

The “New Worship” in Joseph Ratzinger’s *Jesus of Nazareth*

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ACCORDING TO the second volume of Pope Benedict’s *Jesus of Nazareth*, the most striking feature introduced by Christ into the world and human history was—in an oft-repeated phrase—“a new worship,” “ein neuer Kult.” The phrase occurs already in the first chapter in connection with Jesus’ cleansing of the Jerusalem Temple. In response to the Jewish officials’ demand for a sign to demonstrate his authority for acting as he did, Jesus offers the “sign” of his Cross and Resurrection: “The Cross and Resurrection give him authority as the one who ushers in true worship. Jesus justifies himself through his Passion—the sign of Jonah that he gives to Israel and to the world. . . . The era of the Temple is over. A new worship (*ein neuer Kult*) is being introduced, in a Temple not built by human hands. This Temple is his body, the Risen One, who gathers the peoples and unites them in the sacrament of his body and blood. He himself is the new Temple of humanity. The crucifixion of Jesus is at the same time the destruction of the old Temple. With his Resurrection, a new way of worshipping God begins (*beginnt eine neue Weise, Gott zu verehren*), no longer on this or that mountain, but ‘in spirit and truth’ (Jn 4:23).”¹ This approach to Jesus and the Gospels

¹ Joseph Ratzinger/Pope Benedict XVI, *Jesus of Nazareth: Part Two*, trans. Philip J. Whitmore (San Francisco: Ignatius Press, 2011), 21–22, cf. 148; Joseph Ratzinger/Benedikt XVI., *Jesus von Nazareth: Zweiter Teil—Vom Einzug in Jerusalem bis zur Auferstehung* (Freiburg: Herder, 2011), 35–36, cf. 168. In the future I will usually give parenthetical page references in my main text, according to the English pagination; I will add the German page numbers only when necessary. Given the ambiguity attaching to the word “cult”—to which the English translator is clearly sensitive—one might perhaps have expected that already the German original would have read “ein neuer Gottesdienst.”

by way of worship should come as no surprise when one recalls the amount of attention given by Pope Benedict to the Christian liturgy in his earlier writings as Joseph Ratzinger.² The English version of the second volume of *Jesus of Nazareth* bears, in fact, the subtitle *Holy Week: From the Entrance into Jerusalem to the Resurrection*. It seems appropriate, therefore, to see the “mysteries” of Jesus—whether calendrically or sacramentally celebrated in the Church or both—as shaping the “encounters” with the divine Word or Lord which our author is hoping to induce for his readers and the readers of the Gospels. Already in his foreword he denies attempting a “christology”: “Closer to my intention is the comparison with the theological treatise on the mysteries of the life of Jesus, presented in its classic form by Saint Thomas Aquinas in his *Summa theologiae* (ST III, qq. 27–59). While my book has many points of contact with this treatise, it is nevertheless situated in a different historical and spiritual context, and in that sense it also has a different inner objective that determines the structure of the text in essential ways” (xvi). Joseph Ratzinger is attempting to combine—in a way foreshadowed in a famous New York lecture of his from January 1988—“a historical hermeneutic” with “a properly developed faith-hermeneutic” in such a way as to exemplify “a way of observing and listening to the Jesus of the Gospels that can indeed lead to personal encounter and that, through collective listening with Jesus’ disciples across the ages, can indeed attain sure knowledge of the real historical figure of Jesus” (xiv–xv, xvii).³ As we work through the author’s presentation of the “mysteries” of Jesus, we shall meet time and time again the phrase “a new worship,” which will thus gain the rich meaning he intends it to convey. Put most briefly, Ratzinger’s thesis is that Jesus fulfills the worship respectively commanded and promised by the Law and the Prophets of the Old Testament and thereby surpasses them, so

² Joseph Ratzinger, *Das Fest des Glaubens: Versuche zur Theologie des Gottesdienstes* (Einsiedeln: Johannes Verlag, 1981) = *The Feast of Faith: Approaches to a Theology of the Liturgy*, trans. Graham Harrison (San Francisco: Ignatius Press, 1986); *Ein neues Lied für den Herrn: Christusglaube und Liturgie in der Gegenwart* (Freiburg im Breisgau: Herder, 1995) = *A New Song for the Lord: Faith in Christ and Liturgy Today*, trans. Martha M. Matesich (New York: Crossroad, 1996); *Der Geist der Liturgie: Eine Einführung* (Freiburg im Breisgau: Herder, 2000) = *The Spirit of the Liturgy*, trans. John Saward (San Francisco: Ignatius Press, 2000).

³ The New York lecture was “Biblical Interpretation in Crisis: On the Question of the Foundations and Approaches of Exegesis Today”; see *Biblical Interpretation in Crisis: The Ratzinger Conference on Bible and Church*, ed. Richard John Neuhaus (Grand Rapids, MI: Eerdmans, 1989), 1–23. As to the attempted “combination of the two hermeneutics,” the Pope declares at the start of the present book that “fundamentally, this is a matter of finally putting into practice the methodological principles formulated for exegesis by the Second Vatican Council (in *Dei Verbum* 12), a task that unfortunately has scarcely been attempted thus far” (xv).

that his own revelatory and redemptive work constitutes the basis of a new way of worship that is first enjoyed by the Christian Church while being potentially or eschatologically universal in exercise and scope, such as underlay the divine Creator's project from the very beginning.

To begin with, we may perhaps cheat a little by reverting to the first volume of *Jesus of Nazareth*, which named two of the "mysteries of Jesus" in its subtitle: his Baptism and his Transfiguration.⁴ Calendrically, the Baptism of Jesus belongs with Epiphany, either on January 6th itself (as in the East) or (for many centuries in the West) on the octave day, the 13th (in recent years, many in the West have shifted the commemoration to an adjacent Sunday). Jesus' baptism in the Jordan was a "manifestation" (*epiphaneia*) of his identity as "the Beloved Son" who lives face-to-face with the Father in a way that surpasses Moses of old (4–6; 19; 23) and is about to figure as "the Lamb of God, who takes away the sins of the world" (20–22).⁵ As Ratzinger expounds it, Jesus' baptism "anticipated his death on the Cross": it was "an acceptance of death for the sins of humanity," and the heavenly voice at his ascent from the cleansing waters "proclaimed an anticipation of the Resurrection" (17–18). Given the comprehensive range of Christ's salvific work, "to accept the invitation to be baptized now means to go to the place of Jesus' Baptism. It is to go where he identifies himself with us and to receive there our identification with him. The point where he anticipates death has now become the point where we anticipate rising again with him" (18). Moreover, at the Baptism of Jesus, "the mystery of the Trinitarian God is beginning to emerge even though its depths can be fully revealed only when Jesus' journey is complete. . . . [T]here is an arc joining this beginning of Jesus' journey and the words with which he sends his disciples into the world after his Resurrection: 'Go therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit' (Mt 28:19). The Baptism that Jesus' disciples have been administering since he spoke those words is an entrance into the Master's own Baptism—into the reality that he anticipated by means of it. That is the way to become a Christian" (23).⁶

⁴ *Jesus von Nazareth: Von der Taufe im Jordan bis zur Verklärung* (Freiburg: Herder, 2007) = *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration*, trans. Adrian J. Walker (New York: Random House–Doubleday, 2007).

