collective lives.**

**We confess we doubt the power of Love.**

**We confess we often trade following Christ for the promises of safety and security.**

**Meet us in our fear and free us from everything that keeps us from joining you in the pursuit of Love and Justice – for the sake of one another and our own souls. Keep us mindful of the fact that whatever we may confront, or whatever may confront us, we do not go alone. You are always with us. Amen.**

## **INVITATION TO OFFERING**

As those who seek to follow Christ, we believe that giving for the sake of the collective whole makes our life rich. Whatever we have to offer: in our being, in our financial gifts, in our skill-set, may we offer it to God and one another, not because we must, but because we desire a collective life where we can rely on each other in this journey of justice-making.

## **OFFERTORY**

## **DOXOLOGY**

## **PRAYER OF DEDICATION**

**Faithful One, receive these offerings and put them to the work of overturning every form of empire that threatens to degrade, dehumanize, or demolish the spirit of life among us. Amen.**

## **SHARING OF JOYS AND CONCERNS**

## **PASTORAL PRAYER**

## HYMN

*Lord of the Dance*

UMH #261

**1. I danced in the morning when the world was begun, and I danced in the moon and the stars and the sun, and I came down from heaven and I danced on the earth. At Bethlehem I had my birth. (Refrain)**

*(Refrain)* **Dance, then, wherever you may be; I am the Lord of the Dance, said he. And I'll lead you all wherever you may be, and I'll lead you all in the dance, said he.**

**2. I danced on the scribe and the Pharisee, but they would not dance and they would not follow me; I danced for the fishermen, for James and John; they came to me and the dance went on. (Refrain)**

**3. I danced on the Sabbath when I cured the lame, the holy people said it was a shame; they whipped and they stripped and they hung me high; and they left me there on a cross to die. (Refrain)**

**4. I danced on a Friday and the sky turned black; it's hard to dance with the devil on your back; they buried by body and they thought I'd gone; but I am the dance and I still go on. (Refrain)**

**5. They cut me down and I leapt up high, I am the life that'll never, never die; I'll live in you if you'll live in me; I am the Lord of the Dance, said he. (Refrain)**

WORDS: Sydney Carter, 1963; MUSIC: 19<sup>th</sup> cent. Shaker tune; adapt. By Sydney Carter, 1963; harm. by Gary Alan Smith, 1988; © 1963, 1989 Galliard, Ltd.; CCL12815228

## ACTS OF PROCLAMATION

### GOSPEL LESSON

*Mark 8:27-38*

The Inclusive Bible

Then Jesus and the disciples set out for the villages around Caesarea Philippi. On the way, Jesus asked the disciples this question: "Who do people say I am?"

They replied, "Some say John the Baptizer; others, Elijah; still others, one of the prophets." "And you," he went on to ask, "who do you say that I am?"

Peter answered, "You are the Messiah!" But Jesus gave them strict orders not to tell anyone about him.

Then Jesus began to teach them that the Promised One had to suffer much, be rejected by the elders, chief priests, and religious scholars, be put to death, and rise again three days later. Jesus said these things quite openly.

Peter then took him aside and began to take issue with him. At this, Jesus turned around and eyeing the disciples, reprimanded Peter: "Get out of my sight, you Satan! You are judging by human standards rather than by God's!"

Jesus summoned the crowd and the disciples and said, "If you wish to come after me, you must deny your very self, take up your cross and follow in my footsteps." If you would save your life, you'll lose it, but if you lose your life for my sake, you'll save it. What would you gain if you were to win the whole world but lose your self in the process? What can you offer in exchange for your soul? Whoever in this faithless and corrupt generation is ashamed of me and my words will find, in turn, that the Promised One and the holy angels will be ashamed of that person, when all stand before our God in glory."

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

**ALL: Thanks be to God.**

**MESSAGE**

*Will You Give Your Whole Life?* Rev. Dr. Jill Hardt Zundel

**SACRAMENT OF HOLY COMMUNION** (Written by Rev. M. Barclay)

ONE: Beloved, we come to this Table because we are claimed in covenant, because we are still learning what covenant and togetherness means, how it looks and moves and feels.

**ALL: Because we long for liberation. Because we thirst for justice. Because we know the need – fierce and urgent – for grace and freedom and nourishment in our flesh and our bones.**

ONE: Because this is not a table of the United Methodist Church. This is Christ's table and you are invited to bring your whole lives and all are welcome here. Period. Because we remember: on the night he was arrested while the powers and principalities of Empire and supremacy, and dominance raged, Jesus – a brown skinned, radical, healer, community organizer, insurrectionist – gathered people, invited their fears and their longings, invited people into radical solidarity, justice-love-in-action, healing of and in the world, to which, for which, he gave his life over and over and over.

**ALL: Jesus took bread, broke it, shared it and said: Take and eat: This is my body. The bread of new life. Share this, and remember.**

ONE: Then Jesus took the cup, blessed it, gave thanks for it, and said, "Take and drink, this is the power of my life-blood; the salve of salvation, the cup of blessing. Share this, and remember.

**ALL: And so, we do. We remember. We offer. We receive. And we share in this nourishing feast.**

ONE: Because we know how to nourish each other in ordinary and extraordinary ways. Because we need each other and we need this sacrament, this visible sign of life-giving grace, flowing and overflowing. So take the bread in remembrance of Christ. Drink the cup in remembrance of Christ.

**ALL: Amen.**

# BENEDICTION AND SENDING FORTH

## HYMN

## *The Summons*

TFWS #2130

1. Will you come and follow me if I but call your name? Will you go where you don't know and never be the same? Will you let my love be shown, will you let my name be known, will you let my life be grown in you and you in me?
2. Will you leave yourself behind if I but call your name? Will you care for cruel and kind and never be the same? Will you risk the hostile stare, should your life attract or scare? Will you let me answer prayer in you and you in me?
3. Will you let the blinded see if I but call your name? Will you set the prisoners free and never be the same? Will you kiss the leper clean, and do such as this unseen, and admit to what I mean in you and you in me?
4. Will you love the "you" you hide if I but call your name? Will you quell the fear inside and never be the same? Will you use the faith you've found to reshape the world around, through my sight and touch and sound in you and you in me?
5. Christ, your summons echoes true when you but call my name. Let me turn and follow you and never be the same. In your company I'll go where your love and footsteps show. Thus I'll move and live and grow in you and you in me

WORDS: John Bell; MUSIC: Traditional Scottish; Words © 1987 WGRG The Iona Community (Scotland), admin. by GIA Publications, Inc.; CCLI2815228

## \*BENEDICTION

Rev. Dr. Jill Hardt Zundel

In a world filled with fear, destruction, and a turning away from one another, God is calling each and every one of us to courage. Together, God promises we are capable of more than we can ever imagine. In faith, Love beckons us to follow. Go in the assurance that you go with the Spirit of Christ, relentless pursuer of love. Amen.

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## Central United Methodist Church

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