

Augustinian Spirituality Course

AUGUSTINE: EXISTENTIAL QUESTIONS

"The God Shaped Hole Within"

*Collegio Santa Monica
Roma*

16-20 FEBRUARY 2015

On that day
we shall rest and see,
see and love,
love and praise;
for this is to be the end,
without end,
of all our living,
that Kingdom without end,
the true goal of our present life.

The City of God 22. 30. 5

Arthur B. Chappell
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AUGUSTINE: EXISTENTIAL QUESTIONS

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Quotes of Augustine are in dash (- -) boxes and *generally* in sense lines to enhance the ability to meditate on the quotes.

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MODELS / PARADIGMS

MODELS

Models are more than a description.

Seek to symbolically represent the complexities of a system / phenomenon
to interpret a distinctive experience
to imagine aspects of experience not directly accessible to us

Are not pictures of reality - they are selective, trying to order aspects of experience which one finds most significant

RELIGIOUS MODELS

ALWAYS ANALOGICAL: similarities and differences

Looking for patterns -- can change our perception, how we see the world

Can express and evoke attitudes

encourage or elicit commitment, dedication, allegiance to a way of life

Models of spirituality -- not simply theory or theoretical statements

Dogma, doctrine/theology secondary -

Experience is primary

Models

interpret experience

express attitudes

focus values

influence life-styles

PARADIGMS

A paradigm is a tradition transmitted through historical examples

No single paradigm for Christian Spirituality - spiritualities

Augustinian, Franciscan (etc) spiritualities are "*windows on the Gospel*" (van Bavel)

The Life of Jesus is the paradigm - so deep and vast that no single spirituality can capture it

Augustinian Spirituality a paradigm transmitted through history

It must be experienced anew in each age

Each culture and each age will have a slightly different understanding and experience

It comes alive by being incarnated in people today

Experience is always interpreted

Models and paradigms provide interpretative schemes which influence attitudes and behaviors,
provide mental images, not abstract concepts

LEVELS OF ANALYSIS

Concrete Life of Christ [no eyewitness accounts]

Picture of Christ each Gospel has a different emphasis and a different picture

Augustine's chosen emphases

Augustinian Spirituality today

Combination Augustine's emphases

21st Century understandings of Augustine and your Order

cultural emphases/differences

personal preference

AUGUSTINIAN SPIRITUALITY

Setting the Stage

Let me know you who know me,
let me know you even as I am known.
O you, the power of my soul, enter into it and fit it for yourself,
that you may have it and possess it without spot or wrinkle.
This is my hope, this my prayer,
and in this hope do I rejoice when I rightly rejoice.
Confessions IX

About Augustine:

A person of Augustine's makeup cannot flourish in what is known as "the world," neither in what concerns the senses, nor in the achievements of the mind or culture. Everywhere he is bound to knock against their limitations, to sense what lies beyond them. Beneath the world's greatest profundity, he is aware of the plumbless depths of the divine, of peaks towering mysteriously higher than any heights the human mind can scale. Even when he doesn't want to, he senses how in all "these" things, "the others" push their way to the fore, capturing above all the heart; behind the known he senses the unknown, which appears to be the truly real - so much so that it threatens to leave all else far behind, often at the cost of great sacrifice. Guardini p. 39-40

Augustine himself:

Great are you, O Lord, and exceedingly worthy of praise;
your power is immense,
and your wisdom beyond reckoning.
And so we humans,
who are part of your creation,
long to praise you —
we who carry our mortality about with us,
carry the evidence of our sin
and with it the proof that you thwart the proud.
Yet these humans,
due part of your creation as they are,
still long to praise you.
You arouse us so that praising you may bring us joy,
because you have made us
and drawn us to yourself,
and our heart is restless
until it rests in you
Confessions I, 1,

THEMES TO WATCH FOR

Augustine is not a “systematic” thinker as we tend to be today. He was responding to concrete needs of his flock and so we will not find neatly tied, logical, systematic systems.

Humanity's absolute dependence on God.

Alone we cannot come to know our true nature as humans nor who we are in ourselves. We are hidden from ourselves and cannot trust ourselves and our conclusions, [Confessions IV, 14, 21] and we are totally blinded by our pride. [Cam on the Letter of John, 10, 5.]

Humanity is made in the Image of God. This fact dominates his thinking.

The most basic human need and drive and desire is for God.

Search for God can never cease.

Because desire and longing never cease, a constant deepening of knowledge of self and of knowledge and love of God continue throughout life.

Memory is a critical faculty. [Confessions, X, 8, 15ff.]

One must probe one's memory, in the light of Grace, to discover what God has done, is doing and will do to the soul.

Humanity is sick. Because of the sin of Adam, Christus Medicus must come to our aid.

Christus Medicus heals the whole person. Body and soul are a unity and both must be healed. [Sermon 30, 3, 4.]

Interiority is critical.

One must turn within, not in a selfish or narcissistic sense, but in order to discover the God within, or better, that one is in God. Only by going inward can we go upward to discover God. [Confessions XII, 16, 23.] *Christ is the only teacher.*

One is what one loves.

“As one loves, so one is. Do you love earth? Then you are earth. Do you love God? – dare I say – you are God?”
[Letter of John, 2, 14.]

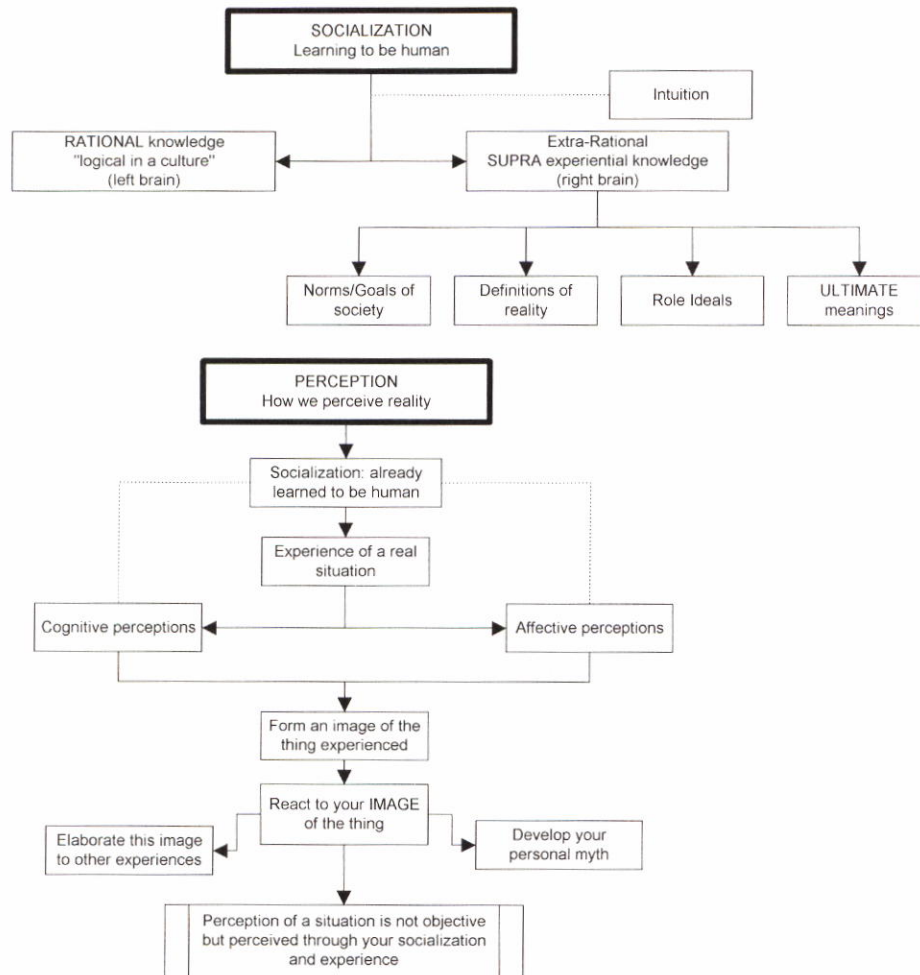
All prayer must come from the heart. Love is critical.

Since we are never totally healed in this life, daily prayer is necessary: Forgive us our trespasses. [Tractate on the Gospel of John 77, 4.]

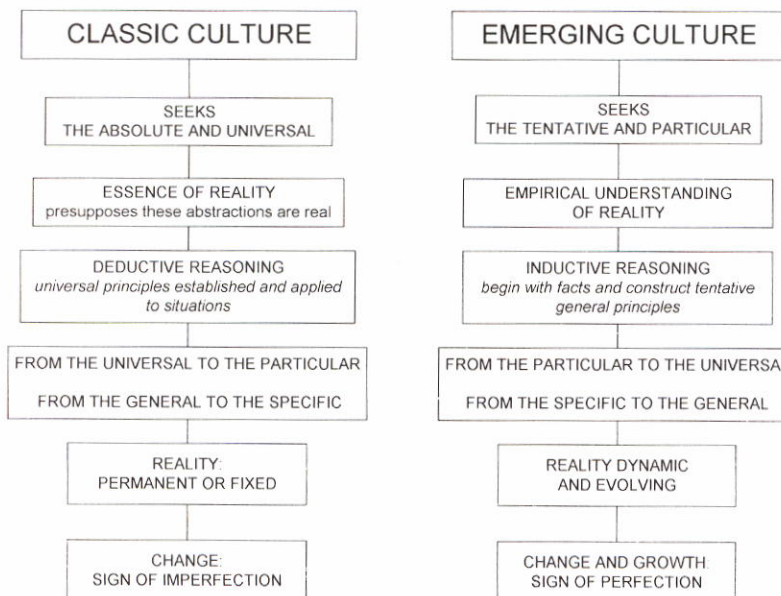
Where are you, then, my God
Highest, best
most powerful, most all powerful;
most merciful and most just;
most hidden and most present;
most beautiful and most strong;
standing firm and elusive,
unchanging and all-changing;
never new, never old;
ever working, ever at rest;

gathering in, yet lacking nothing,
supporting, filling, and sheltering;
creating, nourishing, ripening;
seeking, yet having all things.
On what does anybody say when he speaks to you?
And woe to him
who keeps silent about you
since many babble on
and say nothing.
Conf. I. 4. 4

SOCIALIZATION AND PERCEPTION: HOW WE SEE THINGS

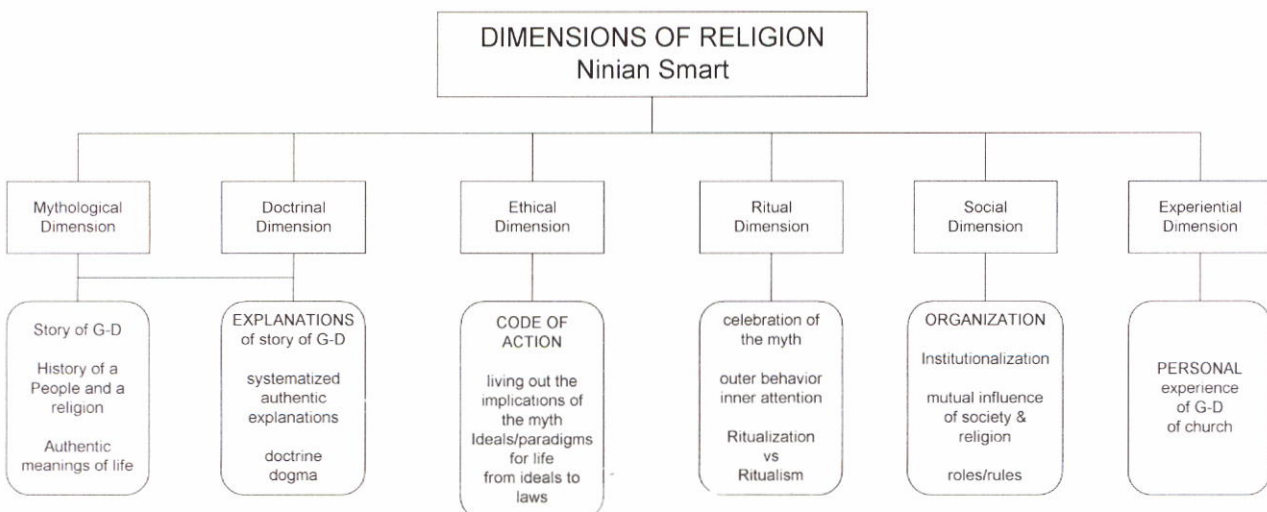
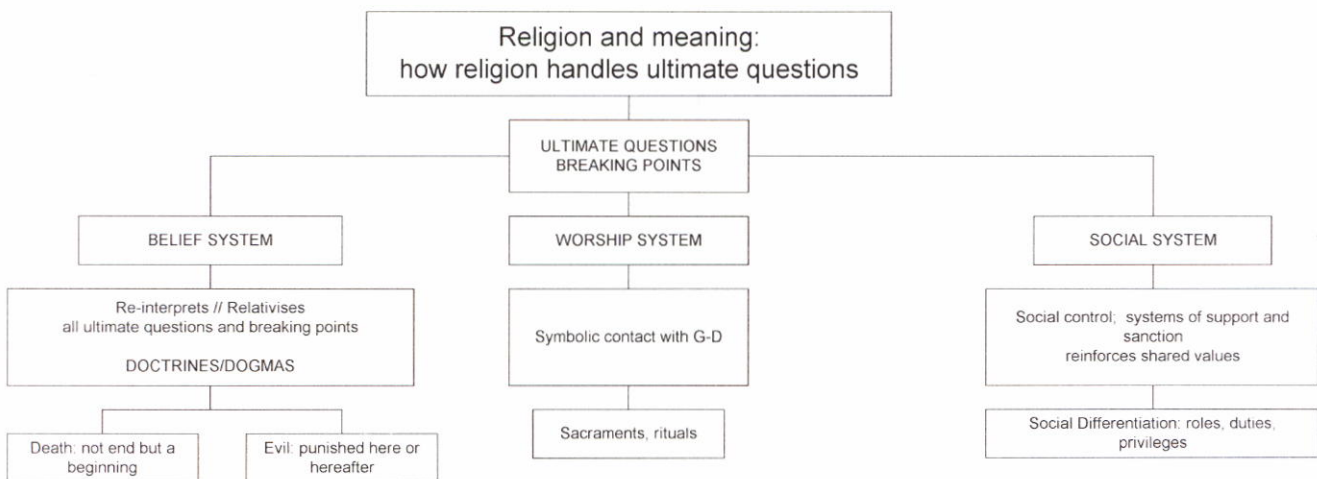
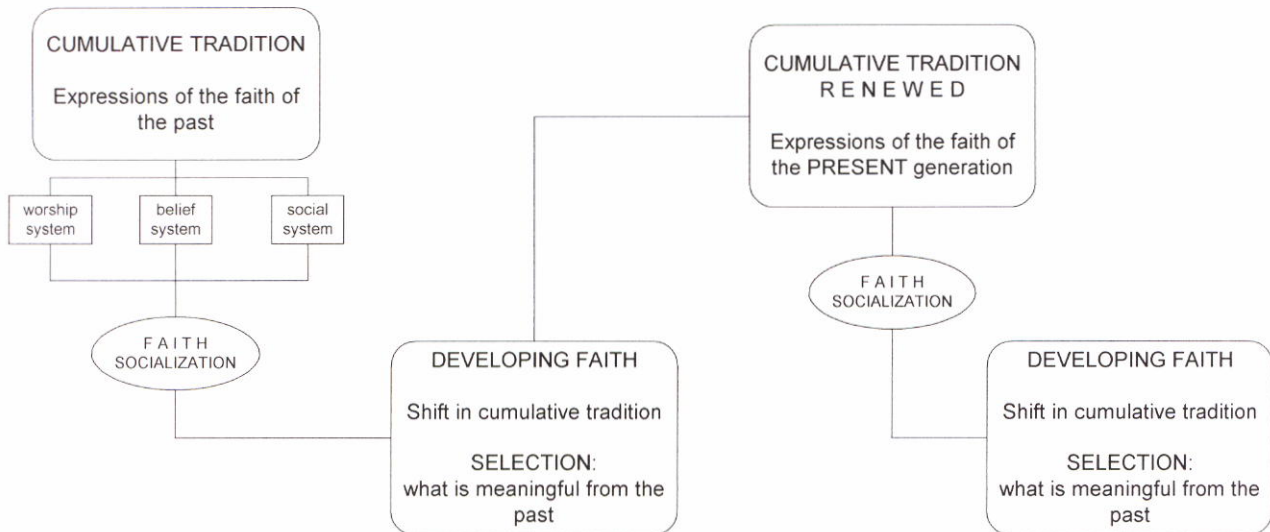