⁵ In the phraseology of John the Baptist's testimony at John 1:29 Ratzinger finds allusions both to the Song of the Suffering Servant in Isaiah 53:7 and to the Paschal Lamb (cf. Jn 19:36; 1 Cor 5:7; 1 Pt 1:19; Rv 5:6, etc.).

⁶ On Pope Benedict's interpretation of the Lord's Prayer, which belongs here in the first volume, see my "Gospel Hermeneutics in Joseph Ratzinger's *Jesus of Nazareth*" in *Nova et Vetera* 7, no. 1 (2009): 7–17.

The Baptism of Jesus finds a matching companion in his Transfiguration, which constitutes the Gospel now read in many churches on the last Sunday of the Epiphany season (as in the *Revised Common Lectionary*). Given Peter's reference in the story to "tents," and helped by Jean Daniélou's *Bible et Liturgie*, Joseph Ratzinger finds in the episode the "three-dimensional structure . . . typical of major Jewish feasts generally" and here exemplified in the Feast of Tabernacles: "a celebration originally borrowed from nature religion [and hence giving a sense of the Creator] becomes at the same time a feast in remembrance of God's saving deeds in history, and remembrance in turn becomes hope for definitive redemption. Creation, history, and hope become interlinked" (314; cf. 309). In particular, it is the conversation between Jesus, Moses, and Elijah about "the exodus which Jesus was to accomplish at Jerusalem" (Lk 9:31)—overheard by Peter, James and John on the mountain—and the divine voice from the cloud, "This is my beloved Son: listen to him" (Lk 9:35), which give the interpretive clue to what Jesus said on the descent: "There are some . . . who will not taste death until they see the Kingdom of God come with power" (Mk 9:1): Helped this time by Rudolf Pesch's *Markusevangelium*, Ratzinger writes: "On the mountain the three [disciples] see the glory of God shining out of Jesus. . . . On the mountain—in the conversation of Jesus with the Law and the Prophets—they realize that the true Feast of Tabernacles has come. On the mountain they learn that Jesus himself is the living Torah, the complete Word of God. On the mountain they see the "power" (*dynamis*) of the Kingdom that is coming in Christ. Yet equally, through the awe-inspiring encounter with God's glory in Jesus, they must learn what Paul says to the disciples of all ages in the First Letter to the Corinthians: 'We preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power (*dynamis*) of God and the wisdom of God' (1 Cor 1:23–24). . . . They personally experience the anticipation of the Parousia, and that is how they are slowly initiated into the full depth of the mystery of Jesus" (317–18). With that we may now return to Benedict's second volume, which is in some way governed by Jesus' cleansing of the Jerusalem Temple and its replacement by the Temple of his own Body.

Palm Sunday: The Entrance into Jerusalem

At the head of "Holy Week" stands "Palm Sunday" and Jesus' "Entrance into Jerusalem": "The pilgrims who came to Jerusalem with Jesus . . . now spread their garments on the street along which Jesus passes. They pluck branches from the trees and cry out verses from Psalm 118, words of

blessing from Israel's pilgrim liturgy, which on their lips become a Messianic proclamation: 'Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is coming! Hosanna in the highest!' (Mk 11:9–10; cf. Ps 118:26). . . . In the Hosanna acclamation, we find an expression of the complex emotions of the pilgrims accompanying Jesus and of his disciples: joyful praise of God at the moment of the processional entry, hope that the hour of the Messiah had arrived, and at the same time a prayer that the Davidic kingship and hence God's kingship over Israel would be reestablished" (6–7). Writing for Gentile Christians, Luke broadens the scope: "he omits the Hosanna and the reference to David, and in its place he gives an exclamation reminiscent of Christmas: 'Peace in heaven and glory in the highest!' (19:38, cf. 2:14)." In John's Gospel, "the universalist vision of the Prophet Isaiah (56:7) of a future in which all peoples come together to worship the Lord as the one God" is brought—by the episode of the Greeks who "wish to see Jesus" and the teaching of Jesus concerning the manner of his impending glorification (12:20–36)—"into the light of the Cross: from the Cross, the one God becomes visible to the nations; in the Son they will recognize the Father, that is to say, the one God, who revealed himself in the burning bush"; indeed, "in the crucified Jesus they [the Greeks] will find the true God, the one they were seeking in their myths and their philosophy" (18–20).

Here now is how Joseph Ratzinger sees the words and events of the Entrance into Jerusalem shaping "the new worship":

The early Church was right to read this scene as an anticipation of what she does in her liturgy. Even in the earliest post-Easter liturgical text that we possess—the *Didachê* (ca. 100)—before the distribution of the holy gifts the Hosanna appears, together with the Maranatha: "Let his grace draw near, and let this present world pass away. Hosanna to the God of David. Whoever is holy, let him approach; whoever is not, let him repent. Maranatha. Amen" (10:6).

