

# Sermon for May 31, 2026

~ Matthew 28:16-20

This day, Trinity Sunday, has been called the great hinge. Trinity Sunday stands between the two halves of the church year. The first half – Advent, Christmas, Epiphany, Lent and Easter focus on the life of Christ – and the second half, the life of the church.

While some call this day a great hinge – others call it a great pain! So much so, that deacons and pastors will go to great lengths to invite a guest preacher to proclaim the Word on Trinity Sunday.

We all know the presenting problem: It's the only Sunday in the church year that focuses exclusively on a doctrine of the church and, if we're going to be perfectly honest, it's a pretty complicated doctrine.

I've said for years that: 1) I don't fully understand the Trinity, 2) I don't expect to see this side of Jesus' return, and 3) I tend not to trust those who say they do.

And just in case we feel uneasy that we don't really understand the Trinity let's keep in mind that the church fought over it for a century or more.

The Rev. Dr. Kyle Schiefelbein-Guerrero, Grace Professor of Leadership and Director of Contextual Formation at Lutheran Theological Seminary, Saskatoon, preaching on today's text proclaimed: "The Trinity is not three separate persons or three different modes of God. The familiar language that Jesus uses at the end of Matthew's Gospel highlights that the Trinity is relational and active, not a collection of static persons.... Generations of theologians – including St. Augustine, who attempted to describe the Trinity as 'love, the loved object, and the lover's love for that object' – have attempted to explain the very nature of God in terms of what and how. Yet doctrine, especially one that can be as technical and complicated as the Trinity, has no role in our faith unless it describes the *why*." <sup>1</sup>

It's not the what and the how...but the why.

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<sup>1</sup> Schiefelbein-Guerrero, Kyle (2025) "The Triune God Spills into Creation, Calling Us to Love One Another," Consensus: Vol. 46: Iss. 2, Article 8. DOI: 10.51644/ZRJN4443  
Available at: <https://scholars.wlu.ca/consensus/vol46/iss2/8>

The early church Elders described the why – the relational and active Trinity – the Three-in-One, One-in-Three – with the word *perichoresis*, which means “dancing around.” Three distinct persons moving as one in a shared, joyful dance – a dance of celebrating difference while existing as one joy-filled community – a community of love.

This is the why of the Trinity that our world longs to have revealed. This is the good news. All are invited to join this community of love – to join the dance – where gifts are honored and brokenness transformed, where unity and diversity exist together. This beloved community – this community of love – is our true home, our true calling, for we were created to join the beauty-making work of the triune God – we were made to dance.

Schiefelbein-Guerrero, goes on to say: “The community of love that is the Trinity mirrors the community of love that is the Church – or at least, that is how it is supposed to work. It is no accident that Jesus’ last words recorded in Matthew’s Gospel are words of the Trinity, calling his followers to baptize, teach, obey, and remember.

These are central actions of the Christian community:

- baptize and break down the barriers we put up to the beloved community; teach about Christ’s costly grace and the free gift of salvation;
- obey Jesus’ command to love one another as he has loved us, modeled through the humble act of foot washing;
- and remember—remember through partaking of Christ’s body and blood, remember the call of the Holy Spirit in our lives...
- remember the oppressed and the outcast, those who need both spiritual and physical nourishment.”<sup>2</sup>

This final word from Jesus to “remember” is more than just fondly remembering – more than nostalgia. The verb means to “take hold” of something. Jesus calls those who seek to follow him – calls us to take hold of what he has done and taught and to go into the world.

We have an opportunity to live out that calling together – to dance – *living out God’s grace and unconditional love* - to step beyond our church walls and into our neighbourhoods, joining with others across our church in acts of – in a dance of – service, compassion, and care in Christ’s name, where all are invited into the dance.

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<sup>2</sup> Ibid.

Whether our efforts are simple or ambitious, each is a faithful expression of who we are as the body of Christ.

As we *live out God's grace and unconditional love* our actions hope to touch and bless others as we journey together to be a diverse, inclusive community that celebrates all and upholds life-giving relationships.

Today our National Bishop Larry Korchendorfer says, "I invite you dear church, dear sisters and brothers, siblings in Christ, *living out God's grace and unconditional love*,

Go –

go to your homes,

go to your places of work,

go to your neighbourhoods;

go there to begin anew,

go caring for all of creation,

go and be God's people for the love of the world.

And as you go – you go with Jesus' promise – take hold of it:

Remember. I am with you.

And dance, dear church, dance."