

## The Hermeneutic of Continuity and Discontinuity between Romano Guardini and Joseph Ratzinger: The Primacy of *Logos*

ROLAND MILLARE  
St. John XXIII College Preparatory  
Katy, TX

WE HAVE REACHED the centenary of the publication of Romano Guardini's *The Spirit of the Liturgy*, which has had a tremendous impact upon liturgical theology and beyond despite its modest size. This was the first book published by Guardini and the first volume in the *Ecclesia Orans* series published by Abbot Ildefons Herwegen (1874–1946) of the abbey of Maria Laach, which was an influential center for liturgical study and renewal.<sup>1</sup> The fundamental theme in Romano Guardini's work, which has had the greatest impact upon Joseph Ratzinger's theology of liturgy, is the primacy of *logos* over *ethos* (*der Primat des Logos über das Ethos*).<sup>2</sup>

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<sup>1</sup> After his election as abbot in 1913, Ildefons Herwegen formed an “academic circle” which was comprised of other influential members of the early liturgical movement: Kunibert Mohlberg, Odo Casel, and Anton Baumstark. In 1921, Herwegen founded one of the prominent journals on liturgical theology, *Das Jahrbuch für Liturgiewissenschaft*; see Robert A. Krieg, C.S.C., *Romano Guardini: A Precursor of Vatican II* (Notre Dame, IN: University of Notre Dame Press), 73.

<sup>2</sup> According to James Corkery, the priority of *logos* over *ethos* is one of the four characteristic features of Ratzinger's theology; see *Joseph Ratzinger's Theological Ideas: Wise Cautions & Legitimate Hopes* (New York: Paulist Press, 2009), 31–33. Corkery maintains, “The priority of *logos* over *ethos*, of receiving over making, of being over doing lies at the heart and center of Joseph Ratzinger's theological synthesis” (31). Also see Michael Schneider, “Primat des Logos vor dem Ethos—zum theologischen Diskurs bei Joseph Ratzinger,” in *Joseph Ratzinger: Ein theologisches Profil*, ed. Peter Hofmann (Paderborn: Ferdinand Schöningh, 2008), 15–45. Schneider surveys briefly this theme throughout Ratzinger's theology with an emphasis on

Guardini describes the relationship between *logos*, which is formed by the liturgy, and *ethos*: The liturgy is “primarily occupied in forming the fundamental Christian temper [*logos*]. By it man is to be induced to determine correctly his essential relation to God, and to put himself right in regard to reverence for God, love and faith, atonement and the desire for sacrifice. As a result of this spiritual disposition, it follows that when action [*ethos*] is required of him he will do what is right.”<sup>3</sup> The primacy of *logos* is the theme of the final chapter in the small book of Guardini that serves as an essential hermeneutical key to understanding Ratzinger’s theology in general and his theology of liturgy and its relation to eschatology in particular.

One of Ratzinger’s central theses in an article entitled “Preaching God Today” (*Verkündigung von Gott heute*) is that “God should be preached as *Logos*.” Ratzinger defends this thesis on the following grounds: “In the beginning was not the ‘deed’ [*ethos*] but, rather, the Word [*Logos*]; it is mightier than the deed. Doing does not create meaning; rather, meaning creates doing.”<sup>4</sup> The subordination of *logos* to *ethos* allows for praxis to take

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Ratzinger’s spiritual Christology and theology of liturgy. In our introduction, we have highlighted how the Council of Chalcedon was important in influencing the contours of Ratzinger’s arguments for Christocentrism as a point of departure for modern theology. Schneider also notes the importance of Chalcedonian Christology (24), as we will see with Pablo Blanco as well below (*La Teología de Joseph Ratzinger: Una Introducción* [Madrid: Ediciones Palabra, 2011]). The discussion of the primacy of *logos* influences Ratzinger’s ecumenical concerns. Commenting upon what he refers to as the “so-called consensus ecumenism,” Ratzinger maintains, “It is not, they say, truth that creates consensus but consensus that is the only concrete and realistic court of judgment to decide what shall now hold good. The confession of faith, too, would not then express the truth but would have significance as an achievement of consensus. Yet thereby the relationship between truth and action (“praxis”) is also reversed. Action becomes the standard for truth.” Further on, Ratzinger expresses his concern regarding this new paradigm for ecumenism that upholds various notions of justice for different (and at times contradictory) causes: “Ethos without logos cannot endure; that much the collapse of the socialist world, in particular, should have taught us”; see *Pilgrim Fellowship of Faith: The Church as Communion* [hereafter, *PFF*], ed. Stephan Otto Horn and Vinzenz Pfnür, trans. Henry Taylor (San Francisco: Ignatius Press, 2005), 262. In Ratzinger’s estimation, we must begin with a unified *logos* to guide our *ethos*.

<sup>3</sup> Romano Guardini, *The Spirit of the Liturgy*, trans. Ada Lane (New York: Crossroad, 1998), 86.

<sup>4</sup> Joseph Ratzinger, *Dogma and Preaching: Applying Christian Doctrine to a Daily Life* [hereafter, *DP*], trans. Michael J. Miller (San Francisco: Ignatius Press, 2011), 94. Elsewhere, Ratzinger addresses the significance of Guardini’s thesis concerning the priority of *logos* over *ethos*: “In the early 1920s, Romano Guardini spoke of the primacy of *logos* over *ethos*, intending thereby to defend the Thomistic position of

the lead in defining doctrine, when in fact the divine wisdom is behind God's saving actions and thus, behind the Church's doctrine. When we assert the primacy of *ethos*, then the liturgy and eschatology become subject (if such were possible) to the creation of the community, and they cease to be the *opus Dei*. Establishing the primacy of the *logos* within Ratzinger's theology is critical to make the argument that the liturgy is inherently eschatological and that the realized eschatology of Ratzinger begins with the liturgy. We will demonstrate that Ratzinger's claim for the priority and centrality of the incarnate *Logos* establishes the relationship between the liturgy and eschatology.

Ratzinger comments that as a result of the subordination of *logos* to *ethos*, eschatology "is no longer seen within the theology of creation but, rather, replaces creation: the real world worth living in is yet to be created, namely, by man himself, contrary to what he finds already in place."<sup>5</sup> In such a case, eschatology becomes a highly dangerous force, to which lives are sacrificed for an impossible dream of self-creation and self-perfection. In the celebration of the liturgy, similarly, the golden calf is a symbol for false worship that is characterized by the primacy of *ethos* because it is a "self-generated cult," a "festival of self-affirmation," or a "circle closed in on itself."<sup>6</sup> Although humans are continually making idolatrous pseudo-liturgies, Ratzinger asserts that the true "liturgy cannot be 'made.' This is why it has to be simply received as a given reality and continually revitalized."<sup>7</sup>

In this essay, we will establish the definition of the *logos* for Ratzinger and its relation to the *ethos* of self-giving love. Guardini's impact upon

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*scientia speculativa*: a view of theology in which the meaning of christocentrism consists in transcending oneself and, through the *history* of God's dealings with mankind, making possible the encounter with the *being* of God himself. I admit that it has become clear to me only through the developments of recent years how fundamental this question actually is"; see *Principles of Catholic Theology: Building Stones for a Fundamental Theology* [hereafter, *PCT*], trans. Sister Mary Frances McCarthy, S.N.D. (San Francisco: Ignatius Press, 1987), 319 (emphasis in the original).

<sup>5</sup> Ratzinger, *DP*, 380.

<sup>6</sup> Joseph Ratzinger, *Theology of the Liturgy: The Sacramental Foundation of Christian Existence* [hereafter, *JRCW11*], ed. Michael J. Miller, trans. John Saward, Kenneth Baker, S.J., Henry Taylor et al., *Collected Works 11* (San Francisco: Ignatius Press, 2014), 12; originally *Theologie der Liturgie: Die sakramentale Begründung christlicher Existenz* [hereafter, *JRGS11*], *Gesammelte Schriften 11*, ed. Gerhard Ludwig Müller (Freiburg im Breisgau, Herder, 2008), 39–40. I will cite both the English and German texts; slight modifications of the English translations are my own.

<sup>7</sup> Joseph Ratzinger, *The Feast of Faith: Approaches to a Theology of Liturgy* [hereafter, *FF*], trans. Graham Harrison (San Francisco: Ignatius Press, 1986), 66.

Ratzinger's understanding of the primacy of *logos* will become evident as we highlight the consistency of this theme throughout Guardini's writings.<sup>8</sup> First, we will highlight the clear affinity between Ratzinger and Guardini in order to draw out the parallels in their shared insistence upon the primacy of *logos* and their mutual interest in developing a strong relationship between the liturgy and Christology. Second, we will argue that the primacy of *logos* has been the central theme for Ratzinger, beginning with his inaugural lecture as a professor of theology at the University of Bonn in 1959 and leading to his address as Pope at the University of Regensburg in 2006. Third, we will maintain that the relationship between the liturgy and eschatology cannot be fully understood without a proper definition of *logos* or by subordinating *logos* to *ethos*. Finally, we will briefly examine the one specific area of discontinuity between Ratzinger and Guardini. On the one hand, Ratzinger claims that sacrifice is the true *Grundgestalt* ("basic form") of the Eucharist, whereas Guardini suggests that the meal aspect has primacy over the sacrificial nature of the Eucharist. We will demonstrate that in Ratzinger's view, the Church enters into the sacrificial prayer of the incarnate *Logos* through the Eucharist. There is a hermeneutic of continuity between Ratzinger and Guardini's thought based on the primacy of *logos*, but there is a clear hermeneutic of discontinuity or rupture when we examine the notion of sacrifice in relation to the Eucharist.

First and foremost for Ratzinger, the *Logos* is the person of Jesus Christ, who is fully God and fully man. However, *logos* has other meanings that Ratzinger acknowledges and utilizes. He defines *logos* explicitly as "mind," "reason," "meaning," "discourse," or "word."<sup>9</sup> Ratzinger argues that "divine

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<sup>8</sup> On the influence of Guardini's theme of the primacy of *logos* over *ethos*, see Stephan Otto Horn, "Zum existentiellen und sakramentalen Grund der Theologie bei Joseph Ratzinger—Papst Benedikt XVI," *Didaskalia* 38, no. 2 (2008): 301–10. In this article, Horn describes what we have termed as a sacramental *logos* in Ratzinger's thought. Also see Franz-Xavier Heibl, "Theologische Denker als Mitarbeiter der Wahrheit: Romano Guardini und Papst Benedikt XVI," in *Symphonie des Glaubens: junge Münchener Theologen im Dialog mit Joseph Ratzinger/Benedikt XVI*, ed. Michaela C. Hastetter, Christoph Ohly, and Georgios Vlachonis (St. Ottilien: EOS, 2007), 77–101. Heibl's essay offers a very thorough survey demonstrating consistently the influence of Guardini upon the various theological themes of Ratzinger's pre-papal and papal writings.

<sup>9</sup> See Joseph Ratzinger, preface to the 2004 edition of *Introduction to Christianity* [hereafter, *IC*], trans. J. R. Foster (San Francisco: Ignatius Press, 2004), 26–29. Also see *IC*, 151–161, and *DP*, 93–95. We will rely upon Ratzinger's understanding of *logos* and its relation to *ethos* throughout this work. For a detailed analysis of the concept of *logos*, see Christos Yannaras, *Person and Eros*, trans. Norman Russell

worship in accordance with *logos*” or the *logikē latreia* is the “most appropriate way of expressing the essential form of Christian liturgy.”<sup>10</sup> In Ratzinger’s view, other definitions or descriptions of the Eucharist, such as an assembly or a meal, fall short because they touch upon an individual aspect of the Eucharist and not the entire reality. By contrast, the idea of the *logikē latreia* demonstrates how the “*logos* of creation, the *logos* in man, and the true and eternal Logos made flesh, the Son, come together.”<sup>11</sup> The *Logos* is the divine Person of Jesus Christ, who reveals the *logoi* of creation and of the human person. Drawing upon the patristic tradition, Benedict XVI emphasizes that in Jesus Christ, “*the word was ‘abbreviated.’*”<sup>12</sup> Throughout our work, we will emphasize the centrality of the incarnate *Logos* in revealing the authentic *logos* that defines the liturgy and eschatology while simultaneously impacting their inherent relationship.

Guardini explored the dynamic relationship between *logos* and *ethos* throughout his writings.<sup>13</sup> Undoubtedly, Guardini’s affirmation of the primacy of the *logos* over *ethos* and his critique of the modern world’s *logos*, characterized by the dominance of *technē*, greatly influenced Joseph Ratzinger’s theology.<sup>14</sup> In both his pre-papal, papal, and post-papal writ-

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(Brookline, MA: Holy Orthodox Press, 2007), 159–72. For a brief survey of *logos* as both reason and Christ in the writings of the Church Fathers, see Brian Daley, S.J. “*Logos* as Reason and *Logos* Incarnate: Philosophy, Theology and the Voices of Tradition,” in *Theology Needs Philosophy: Acting Against Reason Is Contrary to the Nature of God*, ed. Matthew L. Lamb (Washington, DC: Catholic University of America Press, 2016), 91–115.

<sup>10</sup> Ratzinger, JRCW11, 30 [JRGS11, 61].

<sup>11</sup> Ratzinger, JRCW11, 30 [JRGS11, 61].

<sup>12</sup> Benedict XVI, Post-synodal Apostolic Exhortation *Verbum Domini* (2010), §12: “The Fathers of the Church found in their Greek translation of the Old Testament a passage from the prophet Isaiah that Saint Paul also quotes in order to show how God’s new ways had already been foretold in the Old Testament. There we read: ‘The Lord made his word short, he abbreviated it’ (*Is* 10:23; *Rom* 9:28). . . . The Son himself is the Word, the *Logos*; the eternal word became small—small enough to fit into a manger. He became a child, so that the word could be grasped by us. Now the word is not simply audible; not only does it have a *voice*, now the word has a *face*, one which we can see: that of Jesus of Nazareth.”

<sup>13</sup> See Roland Millare, “The Primacy of *Logos* over *Ethos*: The Influence of Romano Guardini on Post-Conciliar Theology,” *The Heythrop Journal* 57, no. 6 (November 2016): 974–83. This present work builds upon that previous study of Guardini where I have explored the relationship between *logos* and *ethos* in other works of Guardini.

