

SUNDAY OF THE MOST HOLY TRINITY
ST. PETERS ANGLICAN CHURCH BUNDOORA
Sunday 31st May 2026

Fr. Stephen Monsieigneur

Readings:¹ Exodus 34:1-8 / Prayer of Azariah:29-34 / 2 Cor 13:11-14 / Matthew 28:16-20

Theme: ***GOD – Father, Son, Holy Spirit?***

Exodus 34:1-8

The Lord said to Moses, “Cut two tablets of stone like the former ones, and I will write on the tablets the words that were on the former tablets, which you broke. ² Be ready in the morning and come up in the morning to Mount Sinai and present yourself there to me on the top of the mountain. ³ No one shall come up with you, and do not let anyone be seen throughout all the mountain, and do not let flocks or herds graze in front of that mountain.” ⁴ So Moses cut two tablets of stone like the former ones, and he rose early in the morning and went up on Mount Sinai, as the Lord had commanded him, and took in his hand the two tablets of stone. ⁵ The Lord descended in the cloud and stood with him there and proclaimed the name, “The Lord.” ⁶ The Lord passed before him and proclaimed, “The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, ⁷ keeping steadfast love for the thousandth generation, forgiving iniquity and transgression and sin, yet by no means clearing the guilty, but visiting the iniquity of the parents upon the children and the children’s children to the third and the fourth generation.”

⁸ And Moses quickly bowed down to the ground and worshiped.

Prayer of Azariah (29-34)

Song of Three Young Men

²⁹ “Blessed are you, O Lord, God of our ancestors,
and to be praised and highly exalted forever;

And blessed is your glorious, holy name,
and to be highly praised and highly exalted forever.

³⁰ Blessed are you in the temple of your holy glory,
and to be extolled and highly glorified forever.

³¹ Blessed are you who look into the depths from your throne on the cherubim,
and to be praised and highly exalted forever.

³² Blessed are you on the throne of your kingdom,
and to be extolled and highly exalted forever.

³³ Blessed are you in the firmament of heaven,
and to be sung and glorified forever.

³⁴ “Bless the Lord, all you works of the Lord;
sing praise to him and highly exalt him forever.

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2 Cor 13:11-14

¹¹ Finally, brothers and sisters, farewell. Be restored; listen to my appeal; agree with one another; live in peace; and the God of love and peace will be with you. ¹² Greet one another with a holy kiss. All the saints greet you.

¹³ The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

Matthew 28:16-20

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ When they saw him, they worshiped him, but they doubted. ¹⁸ And Jesus came and said to them, "All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit ²⁰ and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."¹

SERMON

Trinity Sunday draws us into holy mystery. We gather not to solve God, but to worship God: one God, revealed as Father, Son, and Holy Spirit. This is not simple. It stretches our minds and humbles our understanding. Yet Scripture does not leave us lost—it gives us glimpses, moments where God makes himself known in relationship, love, and presence.

We hear how Moses, meeting God on the mountain after the failure of the golden calf, receives not condemnation but revelation. God passes before him, declaring: "The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness"². This is the heart of God the Father. Before we ever speak of doctrine, we are shown character. God is relational, compassionate, and faithful across generations. Moses can only respond by bowing in worship. This is where all understanding of God must begin—not in certainty, but in reverence.

The passage from the Prayer of Azariah known as the *Song of the Three Young Men* moves us into another dimension of divine encounter. In the midst of fire, in a place of fear and suffering, the young men sing praise. They confess human failure, yet still bless God, calling all creation to join them in worship. Their song reminds us that God's presence is not absent in hardship but is found within it. Even in exile or trial, the faithful discover that God is worthy of praise and faithful to his promises. Here we glimpse the work of the Spirit—the divine presence sustaining, inspiring, and drawing all creation into praise.³

Then the risen Christ gathers his disciples—uncertain, worshipping, yet still doubting—and sends them into the world. He commands them to baptise "in the name of the Father and of the Son and of the Holy Spirit"⁴. The Trinity is not explained; it is lived. Believers are drawn into a relationship that mirrors God's own being. This identity shapes the mission: as God is relational,

² Exodus. 34:6

³ Britannica Editors. "The Prayer of Azariah". *Encyclopedia Britannica*, 28 Sep. 2011, <https://www.britannica.com/topic/The-Prayer-of-Azariah>. Accessed 28 May 2026.

⁴ Matthew. 28:19

so the Church is sent to build relationships, to make disciples, to carry the love of God into all nations. And importantly, Christ promises: “I am with you always”⁵. The Son remains present.

Paul’s closing blessing gathers all of this into a lived experience of faith: “The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you”⁶. Here is the Trinity in action—love that originates in the Father, grace revealed in the Son, and fellowship created by the Spirit. This is not abstract theology; it is the daily reality of Christian life.

At the centre of all these readings is the promise that shapes our hope: “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life”⁷. In a world marked by conflict, uncertainty, and division—even in our own communities where anxiety, loneliness, and injustice persist—this verse speaks powerfully. God does not withdraw from a troubled world; God enters it. The love of the Father sends the Son, and through the Spirit, that love is made present among us still.

So what does this mean for us?

First, we are called to live in relationship.

The Trinity shows us that God’s very being is relational. Therefore, we are called to nurture reconciliation, listen deeply, and seek peace. In a fractured world, every act of understanding and kindness reflects the life of God.

Second, we are called to embody hope.

The young men sang in the fire. We, too, are called to witness to hope, even in hardship. When communities struggle, Christians are not naïve but faithful, trusting that God’s love is still at work.

Third, we are sent to participate in God’s mission.

The Great Commission reminds us that faith is not passive. Each of us is called to share God’s love—in word, in action, in presence. Whether through hospitality, service, or advocacy, we bear witness to the God who loves the world.

Trinity Sunday does not give us all the answers. Instead, it invites us into trust. We worship a God who creates, redeems, and sustains—a God whose love is deeper than our understanding.

And so we live, held in that love: the love of the Father, the grace of the Son, and the communion of the Holy Spirit.

Let us pray,

Loving God—Father, Son, and Holy Spirit—draw us into your life of grace, love, and communion. Send us into the world with hope, courage, and faith, that we may share your love and live as signs of your eternal life. Amen.

⁵ Matt. 28:20

⁶ 2 Cor. 13:13

⁷ John 3:16

References

New Revised Standard Version Updated Edition Bible. (2021). National Council of Churches. (Exod. 34:1–8; Matt. 28:16–20; 2 Cor. 13:11–14; John 3:16).

Prayer of Azariah and Song of the Three Young Men. (n.d.). In *Apocryphal/Deuterocanonical additions to Daniel*.