CULTURAL CHANGE



RELIGION AS CUMULATIVE TRADITIONS

RELIGION AND MEANING

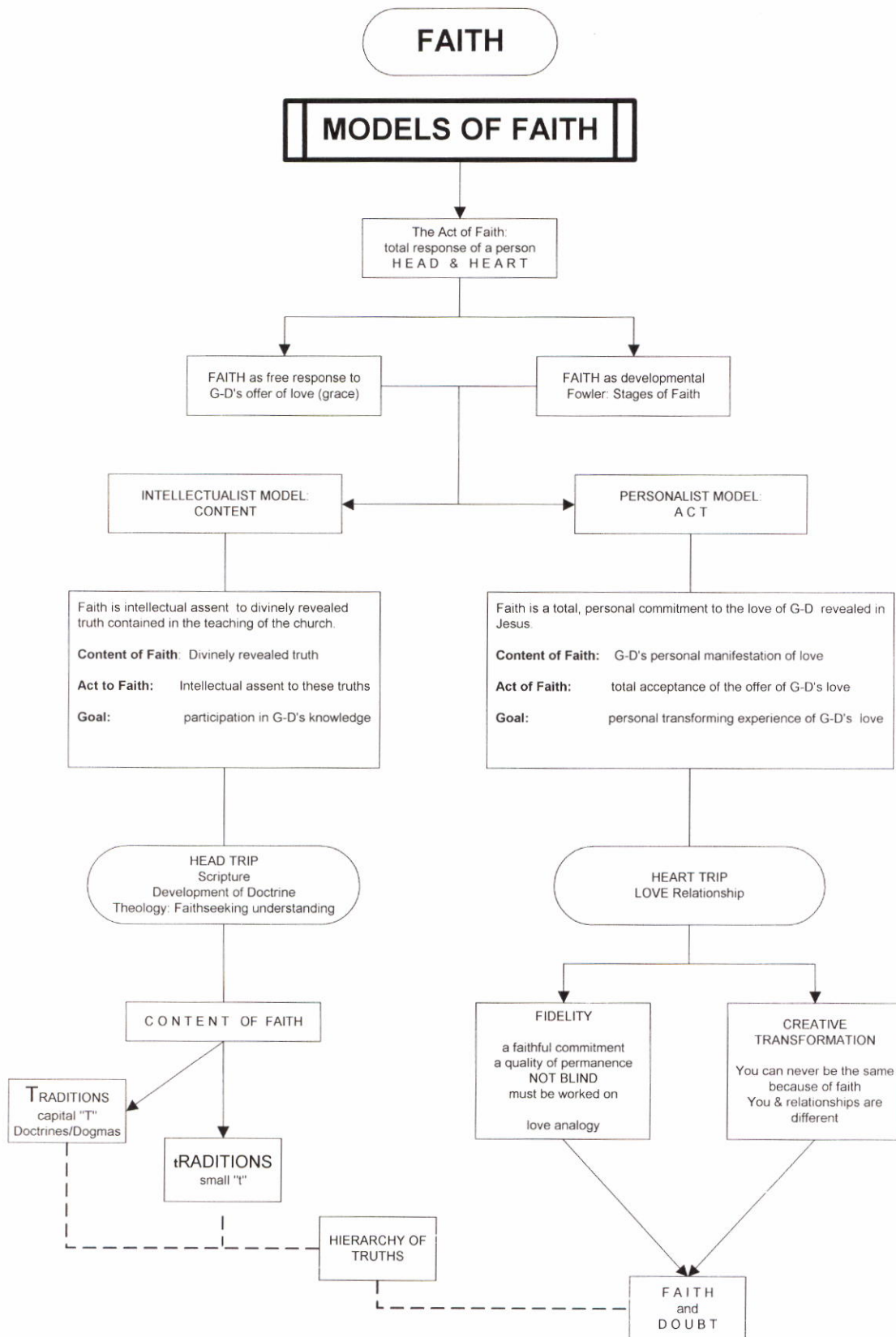


MAGIC AND RELIGION

RELIGION:	Behavior centering on a supernatural being, event or action desired for itself or as instrumental to another supernatural state.
MAGIC:	Behavior centering on supernatural means for natural ends.
MYTH:	Belief in supernatural event taking place in time. (This abstracts from whether the myth is true or false. Cannot prove it true; conceivably could prove it false.)

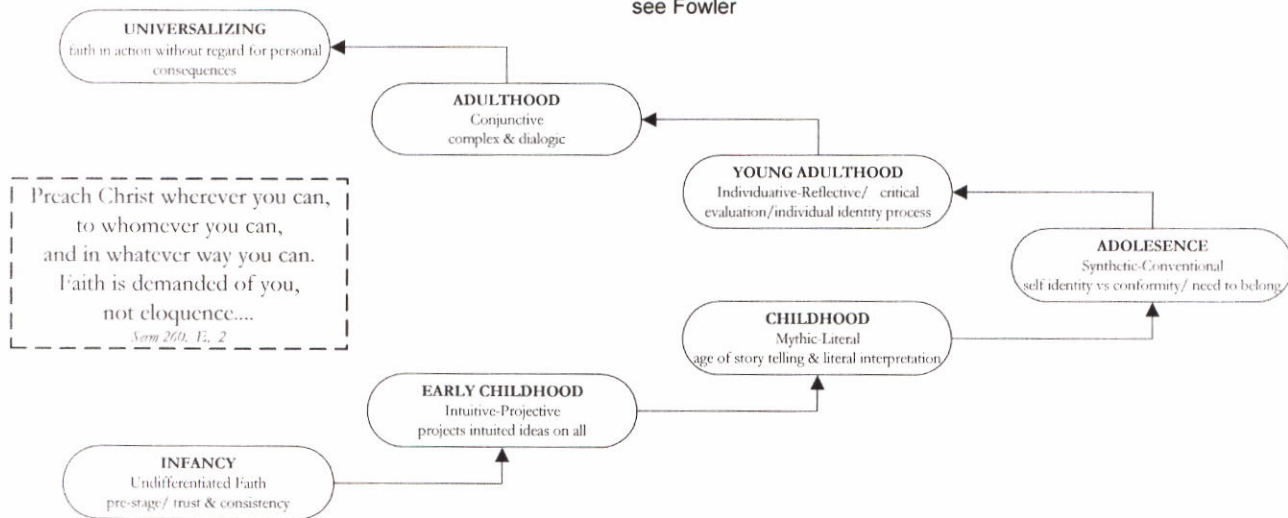
MAGIC-RELIGION CONTINUUM: GOODE, *RELIGION AMONG THE PRIMITIVES*.

	MAGIC	RELIGION
Goal	Specific, concrete, temporal	eschatological - or not practical immediately
Attitude	Manipulative	Propitiatory (adoration, praise, supplication)
Role relation	Professional/client relation	Shepherd/flock or prophet/follower
Ends	Individual	Group
Action	Private rites	group rites or representative
Attention to rite	Must be done correctly to work; if not, try something else.	Greater concern with intrinsic meaning of the ritual.
Involvement	Impersonal; little emotional involve.	Greater personal investment.
Ritual itself	Practitioner decides whether or not to begin or even have a ritual.	Ritual carried out as a duty
	Practitioner decides when to begin.	Times fixed by belief system/custom.
	Rite directed for/against individuals or society.	Rite directed to the sacred
	Rite always instrumental-for a goal.	In theory - rite for adoration.



STAGES OF FAITH

see Fowler



PRE-STAGE INFANCY-UNDIFFERENTIATED FAITH

consistency crucial: trust necessary for a sense of faith to develop
seeds of trust & love or seeds of threat or lack of love/trust

STAGE ONE INTUITIVE PROJECTIVE

Intuitive grasp of needs, values etc of parents. Images remain for life
"Object permanence" - (blanket stage)
motor learning first: no logic, no perspective beyond self
images, stories, fantasy
transition: emergence of concrete thinking ("why" stage) distinction
between "real" and "imaginary" is begun

STAGE TWO MYTHIC-LITERAL

Beliefs, stories, myths of society, family & religion seen literally
everything seen concretely
myths or stories carry values and concretize them; heroes, adventure
stories make values present
without constant stimulation of myths/stories faith not possible...
even into adulthood for some
weakness: can be too literal, resulting in perfectionism
transition: begin to reflect on contradictions in stories
interpersonal relations growing

STAGE THREE SYNTHETIC-CONVENTIONAL (puberty/adolescence)

values and reality of world extend beyond the family

synthetic: must have coherent synthesis or orientation to all
contexts of life (school, peers, family, society, etc.)
conventional: conformist stage; significant other/peer pressure since
have little identity & autonomy to have independent
perspective (some adults stuck here)

are forming own identity and own myth...moving toward independence
weakness: expectations of others so internalized they become sacred;
independent personality not able to develop
transition: factors in moving to next stage:
clashes between value systems of significant others
changes by official leaders in sacred or unchangeable areas
encounter with other values forcing one to re-evaluate
one's own values

STAGE FOUR INDIVIDUATIVE-REFLECTIVE (young adult to 40's)

great tension: individual and group in conflict
task: to become comfortable with yourself & your values because
they are yours!

Individuative: self identity is primary
ability to take responsibility for oneself, one's own
beliefs, values, worldview, etc
Reflective: subjective feelings often at odds with critical reflection;
conceptualize, think, make critical judgments -
break from peer group
reflect on self, others and various systems for first time

danger: excessive confidence in one's own system
unable to accept other's world views
threatened easily
transition: once you are comfortable enough with one's own identity
you can accept others & their systems of meaning & values

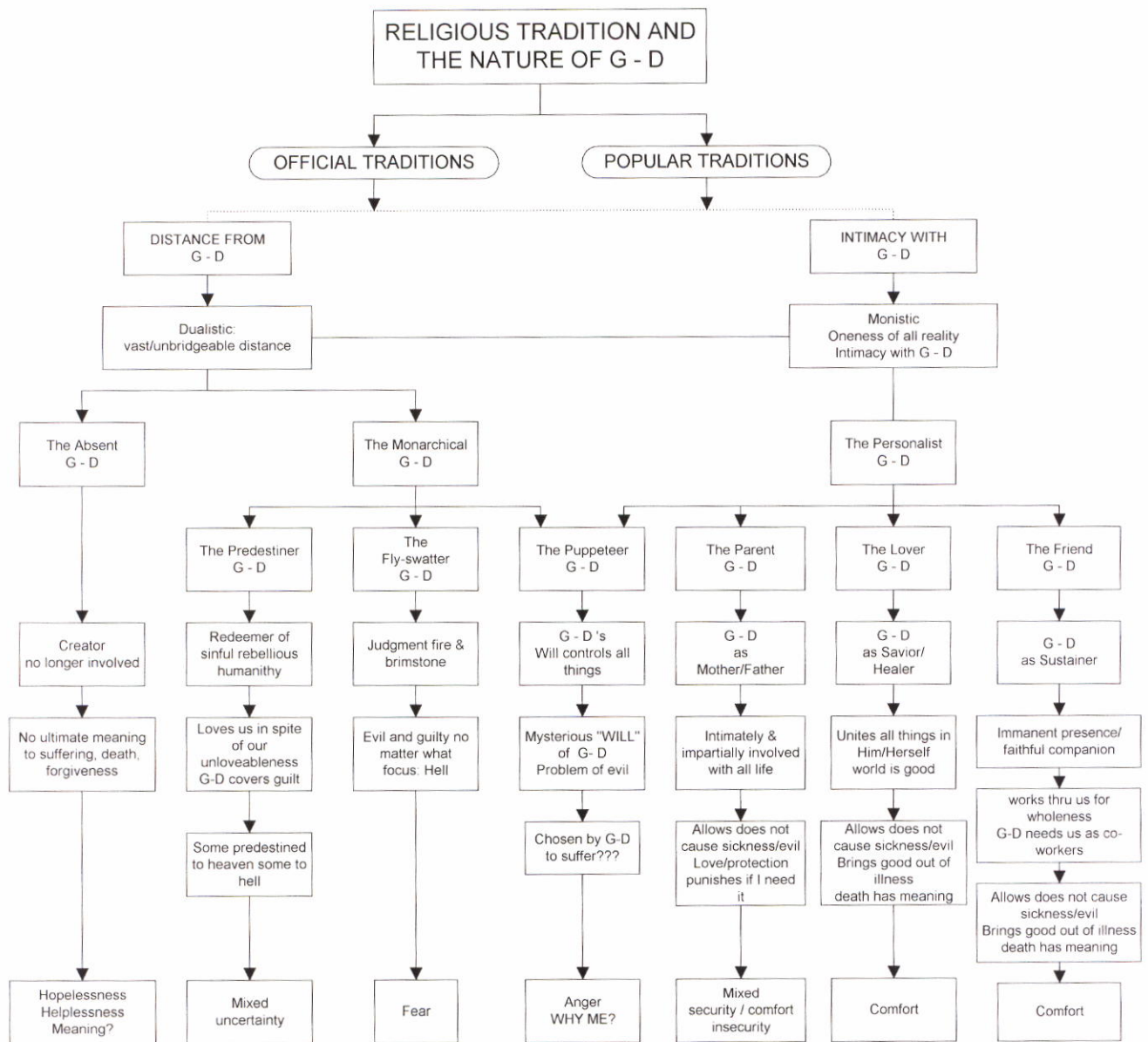
STAGE FIVE CONJUNCTIVE (unusual before mid life)

complex stage: can see all sides of all issues
own system of values and meaning seen as limited,
only partial explanation of reality
open to other systems of meaning (not relativistic
or valueless but simply open)
symbolic and conceptual thinking united: can go beyond what you
think or know to imagine what is possible
weakness: still divided; unable to put life on the line for values

STAGE SIX UNIVERSALIZING (exceedingly rare)

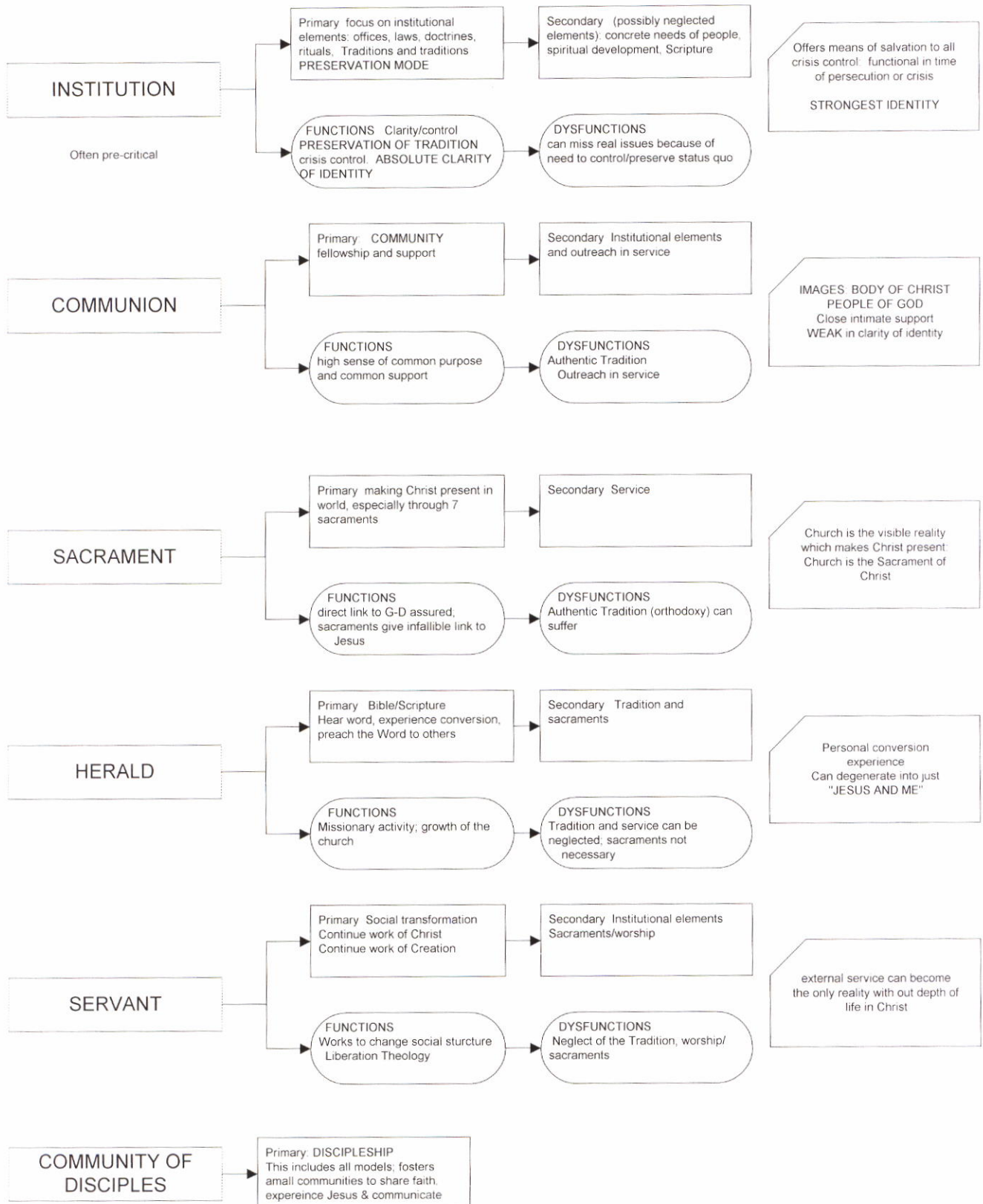
have a vision of world possibilities
are willing to work & put one's life on the line for beliefs & values
often seen as subversive because see universal brotherhood so clearly
can accept all systems but take action to incarnate your vision

MODELS OF G - D



MODELS OF THE CHURCH

Avery Dulles, *Models of the Church*



THE NATURE OF SPIRITUALITY

see Lawrence Cunningham and Keith Egan, chapter 1

GENERIC DEFINITION

Spirituality is "...that inner dimension of the person called by certain traditions 'the spirit.' This spiritual core is the deepest center of the person. It is here that the person experiences ultimate reality...."

Pieter Cousins, Preface

While there is a generic definition, there are no generic spiritualities.
There are many Christian spiritualities, all rooted in a lived encounter with Jesus the Christ in the Spirit.

