

## SAINT ELIZABETH OF THE TRINITY

Who was St Elizabeth of the Trinity ? She was Elizabeth Catez from Burgundy in France. At first sight you would say she was a rather petted, volatile young woman from a late 19<sup>th</sup> century French family, typically bourgeois, very religious. Then she became a Carmelite nun and died very young of a painful illness, at first sight almost a facsimile of St Therese of Lisieux; she had been brought up with a piety typical of that time, her story is quite different from that of Mother Teresa or Dorothy Day or Mother Suzanne Aubert.

Fortunately the cloistered Carmelite life favours reflection and writing and keeping journals and letters. As with St Therese, so St Elizabeth's life in religion is very well documented as the spiritual adventure it was.; she herself had already been recording her thoughts and events at home so we have a good record of her early life too. Despite the sheltered home life, in Elizabeth we are looking at a saint who scaled the high mountains of contemplation. Like an intrepid mountaineer she rose up to touch the very face of God. In her uninhibited approach to Jesus who is the only proximate means to union with God, we see a human soul transfigured by grace, as a place of adventure more enthralling than any Mount Cook or Mont Blanc or Everest could offer..

Marie Elizabeth-Josephine Catez was the first child of Marie and Joseph Catez, born in 1880. Her father was an army captain and she was what Americans call "an army brat", in her first years brought up in army posts, with the family on the move from one posting in France to another. The family lived on the father's wages and when ill health led to his early retirement, their style of life was reduced though their relatives and friends were of the comfortable middle class

From the beginning Elizabeth had a strong will and her character has been described as spontaneous,, exuberant and fiery.; she began life fuelled with the energy of anger and her tantrums would often shake the family. . She was a bundle of hot emotions and it was only through her early self knowledge and through suffering that they were channelled into love and peace.. She came to know her prevalent fault was a consuming anger; she had

what is called a choleric or irascible temperament, what one spiritual writer of today has called the temperament that produces either great saints or great sinners. Fortunately her father and mother were both devout practising Catholics so the influence of family and friends and the Church drew her to God.

When she was only 7 years old Elizabeth's father died and she and her younger sister were left with her mother who cared for their bodily and spiritual welfare with great affection. Despite their limited income, in Dijon where they had come to live, Elizabeth was given the opportunity to study at the Dijon Music Academy where she went every day for several hours. Music became an important part of her life. In Dijon city she became a pianist of some note and was a child musical prodigy. She never went to a regular school but received the rest of her education at home, taught by her mother with the help of a kind of governess.

The struggle of her young life, in fact until she was 18, was to overcome her temper. The birth of her younger sister, Marguerite when Elizabeth was almost 3 deepened the problem; she was very close to both her sister and her mother but she did not spare them in her rages and the tantrums got worse and worse. For example one day she locked herself in the bathroom where she gave vent to her rage by giving violent kicks to the door. Another day when her mother had told her off for something, she shut herself in a room and screamed out: "Help ! I'm being murdered." *A saint in the making is not necessarily easy company!*

When she was 7 the first major spiritual change in her life took place when she made her first confession; later she would describe it as her conversion. She had made a great effort in preparing for it." I remember how many faults I had," she said; Especially she was ashamed of the misery she had caused her mother. Her resolution to change was sincere but painful, and only partly successful; the rages would occur every single day for another three years. Yet with all this she was deeply affectionate to her mother and sister and her friends. God was working in her life suggesting a goal for her. Already at the time she made her first confession the thought of a religious life entered her mind.

Later, on holiday with relatives in the south of France, she met a priest who was to become an important friend and adviser, Father Isidore Angles.. One day when she was still only 8 she confided to him: "I shall be a nun." Her mother, devout as she was, reacted negatively; but the priest probably ruined the mother's holiday by replying "She belongs to God before she belongs to you."

That was becoming more true as Elizabeth then began preparation for her first communion, a preparation which went on over the next three years until Easter 1891. Already she had a real taste for prayer and she loved God with the intensity of her nature. That was the occasion for a further conversion. She was making a real effort because her mother had told her she must improve her behaviour if she was to be allowed to make her First Communion. So she assured her mother that she would be a sweet, patient, obedient little girl who never loses her temper. Then the great day came. The decree of Pope St Pius X on frequent and early communion was still some years off; so Elizabeth was almost 11 years old when she made her First Communion. It was preceded by a general confession. Her mother was much impressed by her earnest devotion as she received the Eucharist. Later Elizabeth herself described it as the day when "the sweet Lord took possession of my heart". In St John's Gospel Jesus had said: "whoever eats my flesh and drinks my blood abides in me and I abide in him." Elizabeth paraphrased those words: "On that great day," she said: "we gave ourselves to each other." From then on she had only one aim "To keep my life and my love for Jesus alone." Later she would say her religious vocation began on that day of her First holy Communion.

