



Central United Methodist Church

A Reconciling Congregation

Organized 1810—Incorporated 1822— Sanctuary completed 1867

April 14, 2022

Maundy Thursday



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.

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)

* 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

Bobbi Thompson

MOVEMENT ONE/THE FONT

*CALL TO WORSHIP /CALL TO THE BODY

ONE: We invite you to bring your body into the worship of God. You may do so standing or sitting, by listening to your heartbeat or noticing the rise and fall of your abdomen with each breath. A call to worship is a call to presence.

ALL: We long to be fully present here, and to feel God's presence here.

ONE: Notice the space around us, the way it looks, smells and sounds.

ALL: With all our senses, we recognize a sacred space and our belonging in it.

ONE: We gather as good creation, wonderfully made.

ALL: We join our bodies into one body as we remember the life, death and resurrection of Jesus Christ.

1. **What wondrous love is this, O my soul,
O my soul, what wondrous love is this,
O my soul! What wondrous love is
this, that caused the Lord of bliss to
bear the dreadful curse for my soul, for
my soul, to bear the dreadful curse for
my soul.**
2. **What wondrous love is this, O my soul,
O my soul, what wondrous love is this,
O my soul! What wondrous love is
this, that caused the Lord of life to lay
aside his crown for my soul, for my
soul, to lay aside the crown for my soul.**
3. **To God and to the Lamb I will sing, I
will sing, to God and to the Lamb, I
will sing; to God and to the Lamb who
is the great I AM, while millions join
the theme I will sing, I will sing; while
millions join the theme I will sing.**
4. **And when from death I'm free, I'll sing
on, I'll sing on, and when from death
I'm free, I'll sing on; and when from
death I'm free, I'll sing and joyful be,
and through eternity I'll sing on, I'll
sing on, and through eternity I'll sing
on.**

WORDS: USA folk hymn; MUSIC: USA folk hymn; harm. by Paul J. Christiansen, 1955 Harm. © 1955, renewed 1983 Augsburg Publishing House; CCLI2815228

OPENING RITUAL

In a few minutes, we'll hear the story of Jesus washing the disciple's feet on the night of his betrayal and arrest. It is a story of deep intimacy and sacred connection. It is also a story about human resistance to God's grace and our discomfort with the ways that Jesus demands the disruption of hierarchies. In this story, Simon Peter first objects to Jesus' plan to wash his feet. Jesus does not rebuke him, but he does insist, for he knows what is to come.

As we prepare to lay down our burdens before God in confession, we place our trust in God's desire to know us and be with us. As we enter into the sacred story of John's gospel, let us take a few moments to notice our feet. Take off your shoes if you wish. Wiggle your toes. Plant your feet firmly on the ground. As you experience these sensations, consider the wonder of God, who meets us not only from on high but also kneeling at our feet.

PRAYER OF CONFESSION AND ASSURANCE OF FORGIVENESS

ONE: Confession returns us to our bodies by reminding us that God claims us, exactly as we are. Through repentance, we name that which we have left undone and ask for the help of God and our community to seek repair, restoration, and renewal. Let us pray together our prayer of confession:

ALL: **Loving God, you pour out grace upon us exactly as we are, but we confess we are suspicious and react from fear of scarcity. You invite us to take our shoes off and receive the care our bodies need, but we sit on our heels. We sort bodies into worthy and unworthy ones to mask our insecurities. We reject and punish fat bodies, disabled bodies, transgender bodies, and racialized bodies – even when these bodies are our very own. God, remind us that we are made in your image. Help us learn to receive from your abundance so we can share all that we have with others. Let us see that the cups we longingly hold out are already full. May they overflow so that all will have enough!**

ONE: As he does with Peter in the foot washing, Jesus transforms our confusion and rejection into joy and connection. With God's help and mercy, we can reciprocate abundance with one another and with Creation. In Jesus Christ, we are loved and befriended by God.

ALL: Thanks be to God!

RESPONSIVE HYMN

Something Beautiful, Something Good

UMH #394

**Something beautiful, something good;
all my confusion God understood;
all I had to offer God was brokenness and strife,
but God made something beautiful of my life.**

WORDS: Gloria Gaither, 1971; MUSIC: William J. Gaither, 1971; © 1971 William J. Gaither; CCLI2815228

GOSPEL LESSON

John 13:1-17

from the Inclusive Bible

It was the feast of Passover, and Jesus realized that the hour had come for him to pass from this world to Abba God. He had always loved his own in this world, but now he showed how perfect this love was.

