

On the Augustinian Roots of *The Spirit of the Liturgy*

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IN JANUARY AND FEBRUARY OF 2008, Pope Benedict XVI used his general audiences to give five addresses on the life and thought of St. Augustine of Hippo. The practice of speaking on important post-apostolic figures had begun in the second year of his pontificate. “And thus,” he said, “we can see where the Church’s journey begins in history.”¹ When he came to Augustine, however, the Pope introduced him as the greatest of all Latin-speaking Church Fathers, “who was able to assimilate Christianity’s values and exalt its extrinsic wealth, inventing ideas and forms that were to nourish the future generations.”² In his works “all the thought-currents of the past meet . . . and form the source which provides the whole doctrinal tradition of succeeding ages.”³

It is hardly surprising that Benedict would give Augustine so much attention. Not only did the Bishop of Hippo leave behind a literary output that massively influenced the thought of all Western Christianity, but it was on Augustine’s ecclesiology that the future Pope would cut his theological teeth at the beginning of his own academic career. Young Ratzinger’s 1953 dissertation, “The People

¹ Benedict XVI, *Church Fathers: From Clement of Rome to Augustine; General Audiences, March 7, 2007–February 27, 2008*, trans. L’Osservatore Romano (San Francisco: Ignatius Press, 2008) [originally *I Padri della Chiesa nella catechesi di Papa Benedetto XVI* (Vatican City: Libreria Editrice Vaticana, 2008)], 7.

² Ibid., 167.

³ Ibid., 168, quoting Paul VI, “Inaugural Address at the Patristic Institute of the ‘Augustinianum,’” *L’Osservatore Romano* (English edition), May 21, 1970, 8.

and the House of God in Augustine's Doctrine of the Church," draws on Augustine's theology to assert the nature of the Church as the sacramental body of Christ uniting the whole people of God in one communion.⁴ The later Ratzinger would indicate that the notion of the People of God united in the Body of Christ grounds the ecclesiology of *Lumen Gentium*, yet this prevailing theology of Church had long been anticipated by a rediscovery of patristic traditions, whose most eminent voice was that of Augustine.⁵

By the time he introduced *The Spirit of the Liturgy* on the Feast of St. Augustine in 1999, Cardinal Ratzinger had so absorbed the ideas of this fifth-century thinker that he could exhale them. To consider the correspondence between the thought of Augustine and Benedict on liturgy, therefore, is less a matter of identifying conscious points of dependence than of exposing large theological symmetries. Furthermore, just as Ratzinger assimilated so much of Augustine's teaching, the bishop of Hippo himself reflects considerable debt to his predecessors. What Gerald Bonner, the eminent patristics scholar, has remarked about Augustine could equally be applied to the pope: "[His] originality is not iconoclastic. Rather, he amplifies and enriches the thought and feeling of earlier generations. No Christian thinker is more aware of and more concerned to follow, the tradition of the Catholic Church."⁶ Any study of the relationship between the two on the subject of liturgy will reveal the effects of "traditioning," a process that includes a long, slow transmission of skills (in this case theological) through personal example and imitation.⁷

If Benedict's thought on liturgy has Augustinian underpinnings, it is in his most fundamental conception of the Church as an ecclesial communion and a pilgrim people that we hear the deepest patristic undertones. In worship, the Church becomes what God intended it to be: "the Church lives in Eucharistic communities. Its worship is

⁴ Later published as Joseph Ratzinger, *Volk und Haus Gottes in Augustins Lehre von der Kirche* (Munich: Karl Zink, 1954), 324.

⁵ For an exposition of Ratzinger's ecclesiology, see Maximilian Heinrich Heim, *Joseph Ratzinger: Life in the Church and Living Theology* (San Francisco: Ignatius Press, 2007), esp. 244–50 ("The Patristic Interpretation of *Corpus Christi* as the Point of Departure").

⁶ Gerald Bonner, "The Doctrine of Sacrifice: Augustine and the Latin Patristic Tradition," in *Sacrifice and Redemption*, ed. S.W. Sykes (Cambridge: Cambridge University Press, 1991), 101.

⁷ On "traditioning," see Avery Dulles, *The Craft of Theology: From Symbol to System* (New York: Crossroad, 1996), 93–98.

its constitution.”⁸ Although Augustine left no extended treatise on liturgy as such, not only his theological writings but even more his homilies in liturgical contexts reveal a dynamic Christo-ecclesiology that imagines the liturgy, both the Eucharist and the Divine Office, as a place of exchange between God and humanity. Through its incorporation into the “whole Christ,” the Church receives the gift of participating in the divine life. True worship, for Augustine, possesses an eschatological orientation. It looks forward to the fulfillment of creation and the divinization of persons made possible only on account of Christ’s assumption of humanity.⁹ Such divinization is realized, however, through participation in Christ’s perfect work of compassion, the final and universal sacrifice where Christ, head and body, is fully offered to God the Father.

Like Augustine’s centuries earlier, Ratzinger’s understanding of liturgy depends centrally on a theological reading of Scripture that regards all of salvation history as leading up to the coming of Christ into the world and, through him, to the consummation of all things, when “God will be all in all” (1 Cor 15:28). Ancient worship looks forward to its fulfillment in the New Covenant and intimates a future freedom in God. For both Augustine and Ratzinger, therefore, any discussion of liturgy is only meaningful against the background of an interpreted biblical narrative and a range of biblical concepts that condense core beliefs about God’s plan of salvation. In this essay, I will focus specifically on two such concepts that, in the theology of Augustine and Ratzinger, especially underscore the Christological and eschatological matrices of Christian liturgy: “Sabbath” and “Sacrifice.” First, I will focus briefly on *Spirit of the Liturgy*¹⁰ [here—

⁸ Joseph Ratzinger, “The Ecclesiology of the Second Vatican Council,” in *Church, Ecumenism and Politics: New Essays in Ecclesiology*, trans. Robert Nowell (New York: Crossroad, 1988) [originally *Kirche, Ökumene und Politik* (Cinisello Balsamo: Edizione Paoline, 1987)], 8.

⁹ Although the concept of divinization is frequently associated with the Greek patristic tradition, Augustine echoes that tradition in, e.g., Sermon 192.1 (see note 31 below on the Sermons) and *Enarrationes in psalmos* 49.1.2 (see note 11 below on *En. In ps.*). As Gerald Bonner notes, for Augustine, divinization is nothing more and nothing less than St. Paul’s sonship by adoption (“Deification, Divinization,” in *Augustine through the Ages: An Encyclopedia*, ed. Allan D. Fitzgerald [Grand Rapids, MI: Eerdmans, 1999], 265–66).

