



## General Secretariat For the Synod of Bishops



### Augustinian Spirituality (*Unitas in Caritas*)

Fr. Joseph Farrell, OSA, Vicar General

An investigation into the spirituality of St. Augustine and any attempt to describe aspects of an Augustinian spirituality require a brief preliminary exploration of what is meant by the term *spirituality*. Walter Principe<sup>1</sup>, Jon Alexander<sup>2</sup>, Charles André Bernard<sup>3</sup>, Sandra Schneiders<sup>4</sup>, and others<sup>5</sup> have all published research describing the history of developing a definition of what spirituality means as a discipline and how it relates to theology.

Walter Principe proposes that there are three levels of formulation in defining spirituality. The first two levels are a) the existential or lived reality of the person (i.e. Augustine); and b) a formulation of a teaching about the lived reality (i.e. self-sacrifice, interiority, humility, common good, friendship, love). Principe's third level deals specifically with the *study* of the first and especially second levels.<sup>6</sup> Today, my aim is to share with you some of the aspects of that second level as it applies to St. Augustine and the Augustinian Family.

Our Prior General, Alejandro Moral Antón, and the members of the General Curia of the Order of Saint Augustine are grateful for the invitation we have received to contribute to this day set aside to share our spirituality as we walk together on the path of synodality. In this brief presentation, I shall attempt to remain faithful to two clarifying principles. The first comes from a presentation which Tarsisius van Bavel, a Dutch Augustinian scholar, gave to a gathering of Augustinians regarding spirituality or charism. He acknowledges five key elements that work together to define spirituality.

*Spirituality or charism is 1) a permanent inner attitude of the human mind and heart, 2) obtained through a process of personal assimilation of an evangelical value, 3) in dialogue with the world of the individual and of the human race as a whole, 4) originating from a free choice, and 5) made concrete as a particular center of our life-style with due emphasis and attention.*<sup>7</sup>

<sup>1</sup> W. Principe, "Toward Defining Spirituality," in *Exploring Christian Spirituality: An Ecumenical Reader*, ed. K. Collins, (Grand Rapids, MI: Baker Academic Books, 2000), 43-57.

<sup>2</sup> J. Alexander, "What Do Recent Writers Mean by Spirituality?" *Spirituality Today* 32 (1980), 247-256.

<sup>3</sup> C. A. Bernard, *Teologia spirituale*, (Milano: Edizione San Paolo, 2002), 53-97.

<sup>4</sup> S. Schneiders, "The Study of Spirituality: Contours and Dynamics of a Discipline," *Christian Spirituality Bulletin* 6/1 (Spring 1998), 1-12; see also: Schneiders, "Spirituality in the Academy," *Theological Studies* 50 (December, 1989), 676-697, reprinted in *Modern Christian Spirituality: Methodological and Historical Essays*, ed. B. C. Hanson (Atlanta, Georgia: Scholars Press, 1990), 15-37.

<sup>5</sup> See note 33, in Schneiders, "Spirituality in the Academy," *TS* 50 (1989), 683-84.

<sup>6</sup> Principe, 48.

<sup>7</sup> T. van Bavel, "Reflections on Spirituality and Charism," *Augustinian Spirituality and the Charism of the Augustinians*, ed. J. Rotelle, OSA. (Villanova, PA: Augustinian Press, 1995), 78.

The second clarifying principle is a definition of *Augustinian Spirituality* offered by Sr. Mary Clark, RSCJ. She writes, “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.”<sup>8</sup> We can immediately see similarities between the two principles especially regarding the importance of both the mind and the heart, and the necessity of interacting with others. Augustine was a person who surrounded himself with people and it was with them and because of them that he was able to proceed with his journey developing his relationship of love with God and with his fellow pilgrims on their restless search.

There are many aspects that can be attributed to Augustine’s ideal of living the Christian life and so contribute to what has become Augustinian Spirituality. In the time we have this morning, we will not be able to present in detail all of those aspects. Let me simply mention some key words that a presentation on Augustinian Spirituality cannot lack and then I will develop only a few in detail. The key words of Augustinian Spirituality include: Interiority, Prayer, Restless search for God, Fraternal Correction, Common Good, Oneness in Christ and Grace.