The *Benedictus* also entered the liturgy at a very early stage. For the infant Church, "Palm Sunday" was not a thing of the past. Just as the Lord entered the Holy City that day on a donkey, so too the Church saw him coming again and again in the humble form of bread and wine.⁷

The Church greets the Lord in the Holy Eucharist as the one who is coming now, the one who has entered into her midst. At the same time, she greets him as the one who continues to come, the one who leads us toward his coming. As pilgrims, we go up to him; as a pilgrim, he comes

⁷ In an almost incidental remark Ratzinger will later (228) see significance also in the fact that "Jesus availed himself of a donkey on which no one had yet ridden (Mk 11:2)"—another case of "novelty."

to us and takes us up with him in his “ascent”: to the Cross and Resurrection, to the definitive Jerusalem that is already growing in the midst of this world in the communion that unites us with his body. (10–11)

In the earliest days after Easter and Pentecost, the infant Church still meets in the Temple for preaching and prayer; but it is “the breaking of bread”—celebrated in their homes—that has become “the new ‘cultic’ center (*die neue “kultische” Mitte*) of the lives of the faithful”: the place of the sacrifices under the Law yielded to “the legacy of the Last Supper, to fellowship in the Lord’s body, to his death and Resurrection” (35–36; German 51). Correspondingly, it will lie at the very heart of St. Paul’s teaching (epitomized in Romans 3:23–25) that “all sacrifices are fulfilled in the Cross of Christ, that in him the underlying intention of all sacrifices is accomplished, that Jesus in this way has taken the place of the temple, that he himself is the new Temple” (38). In him “the entire Old Testament theology of worship (and with it all the theologies of worship in the history of religions) is ‘preserved and surpassed’ [aufgehoben] and raised to a completely new level. Jesus himself is the presence of the living God. God and man, God and the world, touch one another in him. The meaning of the ritual of the Day of Atonement is accomplished in him. In his self-offering on the Cross, Jesus, as it were, brings all the sin of the world deep within the love of God and wipes it away. Accepting the Cross, entering into fellowship with Christ, means entering the realm of transformation and expiation” (39–40; German 55). That is the Gospel that is now to be preached also to the nations of the Gentiles (Mt 24:14; Mk 13:10; Rom 11:25–26), and then “the end will come.” The message is intended “to lead us toward the essential: toward life built upon the word of God that Jesus gives us; toward an encounter with him, the living Word; toward responsibility before the Judge of the living and the dead” (52).

Maundy Thursday: The Last Supper

To the events of Maundy Thursday associated with the Last Supper—which he dates to the evening before the Jewish Passover—Ratzinger devotes no fewer than four chapters in the second volume of his *Jesus of Nazareth*.

First comes “The Washing of the Feet,” where Jesus gives to his disciples precisely the new “mandatum” that they are to love one another, following the example of their Lord and Master who, in his case, stoops to their feet in order to perform the menial ablution as an enactment of his loving them “to the end” (Jn 13:1–20): “Jesus represents the whole of his saving ministry in one symbolic act. He divests himself of his divine splendor; he, as it were, kneels down before us; he washes and dries our soiled feet, in

order to make us fit to sit at table for God's wedding feast. . . . [I]t is the servant-love of Jesus that draws us out of our pride and makes us fit for God, makes us 'clean'" (57). Cleanliness is, of course, "a fundamental concept of the Old Testament and of world religions in general," and they have therefore "created systems of 'purification', intended to make it possible for man to approach God" (57). According to Saint John's Gospel, and Jesus himself, "being incorporated into his body, being pervaded by his presence is what matters" (60). Benedict borrows the patristic pairing of *sacramentum* and *exemplum* to capture the dual nature of "the new commandment" as both gift and task: "the entire mystery of Christ—his life and death—in which he draws close to us, enters us through his Spirit, and transforms us" is what "truly 'cleanses' us, renewing us from within" and so "also unleashes a dynamic of new life" (62): "only by letting ourselves be repeatedly cleansed, 'made pure', by the Lord himself can we learn to act as he did, in union with him" (64). Talk of our "growing immersion in him" (65) prepares the way for a brief discussion of Baptism (and Confession) in connection with the conversation between Jesus and Peter about "the complete bath" and "the washing of the feet" (Jn 13:6–10). "Over and above its fundamental symbolism," the washing of the feet "acquires another more concrete meaning . . . that points to the practicalities of life in the early Church": "The complete bath that was taken for granted can only mean Baptism, by which man is immersed into Christ once and for all, acquiring his new identity as one who dwells in Christ. This fundamental event, by which we become Christians not through our own doing but through the action of the Lord in his Church, cannot be repeated. Yet in the life of Christians—for table fellowship with the Lord—it constantly requires completion: 'washing of feet.'" Benedict finds in 1 John 1:8–10, James 5:16, and in *Didachê* 4:14 and 14:1 a foreshadowing of the sacrament of Confession. "The point is this: guilt must not be allowed to fester in the silence of the soul, poisoning it from within. It needs to be confessed. Through confession, we bring it into the light, we place it within Christ's purifying love (cf. Jn 3:20–21). In confession, the Lord washes our soiled feet over and over again and prepares us for table fellowship with him" (73–74).

Next in Joseph Ratzinger's treatment of Holy Thursday comes "Jesus' High-Priestly Prayer" of John 17. It "can be understood only against the background of the Jewish Feast of Atonement (*Yom ha-Kippurim*)": "Just as the high priest makes atonement for himself, for the priestly clan, and for the whole community of Israel, so Jesus prays for himself, for the Apostles, and finally for all who will come to believe in him through their word—for the Church of all times (cf. Jn 17:20). He sanctifies

‘himself’, and he obtains the sanctification of those who are his. . . . His Cross and his exaltation is the Day of Atonement for the world, in which the whole of world history—in the face of all human sin and its destructive consequences—finds its meaning and is aligned with its true purpose and destiny” (78–79).⁸ The place of sacrificial animals has been taken by “what the Greek Fathers called *thysía logikê*” (cf. the *logikê latreía* of Romans 12:1). Only this “word” is “no mere human speech, but rather the word of him who is ‘the Word’, and so it draws all human words into God’s inner dialogue, into his reason and his love.” For this eternal Word, “a body has been prepared” (Heb 10:5): “With the institution of the Eucharist”—to which Benedict will more directly come—“Jesus transforms his cruel death into ‘word’, into the radical expression of his love, his self-giving to the point of death. So he himself becomes the ‘Temple’. Insofar as the high-priestly prayer forms the consummation of Jesus’ self-gift, it represents the new worship and has a deep inner connection with the Eucharist” (80); the Eucharist is, in fact, “the new atonement liturgy of Jesus Christ, the liturgy of the New Covenant, in its entire grandeur and purity” (88). In connection with another theme of John 17—that of the name of God (vv. 6, 26)—Ratzinger invokes the Burning Bush and sees in Jesus “the new Moses”: “The revelation of the name is a new mode of God’s presence among men, a radically new way in which God makes his home with them. In Jesus, God gives himself entirely into the world of mankind: whoever sees Jesus sees the Father (cf. Jn 14:9). . . . The Incarnation, through which God’s new being as man was effected, becomes through [Jesus’] sacrifice an event for the whole of mankind. As the Risen One, he comes once more in order to make all people into his body, the new Temple. The ‘manifestation of the name’ is meant to ensure that ‘the love with which you have loved me may be in them, and I in them’ (17:26). It is aimed at the transformation of the whole of creation, so that it may become in a completely new way God’s true dwelling place in union with Christ” (91–92).