Each year the families who were friends of Carmel were invited to bring their children there on the day of their First Communion.. So the Catez family, whose house was just over the road,, turned up. Elizabeth had been there only once before but had been quite overcome by the grille that separated the Sisters from their visitors and by the curtain that in those days hid them from sight. On that day of the first Communion it was the subprioress, Mother Marie of Jesus who met them. She told Elizabeth that her name, Elizabeth, meant "the house of God", and that is what she should try to be. Eight years later, Elizabeth then an elegant young woman, would be

again in that parlour seated in front of Mother Marie of Jesus, by then superior of the community, to receive her future name in Carmel, Elizabeth of the Trinity. Mother Marie told her she was being named after a nun in a nearby Carmel and Elizabeth was disappointed; she had hoped to be Sister Elizabeth of Jesus; at that time she had no particular devotion to the Holy Trinity. It was however a truly a providential choice on the part of the Superior. Sister Elizabeth would discover and enter into this mystery for the benefit of Carmel and of the whole Church. However, before that day took place much was to happen in Elizabeth's life

The years that followed saw her, still in the world, maturing in a life of faith and holiness. Things were more peaceful for her mother because Elizabeth was making progress in overcoming the outbursts of anger but it was still a struggle.. She made it with the help of frequent confession, with Mass and Holy Communion, As she prepared for Confirmation she was afflicted with scruples, a thing that can happen with a strongly religious personality and she had begun to strive for perfection. Fortunately she had discovered a good spiritual director in one of the priests of St Michael's, the local parish; with his patient guidance she came through that difficult time. She had gifts of leadership and drew other girls to herself, trying to bring them closer to God ; at the same time she had to deny her own will which could lead her to dominate others.. Her spiritual director, Father Sellenet said of her: "Grace shone in her nature." Her days were full as she had to practise the piano on an average from four to six hours a day and in addition to prepare for music exams; when she was 13 she received the first prize for musical theory at the Conservatory and for piano. At this time she began to be invited to give public recitals.

Just before her 14<sup>th</sup> birthday, one day after receiving holy Communion she wrote: "During my thanksgiving, I felt myself irresistibly impelled to choose the Lord as my only spouse and without delay I joined myself to him by a vow of virginity; my resolution was to be all his". She saw it as a commitment of her life to God, a life-changing moment; after that it seemed nothing could distract her attention from God; she had received the grace of recollection in prayer, she was absorbed in God.. Soon on an other occasion, after receiving Holy Communion, she had the inspiration that she

should definitely enter Carmel.. It was around this time that she began to write poetry. Much of this has remained and tells us of the aspirations of her heart. In one of these verses, addressed to our Lady she writes: “With your Son, much-loved Mother, I want to lead a hidden life, I want to be in Carmel, That is my eternal vow.” This girl, who had now become so sensible, who shone in the company of others, had become gifted with a desire for God that drew here strongly to want to be alone with him.

At this time she was only 14 years old and the following 7 years were to be a time of spiritual growth, often through suffering.. The focus of a lot of this suffering was her desire to become a Carmelite and the lack of sympathy, indeed the active opposition of her mother. Mme Catez was a devout Catholic woman but since her husband’s death she had come to depend more and more on her two daughters and especially on Elizabeth; she took great pride in Elizabeth’s beauty, in her presence in company and in her musical gifts. Elizabeth had a lively social life, she liked pretty clothes, she dressed well and enjoyed family entertainments especially when her mother would play the piano for dances in the house. So it was an unwelcome shock when Mme Catez learned from Elizabeth that she intended to give her life to God as a cloistered religious. Her reaction was extreme She simply could not bear the thought of losing her to the hidden life of a Carmelite monastery. Elizabeth, she said, must not think of religious life for many years; and she forbade her to have any further contact with the Carmelite monastery just over the road from their place. All she wanted for Elizabeth was a good marriage..

