

### Chapter 1 : Trinity Sunday - Intercessions - Prayer & Worship - calendrierdelascience.com

*What the New Testament says about Prayer and the Trinity. For the sake of this discussion, I will acknowledge five kinds of prayer: petition, intercession, thanksgiving, praise/worship, and benedictory prayer.*

Noreen Mackey Introduction In the two previous articles in this series to commemorate the centenary of the death of Blessed Elizabeth of the Trinity, we looked briefly at her life and at her gift of inner silence. The outstanding aspect of her life and spirituality was, however, her devotion to the Trinity, to whom she referred familiarly as "the Three" or sometimes even "my Three". Today we finish the series by looking at the prayer she composed to the Trinity, a prayer remarkable not only for its contemplative depth but also for its utter passion. On 21 September, the feast of the Presentation of the Virgin Mary, the nuns of the community of the Carmelite monastery in Dijon, of which Elizabeth was a member, renewed their vows as they did on that date every year. Later that night, alone in her cell, Elizabeth poured out her heart in a prayer that not only sums up her whole life in God, but serves as a map of the spiritual journey for all of us. The prayer to the Trinity O my God, Trinity whom I adore, help me to become utterly forgetful of myself so that I may establish myself in you, as changeless and calm as though my soul were already in eternity. Let nothing disturb my peace nor draw me forth from you, O my unchanging God, but at every moment may I penetrate more deeply into the depths of your mystery. Give peace to my soul; make it your heaven, your cherished dwelling-place and the place of your repose. Let me never leave you there alone, but keep me there, wholly attentive, wholly alert in my faith, wholly adoring and fully given up to your creative action. O my beloved Christ, crucified for love, I long to be the bride of your heart. I long to cover you with glory, to love you even unto death! Yet I sense my powerlessness and beg you to clothe me with yourself. Identify my soul with all the movements of your soul, submerge me, overwhelm me, substitute yourself for me, so that my life may become a reflection of your life. Come into me as Adorer, as Redeemer and as Saviour. O Eternal Word, utterance of my God, I want to spend my life listening to you, to become totally teachable so that I might learn all from you. Through all darkness, all emptiness, all powerlessness, I want to keep my eyes fixed on you and to remain under your great light. O my Beloved Star, so fascinate me that I may never be able to leave your radiance. O Consuming Fire, Spirit of Love, overshadow me so that the Word may be, as it were incarnate again in my soul. May I be for him a new humanity in which he can renew all his mystery. And you, O Father, bend down towards your poor little creature. Immerse yourself in me so that I may be immersed in you until I go to contemplate in your light the abyss of your splendour! A prayer for everyone The prayer is a beautiful one, and it is possible to be misled by its poetic language and mystical imagery into thinking that it is not a prayer for those of us less advanced along the spiritual road than Elizabeth was at that time. But we would be mistaken in so thinking. This is a prayer for every stage, but it is particularly suitable for those of us who seem not to be making very much headway, or who are burdened with the weight of our own weakness – perhaps some addiction or habit that is keeping us in a state of helplessness. Elizabeth was still filled with the emotions that had given rise to her prayer, and the letter summarises her understanding of how she was living it out in her daily life. Let us be a sort of new humanity for him, so that he can renew in us all his mystery. In what follows, we explore how this prayer can serve us as a map for the journey. O my God, Trinity whom I adore The prayer begins, as the whole spiritual journey must begin, by the orientation of the self towards God in that most essential attitude of the creature towards the Creator – adoration. No true spiritual journey can begin unless our hearts are fundamentally oriented towards the object of our desire. Of course this does not mean that there will not be many "false gods" along the way, idols that will have to be shattered before we can go further, but it is essential that our deepest desire is for life and truth. If that is our inner focus, then our faces are turned towards God Help me to become utterly forgetful of myself so that I may establish myself in you Once we have turned in the direction of God, we have already set out on the journey. The royal road lies straight ahead, and if only we could follow it without detour, all would be well. But as everyone who has ever tried it knows, the greatest distraction on the way is the false self. This self, convinced that it knows best, leads us away from the road and into all sorts of thorny, rocky laneways, paths to nowhere. We are all obsessed with whatever image we have