Then comes the Last Supper itself, and particularly Jesus’ institution of the Eucharist. The historicity of that institution is vital: “If Jesus did *not* give his disciples bread and wine as his body and blood, then the Church’s Eucharistic celebration is empty” (104). As to the nature of the

⁸ Referring to John 17:17–19, Ratzinger writes: “If the disciples’ sanctification in the truth is ultimately about sharing in Jesus’ priestly mission, then we may recognize in those words of John’s Gospel the institution of the priesthood of the Apostles, the institution of the New Testament priesthood, which at the deepest level is service to the truth” (90; cf. 98–99 for “apostolic succession” as the “sacramental” capacitation for the continuation of the mission).

Last Supper: knowing that he was about to die, "Jesus invited his disciples to a Last Supper of a very special kind, one that followed no specific Jewish ritual but, rather, constituted his farewell; during the meal he gave them something new: he gave them himself as the true Lamb and thereby instituted his Passover. . . . The old was not abolished; it was simply brought to its full meaning" (113–14). The Death and Resurrection of Christ having become the Passover that endures (cf. 1 Cor 5:7–8), one can understand how it was that "very early on, Jesus' Last Supper—which includes not only a prophecy, but a real anticipation of the Cross and Resurrection in the eucharistic gifts—was regarded as a Passover: as his Passover. And so it was" (114–15). As to sayings over the cup—"my blood of the covenant" (Mk 14:24; Mt 26:28), "the new covenant in my blood" (Lk 22:20; 1 Cor 11:25)—"the New Testament writers heard echoes of both Exodus 24:8 [the Mosaic covenant] and Jeremiah 31:31 [the promise of a new covenant] in Jesus' words and could choose to place the accent more on the one or on the other, without thereby being unfaithful to the Lord's words, which in barely audible yet unmistakable ways gathered within themselves the Law and the Prophets" (126–27). In line with 1 Timothy 4:4–5, the Church has from her earliest days understood the words of consecration "as part of her praying in and with Jesus, as a central part of the praise and thanksgiving through which God's earthly gift is given to us anew in the form of Jesus' body and blood, as God's gift of himself in his Son's self-emptying love" (128). As to the acts of breaking and distributing, "this archetypally human gesture of giving, sharing, and uniting acquires an entirely new depth in Jesus' Last Supper through his gift of himself. God's bountiful distribution of gifts takes on a radical quality when the Son communicates and distributes himself in the form of bread. . . . In this sacrament we enjoy the hospitality of God, who gives himself to us in Jesus Christ, crucified and risen" (129). In the "dual action of praise/thanksgiving and breaking/distributing that is recounted at the beginning of the institution narrative, the essence of the new worship established by Christ through the Last Supper, Cross, and Resurrection is made manifest: here the old Temple worship is abolished and at the same time brought to its fulfillment" (130): "This is the new worship, which he establishes at the Last Supper, drawing mankind into his vicarious obedience. Our participation in Christ's body and blood indicates that his action is 'for many', for us, and that we are drawn into the 'many' through the sacrament" (134).

The "instruction to repeat" (Lk 22:19; 1 Cor 11:24–26) "refers simply to what was new in Jesus' actions that evening: the breaking of bread, the prayer of blessing and thanksgiving accompanied by the words of consecration of

bread and wine. We might say that through these words our 'now' is taken up into the hour of Jesus. What Jesus had proclaimed in John 12:32 [always a favorite text of Ratzinger's] is here fulfilled: from the Cross he draws all men to himself, into himself. Through Jesus' words and actions, then, the essentials of the new 'worship' was given, but no definitive liturgical form had yet been established" (139). In the early life of the Church, "we see the new thanksgiving prayer, the eucharistia, gradually emerging as the definitive form, the liturgical shape that gives the words of institution their meaning. Here the new worship is established that brings the Temple sacrifices to an end: God is glorified in word, but in a Word that took flesh in Jesus, a Word that, by means of this body which has now passed through death, is able to draw in the whole man, the whole of mankind—thus heralding the beginning of the new creation" (141). Ratzinger follows up the literary hints that show how quickly Sunday morning—as the time of the first encounter with the risen Lord—became "the fixed time for the Christian liturgy" (142–43): "The Day of Resurrection is the exterior and interior locus of Christian worship, and the thanksgiving prayer as Jesus' creative anticipation of the Resurrection is the Lord's way of uniting us with his thanksgiving, blessing us in the gift and drawing us into the process of transformation that starts with the gifts, moves on to include us, and then spreads out to the world 'until he comes' (1 Cor 11:26)" (144).

The last events of the Thursday evening take place on the Mount of Olives, in Gethsemane: "When they had sung a hymn, they went out to the Mount of Olives" (Mt 26:30; Mk 14:26): "We may suppose that, in keeping with the Passover that he had celebrated in his own way, Jesus may have sung some of the Hallel Psalms (113–18 and 136)" (145). Ratzinger takes the opportunity to expand on Jesus' use of the Psalter and its place in the "new worship" and hence in the Christian liturgy:

Jesus prays the Psalms of Israel with his disciples: this element is fundamental for understanding the figure of Jesus, but also for understanding the Psalms themselves, which in him could be said to acquire a new subject, a new mode of presence, and an extension beyond Israel into universality.

We also see a new vision of the figure of David emerging here: in the canonical Psalter, David is regarded as the principal author of the Psalms. He thus appears as the one who leads and inspires the prayer of Israel, who sums up all Israel's sufferings and hopes, carries them within himself, and expresses them in prayer. So Israel can continue praying with David, expressing itself in the Psalms, which constantly offer new hope, however deep the surrounding darkness. In the early Church, Jesus was immediately hailed as the new David, the real David, and so the Psalms could be

recited in a new way—yet without discontinuity—as prayer in communion with Jesus Christ. Augustine offered a perfect explanation of this Christian way of praying the Psalms—a way that evolved very early on—when he said: it is always Christ who is speaking in the Psalms—now as the head, now as the body (cf. *En. in Ps.* 60:1–2; 61:4; 85:1, 5). Yet through him—through Jesus Christ—all of us now form a single subject, and so, in union with him, we can truly speak to God.