The next five years would be a time of trial for both Elizabeth and her mother. For Elizabeth it became a kind of pre-novitiate as she obeyed her mother and yet she was convinced she had a Carmelite vocation. She still lived the life of a young woman in the world as her mother wished, yet the suffering she experienced enabled her to draw closer to Christ and to associate herself with his sufferings for the salvation of the world . She learned how to share in his agony. She would do nothing against the will of her mother and so when she was almost 18 she resigned herself to the thought, it might be God’s will that she never enter Carmel. This was a time of real spiritual desolation for Elizabeth but also a time to grow in trust for what

God's providence had in store for her. She was already being shaped for Carmelite life as she came to understand and to share in Christ's redemptive suffering. Some years later in the monastery, referring back to this time she wrote: "A Carmelite is a soul who has gazed on the crucified ... and recollecting herself in this great vision of the charity of Christ has understood the passionate love of his soul and has wanted to give herself as he did." (I,37)

As a result of this suffering too, she came to see that she had been asking Jesus for what she wanted most, she was fighting in her prayer to get it. Almost 18 years old and on the feast of the Immaculate Conception of Mary, she received the grace to accept the will of God even if it should be that she would never enter Carmel. In a poem she writes to our Lord she says "Oh if it please you to see me suffer by not getting my cherished desire, may your will be done and may it be blessed for ever." One of her biographers says: "If in a spiritual journey one had to indicate an occasion when someone begins really to become a saint, for Elizabeth it was then." (Conrad de Meester) She began to be able to say to God: "What you want, I want too even if it means I cannot become a Carmelite "

From that crucial point other insights began to come too. At the following Christmas, inspired by the liturgy, she said she wished to be in the image of Jesus, The liturgy then led her on to Good Friday when in another poem she was able to speak of "being crucified in his image." Then she was able to offer herself as a victim to console Jesus in his mental sufferings and to help others by this self offering. She could express unshakeable confidence in his love for her wherever she is or will be. It was the new and important conviction that she could belong to Jesus even while living in the world. So now she starts speaking of her vocation not as Carmel but as union with Christ. "While living in the midst of the world, she writes," may I breathe him alone, see him alone, my love, my divine friend."

Then as if to seal the offering she had made to Jesus, at the end of 1898, that year of her 18<sup>th</sup> birthday, Elizabeth on a visit to Lourdes had written a poem to our Lady asking: "May his will be mine; that is what you must obtain for me." That prayer was tested when her mother became seriously ill, the result of a snake bite while she had been walking in the country; the poison remained in her system and she became an invalid.

Elizabeth could foresee that she might never be able to leave her but might have to look after her for the rest of her life. This looked like God's response to the offering she had made of her vocation at Lourdes. So in another poem she said: "O Master whom I adore, whom I love, I bless you even in the midst of the trial; since this is how you want things to be, In my tears I say to you, 'Thanks,' In the world I have to carry my cross." Her mother's illness was at that time so severe Elizabeth could see in it only a sign of God's will that she should give up the idea of Carmel altogether, or at least for many years.

Then quite unexpectedly, her mother began to pick up and to convalesce. Around the same time during Holy Week in 1899 Elizabeth's regular confessor decided to speak to Mme Catez. The outcome was that her mother, with great difficulty, gave permission for her to enter Carmel when she was 21. In her diary Elizabeth expressed her joy and prayed to be able to use the two years she would have before entering, to prepare herself more intensely for the religious life, and to do so by accepting all the further suffering that might come to her. In fact it came immediately. A young doctor came and asked her mother could he marry Elizabeth. The mother was delighted; it would be a splendid match. Elizabeth simply refused any marriage "My heart is not free; I have given it to the King of kings," she said. That was also a moment of decision for Mme Catez who began to think again; perhaps Carmel was God's will for her eldest daughter. For the first time in many years her mother now allowed her again to visit the Carmel just around the corner from their home.

In those days and months and years of preparation for Carmel her reception of Holy Communion became more and more intense. She needed that because her mother, though not reneging on her decision, was still far from resigned to letting Elizabeth go to Carmel. She was going out of her way to provide more occasions for Elizabeth to be with young men, to go to socials and to dances. In fact during that time Elizabeth received several more offers of marriage but to each she replied: "I am not free." Her vow of chastity gave her more and more joy and she renewed it saying: "O my beloved Jesus, it is with happiness that I renew my vow of chastity which seems to unite me ever more intimately to you." Elizabeth had begun to meet with a group of postulants for Carmel and to pray and do charitable

works with them. In June of 1899 Mother Marie of Jesus, superior of the Carmel of Dijon accepted Elizabeth as a future postulant even though two more years would have to pass before she was 21.

