

**Trinity Sunday**  
**May 30, 2021**

**Prelude**

*Christopher A. McCroskey*

**Centering Words:**

Glory to the Father, who has woven garments of glory for the resurrection. Worship to the Son, who was clothed in them at his rising. Thanksgiving to the Spirit who keeps them for all the saints.

From *The United Methodist Book of Worship*, Copyright 1992 The United Methodist Publishing House, 391.

**Call To Worship:**

*Awesome God*

*Dan Greshel*

Our God is an awesome God;  
he reigns from heaven above  
with wisdom, pow'r, and love.  
Our God is an awesome God!

From *The Faith We Sing* Copyright 2000 by Abingdon Press, 2040.

**Opening Prayer:**

Everlasting God: You have revealed yourself as Father, Son and Holy Spirit, and ever live and reign in the perfect unity of love. Grant that we may always hold firmly and joyfully to this faith, and, living in praise of your divine majesty, may finally be one in you; who are three persons in one God, for ever and ever. In the name of the Triune God, we pray the prayer the Son taught:

From *The United Methodist Book of Worship*, Copyright 1992 The United Methodist Publishing House, 412.

**The Lord's Prayer:**

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.

**Affirmation of Faith:** The Apostles' Creed.

I believe in God, the Father Almighty, maker of Heaven and Earth.

And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; the third day He rose from the dead; He ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

**Prayer of Illumination:**

Open our ears that we may hear and our hearts and minds that we may receive your word O Lord our rock and redeemer.

Old Testament Reading

Isaiah 6: 1-8

Psalm 29

Epistle Reading

Romans 8: 12-17

Special Music

*Christopher A. McCroskey*

Gospel Reading

John 3: 1-17

Sermon

*The Community of the Trinity*

*John D. Jordan*

**Hymn:**

*Holy, Holy, Holy*

1. Holy, holy, holy! Lord God Almighty!

Early in the morning our song shall rise to thee.

Holy, holy, holy! Merciful and mighty,

God in three persons, blessed Trinity!

2. Holy, holy, holy! All the saints adore thee,

casting down their golden crowns around the glassy sea;

cherubim and seraphim falling down before thee,

which wert, and art, and evermore shalt be.

3. Holy, holy, holy! Though the darkness hide thee,

though the eye of sinful man thy glory may not see,

only thou art holy; there is none beside thee,

perfect in power, in love and purity.

4. Holy, holy, holy! Lord God Almighty!

All thy works shall praise thy name, in earth and sky and sea.

Holy, holy, holy! Merciful and mighty,

God in three persons, blessed Trinity.

From *The United Methodist Hymnal*, Copyright 1989 The United Methodist Publishing House, 64.

**Benediction:**

May the presence of God the Creator give you strength;

May the presence of God the redeemer give you peace;

May the presence of God the Sustainer give you comfort.

May the presence of God the Sanctifier give you love. Amen.

From *The United Methodist Book of Worship*, Copyright 1992 The United Methodist Publishing House, 563

**Response:**

*God Be with You till We Meet Again*

God be with you till we meet again;

by his counsels guide, uphold you,

with his sheep securely fold you;

God be with you till we meet again.

From *The United Methodist Hymnal* Copyright 1989, The United Methodist Publishing House, 673.

## Leading in Worship Today

Pastor: John D. Jordan  
Choir Director: Christopher A. McCroskey  
Church Musician: AV Assistant: K. C. Warble  
Soloist: Dan Greshel  
Time Together: Mary Louise Robinson

“AS MEMBERS OF THIS CONGREGATION, WE WILL FAITHFULLY PARTICIPATE IN ITS MINISTRIES BY OUR PRAYERS...”