The process of appropriation and reinterpretation, which begins with Jesus' praying of the Psalms, is a typical illustration of the unity of the two Testaments, as taught to us by Jesus. When he prays, he is completely in union with Israel, and yet he is Israel in a new way: the old Passover now appears as a great foreshadowing. The new Passover, though, is Jesus himself, and the true "liberation" is taking place now, through his love that embraces all mankind. (146–47)⁹

Across the brook Kedron was "a garden" (Jn 18:1)—"an unmistakable reference to the story of Paradise and the Fall": "It is in the 'garden' that Jesus is betrayed," having already in his prayers "fully accepted the Father's will, made it his own, and thus changed the course of history" (149–50). In that place of prayer by Gethsemane (Mt 26:36–46; Mk 14:32–42; Lk 22:39–46), Ratzinger notes the "magnificent church" known to the pilgrim Egeria in the late fourth century, reduced to ruins by the turmoil of the times but rediscovered by the Franciscans in the twentieth century: "Completed in 1924, the present-day Church of Jesus' Agony not only encompasses the site of the 'ecclesia elegans' [Egeria's church]: it once more surrounds the rock on which tradition tells us that Jesus prayed" (148–49, quoting Gerhard Kroll, *Auf den Spuren Jesu*, 410). This, says Pope Benedict, is one of the most venerable sites of Christendom:

Anyone who spends time here is confronted with one of the most dramatic moments in the mystery of our Savior: it was here that Jesus experienced the final loneliness, the whole anguish of the human condition. Here the abyss of sin and evil penetrated deep within his soul. Here he was to quake with foreboding of his imminent death. Here he was kissed by the betrayer. Here he was abandoned by all the disciples. Here he wrestled with his destiny for my sake. (149)

⁹ Ratzinger has already noted (67–68; 140) the subtle connection of Psalm 41:9 and 55:13 with the Eucharist at John 13:18 (cf. 6:54–58), and Psalm 22:25–26 as likely in connection with communion (140–41). Psalm 43:5 will be quoted during Jesus' agony in the garden (152–53). And Psalm 22, "the great Passion Psalm," will, of course, recur with the Cross. On the Christian use of the Psalms I may perhaps invoke my own study of Psalm 33 in my *Embracing Purpose: Essays on God, the World and the Church* (Peterborough, U.K.: Epworth, 2007), 105–25, 326–31 (notes).

The prayer positions of Jesus on the Mount of Olives allow Ratzinger to make comments on Christian liturgical postures that thereby become more than narrow matters of ritual (153–54); they have their place in the new worship. “Matthew and Mark tell us that Jesus falls on his face—the prayer posture of extreme submission to the will of God, of radical self-offering to him. In the Western liturgy, this posture is still adopted on Good Friday, at monastic professions, and at ordinations.” Luke, rather, has Jesus kneeling to pray and thereby “draws Jesus’ night of anguish into the history of Christian prayer: Stephen sinks to his knees in prayer before he is stoned (Acts 7:60); Peter kneels before he wakes Tabitha from death (Acts 9:40); Paul kneels to bid farewell to the Ephesian elders (Acts 20:36) and again when the disciples tell him not to go up to Jerusalem (Acts 21:5).” Alois Stöger’s commentary on Luke is quoted for this observation: “when they were confronted with the power of death, they all prayed kneeling down. Martyrdom can only be overcome by prayer. Jesus is the model of martyrs.”

Dogmatic history comes into play when Joseph Ratzinger treats the prayer of Jesus here as “the confrontation between two wills”: “Father, save me from this hour . . . Father, glorify your name” (Jn 12:27–28). “There is the ‘natural will’ of the man Jesus, which resists the appalling destructiveness of what is happening and wants to plead that this chalice pass from him; and there is the ‘filial will’ that abandons itself totally to the Father’s will” (156). It took several centuries for the Church to arrive at an understanding of the figure of Jesus that took its “final shape as a result of faith-filled reflection on the Mount of Olives” (157). “The Ecumenical Council of Chalcedon continues to indicate, to the Church of all ages, the necessary pathway into the mystery of Jesus Christ” (159). The Byzantine Maximus the Confessor (d. 662) is invoked for the christological and salvific clarification that Pope Benedict formulates as follows: “The drama of the Mount of Olives lies in the fact that Jesus draws man’s natural will away from opposition and back toward synergy, and in so doing he restores man’s true greatness. In Jesus’ natural human will, the sum total of human nature’s resistance to God is, as it were, present within Jesus himself. The obstinacy of us all, the whole of our opposition to God is present, and in his struggle, Jesus elevates our recalcitrant nature to become its true self” (160–61, where Christoph Schönborn is also quoted, from *God’s Human Face*, 126–27). Our author reverts directly to Scripture with final thoughts on “Jesus’ Prayer on the Mount of Olives in the Letter to the Hebrews” (162–66). Reading Hebrews 5:7–10 as referring to “the whole of Jesus’ *via dolorosa* right up to the crucifixion,” Ratzinger concludes: “From the Cross, new life comes to us. On the Cross, Jesus becomes the source of life for himself and for all. On the Cross death is conquered. The granting of Jesus’

prayer concerns all mankind: his obedience becomes life for all. This conclusion is spelled out for us in the closing words of the passage we have been studying: 'He became the source of eternal salvation to all who obey him, being designated by God a high priest according to the order of Melchizedek' " (166). With that we stretch forward to Cross, Resurrection, and Ascension—or Good Friday, Easter Sunday, and (yes) Ascension Day.

Good Friday: The Cross

In his "trial" before the Sanhedrin, Jesus had declared that his present apparent abasement would be succeeded by his visible exaltation. " 'Hereafter you will see . . . ', Jesus had said in Matthew's account (26:64), in a striking paradox. Hereafter—something new is happening. All through history, people look upon the disfigured face of Jesus, and there they recognize the glory of God" (182).

