



Accompaniment Play List and Sermon available on YouTube at

<http://tiny.cc/OUMC05-31-2026>

WELCOME & ANNOUNCEMENTS

CALL TO WORSHIP

2 Corinthians 13:11-13 WEB

¹¹ Finally, brothers, rejoice! Be perfected. Be comforted. Be of the same mind. Live in peace,

and the God of love and peace will be with you. ¹² Greet one another with a holy kiss.

¹³ All the saints greet you.

INTROIT UMH #61

"Come, Thou Almighty King"¹ (v4)

<https://youtu.be/iBO7v0KAyhw>

To thee, great One in Three,
eternal praises be,
hence, evermore.

Thy sovereign majesty
may we in glory see,
and to eternity love and adore!

OPENING PRAYER

O Lord, our Lord, how majestic is your name in all the earth.
As we gather in the mystery of Father, Son, and Holy Spirit, open our eyes to the glory that surrounds us and the grace that holds us.
Speak to us in the beauty of creation, steady us in the smallness of our lives, and lift us into the dignity you have given your children.

Breathe your Spirit upon us, that our worship may echo the praise of heaven and our lives may reflect your love in the world you so dearly cherish.
Holy Trinity, draw us into your life today.
Amen.

AFFIRMATION

"A Modern Affirmation"

UMH # 885

Where the Spirit of the Lord is, there is the one true Church, apostolic and universal, whose holy faith let us now declare:
We believe in God the Father, infinite in wisdom, power and love, whose mercy is over all his works, and whose will is ever directed to his children's good.
We believe in Jesus Christ, Son of God and Son of man, the gift of the Father's unfailing grace, the ground of our hope, and the promise of our

deliverance from sin and death.
We believe in the Holy Spirit as the divine presence in our lives, whereby we are kept in perpetual remembrance of the truth of Christ, and find strength and help in time of need.
We believe that this faith should manifest itself in the service of love as set forth in the example of our blessed Lord, to the end that the kingdom of God may come upon the earth.
Amen.

GLORIA PATRI

Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

1. O worship the King, all glorious above,
O gratefully sing God's power and God's love;
our Shield and Defender, the Ancient of Days,
pavilioned in splendor, and girded with praise.

2. O tell of God's might, O sing of God's grace,
whose robe is the light, whose canopy space,
whose chariots of wrath the deep thunderclouds
form,
and dark is God's path on the wings of the storm.

3. The earth with its store of wonders untold,
Almighty, thy power hath founded of old;

hath stablished it fast by a changeless decree,
and round it hath cast, like a mantle, the sea.

4. Thy bountiful care, what tongue can recite?
It breathes in the air, it shines in the light;
it streams from the hills, it descends to the plain,
and sweetly distills in the dew and the rain.

5. Frail children of dust, and feeble as frail,
in thee do we trust, nor find thee to fail;
thy mercies how tender, how firm to the end,
our Maker, Defender, Redeemer, and Friend.

ANTHEM (Suggested)**"This I Believe (The Creed)"**<https://youtu.be/FtUNQpu2b7Q>

Hillsong Worship

SCRIPTURE LESSON**Genesis 1:1-5, 2:1-4a WEB**

¹ In the beginning, God created the heavens and the earth. ² The earth was formless and empty. Darkness was on the surface of the deep and God's Spirit was hovering over the surface of the waters.

³ God said, "Let there be light," and there was light. ⁴ God saw the light, and saw that it was good. God divided the light from the darkness.

⁵ God called the light "day", and the darkness he called "night". There was evening and there was morning, the first day.

² ¹ The heavens, the earth, and all their vast array were finished. ² On the seventh day God finished his work which he had done; and he rested on the seventh day from all his work which he had done. ³ God blessed the seventh day, and made it holy, because he rested in it from all his work of creation which he had done.

⁴ This is the history of the generations of the heavens and of the earth when they were created, in the day that Yahweh God made the earth and the heavens.