¹⁰ *Spirit of the Liturgy* [hereafter, SL], trans. John Saward (San Francisco: Ignatius, 2000) [originally *Einführung in den Geist der Liturgie* (Freiburg-im-Breisgau: Herder, 2000)] .

after, SL and cited parenthetically by page no.], which he does not intend as a scholarly treatise but as “an aid to the understanding of the faith and to the right way to give the faith its central form of expression in the Liturgy” (8). The first three chapters of the book, which constitute a section entitled the “Essence of the Liturgy,” offer a comprehensive liturgical theology that resonates with the thought of Augustine at the most profound levels. I will argue that the concepts “Sabbath” and “Sacrifice” emerge as two central concepts grounding Ratzinger’s understanding of liturgy. At greater length, then, I will turn to Augustine’s more expansive treatment of these same themes so as to amplify the importance, not only of a strongly Christological ground of Christian worship, but also of an eschatological horizon.

Sabbath and Sacrifice in “The Essence of Liturgy”

The three chapters that make up “The Essence of Liturgy” presume a theological anthropology in which, by nature, human beings seek the final vision of God. This eschatological orientation determines true worship, and in chapter 1 (“Liturgy and Life: The Place of Liturgy in Reality”), Ratzinger argues that liturgy must always be centered in God, always anticipate God’s own self-revelation, and always lead to living in accordance with God’s will. Like children’s play, worship is a kind of preparation for later life. Thus, “liturgy would be a kind of anticipation, a rehearsal, a prelude for the life to come, for eternal life, which St. Augustine describes, by contrast with life in this world, as a fabric woven, no longer of exigency and need, but of the freedom of generosity and gift” (14). True worship engenders and imprints on daily life a longing for such future freedom. Unlike self-generated forms of idolatry, liturgy opens us up and “implies a real relationship with Another, who reveals himself to us and gives our existence a new direction” (22).

In his second chapter (“Liturgy—Cosmos—History”), Ratzinger challenges the assumption that, whereas the cult in “nature religions” reflects a basic concern about one’s place in the cosmos, worship in Judaism and Christianity tends to concentrate on the forward-moving process of salvation in history. While biblical faith does indeed stress the narrative of God’s action in time, it does not exclude the more cosmic aspects of human concern, even in worship. Given his conviction that liturgy is grounded in the eschatological orientation of the human person, Ratzinger cites the Genesis account to argue that “creation moves toward the Sabbath, to the day on which man and the whole created order participates in God’s rest, in his free-

dom” (25). Although Genesis 1:1–2; 4 does not explicitly speak of worship, the Sabbath is a “vision of freedom,” a moment of relief from relationships of subordination and a day of rest from work. Yet the Sabbath points beyond such social liberties to the *raison d’être* of creation: the full enjoyment of the relationship between God and humanity. His explanation is worth quoting at length:

To understand the account of creation properly, one has to read the Sabbath ordinances of the Torah. Then everything becomes clear. The Sabbath is the sign of the covenant between God and man; it sums up the inward essence of the covenant. If this is so, then we can now define the intention of the account of creation as follows: creation exists to be a place for the covenant that God wants to make with man. The goal of creation is the covenant, the love story of God and man. The freedom and equality of men, which the Sabbath is meant to bring about, is not a merely anthropological or sociological vision; it can only be understood theo-logically. (SL, 26)

Being in covenant with God is the foundation of all freedom, equality, and dignity among people.

As the day of worship and “inward essence of the covenant,” the Sabbath thus corresponds with the goal of creation articulated from the beginning of SL: divinization. As a portion of creation, a human being is the result of God’s freedom, and the natural movement of a creature is therefore a return to its home. Yet Ratzinger conceptualizes this *exitus* from and *reditus* to God in terms of sacrifice. Sacrifice, the “heart of worship,” consists of the handing over to God the reality most precious to human beings. True surrender does not entail destruction, but union with God. “Belonging to God has nothing to do with destruction or non-being: it is rather a way of being” (28). Here Ratzinger relies specifically on Augustine to suggest that true sacrifice is the *civitas Dei*, a humanity transformed by love, a creation divinized so that God is all in all: “That is the essence of sacrifice and worship” (ibid.). Moreover, this transformation that comes with true sacrifice heals and redeems us: “If ‘sacrifice’ in its essence is simply returning to love and therefore divinization, worship now has a new aspect: the healing of wounded freedom, atonement, purification, deliverance from estrangement” (33).

Redemption, however, requires a Redeemer, and for a broken person, assimilation with God entails “the Other who alone can

extricate me from the knot that I myself cannot untie” (ibid.). Ratzinger ends his discussion in chapter 2 by asserting the centrality of the Incarnation. Precisely by assuming our nature, the Word-made-flesh carries us back to God. In him, the *reditus* is open, and the sacrifice that is at the heart of worship specifically takes the form of the Cross of Christ, “of the love that in dying makes a gift of itself” (34). Ratzinger again notes that this sacrifice has nothing to do with destruction but is “an act of new creation, the restoration of creation to its true identity” (ibid.). By virtue of the self-gift of God in Christ, liturgy is identified with the Cross:

All worship is now a participation in this “Pasch” of Christ, in his “passing over” from divine to human, from death to life, to the unity of God and man. Thus Christian worship is the practical application and fulfillment of the words that Jesus proclaimed on the first day of Holy Week, Palm Sunday, in the Temple in Jerusalem: “I, when I am lifted up from the earth, will draw all men to myself” (John 12:32). (ibid.).

In his third chapter (“From Old Testament to New: The Fundamental Form of the Christian Liturgy—Its Determination by Biblical Faith”), Ratzinger turns directly to the issue of sacrifice specifically in the biblical context. In order to argue that worship in Israel leads logically to fulfillment in Christ, he notes the inadequacy of sacrificial systems. Although the only real gift that a person could give to God is one’s self, “representations” of oneself are made in sacrifice. Frequently, however, such representations degenerate into the terrible replacement of one victim with another. In the case of Abraham, God stops the horrific slaying of Isaac by giving a representative lamb that, in turn, is given back to God (*de tuis donis ac datis*) (38). In the institution of the Passover, the lamb replaces the firstborn, who represents all Israel, yet the prophets consistently complain that holocausts are insufficient, that the external offerings and temple practice are inadequate: “For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings” (Hosea 6:6) (39).

