

## Holy Trinity – Year A 2026

**Exodus 34:4-6. 8-9; Psalm Dan 3:52-56; Cor 13:11-13; John 3:16-18**

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Elizabeth Catez hoped that when she entered the Carmelite convent at Dijon that she would be able to take the name Elizabeth of Jesus, but the name she was given was Elizabeth of the Trinity.<sup>1</sup> At first she was disappointed; however, when the first feast of the Holy Trinity came after her entrance she reflected:

*The feast of the Three is really my own, for there is none like it. It was really nice in Carmel, for it is a feast of silence and adoration; I have never understood so well the Mystery and the whole vocation of my name.*<sup>2</sup>

When she first entered into her own room in the monastery - a small cell with a simple writing desk, a lamp, a bed, a few pictures and a large plain black wooden cross, no heating and no running water - she exclaimed: ‘*God is here.*’<sup>3</sup>

A few years later she would write this prayer:

*‘O my God, Trinity whom I adore, help me to be utterly forgetful of self so as to be rooted in you... May nothing disturb my peace or draw me out of you, my unchangeable One... Make me peaceful, make me your heaven, a home you love and the place where you can be at rest, may I never leave you there alone...’*

I may be mistaken, but I think we Christians focus on Jesus, as the Son of God, or the Holy Spirit as our Baptismal gift, and we might pray to the Father the Lord’s Prayer because Jesus gave it to us, although with less consideration, devotion and enthusiasm as to who He is - but we seldom *consciously* pray to all three as a unity. We bless ourselves in the name of the Trinity all the time, the

Mass is deeply Trinitarian in all its aspects, Christmas is tremendously Trinitarian, as is Easter, and yet I wonder: are we truly immersed in and in awe of the fact that God has revealed himself as Trinity, Three Persons: One God?

We should. In fact we should not only pray, but consciously live our lives in His presence: Father, Son and Holy Spirit! Why? Well, if we fragment God, then we fragment our relationship with Him. He does not want a partial relationship with us. It won’t work.

We cannot have a really good relationship with Jesus, if we do not invite the Holy Spirit in whom is the totality of the Love of Father and Son. We cannot invite the Holy Spirit in if we do not realise that he will take us to the Father, and we cannot be taken to the Father if we do not accept that the only way to Him is through the Son, because the Father has sent Him into the world for that specific purpose and given the Son all authority to do so. If we do not see the Son’s authority in Jesus, we do not see the Father’s authority, and we will not listen to the Spirit.

Yes, I know. This a very unsatisfactory explanation of how the Holy Trinity works, - as if it were some sort of clock mechanism - but it is a very good one of how the Holy Trinity *is* and how he wants, to paraphrase St Elizabeth of Trinity says, make ‘*you his heaven*’. What an audacious prayer!

To make you His heaven, God needs you to listen to the Holy Spirit, Follow the Son and give glory to the Father. With your life: you mind, body and your soul. Offer all, because He offers All. My weak, limited all in exchange for his omnipotent infinite All seems a rather poor exchange. Yet that it his desire. He cannot give you part of Himself: wherever the Father is the Son, wherever the Son is so is the Holy Spirit, wherever the Holy Spirit is ... well you get the picture.

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<sup>1</sup> 1901

<sup>2</sup> Moorcroft, Jennifer, Elizabeth of the Trinity, CTS, London 2017 p.29.

<sup>3</sup> Ibid p18

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To follow this path with your whole being will make you his heaven in this life, and lead you to heaven in the next. You will become an oasis of love in a troubled world, even though your own life has sorrow and griefs as it will. You become a bay of tranquillity and security in uncertain seas because you are not distracted from His gaze, not even by the glitter of your own successes, or dismay of failure, the fineness of your processions or lack thereof, the world's acclamation or its derision. Your gaze is fixed on the heaven you have created with Him as your guest.

Today's Gospel begins *'For God so loved the world, that he gave his only begotten Son, that whoever believes in him should not perish but have eternal life.'*<sup>4</sup> Yes, it means that the Father gave his Son for the forgiveness of our sins. Yes, it means that he gave his Son that we might receive the Spirit. And Yes, it means that we might understand something of who God is, and love Him, and live in Trinity.

Some closing words from St Elizabeth of Trinity:

*I think that in heaven my mission will be to draw souls by helping them ... to cling to God by a wholly simple and loving movement, and to keep them in this great silence within that will allow God to communicate himself to them and transform them into himself.*

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<sup>4</sup> John 3:16