Remarkable about the accounts in all four Gospels of Jesus' suffering and dying on the Cross is "the multitude of Old Testament allusions and quotations they contain: word of God and event are deeply interwoven. The facts are, so to speak, permeated with the word—with meaning; and the converse is also true: what previously had been merely word—often beyond our capacity to understand—now becomes reality, its meaning unlocked. . . . It is not the words of Scripture that prompted the narration of facts: rather, it was the facts themselves, at first unintelligible, that paved the way toward a fresh understanding of Scripture" (202–3). In particular, "Psalm 22 pervades the whole Passion story and points beyond it" (214). Benedict lights on verses 25–27 as anticipating the "new worship" inaugurated by Jesus:

The cry of anguish [in the first third of the Psalm] then changes into a profession of trust, for in the space of three verses a resounding answer to prayer is anticipated and celebrated. First: "From you comes my praise in the great congregation: my vows I will pay before those who fear [God]" (v. 25). The early Church recognized herself in that great assembly which celebrates the granting of the suppliant's prayer, his rescue, the Resurrection! Two further surprising elements now follow. Not only does salvation come to the psalmist, but it leads to the "afflicted [eating] and [being] satisfied" (v. 26). There is more: "All the ends of the earth shall . . . turn to the Lord; and all the families of the nations shall worship before him" (v. 27).

In these last two verses, how could the early Church fail to recognize, in the first place, "the afflicted [eating] and [being] satisfied as a sign of the mysterious new meal that the Lord had given them in the Eucharist? And secondly how could she fail to see there the unexpected development that the peoples of the earth were converted to the God

of Israel, to the God of Jesus Christ—that the Church of Christ was gathered together from all peoples? Eucharist (praise and thanksgiving: v. 25; eating and being satisfied: v. 26) and universal salvation (v. 27) appear as God's great answer to prayer in response to Jesus' cry. It is important always to keep in mind the vast span of events portrayed in this psalm, if we are to understand why it occupies such a central place in the story of the crucifixion. (205)

Not unexpectedly, Benedict then turns to the blood and water flowing from the pierced side of Christ on the Cross (John 19:34). Beginning with 1 John 5:6–8, and “true to Zechariah's prophecy [12:10 and 13:1], the Church in every century has looked upon this pierced heart and recognized therein the source of the blessings that are symbolized in blood and water. . . . In this double outpouring of blood and water, the Fathers saw an image of the two fundamental sacraments—Eucharist and Baptism—which sprang forth from the Lord's pierced side, from his heart. This is the new outpouring that creates the Church and renews mankind. Moreover, the opened side of the Lord asleep on the Cross prompted the Fathers to point to the creation of Eve from the side of the sleeping Adam, and so in the outpouring of the sacraments they also recognized the birth of the Church: the creation of the new woman from the side of the new Adam” (225–26).

Or take the climactic “It is finished” of John 19:30:

In this final word, the great mystery of the Cross shines forth. The new cosmic liturgy is accomplished. The Cross of Jesus replaces all other acts of worship as the one true glorification of God, in which God glorifies himself through him in whom he grants us his love, thereby drawing us to himself. The Synoptic Gospels explicitly portray Jesus' death on the Cross as a cosmic and liturgical event: the sun is darkened, the veil of the Temple is torn in two, the dead rise again.

Even more important than the cosmic sign is an act of faith: the Roman centurion—the commander of the execution squad—in his consternation over all that he sees taking place, acknowledges Jesus as God's Son: “Truly this man was the Son of God” (Mark 15:39). At the foot of the Cross, the Church of the Gentiles comes into being. Through the Cross, the Lord gathers people together to form the new community of the worldwide Church. Through the suffering Son, they recognize the true God. (223–24)

Ratzinger places the death of Jesus—with John's Gospel—at the time of the slaying of the Jewish Passover lambs. Now “the Temple sacrifices, the cultic heart of the Torah, were a thing of the past. Christ had taken

their place. In the New Testament literature there are various attempts to explain Christ's Cross as the new worship, the true atonement, the true purification of this corrupted world" (230–31). First Ratzinger again invokes briefly Romans 3:25 and its hilasterion. Then for the theological and indeed existential implications of "the new worship" in more detail, Ratzinger turns again to Hebrews and once more to Romans. First (232–35), he examines Hebrews 10:1–10, finding in the passage "the conclusion of a threefold development in the theology of worship" (233). The New Testament author describes Old Testament worship as a "shadow" (v. 1), and not only because "it is impossible that the blood of bulls and goats should take away sins" (v. 4) but also because even the God-given "open ear" in the original of the quoted Psalm 40:6–8 as the door to "living within and on the basis of God's word" and thus to obedience as "the right way to worship God" had now been overtaken by the gift of the Incarnation of the Word: "a body you have prepared for me" is how the writer of Hebrews modifies the psalmic text. Certainly, "prayer, the self-opening of the human spirit to God, is true worship. The more man becomes 'word'—or rather: the more his whole existence is directed toward God—the more he accomplishes true worship." However, "again and again our obedience proves patchy. . . . The deep sense of the inadequacy of all human obedience to God's word causes the urgent desire for atonement to break out again and again, yet it is not something we can accomplish by ourselves or on the basis of 'rendering our obedience'." Finally, "the Logos himself, the Son, becomes flesh; he takes on a human body. In this way a new obedience becomes possible, an obedience that surpasses all human fulfillment of the commandments. The Son becomes man and in his body bears the whole of humanity back to God. Only the incarnate Word, whose love is fulfilled on the Cross, is perfect obedience. In him not only does the critique of the Temple sacrifices become definitive, but whatever longing still remains is also fulfilled: his incarnate obedience draws us all with him and at the same time wipes away all our disobedience through his love. . . . Central to the Christian life, then, are both the sacrament of Baptism, by which we are taken up into Christ's obedience, and also the Eucharist, in which the Lord's obedience on the Cross embraces us all, purifies us, and draws us into the perfect worship offered by Jesus Christ" (235). This "existential aspect of the new concept of worship and sacrifice" is then expounded by Benedict (236–38) on the basis of Romans 12:1–2 (the *logikê latreía*) and 15:15–16. Taking up the latter passage, where Paul "interprets his apostolate in terms of priesthood and describes the Gentiles who have become believers as the living sacrifice that is pleasing to God," Benedict can declare that "true priesthood is

therefore the ministry of word and sacrament that transforms people into an offering to God and makes the cosmos into praise and thanksgiving to the Creator and Redeemer.” And yet one more vista opens up on the basis of Philippians 2:17 and 2 Timothy 4:6: “Paul views his expected martyrdom as liturgy and as sacrificial event. . . . [I]n martyrdom he is fully drawn into the obedience of Christ, into the liturgy of the Cross, and hence into true worship” (239). In the next century, Ignatius of Antioch described himself as “Christ’s grain of wheat, ground through martyrdom in order to become the bread of Christ (cf. *Ad Rom.* 4:1).” And at the martyrdom of Polycarp, the fire “formed a wall around the martyr’s figure, and there was he in the center of it, not like burning flesh, but like a loaf baking in the oven,” and it spread “a delicious fragrance, like the odor of incense” (*Martyrdom of Polycarp*, 15). And Benedict concludes: “We can, as it were, become bread, to the extent that the mystery of Christ is communicated through our life and our suffering, and to the extent that his love makes us an offering to God and to our fellow men” (240).