The Devil had already convinced Judas Iscariot, son of Simon, to betray Jesus. So during supper, Jesus – knowing that God had put all things into his own hands, and that he had come from God and was returning to God – rose from the table, took off his clothes and wrapped a towel around his waist. He then poured water into a basin, and began to wash the disciples' feet, and dry them with the towel that was around his waist.

When Jesus came to Simon Peter, Peter said, "Rabbi, you're not going to wash my feet, are you?"

Jesus answered, "You don't realize what I am doing right now, but later you'll understand."

Peter replied, "You'll never wash my feet!"

Jesus answered, "If I don't wash you, you have no part with me."

Simon Peter said to Jesus, "Then, Rabbi, not only my feet, but my hands and my head as well!"

Jesus said, "Any who have taken a bath are clean all over and only need to wash their feet – and you're clean, though not every one of you." For Jesus knew who was to betray him. This is why he said, "Not all of you are clean."

After washing their feet, Jesus put his clothes back on and returned to the table. He said to them, "Do you understand what I have done for you? You call me 'Teacher', and 'Sovereign' and rightly so, for so I am. If I, then – your Teacher and Sovereign – has washed your feet, you should wash each other's feet. I have given you an example, that you should do as I have done to you.

The truth of the matter is, no subordinate is greater than the superior; no messenger outranks the sender. Once you know all these things, you'll be blessed if you put them into practice."

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

ALL: Thanks be to God!

REMEMBRANCE OF BAPTISM

With simple elements and simple acts, Jesus flipped the scripts of power to bring about new possibilities for God's love in the world. Before his betrayal and death, Jesus touched his followers and sealed their connection. Jesus taught us to wash one another's feet so that we might witness each other's goodness and be made clean.

Through the waters of baptism, God claims us as God's own and makes the calling for our lives onto our bodies. Together, we will remember our baptism. First, let us pray:

God who poured forth water, God who formed each one of us, we give you thanks for the sacrament of Baptism. Allow the cool drip of water on our bodies to bring us closer to you so that we might live as your people, with justice, kindness and humility. As we remember your promises to us, renew in us a heart of compassion for others and help us recognize your presence in all whom we meet. Amen.

At this time, we invite you come forward, touch the water, and anoint yourself.

RESPONSIVE HYMN *All Things Bright and Beautiful* adapted from UMH #147

(Refrain) **All things bright and beautiful,
all creatures great and small, all things
wise and wonderful; our dear God made
them all.**

**2. The purple headed mountain, the river
running by, the sunset, and the
morning that brightens up the sky.
*(Refrain)***

**1. Each little flower that opens, each little
bird that sings, God made their
glowing colors, and made their tiny
wings. *(Refrain)***

**3. The cold wind in the winter, the
pleasant summer sun, the ripe fruits in
the garden, God made them every one.
*(Refrain)***

MOVEMENT TWO/ THE TABLE

PRAYER OF THANKSGIVING

ONE: God be with you.

ALL: And also with you.

ONE: Lift up your hearts.

ALL: We lift them up to God.

ONE: Let us give thanks to God.

ALL: It is right to give our thanks and praise.

ONE: God who took on flesh and lived among us, we greet you in worship. We greet you as a Creator who made us good in our bodies; we greet you as a Redeemer who was perfectly divine and totally human; we greet you as a Sustainer, an advocate, a helper who surrounds us in all our ways and all our days. We come in our bodies of all sizes, races, genders, abilities, sexualities, ages and appearances, so that we might join with your body as we encounter you tangibly, through bread and wine. Through this joyful feast, you fill our spirits to overflowing.

HYMN

Eat This Bread, Drink This Cup

UMH #628

Eat this bread, drink this cup, come to me and never be hungry.

Eat this bread, drink this cup, trust in me and you will not thirst.