STAGES IN THE FORMATION OF CHRISTIAN SPIRITUALITIES

the life of a person with a powerful religious experience

reflection on the experience and attempts to formulate it

formulation enters the broader Christian tradition

PARAMETERS OF CHRISTIAN SPIRITUALITY

Christian spirituality presupposes a *way of life*

Christian life has a direction and a goal
We are a pilgrim people -- *on the way*

the Christian way of life:
a life of discipleship

CONTEMPORARY SPIRITUALITY

holistic

not individualistic

no gap between action and contemplation

balance of transcendent and immanent

must include discernment

...therefore love with all your heart
him who is beautiful beyond all the sons of men.
Gaze upon the beauty of him who loves you....

Consider how beautiful in him is the very thing
for which the proud mock him.

With the eyes of your heart
gaze upon the wounds of the crucified Jesus,
the marks left in the risen Lord,
the blood of the dying Christ,
the treasure of believers,
the price of our redemption!
Reflect on how priceless all that is!
Place it on the scales of love
and weigh it....

He wants to be wholly fixed in your hearts,
he for your sake let himself be fixed on the cross.

On Holy Virginity 54, 55ff.

Are we not going to the house of the Lord?
Let us run, therefore, let us run
because we are going to the house of the Lord.
Let us run and not grow weary....
Walk on, run....

122 of the Psalms 121, 2

DISCIPLESHIP IN THE NEW TESTAMENT

Become a discipleship by being called (Mk 1:17)

Call of Jesus cuts across social and gender lines (Mk 2:15; Lk 8:2)

Response to the call demands a radically changed life (Mk 3:14)

Relation of Jesus to disciples: teacher-student --
adherence to him in love and obedience

Disciples share in Jesus' ministry and his life style (Mt 8:20, Mk 6:7-13, Lk 10: 2-12)

Disciples exercise sacrificial love:
share with one another (Lk 6:30)
are servants (*diakonos*) (Mk 9:35)
love as Jesus loved, even to the cross (Jn 15: 12-13)

the call to discipleship is a call to belong to a community

discipleship in community has its highest expression in the Eucharist

one who is on the way of discipleship in the Eucharistic community
does so *in the Spirit*

authentic spirituality reaches out to everyone without distinction

SPIRITUALITY AS A HUMAN PROCESS

see Helmniak

Spirituality as authentic self-transcendence
resulting from the individual's taking
responsibility for him/herself

Readiness to find
mystical or depth
experiences in self,
others, world

Critical self-
understanding and
autonomy

Personal integrity
and wholeness

Healthy sense of
INTERdependence

Loving and making
a commitment to
another

Becoming an active
community member
and citizen

Identity between authentic self transcendence
and spiritual growth

developing self
concept

sense of
autonomy or
inner-directedness

a principled morality

a holistic
development

a present
centeredness

responsible self
awareness

appreciation of
genuine authority

a person orientation

An openness to the transcendent.
natural desire to quest for "more",
to go beyond oneself

mystical or depth dimension
identified with
human growth

mystical or depth dimension
identified with
the Supernatural

FAITH

various religious spiritualities

Augustinian

Benedictine

Franciscan

Jesuit

etc etc

MODELS OF SPIRITUALITY

SPIRITUALITY AND CULTURE

AGAINST CULTURE	<p>WORLD ATTITUDE SOLUTION: hostile and in conflict with the kingdom of G-D renunciation, escape, "<i>fuga mundi</i>" kingdom of G-D replaces world Kingdom not yet or never because world is so evil Kingdom realized in present in a particular group/church</p> <p>PROBLEM: underestimates the world as object of G-D's love</p>
ACCEPT CULTURE	<p>WORLD ATTITUDE SOLUTION: simplistic affirmation of the world as it is complete acceptance of the world as it is identifies Kingdom of G-D with the world -or- avoids eschatology because has been no fall</p> <p>PROBLEM: overestimates world</p>
ABOVE CULTURE	<p>WORLD ATTITUDE: basically good but needs purification grace builds on nature; G-D is active in world present effectiveness of G-D over future events</p> <p>SOLUTION: creation is valued as such but must be purified/raised</p> <p>PROBLEM: relative roles of humans and G-D</p>
CULTURE IN PARADOX	<p>WORLD ATTITUDE: a tension: between negating and accepting world G-D reveals self, but is also hidden, saves but also judges struggle and conflict with world are needed</p> <p>SOLUTION: kingdom has begun but is also not yet</p> <p>PROBLEM: balance is difficult</p>
TRANSFORMS CULTURE	<p>WORLD ATTITUDE: radical corruption of world is not inherent, but a perversion of the good Transformation: conversion, rebirth but goal not possible here even though beginnings of kingdom lie here</p> <p>SOLUTION: Spiritual growth & transformation stressed in the pattern of Jesus (Christian), Mohammed (Islam), Buddah etc.</p> <p>PROBLEM: goal not realizable here so tend to make intermediate steps the goal</p>

BASIC TYPES OF SPIRITUALITY: ACTIVE VS PASSIVE

CATAPHATIC	APOPHATIC
active world & human relationships - the context for G-D's revelation	passive silent in face of utter mystery of G-D: way of "unknowing"
via positiva movement outwards to G-D in creation	via negativa movement inwards toward the G-D within
affirmation of meaningfulness of symbols active affirmations about G-D	destruction of all symbols for complete unknowing silent in face of utter mystery of G-D what we affirm about G-D must be immediately denied
images/concepts/thoughts G-D: emphasize immanence for Christians-emphasize humanity of Jesus	absence of all images, /concepts/thoughts G-D: emphasize transcendence Christ: emphasize divinity
knowledge	love

AUGUSTINE'S EXPERIENCE

Late have I loved you, Beauty so ancient and so new,
late have I loved you!
Lo, you were within, but I outside, seeking there for you,
and upon the shapely things you have made
I rushed headlong,
I misshapen.
You were with me, but I was not with you.
They held me back far from you,
those things that would have no being
were they not in you.
You called, shouted, broke through my deafness,
you flared, blazed, banished my blindness,
you lavished your fragrance,
I gasped and now I pant for you;
I tasted you, and I hunger and thirst;
you touched me,
and I burned for your peace.

Confessions X, 27, 38

There is a master within who teaches us.
Christ is our master,
and his inspiration teaches us.
Where his inspiration and unction are lacking,
it is in vain that words resound in our ears.

As Paul the apostle said:

*I planted the seed and Apollos watered it,
but God made it grow.*

Therefore, whether we plant or we water by our words,
we are nothing.

It is God who gives the increase,
his unction teaches you all things.

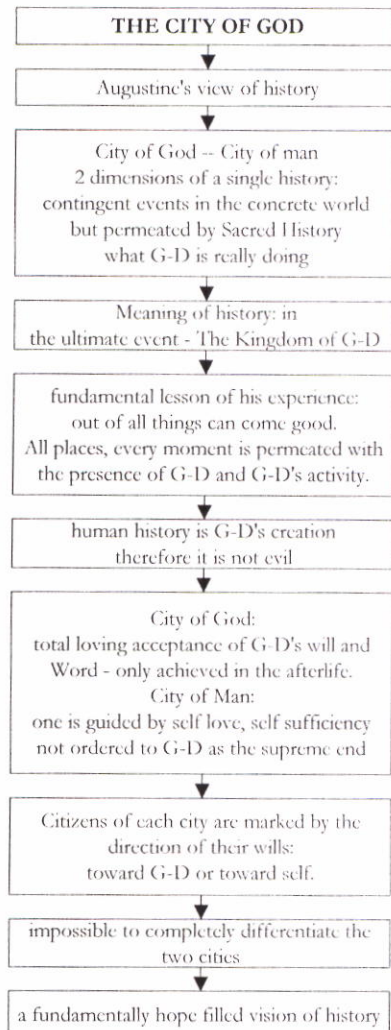
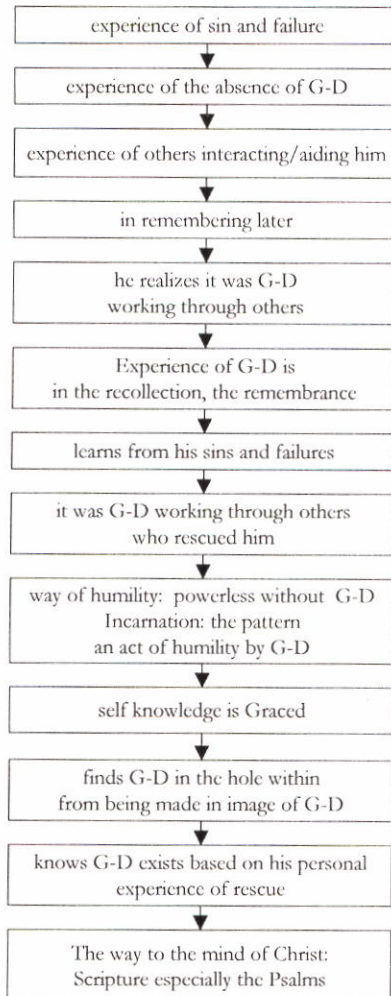
Homilies on the First Letter of John 3

Speaking of fraternal love, John says:
"How can anyone who does not love the brother whom he can see
love God whom he does not see?" (1 Jn 4, 20)
Do you think that when you love your brother
you are loving him alone
and not Christ as well?
That is impossible, because you are loving the members of Christ.
When you love Christ's members, you love Christ himself.
When you love Christ, you love the Son of God.
When you love the Son of God, you love the Father.
Love cannot be split up.
Begin loving somewhere,
and the rest will follow.

On the Letter of John 10, 3.

The fact that the urges of the flesh drive against the spirit
is not something outside of me,
for I am not made up of a nature contrary to it;
and that I do not consent to its urges,
that too is something within me....
what I long for is to be healed as a whole:
not that my flesh were forever removed,
as if it were something alien to me,
but that it be healed, one whole me.

Serm 30, 3, 4.



Those who love one another
and love God who dwells in them
constitute a city of God.
A city is held together by law.
The law of this city is love.
And love itself is God.
For it is written, "God is love."
Therefore, the one who is full of love is full of God,
and many people full of love constitute a city for God....
Be in that city,
and God will not be outside you.

Vic of the Psalms 98, 4.

...To swell with pride is [for the soul]
to go outside of itself,
to empty itself...which is to be less and less.
For to proceed outside is nothing else
than to throw away its inmost possession
that is to say,
to place God far away from itself
not by spatial distance
but in the mind's affection.

On Music VI, 13, 40

AUGUSTINE'S ANTHROPOLOGY

Manichaen Influence

Dualistic Metaphysics

Universe: 2 opposed *material* forces: light & darkness in conflict.

Man - microcosm of this
One's dark nature sins, not you.
Have to recover light elements of your nature

Denial of Freedom

Not responsible for our choices or our actions.

We are helpless in the confrontation between good and evil in us. We do not have free will.

Neoplatonic Influence

Plotinus & Porphyry
-higher and incorporeal order of existence
-seeks higher, changeless truth, not in outer-world but within the self
-highly individualistic - personal salvation
-man a fallen soul - have to free soul from body

First time Augustine is able to conceive of a non-material level of reality and a non material soul.

Christian Influence

Develops through his study of Scripture in opposition to the ultra spirituality of Neo-Platonism

Man is "a soul having a body. The soul having a body does not constitute two persons but a single man." *Tractate on the Gospel of John 19.5.15*

Incarnation & Resurrection & his defense of the nature of Jesus enabled him to refine his position. Just as the whole person is impacted by the Fall, so the whole person is in need of salvation, body & soul. (vs Christian gnostics (no physical reality to body of Jesus - & Apollinarians - Jesus' body had no soul). Only what is assumed is healed.

"Just take away death, our final enemy, and the body will be a dear friend to me for all eternity." *Sermon 155.14.15.*

Value & dignity to the body & the soul.
In the resurrection, "the body will enjoy perfect health and wholeness." *Explanation of the Psalms 63.9*

"You have made us for yourself and our heart is restless until it rests in you."

You have made us dynamically oriented toward you.... (Conf.1.1.1)

We are restless as we move toward G-D and will be so until we possess G-D.

"And since he now has the capacity to understand, you teach him to contemplate the Trinity in Unity, the Unity that is Trinity" *Conf. 13.22.32*

"His [human] nature is a great nature...because he has a capacity for the Greatest Nature." *On the Trinity 14.4.6.*

"If the soul is made to the image and likeness of God by the fact that it is able to use reason and intellect to understand and behold God, then...whether this image is so obsolete as to be almost none at all, whether obscured or defaced, or bright and beautiful, the image always remains.
On the Trinity 14.4.6

We must, then, after a fashion, *resculpt* (*resculpere*) the image and reform it. But who is able to do this except the artist who shaped it? We could deform the image of God in us, but we cannot re-form it." *Sermon 43.3.4*

"Certainly, this renewal is not brought about in one moment of conversion in the way that renewal takes place in an instant with the remission of sin by Baptism...for just as it is one thing to remove a spear that has been driven into the body, and another thing to heal the wound...so the first stage in a cure is to remove the cause of the disease, effected by the remission of sin; the second is to heal the disease itself, and this is gradually accomplished by making progress in the renewal of the image."
On the Trinity 14.17.23

What Baptism causes us to possess, ***we must desire to make our own*** - only in eternity can this be done fully.

HUMAN NATURE

A SPIRITUAL NATURE

DYNAMICALLY ORDERED TO G-D

Capax Dei - Capacity for G-D

Capable of knowing & possessing G-D

Rooted in possession of G-D's Image

Image not totally obliterated by Original Sin

Journey of the Soul-the spiritual life

Gradual reforming of G-D's Image in us

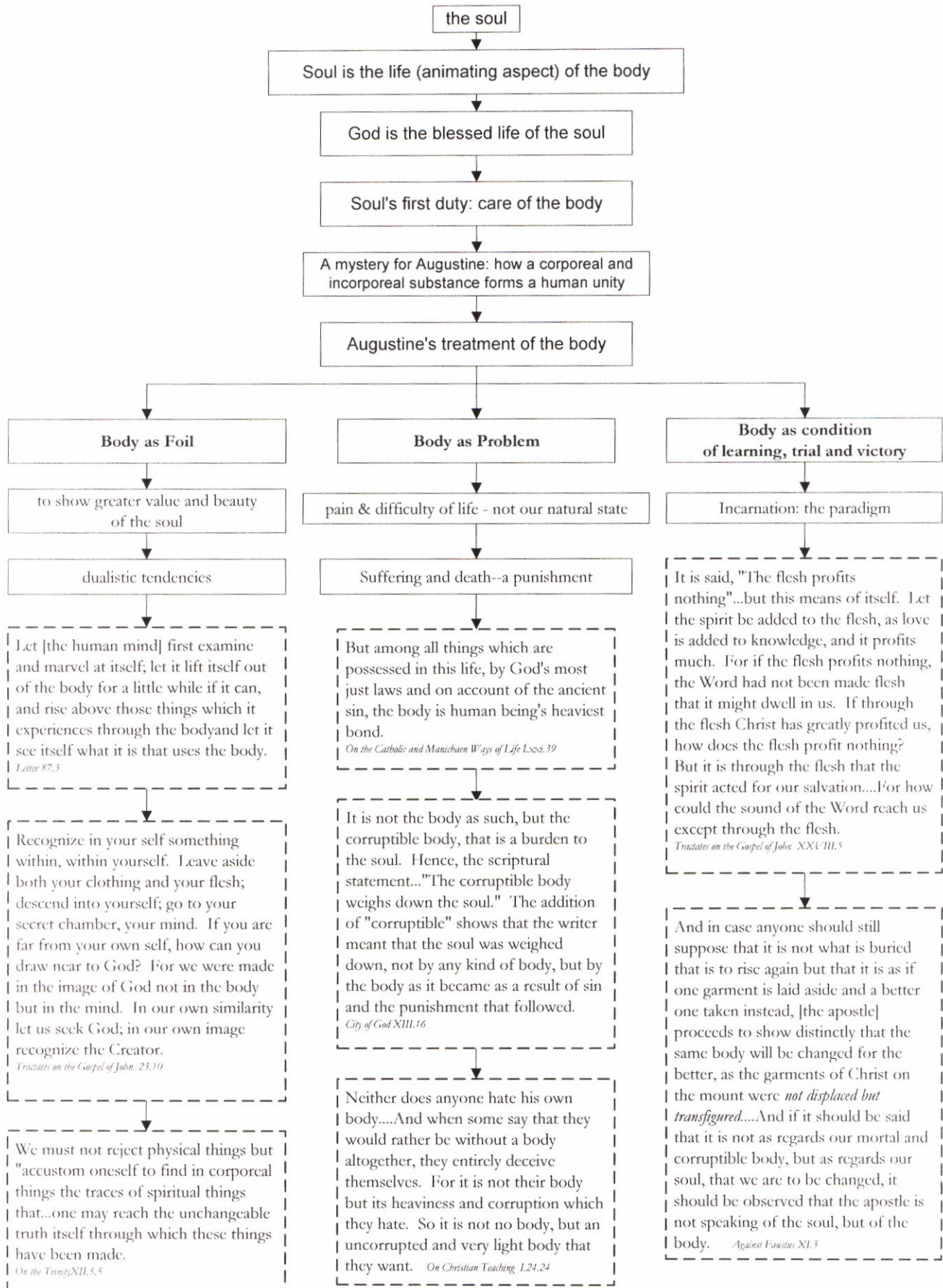
ONLY G-D CAN ACCOMPLISH THIS

STEPS/PHASES OF RESCULPTING

BAPTISM
INSTANT

HEALING
GRADUAL

Augustine's Anthropology -- 2



AUGUSTINE'S ANTHROPOLOGY -- 3

THE HUMAN PERSON

DESIRE

Delight orders the soul
de musica vi.11.29

REALITY

HAPPINESS

PAIN

Short circuit desire for happiness

Life - strenuous, painful
learning experience

Life: out of harmony with the
longing for happiness

Concupiscence root of the struggle

Concupiscence: the anxious, fearful
grasping lest one miss something

We do not possess the good which
will make us happy

a wound or sickness

the result of original sin

Will is flawed so lesser goods chosen

Christus Medicus

one's characteristic intentionality

the essence of being human: constituted by
the object of our love

the will: the energy of the whole person needs healing

Healing consists in restoring the capacity to love

enables one to love the Greatest Good

the love of God

informs every aspect of life

love all in God

LOVE IS THE GOAL & CRITERION

Concupiscence. *concupiscere* = to desire strongly
Broadly, a rupture in our relation to creation leading
to destructive disorder in our relationships.