Robert Dodaro, OSA the former President of the Augustinian Patristic Institute in Rome, proposes a term that I believe encompasses all of these aspects of Augustinian spirituality. That term is: *sacramentum caritatis*. He states that “[c]haracterizing Augustine’s notion of love as sacramental and setting it at the center of his spirituality strengthens the assessment of that spirituality as being both rigorously biblical and theological.”<sup>9</sup> For Augustine, a sacramentum is a “sacred sign”<sup>10</sup> that points to a reality. Harmoniously living together as one, with the diversity and differences of individual gifts recognized and celebrated as a *sacramentum caritatis* is what Augustine valued to his monastic communities, and introduced to the people of Hippo in his preaching, and made real in all of his ministerial experiences. And I propose that it is vital in the formation of a contemporary Augustinian spirituality.

## Brief Historic background

Not long after his ordination, Augustine received a garden monastery from Valerius, the bishop of Hippo.<sup>11</sup> Perhaps the bishop knew the great reluctance with which Augustine approached ordination and the gift of a monastery was one way in which he could placate the sufferings of the new priest. Or perhaps, Valerius also recognized the value in community living and wanted to support Augustine in that way of life. In either case, this monastery, the place where all members would not necessarily live alone as a Monk (*Movós*), but together, live as one body. Augustine expands upon this idea in one of his *Ennarationes* on Psalm 132. “Where people live together in such unity that they form a single individual, ...many bodies but not many minds, many bodies but not many hearts – then they are rightly called *Movós* “one alone.”<sup>12</sup> The monastery became the locus of Augustine’s early years of ministry and a place of spiritual growth in community.

Augustine describes just what his idea of a monastery was like. He states:

---

<sup>8</sup> M. Clark, “Augustinian Spirituality,” *AugStud* 15 (1984), 83; Cf. “Augustinian Spirituality,” *The New Dictionary of Catholic Spirituality*, ed. M. Downey, (Collegeville, MN: The Liturgical Press, 1993). “Augustinian spirituality is best portrayed as the absorption of the gospel teaching on *caritas* into daily living.” 67.

<sup>9</sup> Robert Dodaro, “*Sacramentum Caritatis*: Foundation of Augustine’s Spirituality,” in *Augustinian Spirituality and the Charism of the Augustinians*, ed. John Rotelle, (Villanova, PA: Augustinian Press, 1995), 47.

<sup>10</sup> *ciu. X*, 5 (CSEL 40,1:452). “Sacrificium ergo visibile invisibilis sacrificii sacramentum, id est sacrum signum est.”

<sup>11</sup> *s. 355.2* (PL 39:1569-1570). “Et quia hoc disponebam, in monasterio esse cum fratribus, cognito instituto et voluntate mea, beatae memoriae senex Valerius dedit mihi hortum illum, in quo nunc est monasterium.”

<sup>12</sup> Cf. *en. Ps.* 132.2 (CCL 40:1927).

*I began to gather together brothers of good will, my companions in poverty, having nothing just like me, and imitating me. Just as I had sold my slender poor man's property and distributed the proceeds to the poor, those who wished to stay with me did the same, so that we might live on what we had in common. But what would be our really great and profitable common estate was God.*<sup>13</sup>

Agostino Trapè, a former Prior General of the Order of Saint Augustine, offers a reflection on Augustine's early efforts to establish his community.<sup>14</sup> Augustine's insistence on this way of life is an invitation to imitate the members of the early Christian community of Jerusalem who were living their lives in imitation of Christ. Augustine put into practice their example described in the Acts of the Apostles:

*The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. [...] There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed to each according to need.*<sup>15</sup>

## Creating a place to share in love

Augustine emphasizes his preference for "mutual sharing of charity"<sup>16</sup>, which he highlights from his reading of the Acts of the Apostles (Acts 4:32-35) and which he put into practice in all of his communities. Although having common property is valuable and necessary in Augustinian community life, the sharing of property and material possessions is one aspect or, to use the image of weaving a cloth...it is one thread of the tapestry called community life. Augustine also emphasizes the communion of charitable works which Christians are called to perform. With this, he weaves a new thread into this tapestry. These charitable works are the response to the love of God in their lives. It springs forth from a life of prayerful contemplation. To reach out in charity is a response to the commandment of love of God and neighbor.<sup>17</sup> Augustine wrote in the City of God:

*For no one ought to be so leisured as to take no thought in that leisure for the interest of his neighbour, nor so active as to feel no need for the contemplation of God. The attraction of a life of leisure ought not to be the prospect of lazy inactivity, but the chance for the investigation and discovery of truth, on the understanding that each person makes some progress in this, and does not grudgingly withhold his discoveries from another.*<sup>18</sup>

---

<sup>13</sup> s. 355.2 (PL 39:1570). "Coepi boni propositi fratres colligere, compauperes meos, nihil habentes, sicut nihil habebam, et imitantes me: ut quomodo ego tenuem paupertatulam meam vendidi et pauperibus erogavi, sic facerent et illi qui mecum esse voluissent, ut de communi viveremus; commune autem nobis esset magnum et uberrimum praedium ipse Deus."

