

The opening line from today's Gospel, "I have much more to tell you, but you cannot bear it now," is most fitting for a Solemnity such as today's, in which we honor the sublime mystery of the Holy Trinity. I say this because it humbly experience to attempt to summarize the sublime mystery of the Holy Trinity in ten minutes.

Thankfully, the great theologians of the early Church were not constrained with artificial time limits– Saint Augustine's treatise *On the Trinity* was the second longest of his works–he toiled on it intermittently for the better part of sixteen years.

“Dear reader, whenever you are certain about something as I am go forward with me; whenever you hesitate, seek with me; whenever you discover that you have gone wrong come back to me; or if I have gone wrong, call me back to you. In this way we will travel along the street of love together as we make our way toward him of whom it is said, ‘Seek his face always.’”¹

He knew well he was setting out into deep and even treacherous waters. We seek the mystery of God in utter humility, but we do so fully knowing that God gave us the gift of a mind, and we should not hesitate to use it. Is there any value to thinking about God, or is it a futile exercise in comparison to praying to God? The greatest thinkers in the early Church certainly believed that our better understanding would lead to a more complete loving:

“But who loves what he does not know? For it is possible something may be known and not loved: but I ask whether it is possible that what is not known can be loved...”²

¹ St. Augustine *De Trinitate* 1.3.5

² St. Augustine *De Trinitate* 8.4.6

In thinking about God we ought to allow our minds and hearts to be stretched to the maximum so that they become worthy of the God whom we seek. God is known precisely in the manner in which He has made himself known to us. He has revealed Himself as Father, Son and Holy Spirit to be sure— but at its core, He revealed Himself as love. And this is how we will know Him. Our knowledge of the trinity then begins in receptivity, in knowing God in relationship, rather than a puzzle to be solved. One early theologian went so far as to write that “God can only be known in devotion.”³

Christ revealed the will of Father through relation. When I say the word “Father,” it automatically brings forth an idea of a relation— there is no father without a son or daughter. We know God through our relationships with Him. We do not love an idea, but a person. We seek God’s face, for in loving God we first receive his bountiful love as a pure gift.

What does it mean to discover God as Father, Son, and Holy Spirit? Even for a brilliant man like St. Augustine, the real answer lies in recognizing that “there can be no finding without a change in the seeker.” Augustine was not seeking a theological concept for sixteen years, but the living God who is Father, Son and Holy Spirit.

God is known so that He may be loved more purely. Do you burn with love for God so as to know Him better? Or are we content to shrug it off as either being so beyond us or so irrelevant as to not warrant our efforts? How much time do you spend on your favorite hobby or on your computer each day? Then ask yourself how much time do we spend thinking about God? These questions are not asked in an accusatory tone but rather in an inquisitive one.

³ St. Hilary of Poitiers, “The Trinity” quoted in “Spirit of Early Christian Thought,” by Robert Louis Wilken, page 88.

To know God mean to enter into a relationship with Him, and as we know, relationships take significant time. Yesterday, Archbishop Nienstedt ordained ten men to the Holy Priesthood. It is a joyous day in the local Church, and there was standing room only in this Cathedral. Not unlike seeing a newlywed couple conjures up memories for married couples, so too it is a joyous day for all priests, not only the newest ones.

These men's relationship with Christ took on a new meaning at their Ordination ceremony- a strong relationship that is now configured sacramentally with Christ the head and shepherd. Part of the joy for me is seeing their zeal, their enthusiasm and no matter how many ordinations I attend, it never gets old, because I am spiritually refreshed.

But if, on the other hand, we tire of seeking God's face amidst the mystery, we have truly ceased living a Christian life. We must never tire of seeking, for in so doing, we will continue to find and more importantly, be found. For God will always continue to seek us, to draw us closer in Communion with the Blessed Trinity.

The ten-minute limit is fast approaching, yet as Jesus noted, there is much more to say, but ultimately the Spirit will guide us to all truth. Let us never tire of seeking the face of God each and every day in the sublime mystery of the Holy Trinity. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.