"It is by love that we advance."

Serm 295.8.8

"I have charity and you will have
everything."

Tractate on the Gospel of John 32.8

Everything is derived
from one Adam
and one Christ --
one man through whom came devastation
and one man through whom came restoration.
Sermon 39. 4, 5

Each person obeys the commandments of God...
only with love...
Only God gives this love,
for love comes from God (1 John 4:7)
The will is prepared by the Lord. (Proverbs 8:35)
Unfinished Work in Answer to Julian III. 11.4

For willing itself is in our power since it is close at hand,
but the fact that doing the good is not in our power
is part of the deserts of the original sin.
For nothing remains of this first nature of humankind
but the punishment of sin,
through which mortality itself has become a kind of second nature,
and it is from this that the grace of Creator
frees those who have submitted to him through faith.
Miscellany of Questions in Response to Simplician 1. 11

This grace not only makes us know what we should do,
but also makes us do what we know;
it not only makes us believe what we should love,
but makes us love what we believe.
The Grace of Christ and Original Sin 1. 26, 27

What, at the present moment, are the evils of humanity?
Error and weakness.
Either you don't know what to do,
and you go wrong, you fall into error;
or else you know what should be done,
and you are overpowered by weakness.
So every human evil is error and weakness.
Sermon 182.6

Because we have strayed from the good path (*aversi*)
we have taken the path of perversion (*perversi*)
we must return to the good (*revertamur*)
to avoid eternal condemnation (*evētamur*)
aversi/perversi - to turn away is to become a sinner
revertamur/evētamur - to return or convert to avoid destruction
adapted from *Conf. II. 16. 31*

DESIRE AND THE HAPPY LIFE

Every man, whatever his condition,
desires to be happy.
There is no man who does not desire this,
and each one desires it with such earnestness
that he prefers it to all other things;
in fact, whoever desires other things,
desires them for this end alone.

Sermon 306, 3

To aim at the happy life,
to wish for the happy life,
to covet the happy life,
to seek it and follow it
is, I think, the business of all men.

Sermon 150, 4

...[You] will not be happy
if you are unable to possess what you love,
be what it may;
nor can you be happy if you do not love what you have,
be it ever so good;
nor even if you are able to have what you love,
if it be harmful to you.
For if you desire what you cannot have
you are tormented;
if you acquire what you do not want,
you are deceived;
if you do not desire what should be acquired,
you are not mentally sound.

Morals of the Catholic Church III, 4

He, therefore, who inquires how he may attain a happy life
is surely inquiring after nothing else but this:
Where is the Supreme Good?

Letter 118, 13

I say, therefore,
that he is happy
who possesses God.

On the Happy Life, 11,

Look and see, O my God,
whence springs my desire....
See, Father, have regard to me
and see and bless my longing,
and let it be pleasing in your merciful eyes
that I find grace before you,
and the inner meaning of your words
may be opened to me as I knock at the door.

Conf. XI, 2, 4

The mouth speaks through the medium of words;
the heart speaks through the medium of desires.
It is your heart's desire that is your prayer.

Eccl. of the Psalms 37, 14

[God] is an invisible reality,
he must be sought not with the eye
but with the heart.

Homilies on the First Letter of John 7, 10

It is not words God wants of you
but your hearts.
It is with the heart that we ask;
with the heart that we seek;
and it is to the voice of the heart
that the door is opened.

Sermon 91, 3

Let your desire be before God
and "the Father who sees in secret will reward you".
It is your heart's desire that is your prayer;
and if your desire continues without interruption,
your prayer continues as well.
For it was not without meaning
that the Apostle Paul said: "Pray without ceasing."

Eccl. of the Psalms 38, 13

Just as the body gravitates according to its weight,
so also the soul,
in whatever direction its movement tends,
is carried along by love.

Letter 55, 19

The sum of all our goods, and our perfect good
is God.

We must not fall short of this,
nor seek anything beyond it;
the first is dangerous, the other impossible.

Morals of the Catholic Church V/III, 13

When I love something, three things are involved:
I, what I love, and love....
There are three components:
the lover, the beloved, and love....
You can't have a lover without the beloved and love.
You can't have a beloved without love and the lover.
And you can't have love without the lover and the beloved.

On the Trinity IX, 2, 2ff

Desire and love of what brings happiness is essential for all...
but we must take care of what we love:
Do we say to you: Love nothing?
God forbid!
Dull, dead, hateful, miserable shall you be
if you love nothing.
Love, but take care of what you love.

Eccl. of the Psalms 32, 2nd, 5

CONVERSION

Latin *conversio, convertere*
Greek *epistrephein, epistrophe*

all indicate movement
strophe = change of direction, shift in thinking
conversion or return to G-D presupposes a previous abandonment of G-D

We have separated ourselves from you
and if you do not turn us around,
we will never be converted.
Explanation of the Psalms 79:4

We can deform God's image in us;
we cannot reform it.
Sermon 43:44

The will is divided.
We are responsible for
the division and the decision.
The will is burdened by habit.

It "...was pride that hindered the soul's return
and the restoration of that image."
Sermon 142:3

Away with all else,
Let us abandon all those futilities,
and devote ourselves to the search for truth alone....
Why do we hesitate to give up all worldly ambition
and devote ourselves wholly to the search
for God and the happy life.
Confessions 6, 17ff

God wishes to make you god,
not by nature
as in the case of him who gave you birth,
but through the gift of adoption.
In the same way that he came
to participate in your mortality
through humanity
he has made you
participate in immortality through elevation.
Sermon 166

But I keep falling
under the weighty burdens of this life.
Habit
ties me down and holds me back.
I weep abundantly,
but still I am held back,
so strong is the burden of habit.
Conf X. 40.

Forgive
that you may be forgiven.
In doing this,
nothing is required of the body...
it is the will that acts....
You will experience no physical pain,
you will have nothing less in your home.
Sermon 210, 10

Christ as Redeemer

Christ as Helper

Gratuitous and supernatural
liberation

gratia delectans
a sweet and delightful grace

How sweet did it suddenly seem to me
to shrug off those sweet frivolities,
and how glad I was now to get rid of them--
I who had been loath to let them go.
For it was you who cast them out from me,
you our real and all-unsurpassing sweetness.
You cast them out and entered yourself to take their place,
you who are lovelier than any pleasure,
though not to flesh and blood, more lustrous than any light,
yet more inward than is any secret intimacy,
loftier than all honor,
yet not to those who look for loftiness in themselves.
My mind was free at last from the gnawing need
to seek advancement and riches....
Childlike I chattered away to you my glory,
my wealth, my salvation
and my Lord and God.
Confessions IX. 1. 1.

Exp of Psalms 57:4; 71:7
City of God 13.5; Christian Doctrine 4:14

a personal decision freely chosen

yet it is totally supernatural,
the gratuitous gift of God

central task

restoration of the image of
G-D in us

Humility prepares the way

leads to deeper engagement
with the world

fuga saeculi NOT
fuga mundi

constant return to inner self

rediscover self as a creature
of G-D removes pride

Divinization

"...We are to understand
that man was made to the image of God
in that part of his nature wherein he surpasses the brute
beasts: this is, of course, his reason, or mind, or intelligence,
or whatever we wish to call it.
Literal Commentary on Genesis 3:20, 30

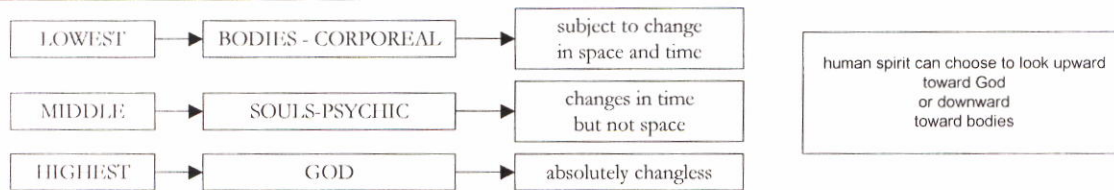
Let us make man in our image,
not in my image or your image,
we must believe that human beings
were made in the image of the Trinity.
On the Trinity 14, 19, 25

When we live according to God
it is clear that our mind,
intent on invisible things of him,
should progressively be conformed
to the pattern of his eternity, truth and love;
but that part of the reasonable power
of this same mind of ours must be applied to
the use of things mutable and corporeal,
without which life cannot be lived.
Not that we should be conformed to this world,
placing our end in such goods
and diverting toward them our impulse to happiness;
but that all the reasonable actions which we perform
in the use of things temporal
be done in contemplation of things eternal
to be gained.
On the Trinity 12:21

THE APPROACH OF THE SOUL TO G-D -- 1

See Vernon Burke

LEVELS OF BEING or NATURE



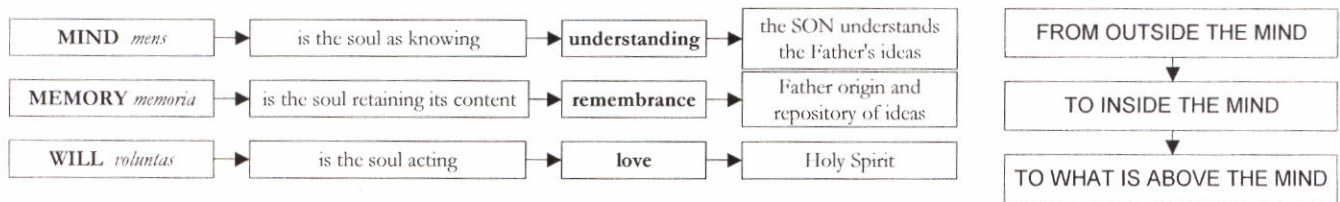
The highest [nature] is essentially blessedness; the lowest, that which can be either blessed or wretched. The intermediate nature lives in wretchedness when it stoops to that which is lowest, and in blessedness when it turns toward that which is highest.

1 letter 18

Note the Trinitarian structure of the person below: For Augustine, G-D must have left traces of His nature in the soul - made in His image. Thus the nature of the soul refers to its divine origin. "By turning remembrance, understanding and love to God, then, the mind transforms its external image of the Trinity into an internal one...the mind becomes *intrinsically* trinitarian."

Louis Dupre and James Wiseman, 12.

FUNCTIONS/ASPECTS OF THE HUMAN SPIRIT: *Trinitarian structure*



He calls the soul *animus* when he stresses its conscious features

He calls it *ratio* (reason) when it looks at any object

He calls it *spiritus* when thinking of its incorporeal nature & function

Thus admonished to turn back to my very self, I entered into my innermost parts under your guidance...and I saw... above my mind the immutable Light.

Confessions 7, 10, 16

RECURRING THEMES



stress on conversion: the will turning to G-D

total dependence on Grace

combination of ascent of the mind and the descent of G-D

love adds new dimension to understanding

There is a parallel between natural generation and supernatural regeneration. Speaking of the way in which a man is fashioned into supernatural life, St. Paul says: "Neither he who plants is anything nor he who waters, but God who gives the growth." So too, in regard to natural generation, it may be said: Neither the wife nor the husband's part is anything, but it is God who fashions the form of the offspring...and God who gives the growth.

City of God XXII. 24.

Enter into your heart (Is 46: 8)

and if you have faith, you will find Christ there.

There he speaks to you.

I the preacher, must raise my voice, but he instructs you more effectively in silence.

I speak in sounding words;

he speaks within, by inspiring a holy fear.

It is for him, then, to sow my words in your hearts....

Because faith, and Christ, are in your hearts,

he will teach you

what I seek to communicate to you through the sound of my words.

Sermon 102. 1

Gaze now upon heaven and earth; these material things, beautiful though they are, are not so precious to you that you can seek your happiness in them.

What you seek is within your soul.

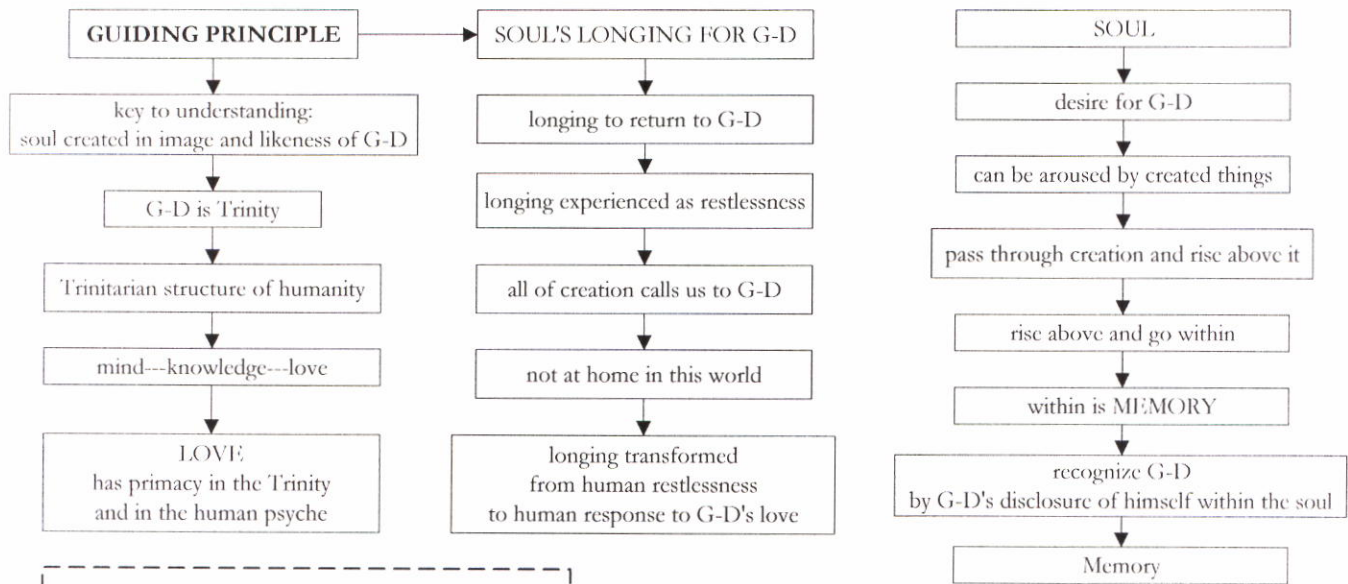
Do you want to be happy?

Then look and see whether there is not something better even than your soul.

Vice of the Psalms 33, II; Sermon 2. 16

THE APPROACH OF THE SOUL TO G-D -- 2

Confessions X



We do not call a man good
because he knows what is good,
but because he loves it.

City of God 11.28

What is totally unknown is not loved.
But when what is known in some degree,
however slight,
is loved,
by this very love a better and fuller knowledge
is effected.

Tractate on the Gospel of John 90.4

Great is the power of memory, exceedingly great, O my God,
a spreading limitless room within me.

Who can reach its uttermost depth?

Yet it is a faculty of my soul and belongs in my nature.

In fact, I cannot grasp all that I am.

Thus the mind is not large enough to contain itself:

but...how can it not contain itself?

How can there be any of itself that is not in itself?

As this question struck me, I was overcome with wonder....

Confessions X.8

Without love,
the rich man is poor;
with love
the poor man is rich.

Sermon 350.3

A man is what he loves
On 83 Varied Questions 85.35

The work of love
never makes anyone weary.
When a person truly loves
either he feels
he is not working at all
or he loves
the very work he is doing.

On the Good of Widowhood 21. 16.

Just as you have two somethings,
the mind and its love when it loves itself
so you have two somethings,
mind and its knowledge when it knows itself.
The mind, therefore, and its love and knowledge
are three somethings
and these three are one thing,
and when they are complete,
they are equal.

On the Trinity 2.4

Let my soul use these things
to praise you, O God,
creator of them all,
but let it not be glued fast to them
by sensual love.

Conf. IV. 20, 15

The serene love with which we love God and neighbor
contains the whole greatness and breadth
of the divine sayings.

In what you understand of them, love is manifest;
in what you do not understand, love is hidden.

Sermon 350. 2

The house of my soul is too small for you to enter:
make it more spacious by your coming.
It lies in ruins: rebuild it.

Some things are to be found there will offend your gaze;
I confess this to be so and know it well.

But who will clean my house?

To whom but yourself can I cry,

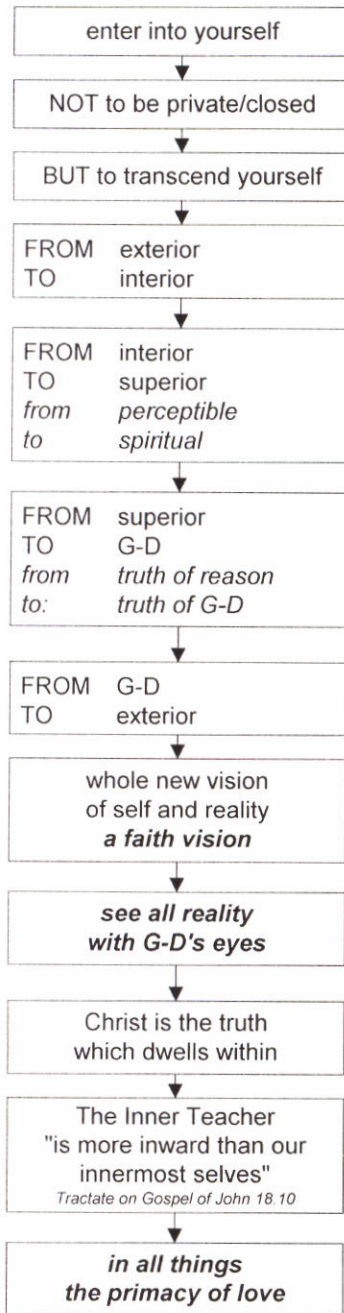
"Cleanse me of my hidden sins, O Lord,

and for those incurred through others
pardon your servant."