of ourselves. It is very dear to us and as long as we cling to it, it is a block to the development of the life of God within us. The journey towards God is a journey away from the false self, which is why the Gospel tells us that we can only save our life by losing it. However, self-forgetfulness is not something we can ever achieve by ourselves. It is the work of God in us to lead us away from the little false idols of ourselves that we worship and into the depths of our true selves where we are already united with God. That is why Elizabeth asks for this grace at the very beginning of her prayer. O my beloved Christ She then addresses each of the persons of the Trinity in turn, beginning with Jesus, the one who is closest to us because he was one of us, like us in all things except sin. Understanding that the whole purpose of the spiritual life is to reach the freedom of the children of God, Elizabeth contemplates the Child of God par excellence and takes him as her model. But she does not confine herself to being like him: Jesus is our way, our truth and our life. This is a shocking statement if we really hear it. He is our life. We must live through him and with him and in him. When his life replaces our own, when we live from his life, the battle with the false self has been won. O Eternal Word, utterance of my God In order to have in us the mind of Christ, we have to listen to him. We need food for the journey, and we will be fed with the Word. But Jesus will never force this food on us: This we do through prayer and meditation on the Gospels. Knowing this, Elizabeth asks for two graces: True prayer brings us face to face with the truth about ourselves, and very often we are so alarmed by what we see that we hurry away as fast as we can. So we need to ask for help to spend our lives listening to the Word, because what we hear will not always be to the liking of that false self. To remain before God in the attitude of a pupil, open, receptive and ready to learn all that God wishes to teach us demands courage, but it will bring us into the fullness of life and joy. Through all darkness, all emptiness, all powerlessness It is inevitable that into the spiritual life will come a time of darkness and weakness, when we are tempted to give up the journey. This is usually a crucial point in the whole adventure, leading us ahead in leaps and bounds once we do not lose heart. This is the "dark night" of John of the Cross, that nevertheless is "more lovely than the dawn" , because it "has united the Lover with his beloved, transforming the beloved in her Lover". At this point in the prayer Elizabeth teaches us the secret of remaining steadfast in the darkness: O Consuming Fire, Spirit of Love And now Elizabeth turns to the Spirit whose creative love will accomplish in her all that she has already asked for. She wants to become for Jesus a "new humanity" and asks the Holy Spirit to overshadow her as he overshadowed Mary. The purpose of this "new incarnation" is to allow Christ to renew in her "all his mystery. This is our vocation too: He lives through his body which is the church, of which all Christians are members. With his mind in us, we bring him to all those who need him and we continue to proclaim that the Kingdom of God is among us. But this brief request of the Father goes to the very heart of the whole prayer and the goal of the whole spiritual life. In asking the Father to see in her only his beloved Son, Elizabeth is asking and we in turn also ask to be brought into the very life of the Trinity, where the Father, looking at the Son, imparts himself wholly to him in a never ending exchange of love and life. Transformed by the Holy Spirit into another Christ on whom the Father can look with pleasure, wholly surrendered in love, the Christian prays to be totally absorbed into the life of God: Immerse yourself in me so that I may be immersed in you. Only one thing now remains: O living flame of love that tenderly wounds my soul in its deepest centre! Since now you are not oppressive, now consummate, if it be your will: John of the Cross: Living Flame See also.

### Chapter 2 : Prayer to the Blessed Trinity :: Catholic News Agency

*The Prayer - Three Offerings to the Most Holy Trinity The Prayer - Three Offerings to the Most Holy Trinity The Prayer Ablaze with the Fire of Your Spirit Act of Consecration to the Blessed Trinity Act of Consecration to the Blessed Trinity.*

Forgiving all, forgetting none, I Spirit, Father, Son are one. Father I am omnipotent, omnipresent, omniscient, Divine Mind, a perpetual fountain of youth and source of Holy Spirit and all supply. I am the cause, orchestrator and implementor of The Great Law of cause-and-effect. Consequently, those who trust in me whole-heartedly may invoke my powers at will. I abide in man as I simultaneously immerse him in my divine laws of cause-and-effect. I speak to man and I speak through man. I respond in kind to his benevolent thoughts and actions for he is my beloved child who is ever worthy of my inspiration and care. I am friend and companion. I provide refuge from the onslaughts of life. I am merciful and forgiving to those who are truly repentant, regardless of the gravity of their offense. Without me the specter of death weighs heavily on doubting minds. Son I am all those created by infinite reflections emanating from the Divine Mind of the Father. I am all those who receive Christ consciousness from the sustaining Spirit. I am all those made in His image and likeness. I am all those children of the Father, created equal and equally loved, all those who reap precisely what they sow. I am all those eternal souls wherever and forever. Holy Spirit I am universal Christ consciousness; life, light, truth, love, intuition, healing current and sustenance being eternally reflected from the Father. I am that which conveys eternal life to the soul and infinite light and guidance to every thought ever, here and now, as well as in the hereafter. I, Holy Spirit manifest all form. I am the indescribable, invisible cause that produces all reality. When I am called upon to implement union with divine intervention, it is I who establishes a clear connection with the Father. Infinite power flows unrestrained through the readily receptive channels of passionately beseeching devotees as they are blissfully emblazoned by ecstatic communion with boundlessly loving Spirit. Sustaining and transforming grace is showered upon the longing souls of worthy believers. They are blessed with peaceful renewal which emanates from their unwavering trust in the mercifully restorative intervention of the ubiquitously abiding divine presence of the Holy Spirit within.

