

2026. 0531. 2 Corinthians 13:11-13. Matthew 28:16-20

We celebrated Pentecost last Sunday, when the Spirit breathed new life into the church, empowering it to fulfill Jesus' command to take the good news into the world.

On this Trinity Sunday, we hear another version of that commission to take the good news to the ends of the earth.

God is known and speaks in three primary ways: as creator in Jesus through the Spirit, which is what we experience and know God.

God has three ways of being in the world, which means that a loving relationship is at the centre of the whole universe, three yet one – endlessly intriguing and life-giving. God, Son, and Holy Spirit are distinct in personhood but one in essence.

My understanding of the Trinity is that God is unity in diversity: the three divine persons are distinct yet remain completely equal and perfectly one in essence and value. This describes God's nature as a "community of equals," where diversity does not result in hierarchy.

Let us ponder how this triune God, through both passages, works.

This Gospel shows that the Great Commission (Matthew 28:16–20) reveals the Trinity as one God in three persons—God, Son, and Holy Spirit—who together send, commission, and empower the church's mission. The triune God creates the world, saves humanity, and sustains believers in faithful service. From creation to new creation, Scripture portrays God as God, Son, and Holy Spirit working together in love for the life of the world.

It links this to God's creative presence in 2 Corinthians, showing that the Trinity is central to everyday Christian faith and practice.

2 Corinthians 13 is about Paul's final word to a conflicted Corinthian church struggling with its identity. He urges them to examine their faith, put things in order, heed his appeal, pursue unity, and live in peace so they may become a truly united community. The chapter concludes with Paul's Trinitarian benediction—"the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit"—which reveals God's nature and saving work through grace, love, and shared life in the Spirit.

It invites reflection on this vision of God's identity—one that seeks to hold together the unity and diversity of God's nature. These distinctions are crucial if we are to affirm both the oneness of God and the diversity that is inherent within that unity.

In both passages, God as Trinity reminds us that God's very nature is communal and inclusive.

The community of God, within the heart of God, has always been inviting others to participate in life. That relationship lies at the heart of all being.

And how does this impact us?

What does our understanding of the triune God make any difference to how we live, move and have our being, as people of faith?

The Triune God speaks to us through both passages, calling us to move from an abstract doctrine of "how God is" to a concrete understanding of "how we should live." When we contemplate the communal and inclusive nature of God as Trinity, we are both encouraged and challenged to let this vision shape our way of life.

If we seek to be faithful to God as revealed in Jesus through the Holy Spirit, we may need to reconsider some of our ways of being the church in light of the way of Jesus, who spent much of his time reaching those on the margins.

Today is the last day of Asian Heritage Month, a commemoration that is often overlooked. For Christians, it also coincides with the spring celebration of Pentecost, which can sometimes lead to Asian Heritage Month being pushed aside.

Yet even when it is ignored, this month remains deeply important to many. It is a time to remember the long and complex history of Asian Canadians, and to recognize the many contributions that Asian communities have made—and continue to make—to this country.

Yet this long history of presence has been accompanied by a parallel history of oppression that reflects a broader pattern of racism directed toward Asian communities in Canada, even today.

Their struggles are minimized, their voices dismissed, and their experiences of racism are overlooked, as racism in the community is often framed only in terms of Black and white. This invisibility is not simply about being unseen; it is about being unheard, unacknowledged, and excluded from the narratives that shape our world.

As a racialized person, I often ask myself what a way of doing ministry might look like that intentionally makes visible those who have been silenced or pushed to the margins. We know that many groups of people, because of their religion, race, gender, or sexuality, are rendered invisible in society.

Just as the Trinity shows that diversity (three distinct persons) does not threaten unity (one God), this Trinitarian framework holds that human diversity—including race and culture—reflects God’s own internal diversity. Therefore, to diminish or oppress a particular race is to diminish a unique reflection of the divine.

Indeed, diversity is necessary for a relationship to exist.

I also ponder how we can faithfully live out this diversity, in all its forms, as Munn’s community of faith becomes more culturally and gender-expression diverse, even as I continue to experience microaggressions from time to time because of my differences.

When we celebrate diversity, it means we celebrate one another. We recognize the value of different perspectives and gifts. We affirm that our differences are not barriers, but real strengths.

Diversity is not something to tolerate, but to embrace and cherish. It reflects the richness of our shared humanity and reminds us that we need one another to build a more just and vibrant society.

The passages explain that the Great Commission calls Christians to make disciples of all people, no matter who they are or whom they love. True discipleship should transform behaviour and reveal God’s love in and through ourselves. As God’s love dwells in us, others can see and experience God, and together we participate in God’s work of bringing about God’s kingdom through the guidance of the Holy Spirit.

Then, together, in our diversity, we can create a more just, compassionate and flourishing world.

Thanks be to God.

Let us pray,

We are thankful for the blessing of a Love that is and always has been there for us.

We pray for our hearts and minds to be open to our own hatred based on prejudice, to be open to our own discrimination, and to all the ways we fear those who are different from us.

We pray to learn how to recognize God's kingdom between our souls and the souls of others.

We pray that we will never cease in our journey to learn how to Love more radically.

In Jesus' name. Amen.