<sup>14</sup> A number of scholars have highlighted the following remarkable parallels between Ratzinger and Guardini: both wrote a doctoral thesis concerning the work of St. Bonaventure; both wrote books outlining the main contours of the Christian

ings, Ratzinger has worked tirelessly to proclaim the primacy of Christ as the living *Logos* with the further intention of redirecting contemporary culture towards an *ethos* of love for God and neighbor. According to Ratzinger, this twofold love is authentic worship in accordance with the *Logos* (the *logikē latreia*).<sup>15</sup> Many theologians of the twentieth century have

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faith; both wrote books on the liturgy; and both have written their own theological reflections on the person of Jesus Christ. See: Tracey Rowland, *Benedict XVI: A Guide for the Perplexed* (New York: T & T Clark, 2010), 17–19; Emery de Gaál, *The Theology of Pope Benedict XVI: The Christocentric Shift* (New York: Macmillan Palgrave, 2010), 39–43; and Aidan Nichols, O.P., “Romano Guardini and Joseph Ratzinger on the Theology of Liturgy,” in *Lost in Wonder: Essays on Liturgy and the Arts* (Burlington, VT: Ashgate, 2011), 21–25. Guardini was also influential on the thought of the philosopher Josef Pieper (1904–1997) and of Hans Urs von Balthasar. Further, both Pieper and Balthasar would impact the thought of Ratzinger (Rowland, *Benedict XVI*, 19). Incidentally, Pieper urged Ratzinger to get in touch with Karol Wojtyła: “Ratzinger and Wojtyła began exchanging books; the Polish cardinal [Wojtyła] made use of Ratzinger’s *IC* in preparing the Lenten retreat he preached for Paul VI and the Curia in 1976, and they met briefly at the Synod of Bishops in 1977” (George Weigel, *God’s Choice: Pope Benedict XVI and the Future of the Catholic Church* [New York: Harper Collins Publishing, 2005], 178). For an account of Guardini’s influence on Pieper, see Alberto Berro “Pieper y Guardini en Rothenfels: un encuentro fecundo,” *La Plata* 59, no. 216 (2004): 339–57. Ratzinger notes that Pieper developed the topic for his dissertation based upon his first meeting with Guardini, in which “he became aware of the superiority of being [*logos*] over duty [*ethos*] (*PCT*, 319n7). For more on the impact that Guardini had on Balthasar, see Hans Urs von Balthasar, *Romano Guardini: Reform from the Source* (San Francisco: Ignatius Press, 2010). In his description of his studies as a seminarian in Freising, Ratzinger writes, “In the domain of theology and philosophy, the voices that moved us *most directly* were those of Romano Guardini, Josef Pieper, Theodor Häcker, and Peter Wust” (*Milestones: Memoirs 1927–1977*, trans. Erasmo Leiva-Merikakis [San Francisco: Ignatius Press, 1998] 43; emphasis added). On the influence of Guardini as one of Ratzinger’s primary teachers, see Blanco, *La Teología*, 18–23. Also, see Heibl, “Theologische Denker.” Heibl stresses the unity between the liturgy and Christology, which Ratzinger judges as one of the most significant contributions of Guardini (87–91 [heading: “Romano Guardini im Urteil Papst Benedikts”]). See also Róbert Kürnyek, “The Concept of Liturgical Reform in the Writings of Romano Guardini and Joseph Ratzinger/Pope Benedict XVI: A Comparative Analysis” (PhD diss., Saint Paul University, 2016). Kürnyek offers a very comprehensive comparison between Guardini and Ratzinger in the areas of liturgical theology and liturgical praxis.

- <sup>15</sup> Romans 12:1–2. “Far from being a mere liturgical game or ritual, it is λογική λατρεία, *logikē latreia*,’ Logos-filled worship that transforms human existence in the Logos, allowing the Christian’s interior to become contemporaneous with Christ” (De Gaál, *Theology of Pope Benedict XVI*, 240). For a succinct overview of the notion of the *logikē latreia* in Ratzinger’s theology of liturgy, see Michael Schneider, “Zur Erneuerung der Liturgie nach dem II. Vatikanum: Ihre Beurtei-

worked to establish the primacy of the *logos* of *communio* and the *ethos* of self-giving love in contradistinction with modernity's *logos* of mechanistic autonomy (*technē*) and an *ethos* of hedonistic utilitarianism or radical pragmatism. Ratzinger is one of the most recent thinkers to adopt consistently the Guardinian tension between *logos* and *ethos* as a major theological and pastoral theme throughout his works.<sup>16</sup> The arguments set forth in this essay will demonstrate the significance of the primacy of *logos*, which is foundational for Ratzinger's theology of liturgy. The liturgy, properly understood and examined in relationship to eschatology, can reorient the culture back to the proper *logos* that only Jesus Christ fully reveals.

While our main concern is to demonstrate the consistency of the primacy of the *Logos* throughout Ratzinger's thought, particularly as it relates to the liturgy and eschatology, there will be implications for how this primacy can potentially renew the direction of modern culture. Ratzinger is always articulating the authentic meaning and relationship between *logos* and *ethos*, as he desires to redirect our modern culture, characterized by a materialistic and secular *logos*. In his analysis of cultural

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lung in der Theologie Joseph Ratzingers auf dem Hintergrund seiner Reden in der Abtei Fontgombault," in *Der Logos-gemäße Gottesdienst: Theologie der Liturgie bei Joseph Ratzinger*, ed. Rudolf Voderholzer (Regensburg: Friedrich Pustet, 2009), 139–70, at 146–52. Also see: Michaela Christine Hastetter, "Liturgie—Brücke zum Mysterium: Grundlinien des Liturgieverständnisses Benedikts XVI," in Hastetter, Ohly, and Vlachonis, *Symphonie des Glaubens*, 131–50, esp. 140–42; Josip Gregur, "Fleischwerdung des Wortes—Wortwerdung des Fleisches: Liturgie als *logike latreia* bei Joseph Ratzinger," in Voderholzer, *Der Logos-gemäße Gottesdienst*, 46–76. Gregur's essay is very insightful in offering the philosophical and scriptural context to understand the implications of Ratzinger's use of the Pauline *logikē latreia* to describe the liturgy.

<sup>16</sup> After giving credit to Guardini for asserting the primacy of *logos* in his article on "Preaching God Today," Ratzinger argues: "Above all, however, this [primacy of *logos* over *ethos*] means that Christian faith essentially and originally has to do with the truth. What a man believes is not a matter of indifference to him; the truth cannot be replaced by a 'good opinion.' The loss of the truth cannot be replaced by a 'good opinion.' The loss of the truth corrupts even good opinions. It also corrupts love, which without truth is blind and, hence, cannot fulfill its real purpose [*Sinn*]: to will and to do for the other what is truly good. Only when I know what man is in truth and the world is in truth can I also be truly good. Goodness without truth can bring about subjective justification but not salvation. God is the Truth—this statement is a program, a fundamental orientation for human existence, which finds verbal expression in the belief in creation" (*DP*, 94). It is not difficult to see how this has been a consistent argument of Ratzinger throughout his theological works. On the relationship between *logos* and *ethos* as a fundamental issue in contemporary theology, see Tracey Rowland, *Catholic Theology* (London: Bloomsbury T & T Clark, 2017), 34–36.

development, the American theologian David L. Schindler concludes that “every *ethos* always needs a *logos* that precedes it and gives it meaning.”<sup>17</sup> Schindler describes the effect of the contemporary mechanistic and materialistic *logos* on modern culture, as he maintains that sexual relations are reduced to lustful manipulation, political relations become “brutal power,” market relations become “hedonistic consumerism,” and music and architecture, in light of such market relations, become “noise and harsh ugliness.”<sup>18</sup> Within Ratzinger’s theology the *logos* is sacramental as the unity between the *Logos* incarnate and the *logoi* reflected in all of creation. The world is sacramental, in that it reflects the glory and beauty of the *Logos*, but it should not be conflated with the *Logos* itself. Modern culture divorces the *logoi* of creation from the *Logos*, which has had detrimental effects upon how we understand the *logos* of the human person and of the world, as modern culture defines reality ultimately by what is materialistic. Subsequently, the truth (*logos*) is reduced to what is empirically verifiable. What is good or ethical (*ethos*) is determined by the law of utility or expediency. The modern *ethos* has been shaped by either a materialistic *logos* or the subordination of *logos* to *ethos*, or both.

Ratzinger’s theology of culture was influenced significantly by Guardini such that a person can appreciate fully Ratzinger’s theses only by first understanding the prioritization of *logos* over *ethos* in the theology of Guardini.<sup>19</sup> We have a clearer understanding of why Ratzinger emphasizes the primacy of *logos* and why the authentic Christian *logos* is sacramental, whereas a secular *logos* is characteristically materialistic. The implications of Guardini’s ideas, which have been very influential upon the develop-

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<sup>17</sup> David L. Schindler, “Grace and the Form of Nature and Culture,” in *Catholicism and Secularization in America: Essays on Nature, Grace and Culture*, ed. David L. Schindler (Huntington, IN: Our Sunday Visitor, 1990), 30. According to Rowland, Schindler’s insistence on the relationship between *logos* and *ethos* is influenced by the thought of Balthasar; see “Theology and Culture,” in *Being Holy in the World: Theology and Culture in the Thought of David L. Schindler*, ed. Nichols J. Healy Jr. and D. C. Schindler (Grand Rapids, MI: Eerdmans, 2011), 55–77, at 56. For an overview of Schindler’s understanding of modern culture’s mechanistic *logos* in contrast to the *logos* of *communio*, see Michael Hanby, “Beyond Mechanism: The Cosmological Significance of David L. Schindler’s *Communio* Ontology,” in Healy and Schindler, *Being Holy in the World*, 162–89.

<sup>18</sup> Schindler, “Grace,” 19.

<sup>19</sup> It is beyond the scope of our present article to develop a theology of culture, but see the work of Rowland wherein she develops various themes relating to a Christocentric renewal of culture particularly via the thought of Pope Benedict XVI and Pope Saint John Paul II: *The Culture of the Incarnation: Essays in Catholic Theology* (Steubenville, OH: Emmaus Academic, 2017).

ment of Ratzinger's theology, become very clear when we consider what this means for eschatology. A materialist ontology forms an immanentized eschatology. If liturgy is inherently eschatological, then this will have logical consequences for the manner in which we celebrate the sacred liturgy. The most significant insight that we gain for understanding Ratzinger's theology of liturgy comes from an understanding of the liturgy that is inseparable from his eschatology.

### The Symphonic Harmony of Guardini and Ratzinger

Joachim Cardinal Meißner (1933–2017), the Archbishop of Cologne, has referred to Ratzinger as the “Mozart of theology” because of his great gift of weaving various aspects of theology into a unified and joyful symphony.<sup>20</sup> As a master composer of theological erudition, Ratzinger unifies Christology, ecclesiology, anthropology, eschatology, and his theology of liturgy. The Guardinian theme of the priority of *logos* over *ethos* assists Ratzinger in bringing about this symphonic harmony. On February 2, 1985, Ratzinger gave an address on the occasion of Guardini's one hundredth birthday. He traces the contours of Guardini's theological thought. The basic theological approach of Guardini is similar to the methodology adopted by Ratzinger. For both thinkers, theology reaches its culmination in the liturgy, which is celebrated properly in accord with the *logos* (the *logikē latreia*). Liturgy

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<sup>20</sup> Although the above is my general interpretation for Cardinal Meißner's usage of this analogy, Rowland suggests that the analogy reflects Ratzinger's theological method insofar as he does not “jettison the classical repertoire” and integrates it with the influence of the German romantic movement: “Cardinal Joachim Meisner has suggested that Ratzinger is the ‘Mozart of theology,’ and while it is true that Ratzinger does not jettison the classical repertoire, given the influence of the Romantic movement on German theology, coupled with Ratzinger's recognition that the failure to provide an adequate account of the mediation of history in the realm of ontology represented the single greatest crisis for Catholic theology in the twentieth century, a more appropriate analogy might be that of a more romantically-inclined composer, such as Carl Maria von Weber or Bruckner. Nonetheless, Ratzinger's work does have the luminosity and directness of Mozart, and of course, a Mozart composition like the 40th symphony in G minor has its romantic movements” (*Benedict XVI: Guide for the Perplexed*, 23–24). De Gaál, also commenting on the analogy of Ratzinger's theology to Mozart, adds: “Like Mozart, he does not delight in dark problematizations. He is charming and always cheerful in a quiet way” (*Theology of Pope Benedict XVI*, 45). For a treatment of Ratzinger's theology in conjunction with this well-known and deserved appellation as the “Mozart of theology,” see the essay by the German theologian Michaela Christine Hastetter, “Einheit Aller Wirklichkeit: Die Bedeutung des symphonischen Denkens des ‘Mozarts der Theologie’ für die Pastoral,” in Hastetter, Ohly, and Vlachonis, *Symphonie des Glaubens*, 15–50, esp. 16–21.

allows the human person to enter into the dialogue (*dia-logos*) of love that Jesus Christ has with the Father in the Holy Spirit. In his analysis of Guardini's thought, Ratzinger discusses the unity between liturgy and Christology. This unity is also retraced throughout the oeuvre of Ratzinger as we will continue to demonstrate throughout our work as we see the manner in which the *logos* is the consistent thread that unifies his symphonic thought.

According to Ratzinger, Guardini desired to address the modern world, which was marked by a total separation between God and the human person. This chasm, which was characteristic of modernity, resulted in an alienation that reduced nature or the world to "mere materiality."<sup>21</sup> Liturgy enables the human person to appreciate the sacramental or symbolic nature of the world. Ratzinger contends that for Guardini, "liturgical action is more specifically symbolic action that is capable of grasping the world and its own being as symbol, because the symbol is the real epitome of the unity of spirit and the matter, the spirituality of matter and the materiality of the spirit."<sup>22</sup> There is an inherent transcendence in nature by the mere fact that it is an effect of the Creator's love. In the words of St. Bonaventure, God created everything "not to increase his glory, but to show it forth and to communicate it."<sup>23</sup> The rites of the various liturgies involve the use of created things such as water, oil, bread, and wine. These worldly gifts reach their supernatural end in the celebration of the liturgy. This dynamic between the material and the spiritual within the liturgy points towards the world's symbolic nature that cannot remain on the level of "mere materiality."

In Guardini's theology, "Freedom is truth," meaning that the human person discovers freedom by living in conformity to his God-given nature (being or *logos*).<sup>24</sup> The liturgy is the primary means through which the

<sup>21</sup> Joseph Ratzinger, *Fundamental Speeches from Five Decades* [hereafter, *FDFD*], ed. Florian Schuller, trans. Michael J. Miller, J. R. Foster, and Adrian Walker (San Francisco: Ignatius Press, 2012), 233.

<sup>22</sup> Ratzinger, *FSFD*, 234. The sacramentality of the world is a dominant theme in the thought of the Eastern Orthodox theologian Alexander Schmemmann, e.g. in *For the Life of the World: Sacraments and Orthodoxy* (Crestwood, NY: St. Vladimir's Seminary Press, 1973). For a summary and commentary on Schmemmann's writings on the "ontological sacramentality" of the created order, see David Schindler, *Ordering Love: Liberal Societies and the Memory of God* (Grand Rapids, MI: Eerdmans, 2011), 288–309.

<sup>23</sup> St. Bonaventure, *In II sent.*, as cited in the *Catechism of the Catholic Church* [CCC], §293.

<sup>24</sup> Romano Guardini, *Auf dem Wege* (Mainz: Matthias Grünewald, 1923), 26, quoted in Ratzinger, *FSFD*, 247. This dynamic between freedom and truth has been emphasized by the moral theologian Servais Pinckaers as a "freedom for

human person realizes his nature to worship God. The interrelationship between truth and worship is emphasized by Ratzinger, who underscores this Guardinian theme in his own writing: "The freedom *for* the truth and the freedom *of* the truth cannot exist without the acknowledgement and worship of the divine."<sup>25</sup> The fundamental characteristic of every human person is a call to the adoration of God. Adoration is a concrete recognition on the part of the human person that he is not self-sufficient or autonomous. Adoration is a humble act that recognizes God as the source of all existence. This is why Guardini defines adoration as "The obedience of being."<sup>26</sup> The nature of the human person finds its fulfillment in worship. Further on, Guardini states, "Adoration is the primary obedience that serves as the foundation for all the rest: the obedience of our being to the being of God. If a being is in truth, then it itself is nothing but truth."<sup>27</sup> This anthropological truth lays the foundation for one of the key concepts in the thought of Guardini: the primacy of *logos* over *ethos*, which is an idea that must be rediscovered for the sake of the renewal of theology.<sup>28</sup>

In theology, being (*logos*) should have a clear priority over doing (*ethos*), various developments in the history of theology have led to the subordination of *logos* to *ethos*. Hence, Guardini's assertion of the primacy of *logos* represents a recovery of theology's proper method, which is distinguished from other approaches to theological questions insofar as they give priority to *ethos*.<sup>29</sup> Ratzinger highlights this famous idea of Guardini as a herme-

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excellence" (*The Sources of Christian Ethics*, trans. Sister Mary Thomas Noble, O.P. [Washington, DC: Catholic University of America Press, 1995], 354–78).

<sup>25</sup> Ratzinger, *FSFD*, 190 (emphasis added). For a development of this theme on the relationship between truth and freedom, see Joseph Ratzinger, "Truth and Freedom," *Communio* 23, no. 1 (1996): 16–35.