Ratzinger thus notes that, with the Resurrection, a new temple begins in the living body of Christ, in which all Christians are incorporated. This same Body of Christ is sacrificed, but as a living sacrifice, since the Son of God, the Lamb of God, the first-born of all creation, gathers into himself all worship of God (44). Not only does this sacrifice of the first-born include in itself the whole of existence,

but anyone who conforms to the *Logos* and, through faith, assimilates to the *Logos* participates in “the true sacrifice, the true glory of God in the world” (46). Patristic writers saw the Eucharist as a sacrifice in the Word, but because the Word took flesh, the *Logos* is more than a meaning behind all things. The Incarnate Word “takes up into himself our sufferings and hopes, all the yearning of creation, and bears it to God” (47). In Jesus’s self-surrender on the cross, therefore, the Word, together with everything united in that Word, no longer functions as a replacement cult but as the condition of true divinization.

For the theologian who would become bishop of Rome, therefore, the essence of liturgy lies in the self-offering of Christ, who redefines the very meaning of sacrifice on account of his own union with God. Through such a sacrifice, he makes possible the transformation of all creation so as to find its rest in the divinizing participation in God alone. However, this articulation of the essence of liturgy as always seeking the “Sabbath” of final union with God made possible by the “Sacrifice” of the Word assuming all humanity into himself was not original, but echoes deeply the thought of the fifth-century bishop of Hippo, who himself culled together the thinking of earlier Christians.

Augustine on Sabbath

Just as SL begins with the notion of play as preparing for eschatological reality, so Augustine compares liturgy to games that point always to the furthest horizon of an eternal Sabbath. We recall how, as a boy, Augustine was enthralled by shows and held by the “love of games” that even motivated adults under the pretext of “business” (*Confessions* 1.9.23). As a bishop, the spectacles at Hippo serve as a shadowy image of the beatific vision to which God invites us. For instance, in his sermon on Psalm 64:2 (“A hymn to you in Zion is fitting, O God”), he explains that both Jerusalem (which he translates as *visio pacis*) and Zion (*speculatio*) refer to our *patria*, where we enjoy the vision and contemplation that is our end: “Some great *spectaculum* is promised to us, nothing else but God himself, who founded that city.”¹¹ Those who participate in

¹¹ Augustine, *Enarrationes in Psalmos* 64.3: “Nescio quod nobis magnum spectaculum promittitur; et hoc ipse Deus est qui condidit ciuitatem”; see *Corpus Christianorum, Series Latina* [hereafter, CCL], ed. E. Dekkers and J. Fraipont (Turnhout, BE: Brepols, 1990), 38:825; English translation in *Expositions of the Psalms*, trans. Maria Boulding, 6 vols. (Hyde Park, NY: New City Press, 2000–2005), 3:267. All citations of *En. in ps.* are from CCL vols. 38–40 and follow Augustine’s numbering system, explained in Michael Cameron, “*Enarrationes*

the liturgy already have their desire in Jerusalem, as if anchored in that country.

Participation in the future vision of God begins now by cultivating a life of asceticism and contemplation that provides the larger community with a foresight of lasting rest. In commenting on Psalm 39:5–6 (“Blessed is the one whose hope is the Lord, who has no regard for empty things and lying foolishness. You have wrought many wondrous deeds, O Lord my God; deep are your thoughts and no one is like you”), Augustine interprets the “empty things” as fascination with chariot races and other contests. A struggling soul may complain that he cannot keep up the pilgrimage without the pleasure of watching shows, but Augustine insists that Christians themselves provide spectacles (*demus pro spectaculis spectacula*).¹² Whereas a convert used to be amazed at the way a charioteer would control his horses, now he is edified at how a Christian controls his passions. Moreover, God watches on our own agonistic events shouting: “I am watching you. Fight bravely: I will help you; win, and I shall crown you.” Indeed, Augustine urges those who want to watch games: “You want to watch spectacles? Very well, be a spectacle yourself” (*Spectare vis? Esto spectaculum*).¹³ The end of such a life consists of the eschatological victory of seeing God, who even now cheers us on.

On some occasions, Augustine contrasts the liturgical act that takes place inside the walls of the Church with the spectacles taking place outside. For instance, in explaining the title of Psalm 80 (“For the olive presses”), he compares the dregs at the bottom of an olive press to the crowds on the street. His congregation, on the other hand, resembles the pure oil oozing. The cathedral office constitutes an event far more valuable than cheap shows: “This is a wonderful spectacle: focus your attention on it. God never fails to provide us with sights which fill us with joy. Could any of the crazy things displayed in the circus compare with a show like this? Circus shows are like the dregs, but this one is like the precious oil.”¹⁴ Towards the end of the same homily, Augustine again tells his audience that, in Christ’s

in Psalmos,” in Fitzgerald, *Augustine through the Ages*, 290, and unless otherwise noted, all English translations are from Boulding’s edition.

¹² *En. in ps.* 39.9 (CCL, 38:432).

¹³ *En. in ps.* 39.9 (CCL, 38:432; Boulding, 2:205–06).

¹⁴ *En. in ps.* 80.1: “Intendite ad magnum hoc spectaculum. Non enim desinit Deus edere nobis quod cum magno gaudio spectemus; aut circi insania huic spectaculo comparanda est? Illa ad amurcam pertinet, hoc ad oleum” (CCL, 39:1120; Boulding, 4:152).

name, God has produced “divine entertainments [*divina spectacula*]” that have held them spellbound but in a salubrious, edifying, and non-destructive way because they contribute to faith in the true and eternal God.¹⁵ This God we hope to enjoy fully in the Beatific Vision.

This vision is the goal of all human activity and should thus be reflected in Christian worship. Just as SL argues that all creation moves toward the Sabbath, so Augustine’s work consistently emphasizes the natural end to which all things gravitate. His anthropology presumes that, by their very nature, human beings tend toward rest in God. The *Confessions*, for instance, begin with the famous prayer that “you have made us for yourself and our hearts are restless until they rest in you” (*Confessions* 1.1.1). Yet the same *Confessions* also end with reference to the eternal Sabbath. After three long books in which he offers an exegesis of the Genesis account of creation, Augustine asks God for the “peace of the Sabbath.” For the seventh day “has no evening and sinks toward no sunset, for you sanctified it that it might abide forever.”¹⁶ For Augustine, God’s rest on the seventh day after completing the “exceedingly good” world serves as a foreshadowing of our final rest in God:

You willed your book to tell us this as a promise that when our works are finished (works exceedingly good inasmuch as they are your gift to us) we too may rest in you, in the Sabbath of eternal life. And then you will rest in us, and your rest will be rest through us as now those works of yours are wrought through us.¹⁷

In his early writing, Augustine seems to have regarded the Sabbath as a symbol of the rest that saints will have on this earth, but by the time of his ordination as a bishop, he had abandoned this millennialist interpretation in favor of a fully eschatological understanding of Sabbath: “There that precept will find fulfillment: ‘Be still, and know that I am God.’ That will truly be the greatest of Sabbaths; a Sabbath that has no evening, the Sabbath that the Lord approved at

¹⁵ *En. in ps.* 80.23 (CCL, 39:1135). Noting that maritime games are scheduled for the following day, Augustine calls his congregation back to Church, where they have a *portum in Christo*.