Ruth Frady Tom Lloyd Patsy Shuler Lynn Martin Kathy Aiello George Taylor  
Ted Frady Oren Edwards Latson Lewis Steve Aiello Steve White

**Shut-Ins:** Shirley Butler; Esther Carter; Carolyn Hardee; Francis & Gillett Hipp; June Hutto; Georgeann Pace; Shirley Padgett; Jean Raynor; Claudia Sineath; Wayne Tallon; Irvin Wells

**Family and Friends:** Mitch Kelly (*Dale Wells' nephew*); Chip Hooker (*Wayne Hooker's father*); Robert Bradley (*Business Associate of Simon Ross*); Dave Burrell (*Business Associate of Tommy Gleaton*); Gene Odom (*grandfather of Mark Branham*); Gary Becton (*friend of Mark Branham*); Audrey Cassady (*sister-in-law of Mary Louise Robinson*); Rusty Browning (*friend of Erin Derrick*); Monnie Tiller, Mrs. Miles (*friends of Chris Derrick*); Donna Walker (*coworker of Jack Stevens*); Paul Kidney (*son-in-law of Charles & Jackie McNeill*); Ruby Pennington (*friend of Laurie Knapp*); Rick Baldwin (*nephew of Tommy Johnson*); Judy Bauer (*cousin of Marty Johnson*); Betty Jean Newton (*sister-in-law of Mary Kamoroff*); Adrin & Linda Hargett (*stepfather and stepmom of Christopher McCroskey*); Brenlee Carnes; Danielle Spotts (*co-worker of Kathy White*); Vickie Edwards (*neighbor of Kathy White*); George Duke, Brenda Grier (*friends of Lynn Martin*); Heather Stevens, Ty Moore, George Dorn (*friends of Kay Jordan*); Teddy Derrick (*uncle of Arvan Derrick*); Haidee Baehr (*friends of Ruth Frady*); Dianne Schmotzer (*sister-in-law of Gale Frady*); Denise Paul (*cousin of Gale Frady*); Dan Conner, Max Johnson (*friends of Gale Frady*); Ray Culbreth's Group House; Nellie Gantt (*mother of friend of Ray Culbreth*); Amelia Zinski (*great-niece of Linda Maloch*); Wayne Blair (*son of Dot Johnson*); Xavier Crane (*grandnephew of John Ballentine*); Walt & Janet Beck (*friends of Jo Ann Heiting*); Adam Lavender (*son of Phil Lavender*)

If you have a friend or family member on the Prayer List, we ask you to please keep us updated. If no word is received, we will trust that our prayers have been answered and remove the name. To update us, please call the office or e-mail us at [trinityumcwc@sc.rr.com](mailto:trinityumcwc@sc.rr.com).

### OUR PRESENCE ...

In-Person Attendance 05/23 Worship: 28

### OUR GIFTS ...

General Fund 05/23 \$ Epworth 05/23 \$

### OUR SERVICE ...

OUR WITNESS.”

### Upcoming Events

TODAY Snacks & A Movie, 4 p.m.

5/31 Memorial Day  
Office Closed

6/03 Exercise, 10:30 a.m.

Today's Lovely Flowers are given to the Glory of God in memory of all Service Personnel who have passed away in battle, and in loving memory of George Hardee, by his family.



Ministers  
Pastor  
Resident Bishop  
District Superintendent

The Congregation  
John D. Jordan  
Jonathan Holston  
Rev. Dr. Cathy Jamieson

*Our mission is to make disciples of Jesus Christ for the transformation of the world.*

*Our vision is to Connect, Nurture, Inspire and Transform*



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Today is Trinity Sunday. It is one Sunday that many preachers may prefer to ignore, simply preaching a sermon on one of the given texts. Some may try to give some sort of explanation of the Trinity which usually ends up saying the Father does this, the Son did that and the Spirit does whatever the Spirit does. But no explanation that we give explains what the Trinity is.

Many have tried to use various metaphors to explain the Trinity. St Patrick used the shamrock to describe the Trinity, the three leaves of the shamrock being the three persons unified from the same stem. John Wesley used the concept of light, three candles were burning but there was one light. While both help one understand the form of the Trinity, the Three in One, these images fall short in describing what the Trinity is beyond its form.

So, how does one imagine what the Trinity is beyond its form and what is the importance of the Trinity to Christians and all creation?