WORDS: Robert Batastini and the Taize Community, 1982; MUSIC: Jacques Berthier, 1982;
© 1984 Les Presses de Taize France; by permission of G.I.A. Publications, Inc.; CCLI2815228

ONE: As you nourish us through this holy meal, leave us hungry for your Kin-dom. Leave us thirsty for the justice that you pour out on the world. Let us encounter the bodies around us. Let us see you in the faces of strangers and friends, taste you in the sourness of grapes, hear you in the creaks of the sanctuary and the whisper of the breeze. Through Holy Communion, teach us how to be for others as you are for us; sustaining help, loving accompaniment, eternal hope.

Help us to embrace the mystery of the sacrament as the symbolic and literal blur together until all that remains is your presence with us. We do not come to the Table with perfect understanding. Some of us come with child-like faith; some of us wrestle with questions and doubts; some of us bear wounds that make us suspicious of this act. With your grace we trust the sacred possibilities that become tangible when we eat the bread and drink from the cup. We have hope that in doing this, we might gain a glimpse of all that you offer to us.

We give thanks for the familiarity of rituals and ask that we would continuously notice the possibilities you offer in them. Be with us as we pray the familiar prayer that Jesus taught us to pray, saying:

ALL: Blessed One, Our Father and Our Mother, Holy is your name. May your love be enacted in the world. May your will be done on earth as in heaven. Give us this day our daily bread and forgive us our sins as we forgive those who sin against us. Save us in the time of trial and deliver us from evil. For all that we do in your love, and all that your love brings to birth, and the fullness of love that will be are yours, now and forever. Amen.

WORDS OF INSTITUTION AND PREPARING THE ELEMENTS

Jesus, on the night when he was betrayed, took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying "This cup is the new covenant. Do this as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim Christ's death until he comes.

The Table of the joyful feast is not our Table but God's. Nothing you do, nothing you say, nothing about you can prevent you from partaking, for in communion God reveals the wholeness of who we are together and with God. So as you receive this joyful feast, come exactly as you are. There is more than enough. Come, for all is ready.

PRAYER AFTER COMMUNION

Holy mystery, through communion we unite our bodies with your body, and in unity we gain strength and hope. We give thanks for your transforming love. Like the sacraments, we know that love is a doing, and so we ask for your help to turn this nourishment into love for all we meet.

MOVEMENT THREE/THE WORLD

GOSPEL READING

John 13: 33-35

from the Inclusive Bible

My little children, I won't be with you much longer. You'll look for me but what I said to the Temple authorities, I say to you: where I am going, you cannot come. I give you a new commandment; Love one another. And you're to love one another the way I have loved you. This is how all will know that you're my disciples: that you truly love one another."

PASTORAL PRAYER

CREATIVE PRACTICES OF LOVE

HYMN*O Sacred Head, Now Wounded*

UMH #286

1. O sacred Head, now wounded, with grief
and shame weighed down, now
scornfully surrounded with thorns, thine
only crown; how pale thou art with
anguish, with sore abuse and scorn! How
does that visage languish which one was
bright as morn!

3. What language shall I borrow to thank
thee, dearest friend, for this thy dying
sorrow, thy pity without end? O make
me thine forever; and should I fainting
be, Lord, let me never, never outlive my
love to thee.

2. What thou, my Lord, hast suffered was all
for sinners' gain; mine, mine was the
transgression, but thine the deadly pain.
Lo, here I fall, my Savior! 'Tis I deserve
thy place; look on me with thy favor,
vouch-safe to me thy grace.

WORDS: Anon. Latin; trans. By Paul Gerhardt,
1656; and James W. Alexander, 1830; MUSIC:
Hans L. Hassler, 1601; harm. by J. S. Bach, 1729,
alt.; CCLI 2815228

BENEDICTION AND SENDING FORTH

*BENEDICTION

Rev. Dr. Jill Hardt Zundel

Jesus chose to use his final hours to establish intimate and profound physical connections with his friends. In the midst of this connection, he offered a new commandment: to love others as he loves us. This is not an abstract, sentimental love. This is bread-breaking, foot-washing, messy love. We have visited the font, we have been nourished at the Table, and now we go out into the world to live out Jesus' commandment. As we leave this place, may the presence of the Creator, the Redeemer, and the Sustainer fill the nooks and crannies of our lives.

Go in love!

ALL: We go out together in love. Amen.

Central United Methodist Church

23 East Adams, Detroit, Michigan 48226 ~ 313.965.5422

www.centralumchurchdetroit.org

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