**Chapter 3 : Prayer to Elizabeth of the Trinity - Warrior of God**

*Just as God's breath becomes our breath, so the prayer that has invoked the living God becomes prayer that is both God's own prayer, part of the constant, loving, and joyful prayer of the Trinity, and our own prayer.*

He, as our Triune God, communicates with us through His Word and we communicate with Him through our words, that is, through prayer. Jesus makes this plain in His letters to the seven churches of Asia Minor in Revelation chapters two and three. He said substantially the same thing during His actual incarnate ministry, as Matthew This ability is not a natural ability. It is supernaturally given. As the Psalmist put it in To put it another way, do we require spiritual enablement to speak to God as we require spiritual enablement to hear God? Here we are being directed to address the Father. The significance of this directive not only lies in the fact of our familial relationship with the Father as a result of the completed work of Christ, but also in the fact that no one else can be everywhere present to hear us and no one else can know all things so as to answer us. We need an omniscient, omnipresent, hearing God to communicate the desires of our heart to. Nor will any creature. To be sure, men by nature, especially in a crisis, will call upon their gods who by nature are no gods at all. These gods cannot be everywhere present to hear the prayers of the supplicant, nor can they know all things, nor can they even speak or hear. Every prayer therefore, if it is to be true prayer, must involve our omniscient, omnipotent, heavenly Father. In other words our Father in heaven reveals to us what He wills us to pray for. He is directly involved in guiding us to pray aright. As John puts it in 1 John 5: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. If we are to communicate in prayer with God, we must see the involvement of the first person of the Trinity, the Father. If ye shall ask any thing in my name, I will do it. What we ask of the Father is dependent on the merits of the Son. This problem is his sin and estrangement from God. In that state of sin he cannot and may not come to the Father Heb. Scripture teaches us that the Lord Jesus Christ has reconciled the sinner to God by His atoning suffering and death received by faith Q Thus the book of Hebrews can say in 7: Therefore, to pray in the name of Christ is to display before the Father the merits of the Son imputed to the believer so as to be able to petition the Father for all that is desired, and be assured of a hearing and a response. To pray acceptably we must be in Christ. Thus there is the involvement of both the first and second Person of the Trinity in prayer. We are taught in scripture that because of sin, men are spiritually dead. Among other things this means that he has no clue as to what his needs really are, no disposition of heart to seek the one true and living God, and no desires that are good. He will pray if he is deprived of the help of the creature, but not otherwise. Unless the Holy Spirit grants him the disposition to pray to the Father and the desire to express himself properly in the light of who God is, he will not and cannot pray aright. For this reason scripture tells us that God takes the initiative through His Spirit. The ability and the desire to call on the Father is from the Spirit. Even then, however, we do not know what we should pray for as we ought unless the Spirit continuously helps us in our communication with the Father. It is this work of the Spirit that accounts for the desire to pray in the first place. It is because of Him that there are periods of fervency in prayer that the believer experiences, the stirring up of affections during prayer, the desires, the words, and the tears that are used in prayer, and so much more. Our infirmities, even in the state of grace, limit our ability to pray. But He intercedes for us on earth even as Christ intercedes for us in heaven. Thus all three members of the Trinity are involved in our prayers. The Ontological Trinity Now having said that, let me point out that the involvement of the Trinity in our prayers speaks of the economical labors of the Trinity on our behalf, enabling prayer. But there is also an ontological aspect to praying as well. By this I mean, the Trinity cannot be divided in terms of being. They are included in that prayer with the Father because they are One in being even though each of the persons are involved in different aspects of our praying. Though there is evidence in the scripture that prayer is made to the Son, and here I am thinking of Acts 7: The entire trinity is involved in our prayers. All that could be said about the involvement of the Trinity in our prayers cannot be said in this short essay. For those interested in pursuing the work of the Trinity in prayer I would refer you to the writings of Witsius, A Brakel, Warfield, Boston, and others.