¹⁶ Augustine, *Confessiones* 13.36.51, in *The Confessions*, trans. Maria Boulding (New York: New City Press, 1997), 379.

¹⁷ *Confessions* 13.36.51–37.52 (Boulding, 379).

the beginning of creation.”¹⁸ Thus, in the final lines of *City of God*, he describes the Sabbath as the day whose end is not evening but the Lord’s Day, when, at perfect rest, we shall in stillness see God: “There we shall be still and see; we shall see and we shall love; we shall love and we shall praise. Behold what will be, in the end, without end! For what is our end but to reach that kingdom which has no end?”¹⁹

A deep awareness of this end grounds much of Augustine’s understanding of the relationship between liturgy and life. An extended reflection on Sabbath, for instance, is the keynote of his sermon on Psalm 37. Commenting on the title of the psalm (“A Psalm for David Himself, for a Remembrance of the Sabbath”), Augustine notes that nowhere in Scripture is David said to have “remembered the Sabbath.” Indeed, since David would have observed the Sabbath every seven days, “remembering the Sabbath” must be referring to some deeper reality. “What Sabbath is this,” Augustine asks, “that is remembered with the groaning we find in the psalm?”²⁰ The Sabbath is rest the speaker longs for as he suffers greatly, and “his own words leave no doubt what turmoil he is in.”²¹ Indeed, he complains, “there is no soundness in my flesh” (Ps 37:4), for he endures great bodily pain and illness or is wounded with love for God’s Word. Still, he lives in hope that he shall one day enjoy redemption, even as he endures present pain. Augustine avers that a person who is wounded with love of God’s Word will not suffer forever, for the same Word constantly reminds us of a state of rest we may anticipate:

Your words have found their mark in my heart, and lodging there they have made me remember the Sabbath. But recalling the Sabbath without as yet having a secure hold on it makes me realize that I cannot rejoice yet. It shows me that the health I now have in my flesh is not yet true health, nor does it deserve to be called so in comparison with the health I shall enjoy in everlasting rest, when this corruptible nature has been clothed

¹⁸ Augustine, *De civitate Dei* 22.30, in *City of God*, trans. Henry Bettenson in Saint Augustine (London: Penguin, 1972), 1090. On millennialism, see Jean Danielou, S.J., *The Bible and the Liturgy* (Notre Dame, IN: University of Notre Dame Press, 1956), 276:81; G. Folliet, “La Typologie du sabbat chez saint Augustin,” *Revue des études augustinienes* (1956): 371–91; Brian Daley, *The Hope of the Early Church* (Cambridge: Cambridge University Press, 1991), 133.

¹⁹ *De civitate Dei* 22.30 (Bettenson, 1091).

²⁰ *En. in ps.* 37.2 (CCL, 38:83; Boulding, 2:146–47).

²¹ *En. in ps.* 37.3 (CCL, 38:383; Boulding, 2:147).

in incorruption, this mortal nature in immortality. Compared with the health I shall have then, the health I have now is no better than disease.²²

Throughout his exposition of the psalm, Augustine contrasts the present reality with the future rest for which one hopes. Although “my bruises have rotted and festered” (Ps 37: 6), those who remember the Sabbath run toward the Bridegroom breathing in the scent that awaits us and saying, “Let us run toward the fragrance of your ointments” (Song of Songs 1:3).²³ The speaker of the psalm complains, “I am afflicted with miseries and bowed down to the very end” (Ps 37:7), yet Augustine notes that the affliction yields health: by remembering the Sabbath, one lives out of a desire to attain it. “When did the psalmist begin to take stock of his condition?” Augustine asks; “Only when he began to remember the Sabbath. As long as he remembers something he does not possess, do you wonder that he goes about very sad?”²⁴ The hermeneutical principle governing exegesis of this psalm, however, is that of the voice of the whole Christ. The agony suffered by the speaker is one shared by Christ, who assumes us in himself. Therefore, the liturgical practice of praying the psalms unites the vulnerable body of Christ with its head: “Whenever you hear the voice of the body, do not separate it from the voice of the Head; and whenever you hear the voice of the Head, do not separate him from the body; for they are two no longer but one flesh.”²⁵ It is such union of the whole Christ, head and body, that is forged in worship and provides our hope for anticipating the Eternal Sabbath.

In his homily on Psalm 91, Augustine comments on the title, “A Psalm to be Sung on the Sabbath Day.” Noting that his own congregation was gathering on the Sabbath, which Jews are celebrating bodily with rest from good works, he suggests that members of his congregation are resting from wrongdoing. God appoints the Sabbath for Christians as well as for Jews, but Augustine asks what kind (*quale*) of Sabbath they are to keep. “Consider above all where it is to be kept. Our Sabbath is within, in our hearts.”²⁶ A person with a bad

²² *En. in ps.* 37.5 (CCL, 38:386; Boulding, 2:150).

²³ *En. in ps.* 37.9 (CCL, 38:388; Boulding, 2:153).

²⁴ *En. in ps.* 37.10 (CCL, 38:389; Boulding, 2:154).

²⁵ *En. in ps.* 37.6 (CCL, 38:387; Boulding, 2:51).