<sup>26</sup> Ratzinger, *FSFD*, 247. Josef Pieper, who was also influenced by Guardini, speaks of adoration in the form of festivity or liturgical worship as a commemoration of the truth of the person's creation by God; see *In Tune with the World: A Theory of Festivity*, trans. Richard and Clara Winston (South Bend, IN: St. Augustine's Press, 1999), 44–51. Ratzinger cites this text of Pieper as he develops the theological basis of prayer and liturgy in *FF*, 26–27. Also see Pieper, *Leisure: The Basis of Culture*, trans. Alexander Dru (San Francisco: Ignatius Press, 2009), 65–75.

<sup>27</sup> Guardini, *Auf dem Wege*, 21, quoted in Ratzinger, *FSFD*, 247.

<sup>28</sup> As we have noted previously, Guardini's purpose in articulating this primacy in Ratzinger's estimation was "to defend the Thomistic position of *scientia speculativa*: a view of theology in which the meaning of christocentrism consists in transcending oneself and, through the *history* of God's dealings with mankind, making possible the encounter with the *being* of God" (*PCT*, 319).

<sup>29</sup> Ratzinger, *PCT*, 320: "Theology has to do with God, and it conducts its inquiry in the manner of philosophy. The challenge and the difficulty of such a concept will have become clear by now. Such a metaphysical (ontological) alignment of theol-

neutical key to differentiate Guardini's approach to the liturgical movement from the method employed by the Benedictine monastery of Maria Laach. Whereas Guardini embraced the metaphysics of being in medieval thought, Odo Casel and the monks of Maria Laach subordinated the use of philosophical thought and logic in favor of seeking the form (*eidos*) of mystery.<sup>30</sup> In Ratzinger's estimation, the approach of the abbey of Maria Laach "resulted in a certain narrowness that had no sense of extra-liturgical piety and bore within itself a tendency to archaeological investigation aimed at a pristine *restoration* of an earlier age."<sup>31</sup> Guardini's method was aimed at the larger question of *being*, which is found in the pursuit of the truth or the *logos*. Ratzinger, under the influence of Guardini, will develop an outline of the authentic spirit of the liturgy with this same end in mind. Ratzinger contends that, "Truth and worship stand in an indissociable relationship to each other; one cannot flourish without the other, however often they have gone their separate ways in the course of history."<sup>32</sup> The innate search for truth finds its fulfillment in divine worship. The true being or *logos*, whom every person seeks, is above all a living person that invites each person into a dialogue (*dia-logos*) of love.

The *logos* is no mere abstraction or proposition, because the *Logos* has become flesh in the person of Jesus Christ. In his summary of Guardini's liturgical theology, philosophy, and Christology, Ratzinger notes, "Man is open to the truth, but the truth is not out there somewhere; rather, it is in concrete existence, in the figure of Jesus Christ."<sup>33</sup> Faith is not merely an

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ogy is not, as we have long feared, a betrayal of salvation history. On the contrary, if theology will remain true to its historical beginnings, to the salvation event in Christ to which the Bible bears witness, it must transcend history and speak ultimately of God himself. If it will remain true to the *practical Scientia speculativa*; it cannot start by being a *Scientia practica*. It must preserve the primacy of truth that is self-subsistent and that must be discovered in its self-ness before it can be measured in terms of its usefulness to mankind."

<sup>30</sup> Ratzinger, *FSFD*, 249.

<sup>31</sup> Ratzinger, *FSFD*, 249. Also see Ratzinger, JRCW11, 560 (JRGs11, 662–63).

<sup>32</sup> Joseph Ratzinger, *The Nature and Mission of Theology: Approaches to Understanding Its Role in the Light of the Present Controversy* [hereafter, *NMT*], trans. Adrian Walker (San Francisco: Ignatius Press, 1995), 40.

<sup>33</sup> Ratzinger, *FSFD*, 254. In his commentary on the Johannine characterization of the Lord as *Logos*, Ratzinger maintains that "The concept of *logos* acquires a new dimension. It no longer denotes simply the permeation of all being by meaning; it characterizes this man: he who is here is 'Word.' The concept of *logos*, which to the Greeks meant 'meaning' (*ratio*), changes here into 'word' (*verbum*). He who is here is Word; he is consequently 'spoken' and, hence, the pure relation between the speaker and the spoken to. Thus *logos* Christology, as 'word' theology, is once

assent to set of propositions; it is a personal communion that the human person enters into through the Person of the incarnate *Logos*.<sup>34</sup> Guardini himself stresses that the person of Jesus Christ is the central message of Christianity, a theme which will be emphasized by Ratzinger throughout his work, as Guardini maintains:

This *Logos*, which is perfectly simple and yet immeasurably rich, is no order of forms and laws, no world of prototypes and arrangements, but *Someone*, He is the living son of the eternal Father. We can stand before Him, face to face. We can speak to Him and He answers, indeed, He Himself gives us the power to stand before Him and He can grant our request. We can love Him and He is able to give us a communion which reflects the intimacy in which He lies upon the bosom of the Father, and which St. John experienced when His Master permitted him to lay his head upon His heart. This fact established a contrast to everything which natural philosophy and piety can experience or invent. This *Logos*, this one and all, steps into history and becomes man.<sup>35</sup>

This Christocentric approach in the writings of Guardini is characteristic of much of the theological work in the twentieth century.<sup>36</sup> The theology of Ratzinger is no exception of this characteristic in light of the influence of Guardini upon his thought. Communion with Jesus Christ restores the communion with the gift of sanctifying grace, which the human person enjoyed in the beginning.

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again the opening up of being to the idea of relationship. For again it is true that 'word' comes essentially 'from someone else' and 'to someone else'; word is an existence that is entirely way and openness" (*IC*, 189). Elsewhere, Ratzinger maintains a similar argument: "Logos in the Johannine sense means not only *ratio*, but also *verbum*—not only 'mind,' but also 'discourse.' That is to say: the Christian God is not just reason, objective meaning, the geometry of the universe, but he is speech, relation, Word, and Love. He is sighted reason, which sees and hears, which can be called upon and has a personal character. The 'objective' meaning of the world is a subject, in relation to me."

<sup>34</sup> For a summary of Ratzinger's emphasis on the *Logos* as the Person of Jesus Christ, see Christopher S. Collins, *The Word Made Love: The Dialogical Theology of Joseph Ratzinger/Benedict XVI* (Collegeville, MN: Liturgical, 2013), 74–79.

<sup>35</sup> Romano Guardini, *The Word of God: On Faith, Hope and Charity*, trans. Stella Lange (Chicago: Henry Regnery, 1963), 28.

<sup>36</sup> For a survey of the Christocentrism of the twentieth century, see Hans Urs von Balthasar, *The Theology of Karl Barth*, trans. Edward T. Oakes, S.J. (San Francisco: Ignatius Press, 1992), 326–63.

As a consequence of the absolute priority of the *logos* in the thought of Ratzinger, Pablo Blanco describes Ratzinger's thought as being characterized by a certain "Logos centrism" (*logocentrismo*).<sup>37</sup> One of the fundamental truths about creation is that it was brought about by the Word (the *Logos*), which has existed from the beginning (Gen 1:1; cf. John 1:1). Nature reflects the beauty of the *logos* because its very being originates from the Creator. The modern shift, which has been traced back to the univocal conception of being according to Blessed Duns Scotus, is the beginning of the shift towards a desacramentalization of nature for many contemporary thinkers.<sup>38</sup> Hans Boersma maintains that in light of Scotus's influence "it became possible to deny the sacramentality of the relationship between earthly objects and the Logos as their eternal archetype."<sup>39</sup> If every created

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<sup>37</sup> Blanco, *La Teología*, 161.

<sup>38</sup> This view was espoused by the Pope Emeritus, Benedict XVI. See his "Regensburg Lecture," no. 25. The citations for the text of this speech, which is known colloquially as "The Regensburg Lecture," will come from the official English translation of the Vatican which is printed in James V. Schall, S.J., *The Regensburg Lecture* (South Bend, IN: St. Augustine's Press, 2007), 130–48. Further citations of the lecture will (as just now) use the section numbers as they appear in Schall's edition (in which the lecture itself is the first appendix). Scotus opted for a univocal conception of being over Aquinas's analogical understanding. In the metaphysics of Scotus, there is no distinction between the being of God and the human person. Hence, the Creator and creature belong to the same basic metaphysical category. Whereas for St. Thomas, human creatures through their being participate in the divine nature, which for St. Thomas is a sheer act of to-be itself (*ipsum esse subsistens*); Scotus effectively separates the natural from the supernatural, which comes to fruition in the thought of Ockham; see Robert Barron, *The Priority of Christ: Toward a Postliberal Catholicism* (Grand Rapids, MI: Brazos, 2007), 13–14. Also see: David Burrell, C.S.C., *Analogy and Philosophical Language* (New Haven, CT: Yale University Press, 1973), 171–93; Louis Dupré, *Passage to Modernity: An Essay in the Hermeneutics of Nature and Culture* (New Haven, CT: Yale University Press, 1993), 170–76; John Milbank, *Theology and Social Theory: Beyond Secular Reason* (Cambridge, MA: Blackwell, 1995), 302–25; Catherine Pickstock, *After Writing: On the Liturgical Consummation of Philosophy* (Cambridge, MA: Blackwell, 1998), 122–31; and Brad S. Gregory, *The Unintended Reformation: How a Religious Revolution Secularized Society* (Cambridge, MA: Harvard University Press, 2012), 36–38.

<sup>39</sup> Hans Boersma, *Heavenly Participation: The Weaving of a Sacramental Tapestry* (Grand Rapids, MI: Eerdmans, 2011), 75. The self-sufficiency of the individual, which results from the univocal conception of being, will lead to alienation between the person and God because the intimate union between every created being with one another and God is severed. In the analogous conception of being, every created being participates in the eternal *logos* of God. Boersma expands upon the consequences of the nominalist shift towards the univocity of being

being is univocal, then each being possesses its own nature apart from God. Boersma concludes that the “loss of analogy meant the loss of sacramentality.”<sup>40</sup> The world is perceived as a purely materialistic and mechanistic reality in the modern world. This mentality has resulted in a great alienation in the created order wherein the human person is at odds with nature itself, other people, and God. As we have already mentioned above, Ratzinger has consistently adopted the Guardinian principle that affirms the primacy of *logos*. Additionally, Ratzinger argues for a sacramental *logos* in order to uphold the analogy between creation and the Creator.

The great difficulty of the twentieth century has been what Ratzinger describes a “crisis of sacramentality.”<sup>41</sup> The majority of people in modern culture have, in Ratzinger’s estimation, “grown accustomed to seeing in the substance of things nothing but the material for human labor—when, in short, the world is regarded as matter and matter as material—initially there is no room left for that symbolic transparency of reality toward the eternal on which the sacramental principle is based.”<sup>42</sup> In other words, there is only room for an immanentization for all created reality. Hence the modern *logos*, which was described earlier at the beginning of this essay by Schindler, results in the reduction of politics to power, sexuality to hedonistic lust, and so forth. This view will also affect the understanding of liturgy and eschatology because the presupposition of secular modernity precludes transcendence.

As a result of the dominance of an immanentized secular *logos* in modernity, liturgy is reduced to a product of the person that can be manipulated by the utilitarian wants of the people. Eschatology is focused

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from the *analogia entis*: “Nominalism deeply affect human beings’ vertical and horizontal relationships. The christological anchor of the Great Tradition had ensured the vertical link between God and humanity: human beings received their being by participation in the eternal Logos [the *analogia entis*]. This vertical link with the Word of God means that, in turn, all human beings were horizontally related to one another: they all participated in a common humanity. The realism of the Platonist-Christian ontology meant that what united human beings was much more important than what divided them. Their common participation in the Logos provided unity and prevented fragmentation” (89). Also see Michael Hanby, “Creation as Aesthetic Analogy,” in *The Analogy of Being: Invention of the Antichrist or the Wisdom of God*, ed. Thomas Joseph White, O.P. (Grand Rapids, MI: Eerdmans, 2011), 352–53, esp. 353: “Ockham’s nominalism and (unitrinitarian) voluntarism presupposes and, combined with the principle of annihilation, makes possible the notion of a ‘thoroughly individualized thing.’”

<sup>40</sup> Boersma, *Heavenly Participation*, 75.

<sup>41</sup> Ratzinger, JRCW11, 153 (JRG11, 197).

<sup>42</sup> Ratzinger, JRCW11, 153 (JRG11, 198).

on the building of the Kingdom of God here below. The disavowal of the existence of a transcendent logically stresses what is immanent. Ratzinger addresses both areas repeatedly by emphasizing the primacy of *logos*, which has been subordinated to *ethos*. Additionally, Ratzinger affirms the need to recover a truly sacramental *logos* (*communio*) over and above the dominant materialistic secular *logos* (*technē*). Ratzinger characterizes the latter as a “de-sacramentalized [*entsakramentalisierte*] technological world.”<sup>43</sup> Consistently, Ratzinger develops a truly sacramentalized view in his theology of liturgy and eschatology that is centered on Christ the incarnate *Logos* instead of the de-sacramentalized view with its focus on the centrality of the person.

A major theme in Ratzinger’s theology of the liturgy is that the liturgy is the *actio Dei* and not merely a product to be manipulated according to the varying whims of the individual person. In his lecture entitled “The Theology of the Liturgy” at the Benedictine abbey in Fontgombault in 2001, Ratzinger cites the Second Vatican Council’s definition of the liturgy as “an action of Christ the Priest and of his Body, which is the Church.”<sup>44</sup> For Ratzinger, the “action of Christ” refers to the Paschal Mystery on the one hand and the celebration of the liturgy itself on the other. In both instances, he underscores the work of redemption and the liturgy as actions of God and not mere human actions.<sup>45</sup> The caricature has been to reduce both as works attributed solely to the efforts of the human person.

Consistent with his insistence upon the primacy of the *logos*, Ratzinger insists that the liturgy is the *opus Dei* or *actio Dei* and not the work of man. The false icon that embodies this perversion of worship on the part of the human person is the construction of the golden calf in the book of Exodus. Ratzinger defines the idolization of the golden calf as a “self-generated cult,” whereby worship “becomes a feast that the community gives itself, a festival of self-affirmation.”<sup>46</sup> Authentic worship is directed towards God and created by him, whereas this anti-worship is the product of the person. Elsewhere, Ratzinger writes, “Liturgy is God’s work or it does not exist

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<sup>43</sup> Ratzinger, JRCW11, 156 (JRGs11, 200).

<sup>44</sup> Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, §7.

<sup>45</sup> Ratzinger underscores the tension between Jesus and history: “Thus in the liturgy, the present historical moment is transcended, leading into the permanent divine-human act of redemption. In it, Christ is really the responsible subject: it is the work of Christ; but in it he draws history to himself, into this permanent act which is the locus of salvation” (JRCW11, 542 [JRGs11, 640]).

<sup>46</sup> Ratzinger, JRCW11, 12 (JRGs11, 39–40).

at all.<sup>47</sup> Unlike the golden calf, liturgy is not made by the human person alone. Ratzinger asserts that the “liturgy cannot be ‘made.’ This is why it has to be simply received as a given reality and continually revitalized.”<sup>48</sup> The primacy of God’s work is fundamental for Ratzinger’s theology of liturgy. The liturgy is an *opus Dei* and consequently, Ratzinger maintains that “all *opera hominum* [must] come to an end” because the liturgy is not subject to the whims of the people.<sup>49</sup> Commenting on Guardini’s work *The Church of the Lord*, Ratzinger asserts that Guardini learned to see in the Incarnation

the presence of the Lord who has made the Church his body. Only if that is so is there a simultaneity of Jesus Christ with us. And only if it is this exists is there real liturgy which is not a mere remembrance of the paschal mystery but its true presence. Once again, only if this is the case is liturgy a participation in the trinitarian dialogue between Father, Son, and Holy Spirit. Only in this way is it not our “doing” but the *opus Dei*—God’s action in and with us.<sup>50</sup>

The Church enters into the prayer of Jesus Christ the High Priest, who offers himself to the Father in the Holy Spirit. Through the celebration of the liturgy, the Church actualizes her identity as a visible communion, which reflects the communion of love of the triune God. This visible communion is also an anticipation of the communion that awaits all of humanity in the eschaton.