### Chapter 4 : The Involvement of the Entire Trinity in our Prayers

*Trinity Sunday is celebrated on the Sunday after Pentecost, and on that day the Church honors the most Holy Trinity, one God in three persons. These Trinity Sunday Prayers and Trinity prayers reflect this theme.*

Reproduced by permission of the author. In each of the three lectionary readings for Trinity Sunday, the revelation of the threeness of God comes in the context of prayer and worship. If we are truly speaking of the true God, then the truest form of that speech can never be abstract discussion about God. It must be speech addressed to God. It must be worship. It must be prayer. I want, in this brief epilogue, to suggest one form of prayer in particular that seems to me to encapsulate all that I have been trying to say. I am aware that prayer and temperament are intertwined, and there may well be some who, for perfectly good reasons, will find my suggestions incomprehensible or unnecessary. I trust that they will excuse this short chapter, and leave it for those who may find something in it to their profit. A word, first, about the traditions of prayer upon which this form seeks to draw. The Jews, at least as early as Jesus and probably much earlier, used various prayers on a regular basis. The rest of the Shema, which continues to verse 9, and then adds Deuteronomy A different tradition is that of the Eastern Orthodox church, which I mentioned in chapter This, like the Jewish Shema, is designed to be said over and over again, until it becomes part of the act of breathing, embedding a sense of the love of Jesus deep within the personality. This prayer, again like the Shema, begins with a confession of faith, but here it is a form of address. And instead of commandments to keep, it focuses on the mercy that the living God extends through his Son to all who will seek it. I have a great admiration for this tradition, but I have always felt a certain uneasiness about it. For a start, it seems to me inadequate to address Jesus only. The Orthodox, of course, have cherished the trinitarian faith, and it has stood them in good stead over the course of many difficult years. It is true that the prayer contains an implicit doctrine of the Trinity: Jesus is invoked as the Son of the living God, and Christians believe that prayer addressed to this God is itself called forth by the Spirit. But the prayer does not seem to me to embody a fully trinitarian theology as clearly as it might. In addition, although people more familiar than I with the use of this prayer have spoken of its unfolding to embrace the whole world, in its actual words it is focused very clearly on the person praying, as an individual. Vital though that is, as the private core of the Christian faith without which all else is more or less worthless, it seems to me urgent that our praying should also reflect, more explicitly, the wider concerns with which we have been dealing. I therefore suggest that we might use a prayer that, though keeping a similar form to that of the Orthodox Jesus Prayer, expands it into a trinitarian mode: Father almighty, maker of heaven and earth: Set up your kingdom in our midst. Lord Jesus Christ, Son of the living God: Have mercy on me, a sinner. Holy Spirit, breath of the living God: Renew me and all the world. I would like to say a number of things about this composite prayer by way of explanation. First, as to its emphases. In the same way, in the prayer I am suggesting, we invoke the one Creator of the whole universe, the one who alone is the source of all things, the one parodied by so much paganism. As we do so, and pray for the coming of his kingdom, we enfold within that prayer our hopes and longings for justice and peace, for the hungry to be satisfied, for the poor to have their needs supplied. This prayer can be used wherever one faces a situation that cries out for God to come and reign as King. In particular, of course, it can be used in what we call evangelism. To present Jesus as the Lord who claims the allegiance of men and women is to seek to bring the kingdom of God to bear on their lives. By itself, this first clause could become triumphalistic. It could lead us to imagine that we knew exactly what the kingdom would involve, and that we were merely enlisting the Creator of the world as the necessary power to achieve the program we had mapped out. How wrong such prayer would be. It is therefore vital that we keep the middle segment of the prayer much as the Orthodox use it. If, by itself, this part could become self-centered, without it we could become hollow. No Christian can afford to lose the daily and hourly sense of dependence on the free mercy and love of God, mediated through the extraordinary love and grace of Jesus. This prayer, too, can of course be used in the context of particular penitence for particular sin. God knows we will have enough need of it. But we cannot stop there. Once we have been grasped afresh by the love of God in Jesus liberating us from our own idolatries so that our work for the kingdom may be free from distortions of