²⁶ *En. in ps.* 91.2: “Primo ubi sit uidete. Intus est, in corde est sabbatum nostrum” (CCL, 39:1280; Boulding, 4:346).

conscience cannot keep the Sabbath, since he can never enjoy true internal rest. A person with a good conscience, on the other hand, enjoys significant peace:

And this tranquility is itself the Sabbath of the heart. Such tranquil persons keep their eyes on God's promise; even if they have to struggle at present, they stretch out in hope toward the future. For them all clouds of sadness clear away, for, as the apostle says, they are forever 'rejoicing in hope' (Rom 12:12). This tranquil joy, born of our hope, is our Sabbath.²⁷

The psalm he is about to discuss teaches Christians how, in the face of every trial and pain, they may celebrate the Sabbath in the heart. They must begin by attributing good to God and bad to oneself, for "twisted, disturbed persons who are not keeping the Sabbath attribute their bad actions to God and their good ones to themselves."²⁸ Like cedars and palm trees in the storm, they are not disturbed by the apparent flourishing of evil-doers. In their tranquility they may proclaim "that the Lord God is upright and there is no injustice in him" (Ps. 91:16).²⁹

In his sermon on Psalm 92 (entitled "A Song of Praise, for David Himself, for the Day before the Sabbath, on which the Earth was Established"), Augustine returns to a familiar theme of his writing: we are living in the sixth of seven ages of the world, when the Word took flesh. The age is still going on, from the time of John until the day after this sixth day, when we shall have our rest. Augustine notes that God's pattern in Genesis reflects the pattern of the ages: "There was good reason for this arrangement of the days, for the ages were destined to roll past one by one in the same way, until we find rest in God. But we rest only if we have first performed good works; and so a pattern was held before us when scripture wrote of God, 'God rested on the seventh day' (Gen 2:2)."³⁰

All liturgical action, then, takes place in anticipation of this final Sabbath. In a famous sermon to catechumens on the Lord's Prayer, Augustine suggests that the "daily bread" received in Eucharist sustains Christians while on pilgrimage. When there is just eternal

²⁷ *En. in ps.* 91.2 (CCL, 39:1280; Boulding, 4:346–47).

²⁸ *En. in ps.* 91.3 (CCL, 39:1281; Boulding, 4:347).

²⁹ *En. in ps.* 91.14 (CCL 39:1289; Boulding, 4:358).

³⁰ *En. in ps.* 92.11 (CCL, 39:1290; Boulding, 4:360).

day, however, there will be no talk about bread given for just this day, for there will be only one day: “We talk about ‘daily’ now, when one day passes and another comes. Will there be any talk about ‘daily,’ when there will be just one eternal day?” Augustine insists that, when we come to Christ himself, reigning with him forever, there will be no need for the Eucharist, for the readings, the hymns sung and words heard: “These are things we need on our pilgrimage. But when we finally get there, do you imagine we shall be listening to a book? We shall be seeing the Word itself, listening to the Word itself, eating it, drinking it, as the angels do now.”³¹ Participation in the liturgy, and especially the Eucharist, assimilates us into Christ himself, digests us into his members, so that on that singular day, through him, with him, and in him, we shall be at rest gazing at the Truth Itself in one vision of the Eternal Sabbath.

Augustine on Sacrifice

Although Augustine never wrote a work on the Eucharist as such, he does provide a full discussion of sacrifice that, like SL, adapts the theme for Christian worship. From the very beginning of Christianity, theologians have struggled to define an appropriate “Christian sacrifice” distinct from both pagan and Hebrew practices and rooted centrally in Christ’s death on the Cross. Reflection on sacrifice continues to this day.³² As Frances Young asserts in her study on sacrifice in the early Church, sacrifice is a universal religious phenomenon in the ancient world.³³ Late in the nineteenth century, Hubert and Mauss, in a classic work on the nature and function of sacrifice, maintained that, in spite of the diversity of forms, the traditional “procedure” of sacrifice is ubiquitous and “consists in establishing a means of communication between the sacred and profane worlds through the mediation of a victim, that is, of a thing that in the course of the ceremony is destroyed.”³⁴ This “communication” presumes a prior condition of alienation of sinful humanity from the all-holy God that can be bridged only through

³¹ Augustine, Sermon 57.7, in *Sermons*, trans. Henry Bettenson (New York: New City Press, 1991), 3:112.

³² See Robert J. Daly, S.J., *Sacrifice Unveiled: The True Meaning of Christian Sacrifice* (London: Continuum, 2009). Daly’s career has focused on asserting a Trinitarian view of sacrifice rather than one centered on violence and destruction.

³³ Frances Young, *Sacrifice and the Death of Christ* (London: SPCK, 1975), 21.

³⁴ Henri Hubert and Marcel Mauss, *Sacrifice: Its Nature and Function*, trans. W. D. Halls (Chicago: University of Chicago Press, 1964) [originally “Essai sur la nature et la fonction du sacrifice,” *L’Année sociologique* 2 (1898): 29–138], 97.

God's own initiative. As D. R. Jones notes, "Sacrifice is normally the indispensable means of overcoming the alienation, but also some sort of sacrifice remains necessary to maintain the relationship between God and man."³⁵

For Augustine, following a line of interpretation that goes back at least as far as the letter to the Hebrews, Christ's death on the cross is the final sacrifice, consummating all previous sacrifices and rendering further sacrifices superfluous.³⁶ Since he offered his own blood, he enters the sanctuary once and for all.³⁷ And yet, by virtue of his assimilation with sinful humanity, members of his body continue to send up his sacrifice. Both in the Eucharist and in the liturgy of the hours, we conform to the sacrifice of Christ on the cross, becoming obedient to the will of God.³⁸ Rather than a cultic affair practiced in accordance with the old dispensation, sacrifice in this sense becomes the expression of total self-giving owed to an all-holy God. Furthermore, such self-giving in Christ includes the transformation of sinful patterns.

Some of Augustine's most important treatments of sacrifice appear in his explanation of the Psalms. That some form of cultic sacrifice lies behind the religious world of the Psalms should be obvious even to the most casual reader, and so Augustine's interpretation is all the more interesting. Psalm 19:4 prays that God will be "mindful of all you sacrificed, and may your holocausts be rich." Psalm 105, narrating the infidelities of Israel, notes that they worshiped Baal of Peor and ate sacrifices to lifeless gods (Ps 105:28). Infant sacrifice is mentioned in 105:38–39 as a horrific example of idolatry.³⁹ The temple figures

³⁵ D. R. Jones, "Sacrifice and Holiness," in *Sacrifice and Redemption*, 16.

³⁶ Cf. J. Lécuyer, "Le sacrifice selon Saint Augustin," in *Augustinus Magister* (Paris: Études Augustiniennes, 1954), 906–07. On Augustine's doctrine of sacrifice, see also Bonner, "Doctrine of Sacrifice," 101–17.

³⁷ See *En. in ps.* 109.18 and 130.4.