Conf 1. 6

INTERIORITY - 1

see Miguel Angel Keller



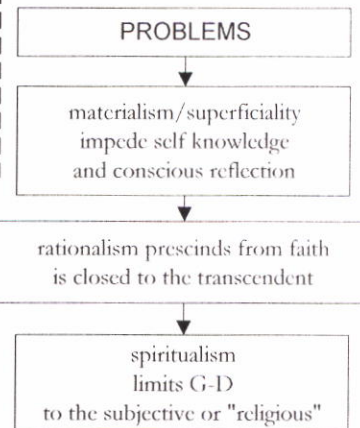
Let's leave something...to people's reflections,
let's generously allow something also to silence.
Return to yourself
withdraw from all the din.
Look inside yourself
and see if you have there any pleasant private nook in your consciousness
where you don't make a row, where you don't go to law,
where you don't prepare your case, where you don't brood on pigheaded quarrels.
Be gentle in hearing the word in order to understand....
Go back into yourself,
examine yourself
listen to yourself,
I want you to prove an honest judge in the case where you require no witness.
Sermon 52,19,22; Sermon 13,6,7

The external person is alienated for Augustine:
"The one who turns toward outward things...casts away his bowels." *Letter 55,9*
"does not know himself." *Ex on Psalms 55,2*
is "exiled from himself." *Tractate on Gospel of John 23,10*
"scattered, begging, empty." *On Order 1,2,3; 2,10,30.*
"The problem of the human being in this condition is that he internalizes, but does not interiorize;
he swallows but does not digest....He takes in a whole host of external elements, but does not
make them his own." *Keller, 209.*

Do not stay outside yourself, but enter within yourself,
because within the interior person truth dwells;
and if you find that your nature is changeable,
transcend yourself;
never forget that in climbing above the heights of yourself,
you are lifting yourself higher than your soul, which is gifted with reason.
Direct your steps, therefore,
to where the light of reason is enkindled.
On True Religion 39,72.

Our whole business in this life
is to heal the eye of the heart
by which God is seen...
that the inner man may be purged from that
which hinders us from looking upon God.
Sermon 88, 5

Living a just and holy life
requires one to be capable of an objective and impartial evaluation of things:
to love things, that is to say, in the right order
so that you do not love what is not to be loved,
or fail to love what is to be loved,
or have a greater love for what should be loved less,
or an equal love for things that should be loved less or more,
or a lesser or greater love for things that should be loved equally.
On Christian Teaching 1,3,3



INTERIORITY - 2

Men go forth to marvel at the mountain heights
at the huge waves in the sea.
at the broad expanse of flowing rivers,
at the wide reaches of the ocean,
and the circuits of the stars,
but themselves they pass by.

Confessions X, 8, 15

Forge ahead, my brothers and sisters,
always examine yourselves without self-deception,
without flattery, without buttering yourself up.

After all, there's nobody inside you
before whom you need feel ashamed,
or whom you need to impress.

There is someone there
but one who is pleased with humility;
let him test you.

And you too, test yourself.

Always be dissatisfied with what you are,
if you want to arrive at what you are not yet.
Because wherever you are satisfied with yourself,
there you will have stuck.

If, though, you say "That's enough, that's the lot,"
then you've even perished.

Always add some more,
always keep on walking,
always forge ahead.

Don't stop on the road,
don't turn round and go back,
don't wander off the road.

Sermon 169, 18

Descend into yourself,
enter your secret place, your mind
and there see what I want to say, if you can.
For, if you are yourself far from yourself,
how can you draw near to God?
...[I]f not in body but in mind itself
man was made in the image of God.

Tractates on the Gospel of John XXIII, 10

Let the [human mind]
first examine and marvel at itself;
let it lift itself out of the body for a little while
if it can, and rise above those things
which it wants to experience through the body
and let it see for itself
what it is that uses the body.

Letter 87, 3

The divine scripture...summons us to interiority
and away from all exterior and obvious ostentation;
from the surface where we display ourselves before others,
it summons us to our interior depths.
Enter into your conscience and question it.
Do not look to the blossom which is seen,
but to the root which is deep in the earth.

Homilies on the First Letter of John 8, 9

Interiority together

Accordingly, dear reader,
whenever you are as certain about something
as I am
go forward with me,
whenever you stick equally fast seek with me;
whenever you notice that you have gone wrong,
come back to me;
or that I have, call me back to you.

In this way
let us set out along Charity Street together,
making for him of whom it is said

Seek his face always (*Psalm 105, 4*).

On the Trinity 1.1, 5

Interiority implies:

"Authenticity: To be aware of who I am -- where I am -- where I am going, and towards what goals do I want to orient my life. Acting in harmony with my own seriously internalized convictions, without being concerned about appearances or dependent on outside pressure: 'You are only good inside, if not inside, you are never good at all.' (*Sermon 15, 6*)...."

"A capacity for discernment: that begins with a sound self-criticism, but also implies internalization and a critical judgment of what is seen, heard or experienced, in order to discern 'in the light of truth' (*cf. On the Trinity 14, 15, 21*) and make one's own mature choices. An attitude that truly *contemplates reality*, that leads to consistent commitments through sincere and in-depth use of the see-judge-act process. The interpretation of history from the viewpoint of faith, which Augustine does so brilliantly in the *City of God*, is an example and stimulus for today's Augustinians: Augustinian contemplation begins with the interior silence of the heart, but if it is genuine, it inevitably arrives at a committed involvement with history. It teaches one to look at life "with God's eyes" and to act accordingly, somewhat akin to what the Latin American theologians and bishops have often called 'seeing the world with the eyes of the Good Samaritan.'"

"A sense of the Transcendent: that prevents the person from being wrapped up in the sensate, in himself, in his own culture, in what is merely human. An attitude of listening and openness, a willingness and ability to go out of himself, which is essential for avoiding superficiality and fanaticism, in order to form human relationships that are deep and based on dialogue, so as to develop a spirituality and practice of prayer that is not simply a monologue...."

Keller 210 - 211.

Do not go outside but enter into yourself,
for truth dwells in the inner self.
Once you have found your own changeable nature,
then transcend yourself as well.
But remember that when you transcend yourself,
you also transcend the reasoning soul.
Retrace your steps, then,
where the lamp of reason itself derives its light.
After all, does not every human being who
makes proper use of reason
reach truth itself?

True Religion 39, 72

INTERIORITY - 3

"The pedagogy of interiority rules out, in the first place,
 the erroneous negative approach
 that reduces it to a withdrawal into isolation and separation from the world.
 Its aim is to form contemplatives in the world,
 people capable of sharing their inner depths,
 believers who are willing to enrich the community with their personal experience of faith.
 It is, therefore, and must be, a pedagogy that includes praxis:
 interiority is learned by living and practicing it.
 It demands...practical attitudes and concrete means."

Keller p. 212

PRACTICAL ATTITUDES an attitude of:

of reflection and silence

of self criticism and freedom of judgment

of listening and humble openness

of contemplation and dialog

of a faith that questions
 one's personal reality
 and even that of
 the community and society

First, return from external things into yourself,
 and give yourself to him who made you,
 to him who, when you were lost,
 found you as you were fleeing
 and called you back from afar to himself.
 Return, then, to yourself and go to him who made you.

Sermon 330, 3.

He bade me shut the door of our secret chamber
 and pray in secret,
 that is in the soundless secret places of our hearts.
 Enter into your heart and you will be content.
 The house of my soul is too small for you to enter:
 make it more spacious by your coming.
 It lies in ruins: rebuild it...
 But who will clean my house?
 To whom but you can I cry,
 cleanse me of my hidden sins, O Lord,
 and for those incurred through others
 pardon your servant.

Conf. I, 6

Good human beings seem even in this life
 to provide no small consolation.
 For, if poverty pinches, if grief saddens, if bodily pain disturbs,
 if exile discourages, if any other disaster torments,
 provided that there are present good human beings
 who know not only how *to rejoice with those in joy*, but also
to weep with those who weep (Romans 12:5)
 and can speak and converse in a helpful way,
 those rough spots are smoothed, the heavy burdens are lightened,
 and adversity is overcome.

Letter 130, 2, 4

CONCRETE MEANS

places and times of
 silence
 study
 reflection
 prayer

structures for community dialog

forms of community prayer

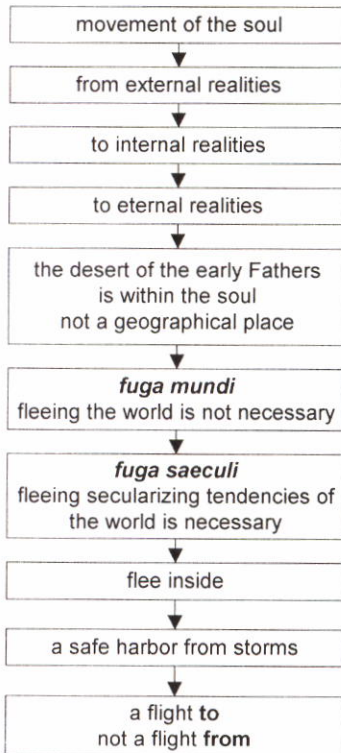
an experience of faith-sharing,
 not simply reduced to "praying together"

exercises in
 the recognition and
 critical analysis of reality
 based on the Word

Now, while we are in this life, which is to say on this journey,
 let us bear one another's burdens,
 so that we may be able to attain to that life
 in which there are no burdens at all.
 Some learned persons who possess knowledge of this sort
 have written this about stage:
 When they cross over a body of water to an island...
 they arrange themselves so as to put the burden of their heads,
 which are heavy with antlers,
 upon each other in such a way that the one behind stretches his neck
 and places his head on the one before him.
 And since there has to be one who leads the rest
 and has no one in front of him to lay his head on,
 they are said to take turns, so that the one who is in the lead
 and is worn out by the burden of his head goes to the end of the line,
 and the one whose head he bore when he himself was first,
 takes his place.
 Bearing one another's burdens in this fashion,
 they cross the water until they come to solid ground...
 Nothing so proves a friend as bearing a friend's burdens.

Miscellany of Eighty-Three Questions 71, 1.

The World: *fuga mundi* vs *fuga saeculi*



"...Though Saint Augustine clearly derives his concept of withdrawal from the Platonists, this concept is not mere Christianizing of the Platonic assent....Thus, when Saint Augustine withdraws it is to enter into dialogue with the Christ within him, who grasps him, holds his attention, and acts as a stabilizing element in his existence against the inroads of the sensible world."

Halliburton, 260.

Augustine discovers that
"solitude alone allows man to discover and so to face all the obscure forces that he bears within himself." *Boyer p 313*

"Withdrawn inwardly, he could observe the sensible world in its correct relationship to the rest of the order of creation and thus find a seculsion infinitely more effective than any country retreat...." *Halliburton, 259.*

The Christian may sometimes envy those who have renounced the cares of the world for the supposed calm of the desert; but then he who lives in the world may at any time find within him the true desert,
"where no man enters, where no man is with you, but where there is only you and God."

Esc. of the Psalms 54, 9

"In ordinary life, a man is as it were led along blindfolded by his passions and by everything that flatters them in the world. The basis of ascetism is, therefore, a liberation necessary to awaken a consciousness of self which will be truly human and Christian. And this in turn will be at the basis of a recasting of the whole of existence, which is henceforth to accord with this renewed consciousness of self." *Boyer p. 309*

The world is a tremendous sea,
filled with all manner of fish
which devour each other.

City of God 19,5,9

Withdrawal provides a safe harbor after a storm.

On the Happy Life 1,1; Esc. of the Psalms 99

...The worst thing a Christian can do is panic. There can be no question of escape from the situation -- he is many miles from land and there is no help near. The one thing he can do is to withdraw, as it were, into himself, to find some measure of control in these circumstances, to find, in fact, the Christ within him who is as powerful to still the tempest in his own life as he was to subdue the waves in the lake of Galilee. *Halliburton p. 261*

When we live according to God,
it is clear that our mind, intent upon invisible things of him,
should progressively be conformed to the pattern
of his eternity, truth and love;
but, that a part of the reasonable power of this same mind of ours
must be applied to the use of things mutable and corporal,
without which this life cannot be lived.
Not that we should be conformed to this world,
placing our end in such goods and diverting toward them
our impulse to happiness;
but that all the reasonable actions which we perform in the use
of things temporal
be done in contemplation of things eternal to be gained.

On the Trinity 12,21

Our whole business in this life
is to heal the eye of the heart
by which God is seen...
that the inner man
may be purged from that
which hinders us from looking upon God.

Sermon 88, 5

How many are those who cry out with their words
and are silent in their hearts!
On the other hand, how many say not a word
and cry out with their love!
The ear of God is attentive to the human heart.

Esc. Psalms 119, 9

AUGUSTINIAN SPIRITUALITY: JOURNEY - 1

Spirituality is
 "a permanent inner attitude
 of the human mind and heart
 obtained through
 a process of personal assimilation
 of an evangelical value
 in dialogue with both individuals
 and the human race as a whole
 a free and concrete choice
 of our independent will
 made concrete as a particular center
 of our life-style
 with due emphasis and attention."

Tarcisius van Bavel, "Reflections on Spirituality and Charism," *Augustinian Spirituality and the Charism of the Augustinians*, ed John Rotelle (Villanova: Augustinian Press, 1995), 78.

Augustinian spirituality
 is rooted in the life of the mind
 and grows by the love of the heart,
 It is interior and social
 involving the individual and society.

M. Clark, "Augustinian Spirituality," *Augustinian Studies* 15 (1984), 83.

Alas, that I am a stranger in a distant land.
 I have gone far from you,
 my pilgrimage has become long in duration.
 I have not yet come to that homeland
 where I will not be overcome by some misfortune;
 I have not yet arrived in that community of angels
 where I need fear no scandal.
 Why am I not there?
 Alas, that I am a stranger in a distant land.
 To sojourn away from home is a pilgrimage:
 one who is "in passage"
 is dwelling in a foreign land,
 not at home....

Exc. Ps. 119.6

Humility: basis for the journey, the foundation for spirituality

Take my yoke upon you and learn of me
 not to create all things visible and invisible,
 not to perform miracles and raise the dead,
 but that I am meek and humble of heart.
 Do you want to be great? They begin with what is very small.
 Do you want to construct a lofty building?
 Think first of the foundation, which is humility.
 The more massive the building one has in mind and plans to construct,
 the deeper the foundations must be laid.
 When the building is being constructed, one is moving aloft;
 when the foundations are being laid, one is moving downward.
 Therefore, before rising in the air, a building sinks downward,
 and the upper part can come only after the descent.
 What is the crowning part of the building on which we are toiling?
 How high must it reach?
 I give you the answer straightaway:
 it must reach as high as the vision of God.
 Just think what a magnificent and sublime thing it is to see God!

Serm 69, 2-3.

There is only one sweet homeland,
 one true homeland
 everything else for us is pilgrimage.
Ex of Psalm 61.7

a journey

from **disordered affections**

to **the order of love**

human love in action
 transformed by the Holy Spirit into *Caritas*

the Spirit conforms us to Christ

entails a continuous *conversion* to Christ

You're not home yet,
 you're still on the way....
 Where are we going?
 To Christ
 How do we get there?
 Through Christ.

Exc. Ps. 123. 2

What will the spirit of man be like, when it has no vice at all,
 and gives way to no one, nor yields to any,
 nor fights even a praiseworthy battle against anything --
 when it is perfected in the most peaceful virtue?
 How sure then will its knowledge be
 of the grandeur and beauty of all things --
 a knowledge without error or labor,
 in which the wisdom of God
 will be drunk from its very source,
 accompanied by the highest happiness
 and stripped of all trouble?

City of God 22, 24, 5

I seek my God in the material things of heaven and earth,
 and I do not find him.
 I seek the reality of him in my own soul
 and I do not find it....
 I pour out my soul within me (Ps 41:5).