our own making, then we must lift our eyes to the world around and see the new work that awaits us. Faced with this, we can and must pray to the Spirit, as Ezekiel was commanded to call for the wind that would come and make the dry bones live. We must pray to the Spirit who alone can give life not only to us but to all the world. And with that prayer we are praying at least three things. We are praying that we ourselves may be healed and renewed, in and from the depths of our own beings, with a healing that will culminate in the Resurrection, but which may be anticipated in all kinds of ways during the present life. We are praying, secondly, that others may come to abandon their idolatries and find the truth about the world and its Creator in worshiping the God revealed in Jesus. And we are praying, as we must, that the whole creation, nonhuman as well as human, may find the full rejuvenated life for which it was made. We are praying, that is, for the final coming of the kingdom, only this time seen in terms of the living God flooding his creation, by his Spirit, so that it becomes as a whole what the temple in Jerusalem was supposed to be: This is the reality, glimpsed in hope in the gospel, which is parodied in pagan pantheism. This prayer would be as appropriate in ecological as in evangelistic work. It would be appropriate as part of a healing ministry, and would be equally at home in the context of the quest for personal or communal renewal and revitalization. Second, a word about the use of this prayer as a whole. Obviously anyone is free to use it as he or she wishes, but two ways in particular have commended themselves to me. The first is its use within a litany. The first line of each part can be used as a versicle, and the second as a response. Put together, the three sections cover so many of the areas that the church should be praying for that it would make sense to group different areas of petition under the three heads, repeating each phrase as often as necessary to effect a good rhythm and balance in the whole. There are many possibilities here that could be explored, which could help a congregation to turn the concerns of the present book into serious corporate prayer. The second relates to more personal use. I have spoken of the way in which, in the Jewish and Orthodox traditions, some prayers have become, as it were, embedded in the personality by constant use. I appreciate that some Christians might initially be alarmed by this, for reasons discussed in chapter 1. Personally, I can see no reason for anxiety, and every reason for welcoming such a practice. It is vain repetitions that we are called to forswear. I suggest that, for some Christians at least, a prayer such as the one I have suggested can become, by constant repetition, the very center of their human existence. This is in part because it builds on two features that are common to humans in general. The first of these concerns human breathing. There is a strange truth here which we do not usually grasp. Breathing sets up a rhythm that quietly gets on with the job of enlivening and energizing us. This habit of prayer, with phrases such as I have suggested, takes up this fact and builds on it. The first clause of each couplet can be said in the mind while breathing in. Father almighty, maker of heaven and earth. Lord Jesus Christ, Son of the living God. As John 14 makes clear, the closer we come to understanding the threeness of God, the more we are summoned to fully Christian prayer. We respond, exhaling the breath that has become our own: If we thus capture the God-given rhythm of breathing itself, a new wholeness results. It is as though breath becomes more fully what it already is by becoming prayer, and as though prayer becomes more fully what it already is by becoming breath. The second feature upon which such a practice can build concerns the human semi-conscious mind. Most humans, most of the time, have comparatively empty minds, which fill themselves from moment to moment with vague snatches of memory, of odd words and phrases, odd hopes and fears, odd snatches of songs or music. The use I have suggested for this prayer gently takes this fact about our humanness, this habit of the mind to be continually murmuring on to itself, and woos it with the gospel. Such a manner of praying is not acquired overnight. Indeed, for many people, such a habit might well be inappropriate. For such, there will be other prayers, or other methods of praying this one. But it could, I suspect, be of help to many more than have at present tried anything of the sort. The important thing is to start. Perhaps the best way is to use the phrases one at a time: There are no rules. Having begun, perhaps during a regular time of prayer, one can return to the prayer, quietly drawing strength from God in the process, during the busyness and the idleness of the time that follows. Gradually, if we persevere, we shall discover that the prayer rises unbidden to the mind and the heart. It has become part of who we are. And the potential results of such a gradual and quiet change are incalculable, both for oneself, for the church, and for the world. Such prayer, I suggest, is one way in which all that I have said in this book can become part of the individual

Christian life, and part of the praying life of the church. It is vital that the practical tasks I have outlined should not lose their home base in the personal love of the worshiper for the triune God. That, after all, was the basic command to the people of God who were called to be the light of the world.

**Chapter 5 : The Trinity and Prayer - Today Daily Devotional**

*O eternal Trinity, Thou art as deep a mystery as the sea, in whom the more I seek, the more I find; and the more I find, the more I seek. For even immersed in the depths of Thee, my soul is never satisfied, always famished and hungering for Thee, eternal Trinity, wishing and desiring to see Thee, the True Light.*