<sup>14</sup> A. Trapè, *S. Agostino: L'Uomo, Il Pastore, Il Mistico*, (Fossano: Editrice Esperienze, 1976), 173-178.

<sup>15</sup> Acts 4:32-35; See: Lawless, 59. This citation is first used by Augustine in his *Exposition* of Psalm 4 which may have been composed during the time granted him by Valerius. For a further study of the use of *Acts 4* in the thought of Augustine see: L. Verheijen, *St. Augustine's Monastery in Light of Acts 4:32-35*, (Villanova, PA: Villanova University Press, 1979).

<sup>16</sup> *s. dom. mon.* II, 1. 3 (CCL 35:94). "Hoc enim indicio apparere poterat, quantum profecissent in Deum, cum id libenter facerent quod non propter gaudium de muneribus sed propter communionem caritatis ab eis quaerebatur."

<sup>17</sup> Mt 22:39. Cf. R. Canning, "Distinction Between Love for God and Love for Neighbour in St. Augustine," *Augustiniana* 32 (1982). "Love for neighbour is thus presented as a necessary condition of love for God, evil must be rejected if good is to grow; love for neighbour is, as it were, love for God in its infancy." 11.

<sup>18</sup> *ciu.* XIX, 19 (CSEL 40/2:406). "Nec sic esse quisque debet otiosus, ut in eodem otio utilitatem non cogitet proximi, nec sic actuosus, ut contemplationem non requirat Dei. In otio non iners vacatio delectare debet, sed aut inquisitio aut inventio veritatis, ut in ea quisque proficiat et quod invenerit ne alteri invidet."

It is a *sacramentum caritatis* response to the Gospel. Augustine would say to the members of his communities and also to the people in his congregation. “Let Christians do what Christ command.”<sup>19</sup>

A third thread in Augustine’s tapestry of sharing which takes place in the common life is the one which brings the greatest value. This aspect can be described as the golden thread woven throughout a piece of cloth which brings it priceless value. This thread takes shape when the members of the community come together having “*one soul and heart*” possessing nothing on their own, but sharing “*all things in common.*” When this is done, the greatest of treasures which the community holds in common is God.

The pursuit of the common sharing of God is the very heart of Augustine’s *Rule*, which is the principal document of Augustinian Spirituality.<sup>20</sup> Using the passage from *Acts* 4, which we previously noted, he writes at the beginning of his *Rule*, “The chief motivation for your sharing life together is to live harmoniously in the house and to have one heart and one soul seeking God.”<sup>21</sup> God is not only the common goal and treasure of living together but is the condition for the possibility of living harmoniously together.

In his *Exposition* on Psalm 132, Augustine goes into greater detail of just how precious this ideal is for him. He quotes, “See how good and pleasant it is where people dwell as one” (Psalm 132:1) and finds scriptural support for not only his monastic ideal and spirituality but also encourages this ideal as a goal for which all people should strive. He recognizes in this Psalm the beginning, the seeds for the common life that were planted in the people of Israel, and then goes on to say that, “They were the first but not the only ones, for this love and fraternal unity did not reach them only to end there. The intense joy of charity came upon their descendents too.”<sup>22</sup> This is why Augustine can declare with such delight, the beauty and sweetness he finds in this Psalm.<sup>23</sup> This is what sparked the flame of that initial desire to live together in God and which fanned that flame in Augustine’s life and which continues to give life to that fire of love in Augustinian spirituality today.<sup>24</sup>

Sharing the treasure of God within the common life is the Love which compels its members to live in unity. As the author of *The First Letter of St. John* reminds us, “God is Love. Those who live in love, live in God and God in them.” (1 John 4:16) For Christians, it is the sharing of Jesus Christ, his life, passion, death and resurrection, which makes that love a reality. Augustine makes this point clear in *The Work of Monks* when he writes that a member of his monastery is one who is “no longer seeking what things are of his own but rather those of Jesus Christ, he has devoted himself to the charity of common life, intending to live in companionship with those who have one heart and one soul in God, so that no one calls anything his own but all things are held in common.”<sup>25</sup>

---

<sup>19</sup> s. 81.9 (PL 38:506). “Diliite ergo legem Dei, et non sit vobis scandalum. Rogamus vos, osecuramus vos, exhortamur vos, estote mites, compatimini patientibus, suscipite infirmos; et in ista occasione multorum peregrinorum, egentium, laborantium, abundet hospitalitas vestra, abundet bona opera vestra. Quod iubet Christus, faciant Christiani.”