JOYS & CONCERNS and PASTORAL PRAYER

Holy God – Father, Son, and Holy Spirit –
You hold all things together, from the vastness
of the heavens to the quiet corners of our lives.
We come to you with gratitude for the beauty of
your world, for the gift of breath, for the love
that sustains us.
Where creation groans, bring healing.
Where your children are weary, bring rest.
Where communities are divided, breathe your
reconciling peace.
Where we feel small or overwhelmed, remind
us that you crown us with dignity and call us
your own.

Spirit of truth, pray within us when our words
fall short.
Christ our Savior, walk beside those who suffer,
grieve, or fear the days ahead.
Creator of all, renew our hearts so that our lives
reflect your goodness in this world you so
dearly love.
Draw us into your life, O Holy Trinity, and
make us one in love and purpose as we pray the
prayer Jesus taught us to pray...

Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

HYMN UMH #61

"Come, Thou Almighty King" ³

<https://youtu.be/VAIDE3RNhHU>

1. Come, thou almighty King,
help us thy name to sing,
help us to praise!
Father all glorious,
o'er all victorious,
come and reign over us, Ancient of Days!

2. Come, thou incarnate Word,
gird on thy mighty sword,
our prayer attend!
Come, and thy people bless,
and give thy word success,
Spirit of holiness, on us descend!

3. Come, holy Comforter,
thy sacred witness bear
in this glad hour.
Thou who almighty art,
now rule in every heart,
and ne'er from us depart, Spirit of power!

4. To thee, great One in Three,
eternal praises be,
hence, evermore.
Thy sovereign majesty
may we in glory see,
and to eternity love and adore!

SCRIPTURE LESSON

Matthew 28:16–20 WEB

¹⁶ But the eleven disciples went into Galilee, to the mountain where Jesus had sent them. ¹⁷ When they saw him, they bowed down to him; but some doubted. ¹⁸ Jesus came to them and spoke to them, saying, "All authority has been given to me in heaven and on earth. ¹⁹ Go[a]

and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all things that I commanded you. Behold, I am with you always, even to the end of the age." Amen.

MESSAGE

"The Divine Dance"

Rev Jim Canody

<http://tiny.cc/Sermon05-31-2026>

There's an old story about Augustine, the great theologian, walking along the beach one day, pondering the mystery of the Trinity. He saw a small child running back and forth from the ocean to a hole in the sand, carrying water in a seashell. "What are you doing?" Augustine asked. "I'm trying to pour the entire ocean into this hole," the child replied. Augustine smiled gently: "That's impossible. The ocean is too vast." The child looked up and said, "It will be easier for me to empty the ocean into this hole than for you to understand the mystery of the Trinity." And then the child vanished.

The Trinity is not a problem to be solved. It's a mystery to be entered.

It's not a theological Rubik's cube we finally figure out—it's the ocean we swim in, the air we breathe, the ground beneath our feet.

Today, on Trinity Sunday, we're not trying to explain God. We're trying to notice God. To wake up to the reality that has surrounded us all along.

Our three texts today don't use the word "Trinity." The early church hadn't coined the term yet. But these passages are where the church learned to speak of God as Three-in-One. Genesis shows us the Creator, the Spirit hovering, and the Word that creates. Matthew gives us the Great Commission, where Jesus sends us to baptize in the name—*singular*—of the Father, Son, and Holy Spirit. And Paul ends his letter to Corinth with a threefold blessing: the grace of Jesus, the love of God, and the fellowship of the Spirit.

Three texts. One God. One invitation:

Come and see.

Look at Genesis. "*In the beginning, God created the heavens and the earth.*" The Hebrew word for God here is *Elohim* – it's actually plural. But the verb "created" is singular. From the very first sentence of Scripture, grammar breaks. Language bends. We need a new way of speaking about this God who is somehow more than one, yet utterly one.

Then we read: "*The earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.*" The Hebrew word for "*hovering*" is the same word used later **for a mother bird fluttering over her nest, protecting and nurturing her young.** The Spirit is already there, brooding, hovering, preparing.

And then God speaks. "*Let there be light.*" The Gospel of John will later identify this Word as the Son, through whom all things were made. So here, at creation's dawn, we see the Father speaking *the Word*, while the Spirit hovers over the waters – three persons, one creation, one God.