Easter Sunday: Jesus’ Resurrection from the Dead

“None of the evangelists recounts Jesus’ Resurrection itself. It is an event taking place within the mystery of God between Jesus and the Father, which for us defies description: by its very nature it lies outside human experience” (261). Yet its significance is paramount.

Benedict begins with 1 Corinthians 15:14–15, where “Saint Paul explains quite drastically what faith in the Resurrection of Jesus Christ means for the Christian message overall: it is its very foundation. The Christian faith stands or falls with the truth of the testimony that Christ is risen from the dead” (241). In Benedict’s own formulation: “only if Jesus is risen has anything really new occurred that changes the world and the situation of mankind. Then he becomes the criterion on which we can rely. For then God has truly revealed himself” (242). Again: “In Jesus’ Resurrection a new possibility of human existence is attained that affects everyone and that opens up a future, a new kind of future, for mankind. . . . Only if we understand it as a universal event, as the opening up of a new dimension of human existence, are we on the way to any kind of correct understanding of the New Testament Resurrection testimony” (244).

Historically, it was Jesus’ having been accredited through the Resurrection as the one sent by God that made “a new reading of Scripture” necessary: “Now people had to search Scripture for both Cross and Resurrection, so as to understand them in a new way and thereby come to believe in Jesus as the Son of God” (245)—a process epitomized in the story of the risen Lord and the two disciples on the road to Emmaus

(252; cf. 269–70). In view of the theme of “the new worship,” special interest attaches to what Benedict says about “the third day,” the day of the first encounters with the risen Lord:

The first day of the week—the third after Friday—is attested in the New Testament from a very early stage as a day when the Christian community assembled for worship (cf. 1 Cor 16:2; Acts 20:7; Rev 1:10). Ignatius of Antioch (late first century, early second century) provides evidence that for Christians Sunday had already supplanted the Jewish Sabbath culture: “We have seen how former adherents of the ancient customs have since attained to a new hope; so that they have given up keeping the Sabbath and now order their lives by the Lord’s day instead (the day when life first dawned for us, thanks to him and his death)” (*Ad Magn.*, 9:1).

If we bear in mind the immense importance attached to the Sabbath in the Old Testament tradition on the basis of the Creation account and the Decalogue, then it is clear that only an event of extraordinary impact could have led to the abandonment of the Sabbath and its replacement by the first day of the week. Only an event that marked souls indelibly could bring about such a profound realignment in the religious culture of the week. Mere theological speculations could not have achieved this. For me, the celebration of the Lord’s day, which was a characteristic part of the Christian community from the outset, is one of the most convincing proofs that something extraordinary happened that day—the discovery of the empty tomb and the encounter with the risen Lord. (258–59)

And there is one more observation, which almost carries us to our next chapter. Ratzinger calls attention to Acts 1:4, where the risen Lord is reported as having “eaten [salt]” (*synalizómenos*) with the apostles during the first forty days after the Resurrection: “Salt [*als*] is regarded as a guarantee of durability. It is a remedy against putrefaction. To eat is always to hold death at bay—it is a way of preserving life. The ‘eating of salt’ by Jesus after the Resurrection, which we therefore encounter as a sign of new and everlasting life, points to the risen Lord’s new banquet with his followers. It is a covenant-event, and in this sense it has an inner association with the Last Supper, when the Lord established the New Covenant. So the mysterious cipher of eating salt expresses an inner bond between the meal on the eve of Jesus’ Passion and the risen Lord’s new table fellowship: he gives himself to his followers as food and thus makes them sharers in his life, in life itself” (271–72).

In sum (274–77), in the Resurrection of Jesus “an ontological leap occurred, one that touches being as such, opening up a dimension that

affects us all, creating for all of us a new space of life, a new space of being in union with God. . . . [I]t is of the essence of the Resurrection precisely to burst open history and usher in a new dimension commonly described as eschatological. . . . Yet the Resurrection does not simply stand outside or above history. As something that breaks out of history and transcends it, the Resurrection nevertheless has its origin within history and up to a certain point still belongs there. Perhaps we could put it this way: Jesus' Resurrection points beyond history but has left a footprint within history. . . . It is part of the mystery of God that he acts so gently, that he only gradually builds up his history within the great history of mankind; that he becomes man and so can be overlooked by his contemporaries and by the decisive forces within history; that he suffers and dies and that, having risen again, he chooses to come to mankind only through the faith of the disciples to whom he reveals himself; that he continues to knock so gently at the doors of our hearts and slowly opens our eyes if we open our doors to him. And yet—is not this the truly divine way? Not to overwhelm with external power, but to give freedom, to offer and elicit love. . . . Let us entrust ourselves to him, knowing that we are on the right path. With Thomas let us place our hands into Jesus' pierced side and confess: 'My Lord and my God!' (Jn 20:28)."

Ascension Day: Session at the Father's Right Hand

The traditional date for celebrating Christ's Ascension to the Right Hand of the Father is, of course, "Ascension Day," coming forty days after the Sunday of the Resurrection (cf. Acts 1:1–11; 2:32–36).¹⁰ Pope Benedict takes "the cloud" that received him up as a way of "presenting Jesus' departure, not as a journey to the stars, but as his entry into the mystery of God. It evokes an entirely different order of magnitude, a different dimension of being": "God stands in relation to all spaces as Lord and Creator. His presence is not spatial, but divine. 'Sitting at God's right hand' means participating in the divine dominion over space" (282–83). The disciples are "convinced of a new presence of Jesus. They are certain (as the risen Lord said in St. Matthew's account [cf. Mt 28:18–20]) that he is now present to them in a new and powerful way. They know that 'the right hand of God' to which he 'has been exalted' includes a new manner of his presence; they know that he is now permanently among them, in the way that only God can be close to us" (281). What does that mean for "the new worship"?