Similar to his theological approach to liturgy, Ratzinger maintains that the work of eschatology is first and foremost an *opus Dei*, which supports our fundamental thesis concerning the primacy of *logos* in Ratzinger’s

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<sup>47</sup> Joseph Ratzinger, *A New Song for the Lord: Faith in Christ and Liturgy Today* [hereafter, *NSL*], trans. Martha M. Matesich (New York: Crossroad, 1997), 133.

<sup>48</sup> Ratzinger, *FF*, 66.

<sup>49</sup> Ratzinger, JRCW11, 206 (JRGs11, 256–57).

<sup>50</sup> Joseph Ratzinger, *Joseph Ratzinger in Communio*, vol. 1, *The Unity of the Church*, ed. David L. Schindler and Nicholas J. Healy (Grand Rapids, MI: Eerdmans, 2010), 33. This article (“Liturgy and Sacred Music”) was first published in English in *Communio* 13, no. 4 (Winter 1986): 377–91, and is also published in *NSL*, 111–27. In light of Ratzinger’s emphasis on the liturgy as the *opus Dei* or *actio Dei*, Mariusz Biliniewicz summarizes Ratzinger’s understanding of active participation (*participatio actuosa*) as “being a part of the action.” Biliniewicz explains: “The action’ in the liturgy is not the action of a human, but the action of God. Therefore, we are a part of that action (we participate) when we are included in the act that God himself performs in the sacrifice of the Eucharist” (*Liturgical Vision of Pope Benedict XVI: A Theological Inquiry* [Bern: Peter Lang, 2013], 57).

theology. Ratzinger argues that “Jesus is opposed to any form of righteousness, whether political or ethical, that tries to achieve the Kingdom of God by its own volition.”<sup>51</sup> Christians, through the gift of grace received from the sacraments, are called to respond to their vocation as a relational being to enter into communion with God and neighbor. This relationality, which is initiated in Baptism, is strengthened by the Holy Eucharist, and fully realized in eschaton. Ratzinger describes heaven as the full realization of the “integration of the ‘I’ into the body of Christ.”<sup>52</sup> The transformation of the individual “I” into the communal (ecclesial) “we,” through his communion with the Infinite “Thou,” is a constant theme throughout the works of Ratzinger. This unity can only be fully realized by God. Communion with the incarnate *Logos* enables the human person to be drawn into Jesus Christ’s “being for all.”<sup>53</sup> The celebration of the liturgy brings about what Ratzinger describes as an “eschatological realism.” In an interview with Peter Seewald, Pope Benedict XVI maintains that the eschaton is not a “fata morgana or some kind of fictitious utopia, but [it] correspond[s] exactly to reality.”<sup>54</sup> Benedict’s words have incredible implications, which we will continue to unpack within our work particularly when we focus in on the relationship between the liturgy and eschatology. It is clear in the words cited above and the rest of the comments in addressing Seewald’s question regarding “eschatological realism” that Benedict maintains the view that Jesus instituted the Last Supper as “the sacrament of inaugurated eschatology,” to borrow a phrase from the work of the Scripture scholar Brant Pitre. The recent work of Pitre helps us to understand the radical nature of Ratzinger’s claim as he argues that the Last Supper was the beginning of a new exodus wherein “Jerusalem is the point of departure and the kingdom of God is the ultimate destination.”<sup>55</sup> Every celebration

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<sup>51</sup> Joseph Ratzinger, *Eschatology: Death and Eternal Life*, ed. Aidan Nichols, O.P., trans. Michael Waldstein, 2nd ed. (Washington, DC: Catholic University of America Press, 2007), 31.

<sup>52</sup> Ratzinger, *Eschatology*, 235.

<sup>53</sup> See Benedict XVI, Encyclical Letter *Spe Salvi* (2007), §28.

<sup>54</sup> Benedict XVI, *Light of the World: The Pope, the Church, and the Signs of the Times: A Conversation with Peter Seewald*, trans. Michael J. Miller and Adrian J. Walker (San Francisco: Ignatius Press, 2010), 180.

<sup>55</sup> See Brant Pitre, *Jesus and the Last Supper* (Grand Rapids, MI: Eerdmans, 2015), 444–512, at 511–12 (emphasis in the original). The phrase “the sacrament of inaugurated eschatology” is a modification of the words used by the English exegete C.H. Dodd, who described the Eucharist as a “sacrament of realized eschatology” (Dodd, *The Parables of the Kingdom* [New York: Scribner, 1961], 164). Commenting upon Dodd’s notion, Ratzinger maintains: “From his starting point in modern exegesis, Dodd thus recreated that synthesis whereby the faith of the

of the Eucharist is both a realization and foretaste of the eschaton insofar as Jesus Christ does truly come back again. Further, Jesus offers the grace to each recipient to grow in the freedom that is characteristic of the Kingdom of God, which anticipates the ultimate freedom to be realized in the Kingdom in heaven. The Eucharist is both anticipation and realization of the eschatological Kingdom. According to Ratzinger, "This eschatological realism becomes present in the Eucharist: we go out to meet him—as the One who comes—and he comes already now in anticipation of this hour, which one day will arrive once and for all."<sup>56</sup> In the liturgy, the Church is able to hear the *logos* proclaimed and meet the *Logos* in his sacramental form, which is both a foretaste and a realization of the coming of the incarnate *Logos* in the Parousia.

Ratzinger develops his theology of liturgy and eschatology in a Guardinian key. Ratzinger hopes to address the gap between God and humanity that has been created by the modern materialistic conception of the *logos*. Further, the subordination of *logos* to *ethos* contributes to the overshadowing of sacramentality. The affirmation of the liturgy first and foremost as the work of God is the ultimate end for both Guardini and Ratzinger as they emphasize the need to understand the authentic "spirit of the liturgy." At the center of the liturgy's essence is Jesus Christ himself, who enables the individual human person (the "I") to enter into communion with others (the "thou"). This communion of every person as a "we" in Christ is a realization and anticipation of the unity of the eschaton. In order to understand fully the significance of the primacy of *logos* for Ratzinger, we will insist that the primacy of *logos* has been a major theme consistently throughout the development of his theology. In particular, we will highlight some of the themes primarily from the Regensburg Address of Pope Benedict XVI because it offers us greater appreciation of the primacy and the significance of the *logos* in Ratzinger's thought.

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Church throughout the centuries has interpreted the relation of past, present and future, in the eschatological message of the New Testament. In German language exegetical studies, and the theology which took its cue from them, such a view could find neither house nor home. Admittedly, the methodological basis of this mediation of the Church's synthesis needs to be thought out afresh. Yet it should be clear that the native power of Christianity, something which will outlive all the ideas of the academics, draws its strength from just this synthesis. This synthesis is what binds together faith and life in a real and effective manner, whereas neither the actualism of the early Barth, nor Bultmann's theological Existentialism, nor a theology with the formal structure of salvation history but deprived of this life-giving background will ever be more than somebody's compilation" (*Eschatology*, 56).

<sup>56</sup> Benedict XVI, *Light of the World*, 180.

The Regensburg Address is a culmination and summary of Ratzinger's persistent thesis concerning the primacy of *logos* over *ethos* and an outline of the consequences of subordinating *logos* to *ethos* that extend beyond its effects on the theology of liturgy.

### The Consistency and Centrality of *Logos* in Ratzinger's Theology

The key to understanding Ratzinger's use of the word *logos* throughout his works is to underscore that *logos* is to be understood as truth *and* love.<sup>57</sup> In light of his emphasis of Christ as the eternal "I," who lives in eternal relation to the Father (the eternal "Thou"), Ratzinger claims it "is the identity of *logos* (truth) and love and thus makes love in the *logos*, the truth of human existence."<sup>58</sup> The very being of Jesus Christ is derived from the love of the Father. Consequently, truth and love coincide with one another. Reason has certain limitations because truth is a person and not simply an abstract idea. Love alone can overcome the shortcomings of reason.<sup>59</sup>

<sup>57</sup> On the relationship between truth and love, see Pope Francis, Encyclical Letter *Lumen fidei* (2013), §§26–28. A strong argument can be made for influence of Benedict XVI on this particular excerpt. Also see Kurt Koch, *Das Geheimnis des Senfkorns: Grundzüge des theologischen Denkens von Papst Benedikt XVI* (Regensburg: Friedrich Pustet, 2010), 14–44.

<sup>58</sup> Ratzinger, *IC*, 208.

<sup>59</sup> On this theme, see Ratzinger's comments on the theology of St. Bonaventure in *NMT*, 26–27. Ratzinger outlines the relationship between truth and love and the implication this has for theology and philosophy. Also see Pope Benedict XVI, General Audience of March 3, 2010, "St. Bonaventure," in *Doctors of the Church* (Huntington, IN: Our Sunday Visitor, 2011), 175–93. Here, in one of his Wednesday audiences on the Doctors of the Church, Benedict focuses his attention on the theology of Bonaventure wherein he highlights the primacy of love for Bonaventure: "For St. Bonaventure the ultimate destiny of the human being is to love God, to encounter him, and to be united in his and our love" (190). St. Bonaventure, under the influence of Pseudo-Dionysius, emphasizes love's ability to exceed the capacity of reason in the ascent towards the truth. Further, in the text used for his general audience, Benedict asserts: "Whereas for St. Augustine the *intellectus*, the seeing with reason and the heart, is the ultimate category of knowledge, Pseudo-Dionysius takes a further step: in the ascent toward God one can reach a point in which reason no longer sees. But in the night of the intellect love still sees; it sees what is inaccessible to reason. Love goes beyond reason, it sees further, it enters more profoundly into God's mystery" (192). Pseudo-Dionysius had a strong influence on the development of medieval theology in Benedict's estimation. See Pope Benedict XVI, General Audience of May 14, 2008, "Pseudo-Dionysius, the Areopagite," in *The Fathers*, vol. 2 (Huntington, IN: Our Sunday Visitor, 2010), 27–32. In addition to Saint Bonaventure, the theology of Pseudo-Dionysius would influence other medieval theologians such as Saint Bernard (1090–1153), William of Saint-Thierry († ca. 1148), Isaac d'Étoile († ca.

In a paper given at a conference commemorating the twenty-fifth anniversary of Pope Pius XII's encyclical on the devotion to the Sacred Heart, *Haurietis Aquas*, Ratzinger addresses the inadequacies of using reason alone in the pursuit of truth.<sup>60</sup> Ratzinger cites various texts to highlight love's ability to see what reason is unable to see, such as "Gregory the Great's '*Amor ipse notitia est*' ('love is knowledge itself'); Hugh of St. Victor's '*Intrat dilectio et appropinquat, ubi scientia foris est*' ('Love enters and comes close where knowledge has been left outside'); or Richard of St. Victor's beautiful formulation: '*Amor oculus est et amare videre est*' ('love is the eye, and to love is to see')."<sup>61</sup> *Logos* finds its full meaning in love, which only Christ fully reveals to all of humanity. Ratzinger points out that Christianity moves beyond the God of philosophy, who is described as pure thought. Ratzinger makes this claim clear: "The *logos* of the whole world, the creative original thought, is at the same time love; in fact this thought is creative because, as thought, it is love, and, as love, it is thought."<sup>62</sup> Love and truth are identical for Ratzinger; thus, grasping this point is fundamental for appreciating his theology of the Sacred Heart, which becomes a central component of his Christology.<sup>63</sup> Furthermore,

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1169), Robert Grosseteste (1168–1253), and Saint Albert the Great († 1280); see William Riordan, *Divine Light: The Theology of Denys the Areopagite* (San Francisco: Ignatius Press, 2008), 61. Riordan's work is an excellent introduction to the thought of Denys the Areopagite (Pseudo-Dionysius).

<sup>60</sup> See Joseph Ratzinger, *Behold the Pierced One: An Approach to Spiritual Christology* [hereafter, *BPO*], trans. Graham Harrison (San Francisco: Ignatius Press, 1986), 47–69. This address is also published as Joseph Ratzinger, "The Paschal Mystery as Core and Foundation of Devotion to the Sacred Heart," in *Towards a Civilization of Love: A Symposium on the Scriptural and Theological Foundations of Devotion to the Heart of Jesus*, trans. Erasmo Leiva-Merikakis (San Francisco: Ignatius Press, 1981), 145–65. See the parallels of thought in Hans Urs von Balthasar, *Theo-Logic*, vol. 2, *Truth of God*, trans. Adrian J. Walker (San Francisco: Ignatius Press, 2004), 27–33, esp. 28: "Thus, where one defines God (Thomas Aquinas) or Christ (Bonaventure) as the formal object of theology, the first thing this object demands is to be loved." Also see: Pierre Rousselot, S.J. "Spiritual Love and Apperceptive Synthesis," in *Essays on Love and Knowledge*, ed. Andrew Tallon and Pol Vandeveldel, trans. Andrew Tallon Pol Vandeveldel and Alan Vingelette (Milwaukee, WI: Marquette University Press, 2008), 119–134; Rousselot, *Eyes of Faith*, trans. Joseph Donceel, S.J. (New York: Fordham University Press, 1990), 49–61. Rousselot argues for the mutual need for both knowledge and love in the act of faith.

<sup>61</sup> Ratzinger, *BPO*, 55. Pope Benedict XVI speaks of "a heart which sees" in *Deus Caritas Est* (2005), §31. The Patristic theme of love as form of knowledge is repeated throughout the writings of Ratzinger/Benedict.

<sup>62</sup> Ratzinger, *IC*, 148; see also 158–61.

<sup>63</sup> See Peter John McGregor, *Heart to Heart: the Spiritual Christology of Joseph*

his Christology forms the foundation for his anthropology, his theology of liturgy and eschatology.<sup>64</sup>

Due to his interest in preserving the primacy of *logos*, one of Pope Benedict's main intellectual pursuits concerns the relationship between the God of philosophy and the God of faith, which was the subject of his inaugural lecture as a professor of fundamental theology at the University of Bonn in 1959.<sup>65</sup> Ratzinger has always been interested in the relationship

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*Ratzinger* (Eugene, OR: Pickwick, 2016), 62–98, 279–335. McGregor's work is a great contribution to the understanding of Ratzinger's Christology. He is able to demonstrate the significance of Ratzinger's spiritual Christology within Ratzinger's theological oeuvre. McGregor is able to substantiate the importance of neo-Chalcedonian Christology in Ratzinger's thought. I am very grateful to Tracey Rowland for directing me to McGregor's work. Also see Sara Butler, M.S.B.T., "Benedict XVI: Apostle of the 'Pierced Heart of Jesus,'" in *The Pontificate of Benedict XVI: Its Premises and Promises*, ed. William G. Rusch (Grand Rapids, MI: Eerdmans, 2009), 144–67. For a brief treatment of various Christologies among Protestant and Catholic thinkers who relate Christology with the heart, see Edward T. Oakes, S.J., *Infinity Dwindled to Infancy: A Catholic and Evangelical Christology* (Grand Rapids, MI: Eerdmans, 2011), 271–300. Also see Bertrand de Margerie, S.J., *Christ for the World: The Heart of the Lamb—A Treatise on Christology*, trans. Malachy Carroll (Chicago: Franciscan Herald, 1973). De Margerie focuses on Christology with the hope of highlighting the co-redemptive role the Church has in communion with the Eucharistic or Sacred Heart of Jesus.