<sup>20</sup> *OSA Const.* 16.

<sup>21</sup> *reg.* I, 1 (PL 32:1378). “Primum, propter quod in unum estis congregati, ut unianimes habitetis in domo et sit vobis anima una et cor unum in deum.”

<sup>22</sup> *en. Ps.* 132.2 (CCL 40: 1927). “Primi audierunt, sed non soli audierunt. Non enim usque ad illos ista dilectio et unitas fratrum venit. Venit enim et ad posteros ista caritatis exsultatio.” Cf. *c. litt. Pet.* II, 104.238,239 (CSEL 52:152-55). Unless noted otherwise, all English references to *Contra litteras Petilianas* are here cited from *The Letters of Petilian, the Donatist*, in *NPNF* 4 (series one). All Latin citations will come from the following critical edition: CSEL 52.

<sup>23</sup> *en. Ps.* 132. 2 (CCL 40:1927). “Ista enim verba psalterii, iste dulcis sonus, ista suavis melodia, tam in cantico quam in intellect, etiam monasteria peperit.”

<sup>24</sup> s. 178.11 (PL 38:966) “Hanc scintillam boni amoris flate in vobis, nutrite in vobis: ipsa cum creverit, et flammam dignissimam et amplissimam fecerit.”

<sup>25</sup> Augustine, *The Work of Monks*, Trans. Sr. M. S. Muldowney, R.S.M. *FOTC* 14, *Treatises on Various Subjects*, (Washington, DC: Catholic University of America Press, 1965), 323-394. *De opera monachorum*, XXV, 32 (CSEL 41:578-579). “Non quarens

When one recognizes God as the common estate in the monastery, or in any community, then one is able to recognize more clearly the place of love, prayer, humility and self-sacrifice within that community. It is an altruistic love reaching out to the other. It is a love of God made real in the love of neighbor.

When the community of believers recognizes that its greatest treasure is the common sharing of God, “whose temples they have become”<sup>26</sup> then the realization of Augustine’s ideal happens within history. “The community is not considered as an abstract such as an institution or organization, but rather in the concrete as the love of a person who is our neighbor.”<sup>27</sup> The greatest treasure, God, is best revealed when shared in mutual love among the living members of the community and when this is realized and actualized, all of the other common treasures find their proper places in comparison.

## CHRISTUS TOTUS: Living in Love

A key factor for developing an understanding Augustinian Spirituality is in Augustine’s Christology. His insistence that the Body of Christ consists of both Head and Members is described as the Total Christ. The idea of *Christus Totus* is a combination of theology, ecclesiology, spirituality and Christology woven to form an understanding of what it means not only to belong to Christ, but also to be Christ.<sup>28</sup>

Augustine relies primarily on the Pauline teaching of *Corpus Christi*. If we take St. Paul’s First letter to the Corinthians as a foundation of this aspect of Augustine’s spirituality,<sup>29</sup> we see the scriptural basis supporting his idea.

*Just as a human body is a single unit and has many limbs, but which, many as they are, together make up one body, so also is Christ. In the one Spirit we were all baptized into one body. [...] A body is not one single limb but many. [...] If the whole were one single limb, there would not be a body at all. In fact, however, there are many different limbs, but one body. [...] Now you are Christ’s body, and each of you is a limb of it.*<sup>30</sup>

Augustine insisted on recognizing Christ’s presence in the community as a whole and in each individual member.<sup>31</sup> He reinforced the message of St. Paul with the Gospel message of Jesus, “Whatever you did for one of these least of mine, you did for me.”<sup>32</sup> The bishop called his community into accountability to remember that although their Head is already in heaven, He is also present among them on earth. Where there

---

quae sua sunt, sed quae Iesu Christi ad communis vitae se transtulit caritatem in eorum societate victurus, quibus est anima una et cor unum in deo, ita ut nemo dicat aliquid proprium, sed sint illis omnia communia.”

<sup>26</sup> *reg.* I, 8 (PL 32:1379). “cuius templa facti estis.”