Probably as I have gone through Elizabeth's young life, you have been struck by the similarity of her story with that of St Therese of Lisieux; there had been a similar intense longing for Carmel, the same Carmelite spirituality developing in her life. However the distinctive gift of St Therese to the Church is her Little Way of love; "I will be love, I will be the heart of the Body of Christ" she had said. The distinctive gift of St Elizabeth to the Church is that her life reveals anew for our time the significance of the indwelling of the Holy Trinity, Father, Son and Holy Spirit, in the soul of a baptised Christian. It is the wonderful transforming reality revealed by Jesus himself and recounted especially in St John's Gospel and the First Letter of St John. Already, in February, 1900, before she had entered, Elizabeth visiting the Carmelite monastery at Dijon had met a Dominican friar and asked him for help in understanding her interior experience in prayer, her need of silence and recollection and her sense of an inexplicable presence in the depths of her soul; the priest proceeded to deepen her awareness of what she was already experiencing – the truth of the indwelling of the Holy Trinity present as love in her soul. That awareness was to flower in Elizabeth later when she began to live the Carmelite life.. So her writings can now provide a practical means for every baptised believer to discover what is unique about the relation of the persons of the Trinity to those transformed into God's likeness by the sanctifying grace they have received in baptism. .What St Elizabeth as a canonised saint now brings to the whole Church is a deepening of the sense of the very life of God which comes to us through the risen Christ and is given to every baptised Christian. It is also a sense of God as utterly beyond us, yet at the same time intimately and really present with us. It is a renewed awareness of the supernatural reality which is at the heart of the Catholic faith.

Today that is largely absent from our world which is without religion; that secular mentality with its loss of belief in God and in the supernatural has infiltrated the Church too. So many Catholics have come to see the sacraments as only human rites of passage rather than as causes of the life of grace which raises us up to God; which is what they are.. We are no

longer aware of the living presence of the Holy Trinity in our souls to transform us into the likeness of Christ, to divinise us.. So at best the spiritual life becomes only a humanistic thing. Already years ago the dissident German Catholic theology teacher, Hans Kung had promoted that when he said: “What human being in his right mind wants to be divinised, to be transformed into the likeness of God? We must give our urgent attention rather to becoming more fully human.” That wrong-headed teaching has affected too many of us; we are no longer really aware of the presence of God in us by grace, no longer aware that sanctifying grace enfolds us in a union with God, no longer aware that we find our true identity in relation to God. The Catechism of the Catholic Church corrects that. It tells us that we human creatures are ordered to a supernatural goal and that goal entails the raising of our soul, beyond all it deserves, to communion with God. This is achieved by the divine gift that is sanctifying grace which the Catechism tells us is a participation in the life of God. It means God gives me something of his very own self, it makes me inwardly like God, it makes me holy. That is true for every baptised Christian. ( CCC 1996 – 2000)

The contemplative life of a Carmelite monastery flows from that source. The monastery is the place of prayer in union with the Trinity. . In Carmel Sister Elizabeth of the Trinity came to realise fully the meaning of her name. Now she could experience more deeply the Three divine friends who are the one God living within her. She could relate to the one unique God through each of the divine persons, through the Father bending lovingly over her, through the Son, her beloved confidant and bridegroom, through the Holy Spirit transforming her into the divine likeness like the breeze moving the strings of a lyre; she came to think of herself as an instrument on which the Holy Spirit played divine harmonies – her whole life singing the praise of God.

In Carmel Sister Elizabeth lived that union with God from 1901 when she entered, until 1906 when she died in much pain and suffering. Her months as a postulant had been what she had called a “Tabor” experience, full of joy, as though she were with the Lord upon the Mount of the Transfiguration. When she arrived at the monastery to enter she exclaimed: “How God is here; how present he is; how he envelops me.” As she entered her cell she said: “My Three, the Trinity, are here.” Those convictions governed

her life as a postulant. One of the Sisters commented: “Elizabeth was straightaway plunged into the supernatural like a person who knows what she must do and be. It was always with God and in God and God in her, while being very simple.” She herself told someone: “With Jesus I take everything and I find everything charming, nothing is difficult or boring. It is good to be in the Trinity where all is brightness and love.”

