



**Trinity Sunday**  
**Rev Grace Behm**  
Year A, Trinity Sunday  
Genesis 1:1-5 | Matthew 28:16-20  
31 May 2026

There's a joke amongst clergy that if you want to know who drew the short straw in the preaching roster, you look at who's been assigned Trinity Sunday.

Trinity Sunday is what's sometimes called a curate's test: one of those Sundays where the preacher stands up knowing that somewhere between their opening "I speak in the name of God" and their closing "Amen," there is a very real possibility of accidentally wandering into a heresy or three.

The Church has spent nearly two thousand years debating, arguing, holding councils, writing creeds, and accusing one another of heresy over how to speak faithfully about the Trinity, so it would be wildly ambitious of me to imagine I could clear it all up before morning tea.

And perhaps that is part of the point.

The Trinity is not a puzzle to solve or a math equation to balance. It is not "like water, which can be liquid, ice, or steam"- which, for the record, the theologians in the room will tell you is a heresy.

The Trinity is the Church's attempt to describe the God encountered in scripture and in sacrament: God who creates, God who comes among us in Jesus, and God who remains present through the Holy Spirit. Not one God wearing different costumes. Not three gods.

But one God, whose very being is relationship, communion, and love shared. And with that in mind, today's readings begin to open up in a rather beautiful way.

The opening verses of Genesis are familiar enough that it is easy to stop hearing how extraordinary they are.

"In the beginning..."

Before there are oceans or birds or stars or people, there is God. And yet God is not solitary or distant. The Spirit hovers over the waters. God speaks creation into being. Creation itself unfolds in relationship: word, breath, presence, response.

Again and again, God looks upon creation and calls it good. Not useful. Not efficient. Simply, good. Creation begins not with violence or competition, but with delight.

And humanity is created in the image of God. For centuries Christians have reflected on what that means, but at the very least it tells us this: if God's deepest nature is relationship, then being human cannot be understood apart from relationship either.

We are shaped for connection. For community. For care. For belonging. That stands rather sharply against the story the world often tells us. We live in a culture that prizes individualism so highly that loneliness has become epidemic. We are encouraged to build identities around achievement, consumption, and self-sufficiency. Strength is measured by independence. Success is measured by what we accumulate.

Yesterday, here at St Matthew's we hosted economist Shamubeel Eaqub, who spoke about the latest social cohesion research from the Helen Clark Foundation. The report asks a confronting question: are we coming together, or drifting apart? And much of the data suggests that many people are feeling increasingly disconnected: from institutions, from one another, and from any sense that the future will be fairer than the present. Trust is falling. Isolation is rising. More and more people are unconvinced that hard work leads to a better life.

It is difficult not to hear those findings alongside the events of this week. We have seen a Budget delivered into a country where many households are already struggling to make ends meet. We have also seen legislation rushed through Parliament allowing greater use of automated decision-making in parts of our welfare system, with limited public scrutiny and little opportunity for wider discussion. Whatever our political views, these moments invite a deeper question: what happens when efficiency becomes more important than relationship?

Because social cohesion is not simply about economic growth or government systems. It is about whether people feel they belong. Whether they trust one another. Whether they believe their dignity will be recognised. Whether they know that when they are vulnerable, they will be met as human beings rather than as problems to be managed.

In contrast to this, sits a God, whose very being is love shared in relationship. The doctrine of the Trinity emerged because the Church experienced God in relationship: Creator, Christ, Spirit. The language is complex because human language struggles to describe divine mystery, but at its heart the Trinity insists upon something profoundly important: Relationship is not secondary to reality. Relationship is at the center of reality itself. And that changes how we understand one another.

If every person bears the image of the Triune God, then human dignity is not earned. It cannot be reduced to usefulness, productivity, status, gender, sexuality, nationality, or success. Every person is worthy of dignity because every person is created and loved by God.

And if God's life is communion rather than domination, then exclusion, dehumanisation, and discrimination are distortions of the divine image in one another.

The Church does not always get this right. Christians have been very good at speaking about the Trinity while being rather poor at reflecting the relational life of God in practice. But the call remains. To become communities shaped not by fear, power, or control, but by love, hospitality, and grace.

And then we arrive at the end of Gospel of Matthew. The disciples stand before the risen Christ on the mountain, and Matthew includes a wonderfully honest lines: "They worshipped him; but some doubted."

Which is reassuring, really. Because even standing before the risen Christ, some doubted. And yet Jesus still commissions them. Jesus still entrusts them with the work of the Gospel.

"Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit..."

Notice that: “name,” singular. Not three separate identities, but one divine life into which people are drawn through baptism. Christian faith is not simply believing the correct things about God. It is being drawn into the life of God. Into relationship with the One who creates us, redeems us, and sustains us.

And the final promise Jesus gives is this:

“I am with you always.”

The Gospel of Matthew begins with Emmanuel “God with us” and it ends the same way. Presence. Relationship. Communion. The God revealed in the Trinity is not distant from creation, nor absent from human life. The God revealed in the Trinity remains with us. In our joy and grief. In our certainty and doubt. In our communities and failures. In all the ordinary, fragile moments of human life.

Trinity Sunday does not ask us to explain God fully. If anything, it reminds us that God is always greater than our language. But it does invite us to recognise something at the centre of the Christian story:

That at the heart of all things is not loneliness, not competition, not fear, but love shared.

Love creating. Love reaching toward the world. Love that invites us in.

And that is very good news indeed.

Amen.