Here's what this means: **The universe was born from relationship.** Before there was anything else, there was the eternal exchange of love between Father, Son, and Spirit. The Trinity is not a lonely God looking for friends. The Trinity is a community of love so full, so abundant, that it spills over into galaxies and nebulae, into coral reefs and redwood forests, into you and me.

I read recently about physicists studying subatomic particles. They discovered something called "quantum entanglement" – where two particles can be separated by vast distances, yet what happens to one instantly affects the other. Einstein called it "spooky action at a distance." Scientists can't fully explain it, but they know it's real. Everything at the most fundamental level of reality is interconnected, interwoven, relational.

The Trinity isn't an exception to the rule. The Trinity *is* the rule. From the largest galaxy to the

smallest quark, reality is relational **because it was made by a relational God.**

Fast forward to the end of Matthew's Gospel. The disciples gather on a mountain in Galilee – some worshipping, some doubting, all of them a mixture of faith and fear, just like us. Jesus comes to them and says: "*All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.*"

Notice what Jesus doesn't say. He doesn't say "baptizing them in the *names*" – plural. He says "*in the NAME*" – singular. One name. Three persons. The grammar is strange because the reality is strange.

But here's what I want you to catch: **The Trinity is not a doctrine to defend. It's an invitation to participate.** "*Baptizing them in the name of the Father, Son, and Holy Spirit*" isn't just a formula. **It's a summons into the divine life.** When we're baptized, we're not just getting wet and receiving a certificate. We're being swept up into the eternal dance of love that is God's very being.

Think of it like this: The Father is the source, the fountain, the lover. The Son is the beloved, the Word, the one who receives and returns love. The Spirit is the love itself, the bond, the energy flowing between them. **And baptism pulls us into that flow.** We become participants in the divine nature. We get to step onto the dance floor of eternity.

The church father Athanasius put it beautifully: "God became human so that humans might become god." (small "g") Not that we become divine by nature – that's impossible. **But we become partakers of the divine nature. We get to share in the life of the Trinity.**

I heard a pastor describe it this way: Imagine a marriage. Two people love each other, and that love is so abundant they decide to have a

child. That child doesn't make the marriage a threesome – the child is invited into the love that already exists between the parents. The child is loved by the father, loved by the mother, and loves in return, participating in the family love.

That's what baptism does. We become children of God, invited into the family, swept up into the love that has been flowing between Father, Son, and Spirit from before time began.

Now we come to Paul's closing words to the Corinthians: "*Finally, brothers and sisters, rejoice! Strive for full restoration, encourage one another, be of one mind, live in peace. And the God of love and peace will be with you.*"

Then this: "Greet one another with a holy kiss. All God's people here send their greetings."

And finally: "*May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.*"

This is the only place in the New Testament where this exact threefold blessing appears. Paul has spent an entire letter addressing conflict – divisions, lawsuits, moral failures, spiritual pride. The Corinthians were a mess. **And Paul ends not with a scolding, but with a blessing. Not with a demand, but with a gift.**

Notice the order. It seems backwards at first. We might expect "*God the Father, Jesus the Son, and the Holy Spirit.*" But Paul says: "*The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit.*"

Why this order? Because Paul is tracing the journey of salvation. We meet the grace of Jesus first – undeserved, unearned, coming to us while we were still sinners. That grace opens our eyes to **the love of God the Father** – the source from which all love flows. And that love draws us into **the fellowship of the Holy Spirit** – the community, the communion, the sharing of life together.

The Trinity isn't just a description of God out there. It's a pattern for us in here. We are called to live Trinitarian lives.

Look at the verbs Paul uses: "*Rejoice. Strive for restoration. Encourage one another. Be of one mind. Live in peace.*" These are plural commands. They assume community. You can't do this alone. The Christian life is not a solo performance – it's a dance that requires partners.

And notice: "*Greet one another with a holy kiss.*" In Paul's culture, this was a standard greeting. But he calls it "holy." The ordinary becomes sacred when the Trinity is involved. *Your handshake, your hug, your phone call to check on a neighbor – these become participation in the divine life.*

So, what do we do with the Trinity? We don't explain it. We enter it.