Like the disciples who had been with Jesus on the Mount of the Transfiguration at , the conclusion of all those months as a postulant it was time to go back down to everyday life. With the beginning of her novitiate she entered a time of anguish – aridity in prayer, scruples, a constant suffering that lasted through all of the novitiate. Yet she spoke of finding heaven on earth as her dependence on God grew. In 1903 she was accepted by the community to take her vows at the following Epiphany. Then quite suddenly her trial of faith came to an end. At that time she began a serious and peaceful reading of the writings of St John of the Cross.

About that time too, she heard of the birth of her sister’s first child and the baptism on the same day, St Elizabeth wrote to her sister: “I feel completely filled with reverence before the little temple of the Trinity; her soul seems to me like a crystal that radiates God and if I were near her I would kneel down and adore him who dwells within her.” During the community retreat at Carmel in 1904, she wrote a prayer to the Trinity which has become a classic Christian prayer. It begins” “One God, Trinity, whom I adore...” It is an expression of her relation with the one eternal God and each of the three persons. The prayer states what she herself had already been living in reality – God dwelling in her soul as his resting place; it expresses her ever-increasing closeness to the mystery of God; she is entering into the depths of the divine mystery. It is a prayer of self-offering: “May I be wholly present, wholly adoring and wholly surrendered to your creative action. O my Three, my All, my Beatitude, infinite Solitude, Immensity in which I lose myself, Trinity who dwells in my soul in order to transform me into Yourself.” The One Unique God is at once the consuming Fire that is the Holy Spirit, Christ the eternal Word, the Father who brings all things into being. Towards the end, the prayer becomes St Elizabeth’s offering of self for which she takes words from the well known Act of Oblation of St Therese of Lisieux. “I offer myself as a victim of

holocaust to your merciful love. Bury yourself in me that I may bury myself in You.” This is how she wants to live, as she says, “until I depart in death to contemplate the abyss of your greatness.”

In 1904 she spoke of the fullness of communion with the Trinity for which she longed so that her adoration of God more and more should become that union with him; she began to think of it also as giving glory to God. “I wish to cover You with glory,” she wrote. “This is to do everything for the glory of God, and ultimately to become a praise of his glory.” She had read the Letter to the Ephesians and made her own St Paul’s phrase, “Praise of glory” to describe her life. For her Carmel had become the holy place where this sublime vocation can be lived out and will give glory to God. This appears in a poem: “So as to give immense glory to our God,” she writes, “let us sacrifice ourselves in the silence in this holy place.” She now defined her vocation as being “praise of glory;” and she keeps repeating it in a letter she writes at that time. This coincided with a surprising development in her personal prayer. At the beginning of her time in Carmel her soul had found God in silent personal prayer. As she became aware of her vocation as “praise of glory”, the daily divine office in choir became more important to her; she was experiencing what it meant to glorify God through Christ in the liturgy of his Church. It was a deep appreciation of the very soul of liturgical prayer. Her vocation was one of praise so she would say about the divine office: “It is Jesus who praises the Father in me. It is divine.” Through the office she herself could be a “praise of glory.” She begins to speak of herself as that, using the Latin term for it, “*laus gloriae*”; she saw herself as though she had become a living act of praise of God.

At the time of her beatification in November, 1984, Pope St John Paul II perceptively explained that this was a logical development from her sense of union with the Holy Trinity. He said: “She celebrated the splendour of God because she knew that in her innermost self she was dwelt in by the presence of the Father, the Son and the Holy Spirit in whom she recognised the reality of love that is infinitely alive. Elizabeth gives the witness of a perfect openness to the Word of God to the point that she truly nourished her reflection and her prayer with it; to the point that she found in it all her reasons for living and for consecrating herself to the praise of his glory.”