<sup>64</sup> See Helmut Hoping, "Gemeinschaft mit Christus: Christologie und Liturgie bei Joseph Ratzinger," *Internationale Katholische Zeitschrift Communio* 35 (2006): 557–72. Hoping argues that spiritual Christology is the foundation for Ratzinger's theology of liturgy. Also see Hoping, "Christologie und Liturgie bei Joseph Ratzinger/Benedikt XVI," in *Zur Mitte der Theologie im Werk von Joseph Ratzinger/Benedikt XVI*, ed. Maximilian Heim and Justinus C. Pech (Regensburg: Friedrich Pustet, 2013), 109–21. Hoping reiterates the same thesis found in his article from *Communio*.

<sup>65</sup> This lecture has been published as Joseph Ratzinger-Benedict XVI, *Der Gott des Glaubens und der Gott der Philosophen: ein Beitrag zum Problem der Theologia naturalis*, ed. Heino Sonnemans with commentary (Leutesdorf: Johannes, 2005). For a summary and further commentary on this inaugural lecture, see de Gaál, *Theology of Pope Benedict XVI*, 73–77. Also see Corkery, *Joseph Ratzinger's Theological Ideas*, 30–31. Corkery argues that the unity between the "God of Philosophy" and the "God of Faith" is the first facial feature of Ratzinger's theology. The Pope Emeritus himself comments that the subject of this lecture originated with his study of Pascal in a seminar with Gottlieb Söhngen in which they read Romano Guardini's book on Pascal. The work by Guardini focused on Pascal's *Memorial*, which Benedict XVI notes is about the "'God of faith,' the 'God of Abraham, Isaac and Jacob,' as a contrast to the 'God of the Philosophers'"; see Pope Benedict XVI (with Peter Seewald), *Last Testament: In His Own Words*, trans. Jacob Philipps (New York: Bloomsbury, 2016), 104. On Guardini's work on Pascal, *Christliches*

and the affinity between reason and faith.<sup>66</sup> His former student Vincent Twomey comments, “For Ratzinger, ‘reason’ is our capacity for truth (and, therefore, for God). Like language, reason is at the same time both personal and communal by nature. Indeed, so is revelation, the social dimension of which is found in the human-divine complex of tradition/Church.”<sup>67</sup> Throughout his writings as a theologian, he has worked to demonstrate the unity that exists between reason and faith. Faith purifies reason and enables Ratzinger to identify *logos* as we have seen above with love: “The primacy of the Logos and the primacy of love proved to be identical. The Logos was seen to be, not merely a mathematical reason at the basis of all things, but a creative love taken to the point of becoming sympathy, suffering with the creature.”<sup>68</sup> Authentic *logos* is reason that is truly liberated by faith. Reason is elevated by faith, philosophy is made complete by theology, and the God of philosophers can become an object of idolatry unlike the God of Abraham. Consistently throughout his work, Ratzinger draws our attention to the primacy of *logos* to reorient the human person to the truth about himself, God, culture, and the world. Ratzinger’s interest in this

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*Bewußtsein: Versuche über Pascal*, see Balthasar, *Romano Guardini*, 69–73; on the unity of the “God of Faith” (faith) and the “God of Philosophy” (reason) elsewhere in the writings of Ratzinger, see: *IC*, 137–50; *NMT*, 13–29; *Faith and the Future*, trans. Ronald Walls (San Francisco: Ignatius Press, 2009), 61–85; *Truth and Tolerance* [hereafter, *TT*], trans. Henry Taylor (San Francisco: Ignatius Press, 2004), 183–209.

<sup>66</sup> See Aidan Nichols, *Conversation of Faith and Reason: Modern Catholic Thought from Hermes to Benedict XVI* (Chicago: Liturgy Training Publications, 2009), 190–206. Nichols underscores the relationship between faith and reason throughout Ratzinger’s works with a particular focus on *IC*, *TT*, *NMT*, and the Regensburg Address.

<sup>67</sup> D. Vincent Twomey, S.V.D., *Pope Benedict XVI: The Conscience of Our Age—A Theological Portrait* (San Francisco: Ignatius Press, 2007), 54.

<sup>68</sup> Ratzinger, *TT*, 182. Elsewhere, Ratzinger maintains: “God is Logos. But there is a second characteristic. The Christian faith in God tells us also that God—eternal Reason—is Love. It tells us that he is not a being turned in on himself, without relation to others. Precisely because he is sovereign, because he is the Creator, because he embraces everything, he is Relation and he is Love. Faith in the Incarnation of God in Jesus Christ, and in his suffering and death for mankind, is the supreme expression of a conviction that the heart of all morality, the heart of being itself and its deepest principle, is love” (*Europe: Today and Tomorrow*, trans. Michael J. Miller [San Francisco: Ignatius Press, 2007], 97). Also see Joseph Ratzinger, *Values in a Time of Upheaval*, trans. Brian McNeil (San Francisco: Ignatius Press, 2006), 112–13. As pontiff, Benedict XVI notes: “The ancient world had dimly perceived that man’s real food . . . is ultimately the *Logos*, eternal wisdom: this same *Logos* now truly becomes food for us—as love” (*Deus Caritas Est*, §13).

theme will culminate in his papal address at the University of Regensburg. This address is a succinct summary of a theme that Ratzinger has consistently addressed as a central facet of his theological project.

The *logos* is crucial for fully comprehending the human person, which the Christian faith has received from its Hellenic, specifically Platonic, influence. Ratzinger affirms the centrality of the *logos* in light of the writings of the Church Father Origen and the work of the historian Endre von Ivánka (1902–1974): “It is the Logos which is at the center of us all—without our knowing—for the center of man is the heart, and in the heart there is the ἡγεμονικόν—the guiding energy of the whole, which is the Logos.”<sup>69</sup> In Ratzinger’s view, the center of the human person is not the intellect, but the heart. According to Ratzinger, who draws once again upon the thought of Ivánka, “Here the word ‘heart’ has expanded beyond the reason and denotes ‘a deeper level of spiritual/intellectual existence, where direct contact takes place with the divine.’”<sup>70</sup> Hence, it is the pierced Sacred Heart of Christ that allows Christians to enter into an intimate knowledge of the Lord, who is love itself. As a consequence of modernity’s self-limitation imposed upon reason, the divorce between reason and faith, and modernity’s exercise of faith without *logos*, the human person is unable to know and to love fully. It is the primacy of *logos* that Ratzinger is interested in reiterating in his papal address at the University of Regensburg.

On September 12, 2006, Pope Benedict XVI gave a lecture to the faculty of the University of Regensburg entitled “Faith, Reason and the University: Memories and Reflections” to highlight the essential unity between faith and its proper relation to *logos*; additionally, he wanted to underscore the potential consequences and implications of separating faith and reason.<sup>71</sup> Although Benedict’s main concern was to emphasize the

<sup>69</sup> Ratzinger, *BPO*, 67.

<sup>70</sup> Ratzinger, *BPO*, 68. For a definitive and thorough philosophical exploration of the heart and affectivity, see Dietrich von Hildebrand, *The Heart: An Analysis of Human and Divine Affectivity*, ed. John F. Crosby (South Bend, IN: St. Augustine’s Press, 2007).

<sup>71</sup> On January 17, 2008, as Supreme Pontiff, Benedict was supposed to give another public lecture on the theme of faith and reason at Rome’s La Sapienza University. Hostile protests from members of the faculty and student body resulted in the cancellation of Benedict’s appearance; nevertheless, the text of the speech was made available. For a summary of this text and its relation to the Regensburg Lecture, see Nichols, *Conversation of Faith and Reason*, 201–6. For a succinct history of theology (faith) and philosophy (reason) in relation to the mission of the university, see Alasdair MacIntyre, *God, Philosophy, Universities: A Selective History of the Catholic Philosophical Tradition* (Lanham, MD: Rowman & Littlefield, 2009).

primacy of the *Logos*, the media highlighted the following quotation from Byzantine Emperor Manuel II: "Show me just what Mohammed brought that was new, and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached."<sup>72</sup> The focus on this quotation misses the fundamental point, which Benedict makes as he draws upon the writings of Manuel II: "Violence is incompatible with the nature of God and the nature of the Soul."<sup>73</sup> In the words of Manuel II, "not acting reasonably (*σὺν λόγῳ*) is contrary to God's nature."<sup>74</sup> This

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<sup>72</sup> Manuel II Paléologue, *Entretiens avec un Musulman*, quoted in the Regensburg Lecture, no. 12. In recognition of the tragic misunderstanding and misrepresentation of this quotation, Benedict writes this in a footnote added to a published version of his lecture: "In the Muslim world, this quotation has unfortunately been taken as an expression of my personal position, thus arousing understandable indignation. I hope that the reader of my text can see immediately that this sentence does not express my personal view of the Qur'an, for which I have the respect due to the holy book of a great religion. In quoting the text of the Emperor Manuel II, I intended solely to draw out the essential relationship between faith and reason. On this point I am in agreement with Manuel II, but without endorsing his polemic." Nevertheless, the fallout that occurred in the Muslim world led to a reopening of a dialogue that remains pertinent. In a response to the journalist Peter Seewald, Benedict affirms: "It became evident that Islam needs to clarify two questions in regard to public dialogue, that is, the questions concerning its relation to violence and its relation to reason. It [the Regensburg Lecture] was an important first step that now there was within Islam itself a realization of the duty and the need to clarify these questions, which has since led to an internal reflection among Muslim scholars, a reflection that has in turn become a theme of dialogue with the Church" (*Light of the World*, 98). For commentary on the relationship between freedom and religion as it relates to the Regensburg Lecture specifically and the treatment of this topic in light of both Christian and Islamic theology, see Martin Rehak, "Die Freiheit der Religion: Nachbetrachtungen zur Regensburger Vorlesung," in Hastetter, Ohly, and Vlachonis, *Symphonie des Glaubens*, 171–218.

<sup>73</sup> Ratzinger, Regensburg Lecture, no. 13.

<sup>74</sup> Manuel II Paléologue, *Entretiens*; quoted in Ratzinger, Regensburg Lecture, no. 13. God's very nature is *logos*, which is characterized as both reasonable and loving. In an earlier address, prior to his papacy, Ratzinger states: "God is Logos. But there is a second characteristic. The Christian faith in God tells us also that God—eternal Reason—is Love. It tells us that he is not a being turned in on himself, without relation to others. Precisely because he is sovereign, because he is the Creator, because he embraces everything, he is Relation and he is Love. Faith in the Incarnation of God in Jesus Christ, and in his suffering and death for mankind, is the supreme expression of a conviction that the heart of all morality, the heart of being itself and its deepest principle, is love. This affirmation is the most resolute refusal of every ideology of violence; it is the true *apologia* for man and for God" (Ratzinger, *Europe*, 97). This text comes from a conference given by Ratzinger at the Church of Saint-Étienne in Caen, June 5, 2004 on the occasion of the sixtieth

is the main argument against the incompatibility between faith and violence. Acting with reason or *logos* precludes the use of force because it is opposed to God's very nature. The use of irrational violence as a result of the separation of faith from *logos* represents an extreme form of immanentizing the eschaton. In the absence of *logos*, the human person becomes the uncreated, and casts judgment upon others in the name of religion using terror and violence.

Christianity is formed in part by the unity between the reason of the Greeks and the faith of the Jews. Benedict accentuates the use of *logos* in the Johannine tradition as representative of the "profound harmony between what is Greek in the best sense of the word and the Biblical understanding of faith in God."<sup>75</sup> According to Saint John, the *logos* has existed from the beginning and this *Logos* is God.<sup>76</sup> A synthesis between faith and reason developed early in the Church only to be severed in Benedict's estimation by late-medieval theology, beginning with the voluntarism of Duns Scotus.<sup>77</sup> In response to the developments in theology following the thought of Scotus, Benedict responds, "God does not become more divine when we push him away from us in a sheer, impenetrable voluntarism; rather, the truly divine God is the God who has revealed himself as *logos* and, as *logos*, has acted and continues to act lovingly on our behalf."<sup>78</sup> God's acts of love flow from his being as the *Logos*. Consequently, Benedict affirms once again with Saint Paul that Christian worship is *logikē latreia*.<sup>79</sup> Christians offer true worship in accordance with the *logos* and not in spite of it.

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anniversary of the landing of the Allied forces in France during World War II.

<sup>75</sup> Ratzinger, Regensburg Lecture, no. 17.

<sup>76</sup> Ratzinger, Regensburg Lecture, no. 18. The prologue of Saint John (John 1:1–18) will serve as a fundamental Scripture passage as Pope Benedict develops a theology of the *Logos* in his Apostolic Exhortation *Verbum Domini* (2010); see §5: "[The Prologue of Saint John] is a magnificent text, one which offers a synthesis of the entire Christian faith." Later in the exhortation, Benedict notes that the "*Logos* is truly *eternal*, and from eternity *is himself God*. God was never without his *Logos*. The Word exists before creation. Consequently at the heart of the divine life there is communion, there is absolute gift" (§6).

<sup>77</sup> Ratzinger, the Regensburg Lecture, no. 25. On the effect of the primacy of freedom and the will in the thought of Scotus on medieval thought, see Josef Pieper, *Scholasticism: Personalities and Problems of Medieval Philosophy*, trans. Richard and Clara Winston (South Bend, IN: St. Augustine's Press, 2001), 136–51. Pieper outlines the consequences for the relationship between faith and reason in light of the *via Scoti* and the influence his writings will have on William of Ockham.

<sup>78</sup> Ratzinger, the Regensburg Lecture, no. 27.

<sup>79</sup> Ratzinger, the Regensburg Lecture, no. 28.

The nominalism and the voluntarism of the fourteenth century laid the foundation for various forms of de-Hellenization that emerged in the Reformation in the sixteenth century and the liberal theology of the nineteenth and twentieth centuries, as represented by the Lutheran theologian Adolf von Harnack (1851–1930).<sup>80</sup> The latter form is the focus of the remainder of Benedict's address. This second type of de-Hellenization is rooted in Kant's "self-limitation of reason."<sup>81</sup> Reason is limited by what can be measured empirically because matter or nature is limited to what is visible. Benedict explains the dire consequences of this misguided and limited

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<sup>80</sup> According to Benedict, he has dealt with the theme of Hellenization in more detail in his inaugural lecture as a newly appointed professor at the University of Bonn in 1959. Also see Ratzinger's comments on Hellenization in *TT*, 90–95.

<sup>81</sup> Ratzinger, Regensburg Lecture, no. 40. Ratzinger explains elsewhere the self-limitation imposed by Kantian epistemology: "According to Kant, man cannot perceive the voice of being in itself; he can hear it only indirectly, in the postulates of practical reason, which remain so to say as the last narrow slit through which contact with the really real, with his eternal destiny, can still reach him. For the rest, for what the activity of his reason can substantively grasp, man can go only so far as the categorical allows. He is therefore limited to the positive, to the empirical, to 'exact' science, in which by definition something or someone Wholly Other, a new beginning from another plane has no room to occur"; see "Biblical Interpretation in Conflict: On the Foundations and the Itinerary of Exegesis Today," in *Opening Up the Scriptures: Joseph Ratzinger and the Foundations of Biblical Interpretation*, ed. José Granados, Carlos Granados, and Luis Sánchez-Navarro (Grand Rapids, MI: Eerdmans, 2008), 18. The predominance of Kantian presuppositions in the interpretation of Sacred Scripture has resulted in a secularized hermeneutic. In response to this limited method, Benedict calls for the use of a hermeneutic of faith and the harmony of faith and reason in the interpretation of the Scriptures; see also *Verbum Domini*, §§29–36. For more commentary on the effect of Kant on the relationship between faith and reason in general, see *TT*, 130–37, and *NMT*, 13–41. For Guardini, the subordination of *logos* to *ethos* has been established definitively by Kant: "This importance of the will has been scientifically formulated in the most conclusive manner by Kant. He recognized, side by side with the order of perception, of the world of things, in which the understanding alone is competent, the order of practicality, of freedom, in which the will functions. Arising out of the postulations of the will he admits the growth of a third order, the order of faith as opposed to knowledge, the world of God and the soul. While the understanding is of itself incapable of asserting anything on these latter matters, because it is unable to verify them by the senses, it receives belief in their reality, and thus the final shaping of its conception of the world, from the postulations of the will which cannot exist and function without these highest data from which to proceed. This established the 'primacy of the will.' The will, together with the scale of moral values peculiar to it, has taken precedence of knowledge with its corresponding scale of values; the Ethos has obtained primacy over the Logos" (*The Spirit of the Liturgy*, 87–88).

