



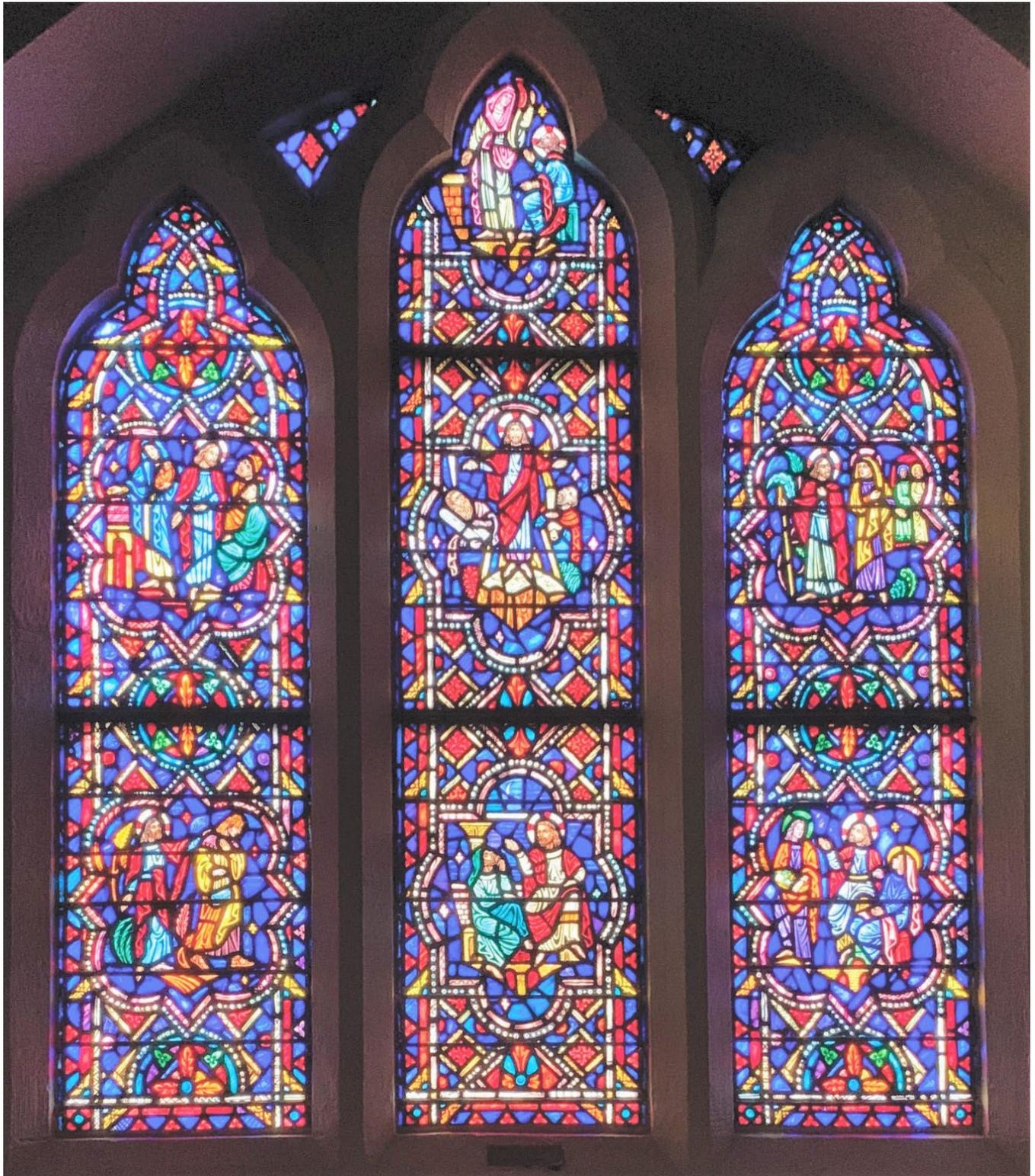
Central United Methodist Church

A Reconciling Congregation

Organized 1810—Incorporated 1822—Sanctuary completed 1867

May 29, 2022

The Intimate Ministries Window



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;
W&S = Worship & Song

PRELUDE

Bobbi Thompson

INTROIT

Bobbi Thompson

ACTS OF PRAISE

*CALL TO WORSHIP

ONE: At times, our fear causes us to seek God only in secret;

ALL: To look for Christ where none might see.

ONE: Today, we have bravely and desperately come hoping to encounter Christ.

ALL: We come with burdens and questions that only Christ can answer.

ONE: May we open our hearts to God.

ALL: May our lives be healed and strengthened for service. Amen.