³⁸ On obedience as the perfection of all righteousness and wisdom, see *En. in ps.* 71.6; 118(22).8. In *En. in ps.* 70.1, Augustine assimilates our obedience with following the divine physician, whose own obedience reversed the effects of Adam's disobedience.

³⁹ Ps. 105:30: "Et immolauerunt filios suos et filias suas daimoniis; et effuderunt sanguinem innocentem, sanguinem filiorum suorum et filiarum suarum, quas sacrificauerunt sculptilibus Chanaan"; see Augustine's gloss in *En. in ps.* on Ps. 105:30. Although we do not read about this form of child sacrifice in Deuteronomy, Augustine asserts that the psalm does not lie, as prophets and other texts are not silent about nations having this custom ("Neque prophetae . . . habuisse uero istam consuetudinem gentes, nec earum litterae tacuerunt").

heavily as a center of worship to which the Psalmist frequently turns (Pss 5:8; 17:7; 26:4; 27:2; 137:2). References to holocausts (Pss 19:4; 39:7; 49:8; 50:18, 21; 65:13,15), oblations (Pss 39:7; 50:21), immolations (Pss 26:6; 49:14; 106:1), and victims (*hostia*) (Pss 26:6; 95:8; 115:8) occur throughout the Psalter.

If cultic sacrifice may lie behind the Psalms, however, the psalm verses introduce a new note: the need for a conversion of heart prior to the physical sacrifice. Indeed, the Psalms themselves often use the language of sacrifice figuratively. It is a sacrifice of justice (e.g., *sacrificium iustitiae* in Ps 4:6) urged by the Psalmist. Only then are physical sacrifices acceptable (Pss 50:18–19, 21; cf. 39:7; 49:5). More frequently do the Psalms render sacrifices of praise (Ps 106:22; 115:8), and while actual offerings may accompany prayers of thanksgiving, the Psalms consistently call from the worshiper a grateful heart rather than merely the flesh of bulls or the blood of she-goats (Ps 49:8–23). Prayer itself, with uplifted hands, becomes “an evening sacrifice” (Ps 140:2).

For Augustine, of course, Old Testament sacrifices prefigure things to come. They are antitypes of the “true sacrifice,” which includes not simply Christ’s historical death on the Cross but our own self-sacrifice in Christ to the Father.⁴⁰ His exposition on Psalm 50 includes a rather characteristic, spiritualizing explanation of David’s “sacrifice.” Augustine inquires into the implications of the statement “If you had wished sacrifice, I would certainly have offered it” (Ps 50:18). Although David lived at a time when animal sacrifices were common, he regarded them as prefiguring the “one saving sacrifice [*unum salutare sacrificium*].” David recognizes that God takes no pleasure in holocausts, and so Augustine asks his congregation: “Are we to offer nothing, then? Are we to approach God like that? How shall we propitiate him?” He then asserts that one should indeed offer sacrifice but one that comes from within: “Do not purchase incense from somewhere else . . . do not seek outside yourself some animal you can slay.” What God wishes is a contrite spirit, and if a person offers that in sacrifice, God draws near.⁴¹

While this figurative aspect of sacrifice highlights the historical relationship between Old Testament types and their fulfillment in

⁴⁰ See Lécuyer, “Le sacrifice,” 905–12.

⁴¹ *En. in ps.* 50.21: “Cor contritum et humilatum Deus non spernit. Nostis quia excelsus est Deus; si te excelsum feceris, longinquabit a te; si te humiliaueris propinquabit ad te” (CCL, 38:614; Boulding, 2:428).

the New Testament, fundamental to Augustine's exegesis is his sense of the relationship of what is visible and exterior to what is invisible and interior. In a section of *City of God*, Augustine defines sacrifice as a sacred symbol (*sacrum signum*), a visible sacrament of an invisible sacrifice (*uisibile inuisibilis sacrificii sacramentum*).⁴² It is in this sense that he encourages his congregation to offer as sacrifice "what you have in yourself," just as David did. Any flesh-and-blood sacrifice, within Augustine's theology, is efficacious only to the extent that it signifies the interior gifts that God both gives and receives: the self-gift of the Incarnation and the Passion and our own participation in that gift. Thus, Psalm 55:12 ("The good things I have vowed to give you, and the praise I will render you are within me, O God") assumes great significance: "From the coffer of your heart bring forth the incense of praise, and from the store of good conscience the sacrifice of faith."⁴³ Augustine concludes that the interior riches that no thief can touch are the most precious of all, for "God himself had given what was now being given back to him."⁴⁴

In his discussion of salvation in book 4 of *De Trinitate*, Augustine also trades frequently on the correspondence between the "inner" and the "outer" person. Christ's death is itself an *exemplum* for the latter and a *sacramentum* for the former. This means that, in dying, Christ teaches his disciples through example not to be excessively frightened of bodily death. Yet as *sacramentum*, Christ's death signifies the transformation of a Christian who seeks interior renewal through daily habits of repentance, prayer, and self-discipline.⁴⁵ This same sacramental principle, whereby an external sacrifice represents an interior offering, applies not just to the Eucharist but to all prayer. The liturgy of the hours comprises both sacrifices of justice and sacrifices of praise, both in their exterior words and in their interior effect. David's exclamation that "a sacrifice to God is a troubled spirit" becomes a leitmotif for the interpretation of many psalm verses.⁴⁶ In his early exegesis of Psalm 4:6 ("Offer a sacrifice of justice and hope in the Lord"), Augus-

⁴² *De civitate Dei* 10.5.

⁴³ *En. in ps.* 55.19: *De cordis arca profer laudis incensum, de cellario bonae conscientiae profer sacrificium fidei.* (CCL, 40:691; Boulding, 3:99).

⁴⁴ *En. in ps.* 55.19: "O diuitiae interiores, quo fur non accedit. Ipse dederat Deus unde accipiebat" (CCL, 40:692; Boulding, 3:99–100).

⁴⁵ Augustine, *De Trinitate* 4.3.6. See Basil Studer, "Sacramentum et exemplum chez saint Augustin," *Recherches Augustiniennes* 10 (1975): 89–93.