*logos*: “The subject then decides on the basis of his experiences, what he considers tenable in matters of religion, and the subjective ‘conscience’ becomes the sole arbiter of what is ethical.”<sup>82</sup> The radical autonomy of the individual and an ethic based on utility, power, and pleasure remain the “moral” norms. Consequently, *logos* becomes subordinated to the *ethos* of the person’s capricious will. The Regensburg Lecture is simply one of the many addresses in which Benedict expresses his invitation for all of humanity to enter into dialogue with the incarnate *Logos*. The *dia-logos* is fundamental for a fully developed human person.

The key to understanding the inherently eschatological nature of the liturgy is to emphasize the dialogical nature of the human person. The emphasis on de-Hellenization within theology, which began with Harnack, has contributed to an emphasis upon the primacy of *ethos*. It is evident with the Regensburg Address, that Benedict argues that this has implications for the relationship between faith and reason. Furthermore, this has affected the unity between salvation history and metaphysics, which forms the “fundamental crisis” of our age. The centrality of *logos* is a foundational key to comprehending the unity between eschatology and liturgy. True worship will always be in accordance with *logos*, and eschatology must always begin with asserting the primacy of *logos*.

### The Logos-centric Theologian

The primacy and centrality of *logos* fundamentally orients Joseph Ratzinger’s theology. The close relationship between liturgy and eschatology hinges upon his insistence on the incarnate *Logos* at the center of the Christian faith. Commenting on the Guardianian primacy of *logos* over *ethos*, Ratzinger emphasizes, “In the beginning was not the ‘deed’ but, rather, the Word; it is mightier than the deed. Doing does not create meaning; rather, meaning creates doing. . . . This means that Christian faith essentially and originally has to do with the truth.”<sup>83</sup> The liturgy and eschatology cannot be fully understood without a proper definition of *logos* or by subordinating *logos* to *ethos*. The modern world is guided by a materialist ontology, which in practice can reduce the liturgy to a display of the person’s creative abilities, or it becomes subject to the personal preferences of the individual community of believers.<sup>84</sup> The liturgy enables every individual believer

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<sup>82</sup> Ratzinger, Regensburg Lecture, no. 48.

<sup>83</sup> Ratzinger, *DP*, 94.

<sup>84</sup> Again in his interview with Peter Seewald, Benedict XVI clearly states: “[The liturgy] is not about our doing something, about our demonstrating our creativity, in other words, about the displaying everything we can do. Liturgy is precisely not

(the “I”) to worship Jesus Christ, the source of authentic freedom, as part of the ecclesial “we.” Ratzinger maintains that every person finds his authentic liberation as a result of the “being-taken-out-of-himself that goes beyond reflection—not in continuing to be himself, but in going out from himself.”<sup>85</sup> As we have seen with Guardini and as we continue to discover with Ratzinger, there is never truly an individual “I” in the celebration of the liturgy. The “I” used in the prayers of the liturgy refers to communal “I” of the Body of Christ. At the same time, the liturgical encounter with the eschaton points to the reality that individuals united to the incarnate *Logos* in prayer are meant to experience the gift of salvation as a unified group. Whereas the materialist ontology affirms an autonomous individual, the sacramental ontology emphasizes the relational communion that should be the true end of human existence. God’s eschatological action, as exhibited by the resurrection, highlights the communal existence for all of humanity in Ratzinger’s view: “The Resurrection has both a cosmic and a future-oriented character and . . . the corresponding Christian faith is a faith of hope in the fullness of a promise that encompasses the whole cosmos.”<sup>86</sup> The significance of this “cosmic” and “future-oriented character” of the resurrection in Ratzinger’s thought means “a rejection of the individualization of [the person], the ordering of the ‘I’ to the ‘we,’ the orientation of Christianity to the future as much as to the past.”<sup>87</sup> The modern view of liturgy and eschatology, under the influence of a culture that emphasizes the autonomy of the “rugged individual,” leads to alienation of the person from himself and others. Additionally, the lack of full transcendence in the reigning materialist or secular ontology leads to a view that emphasizes action (*ethos*) over and above *logos*. The logos-centrism of Ratzinger is an example of what Father Matthew Lamb describes as “wisdom (or sapiential) eschatology.”<sup>88</sup> Contrary to the self-imposed limitations upon reason,

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a show, a piece of theater, a spectacle. Rather, it gets its life from the Other. This has to become evident, too. This is why the fact that the ecclesial form has been given in advance is so important. It can be reformed in matters of detail, but it cannot be reinvented every time by the community. It is not a question, as I said, of self-production. The point is to go out of and beyond ourselves, to give ourselves to him, and to let ourselves be touched by him” (*Light of the World*, 156).

<sup>85</sup> Ratzinger, *PCT*, 171.

<sup>86</sup> Ratzinger, *PCT*, 187.

<sup>87</sup> Ratzinger, *PCT*, 187.

<sup>88</sup> Matthew L. Lamb, “Wisdom Eschatology in Augustine and Aquinas,” in *Aquinas the Augustinian*, ed. Michael Dauphinais, Barry David, and Matthew Levering (Washington, DC: Catholic University of America Press, 2007), 258–75, at 259. Lamb uses the term “wisdom eschatology” because in his view “eschatology depends upon a faith-illuminated knowledge and wisdom of the *telos* or end of the

Ratzinger maintains that the human *logos* finds its fulfillment in an illuminated faith directed towards the incarnate *Logos*. Reason alone is insufficient and faith expressed by the Creed is fully realized in *cultus*. Cultic worship, which we have seen throughout our work, is most aptly described by the Pauline *logikē latreia* (see Rom 12:1). Sacramental communion with God in Jesus Christ leads to communion with one's neighbor in love. This is a foretaste of the eschatological communion that is realized for the Church triumphant.

Worship is foundational for a proper *ethos* of charity. Ratzinger emphasizes this point: "It is only, therefore, when man's relationship with God is right that all of his other relationships—his relationships with his fellowmen, his dealings with the rest of creation—can be in good order."<sup>89</sup> The *logos* achieved in authentic worship precedes any authentic *ethos*. Once again, we must emphasize that the false form of worship is exemplified by the building and worship of the golden calf in Ratzinger's view: "The worship of the golden calf is a self-generated cult. . . . Worship becomes a feast that the community gives itself, a festival of self-affirmation."<sup>90</sup> Preference is given to the *ethos* of the human person over the *logos* of God. The assessment of the philosopher Gabriel Marcel (1889–1973) is an apt summary of this type of false worship: the value of "doing" replaces that of "being." As a consequence, Ratzinger concludes that "Instead of being worship of God, it becomes a circle closed in on itself: eating, drinking, and making merry."<sup>91</sup> An *ethos* of self-seeking pleasure is an antithesis to the authentic worship of God. Authentic worship leads to an *ethos* of charity for one's neighbor. This type of *ethos* is a sign of eschatological faith that

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whole of redeemed creation."

<sup>89</sup> Ratzinger, JRCW11, 10 [JRG11, 38].

<sup>90</sup> Ratzinger, JRCW11, 12 [JRG11, 39–40]. A constant theme in Ratzinger's liturgical theology is his insistence that the liturgy is the *opus Dei* or *actio Dei* and not the work of man. Elsewhere Ratzinger writes, "Liturgy is God's work or it does not exist at all" (NSL, 133). Unlike the golden calf, liturgy is not made by the human person. Ratzinger asserts that the "liturgy cannot be 'made.' This is why it has to be simply received as a given reality and continually revitalized" (FF, 66). Commenting on Guardini's work *The Church of the Lord*, Ratzinger asserts that Guardini learned to see in the Incarnation "the presence of the Lord who has made the Church his body. Only if that is so is there a simultaneity of Jesus Christ with us. And only if it this exists is there real liturgy which is not a mere remembrance of the paschal mystery but its true presence. Once again, only if this is the case is liturgy a participation in the trinitarian dialogue between Father, Son, and Holy Spirit. Only in this way is it not our 'doing' but the *opus Dei*—God's action in and with us" (*Joseph Ratzinger in Communio*, 1:33).

<sup>91</sup> Ratzinger, JRCW11, 10 [JRG11, 39–40].

was evident in the life of the Church from its apostolic beginnings.

Theologian Matthew Levering draws upon the Acts of the Apostles to highlight the essential marks of eschatological faith in the Apostolic Church: “apostolic teaching and fellowship, and the liturgical celebration of the Eucharist.”<sup>92</sup> Regular participation in the liturgy led to and presupposed charitable concern for one’s neighbor. Once again, Levering, citing the Acts of the Apostles, asserts that the “eschatological community is also known by its sharing of possessions so that all have a sufficiency: ‘And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need’” (2:44–45; cf. 4:32–35).<sup>93</sup> Love of God expressed in liturgical worship is not mutually exclusive with love of neighbor. The latter is a realization and anticipation of eschatological communion. Drawing upon the Pauline corpus, particularly 1 Corinthians, Levering highlights the eschatological marks of the Apostolic Church, emphasizing the participation in the Eucharist as the means by which the community participates in the Pasch of Jesus Christ. Further, Levering once again maintains that the Apostolic Church embrace selfless generosity with one’s neighbor as part of her eschatological mission.<sup>94</sup> Self-giving, which Christians experienced in the “breaking of the bread,” was translated into their everyday giving of bread to others. The *logos* of the liturgy should transform the existence of the Christian. Ratzinger maintains that the liturgy should be a “*logikē latreia*, the ‘logicizing’ [*Logisierung*] of my existence, my interior simultaneously together with the sacrifice of Christ.”<sup>95</sup> The bodies of Christians can become a “living sacrifice” through the generous self-gift which can unfold as they love others, particularly those in need. The primacy of the *logos* leads to Ratzinger’s emphasis on the primacy of the vertical relationship of love, which the person offers to God in the sacred liturgy. At the same time, worship does not preclude love which the faithful believer must have in his horizontal relationships of love for his neighbor. In his work *Jesus of Nazareth: Holy Week: From the Entrance into Jerusalem to the Resurrection*, Ratzinger maintains:

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<sup>92</sup> Matthew Levering, *Jesus and the Demise of Death: Resurrection, Afterlife, and the Fate of the Christian* (Waco, TX: Baylor University Press, 2012), 66. He quotes from Acts 2:42.

<sup>93</sup> Levering, *Jesus and the Demise of Death*, 66.

<sup>94</sup> Levering, *Jesus and the Demise of Death*, 71–72.

<sup>95</sup> Ratzinger, JRCW11, 34 (JRGs11, 65–66).

*Caritas*, care for the other, is not an additional sector of Christianity alongside worship; rather, it is rooted in it and forms part of it. The horizontal and the vertical are inseparably linked in the Eucharist, in the “breaking of the bread.” In this dual action of praise/thanks-giving 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.<sup>96</sup>

Worship includes both love of God and love of neighbor. This type of new worship is eschatological and centered upon the Christian finding his identity first and foremost in the incarnate *Logos*. This tension between history and ontology, reason and revelation, nature and grace, and ultimately, between the human person and God is sustained throughout Ratzinger’s thought because the incarnate *Logos* maintains the tension between the natural and supernatural. Divorced from the *logos*, both liturgy and eschatology can cease to be the *actio Dei*; the former can become a product of the creative human person, whereas the latter can be driven by utopian ideology.

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<sup>96</sup> Benedict XVI, *Jesus of Nazareth, Part Two, Holy Week: From the Entrance into Jerusalem to the Resurrection* [hereafter, *JN II*], trans. Vatican Secretariat of State (San Francisco: Ignatius Press, 2011), 129–30. Also see Joseph Ratzinger, *God is Near Us: The Eucharist, The Heart of Life*, ed. Stephan Otto Horn and Vinzenz Pfnür, trans. Henry Taylor (San Francisco: Ignatius Press, 2003), 121–29, esp. 127–28: “Christ shares himself with us. Let us take this to heart again and again, so that we may share him out; it is immediately clear that we can devote ourselves to the breaking of bread only if we ourselves become beakers of bread in the fullest sense. Hence the Eucharist is the true motive power for all social transformation in the world. From Elizabeth of Hungary, by way of Nicholas of Flüe and Vincent de Paul, right up to Mother Teresa, it is evident that wherever the gestures of the Lord, the breaker of the bread, are accepted, then the breaking of the bread must be carried on right into everyday life. There is no longer any stranger there who means nothing to me; rather, there is a brother there who calls on me and who is waiting for the broken bread, to find a resting place in his love.” Also see Joseph Ratzinger, *Called to Communion*, trans. Adrian Walker (San Francisco: Ignatius Press, 1996), 43: “The designation of the sacrament as the ‘breaking of the bread’ expresses the social requirement of the Eucharist, which is not an isolated cultic act but a way of existence: life in sharing, in communion with Christ, who gives the gift of his very self.”

### The *Grundgestalt* of the Holy Eucharist

In his theology of liturgy, Ratzinger consistently argues that the new worship, which characterizes the liturgy as the previously discussed *logikē latreia*, is marked by the Church's participation with and in the sacrificial prayer of the incarnate *Logos* through the Eucharist.<sup>97</sup> Among German-speaking theologians in the twentieth century, a dispute arose concerning the sacrificial nature of the Eucharist.<sup>98</sup> We will highlight the history of this debate briefly in order to develop the contrast between Romano Guardini and Joseph Ratzinger on the *Grundgestalt* of the Eucharist and to underscore the significance of Ratzinger's position in arguing for the primacy of the sacrifice as the essence of the Eucharist.

Ratzinger is very wary of scholars that would remove the notion of sacrifice from the theology of the Eucharist because this would transform the fundamental essence of the sacrament. Ratzinger highlights the work of Stefan Orth, who offers a survey of recent literature dedicated to the theme of sacrifice.<sup>99</sup> Orth sums up his survey with this position: "Many

<sup>97</sup> The phrase "new worship" is used by Benedict XVI in this third part of his Post-synodal Apostolic Exhortation *Sacramentum Caritatis* (§70). He has also repeatedly used this idea in the second part of *JN II* (see 129–30). For an insightful commentary on the use of this phrase in *Jesus of Nazareth*, see Geoffrey Wainwright, "The 'New Worship' in Joseph Ratzinger's *Jesus of Nazareth*," *Nova et Vetera* (English) 10, no. 4 (2012): 993–1013. For a treatment of this theme in his earlier works, see Ratzinger's discussion of new worship (*Der neue Kult*) in his dissertation, published as *Volk und Haus Gottes* in *Volk und Haus Gottes in Augustins Lehre von der Kirche: Die Dissertation und weitere Studien zu Augustinus und zur Theologie der Kirchenväter*, Gesammelte Schriften 1, ed. Gerhard Ludwig Müller (Freiburg im Breisgau: Herder, 2011), esp. 264–317. Also see a lecture given by Ratzinger in Salzburg in 1958, "Christus, die Kirche und der neue Kult," in *Kirche—Zeichen unter den Völkern: Schriften zur Ekklesiologie und Ökumene*, Gesammelte Schriften 8/1, ed. Gerhard Ludwig Müller (Freiburg: Herder, 2010), 157–68. For a brief commentary on this theme in Ratzinger, see Cong Qu Joseph Lam, O.S.A., *Joseph Ratzinger's Theological Retractions* (Bern: Peter Lang, 2013), 181–85.

<sup>98</sup> See Manfred Hauke, "The 'Basic Structure' (*Grundgestalt*) of the Eucharistic Celebration according to Joseph Ratzinger," in *Benedict XVI and the Roman Missal: Proceedings of the Fourth Fota International Liturgical Conference*, ed. Janet E. Rutherford and James O'Brien (Dublin: Four Courts, 2013), 70–113. I am relying upon Hauke's historical and theological account of this controversy among German speaking theologians to contextualize the position of Ratzinger.