Exc. of the Psalms 42, 8

Our journey is ultimately and essentially
 a journey within.
 G-D is within our very selves, but beyond our very selves.
 Knowing, thinking and ultimately understanding the self
 is the beginning of real self-awareness.
 We are quite mysterious to ourselves and understanding
 ourselves leads to the discovery of the G-D who is within.
 Our remembering, knowing and loving
 point us beyond ourselves
 to G-D.

cf. On the Trinity 14, 12, 15

SPIRITUAL JOURNEY - 2

LIVE LIFE **FORWARDS**
UNDERSTAND LIFE **BACKWARDS**

In Confessions Augustine makes a journey

On Christian Doctrine 1.16.15

FROM disordered affections

TO the order of LOVE

where God is reached

"A human being is an immense abyss,
but you, Lord, keep count even of his
hairs...yet even his hairs are easier to
number than the affections and
movements of his heart. Conf. 4.14.22

NOT by ascetical practices
NOT by intellectual ascent

BUT by human love and knowledge
transformed by the Spirit

Holy Spirit conforms us to Christ
so we can pray **ABBA FATHER**

By grace, not by nature,
become a child of the Father

LOVE: the essence of perfection

command: love G-D and neighbor as yourself

G-D the highest good

gratuitous love of G-D
(seeking nothing else but G-D)
necessary to love ourselves

to love self -- must first love G-D

KNOWLEDGE of Truth (G-D):
cannot be grasped without love

on earth the journey is **UNENDING**

only possible with Grace

"Two commandments have been given to us....
Yet I see that there are three to be loved.
For you would not be told to love your neighbor as yourself unless
you were to love yourself.
Wilmart 2. Miscellanea Agostiniana 1. (Roma 1930) 676.4

"Yet, if love of self is to be a valid criterion
for loving one's neighbor,
it must presuppose a love of God,
for if he does not love God,
he does not love himself.
Tractate on the Gospel of John 87.1

"If you praise God to receive something else from Him,
you no longer love him gratuitously."
Exc. of the Psalms 53. 10

No one can love himself except by loving God.
Letter 155. 15

In some mysterious way,
the man who loves himself and not God,
does not truly love himself;
and he truly loves himself
who loves God and not himself.
Tractate on the Gospel of John 123.4

[W]herever I have found truth
I have found my God who is absolute Truth....
Conf 10. 24. 35

The happy life is joy in the Truth;
and that means joy in you, who are the Truth.
Conf 10. 23. 33

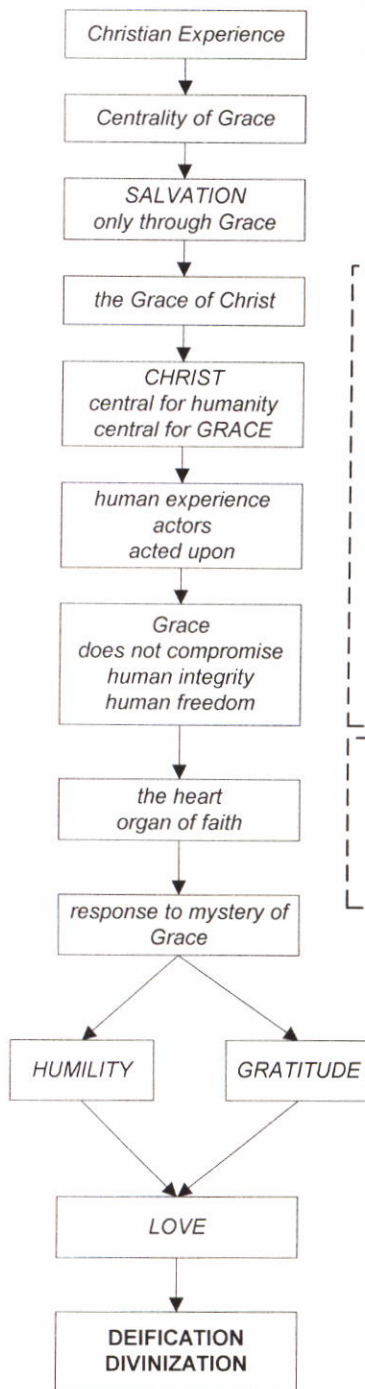
Let me seek Him to find Him;
let us seek Him when we have found Him.
Tractate on the Gospel of John 63. 1

"Give us peace, Lord God,
for you have given us all else,
give us the peace that is repose,
the peace of the Sabbath,
and the peace that knows no evening."
Conf 13. 35. 50

description of Grace

You called, shouted,
broke through my deafness;
you flared, blazed, banished my blindness;
you lavished your fragrance,
I gasped,
and now I pant for you;
I tasted you, and I hunger and thirst;
you touched me,
and I burned for your peace.
Conf X. 27. 38

A Journey of GRACE



GRACE & HUMAN FREEDOM: Augustine's attempt to articulate the human experience of the necessity of Grace and the necessity of human freedom:

"in trying to come to a solution I was in favor of the freedom of choice of the human will -- but grace won!" *Retractions II. 1*

"The heart is the organ of faith and so 'to believe'...means to discover and respond to the presence of God deep within the human heart." *Martin p. 38*

Everyone must do what they can.
If one person is not capable of as much as another,
then he or she can still attain it in the other
who does have this capability.
The condition is that one love and esteem in the other
the attainments which one does not have
because of one's own limitations.
Thus the person with fewer capabilities ought not
impede the person with more;
nor should those who are more gifted put pressure on others
who are less gifted.
You have to render an account of your conscience to God alone.
But the only thing that you owe one another
is love for one another.
[Romans 13:8] Letter 130, 16, 31.

If we have been made sons of God
we have been made gods:
but this is by grace of adoption
and not of the nature of our begetter.
Exc of the Psalms 49, 1, 2

To make human beings gods
He was made man who was God.
Sermon 192, 1, 1

He was made human
so that He might make us gods.
Atanasius de inon. 54, 3

The teacher of humility
and sharer of our infirmity
has deigned most specially
to commend his humanity to us,
giving us participation
in his divinity
descending to that end
that he might both teach and be
the way.
Exc of the Psalms 58

Hence, with regard to this question about God's grace and help,
pay attention to these three factors that he [Pelagius] distinguished with perfect clarity:
the power, the willing and the being,
that is, the ability, the will and the action.
Let him agree with us that God helps not merely the ability in human beings,
even though they do not will or act well,
but also the will and the action,
that is, so that we will and act in the right way,
which are present in human beings only when the will and act are well.
Let him, as I said, agree that God also helps the will and the action
and helps them in such a way
that we will or do nothing good without that help,
and let him agree that this is the grace of God through Jesus Christ our Lord,
by which he makes us righteous with his own righteousness that comes to us from him.
The Grace of Christ and Original Sin 1. 26, 27

The One who has given us
the gift of being
gives us also
the gift of being good.
He gives to those
who have turned back to him
Exc Psalms 103, 4, 2.

By participating in his divinity
we too shall be made immortal in eternal life;
and this pledge has been given to us by the Son of God...:
that before we shall be made partakers of his immortality,
He should himself be made a partaker of our mortality.
Exc Psalms 146, 5, 11.

FRIENDSHIP AND LOVE IN AUGUSTINE

2 kinds of love

see Van Bavel, chapter 2

in love nothing is insignificant

love must desire the other *totally*

false love rooted
in selfishness

real love enjoys
people and G-D

see Van Bavel, chapter 5

the centrality of the heart & love

love is necessary if knowledge
is to become action

attractive power of love

The measure of true friendship
is not temporal advantage
but unselfish love
Letter 155, 1, 1; Vis of the psalms 55, 17

Friendship means that love
which is given
requires love in return.
On Diverse Questions 83, q. 31, 3

love is the only thing
not diminished
by being given away

"What is new in Augustine's
idea of friendship is his statement
that God, with Christ, is included
in any relationship of friendship."
VanBavel p. 29

You who are feverent in spirit
be enkindled with the fire
of love.

Let your lives glow
with the praises of God
and irreproachable morals.

One person is hot,
another cold.

Let the one who is hot
warm the one who is cold.
Serm 234, 3

Give me anyone who loves,
and he will understand what I mean.
Give me anyone who longs, who hungers,
who wanders in solitude,
searching for the unfailing springs of heaven,
and he will know what I mean....
Show a sheep a green bough and it will follow you.
Show a child a few nuts and it will be drawn.
Whatever we run after, draws us through love,
without any physical coercion,
but only the bond of the heart.
Tractate on the Gospel of John 26, 4-5; Sermon 131, 2, 2.

Two kinds of love beget two communities:
self love carried to the point of rejection of God,
which is the worldly community;
and love of God realized to the point of
abandonment of self-sufficiency,
which is the heavenly community.
City of God XIV, 28

The central position given to love by Augustine
is significant for theology--even for modern
theology--and not only for theology but for any
concept of life. It concerns human beings and
life in the world. Today, an open Christian
attitude would certainly say "yes" to anything in
other present-day religious or political currents of
thought and their various projects that could
increase the chances of love, for love deserves
first place as the supreme force, the archetype in
the cosmos of human relationships. "For only
concrete actions for the benefit of one's
fellowmen are capable of fashioning the history
of man...as an act of God."
Van Bavel p. 70.

There is no true friendship
unless you establish it
as a bond between souls
that cleave to each other
through the love
"poured out in our hearts
by the Holy Spirit
who is given to us." *Rom 5: 5*
Conf IV, 4, 7

Love: Core of Jesus' message

If the only word in Scripture
were that one word of the Holy Spirit:
"God is love"
it would be amply sufficient
and we would need to look no further.
On the Letter of John 7, 4, 16, 7

All virtues are essentially love

[Jesus] taught us to love. (*amor amoris*)
On the Letter of John 7, 2, 1, 9, 2, 9

In him love was fully realized.
On the Letter of John 1, 10

Bodily loveliness
though made by God,
is nevertheless,
temporal, carnal, a lowly good....
It is wrongly loved
if it is valued above God,
the eternal, inward and lasting good....
In themselves, [things] are all good;
they can be loved well or badly.
They are loved well
when the right order is kept in loving,
badly
when it is upset.
City of God XIV, 22

What consoles us
in this human society,
so full of errors and hardships,
except unfeigned faith
and the mutual love
of true and good friends.
City of God 19, 8

To have a title
and not live up to it,
to enjoy a name
and not the reality
is of no use to anyone.
There are many called physicians
who cannot cure;
there are many called night watchmen
but they sleep all night.
There are also many called Christians
but in fact they are not Christians at all,
because what they are supposed to be
they do not show
in their life, manners, faith, hope or love.
Comment on the Letter of John 4, 4

LOVE AND THE HAPPY LIFE

Give me a man who loves: he understands what I mean.
 Give me a man who yearns;
 give me a man who is hungry;
 give me a man travelling in the desert,
 who is thirsty and sighing for the spring of the eternal country.
 Give me that sort of man;
 he knows what I mean.
 But if I talk to a cold man,
 he does not know what I am talking about.

Tractate on John's Gospel 26, 4

Those who love on another
 and love God who dwells in them
 constitute a City of God.
 A city is held together by a law.
 The law of this city is love.
 And love itself is God.
 For it is written: "God is love".
 Therefore,
 the one who is full of love is full of God,
 and many people full of love constitute a city for God....
 Be in that city,
 and God will not be outside you.

Esc of the Psalms 98,4

The most important reason for Christ's coming
 was that people might know how much God loves them.
 And, knowing in this way the extent of God's love for them,
 people might begin to burn with love for him who loved them first,
 and, following Christ's command and example,
 they might love the neighbor,
 Christ in loving people who were not close to him
 but wandering far from him has become the neighbor.

Instructing Beginners in the Faith, 4,8.

Love has feet, for loving feet bring us to the Church.
 Love has hands, for loving hands reach out to the poor.
 Love has eyes, for loving eyes make us attentive to the person in need,
 as the Psalm says
 "Blessed is he who is concerned for the needy and the poor" Ps 41:1
 Love has ears, for the Lord says
 "He who has ears to hear, let him hear" (Lk 8:8)
 It is, of course, not a matter of distinct localized organs,
 but the person who loves has the perception to see the whole at one time.

Tractate on the Epistles of John 7,10

The commandments love of God and neighbor:

My hope in the name of Christ is not sterile,
 because not only do I believe that on these two commandments
 depend the whole law and the prophets,
 but I have also experienced, and I still experience every day,
 that not a single mystery or obscure word of holy Scripture
 becomes clear for me,
 unless I meet with these two commandments.

Letter 55, 21, 38

For when we ask how good a person is
 we do not ask what he believes
 or what he hopes for
 but what he loves.

Handbook on Faith, Hope and Love 31,117

All the varied and wide ranging teaching
 of the divine Scripture is grasped...
 and kept without difficulty
 by the person whose heart is full of charity.

Sermon 350,1

Now Scripture enjoins nothing except love
 and condemns nothing except concupiscence....
 I mean by love that affection of the mind
 which aims at the enjoyment of God for his own sake
 and of oneself and one's neighbor for God's sake.
 By concupiscence I mean that affection of the mind
 which aims at the enjoyment of oneself and one's neighbor
 without reference to God....

Now in the proportion as the dominion
 of concupiscence is pulled down,
 in the same proportion that of love is built up.

On Christian Teaching III.2,15, 16

He, therefore, who knows how to love himself,
 loves God
 but he who does not love God
 even if he loves himself--
 a thing implanted in him by nature--
 yet is not inaptly said to hate himself,
 inasmuch as he does that which is adverse to himself,
 and assails himself as though he were his own enemy.

On the Trinity XIV.2, sin.18

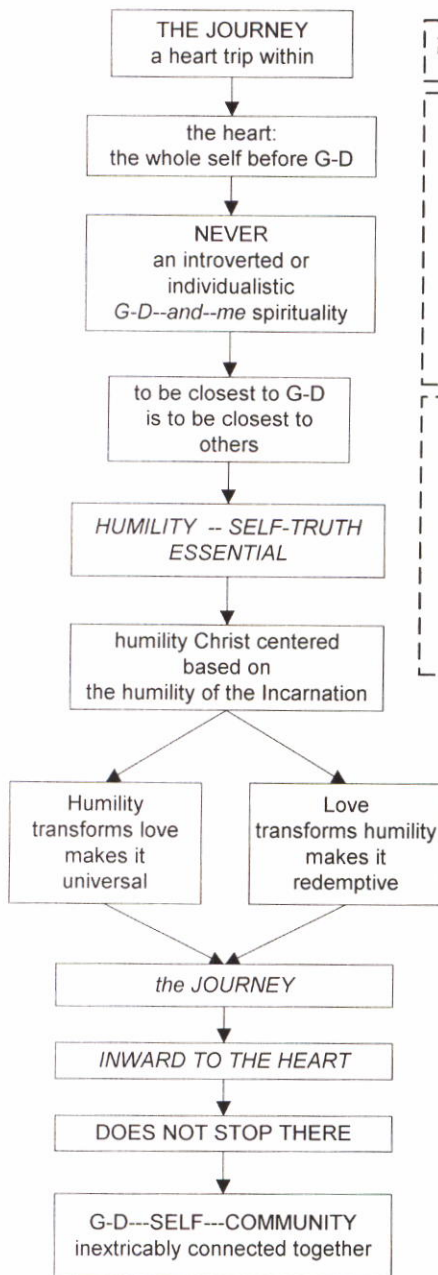
We search for God
 in order to find Him with greater joy,
 and we find him
 in order to keep on searching
 with greater love.

On the Trinity 15, 2

The person who does not love, believes in vain,
 even though the believed objects are true.
 The person who does not love, hopes in vain,
 even though the objects of his hope are
 a real part of true happiness....
 Although it is not possible to hope without love,
 it may happen that one does not love what is necessary
 to the attainment of the objects of one's hope.

Enchiridion 31, 117

A Journey of THE HEART



My heart is the place where I am whoever I am. *Confessions 10,3,4*

Return to your heart
and see there what you may be thinking about God.
For there [in your heart] is the image of God.
In the interiority of your humanity
Christ dwells,
there within you, you are being renewed
according to God's image.
Recognize its author in the author's image.

Tractates on the Gospel of John 18,10

For those who love God,
God works all things for good. *[Rom 8:28]*
And this all
takes in so much that
even if a person deviates from and leaves the right path,
he is enabled to make progress in good,
for he returns more humbled and more experienced.

On Admonition and Grace 9,24

You were within,
it was I who was
outside.
Confessions 10,27,38

Where there is humility
there is
love

Comment on the Letter of John, Prologue

The whole life
of a good Christian
is holy desire.

Comment on the Letter of John 4, 6

My Discorus, I wish that, with complete piety,
you would submit to him and not seek any other way to attaining lasting truth
but the one shown us by him who, being God, sees weakness.

This way consists
first, of humility, second of humility, and third, of humility.
No matter how often you would ask me, I would say the same.
It is not that there are no other precepts to be mentioned.
But, unless humility precedes, accompanies, and follows whatever good we do,
unless it be a goal ever before us, alongside us to cling to,
before us a restraint,
we will find that we have done little good to rejoice in;
pride's hand having bereft us of everything.

Letter 118,22

Superbia, "pride" is best translated today as **ARROGANCE**, is the destroyer of
relationship and community. *Martin p. 45*

Your first task
is to be dissatisfied with yourself,
fight sin
and transform yourself into something better.
Your second task
is to put up with
the trials and temptations of this world
which will be brought on
by the change in your own life,
and to persevere to the very end
in the midst of these things.

Exs. Psalm 59, 5

...Therefore love with your whole heart
him who is beautiful beyond all the sons of men.
Gaze upon the beauty of him who loves you....
Consider how beautiful in him is the very thing for which the proud mock him.
With the eyes of your heart
gaze upon the wounds of the crucified Jesus,
the marks left in the risen Lord,
the blood of the dying Christ,
the treasure of believers,
the price of our redemption.
Reflect on how priceless that all is!
Place it in the scales of love and weigh it....
He wants to be wholly fixed in your hearts,
he who for your sake let himself be fixed to the cross.