⁴⁶ Ps 50:19: "Sacrificium Deo spiritus contribulatus; cor contritum et humilatum Deus non spernit."

tine notes that the *sacrificium iustitiae* is that *spiritus contribulatus* to which David refers in 50:19. Those who repent for their sins offer a sacrifice of justice that yields a spiritual rebirth. “The mind, now washed clean, offers itself and places itself on the altar of faith, to be consumed by the divine fire, that is, the Holy Spirit.”⁴⁷ In his explanation of Psalm 41:9 (“My prayer to the God of my life is within me”), Augustine explains that, to offer supplication, he need not offer exotic gifts but only the incense within him. Trials endured prove, in this context, to be training in the manner of Christ on the cross (“My God, my God . . .”).⁴⁸ Similarly, the “contrite spirit” of Psalm 50 explains the reference to sacrifice in Psalm 95:8 (“Bring to the Lord the glory due to his name. Lift your offerings and enter his courts”).⁴⁹

Sacrifice is made through participation in Christ, and praying the psalms (as the Eucharist itself) implies such participation. In *Enarrationes in Psalmos* 130.4, Augustine comments on verse 1 (“O Lord, my heart is not exalted”). Noting that sacrifice requires a priest, he asserts that his congregation is secure in the priest in heaven, who intercedes with us to the Father. “He has entered into the holy of holies, beyond the veil, where in the liturgy of the figurative temple the high priest entered once a year.”⁵⁰ Because the Lord offered himself once and for all, further sacrifices are rendered unnecessary: “The place where we must offer our sacrifice is where he is.”⁵¹

On Psalm 140:5 (“The just man will correct me with mercy and will rebuke me”), Augustine tells his congregation that, since they are in the Body of Christ, they should execute justice against themselves. Adverting once more to Psalm 50, he notes that God accepts only the kind of sacrifice made by David: “Humble your heart, bruise your heart,” he says, so that what displeases God in you will displease you too.⁵² Thus will the Christian offer sacrifice and unite himself to the will of God. So too Augustine comments on Psalm 146:2–3: “The Lord is building up Jerusalem and gathering the dispersed of

⁴⁷ *En. in ps.* 4.7: “Se offert ipsa anima iam abluta, et imponit in altare fidei, diuino igne, id est, Spiritu sancto comprehendenda” (CCL, 38:17; Boulding, 1:89).

⁴⁸ *En. in ps.* 41.17 (on v. 9): “Apud me oratio Deo uitae meae” (CCL, 38:472).

⁴⁹ *En. in ps.* 95.9 (on v. 8): “Afferte Domino gloriam nomini eius. Tollite hostias, et introite in atria eius” (CCL, 39:1349).

⁵⁰ *En. in ps.* 130.4: “Intrauit enim in sancta sanctorum, in interiora ueli, quo non intrabat sacerdos in figura nisi semel in anno” (CCL 40:1900; Boulding 6:141).

⁵¹ *En. in ps.* 130.4: “Ibi offeramus et hostiam” (CCL, 40:1900; Boulding 6:141).

⁵² *En. in ps.* 140.14: “Humila cor tuum, contere cor tuum, crucia cor tuum; hoc in te tibi displicet quod et Deo” (CCL, 40:2036; Boulding, 6:315).

Israel. He heals the bruised [*contritos*] of heart.” Quoting both Psalm 50:18–19 and Psalm 33:19 (“The Lord is close to those who have bruised their hearts”), Augustine asks who such people are. They are not the naturally righteous, but rather the humble, who have dashed their hearts “so that having been bruised it is healed” through the grace of Christ.⁵³

The correction of heart that Augustine envisions, however, does not consist simply in following a set of ethical principles extrinsically imposed, the high-flown ideals of Christ’s teachings. Rather, noting that holocaust means something “entirely consumed by fire,”⁵⁴ Augustine insists that the “humbled heart” is one that has been wholly incinerated by the fire of divine love. Such a holocaust of the heart in charity must precipitate any change in ethical behavior.⁵⁵ In *Enarrationes in Psalmos* 64.4, he exhorts his congregation to be seized with the fire that blazes in Jerusalem, to burn with love “until all that is mortal in us is consumed, and whatever has fought against us goes up to the Lord in sacrifice.”⁵⁶ While true sacrifice has an eschatological, transcendental focus, its altars are firmly erected now in the interior man. Thus, on Psalm 65:15—“As my mouth spoke amid my tribulation, I will offer you holocausts with marrow”—Augustine explains that the marrow is love for God structured deep within him and that the one who prays the psalm wishes this above all: “I want to hold your charity deep within me. . . . The love I have for you will be in the innermost part of me.”⁵⁷ It is precisely this holocaust that God desires, for “when God looks into the very marrow of a person, he accepts the offerer whole and entire.”⁵⁸

⁵³ *En. in ps.* 146.5 (CCL, 40:2125; Boulding, 6:425).

⁵⁴ *En. in ps.* 49.15: “Quid est autem holocaustum? Totum igne absumtum” (CCL, 38:588; Boulding, 2:396).

⁵⁵ *En. in ps.* 49.15: “Est quidam ignis flagrantissimae caritatis: animus inflammatur caritate, arripiat eadem caritas membra in usum suum, non ea permittat militare cupiditati, ut totus exardescat igne amoris diuini qui uult offerre Deo holocaustum” (CCL, 38:588; Boulding, 2:396).

⁵⁶ *En. in ps.* 64.4: “Arripiat ergo nos ignis, ignis diuinus in Ierusalem: incipiamus ardere caritate, donec totum mortale consumatur, et quod contra nos fuerit, eat in sacrificium Domino” (CCL, 39:826; Boulding 3:269).

⁵⁷ *En. in ps.* 65.20 (on v. 15): “Et locutum est os meum in tribulatione mea. Holocausta medullata offeram tibi): Intus teneam caritatem tuam; non erit in superficie, in medullis meis erit quod diligo te” (CCL, 39:853; Boulding, 3:302–03).

⁵⁸ *En. in ps.* 65.20: “cuius autem medullam inspicit, ipsum totum accipit” (CCL, 39:853; Boulding, 3:302–03).

Such acceptance of the offerer “whole and entire” comes only through the mediation of the high priest, and it is prayer in him that makes our very marrow transparent to God’s sight: “totum corpus Christi loquitur; hoc est quod offert Deo. Incensum, quid est? Oratio [It is the whole body of Christ that speaks here, stating what it is offering to God. What does incense represent? Prayer.]”⁵⁹ Elsewhere Augustine alludes to the Eucharist as the place where Christ’s sacrifice is re-presented in the Church throughout the world, but here he suggests that the entire prayer of the Church, not just Eucharist, is a sacrifice participating in the one sacrifice of Christ.⁶⁰ The prayer of Psalm 140 (“I have cried to you, O Lord, hear me. Let my prayer rise like incense before you and the raising of my hands be an evening sacrifice”), beyond merely prefiguring Christ’s passion, re-presents the passion, in which we, in our humanity, are offered and redeemed.⁶¹ Precisely by virtue of our configuration to Christ, the head, the prayer of the body is graciously accepted, as from a heart purified: “Every prayer purely directed from the heart of a believer rises like incense, as from a holy altar. Nothing is more delightful than this fragrance of the Lord. May all who believe send forth the same fragrance.”⁶² Through the mediation of such a priest, whose sacrifice is most fragrant, the offering of the believer is made pleasant as well.

