



**BREAKING
OPEN**

Scripture Study

Creation Speaking:

The Trinity We Inhabit

The Most Blessed and Most
Holy Trinity
2026

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A weekly reflection based on the teachings at St Peter's by the Lake, Paynesville, together with a study guide based on the readings, some liturgical resources RCL Lectionary, and a weekly devotion

Revised Common Lectionary Related

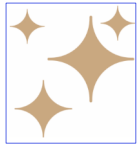
Pentecost

Isaiah 40.12-17, 27-end

Psalm 8

2 Corinthians 13.11-end

Matthew 28.16-20



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Book of Common Prayer (1662) Collects

Almighty and everlasting God,
who hast given unto us thy servants
grace,
by the confession of a true faith to
acknowledge the glory of the eternal
Trinity,
and in the power of the Divine Majesty to
worship the Unity;
We beseech thee, that thou wouldest keep
us stedfast in this faith,
and evermore defend us from all
adversities,
who livest and reignest, one God,
world without end.

INTRODUCTION

“Have you not known? Have you not heard?”

Trinity Sunday often tempts us into explanation. Diagrams appear. Analogies emerge. Yet the mystery of Father, Son, and Holy Spirit is not simply something to define, but something to inhabit. This week in Breaking Open, we step away from abstract formulas and instead listen for the voice of God alive within creation itself.

Walking recently beside the Emu River at Fern Glade in Tasmania, surrounded by ancient ferns, dark water, and creatures whose lineage stretches back through deep time, I was reminded that creation is never silent. Platypus rising through still waters at dusk, penguins returning through darkness, frogs calling from hidden places—all speak of rhythms deeper than ourselves. Psalm 8 and Isaiah 40 open that same horizon before us: a God whose power sustains galaxies, yet who still gathers lambs close.

The Trinity is not distant from creation. We live and move within the ongoing love of God. Stewardship, then, is not merely environmental obligation. It is participation. Every act of care, attentiveness, gentleness, and reverence becomes part of the life of God moving through the world. Resurrection itself is not escape from creation, but standing upright within renewed creation.

So this week, pause long enough to notice. Listen for the breath of the Spirit in ordinary places. Beneath southern stars, beside dark waters, among creatures ancient and new, we are invited not merely to explain the Trinity, but to dwell within its living communion.

As we walk lightly on sacred ground,
teach us Lord to make known your kingdom,
and let this reflect in all that we do and say.

Creation Speaking: The Trinity We Inhabit

“Have you not known? Have you not heard?”

Last week, walking on Pallawa Country beside the Emu River at Fern Glade, those ancient words of Isaiah returned to me.

Here, God gathers nations like dust, holding them close. We see creative power and gentle care, the Father’s presence sustaining all things. In Psalm 8, we are not rulers but caretakers, given the honour of tending creation. The Spirit invites us into God’s work of shaping and renewing. These readings call us to stewardship, not as an extra task, but as the heart of our life with God.

God keeps creating—not once, but always. Creation lives and moves within the ongoing love of the Trinity.

Let me turn to two places I love. In the Gold Coast hinterland, ancient sandstone and old volcanoes meet rainforest. Towering figs and palms stand among tangled vines. Some trees are strangled by invaders that wrap their trunks. The canopy is thick with life, green and full, a glimpse of creation’s heart.

Last week I walked on Pallawa Country, at Fern Glade by the Emu River in Tasmania—another place I love. Huge ferns lean over the brown river, their shapes mirrored in copper water. The copper comes from the land itself, from Cuprona, named for its deep veins.

The light in Fern Glade is like nowhere else. I have loved this place since I was young, and as a curate in Burnie, it was always the place I returned to. Last week, I found myself there again. Ancient Gondwana came to mind. In the glade, echidnas and wombats move quietly. Sometimes a Tasmanian devil appears. Blue-tongue lizards and small mountain dragons slip through the undergrowth.