*OPENING HYMN

If We Just Talk of Thoughts and Prayers

Tune of UMH #408

The Gift of Love

1. If we just talk of thoughts and prayers
and don't live out a faith that dares, and
don't take on the ways of death, our
thoughts and prayers are fleeting breath.
2. If we just dream of what could be and do
not build community, and do not seek to
change our ways, our dreams of change
are false displays.
3. If we just sing of doing good and don't
walk through our neighborhood to learn
its hope, to ease its pain, our talk of good
is simply vain.
4. God, may our prayers and dreams and
songs lead to a faith that takes on wrongs
— that works for peace and justice, too.
Then will our prayers bring joy to you.

ACTS OF SHARING

GREETING AND WELCOME OF FIRST TIME VISITORS

ANNOUNCEMENTS

INVITATION TO TAKE A “FIELD TRIP,” TO SHARE THE PEACE OF CHRIST, AND TO THE OFFERING

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. Amen.

PRAYER OF DEDICATION

Gracious and glorious Lord, we come, as did Nicodemus, with questions on our hearts and in our lives. We come hoping someone can help us find answers and healing. But we are also hardened with doubts about self, others, and even you. Grant us healing and openness to your spirit that we may be better servants of your Word, your Will, and your Way, giving and using our gifts as you would have us do. In Jesus' Name, we pray. **AMEN.**

ACTS OF PROCLAMATION

SHARING OF BLESSINGS AND CONCERNS

PRAYER OF LAMENT

We have no words
To express the depths of our grief,
Our sorrow, our outrage, our despair.
Lord, have mercy.
Christ, have mercy.

For parents and grandparents,
Aunts, uncles, siblings, and friends
Who have lost someone
They knew and loved.
Lord, have mercy.
Christ, have mercy.

For first responders
And all those who witness violence firsthand.
For survivors and their loved ones.
Lord, have mercy.
Christ, have mercy.

For all held captive by fear,
And those imprisoned by wounds,
Minds twisted by mental illness and rage.
Lord, have mercy.
Christ, have mercy.

For the leaders of our country and our world,
Who seem powerless to stop the violence
That fills our news feeds,
Our schools, churches, grocery stores ...
The public places that used to feel safe.
Lord, have mercy.
Christ, have mercy.

Holy One, we stand before you in grief,
In sorrow, in outrage, in despair,
And we cry out ...
Lord, have mercy.
Christ, have mercy. Amen.

EPISTLE READING

2 Corinthians 5: 17-20

The Message

Now we look inside, and what we see is that anyone united with the Messiah gets a fresh start, is created new. The old life is gone; a new life emerges! Look at it! All this comes from the God who settled the relationship between us and God, and then called us to settle our relationships with each other. God put the world square through the Messiah, giving the world a fresh start by offering forgiveness of sins. God has given us the task of telling everyone what God is doing. We're Christ's representatives. God uses us to persuade men and women to drop their differences and enter into God's work of making things right between them. We're speaking for Christ himself now: Become friends with God; God's already a friend with you.

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

ALL: Thanks be to God.

*HYMN

A Rich Young Man (Simple Living)

See insert

1. A rich young man came to ask of Christ:
"Good teacher, will you tell me, what must I do for eternal life? I've kept your laws completely." "Sell all you have, give to the poor, then heaven's treasure shall be yours." How hard for those who are rich on earth to gain the wealth of heaven.
2. Now Jesus sat by the offering gate as people brought their money: the rich they filled the collection plate; the widow gave a penny.
"Now she's outgiven all the rest - her gift was all that she possessed." Not what you give but what you keep is what the King is counting.
3. O teach me Lord to walk this road, the road of simple living; to be content with what I own and generous in giving. And when I cling to what I have please wrest it quickly from my grasp; I'd rather lose all the things of earth to gain the things of heaven.

WORDS and MUSIC: Keith Getty, Kristyn Getty, and Stuart Townend. ©
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GOSPEL READINGJohn 3: 1-21*

The Message

There was a man of the Pharisee sect, Nicodemus, a prominent leader among the Jews. Late one night he visited Jesus and said, “Rabbi, we all know you’re a teacher straight from God. No one could do all the God-pointing, God-revealing acts you do if God weren’t in on it.”

Jesus said, “You’re absolutely right. Take it from me: Unless a person is born from above, it’s not possible to see what I’m pointing to—to God’s kingdom.”

“How can anyone,” said Nicodemus, “be born who has already been born and grown up? You can’t re-enter your mother’s womb and be born again. What are you saying with this ‘born-from-above’ talk?”

Jesus said, “You’re not listening. Let me say it again. Unless a person submits to this original creation—the ‘wind-hovering-over-the-water’ creation, the invisible moving the visible, a baptism into a new life—it’s not possible to enter God’s kingdom. When you look at a baby, it’s just that: a body you can look at and touch. But the person who takes shape within is formed by something you can’t see and touch—the Spirit—and becomes a living spirit.