Sanctify me more and more, make me love you more and more, abide with me evermore and be my true joy. O Wisdom of the Son, direct all my thoughts, my words, and my deeds. I praise you, Divine Son, our Lord and Savior. I praise you, Spirit of Love and Consolation. One God, three Persons, Triune Unity, be near me in the temple of my soul. Draw me to share in your life and love. In your kindness grant to me and to my family the riches of your mercy, and a share in your blessing, that we may come to the glory of your Kingdom and rejoice in loving you for all eternity. Francis de Sales I vow and consecrate to God all that is in me: I consecrate my heart, my body, my tongue, my senses and all my sorrows to the sacred Humanity of Jesus Christ, who consented to be betrayed into the hands of wicked men and to suffer the torment of the Cross for me. Grant that all the thoughts of our minds, all the words of our tongues, all the affections of our hearts, and all the actions of our being may always be conformed to your holy Will. So may we, having seen you veiled in appearance here below by means of faith, come at last to contemplate you face-to-face, in the perfect possession of you forever in heaven. For all the help and the incomprehensible graces that you have granted we give you thanks and we glorify you unceasingly in your victorious Church, full of every help and happiness because you are Lord and Creator of everything, Father, Son and Holy Spirit, through all ages. To you O Lord of the Universe, we proclaim our confession, and we glorify you, Jesus Christ, because you are the resurrection of our bodies and the savior of our souls. You indeed, Lord, are the resurrection of our bodies and the good savior of our souls and the everlasting keeper of our life, and we are bound to thank you, adore and glorify you O Lord of the universe through all ages. We humble ourselves profoundly and beg you to forgive our sins. We adore you, Almighty Father, and with hearts overflowing we thank you that you have given us your divine Son Jesus to be our Redeemer, and that he bequeathed himself to us in the most holy Eucharist even to the end of the world, revealing to us the wondrous love of his heart in this mystery of faith and love. Glory be to the Father, and to the Son, and to the Holy Spirit: O Word of God, Jesus our Redeemer, we adore you and with hearts overflowing we thank you for having taken human flesh upon yourself and having become both Priest and Victim in the sacrifice of the Cross, for our redemption: O High Priest, divine Victim, give us the grace to honor your holy sacrifice in the most sacred Eucharist with the homage of Mary most holy and of all your holy Church, triumphant, suffering and militant. O Divine Spirit the Paraclete, we adore you and with hearts overflowing we give you thanks that you have, with such great love for us, brought about the ineffable blessings of the Incarnation of the Word of God, a blessing which is being continually extended and enlarged in the most holy Sacrament of the Eucharist. By this adorable mystery of love of the Sacred Heart of Jesus, grant to us and all poor sinners your holy grace. Pour forth your holy gifts upon us and upon all redeemed souls, and in an especial manner upon the visible head of the Church, the Pope, upon all Cardinals, Bishops and Pastors of souls, upon priests, deacons and all other ministers of your sanctuary, upon those in the religious and consecrated life, and all your people. Catherine of Sienna Eternal God, eternal Trinity, you have made the blood of Christ so precious through his sharing in your divine nature. You are a mystery as deep as the sea; the more I search, the more I find, and the more I find the more I search for you. But I can never be satisfied; what I receive will ever leave me desiring more. When you fill my soul I have an even greater hunger, and I grow more famished for your light. I desire above all to see you, the true light, as you really are. I have tasted and seen the depth of your mystery and the beauty of your creation with the light of my understanding. I have clothed myself with your likeness and have seen what I shall be. Eternal Father, you have given me a share in your power and the wisdom that Christ claims as his own, and your Holy Spirit has given me the desire to love you. You are my Creator, eternal Trinity, and I am your creature. You have made of me a new creation in the blood of your Son, and I know that you are moved with love at the beauty of your creation, for you have enlightened me. Eternal Trinity, Godhead, mystery deep as the sea, you could give me

no greater gift than the gift of yourself. For you are a fire ever burning and never consumed, which itself consumes all the selfish love that fills my being. Yes, you are a fire that takes away the coldness, illuminates the mind with its light and causes me to know your truth. By this light, reflected as it were in a mirror, I recognise that you are the highest good, one we can neither comprehend nor fathom. And I know that you are beauty and wisdom itself. The food of angels, you gave yourself to man in the fire of your love. You are the garment which covers our nakedness, and in our hunger you are a satisfying food, for you are sweetness and in you there is no taste of bitterness, O triune God!

### Chapter 6 : The Prayer of the Trinity

*Most holy and adorable Trinity, one God in three Persons, I believe that you are here present; I adore you with the deepest humility, and render to you, with my whole heart, the homage which is due to your sovereign majesty.*

Resources and reflections for worship planners and leaders May 21, Five Prayers for Trinity Sunday Over the 27 years of his ministry, Arnold Ruddat, a long-time Lutheran pastor in the United States, wrote many prayers for worship. Here are some of his prayers for Trinity Sunday. And this day we worship the Trinity in person and the Unity in substance of Majesty coequal. Grant us the grace to continue in this faith until we join the hosts of heaven that cry, Holy, holy, holy before you heavenly throne, you who live and rule, one God, through all eternity. Through your efforts, blessed Trinity, Father, Son and Holy Spirit, we have been redeemed, created, and sanctified. Although we have never understood the fullness of the Trinity, you have granted us new life and have declared us innocent through the sacrifice of Jesus on the cross. For this we worship you in humble adoration. Keep us in the faith until we join the elect around your glorious throne. We ask this in your name, you who live and rule, ever one God, through all eternity. O God the Father, Son and Holy Spirit in whose name we are baptized and into whose fellowship we have been received. We cling in faith to you, the only God. We praise you dear Father, for having loved us and sent your Son to die for our sins. We praise you dear Jesus, for having redeemed us from our sins by sacrificing yourself for us. We praise you, Holy Spirit, for having sanctified us for you gave us faith and through faith cleansed us from sin. O Triune God, graciously enable us always to believe and obey, and to worship and confess you; Creator, Redeemer and Sanctified, one God, eternal and all-glorious forever. Of whom all nature has creation; Eternal Father, Spirit, Word. Praise to the Lord of our salvation; Salvation is of Christ the Lord. O triune God, what an exciting mystery we celebrate today, that you, our God, are three persons in one being. Your essence is so awesome, it is beyond our understanding. O Father, you adopted us as your children through the death and resurrection of your Son. O Holy Spirit, you gave us faith in Jesus through explosive power of the gospel. O holy Trinity, your saving love overwhelms us. Keep us as your own, and each day move us to declare: Holy, holy, holy is the Lord God almighty! We ask this in the name of your Son, Jesus Christ, our Savior, who lives and reigns with you and the Holy spirit, one God, through all eternity.