The doctrine of the Trinity is the one distinctive doctrine that separates Christianity from all other religions. Most religions say there is only one God and one manifestation of God, or there are many different Gods. Only Christianity conceives God as three persons. This is a doctrine that we affirm every Sunday in our affirmations of faith. All our creeds, both ancient and modern, found in our hymnal, except for those taken directly from scripture, affirm this doctrine.

Since this is a doctrine we affirm every Sunday we must delve deeper into understanding it. I hope that I can lead us to a better understanding of this doctrine but since it is God, it is something we can't really wrap our heads around. I hope today to lead us into a deeper appreciation of the Trinity as more than just Three in One.

During the summers when I was a teenager in Americus, my friend, Howard George, and I would break into the church. We knew that a window to a bathroom off the fire escape was never locked. Being much thinner at age 16 than I am now, I could crawl off the fire escape and through this window. Then I would unlock the door for Howard.

Now, you may be asking what nefarious purposes we had for breaking into the church. I confess, we broke into the church to play ping pong. What does breaking into the church to play ping pong have to do with the Trinity?

The balls that we played with were not ordinary white balls, but white, red, and blue. One ball, three colors. You have the one essence of the Trinity, the ball, and three persons, represented by the colors of the ball. What makes this example different from St. Patrick's or Wesley's is what happened when we played with this ball. As we played with the ball, putting spin on the ball, the color of the ball would change. The spinning ball would no longer be three separate colors but would become purple. Sitting on the table the one ball would be three colors, but when it was active the three colors would become one.

The Trinity is not a static Divine thing, but a continually active divine community. It is Father, Son, and Spirit working in unity to create, then redeem and restore broken creation.

In the example of the ping pong ball, the ball is the one essence. The three colors of the ball represent the three persons of the Trinity. In its activity, being played with, the ball becomes one color. In its activity, the three persons of one essence become one community.

This unity of the three persons of the Trinity has been described by the Greek word, *perichoresis*. It is a combination of the preposition, *peri*, meaning around or about, and, *choreo*, meaning to make room. The meaning of *perichoresis* then is something along the line of making room about. It expresses a mutual resting in one another and dancing around with one another.

Now, we have to consider what the essence of God is. That is pretty explicitly stated in 1 John 4:16, "God is Love." Love implies relationship, so there must be a divine relationship. This relationship is that of The Father who is this essence, the Son who is begotten, not created, from this essence, and the Spirit who proceeds, or comes out from, this essence. The three persons whose relationship is love then rest in each other and move about, dance, with each other to create, then redeem and restore as creation becomes broken.

The Trinity is the three Divine Persons who from their essence of divine love rest and dance in community. Imagine these three persons dancing and spinning together becoming one as that three-colored ping pong ball became one color. Thus they constitute a single complete unity, a common unity, a divine community.

Now comes the so what? What does this mean for us sitting in the pews of this church in West Columbia, SC? Is it just an intellectual understanding of a doctrine of the Church, or does it mean more?

The Trinity, this divine community that is dancing, spinning, and whirling to create and then redeem and restore, does so by drawing us into the dancing, spinning, and whirling. The Trinity draws us into the dance so we may become one with the Son who came into the world so that the world could be saved through him. The Trinity draws us into the dance so that we may become, through the Spirit, no longer creations but the children of God. We become part of the divine dance. We become part of the divine community.

As we are drawn into the divine community we come to know that which is the essence of the divine, love. As we come to know this love and that all people are being drawn into the divine community, then all social barriers are abolished. All differences humans created through the course of history to divide and separate are eliminated. All national lines that are drawn are erased. Enemies no longer exist for all are in one community of one essence, love. If we love, we have no enemies.

We are drawn into the divine community where Israelis and Palestinians, even Hamas, live together in peace. Where the economic systems of capitalism and communism are destroyed and commodities are given according to need, not greed. Where the political systems and parties are eliminated and governments work for the good of all members of society. Where cooperation, not competition, is the norm of society. Where the color of one's skin is a non-factor. We are drawn into a divine community where each person becomes what and who they were created to be by God.

The divine dance is going on around us. May we be drawn into this divine dance, into this divine community, to continually invite others to dance with us so all may be drawn into this divine community of love.