Frogs call from the shadows. Potoroos and pademelons move in the dark. Kingfishers flash by. One night, I waited and watched. The platypus appeared: strange and wonderful. My photos are grainy, but I remember

how they dive, bills sweeping the riverbed. Bubbles rise and break the surface. Even the old wood breathes out its hidden life.

In these moments, I glimpse the Trinity—timeless, deep, present. Ancient ferns, dark water, old creatures, breath and stillness. I remember standing on the beach at Cooeee, waiting for penguins to come home. Cold and darkness sent me away, but in the night I heard them, noisy and alive. Waiting on the banks of the river for the platypus at dusk, waiting for penguins in the dark—both are part of the same longing.

Stewardship is not an idea but a way of living the Trinity. Forget the diagrams and the tangled lines. Instead, let faith take root in small, real acts—recycling, planting native trees, using less energy, caring for the tiny creatures nearby. Walk gently. Pick up what others leave behind. Choose what sustains. In these simple ways, we join the work of the Trinity, letting care and wonder shape our days.

Fern Glade and the Gold Coast hinterland root incarnation in place. I have seen tiger snakes, black snakes, eastern browns, and whip snakes. This is not a romantic wilderness. It is creation speaking. The trust of penguins returning, the quiet emergence of platypus—these rhythms run deeper than we know.

So we return to Isaiah chapter 40: “Have you not known? Have you not heard?”

Deutero-Isaiah’s question is not about argument. It is a call to wakefulness, to the Trinity alive before us.

Creation is not a single act. It is God’s presence, here and now. Creation shares in God’s life. The One who gathers lambs in his arms is the One who sustains all creation. Our stewardship is priestly, not possessive. It is not ours by right.

Poetry echoes this. In his hymn, James McAuley writes, “Creation sings a new song to the Lord.” Creation is not a single note. Sometimes the song is praise. Sometimes it is a lament, calling us to courage. We are called to preserve, protect, and build up what is given.

Psalm 8 is a call not to subdue, but to vocation. The Church’s readings open us to wonder, not just doctrine. Resurrection is not escape from creation, but anastasis — standing upright within renewed creation.

Matthew 28 draws us into the life of the Trinity. Participation is not a burden but an appeal.

To participate in the Trinity is to share in God's love and care for the world. It is to open ourselves to relationships with God, with each other, and with creation. In every act of kindness or stewardship, we become part of God's life as it moves through the world. We do not stand apart. We join together in renewal and blessing. Participation is a gift, not a job. Our lives reflect God's presence, made real among us.

Building on this, there is the most wonderful promise of all from Jesus: the enduring presence of Christ with us. "Behold, I am with you always, to the end of the age."

This is comfort. This is the thread that holds all things together.

So, as we gather today to celebrate the Holy Trinity, what are we called to do?

Pause daily to notice beauty—in the garden, on the street, or at the window. Choose one act of care: pick up litter, plant native species, or reduce plastic. Reach out with kindness. Support a local project or walk more gently. Start with one step, rooted in gratitude and wonder.

We are called to stand in living communion, together as one. Each of us has a part in creation. We become attentive to the Trinity's presence moving through the world. Beneath southern stars, beside dark waters, among ancient and new creatures, we are held by the Father's love, breathe with the Spirit, and are gathered in Christ. This Christ is with us always, to the end of the age.

We protect creation not because it is useful or weak, but because it belongs to God's family. That makes it holy. This is the Trinity we live, work, breathe, and rest in. To understand the Trinity, set aside the analogies and diagrams. Look around. Encourage others to see the beauty and wonder of God's creation.

Celtic spirituality and First Nations wisdom both highlight the importance of being attentive to land, animals, seasons, and stories. The Celts talked about thin places, where heaven and earth seem very close. Many First Nations communities hold strong traditions of caring for and respecting

their Land. As Christians, we view these experiences with creation not as substitutes for the Gospel but as calls to greater humility, deep listening, and caring for God's beloved world.

When we recite the Creed, we are not simply repeating a formula. We are being drawn again into the life of the Father, through the Son, in the power of the Holy Spirit.