We enter it at the font, when water and Word make us children of God. **We enter it at the table**, where we share bread and wine in communion with the risen Christ and one another. **We enter it in our relationships**, when we love not for what we can get, but for what we can give. **When we forgive** as we've been forgiven. **When we welcome the stranger** because we remember we were strangers once.

The Trinity is not a theological test you have to pass to get into heaven. The Trinity is heaven itself – the eternal life of God, opened to us through Jesus, made real in us by the Spirit.

C.S. Lewis once wrote that our problem is not that we desire too much, but that we desire too little. We settle for creature comforts when we were made for the Creator. We want to splash in puddles when the ocean of God's love is waiting.

The Trinity means this: God is not far away. God is not lonely. God is not a tyrant or a taskmaster. God is a community of love, and God has opened the circle to include you. The Father loves you. The Son died for you. The Spirit lives in you. This is not abstract theology. This is your address. This is your home.

So come and see!

Let us pray ...

We thank You, Father, that before we sought You, You loved us. Before we knew Your name, You knew ours. You spoke the world into being and called it good. You spoke us into being and called us beloved. Keep us rooted in that love—the love that is older than the stars, deeper than the sea.

We thank You, Jesus, Son of the Father, that You did not stay distant but came near. You walked the dusty roads, touched the leper, ate with sinners, stretched out Your arms on a cross, and rose to invite us into the dance. Keep us anchored in that grace—the grace that finds us when we are lost, that welcomes us home.

We thank You, Holy Spirit, that You do not leave us as orphans but make Your home in us. You hover over our chaos. You groan with our groaning. You fill us with power to love beyond our capacity, to forgive beyond our strength, to

hope beyond our circumstances. Keep us open to Your leading—the wind that blows where it wills, the fire that refines and sends.

Triune God, as we leave this place, send us into the world as bearers of Your threefold life. May we be people of grace—quick to forgive, eager to bless. May we be people of love—patient, kind, not keeping score. May we be people of fellowship—breaking down walls, building bridges, greeting one another with holy affection.

Where there is division, bring unity. Where there is isolation, bring community. Where there is fear, bring the perfect love that casts it out.

And now, as we go, may the blessing we have received become the blessing we bear. May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit go with us, rest upon us, and dwell within us—today, tomorrow, and forever. **Amen.** †

HYMN UMH #315

“Come, Ye Faithful, Raise the Strain”

<https://youtu.be/-ayJVRmN7Zo>

1. Come, ye faithful, raise the strain
of triumphant gladness;
God hath brought forth Israel
into joy from sadness;
loosed from Pharaoh's bitter yoke
Jacob's sons and daughters,
led them with unmoistened foot
through the Red Sea waters.

2. 'Tis the spring of souls today;
Christ hath burst his prison,
and from three days' sleep in death
as a sun hath risen;
all the winter of our sins,
long and dark, is flying
from his light, to whom we give
laud and praise undying.

3. Now the queen of seasons, bright
with the day of splendor,
with the royal feast of feasts,
comes its joy to render;
comes to glad Jerusalem,

who with true affection
welcomes in unwearied strains
Jesus' resurrection.

4. Neither might the gates of death,
nor the tomb's dark portal,
nor the watchers, nor the seal
hold thee as a mortal;
but today amidst the twelve
thou didst stand, bestowing
that thy peace which evermore
passeth human knowing.

5. "Alleluia!" now we cry
to our King immortal,
who, triumphant, burst the bars
of the tomb's dark portal;
"Alleluia!" with the Son,
God the Father praising,
"Alleluia!" yet again
to the Spirit raising.

BENEDICTION

Go now in the grace of Christ, the love of God,
and the fellowship of the Holy Spirit.
May the majesty of the Creator surround you,
the compassion of the Son guide you, and the
breath of the Spirit strengthen you

as you join God's work in the world.
In the name of the Father, and of the Son, and
of the Holy Spirit. Amen.

RESPONSE UMH #94

"Come, Thou Almighty King" (v4)

<https://youtu.be/sGuhvqXXAKM>

To thee, great One in Three,
eternal praises be,
hence, evermore.

Thy sovereign majesty
may we in glory see,
and to eternity love and adore!

