

Trinity Sunday Year "C"

June 15-16, 2019

Quaeram faciem tuam semper ardentem.

Readings: Proverbs 8:22-31; Romans 5:1-5; John 16:12-15

Have you ever seen pop-up quizzes on the internet? Invitations to test your knowledge, "Are you a Genius? Answer these ten questions." Or- "If you can answer 80% of these questions, you must have an IQ of 150." No need to click; I already know the answer-No! They are not tricks, but more likely a pop-up quiz from Mensa, an organization to which I assure you I do not belong.

But if I ever do click on the link, the one subject that never comes up is the Holy Trinity. If you are trying to determine a genius, that would be a great subject, so complex as it is! Thinking about God begins when a human being, limited as we all are, "stands before the certain reality" that is God.¹ The mystery of the Holy Trinity has left perplexed even the brightest theologians in all of history. To ponder the idea of God is not for the faint of heart. For those who truly seek His face requires a "devout willingness to learn" bowing "with humble reverence to His words."

St. Hilary of Poitiers remarked: "God knows not how to be anything other than love, he knows not how to be anyone other than the Father."² We are not invited into an I.Q. test about how God can be Three in One, but rather we are invited into a relationship of Love. If we accept that invitation, while the mystery does not suddenly become clear, the reality of the Mystery becomes comprehensible. It does because we DO have an experience of Love. This we can comprehend; this does not leave us speechless.

Yes, there is tremendous value to thinking about God. Our Catholic intellectual tradition clearly upholds this pursuit, especially on account of the reality that the more we know, the more we can love.

¹ Hilary of Poitiers, *The Trinity*, 12:24, 1:18

² Ibid, *De Trinitate*, 2.1

We make the words of the early theologians our own “*that I may always ardently seek Your face.*”³ Jesus said that the Spirit will guide us to all truth. Augustine knew that we would cleave to God and see the Holy Trinity only when we burn with love.⁴

The ascent of the human mind to God is an ascent to beauty and truth itself. God is known so that He may be loved more purely. So let us consider this question—Do we burn with love for God so as to know Him better?

We are neither going to exhaust our knowing in this life, nor our loving. Finding will only lead to further seeking—let us seek as those who are going to find and find as those who desire to continue to seek His face. If we tire of seeking God’s face amidst the mystery, we have truly ceased living a Christian life. In effect, we have stopped growing, and we will begin rather quickly to slip backwards.

We must never tire of seeking, for in so doing, we will continue to find and more importantly, be found. God will always continue to seek us, to draw us closer in Communion with the Blessed Trinity.

As Jesus noted in today’s Gospel, there is much more to say, but ultimately the Holy 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. I close with a prayer by St. Hilary:

"Obtain, O Lord", "that I may keep ever faithful to what I have professed in the symbol of my regeneration, when I was baptized in the Father, in the Son, and in the Holy Spirit. That I may worship you, our Father, and with you, your Son; that I may deserve your Holy Spirit, who proceeds from you through your Only Begotten Son... Amen"⁵

³ Cf. Ps 105.4, Ps 24:6 “Seek out the LORD and his might; constantly seek his face.”

⁴ Augustine, *De Trinitate*, XV.28.51

⁵ Hilary, *op.cit.*, *De Trinitate* 21, 57