<sup>99</sup> Stefan Orth, "Renaissance des Archaischen? Das neuerliche theologische Interesse am Opfer," *Herder Korrespondenz* 55 (2001): 195–200, cited in JRCW11, 543 (JRG511, 642). See also: Philip McCosker, "Sacrifice in Recent Catholic Thought: From Pardon to Polarity, and Back Again?," in *Sacrifice and Modern Thought*, ed. Julia Mészáros and Johannes Zachhuber (Oxford: Oxford University

Catholics themselves today ratify the verdict and the conclusion of Martin Luther, who says that to speak of sacrifice is ‘the greatest and most appalling horror’ and a ‘damnable idolatry’; this is why we want to refrain from all that smacks of sacrifice including the whole Canon, and retain only that which is pure and holy.”<sup>100</sup> Orth concludes his summative thoughts by commenting that the Church, following the Second Vatican Council, “led people to think of divine worship chiefly in terms of the feast of the Passover related in the accounts of the Last Supper.”<sup>101</sup> In his commentary on Orth’s statement, Ratzinger argues that we need not view the Passover and sacrifice as mutually exclusive notions. We will see that Ratzinger’s position presents a nuanced view of the primacy of sacrifice in relation to the Eucharist that is overshadowed by other German theologians of the twentieth century.

Citing the work of Wilhelm Imkamp (b. 1951), the theologian Manfred Hauke has traced the tendency towards proposing the Eucharistic sacrifice as a meal to the theologian Franz Seraph Renz (1884–1916).<sup>102</sup> A student of Renz, Franz Sales Wieland (1877–1957) re-affirmed the theories of Renz and proposed the thesis that the Eucharist was identified only as a meal prior to Irenaeus. Hauke summarizes one thread of the argument for Wieland: “Only after Irenaeus did the thanksgiving sacrifice [*Dank-sagungsopfer*] become a presentation/offering sacrifice [*Darbringungsopfer*].”<sup>103</sup> This position would draw critics among other theologians such as the Austrian Emil Dorsch, S.J. (1867–1934), who would argue for patristic

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Press, 2013), 132–46; Richard Schenk, O.P., “Opfer und Opferkritik aus der Sicht römisch-katholischer Theologie,” in *Zur Theorie des Opfers: Ein interdisziplinäres Gespräch*, ed. Richard Schenk (Stuttgart: Fromman-holzbook, 1995), 193–250. McCosker and Schenk offer surveys of recent contemporary literature among Catholic theologians on the notion of sacrifice.

<sup>100</sup> Orth, “Renaissance des Archaischen?,” 198 (cited in Ratzinger, JRCW11, 543 [JRG11, 642]).

<sup>101</sup> Orth, “Renaissance des Archaischen?,” 198 (cited in Ratzinger, JRCW11, 543 [JRG11, 642]).

<sup>102</sup> Wilhelm Imkamp, “Die katholische Theologie in Bayern von der Jahrhundertwende bis zum Ende des Zweiten Weltkrieges,” in *Handbuch der bayerischen Kirchengeschichte*, vol. 3, ed. Walter Brandmüller (St. Ottilien: EOS, 1991), 576–78, cited by Hauke, “Basic Structure,” 70. The work of Franz Renz is entitled *Die Geschichte des Messopferbegriffs oder der alte Glaube und die neuen Theorien über das Wesen des unblutigen Opfers*, 2 vols. (Freising: F. P. Datterer, 1901–1902). See also Gerhard Rauschen, *Eucharist and Penance: In the First Six Centuries of the Church* (St. Louis, MO: Herder, 1913), 62–63.

<sup>103</sup> Hauke, “The ‘Basic Structure’ (*Grundgestalt*) of the Eucharistic Celebration according to Joseph Ratzinger,” 7.

evidence (prior to Irenaeus) that supported the notion of the Eucharist as a sacrificial offering of Christ's Body and Blood.<sup>104</sup> The discussion revolving around the structure of the Mass would find continual interest among the German theologians of the liturgical movement such as Guardini,<sup>105</sup> Joseph Pascher,<sup>106</sup> and Josef Andreas Jungmann, S.J.<sup>107</sup> All of these thinkers have been influential in various ways upon the liturgical theology of Ratzinger, particularly Guardini and Pascher.

Guardini, maintains that the understanding of the *Grundgestalt* is an essential task of liturgical renewal: "Therefore one of the most important tasks of liturgical education is to reveal as clearly and as vigorously as possible the interior structure of the divine events. So what is the basic structure [*Grundgestalt*] of the Mass? It is that of the meal."<sup>108</sup> Interestingly, the fourth edition of Guardini's work omitted the chapter concerning the *Grundgestalt* of the Mass. In his preface, Guardini explained that he excluded this section from a previous edition because there was a misunderstanding of his thesis that was read as a rejection of the Tridentine doctrine of the Eucharist as a "true and proper sacrifice."<sup>109</sup> Nevertheless, the understanding of the meal as the primary content of the Mass would continue to gain support among other figures who would influence Ratzinger, such as Gottlieb Söhngen and Michael Schmaus.<sup>110</sup> Despite the

<sup>104</sup> See Hauke, "Basic Structure," 70–71. Also see Rauschen, *Eucharist and Penance*, 74–98. Rauschen provides the history of exchanges between Wieland and Dorsch along with the patristic texts used by Wieland as he makes his claim favoring the meal characteristic of the Eucharist as it was celebrated in the pre-Irenic period. Rauschen rejects Wieland's thesis after his very apt summary of the arguments presented: "Wieland, in particular, has done much towards clearing up the testimony of the early Fathers in regard to the Eucharist. But for very good reasons we cannot follow him in the contention that before the time of Irenaeus the idea of the Christian altar was foreign to the Church, and that in the days of Irenaeus the conception of the Eucharistic sacrifice underwent an essential change" (98).

<sup>105</sup> Romano Guardini, *Besinnung vor der Feier der heiligen Messe*, 2 vols. (Mainz: Matthias Grünewald, 1939).

<sup>106</sup> Joseph Pascher, *Eucharistia: Gestalt und Vollzug* (Münster und Krailling: Aschendorff und Wewel, 1947).

<sup>107</sup> Josef Andreas Jungmann, *Missarum Sollemnia*, 2 vols. (Wein: Herder, 1948). On the impact of this debate on these various German theologians of the liturgical movement, see Ratzinger, JRCW11, 299–318 (JRGS11, 359–82). Also see Hauke, "Basic Structure," 74–86.

<sup>108</sup> Guardini, *Besinnung*, 72, (cited in Hauke, "Basic Structure," 77).

<sup>109</sup> Guardini, *Besinnung*, 14 (cited in Hauke, "Basic Structure," 77–78).

<sup>110</sup> See Hauke, "Basic Structure," 79–80. In Söhngen's nuanced development of Guardini, he maintains: "A sacramental sacrifice can have the form [*Gestalt*] of a meal, because a sacramental sacrifice is a sacrifice not in its proper form, but

impact of these various thinkers upon Ratzinger in other areas of theology, he would maintain the preeminence of sacrifice as the authentic *Grundgestalt* in both the theology and celebration of the Eucharist. The significance of the primacy of sacrifice for our work is that it also communicates the eschatological nature of the liturgy.

In an attempt to discern the authentic *Gestalt* of the Eucharist, there was a clear division vacillating either towards the primacy of the Eucharist as a meal or as a sacrifice that will affect an understanding of the essence of the Eucharist. In Ratzinger's estimation, the underlying issue relating to this debate is identifying the proper relation between dogmatic and liturgical theology, which he identifies as the "central problem of liturgical reform."<sup>111</sup> Ratzinger, in his attempt to work through this issue consistently with his theological method, does not accept the thesis that there can be a total separation between dogmatic and liturgical theology. Theology is a symphonic whole with distinct and complementary parts.<sup>112</sup> If there is a constitutive relationship between the *lex orandi* and *lex credendi*, then there must be a way to reconcile these two theological notions. Pascher introduced the notion of sacrificial symbolism as part of the meal structure of the Eucharist; the distinct offering of bread and wine symbolize the sacrificial offering of Christ's blood.<sup>113</sup> The thesis of Jungmann had greater significance for Ratzinger because the Austrian theologian argues that the *Grundgestalt* of the Eucharist, beginning in the apostolic period, affirms

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in a different form"; see *Das sakramentale Wesen des Meßopfers* (Essen: Augustin Wibbelt, 1946), 59 (cited in Hauke, "Basic Structure," 80). This is a modification of Söhngen's original thesis found in his *Der Wesensaufbau des Mysteriums*, *Grenzfragen zwischen Theologie und Philosophie* 6 (Bonn: Hanstein, 1938), summarized by Edward Kilmartin, S.J.: "Christ who suffered, the Christus Passus, still bears the marks of his passion and under this formality is present in the liturgical mysteries. This absolute and substantial presence implies the virtual presence of the historical redemptive acts of Christ and grounds the objective presence of the past saving acts which are realized (in their effects) in the individual subject of the liturgical celebrations"; see *The Eucharist in the West: History and Theology*, ed. Robert Daly (Collegeville, MN: Liturgical, 1998), 284. On the development of Söhngen's view of sacramental sacrifice, see Kilmartin, *Eucharist in the West*, 284–91.

<sup>111</sup> Ratzinger, JRCW11, 301 (JRGs11, 361).

<sup>112</sup> Recently, Marc Cardinal Ouellet has expressed the need to restore liturgy to its primary place as "as the privileged source of trinitarian and ecclesiological doctrine. *Lex orandi, lex credendi, lex theologandi*"; see *Mystery and Sacrament of Love: A Theology of Marriage and the Family for the New Evangelization*, trans. Michelle K. Borras and Adrian J. Walker (Grand Rapids, MI: Eerdmans, 2015), 13.

<sup>113</sup> Ratzinger, JRCW11, 301 (JRGs11, 362).

the prominence of *eucharistia* over the meal aspect.<sup>114</sup> Ratzinger defines the *eucharistia*, as employed by Jungmann, as “the prayer of anamnesis in the shape of a thanksgiving.”<sup>115</sup> Further on, Ratzinger highlights the later research of Jungmann, which argues that Luther’s use of the word “supper” (*Abendmahl*) was a “complete innovation in the sixteenth century.”<sup>116</sup> This *eucharistia* thesis of Jungmann, in Ratzinger’s view, establishes the necessary unity between liturgical and dogmatic theology. Based on the words of Jesus Christ used at the Last Supper, Ratzinger cites the work of the German New Testament scholar Heinz Schürmann (1913–1999), among others, and claims that Jesus “actually underwent, in an inward and anticipatory manner, his Death on the Cross.”<sup>117</sup> Additionally, the *eucharistia* thesis is connected to Ratzinger’s theology of *logos* and subsequently a Trinitarian understanding of both the Cross and the Eucharist.<sup>118</sup> Ratzinger emphasizes the latter point as he argues, “The eucharistic Prayer is an entering into the prayer of Jesus Christ himself; hence it is the Church’s entering into the Logos, the Father’s Word, into the Logos’ self-surrender to the Father, which, in the Cross, has also become the surrender of humanity to him.”<sup>119</sup> The *eucharistia* thesis highlights the central role of Ratzinger’s emphasis on the notion of the *logikē latreia* in his liturgical theology. The unity between the Church’s Eucharist and Christ’s self-sacrifice are deepened by the *eucharistia* thesis. This thesis provides the foundational emphasis on the spiritual notion of *logikē latreia* in the life of the Christian, which is ultimately a participation in the sacrificial love of Christ himself. Beyond the unity between liturgical theology and dogmatics, Ratzinger wants to connect the Last Supper of Jesus with the Church’s celebration of the Eucharist.

Ratzinger consistently highlights the newness of the Lord’s celebration of the Last Supper in relation to the traditional Jewish Passover meal to establish the necessary continuity between Jesus’s celebration of the Last Supper and the Eucharist celebrated by the primitive Church. Ratzinger, drawing upon the exegetical work of Schürmann,<sup>120</sup> contends: “What the

<sup>114</sup> Jungmann, *Missarum sollemnia*, 1:327, (cited in Ratzinger, JRCW11, 301 [JRGS11, 362]).

<sup>115</sup> Ratzinger, JRCW11, 301 (JRGS11, 362).

<sup>116</sup> Jungmann, “‘Abendmahl’ als Name der Eucharistie,” *Zeitschrift für Katholische Theologie* 93 (1971): 93 (cited in Ratzinger, JRCW11, 302 [JRGS11, 362]). Ratzinger reiterates this point from Jungmann again in *JN II*, 142.

<sup>117</sup> Ratzinger, JRCW11, 302 (JRGS11, 362).

<sup>118</sup> Ratzinger, JRCW11, 302 (JRGS11, 362).

<sup>119</sup> Ratzinger, JRCW11, 302 [(JRGS11, 362–63)].

<sup>120</sup> Heinz Schürmann, *Ursprung und Gestalt: Erörterungen und Besinnungen zum*

Lord is doing is something *new*. It is woven into an old context—that of the Jewish ritual meal—but is clearly recognizable as an independent entity.”<sup>121</sup> In a later work, Ratzinger demonstrates commitment to this idea by emphasizing that Jesus is celebrating his “new Passover”:

One thing emerges clearly from the entire tradition: essentially, [the Last Supper] was not the old Passover but the *new* one, which Jesus accomplished in this context. Even though the meal that Jesus shared with the Twelve was not a Passover meal according to the ritual prescriptions of Judaism, nevertheless, in retrospect, the inner connection of the whole event with Jesus’ death and Resurrection stood out clearly. It was Jesus’ Passover. And in this sense he both did and did not celebrate the Passover: the old rituals could not be carried out when their time came, Jesus had already died. But he had given himself, and thus he had celebrated the Passover with them. The old was not abolished; it was simply brought to its full meaning.<sup>122</sup>

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*Neuen Testament, Kommentare und Beiträge zum Alten und Neuen Testament* 27 (Düsseldorf: Patmos, 1970), 77–99.

<sup>121</sup> Ratzinger, JRCW11, 304 (JRG511, 365; emphasis added).

<sup>122</sup> Benedict XVI, *JN II*, 114. The relationship between the Last Supper and the Passover is a complicated issue that remains debated among Scripture scholars and theologians. One of the difficulties to work through is reconciling the discrepancy in chronology of the Last Supper according to the Synoptic Gospels with the Johannine account. Many scholars, including Ratzinger, have relied upon the work of Annie Jaubert in *The Date of the Last Supper* (New York: Alba House, 1965). The partial solution presented by Benedict is the emphasis on the new exodus that Jesus is leading. This reading coincides incidentally with N. T. Wright’s position as he contends the Last Supper “brought Jesus’ own kingdom-movement to its climax. It indicated that the new exodus, and all that it meant, was happening *in and through Jesus*” (*Jesus and the Victory of God*, vol. 2 of *Christian Origins and the Question of God* [Minneapolis, MN: Fortress Press, 1997]), 557. Similar to Ratzinger’s arguments, Wright claims that the Last Supper is a new Passover that can only be fully understood in relation to Temple-action. The Last Supper in Wright’s view anticipates the death of Christ symbolically and serves as another sign of the kingdom, which Christ is establishing. Wright concludes: “Passover looked back to the exodus, and on the coming of the kingdom. Jesus intended this meal to symbolize the new exodus, the arrival of the kingdom through his own fate” (559). Also see Wright, *Jesus and the Victory of God*, 554–59. The classic work in Scripture scholarship on the relationship between the Last Supper and Pasch remains Joachim Jeremias, *The Eucharistic Words of Jesus*, trans. Norman Perrin (Philadelphia, PA: Fortress, 1966). For the most comprehensive work on the Last Supper, see the previously cited Pitre, *Jesus and the Last Supper*, especially his discussion of the various hypotheses on the dating of the Last Supper (251–373).