Ritual language of priest, sacrifice, and victim recurs throughout Augustine’s interpretation of the psalms.⁶³ On Psalm 149:2 (“Let Israel rejoice in him who made it, and let the children of Zion exult in their king”), Augustine, after briefly noting that Christ is “a king who seemed to be conquered, but in reality conquered,” asks a question about the messiah’s identity that seems to fascinate him even more: “But in what sense is he a priest?”⁶⁴ Augustine answers that

⁵⁹ *En. in ps.* 65.20 (CCL, 39:853; Boulding, 3:302–03).

⁶⁰ *En. in ps.* 75.15 and 106.13. See Gerald Bonner, “The Church and the Eucharist in the Theology of St. Augustine,” *Sobornost* 7, no. 6 (1978): 448–61; repr. in Bonner, *God’s Decree and Man’s Destiny* (London:Variorum Reprints, 1987).

⁶¹ Ps. 140:1: “Dirigatur oratio mea tamquam incensum in conspectu tuo; eleuatio manuum mearum sacrificium uespertinum.”

⁶² *En. in ps.* 140.5: “Oratio ergo pure directa de corde fideli, tamquam de ara sancta surgit incensum. Nihil est delectabilius odore Domini: sic oleant omnes qui credunt” (CCL, 40:2029; Boulding, 6:305).

⁶³ Cf. *De Trinitate* 1.20, 4.6, and 4.19, where Christ, in his work of salvation, is presented as both priest and sacrifice.

⁶⁴ *En. in ps.* 149.6: “Unde autem Sacerdos?” (CCL, 40:2182; Boulding, 6:497).

Christ is a “pure priest” who “offered himself for us” by purifying our otherwise “defiled conscience.” In him, we ourselves can slay our hearts as worthy victims.⁶⁵ Because no believer can enjoy complete freedom from sin, no offering of self can be completely free of the pride that has convicted the human race since the fall. While the worshiper may have an authentic desire to become a true holocaust to God, his motivations will always be mixed with a kind of self-love. All sacrifices to God, then, as all prayers made to God, cannot be perfect as the heavenly Father is perfect. In Augustine’s conception of the Psalms as the voice of the whole Christ, though, our very action of praying the Psalms, to whose voice the high priest has attached himself, transforms us into him. In his own pure self-offering, we have been transfigured. This self-offering that is re-presented via the unique intervocality of the psalm prayers reveals God, who is Trinity, even as it saves.

Conclusion

Sacrosanctum Concilium [hereafter, SC], the Constitution on the Sacred Liturgy promulgated at Vatican II, begins with key principles for understanding the nature of liturgy. Central among them we find the themes discussed in this article through the concepts “Sabbath” and “Sacrifice.” “In the liturgy on earth,” it says, “we are sharing by anticipation in the heavenly one, celebrated in the holy city, Jerusalem, the goal towards which we strive as pilgrims, where Christ is, seated at God’s right hand, he who is the minister of the saints and of the true tabernacle” (SC, §8).⁶⁶ In the liturgy, we hope to share the eternal celebration that the saints now enjoy. Furthermore, SC notes that Eucharist is a sacrifice not

⁶⁵ *En. in ps.* 149.6: “Quia se pro nobis obtulit. Date Sacerdoti quod offerat. Quid inueniret homo quod daret mundam uictimam? Quam uictimam? Quid mundum potest efferre peccator? O inique, o impie! quidquid adtuleris immundum est, et aliquid mundum pro te offerendum est. Quaere apud te quid offeras; non inuenies. Quaere ex te quod offeras; non delectatur arietibus, nec hircis, nec tauris. Omnia ipsius sunt, etsi non offeras. Offer ergo illi mundum sacrificium. Sed peccator es, impius es, sed inquinatam conscientiam habes. Poteris forte aliquid mundum offerre, purgatus; sed ut purgeris, aliquid pro te offerendum est. Quid ergo pro te oblaturus es, ut munderis? Si mundatus es, poteris offerre quod mundum est. Offerat ergo seipsum mundus Sacerdos, et mundet. Hoc est quod fecit Christus” (CCL, 40:2182; Boulding, 6:497).

⁶⁶ English translations from SC are taken from *Decrees of the Ecumenical Councils*, ed. Norman P. Tanner, S.J., 2 vols. (London: Sheed and Ward, 1990), 2:820–43.

only because the person serves as the minister but also because Christ associates the Church with himself in this great work. Through him, it offers worship to the Father. In the liturgy, therefore, “the mystical body of Jesus Christ, that is the head and the members, is together giving complete and definitive public expression to its worship” (SC, §7).

As should now be clear, the theology grounding the Council’s understanding of liturgy has deep roots in Augustine and had been re-emphasized in the work of Benedict XVI prior to his election as pope. A renewed and healthy appreciation of both the eschatological scope of liturgy and its participation in the offering of the whole Christ will deepen our sense of Church as a people on pilgrimage to God. Although I do not share the view that efforts should be made to return liturgical celebrations physically *ad orientem*, I also recognize the validity of concerns lying behind this view (74–84).⁶⁷ In practice, Christian liturgy (as theology) must always negotiate the tension between an immanent moment, whose excess may tend toward self-absorption and narrowness, and a transcendent moment, whose excess may tend toward an “other-worldliness” detached from worshipers’ needs and experience. Attention to the concepts of Sabbath and Sacrifice as articulated in the liturgical theology of Augustine and Benedict will keep horizons open so that our worship may always be oriented to the one to whom we will say: “Our hearts are restless until they rest in you.” NEV

⁶⁷ Thomas M. Kocik offers patristic texts supporting *ad orientem* worship, including Augustine, in “Liturgical Renewal and Eschatology,” *Homiletic & Pastoral Review*, October 2003, 22–27. In my reading, however, Augustine says little about this practice, with the exception of the one text cited by Kocik (*De serm. Dom. in monte* 2.15.18). My own feeling that such a change should not be effected has less to do with theology or tradition than with a conviction that, at this moment in history, it would be received in a way that has seriously adverse pastoral consequences.