On Holy Virginity 54,55ff

A Journey of THE HEART -- 2

Let us go! Let us go!
 And they respond: Where are we going?
 Answer: to that place, that holy place.
 They speak thus to each other,
 and like incense one by one they make one flame.
 And this one flame created from the igniting of each other
 carries them up together to that holy place,
 and holy thought sanctifies them.
 If holy love thus carries them up to a temporal place,
 what kind of love is it that carries those who live in harmony
 up to heaven, saying to one another:
 Are we not going to the house of the Lord?
 Let us run therefore, let us run,
 because we are going to the house of the Lord.
 Let us run and not grow weary....
 Let us run into the house of the Lord....
 Walk on, run....
On the Psalms 121.2

Directing my attention toward the rule of faith (in the Trinity)
 as best I could as far as you enabled me to,
 I have sought you and desired to see intellectually what I have believed,
 and I have argued much and toiled much.
 O Lord my God,
 my one hope,
 listen to me lest out of weariness
 I should stop wanting to seek you,
 but let me seek your face always, and with ardor.
 So you yourself give me the strength to seek,
 having caused yourself to be found
 and having given me the hope of finding you more and more.
 Before you lies my strength and my weakness;
 preserve the one, heal the other.
 Before you lies my knowledge and my ignorance;
 where you have opened to me, receive me as I come in;
 where you have shut to me, open to me as I knock.
 Let me remember you,
 let me understand you,
 let me love you.
 Increase these things in me until you refashion me entirely.
On the Trinity 15.51

Now Scripture enjoins nothing except love
 and condemns nothing except concupiscence....
 I mean by love that affection of the mind which aims
 at the enjoyment of God for his own sake
 and of oneself and one's neighbor for God's sake.
 By concupiscence I mean that affection of the mind
 which aims at the enjoyment of oneself and one's neighbor
 without reference to God....
 Now in the proportion as the dominion of concupiscence is pulled down,
 in the same proportion that of love is built up.
On Christian Teaching III.15, 16

If we wish to return
 to our home country,
 where alone we could be truly happy,
 we have to use this world,
 not enjoy it.
Teaching Christianity 1.4.4

Give yourself to me,
 O my God,
 for I love you.
 And if that is not enough,
 let me love you more ardently.
Conf 13.8

Augustine: Lo, I have prayed to God.
 Resason: Now, what do you want to know?
 A: All those things which I prayed for.
 R: Sum them up briefly.
 A: I desire to know God and the soul.
 R: Nothing more?
 A: Absolutely nothing!
Soliloquies 2.1

Each man is his love.
 Do you love the earth?
 Then you will be of earth.
 Do you love God?
 What shall I say?
 You will be God?
 I do not dare to say it on my own authority:
 Let us hear the Scripture
 "I say you are gods, sons of the Most High,
 all of you."
 A man lives in what he loves
 and makes a great account of,
 in what he fancies makes him happy.
Letter 130, 3. 7.

The value of love
 cannot be more strongly stressed
 than by saying that it is God.
 It is more than merely God's gift.
On the Letter of John 8, 14, 7

Of course, you can always say: I have never seen God.
 Can you also say: I have never seen a man?
 Well, then, love men,
 because if you love your brother whom you can see,
 then you will also see God.
On the Letter of John 5, 7

Love is God
On the Letter of John 7, 10

KNOWING AND LOVING G-D

EXPERIENCING G-D IN OUR MINDS AND HEARTS

God who is always the same,
may I know myself,
may I know you.
That is my prayer.
Soliloquies 2.1.1

knowing

Look, I utter a word when I say "God";
What a short word I have uttered, three letters, one syllable!
Is that really all that God is, just three letters and one syllable?
Or, rather, is what is understood by these letters cherished all the more
insofar as the word is so insignificant?
What happened in your heart when you heard "God"?
What happened in my heart when I was saying "God"?
Something great and supreme occurred to our mind;
it soars utterly above and beyond
every changeable, carnal, and merely natural creature....
Soliloquies 2.1.1

We cannot plumb the mystery of G-D

So what is that thing in your heart,
when you are fixing your mind on some substance that is
living, everlasting, almighty, infinite, present everywhere,
everywhere whole and entire, nowhere confined?
When you fix your mind on all this,
there is a word about God in your heart.
Homilies on the Gospel of John 1.8

So what are we to say about God?
If you have fully grasped what you want to say, it isn't God.
If you have been able to comprehend it,
you have comprehended something else instead of God.
If you think you have been able to comprehend,
your thoughts have deceived you.
So he isn't this, if this is what you have understood;
but if he is this, then you haven't understood it.
So what is it you want to say,
seeing you haven't been able to understand it?
Sermon 52.16

What mind's eye will be able to grasp God, take him all in?
It is enough to touch his fringes,
if the mind's eye is pure.
But if it does touch upon him,
it does so with a kind of immaterial and spiritual touch,
but still does not embrace or comprehend him all,
and that too, if the mind is pure.
And we human beings are made blessed by our hearts
just brushing against that which abides always blessed;
and that is itself eternal blessedness;
and that by which we are made wise is perfect wisdom;
that by which we are enlightened is eternal light.
Sermon 117.5

loving

In Book X of *Confessions*, Augustine explores the role of the senses in Christian spirituality and the experience of God. In a manner unusual among his theological contemporaries, and in anticipation of later Christian mystics, Augustine affirms the goodness and value of our sensory life in our experience of God and in God's approach to us.
Kelly, 76.

Trying to express the inexpressible - to find words to describe the indescribable

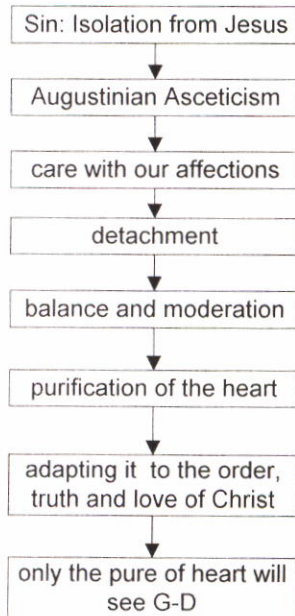
But what am I loving when I love you?
Not beauty of body nor transient grace,
not this fair light, which is now so friendly to my eyes,
not melodious song in all its lovely harmonies,
not the sweet fragrance of flowers or ointments or spices,
not manna or honey, not limbs that draw me to carnal embrace:
none of these do I love when I love my God.
And yet I do love a kind of light, a kind of voice, a certain fragrance,
a food and an embrace, when I love my God:
a light, voice, fragrance, food and embrace
for my inmost self
where something limited to no place shines into my mind,
where something not snatched away by passing time sings for me,
where something no breath blows away yields to me its scent,
where there is savor undiminished by famished eating,
and where I am clasped in a union
from which no satiety can tear me away.
This is what I love, when I love my God.
Confessions X.6.8

Enter into your heart,
and if you have faith,
there you will find Christ.
There, he himself will speak to you....
Because you have faith in your hearts
Christ dwells there also.
Serm 102. 2

God looks at us from within;
that is where he examines and weighs us....
You can see that the reason why God hears prayers
is because the person says to God:
"I am afflicted and poor."
Be sure you are indeed afflicted and poor;
otherwise, you will not be heard.
If you find any basis within you or around you
for being presumptuous,
rid yourself of it;
Let your whole trust be in God.
Be in need of him and he will fill you.
Exc. Ps. 86. 3

Ascesis of the Heart

See Gonzalo Tejerina Arias



Faith in God purifies the heart
and the pure heart sees God.

Sermon 53.10

Let each look to his soul:
If he sins, he dies, because sin is the death of the soul....
If you sinned, repent;
the Lord will revive you and restore you to the Church, your mother.
Commentary on the Gospel of John 49.3

Work out your own salvation;
for God is at work in you,
both to will and to work for his good pleasure.
Letter 218.2-3

What is necessary is purification of the heart.
Sin is essentially forgetting Christ.
We must die to all of the attractions and habits
which cause us to forget Christ
or not love him with our whole hearts.

We have two lives:
one is that which we live here,
the other is that for which we hope.
The life we live, we know,
that for which we hope, we know not.
Suffer in this life that you may attain the other.
With his work, temptations, passion and death,
Christ showed you what this life is,
with His resurrection,
He showed you what you will have.
Vers. of the Psalms 60.4

Because Christ, our Head, arose,
you the members must hope for the same....
An old and truthful proverb says:
"Where the head lies, there too lie the members."
Christ ascended to heaven
whence we will follow Him....
He arose and now He will not die.
When we arise, neither will we die.
Vers. of the Psalms 29.11,14

*You shall love the Lord your God from your whole heart
and from your whole soul and from your whole mind,
and you shall love your neighbor as yourself.
On these two commandments the whole law depends,
and also the prophets (Matthew 22:33)*
See, the whole of this epistle
speaks of these commandments.
Hold onto love, then, and be secure.
Why do you fear that you might do something bad
to someone?
Who does anything bad to someone that he loves?
If you love
nothing can happen apart from doing good.
Homilies on the First Epistle of John 10.7

On your exceedingly great mercy rests all my hope.
Give what you command,
and then command whatever you will.
A certain writer tells us
*I knew that no one can be continent except by God's gift,
and that it is already a mark of wisdom to recognize
whose gift this is (Wisdom 8:21).*

By continence, the scattered elements of the self
are collected and brought back into the unity
from which we have slid away into dispersion;
for anyone who loves something else, along with you,
but does not love it for your sake, loves you less.

O Love
ever burning, never extinguished,
O Charity, my God, set me on fire!
You command continence:
give what you command
and then command whatever you will.
Confessions X.29,40

It is still my constant delight to reflect like this;
in such meditation I take refuge from the demands of necessary business,
insofar as I can free myself.
Nowhere amid all these things that I survey under your guidance
do I find a safe haven for my soul except in you;
only there are the scattered elements of my being collected,
so that no part of me may escape from you.
From time to time you lead me
into inward experience quite unlike any other,
a sweetness beyond understanding.
If ever it is brought to fullness in me,
my life will not be what it is now,
though what it will be I cannot tell.
Confessions X.40,65

A Journey with JESUS CHRIST - 1

[See Martin, ch 1]

Christ, the center and driving force of Augustine's life. The 4 titles

Christ **the Word**
the Physician - Healer
the Poor
the Whole Christ

express various facets of his help on the journey.

CHRIST THE WAY CHRIST THE HOMELAND

You're not yet home,
you're still on the way....
Where are we going?
To Christ.
How do we get there?
Through Christ.

Commentary on the Psalms 123.2

The most important reason for Christ's coming
was that people might know
how much God loves them.
And, knowing in this way the extent of God's love for them,
people might begin to burn with love for Him
who loved them first,
and following Christ's commandment and example,
they might love the neighbor,
Christ, in loving people who were not close to him
but wandering far from him,
has become the neighbor.

Instructing beginners in the Faith 4, 8

CHRISTUS VERBUM CHRIST THE WORD

You shattered my heart
with your word.

Confessions 10.6.8

You pierced our heart with your love,
and we bore your piercing words in our depths.

Confessions 9.2.3

Look and see, O my God,
whence springs my desire....
See, Father,
have regard to me
and see and bless my longing,
and let it be pleasing in your merciful eyes
that I find grace before you
so that the inner meaning of your words
may be opened to me
as I knock at the door.

Confessions XI.2.4

CHRISTUS MEDICUS CHRIST THE PHYSICIAN

The human race is sick, not with a physical disease, but with sins.
It's laid low over the whole wide world, from east to the furthest west,
one gigantic invalid.

To heal the gigantic invalid there came down the all-powerful doctor.
He humbled himself to the level of mortal flesh,
as though to the level of the sick person's bed.
He makes salutary prescriptions, he's ignored;
those who listen are set free....
Let's be cured, then, brothers and sisters.

Sermon 87, 13-14

You raise up him whom you fill;
whereas being not yet filled with you, I am a burden to myself.
The pleasures of this life for which I should weep
are in conflict with the sorrows of this life in which I should rejoice,
and I know not on which side stands the victory.

Woe is me, Lord, have pity on me!
For I have likewise sorrows which are evil
and these are in conflict with joys that are good,
and I know not on which side stands the victory.
Woe is me, Lord, have mercy on me! Woe is me!

See, I do not hide my wounds.
You are the physician, I the sick man.
You are merciful, I need mercy.

Confessions X, 28

You who are sick take heart
look to your doctor,
can you still be without hope?
The afflictions were great,
the wounds incurable,
the illness fatal.

You pay attention to the magnitude of the disease,
aren't you going to pay attention
to the omnipotence of the doctor?

You are desperate
but he is omnipotent.

Tractates on the First Letter of John 8.13

The doctor sometimes makes a mistake, God never does.
So if you entrust yourself to a doctor who can make mistakes sometimes,
you are trusting yourself to human treatment --
and not just for dressing which is soothing,
or some bandaging which doesn't hurt you,
but very often it is for him to burn, to cut, to remove a limb
that was born with you and for you, that you entrust yourself to him.
You don't say, "What if he has it all wrong and I will be minus one finger!"
You allow him to cut, in case it should infect your whole body.

And you won't allow God to operate upon you,
to amputate some of your wealth.
[he is preaching here about trusting God in the face of financial loss!]

Sermon 15.A, 8

A Journey with JESUS CHRIST - 2

CHRISTUS MEDICUS *continued*

You raise him up whom you fill;
whereas being not yet filled with you,
I am a burden to myself.
The pleasures of this life
for which I should weep
are in conflict with the sorrows of this life
in which I should rejoice,
and I know not on which side stands the victory.
Woe is me, Lord, have pity on me!
For I have likewise sorrows which are evil,
and these are in conflict with joys that are good,
and I know not on which side stands the victory.
Woe is me, Lord, have mercy on me, woe is me!
See, I do not hide my wounds.
You are the physician, I the sick man.
You are merciful, I need mercy.

Confess X, 28

such is the grace we have received.
Let us, then, live in a way worthy of the same,
and so not injure such sublime grace.
A wondrous doctor came unto us and forgave our sins.
If we wish to fall sick again,
not only will we harm ourselves,
we will also be ungrateful to the doctor.

Sermon 23 A.3

There was no reason for Christ the Lord to come,
except to save sinners.
Eliminate diseases, eliminate wounds,
and there is no call for medicine.
If a great doctor has come down from heaven,
a great invalid must have been lying very sick
throughout the whole wide world.

Sermon 175.1

If anyone's love should grow cold
that person is sick in the body of Christ.
But the one who raised up Jesus our Head
is able to heal our sick members,
provided, that is,
that they have no cut themselves off from the body
but cling to it until they are healed.

Sermon 137, 1.

What I want is to be healed as a whole,
for I am one whole.
I do not want my flesh removed from me for ever,
as if it were something alien to me,
but that it be healed, a whole me.

Sermon 30, 4.

Throw yourself upon him.
Do not fear.
He will not pull away and let you fall.
Throw yourself without fear
and he will receive you
and he will heal you.

Confessions 8,8,11

CHRISTUS PAUPER THE POOR CHRIST

"The poor Christ...cautions us against turning
Augustine's insistence upon Christ as healer into a
privatised spirituality. He knew that the Gospel
allows for neither purely private nor merely interior
journeys. He tells us that no other passage in the
gospels moved him as much as Matthew 25: 31-46: "I
was hungry and you gave me to eat...." *Martin, p. 33.*

Christ who is rich in heaven
chose to be hungry in the poor.
Yet in your humanity
you hesitate to give to your fellow human being.
Don't you realize that what you give,
you give to Christ,
from whom you received
whatever you have to give in the first place?

ec of the Psalms 75,9

Give to your needy brother or sister.
To which one?
To Christ.
Because anyone who is your brother or sister
is Christ.
And because you give to Christ,
you give to God....
God wanted to be in need before you,
and you withdrew your hand?

ec of the Psalms 147,13

Gold and silver
are bad for the bad
and good for the good --
not that gold and silver make people good,
but they are turned to good use
when they are in the hands of good people.

Sermon 72, 4

Whoever of you boasts of your poverty,
beware of pride, lest the humble rich surpass you.
Beware of impiety, lest the devout rich surpass you....
If they must not boast of their riches,
neither must you of your poverty.

Sermon 85, 2

A Journey with JESUS CHRIST - 3

TOTUS CHRISTUS THE WHOLE CHRIST

Augustine distinguishes in Christ three modes of being...The first mode of being is the pre-existence of the Son, God with God. The second mode is that of the historical Jesus, God-man. The third mode of being is called that of the whole Christ, that is to say, of Christ including all men (sic) who belong to him. Because of this latter mode of being, Christ is seen as a living community.

VanBavel p. 82

Augustine's term *totus Christus*...refers to *Christ and the church*, with Christ not only as Head but as the whole body, including its members. Christ incorporates believers into himself in such a church, and only in this incorporation is he "whole." Nevertheless, he remains the singular Head and master of the church.

William Mallard p. 468.

"...The whole Christ is uniquely developed by Augustine to give his spiritual vision its ultimate horizon. *Christus totus* seeks to express the utter comprehensiveness of Christ, extending from the union of Christ with his church -- the Body of Christ -- to a profound sense of inclusivity and responsibility that never allows one to separate love of God from love of neighbor, to a culmination in Christ-centered articulation of humanity's destiny: the one Christ loving himself."

Martin, p. 34.

Not only have we become Christians;
we have become Christ.

Treatise on the Gospel of John 21, 8, 108, 5, Sermon 133, 8. Ex: of the Psalms 142, 3.

We are made Christ..
For if he is the Head
we are the members:
The whole man is He and we.

Treatise on the Gospel of John 21, 8.

...it is by loving
that one becomes a member of Christ,
becomes through love incorporated into the body of Christ;
and there will be the one Christ loving himself..
when therefore you love a member of Christ,
you're loving Christ,
you're loving the Son of God;
when you love Christ, you're loving the Son of God,
when you love the Son of God you love the Father.
Love can never be separated.
Choose for yourself what you love and the rest will follow.

Commentary on the First Letter of John 10, 3.

The whole church is made up of all the faithful,
because all the faithful are the members of Christ.