The key idea is that the Last Supper is the Passover of Jesus himself, which Ratzinger argues is the “full meaning” of the Passover. At this point in his study of the Last Supper, Ratzinger draws upon this Pauline text for an explanation of this new Passover: “Cleanse out the old leaven that you may be new dough, as you really are unleavened. For Christ, our Paschal Lamb, has been sacrificed” (1 Cor 5:7).<sup>123</sup> The identification of Jesus as the Paschal Lamb brings out the essence of the Last Supper as a “real anticipation of the Cross and Resurrection in the eucharistic gifts.”<sup>124</sup> The final conclusion presented by Ratzinger is that the Eucharist is both a meal *and* a sacrifice. Insofar as the Last Supper presents the new Passover of Christ, it is an anticipation of the Cross and resurrection. Ratzinger concludes that the notion of the Eucharist as solely a meal is “historically a crass oversimplification.”<sup>125</sup> Elsewhere, Ratzinger maintains that the Pasch of Jesus Christ is essential to defining the liturgy. Commenting on *Sacrosanctum Concilium*, Ratzinger maintains that the Pasch “forms the central category of liturgical theology of the Council. All other aspects are comprised in it.”<sup>126</sup> Among theologians and exegetes, the post-conciliar emphasis on the notion of the meal as central to the identity of the Eucharist is simply not consonant with the true understanding of the liturgy. The thesis of the *eucharistia* affirms sacrifice as the authentic *Grundgestalt* of the Eucharist. Ratzinger summarizes his argument, which develops the proper tension between the Eucharist as a meal *and* a sacrifice: “Thus *eucharistia* is the gift of *communio* in which the Lord becomes our food; it also signifies the self-offering of Jesus Christ, perfecting his trinitarian Yes to the Father by his consent to the Cross and reconciling us all to the Father in this ‘sacrifice.’”<sup>127</sup> Ratzinger concludes that there is “no opposition between ‘meal’ and ‘sacrifice’; they belong inseparably together in the new sacrifice of the Lord.”<sup>128</sup> Sacrifice is a core doctrine that cannot be separated from the Eucharist. In his lecture at Fontgombault, Ratzinger opines, “the crisis of liturgy has its basis in central notions about man that cannot be overcome

<sup>123</sup> Benedict XVI, *JN II*, 114. Also see Benedict’s Homily for Easter Sunday of 2009, where he touches upon this theme of the “new Passover” and Christ as the Paschal Lamb. The relation of the Passover to the Eucharist is also the subject of a previous homily given on Holy Thursday, April 5, 2007. Also see Ratzinger, *BPO*, 114–21. The prominence of Christ’s identity as the Paschal Lamb is a frequent Easter theme in the preaching of Ratzinger/Benedict XVI.

<sup>124</sup> Benedict XVI, *JN II*, 115.

<sup>125</sup> Ratzinger, JRCW11, 311 (JRG11, 374).

<sup>126</sup> Ratzinger, JRCW11, 578 (JRG11, 700).

<sup>127</sup> Ratzinger, JRCW11, 311 (JRG11, 374).

<sup>128</sup> Ratzinger, JRCW11, 311 (JRG11, 374).

by trivializing the liturgy and making it into a simple gathering or merely a fraternal meal.”<sup>129</sup> There are elements of both sacrifice and communion in the Eucharist that unfold in their proper order. Assigning the communal meal aspect primacy or logical priority over the Eucharist as a sacrifice places the proverbial cart before the horse. Sacrifice and meal are never mutually exclusive in the Eucharist. In an interview concerning change and permanence in the sacred liturgy, Ratzinger, drawing from the example of the entire history of ancient religions, notes that “sacrifice and meal are inseparably united. The sacrifice facilitates *communio* with the divinity, and men receive back the divinity’s gift in and from the sacrifice.”<sup>130</sup> Similar to John Paul in *Ecclesia de Eucharistia*,<sup>131</sup> Ratzinger maintains the relationship between sacrifice and communion is evident not only in the Church’s theology of the Eucharist, but in the practice of various ancient religions. At the same time, Ratzinger is presenting a different conception of sacrifice that transcends mere cultic notions of sacrifice in light of the self-giving love of Jesus Christ. Sacrifice takes on new meaning in light of salvation history and Ratzinger’s keen interest in highlighting the centrality of the covenant.

In order to relate the liturgy and eschatology to one another, it is critical to establish the notion of sacrifice as the *Grundgestalt* of the Eucharist. The emphasis upon the Eucharist as a meal, over and above the Eucharist

<sup>129</sup> Ratzinger, JRCW11, 550 (JRGs11, 648)]. Significantly, Saint John Paul II shares the sentiments of Ratzinger: “At times one encounters an extremely reductive understanding of the Eucharistic mystery. Stripped of its sacrificial meaning, it is celebrated as if it were simply a fraternal banquet” (*Ecclesia de Eucharistia*, §10).

<sup>130</sup> Ratzinger, JRCW11, 529 (JRGs11, 625–26).

<sup>131</sup> Citing the Council of Trent and CCC, Pope Saint John Paul II affirms the sacrificial nature of the Eucharist in *Ecclesia de Eucharistia*: “The Eucharist is indelibly marked by the event of the Lord’s passion and death, of which it is not only a reminder but the sacramental re-presentation. It is the sacrifice of the Cross perpetuated down the ages” (§11). The Eucharist is a sacramental sacrifice that makes present the sacrifice of Christ. John Paul II’s encyclical emphasizes the notion of sacrifice. In his theological analysis of the encyclical, Richard Schenk, O.P., highlights John Paul’s uses of the term “sacrifice” or “sacrificial” over seventy times, which does not include the use of various synonyms such as “blood poured out,” “offering,” or “paschal victim” (“The Eucharist and Ecclesial Communion,” in *At the Altar of the World: The Pontificate of Pope John Paul II through the Lens of L’Osservatore Romano and the Words of Ecclesia de Eucharistia*, ed. Daniel G. Callahan [Washington, DC: John Paul II Cultural Center, 2003], 85). Schenk also remarks that the encyclical is “characterized by its emphasis on the Eucharist as containing the work of Christ ‘for’ [*pro*] humankind (*pro vobis et pro multis*, for those receiving Communion and for those others whose needs are prayed for by a Church united to Christ’s own sacrifice ‘for’ the world in the Eucharist)” (85).

as a sacrifice, contributes to the development of an immanentized view of the liturgy and eschatology. Throughout his theology of the liturgy, Ratzinger stresses the understanding of sacrifice as self-giving love. Hence, the emphasis upon the vertical communion between God and humanity that is part and parcel of the sacrificial character of the Eucharist does not preclude the horizontal communion, which is expressed fully by a life of charity. Every member of the faithful is called to enter into the “pro-existence” of Jesus as a mark of his participation in the sacrificial prayer and life of Christ.

The debate over the *Grundgestalt* of the Eucharist among German theologians has significant implications for liturgical praxis. The emphasis upon the Eucharist as a fraternal meal influenced how Guardini celebrated Mass for the youth at Berlin’s St. Benedict Chapel: “The impact of the sacred action was all the more profound because Guardini celebrated mass *versus populi*; it was a *missa recitata*, something still new in those days, and we, the congregation, were the altar boys and girls responding to this invitations to pray.”<sup>132</sup> The arrangement in the Students’ Chapel where Guardini celebrated Mass is characterized in part by a “free-standing, simple altar, which was surrounded by wooden cubes for seating. The presider’s cube closed the circle.”<sup>133</sup> Defining the *logos* of the liturgy as a fraternal meal leads to the preference for the celebration of the liturgy *versus populum*. In contrast, Joseph Ratzinger, has consistently emphasized the need to return to the celebration of the liturgy *ad orientem* based upon his understanding of the sacrificial *logos* of the Eucharist. The celebration of the liturgy *ad orientem* or Ratzinger’s proposal to place the cross at the center of the altar during Mass (which has become known as a “Benedictine arrangement” because this became a standard arrangement for the altar at St. Peter’s Basilica with Pope Benedict) as a symbolic *ad orientem* makes the essence of the liturgy, the Paschal Mystery, plainly visible to every participant. Consequently, the placement of the cross on the altar symbolizes this centrality within the celebration of the liturgy.<sup>134</sup> Christ is

<sup>132</sup> Heinz R. Kuehn, “Fire in the Night: Germany 1920–1940,” in *Romano Guardini: Proclaiming the Sacred in a Modern Age*, ed. Robert A. Krieg, C.S.C. (Chicago: Liturgical Training Publications, 1995), 8.

<sup>133</sup> Regina Kuehn, “Encounters with Romano Guardini,” in Krieg, *Romano Guardini*, 88.

<sup>134</sup> Ratzinger, JRCW11, 579 (JRGS11, 701): “The Cross stands in the center of the Christian liturgy, with all of its seriousness. . . . The redemption cost God the suffering and the death of his Son, and its *exercitium*, which is what the liturgy is, according to [*Sacrosanctum Concilium*], cannot take place without the purification and maturation involved in the following the way of the Cross.”

the true *Oriens*, and it is only fitting that this external symbol be used to manifest this internal reality that is taking place within the sacred liturgy. The placement of the cross at the center of the altar can highlight the place of the Cross and the true meaning of sacrifice that all Christians are called to embrace in imitation of Christ: "Christian sacrifice is nothing other than the exodus of the 'for' that abandons itself, a process perfected in the man who is all exodus, all self-surpassing love. The fundamental principle of Christian worship is consequently this movement of exodus with its two-in-one direction toward God and fellow man."<sup>135</sup> Ratzinger will continue to emphasize that the key to understanding sacrifice, which is at the heart of the exodus that the person is called to, is love and not destruction.<sup>136</sup> The Cross serves as a symbol for the fulfillment of the human person's true nature as gift. The Christian is able to enter into Christ's existence "for" humanity through a life of self-giving love. Not only is the Christian called to worship *ad orientem* (or *ad crucem*), he is called to live his life oriented towards the self-giving love of Christ. Sacrifice is meant to characterize his life, which is why Ratzinger emphasizes the *logikē latreia* as the true nature of Christian liturgy.<sup>137</sup>

The sacrificial love of Christ must become a daily reality in the life of a Christian. In this manner, what Christ did "once and for all" (*semel*) is "always" (*semper*) carried out.<sup>138</sup> The celebration of the liturgy *ad orientem* or the placement of a crucifix in the center of the altar serves as a symbol for the entrance of Christ's past sacrifice into the present, while at the same time anticipating the future reality of the eschaton. Although there is a clear divergence between Guardini and Ratzinger on

<sup>135</sup> Ratzinger, *IC*, 289.

<sup>136</sup> "The fundamental principle of the sacrifice is not destruction but love. And even this principle only belongs to the sacrifice to the extent that love breaks down, opens up, crucifies, tears—as the form that love takes in a world characterized by death and self-seeking" (Ratzinger, *IC*, 289). Earlier in our work, we noted that Ratzinger defines Christian sacrifice: "Christian sacrifice does not consist in a giving of what God would not have without us but in our becoming totally receptive and letting ourselves be completely taken over by him. Letting God act on us—that is Christian sacrifice" (*IC*, 283). Also see *IC*, 253 where Ratzinger identifies the Christian as having received a call "to the continual exodus of going beyond himself" in imitation of the Pasch of Christ.

<sup>137</sup> As we have noted previously, Ratzinger emphasizes the "[Liturgy] is meant to be indeed a *logikē latreia*, the 'logicizing' [*Logisierung*] of my existence, my interior contemporaneity with the self-giving of Christ. His self-giving is meant to become mine, so that I become contemporary with the Pasch of Christ and assimilated unto God" (JRCW11, 34 [JRGs11, 65–66]).

<sup>138</sup> See Ratzinger, JRCW11, 34–36 (JRGs11, 64–68).

the *Grundgestalt* of the Eucharist, they both continue to share a continuity in developing a liturgical *ethos* based upon their understanding of the *logos* of the Eucharist.

### Summary and Conclusion

In our effort to highlight the unity between liturgy and eschatology in Ratzinger, we have argued for his consistency in presenting the centrality of *logos* in his thought. Under the influence of Guardini, Ratzinger favors the primacy of *logos* over *ethos*. This will have implications for Ratzinger in his approach to the liturgy and eschatology. Regarding the liturgy, Ratzinger's emphasis on the primacy of *logos* drives one of his fundamental refrains within his theology: that the liturgy is the *opus Dei*. A subordination of *logos* to *ethos* subjects the liturgy to be manipulated or changed solely at the discretion of the people. The primacy of *logos* ensures that the proper nuances are given to the definition of the liturgy as the "work of the people."<sup>139</sup> In eschatology, the concern of Ratzinger regarding the subordination of *logos* to *ethos* (or theory to praxis) is that political theology, theology of hope, and liberation theology advocate social action without receiving their proper orientation from the *logos* of the liturgy.<sup>140</sup> In practice, eschatology can easily be characterized like the liturgy solely as a caricature of the authentic "work of the people," placing great stress upon the role of politics and social justice.

Guardini has clearly impacted Ratzinger's presentation of the *logos*. We have demonstrated similarities that both theologians share in their engagement with modern culture. They have a similar interest to critique modern culture, which attempts to separate itself from the influence of God in favor of human technocracy. Guardini and Ratzinger develop the harmony between liturgy and Christology, which offers a sacramental worldview that can bring the modern world back to its authentic *logos*. The true spirit of the liturgy is the communion that unites the individual "I" with other people in worship to form a "we." The remedy for the isolating *logos* of *technē* is the communion that is realized via the liturgy.

We have insisted upon the continuity in Ratzinger's thought in present-

<sup>139</sup> See CCC, §1069. The Church affirms that the liturgy is properly understood as "the participation of the People of God in 'the work of God.'"

<sup>140</sup> On the various relationships between theory (*logos*) and praxis (*ethos*), see Matthew Lamb, *Solidarity with Victims: Towards a Theology of Social Transformation* (New York: Crossroad, 1982), 61–99. Lamb provides an overview of the five common models used in theology to regarding theory and praxis: (1) the primacy of theory, (2) the primacy of praxis, (3) the primacy of faith-love, (4) critical theoretic correlations, and (5) critical praxis correlations.

ing the primacy of *logos* from his days as a young professor of fundamental theology to his service as the Supreme Pontiff. The concern regarding the subordination of *logos* to *ethos* has been a consistent and central theme in his theology. A person will not be able to penetrate Ratzinger's thought with any depth if they do not examine the central role of *logos* in his theology. Additionally, it is critical for Ratzinger to define *logos* consistently and accurately as this affects our understanding of *ethos*. Consequently, Ratzinger is insistent upon defining the *Grundgestalt* of the Eucharist as a sacrifice in contradistinction to the emphasis of Guardini and other theologians who emphasize the primacy of the Eucharist as a communal meal. Although Guardini and Ratzinger are united in demonstrating the need to identify the *logos* of the Church as *communio*, which is symbolized by the sacred liturgy, this particular rupture between the two thinkers on the *Grundgestalt* (*logos*) of the Eucharist will affect their approach to liturgical praxis (*ethos*). In light of this context, we can understand Ratzinger's call for a "new Liturgical Movement": "We need a new Liturgical Movement, which will call to life the real heritage of the Second Vatican Council."<sup>141</sup> In his own *The Spirit of the Liturgy*, Ratzinger notes that Guardini's work "may rightly be said to have inaugurated the Liturgical Movement in Germany. Its contribution was decisive. It helped us rediscover the liturgy in all its beauty, hidden wealth, and time-transcending grandeur, to see it as the animating center of the Church, the very center of Christian life."<sup>142</sup> When we celebrate the centenary of Ratzinger's work, we may be able to make the argument that his work marked the beginning of the new Liturgical Movement, which was built upon the essential foundation that the world itself began with at creation: the *Logos*. N.V

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<sup>141</sup> Ratzinger, *Milestones*, 149.

<sup>142</sup> Ratzinger, JRCW11, 3 (JRG11, 30).