Praise of glory, union with the Holy Trinity through Christ, total submission to the will of God, finding her heaven on earth, all of that demanded a heavy price. Elizabeth had begun to pay it from the time she entered Carmel. Not only the spiritual sufferings that accompanied her novitiate but right from those first few months there occurred a certain general deterioration in her health. It did pass somewhat but then there was a further and prolonged time of spiritual trial, aridity, loss of a sense of God present to her. Then in the middle of 1905 her health got worse. With that she also experienced a painful state of soul; it was, she said, like an inner emptiness. The physical illness was Addison's Disease though it was not diagnosed as that; at the time medical skill had not yet identified it; that would happen only 60 years after Elizabeth's death and when adequate drugs to control it had been discovered. At the time it was incurable. In the patient it produced profound exhaustion, insomnia, headaches, stomach pains, internal ulceration and an inflammation which at the end afflicted her whole body. The disease made the last 18 months of her life a kind of martyrdom. The doctor, though an unbeliever, seeing Elizabeth's serenity, said "Given the state she is in, you can canonise her; she is a saint." Her hope was that the illness would bring her into deeper conformity with the sufferings and death of Christ. It is all reminiscent of the final sufferings and agony of St Therese of Lisieux some years earlier from tuberculosis; the Addison's disease that killed Elizabeth is now recognised medically as a form of tuberculosis. It all became part of Elizabeth's praise of glory; never indignation or anger, never a whine of self-pity; it was all accepted, embraced with joyous affirmation, to the end.

In the final months of her illness Elizabeth suffered intensely. Her whole body was wracked with pain and she was without pain killers. She was continually nauseous, unable to eat more than a mouthful a day, she got hardly any sleep, had relentless headaches, and a generalised inflammation that made it too painful to drink even a drop of water. Yet right to the end she was able to have a smile for those about her and affection and kindness to others..

A letter she wrote at that time of suffering shows where she got her strength. She said: "Every soul crushed by suffering, in whatever form can tell itself: 'I dwell with Jesus Christ, we are living in intimacy' ". In fact she

radiated a joy which could not have been pretence; the severity of her condition was too great for that; it was as if by osmosis, in her imitation of Christ's sufferings she took on his dignity in suffering and the same willingness to give herself for others. She could offer up her pain because she knew there was a purpose in it, the purpose for which she lived her whole Carmelite life, the purpose described by St Paul in his Letter to the Colossians: "I am now rejoicing in my sufferings for your sake and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body which is the Church (Col 1, 24 ) When she felt herself drawn to self pity she willingly surrendered herself to the transformation, the likeness to Christ, God was creating in her. A few weeks before she died she wrote: "Faith tells me it is love who is slowly consuming me, then I feel tremendous joy."

A true mystic and a great saint,, St Elizabeth of the Trinity in the estimation of Pope St John Paul II is a model both for those living the intensely consecrated life of Carmel and for all of us Christians in the world. She is like a living invitation to us who are united to Christ by faith and baptism, to aim to live our life consciously in union with God, with Father, Son and Holy Spirit, We too, by sanctifying grace can know something of the dark loving that is contemplative prayer, at least in some form; the late Msgr Ronald Knox once said he had managed a "poor man's contemplation". Contemplation, in some form, like religion itself is within the reach of all. God is silence and in the silence of contemplative prayer we can know God present with us. This encounter with the living God is not for religious only; true, it is the glowing heart of the life of a Carmelite religious; but in the words of Pope St John Paul, "It is the centre of every Christian life." It means holding on to God in a very simple and loving way and entering that great inner silence which allows God to imprint himself upon us and to transform us. That is now the mission of St Elizabeth in the world. She can be our guide, especially as her insights come to us in the very accessible book by the French Dominican, Father Philipon, O.P. "The Spiritual Doctrine of Sister Elizabeth of the Trinity". In it she encourages us with these wonderfully simple but profound words 3: " I have found my heaven on earth because heaven is God, and God is in my soul." That simple logic is one of the deepest truths of our faith. It is the key to a Christian life which is an existence in the Trinity, a continuous living in the presence of God in us, and our abiding in God, Father Son and Holy Spirit.

Let us Pray: O God of bountiful mercy, you revealed to Saint Elizabeth of the Trinity the mystery of your secret presence in the hearts of those who love you and you chose her to adore in spirit and in truth. Through her intercession may we also abide in the love of Christ that we may merit to be transformed into temples of your life-giving Spirit to the praise of your glory. We ask this through our Lord Jesus Christ your Son who lives and reigns with you and the Holy Spirit, One God for ever and ever. Amen.

*This talk was given by Bishop Basil Meeking, Emeritus Bishop of Christchurch, at the Carmelite Monastery, Christchurch on 16<sup>th</sup> October 2016, the day of the Canonization of St Elizabeth of the Trinity.*