¹⁰ If some have more recently taken to postponing the feast of the Ascension to the following Sunday, one may perhaps suppose that the shift depends on some as yet undiscovered manuscripts that read "forty-three" rather than "forty" at Acts 1:3.

The "new accessibility of Jesus presupposes a newness on our part as well. Through Baptism, our life is already hidden with Christ in God—in our current existence we are already 'raised' with him to the Father's right hand (cf. Col 3:1–3). If we enter fully into the essence of our Christian life, then we really do touch the risen Lord, then we really do become fully ourselves. Touching Christ and ascending belong together. And let us not forget that for John[*'s Gospel*] the place of Christ's 'exaltation' is his Cross and that our own ever-necessary 'ascension', our 'going up on high' in order to touch him, has to be travelled in company with the crucified Jesus" (286). This calls for "vigilance" (to pick up a theme from Jesus' eschatological teaching): "Vigilance means first of all openness to the good, to the truth, to God, in the midst of an often meaningless world and in the midst of the power of evil. It means that man tries with all his strength and with great sobriety to do what is right; it means that he lives, not according to his own wishes, but according to the signpost of faith" (288).

"The Book of Revelation," Ratzinger notes (288), "concludes with promise of the Lord's return and with a prayer for it: 'Surely I am coming soon.' 'Amen. Come, Lord Jesus!' (22:20)." He points to the same prayer at the end of the First Letter to the Corinthians, which allows a twofold interpretation: *Marana tha* (Lord, come!), or *Maran atha* (the Lord has come): "This twofold reading brings out clearly the peculiar nature of the Christian expectation of Jesus' coming. It is the invocation 'Come!' and at the same time the grateful certainty that 'he has come'" (289). The testimony of the *Didachē* has already been noted for the presence of the *Maranatha* in the early liturgy. Ratzinger now comments: "Christian prayer for the Lord's return always includes the experience of his presence. It is never purely focused on the future. The words of the risen Lord make the point 'I am with you always, to the close of the age' (Mt 28:20). He is with us now, and especially close in the Eucharistic presence. Yet, conversely, the Christian experience of the Lord's presence does include a certain tension toward the future, toward the moment when that presence will be definitively fulfilled: the presence is not yet complete. It pushes beyond itself. It sets us in motion toward the definitive" (289–90).

Pope Benedict turns to the Roman breviary in the First Week of Advent for a passage from Bernard of Clairvaux that speaks of a threefold coming of the Lord: "his first coming was in the flesh and in weakness, the intermediary coming is in the spirit and in power, the last coming will be in glory and majesty." For Benedict, the "*adventus medius*" takes place "in a great variety of ways. The Lord comes through his word; he comes in the sacraments, especially in the most Holy Eucharist; he comes into my life through

words or events. Yet he also comes in ways that change the world"—and the Pope instances the contributions of the great saints (291–92). The final coming "in glory and majesty" signals the moment when the Son will "hand over to the Father the whole world that is gathered together in him (cf. 1 Cor 15:20–28). Herein is contained the certainty of hope that God will wipe away every tear, that nothing meaningless will remain, that every injustice will be remedied and justice restored. The triumph of love will be the last word of world history" (287).

For the conclusion to this second volume of his *Jesus of Nazareth* Joseph Ratzinger returns to the ending of Luke's Gospel:

Jesus led his followers into the vicinity of Bethany, we are told. "Lifting up his hands he blessed them. While he blessed them, he parted from them, and was carried up into heaven" (24:50–51). Jesus departs in the act of blessing. He goes while blessing, and he remains in that gesture of blessing. His hands remain stretched out over this world. The blessing hands of Christ are like a roof that protects us. But at the same time, they are a gesture of opening up, tearing the world open so that heaven may enter in, may become "present" within it.

The gesture of hands outstretched in blessing expresses Jesus' continuing relationship to his disciples, to the world. In departing, he comes to us, in order to raise us up above ourselves and to open up the world to God. That is why the disciples could return home from Bethany rejoicing. In faith we know that Jesus holds his hands stretched out in blessing over us. That is the lasting motive of Christian joy. (292–93)

It is under those auspices that we must (actively) await in this world one more Christological event about which we are given to know neither the day nor the hour: "And he shall come again with glory to judge both the quick and the dead." Here we may suitably go back to what Professor Ratzinger of Regensburg wrote in 1977 in his *Eschatologie* about the connection between the Christian liturgy—now designated by him "the new worship"—and that promised and expected final coming of Christ into the world:

The cosmic imagery of the New Testament cannot be used as a source for the description of a future chain of cosmic events. . . . Instead, these texts form part of a description of the mystery of the Parousia in the language of liturgical tradition. The New Testament conceals and reveals the unspeakable coming of Christ, using language borrowed from that sphere which is graciously enabled to express in this world the point of contact with God. The Parousia is the highest intensification and fulfillment of the Liturgy. And the Liturgy is Parousia, a "parousial" event taking place in our midst. . . . Every Eucharist is

Parousia, the Lord's coming, and yet the Eucharist is even more truly the tensed yearning that he would reveal his hidden glory. . . . In touching the risen Jesus, the Church makes contact with the Parousia of the Lord. She prays and lives, so to speak, into that Parousia whose disclosure will be the definitive revelation and fulfillment of the mystery of Easter. . . . The motif of the Parousia becomes the obligation to live the Liturgy as a feast of hope-filled presence directed towards Christ, the universal ruler. In this way, it must become the origin and focus of the love in which the Lord can take up his dwelling. In his Cross, the Lord has preceded us so as to prepare for us a place in the house of the Father. In the Liturgy the Church should, as it were, in following him, prepare for him a dwelling in the world. The theme of watchfulness thus penetrates to the point where it takes on the character of a mission: to let the Liturgy be real, until that time when the Lord himself gives to it that final reality which meanwhile can be sought only in image.¹¹

N.V

¹¹ Joseph Ratzinger, *Eschatology: Death and Eternal Life*, trans. Michael Waldstein and Aidan Nichols (Washington, DC: The Catholic University Press of America; 2nd English-language ed., 2007[?]), 202–4; cf. *Eschatologie: Tod und ewiges Leben* (Regensburg: Pustet, 6th, expanded, impression, 1990), 166–68.