Whether you are here in Painesville or remembering other places, the land remains. Look into the depths of creation. Let the presence of Father, Son, and Holy Spirit be with you and those you love—not as authority, but as full participation. This is the heart of our vocation.

This is not romantic wilderness. It is creation speaking. It is a call to open our eyes, listen to creation with our hearts, and open our lives to the fullness of the Most Holy Trinity.

Beneath southern stars, beside dark waters, among creatures ancient and new, we are held in the love of the Father, breathed through by the Spirit, and gathered into Christ, who remains with us always, even to the end of the age.

This is the Trinity we do not merely explain, but inhabit. Amen.

Discussion Questions

Stewardship is 'not an idea but a way of living the Trinity.' What does this mean for you, and how does caring for creation connect us to God's nature?

- The Sermon emphasises that our creation care isn't just an environmental concern or a religious duty, but rather a way of participating in the ongoing work of the Father, Son, and Holy Spirit in the world.
- What's one simple way you could practice stewardship this week that would feel like joining God's work rather than just completing a task?

When quoting Isaiah 40, asking 'Have you not known? Have you not heard?', he calls it 'a call to wakefulness.' What do you think creation is trying to tell us that we might be missing?



This five-day Devotional will take a deep dive into the rivers of creation to Hoover spirituality from the Sermon from this weekend. Together, we'll explore the themes of stewardship, creation, and living in the presence of the Trinity. Each day will offer opportunities for reflection to encourage our journey with God and deepen our understanding of His call to care for our world.

Day 1 Isaiah 40:28

In today's reading, Isaiah asks us, "Have you not known? Have you not heard?" This is more than rhetorical; it's a challenge to be awake to God's presence in creation. God's creative act is ongoing and all around us. We are caretakers, not conquerors, led by the Spirit into a relationship with all God has made. Each time we recycle, plant, or conserve energy, we are joining God's work of creation care.

Reflecting upon stewardship as a divine vocation helps us to see it as central to our spiritual lives, not as an added task. By choosing life-sustaining actions, we find ourselves woven into the divine tapestry, co-creating with the Father, Son, and Spirit, and embracing our role in God's family.

- What have you not noticed in creation that you could pause and appreciate today?
- How does viewing stewardship as a form of worship change your everyday actions?
- In what ways can you invite others to join you in creation care?
- Pray for eyes to see God's handiwork around you each day.
- Ask God for strength and wisdom to be a faithful steward in all areas of life.

Day 2 Psalm 8

We are reminded that humanity is not meant to subdue creation but to steward it lovingly. The Psalmist marvels at God's majesty expressed through the vastness of the universe and calls us to reflect that same care and awe in our interactions with the earth. We are assigned as caretakers who reflect God's love through our stewardship.

- The Sermon describes moments at Fern Glade and other natural places where you may glimpse the Trinity at work—in ancient ferns, dark water, platypus diving, and penguins returning home. It is suggested that creation is constantly speaking to us.
- Where have you experienced a moment in nature that felt like more than just scenery—maybe like God was present or teaching you something?

The Sermon describes participation in the Trinity as 'a gift, not a job.' How does this change the way we might think about our responsibility to care for the environment?

- We don't participate in God's care for creation out of burden or duty, but because we're invited into the joy and love that flows between Father, Son, and Holy Spirit.
- How might your attitude toward environmental actions (like recycling or reducing waste) change if you saw them as gifts rather than obligations?

We protect creation 'not because it is useful or weak, but because it belongs to God's family.' What's the difference between these motivations for environmental care?

- The Sermon suggests there are different reasons people might care for creation—some see it as a resource to manage, others see it as fragile and in need of protection—but it proposes seeing it as a holy family.
- Think about something in nature you care about (a local park, your pet, a favourite tree). How does it feel different to think of it as part of God's family rather than just something to use or protect?

The Sermon suggests we 'inhabit' the Trinity rather than explain it. Based on the examples of simple daily actions, what would it look like to inhabit the Trinity in your everyday life?