### Chapter 7 : The Trinity - Inspirational Poem | My Prayers

*O Eternal God! O Eternal Trinity! Through the union of Thy divine nature Thou hast made so precious the Blood of Thine only-begotten Son! O eternal Trinity, Thou art as deep a mystery as the sea, in whom the more I seek, the more I find; and the more I find, the more I seek. For even immersed in the.*

You are three conceived in one being. O Holy Trinity for I your poor miserable servant call upon you. O Father, you are mighty and have done great things for me. I am your servant use me as you wish. O loving caring Jesus, you saved me from total damnation. How shall I repay thee? You give me the strength I need. Holy Trinity, I submit Myself to you. My children, I ask you to say this prayer to the Holy Trinity every day. Say the rosary daily and you have nothing to fear. All evil around you falls and crumbles. All goodness around you shall be raised higher and higher. Blessed Mother My dear children, pray, pray, pray with your hearts. Her hands were outstretched and she was dressed in white. Maybe not the way you expected. Do not be alarmed at change for I am always there. I asked Jesus if I am doing the right thing when I share some messages? My dear child, do not worry for I open the doors and I close the doors. Do not be afraid! Walk in faith and the doors shall open, walk in disbelief and the doors shall close. Submit Yourself Jesus, do we put obstacles in your way? My dear children, submit yourselves to Me. Pray, pray with your heart. Prayer is not good when it is not accompanied by penance and work. So I got up to write. My dear children, you have received my "Motherly Special Blessing". In receiving this blessing you are asked to extend the blessing to one another, so I can live with in each person. This is a blessing of conversion and sanctification. All who come encounter with it receive many graces from God the Father Almighty and his loving son Jesus Christ. God blesses you in the name of the Father, the Son and the Holy Spirit. The following message was given by the Blessed Mother, in Medjugorje on November 29, You can give them this blessing from the heart to help them in their conversion. Bless everyone you meet. I give you a special grace. I desire you to give this grace to others. Medjugorje After praying the rosary in the field we could see graces coming down like diamonds in the sky. We were laughing and trying to catch them with our hands. This happened another day and the Blessed Mother said, "I give you many graces, use them wisely for the glory of God, do not misuse them. She was standing on a cloud with a gold halo over her head. Her dress was gray blue and she had a white veil. Her hands were outstretched and then they came together in prayer. She made the sign of the cross and said "By the power of God I bless you and your holy articles" then she put her hands out again. At the same moment, I the writer of the messages was watching the miracle of the sun. The messenger also saw the miracle of the sun but he saw it in the center of a cross. Pray that his heart and my heart can be consoled. The bitterness of the world makes us sad, but when people pray it make us happy. The simplest of prayers have the most effect. Make it a clean place for me to stay. Jesus once told us that when we meditate he enters our heart and remains there. My dear children, pray with your heart, walk in faith and the doors shall open, walk in disbelief and the doors shall close. Pray that they will recognize Jesus my son and I, the Mother of God and our role in the church. Pray with your hearts. Let me in My dear children. I am your mother. Give Me all your problems and burdens and I will take them and give you love, peace and joy. Stand strong in your faith. I am happy to see you pray. I am with you in your prayers. I watch over all my children, especially those close to my heart. I keep watch over even those who are far away. For they too are my children. Do not be afraid for I love you. I am there whenever you need me. Call me and I will come. Rejoice unto the Lord for he has done great things for you. Give Me all your problems and burdens, I will take them. Make me a part of your day. Tell everyone about Me for I have given you a great gift, the gift of My love. I have given this gift to everyone, but some do not know about it. I am with you. Satan tries to make you unhappy, angry. I love you very much.