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^{1,3,5} **Come, Thou Almighty King**, UMH #61, Author: Anonymous, Composer: Felice de Giardini © Public Domain

² **O Worship the King**, UMH #73, Author: Johann Michael Haydn, Robert Grant, William Gardiner © Public Domain

⁴ **Come, Ye Faithful, Raise the Strain**, UMH #315, Author: John of Damascus, Tune St Kevin, Composer: Arthur S. Sullivan © Public Domain



Suddenly
a sound like the
rush of a violent wind
came from heaven and
filled the whole house
where they were sitting.

◆
*They were all filled
with the Holy Spirit*

— Acts 2:2-4 —

- The United States of America, other countries around the world, and our leaders
- War-torn areas including Ukraine, Israel & the Middle East
- Americans serving in the armed forces and in dangerous foreign diplomatic posts.
- Our missionary in Cambodia, Clara Mridula Biswas.
- Persecuted Christians
- The United Methodist Church and The Virginia Annual Conference led by Bishop Sue Hauptert-Johnson, and our Coastal Virginia District, led by DS Elizabeth Givens

- | | | |
|--|---|--------------------|
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| • Brothers & Sisters @
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| • Glen Sterling | • Norman Bowling | • Linda Beloke |
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campers & staff | • Charlie Russell | • Ron McCabe |
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of the Congo | • Susan Fletcher |
| • Bruce Gosling | • Tyler Nickel | • Crystal Foti |
| • Susan Beasley | • Drew Edwards | • Peggy Byrd |
| • Praise for new grandchild
and that all went well | • Brandon Pruitt | • Tom Webb |
| • Beth Carey | • Those affected by
Hurricane Melissa | • E. A. McMath |
| • Dixie Guy | • Susan Taylor | • T.K. Fitchett |
| • Beth McMath Byam | • Our Youth Sunday School | • Betty Turlington |
| • Kevin Daley | • Rolland Elliot | • George McMath |
| • Ryan Custis | • Phyllis Edwards | • Dianne Nickel |
| | • Denis Curtis | • Travel Mercies |
| | • Bobby Wood | • Unspokens |

† *Special prayers for the family and friends of:*

- | | | |
|-----------------|-----------------------|---------------------------|
| • Jerry Evans | • Jimmy Via | • Nelda LoFaso |
| • Rosalie Lewis | • Tom Gladstone | • Roy Ballard |
| • Wilson Glenn | • Claudia Savage Webb | • Dick Jenkins |
| • J.A. Beasley | • James Laws | • Victims of gun violence |
| • Carl Thornton | • Emily Kellam | |
| • Leslie Rew | • Dottie Milliner | |

Please share your joys and concerns with Pastor Jim at : jimcanody@vaumc.org or call 703-861-2023

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Join our email chain: onleymethodist@gmail.com

ANNOUNCEMENTS



Paige Ross (June 1)
Frances Courtney (June 10)
Jimmy Bergquist (June 11)

Jimmy White (June 22)
Butch Harmon (June 24)
Linda Beasley (June 27)

Bill Bradford (June 27)
Elizabeth Vincent (June 28)
Gina Savage (June 30)



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**Onley UMC, P. O. Box 216,
Onley, VA 23418**



Youth Group is on hiatus for the summer. Have a safe & happy one!



Camp Occohannock NEWS

Summer 2026 Registration Underway! Camp Starts June 14!!
Many sessions have waitlists... Register now ootbay.org

WISH LIST:

You can help by supporting the camp with donations to their wishlist year round (craft items, snacks, tools, furnishings, activities, etc) found on **Amazon** at <https://amzn.to/4kKl8qG>



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PLEASE VIEW GUIDELINES (AVAILABLE AT BACK OF CHURCH OR ONLINE)
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WE CAN CARE.**

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What's in a Hygiene Kit?

- ✓ 1 Hand Towel
- ✓ 1 Washcloth
- ✓ 1 Comb
- ✓ 1 Toothbrush
- ✓ 1 Bath-size Soap
- ✓ 1 Travel-size Toothpaste
- ✓ 1 Gallon Resealable Bag



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MAKE A DIFFERENCE.**



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Thursdays @ 1pm



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