- Practical actions like recycling, planting native trees, using less energy, picking up litter, and choosing what sustains life. He presents these as ways of joining the Trinity's work rather than just good deeds.
- What's one change you could make in how you interact with creation this month that would help you feel more connected to God's ongoing work in the world?

Interacting with creation as part of our worship leads to a life grounded in reverence and humility. In cherishing small acts of care—like planting native greenery or reducing waste—we express gratitude and awe for the Creator’s work. This perspective shifts our focus from dominion to partnership, inviting us into the life of the Trinity.

- How do you perceive your role as a caretaker of creation?
- What small, tangible steps can you take to reflect God’s care in your daily life?
- How can being part of a wider community encourage your commitment to stewardship?
- Seek God’s presence in nature as you go about your day.
- Thank God for the specific aspects of creation you find joy in today.

Day 3

Matthew 28:19-20

As Jesus commissions His followers, He assures us of His continual presence, “I am with you always.” Our role within creation is to embrace this promise and allow His presence to guide our stewardship. We are not alone in this task; Christ’s presence empowers and encourages us to act lovingly towards the world.

This invitation isn’t about adopting burdens, but about choosing to participate willingly with the Trinity in nurturing the earth. When we engage in small, consistent actions of love for creation, we’re echoing Christ’s inclusive mission, reaching out beyond ourselves to encompass all living things.

- In what ways do you experience God’s presence in your environment?
- How can understanding stewardship as part of the Great Commission transform your perspective?
- What fears or hesitations might you need to overcome to engage in creation care fully?
- Pray for guidance on ways to incorporate creation care into your daily routines.
- Ask for the courage to make lifestyle changes that honour Christ’s call.

Day 4

John 1:3

John declares that “through Him all things were made.” This affirmation situates all of creation within the loving framework of the Trinity. As participants in this divine story, our task is to witness

and testify to God’s goodness present in the world.

The essence of stewardship is to recognise our sacred duty to care for the earth and all its inhabitants as expressions of divine creativity. In practising such care, we enter a holy space where heaven and earth intersect—a thin place. Living within this interconnectedness, we are invited to cultivate a deeper respect and understanding of creation’s rhythms and stories, mirroring God’s nurturing character.

- How can the idea of creation being part of God’s story enhance your sense of stewardship?
- What new aspects of God’s creativity can you discover in your surroundings?
- How can you turn everyday encounters with nature into moments of worship?
- Pray for an open heart to learn from creation’s lessons.
- Seek inspiration from God to carry out acts of kindness towards the earth.

Day 5

Colossians 1:16

Paul writes, “in Him all things were created.” This passage reinforces our interconnectedness with Christ and, through Him, with all of creation. Caring for the world becomes a natural extension of our worship and participation in God’s plans. Each act of stewardship is a gesture of love towards God, reflecting His sovereignty over creation.

Recognising creation’s sacredness challenges us to expand our view, seeing every action as an act of worship. By choosing behaviours that respect the delicate balance of ecosystems, we honour God’s work and commit ourselves to His life-sustaining grace—holding all things together in unity.

- How does knowing that all creation is held in Christ change the way you interact with the world?
- In what ways can you commit further to acts of stewardship as an extension of your faith?
- What would a life fully attentive to God’s creation look like for you?
- Ask for God’s presence to be tangible in the details of creation around you.
- Reflect upon ways you can actively participate in Christ’s reconciling mission with creation.

End notes and further reading

End notes and further reading

Harrington, Daniel J Sacra Pagina: The Gospel of Matthew
Moloney, Francis J, SBD, Sacra Pagina: The Gospel of John
Johnson, Luke Timothy: Sacra Pagina: The Gospel on Luke
Collins, Raymond F., Sacra Pagina: First Corinthians
Andrew McGowan substack.com/@abmcg
N.T. Wright, Twelve months of Sundays Year A
Andrew Pratt, pastor and hymn writer (theworshipcloud.com)

Let your faith and relationships
be shaped by love and patience
for God's love is
revealed in lives, not letters.



Brabarlung Totem

This is produced on
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