### Chapter 8 : Prayers of St. Elizabeth of the Trinity

*Prayer to St. Elizabeth of the Trinity St. Elizabeth, you were born in France into a military family. As a child you were stubborn and prone to anger. Your father died when you were young and your mother moved your family to Dijon.*

I just want to be with You and adore You in Your majesty. God, You are beautiful in creation. Your design is amazing. From the intricate details of the tiniest bug to the great design of the entire universe, Your plan is incredible. How did you think of so many beautiful things to fill such a blank canvas? You are infinitely creative. I am in awe of the greenness of every blade of grass in the spring and summer. The irresistible crunch of every fallen leaf in the autumn. The cold smooth hardness of ice in the winter. Your beauty is in each sunset. A different display of the warmth of Your love every day. Your cool, calm reassurance is in each quiet gray day, while rain patters soothingly in a continuous drip on my windowsill. You are the Artist. Your hand swirls each color in the sunset, squeezes the drips out of the spongy clouds in the sky, balances each drop of dew on every delicate petal. I praise You, God the Father, in creation. Your hand swirls each color in the sunset. I praise You in creation. God, You are incredible in the Holy Eucharist. You gave Your whole self to me on the Cross: Body, Blood, Soul and Divinity. You sacrificed Yourself to save me from my sins. You give me the same gift of Yourself: You sacrifice Yourself to become a part of me. You take me up to become a part of You. You hold nothing back. Your love is amazing. You wait for me in the Tabernacle, day and night. You long for me. Help me long for You. I praise You, God the Son, in the Eucharist. Jesus, You hold nothing back. I praise You in the Eucharist. God, You are amazing in Your Presence within me. You give me life. You created me in Your image and likeness. You give me the ability of rational thought like You. You give me the ability to love like You. You give me a deep longing for relationships with those around me and ultimately with You. You infuse faith, hope and love within me. You plant your gifts in my soul: You cultivate these gifts. You foster them and help them grow. You bring me to live in grace, in the Spirit. You live within me. Holy Spirit, You bring me to life in grace. I praise You in Your indwelling. You are the Blessed Trinity. Your goodness, beauty and love surround me. I praise You for who You are. I praise You for what You do. I praise You for all You have given me. With all my strength, I offer You the gift of praise. Sign up to get new blog posts and free printables delivered right to your inbox!

### Chapter 9 : San Albino - Holy Trinity Prayers

*The Trinity Prayer is an easy Christian prayer for children to learn Grownups can pray the short Trinity Prayer in just a few moments at most anytime for a brief prayer break: Love of Jesus, Fill us. Holy Spirit, Guide us. Will of the Father be done.*

Trinity Sunday 15th June The bidding for our prayers is Lord in your mercy and the response Hear our prayer. Let us pray On this Trinity Sunday we have come before you Lord to offer our praise and adoration. You are God the creator, giving us richly all things to enjoy. You are Christ the Saviour of the world, made flesh to set us free. You are the Spirit of truth and love, willing to dwell in us. You are holy and blessed. One god, eternal Trinity, be near to us the people formed in your image, and close to the world your love brings to life. Lord, in your mercy Hear our prayer Lord we pray for your church throughout the world, for those that are thriving and those which have lost a sense of direction. We give thanks for our church and its people, and gladly acknowledge all the gifts you have given us through its life, we ask you to open wide our hearts that we may welcome the stranger and share our faith with others, open wide our minds that we may receive new truth and understand your will open wide our doors, that as we have come into worship so we may go out with you to the service of the world open wide our lives that through discipline and prayer we may experience your power in daily living. Lord you have chosen men and women to serve you in the ministry of your church and given them a perfect example in the person of your son: Lord, in your mercy Hear our prayer Lord of the universe we praise you for your creation, you have provided mankind with everything it needs for life and health. Grant that the resources of the earth may neither be hoarded by the selfish nor squandered by the foolish but that all may share your gifts. We remember all who bear the responsibility of leadership, for heads of state, ambassadors and political advisers, we think today particularly of the leaders of the different factions in Israel; let your will for our world be accomplished through the decisions they make and give them a vision of peace and reconciliation for you lord can find a way when men and women are lost. Lord we pray for peace in the world, create in us a love for peace, not peace that is absent from struggle, nor peace that is blind to injustice but peace that makes whole what now is broken. We remember those who struggle against injustice, for men and women who have to establish loves supremacy in violent and oppressive societies, and for those whom war and famine have robbed of homes, families and friends, may they be filled with your strength and wisdom and grant that where the love of man has failed your divine compassion may heal. Lord, in your mercy Hear our prayer We remember this morning those who are sick, sad or lonely and those who are brave and patient when things are going wrong. We pray that they may be aware of your comforting presence and know that in your hands they are safe and loved. Lord we pray for all whose life is saddened by the death of a loved one, be with them in their loneliness and let them know that Jesus Christ is the light of the world a light which no darkness can quench. We remember before God those who have died and light a candle to symbolise the light of Christ which eternally shines and brings hope, We remember Jim T-- You turn our darkness into light; in your light shall we see light Lord, in your mercy Hear our prayer Lord we ask you to lead us into the coming week, Help us to believe that you are close by us, keep us from making mistakes and help us never to disappoint you. When we face hard decisions or difficult work, when we enjoy ourselves and have fun with others may we know that you share these times with us.