“So don’t be so surprised when I tell you that you have to be ‘born from above’—out of this world, so to speak. You know well enough how the wind blows this way and that. You hear it rustling through the trees, but you have no idea where it comes from or where it’s headed next. That’s the way it is with everyone ‘born from above’ by the wind of God, the Spirit of God.”

Nicodemus asked, “What do you mean by this? How does this happen?”

Jesus said, “You’re a respected teacher of Israel and you don’t know these basics? Listen carefully. I’m speaking sober truth to you. I speak only of what I know by experience; I give witness only to what I have seen with my own eyes. There is nothing secondhand here, no hearsay. Yet instead of facing the evidence and accepting it, you procrastinate with questions. If I tell you things that are plain as the hand before your face and you don’t believe me, what use is there in telling you of things you can’t see, the things of God?”

“No one has ever gone up into the presence of God except the One who came down from that Presence, the Son of Man. In the same way that Moses lifted the serpent in the desert so people could have something to see and then believe, it is necessary for the Son of Man to be lifted up—and everyone who looks up to him, trusting and expectant, will gain a real life, eternal life.

“This is how much God loved the world: He gave his Son, his one and only Son. And this is why: so that no one need be destroyed; by believing in him, anyone can have a whole and lasting life. God didn’t go to all the trouble of sending his Son merely to point an accusing finger, telling the world how bad it was. He came to help, to put the world right again. Anyone who trusts in him is acquitted; anyone who refuses to trust him has long since been under the death sentence without knowing it. And why? Because of that person’s failure to believe in the one-of-a-kind Son of God when introduced to him.

“This is the crisis we’re in: God-light streamed into the world, but men and women everywhere ran for the darkness. They went for the darkness because they were not really interested in pleasing God. Everyone who makes a practice of doing evil, addicted to denial and illusion, hates God-light and won’t come near it, fearing a painful exposure. But anyone working and living in truth and reality welcomes God-light so the work can be seen for the God-work it is.”

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

ALL: Thanks be to God.

MESSAGE

The Intimate Ministries Window

Mahja Zeon

***CLOSING HYMN**

Jesus is a Rock in a Weary Land

Worship & Song #3074

(Refrain) Jesus is a rock in a weary land, a weary land, a weary land; my Jesus is a rock in a weary land, a shelter in the time of storm.

2. When Jesus was on earth, the flesh was very weak; he took a towel and girded himself and washed his disciples' feet. *(Refrain)*

1. No one can do like Jesus, Not a mumbling word He said; he went walking down to Lazarus' grave, and He raised him from the dead. *(Refrain)*

3. Yonder comes my Savior, him whom I love so well; he has the palm of victory, and the keys of death and Hell. *(Refrain)*

WORDS and MUSIC: African-American Spiritual. CCLI2815228

SENDING FORTH

***BENEDICTION**

Mahja Zeon

Central United Methodist Church

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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

THE INTIMATE MINISTRIES WINDOW

[This window] recalls scenes from the intimate ministry of our Lord when Christ went directly into the homes and hearts of the people. In the left lancet, from the top we find, the widow's mite, the rich young ruler; middle lancet, Christ and the woman at the well, the transfiguration of our Lord, Christ and Nicodemus; right lancet, Salome the mother of James and John, Christ in the home of Lazarus with Mary and Martha. *From "The Stained Glass Windows of Central Methodist Church: A Description," written by Muriel C. Willet, Treasurer of the Willet Stained Glass Company, and published upon the dedication of our windows in 1955.*

This service is live-streamed under CCLI STREAM PLUS 21469425.

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The Prayer of Lament is by Beth A. Richardson. © 2022 by the author. Used with permission.

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.

3074 Jesus Is a Rock in a Weary Land

Refrain

All



Je - sus is a rock in a wea - ry land, a wea - ry land, a



wea - ry land; my Je - sus is a rock in a

Fine

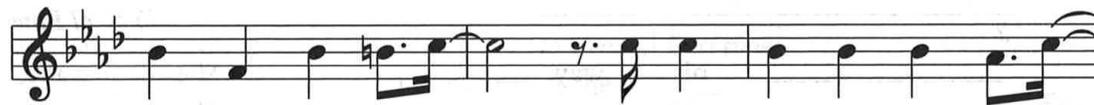


wea - ry land, a shel - ter in the time of storm. _

Leader or All



1. No one can do like Je - sus, not a
2. When Je - sus was on earth the
3. — Yon - der comes my Sav - ior, him



mum - bling word he said: — he went walk - ing down to Laz -
 flesh was ver - y weak; — he took a towel and gird -
 whom I love so well; — he has the palm of vic -

D.C.



a - rus' grave, and he raised him from the dead. _
 ed him - self and he washed his dis - ci - ples' feet. _
 to - ry and the key of death and hell. _

WORDS: African American spiritual
 MUSIC: African American spiritual

WEARY LAND
 Irr. with Refrain