Thus our Head [Christ] dwells in heaven
from whence he governs his body,
and while we are separated in terms of vision,
we are united in terms of love.
Thus the whole Christ is head and body
and so in every psalm we hear the voice of the head
and the voice of the body....

If he is with us,
he speaks in us, he speaks concerning us,
he speaks through us;
and accordingly we speak in him
and indeed we speak the truth because we speak in him.

Ex: of the Psalms 56, 1

Christians are Christ himself...
We are the body of Christ
because we are all anointed and we all live in him;
we are Christ
and we are of Christ
because in some way the total Christ
is head and body.

Ex: of the Psalms 26, 2, 2

Be not ungrateful for the great gracious gift of God,
who did not want his only Son to remain alone.
In order to give brothers to his Son,
he adopted us as his children
who will possess eternal life together with his Son.

Comm on the Letter of John 8, 14; Ex: of the Psalms 66, 9

We are all in the same boat.
Some are crew, the others are passengers.
But all are in danger from the storm
and all will be saved by reaching port....
Sometimes all human advice fails us.
No matter where we turn
the wind roars, the storm rages, our strength faints away....
What more can we do?
This:
"they cried to the Lord in their distress
and from their straits he rescued them."

Ex: Psalms 106, 12

This is the sacrifice of Christians,
who are "many making up one body in Christ,"
This is the sacrifice which the church
continually celebrates in the sacrament of the altar,
where...she herself is offered in the offering
which she presents to God.

City of God 10, 6

A Journey with JESUS CHRIST - 4

The Humble Christ

If you follow the humble Jesus,
you will arrive at the exalted Christ;
if in your sickly health and debility
you do not spurn the humble one,
you will abide in perfect health and strength
with the exalted One.

What else after all was the reason for Christ's humility,
but your debility?
You were, you see,
completely and irremediably in the grip of your debility;
and this was the fact
that made so great a doctor come to you.

After all, if your sickness had even been such
that you were able to go to the doctor
your debility could have seemed to be tolerable.

But because you were not able to go to him,
he came to you.
He came teaching humility.
Why? Let us see.

It was because pride would not allow us to return to life
and had itself made the human heart exalt itself
against God
and turn away from life;
and the soul, being neglected in its healthy condition
of the rules of health and salvation,
fell into this state of debility.

Sermon 142, 2

He agreed to become man;
what more do you want?
Hasn't God humbled himself enough for you?
The one who was God has become man.

The inn was crowded and cramped,
so he was wrapped in rags,
laid in a manger;
you heard it when the Gospel was read.

Who wouldn't be astonished?
The one who filled the universe
could find no room in a lodging house;
laid in a feeding trough,
he became our food.

Sermon 189, 4

Augustine sees "the importance of the virtue of humility as the foundation of Christian life....It was by the Divine Physician's humility that mankind was cured from the deadly tumor of pride, which had caused the fall of the first parents, and that, accordingly, the Redemption was nothing else but the neutralization of man's pride by God's humility."

Arhemann, 9.

Christ, the pattern

Christ has made himself a pattern
for the life you live now
by his labors, his temptations,
his sufferings, and his death;
and in his resurrection he is the pattern
for the life we will live later.

Without him,
all that we would have known of human life
is that we are born and we die;
we would not have known
that anyone could rise from the dead
and live forever.

But he took on himself the human lot, you know,
and gave you proof of what you did not know.

This is why he has become our hope
in distress and temptation.

Listen to the apostle's encouragement:
*We even glory in our suffering,
knowing that suffering fosters endurance,
and endurance constancy
and constancy hope,
but hope does not disappoint us
because the love of God
has been poured into our hearts through the Holy Spirit
who has been given to us (Romans 5: 3-5).*

By giving us the Holy Spirit
he has become our hope,
and also enabled us to march on toward our hope,
for if we had no hope
we could not keep marching.

Exc. of the Psalms 69, 4

Love is the pattern

Love and you cannot but do well....
Sometimes, there is a kind of contradiction
in the effects of hatred and of love:
hatred may use kind words and love hard words.

A human being can hate his enemy,
and pretend friendship for him or her....
But neither bland words nor harsh reproofs
are what you must consider.

Pay attention to the spring,
look for the root from which they proceed.

On the Letter of John 10, 7

Once for all, a short precept is given you:
love, and do what you will.

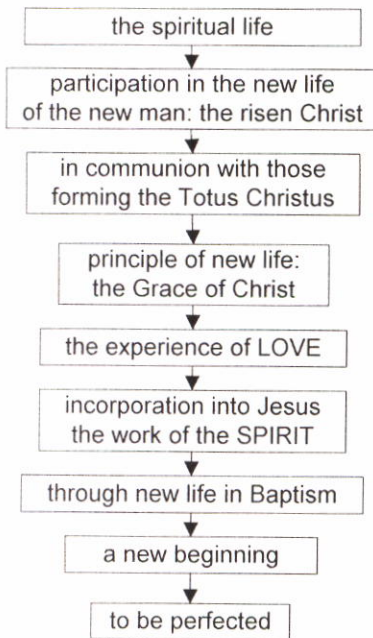
If you keep silence, keep silence in love;
if you speak, speak in love;
if you correct, correct in love;
if you forbear, forbear in love.

Let love's root be within you,
for from that root nothing but good can spring.

On the Letter of John 7, 8

Christ the Mediator

See Gonzalo Tejerina Arias



I sought the means of acquiring the strength
that would make me capable of rejoicing in You,
and I found them not until I embraced Jesus Christ made flesh,
the one mediator between God and men [1 Tim 2: 5]
who is God over all, blessed forever [Rom 9:5]

Who calls and says:

I am the way, the truth, and the life [Jn 14:6]
and nourishment clothed in flesh.

Confessions VII.19,24

My origin is Christ, my roots are Christ, my head is Christ.

Against the Letters of Petilianus, 2.3.6.

In Him we have the Father,
because He is in the Father and the Father in Him,
He and the Father are the same thing.

Esc of the Psalms 45.1

It was necessary that the Mediator between God and man should have something in
common with God and something in common with man. And not that, being similar to
man in both extremes, He should be removed from man and, so, could not be a
mediator.

Confessions X. 43, 67.

Between that Trinity and the weakness and sinfulness of men
came the Mediator,
made human, not sinful but nonetheless weak,
so that he might unite you to God by virtue of his sinlessness,
and might draw near to you by being weak.
In this way, then, a Mediator might arise
between humanity and God,
the Word made flesh, that is to say,
the Word made man.

Esc of the Psalms 29.2.

He is not the Mediator because He is the Word,
because the Word, immortal and blessed above all things,
is far removed from mortal misery.
He is the mediator because he is man
and thus shows that,
to attain this good which is not only happy but also blessed,
it is not necessary to seek other mediators.

City of God 9.15

The Lord Jesus Christ was made flesh for no other reason
than to give life, save, liberate, redeem and illuminate
those who lay in death, in sickness, in slavery, in chains,
in the shadow of sin.

On the Merits and Forgiveness of Sins and on Infant Baptism 1.26.39

The way to humanity's God
leads, for the human being,
through the human God.
This is the mediator between God and humanity,
the man, Christ Jesus.
By this he is mediator: that he is a man;
and by this too, he is the way....
There is, then, only one way that is safe against all errors:
that the same one should be God and a human being --
God as the goal to which we are going;
human as the way by which we go.

City of God 11, 2

Our true Life descended here,
and took our death and killed it
with the abundance of His life,
and called like thunder that we return to him
in that place from whence He came to us,
passing through the virginal bosom of Mary.

Confessions IV.23,19

Because He lives,
we will live...but because he died for us,
He now lives for Himself and for us,
and because He lives, we too will live.

Commentary on the Gospel of John 75.3

In the sacred waters of Baptism,
the renewal of the new man begins,
a renewal that is little by little perfected --
rapidly in some, more slowly in others --
until reaching fullness.

On the Ways of the Catholic Church 4.135,80

We are not so perfectly clothed in Christ
that we do not carry in ourselves
something of Adam.
What we must always do is make Adam grow old
and Christ grow young within us.

Esc of the Psalms 38,9

And can they have the nerve to promise themselves
some kind of salvation after this life
just because they are called Christians,
and fail to tremble at that thunderous truth
uttered by the Lord:
Not everyone who says to me Lord, Lord,
will enter into the kingdom of heaven.

Sermon 351.9

PERSERVANCE AND THE HAPPY LIFE

Perseverance is
"a divine gift
by which an individual perseveres in Christ
to the end of his life."

On the Gift of Perseverance 1. 1

I put my question to the earth, and it replied, "I am not he".
I questioned everything it held,
and they confessed the same.
I questioned the sea and the great deep,
and the teeming live creatures that crawl,
and they replied, "We are not God; seek higher."
I questioned the gusty winds,
and every breeze with all its flying creatures told me,
"Anaximenes was wrong, I am not God."
To the sky I put my question, to sun, moon, stars,
but they denied me: "We are not the God you seek."
And to all things which stood around
the portals of my flesh, I said
"Tell me of my God.
You are not he, but tell me something of him."
Then they lifted up their mighty voices and cried,
"He made us."
My questioning was my attentive spirit,
and their reply, their beauty.

Confessions X,6,9

Let us seek him out in order to find him,
and when we find him,
let us continue searching for him.
We must search for him,
because he is hidden from us.
And when we have found him,
we go on searching because he is without bounds....
He fills those who seek him,
insofar as their capacity permits;
and he increases the capacity in those who find him,
so that they might again seek to be filled.

Humilies on the First Letter of John 63,1

We search for God
in order to find him with greater joy,
and we find him
in order to keep on searching with greater love.

On the Trinity 15,2

And so, beloved,
if our good life is nothing other than God's grace,
the eternal life
which is given to a good life,
is a grace of God;
and it is given gratis,
because that for which it is given
is itself given gratis.

On Grace and Free Will 8. 20

Let your desire be before God
and "the Father who sees in secret will reward you".

It is your heart's desire that is your prayer;
and if your desire continues without interruption,
your prayer continues as well.

For it was not without meaning
that the Apostle Paul said: "Pray without ceasing."
Are we "to pray without ceasing" in the sense of kneeling,
prostrating ourselves or lifting our hands?

For if he speaks of prayer in this sense,
I believe we cannot do it "without ceasing".

Yet there is another inward prayer without ceasing,
that is the desire of the heart.

Whatever you are doing,
if you are longing for that eternal sabbath rest with God,
you are not ceasing to pray.

If you want to pray without ceasing,
never cease to long for God.

The freezing of love
is the silence of the heart:
the flame of love is the cry of the heart.

If love continues
you are still lifting up your voice;
you are always longing for something
and if you are longing for something yet to come
you are calling to mind
the eternal Sabbath rest that God has prepared.

Ex. of the Psalms 38,13

Forge ahead, my brothers and sisters,
always examine yourselves
without self deception
without flattery
without buttering yourselves up.
After all, there's nobody inside you
before whom you need feel ashamed
or whom you need to impress.
There is someone there,
but one who is pleased with humility;
let him test you.

And you, too, test yourself.
Always be dissatisfied with what you are,
if you want to arrive at what you are not yet.
Because wherever you are satisfied with yourself,
there you have stuck.

If, though, you say,
"That's enough, that's the lot,"
then you've even perished.

Always add some more,
always keep on walking,
always forge ahead.

Don't stop on the road,
don't turn around and go back,
don't wander off the road.

Sermon 169,18

A TENTATIVE PICTURE

Humanity's absolute dependence on G-D

Humanity is made in the image of G-D

The most basic human need and drive and desire
is for G-D

Because desire never ceases,
a constant deepening of knowledge
of self and G-D,
and love of G-D must continue through life

Memory is a critical faculty
Conf 10.8, 15ff

Humanity is sick

Christus Medicus heals the whole person

Interiority Critical

Christ is the only teacher

One is what one loves

All prayer must come from the heart

Since we are never totally healed in this life,
daily prayer is essential:
Forgive us our transgresses.
Tractate on the Gospel of John 77.4

Love of neighbor equals love of G-D

The demands of love
should not be underestimated.

Once and for all this brief command is given:
love, and do what you will.

If you are silent, be silent out of love;
if you speak, speak out of love;
if you censure, censure out of love;
if you forbear, forbear out of love.

Bear love in your heart;
nothing but good can spring from that source.
On the Letter of John 7, 8, 8, 9, 10, 7.

Alone we cannot come to know our true nature as humans
nor who we are in ourselves.

We are hidden from ourselves and cannot trust ourselves and
our conclusions *(see Conf 4, 14, 21)*

We are totally blinded by our pride. *(Commentary on the Letter of John 10, 5)*

One must probe one's memory, in the light of Grace to
discover what G-D has done, is doing and will do in the soul

Body and soul are a unity and both must be healed
Sermon 30, 3, 4

One must turn within to discover the G-D within
or better - that one is in G-D.
Only by going inward can we go upward to discover G-D.
Confessions 12, 16, 23

"As one loves, so one is.
Do you love earth? Then you are earth.
Do you love God? -- dare I say --
you are God?"
On the Letter of John 2, 14

No one can assert:
"I sin merely against a man if I fail to love a fellowman,
and this failure against another person happens rather easily;
at no time would I be sinning against God."
How can that be?
Do you not sin against God when you fail to love your neighbor?
God is love!
I say this not on my own authority....
Scripture leaves us no doubt:
God is love.
On the Letter of John 5, 7.

If you want to live in love,
you may be certain that love cannot be had either easily or cheaply.
We cannot live in love
just by being good natured; actually this puts it too mildly,
but we cannot live in love by being lazy, indifferent or negligent.
Do not imagine that you love your servant
because you do not chastise him;
that your child is loved if you do not correct him;
that you love your neighbors if you never speak to them.
That is not love, but weakness.
On the Letter of John 7, 11.

Love, and you may rest secure.
Are you afraid of being unjust?
Who would act unjustly against a loved one?
Love,
and what you do must be good.
On the Letter of John 10, 7, 8, 9.

Twelve Steps and Spirituality

Alcoholics Anonymous is the first of the “12 Step” groups
founded to help addicts overcome their addiction,
based on Augustine’s reason for writing the *Confessions*:
that my story and my experience may help you.
It is included here for all those working on formation teams
and anyone else whom this may help.

The Preamble (from Chapter 5 of the *Big Book of Alcoholics Anonymous* 2001 edition). Read at the opening of each meeting.

Rarely have we seen a person fail who has thoroughly followed our path. Those who do not recover are people who cannot or will not completely give themselves to this simple program, usually men and women who are constitutionally incapable of being honest with themselves. There are such unfortunates. They are not at fault; they seem to have been born that way. They are naturally incapable of grasping and developing a manner of living which demands rigorous honesty. Their chances are less than average. There are those, too, who suffer from grave emotional or mental disorders, but many of them do recover if they have the capacity to be honest.

Our stories disclose in a general way that we used to be like, what happened, and what we are like now. If you have decided you want what we have and are willing to go to any length to get it – then you are ready to take certain steps.

At some of these we balked. We thought we could find an easier, softer way. But we could not. With all the earnestness at our command, we beg of you to be fearless and thorough from the very start. Some of us have tried to hold on to our old ideas and the result was nil until we let go absolutely.

Remember that we deal with alcohol – cunning, baffling, powerful! Without help it is too much for us. But there is One who has all power – that One is God. May you find Him now.

Half measures availed us nothing. We stood at the turning point. We asked His protection and care with complete abandon.

Here are the steps we took, which are suggested as a program of recovery:

1. We admitted we were powerless over alcohol - that our lives had become unmanageable.
2. Came to believe that a power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory, and when we were wrong, promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

Many of us exclaimed, “What an order! I can’t go through with it.” Do not be discouraged. No one among us has been able to maintain anything like perfect adherence to these principles. We are not saints. The point is, that we are willing to grow along spiritual lines. The principles we have set down are guides to progress. We claim spiritual progress rather than spiritual perfection.

Our description of the alcoholic, the chapter to the agnostic, and our personal adventures before and after make clear three pertinent ideas.

- [a] That we were alcoholic and could not manage our own lives.
- [b] That probably no human power could have relieved our alcoholism.
- [c] That God could and would if He were sought.

Alcoholics Anonymous sets out to achieve two things: To reconstruct the mind set of the alcoholic and to restore the fractured relationship of the alcoholic with God. But before that, and as an alcoholic prerequisite, the sufferer *has to be persuaded that he is not, himself, God.*

There is a book which one occasionally encounters in AA called *Not God: A History of Alcoholics Anonymous*, in which the author, Ernest Kurtz, reminds his readers that “the fundamental and first message of Alcoholics Anonymous to its members is that they are not infinite, non absolute, not God.” Every alcoholic’s problem had first been, according to this insight, claiming God-like powers, especially that of control.

(One of AA’s founders) Bill Wilson at times observed to trusted correspondents that the alcoholic seemed to be an especially sensitive person, one haunted by a particularly need for transcendence. That, he and others suggested, was why the spiritual program of Alcoholic Anonymous worked. It spoke to the need for transcendence by offering the alcoholic real contact with the spiritual.

...A central element of the AA program is that people who have abused alcohol have done so because they are *seeking to fill a ‘God-shaped hole’ in their psyches*. But there is also an apparently paradoxical tendency to seek to occupy the throne God has been forced to vacate, and this is telling in respect of a wider society which has abandoned its faith, and in which addictions of numerous kinds are multiplying. The fundamental problem has been that drugs and alcohol enable the addict to feel, falsely and temporarily, that his becoming God may not be such a preposterous idea after all.¹

¹ From “Finding God in an empty glass”, John Waters, The Tablet 26 January 2008, pp. 8-9. Emphasis is mine.

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