<sup>27</sup> van Bavel, *La communauté*, 102.

<sup>28</sup> See: *Io. eu. tr.* 21.8 (CCL 36 :216). “Ergo gratulemur et agamus gratias, non solum nos christianos factos esse, sed Christum. Intellegitis, fratres, gratiam Dei super nos capitis? Admiramini, gaudete, Christus facti sumus.”

<sup>29</sup> Although we have stated that, in actuality, this teaching is a combination of theology, ecclesiology, spirituality and Christology, for clarity we shall employ the word ‘spirituality’ in this study. We base this on the fact that it is the word which T. van Bavel uses to define this “idea” of Augustine. See: T. van Bavel, “The *Christus Totus* Idea,” *Augustinian Spirituality and the Charism of the Augustinians*, (Villanova, PA: Augustinian Press, 1995), 59-70.

<sup>30</sup> 1Cor 12:12-27.

<sup>31</sup> Cf. *s.* 46.37 (CCL 41:564). “Unum quemlibet ex Ecclesia, tamquam Ecclesiam Christus alloquitur.” See also: P. Agaësse, Introduction to, *Commentaire de la Première Épître de S. Jean*, SC 75, (Paris : Les Éditions du Cerf, 1961), 91.

<sup>32</sup> Mt 25:41; T. van Bavel attests to over 275 references to Matthew 25 in the works of St. Augustine. “The Double Face of Love in St. Augustine...”, 80.

is someone thirsty, hungry, naked, sick, etc., Christ is present. If a member of Christ's body is suffering, Christ suffers too.<sup>33</sup>

Those who were regular members of his congregation were witnesses to the number of times Augustine referred to the community as *Christus totus*.<sup>34</sup> Jesus Christ, for Augustine, is made manifest in our world in three ways: a) as God, coeternal and coequal to the Father, b) as the Incarnate Word, mediator and head of the Church, c) as the whole Christ in the fullness of the Church.<sup>35</sup>

As *Christus totus*, the Church is made real in the way it recognizes its responsibility to be Christ for and with each other. T. van Bavel asserts that this responsibility centers itself on a relationship of love. The love which exists among the members of the community is a relationship in Christ which nourishes the members as a whole.<sup>36</sup> It is the way Christ is made real in all of his members. Instead of focusing on the individual, Augustine's thought is basically corporate, with the whole present in the parts as much as the parts are present in the whole. Van Bavel draws attention to Augustine's emphasis on the whole Christ when he states:

*Consequently, Christ is for him not only an "I", but also a "We." Christ incorporates us into Himself... Just as our personality is constituted by hundreds of relationships, the person of Christ is to be seen as having a relationship with every human being, because his love is universal.*<sup>37</sup>

*Christus totus* is made completely present in the union of each of the members in community, and is just as completely present in each of the members separately. Each member individually, and collectively, makes up the whole Christ.<sup>38</sup>

With this understanding we come to a fuller appreciation of Augustine's *Sermon 272* on the Eucharist. Here he recognizes the presence of the whole Christ in the sacrifice which is celebrated in the Eucharistic meal. He encourages his congregation to recognize themselves in that sacrifice; to accept their responsibility to be the body of Christ that they receive and celebrate at the table. He quotes 1Cor 12:27, "You, though, are the body of Christ and its members," and encourages his congregation to recognize themselves in the mystery which is placed upon the altar and the mystery which they receive.

---

<sup>33</sup> s. 137.2 (PL 38:755). "Videte enim, fratres, dilectionem ipsius capitis nostri. Iam in caelo est, et hic laborat, quamdiu hic laborat Ecclesia. Hic Christus esurit, hic sitit, nudus est, hospes est, infirmatur, in carcere est. Quidquid enim hic patitur corpus eius, se dixit pati."

<sup>34</sup> H. Marrou makes note that in Augustine's preaching, especially in his *Enarrationes in Psalmos*, he uses the expression *Christus totus* at least two hundred times, not to mention the dozens of allusions to the topic and his use of *corpus Christi*. See H. Marrou, *Théologie de l'histoire*, (Paris: Éditions du Seuil, 1968), 43. Cf. *en. Ps.* 17.2 (CCL 38 :94); 26.2.2 (CCL 38 :155); 30.2.1.3 (CCL38 :192); 54.3 (CCL 39 :656); 56.1,6 (CCL 39 :694, 698); 74.5 (CCL39 :1028); 100.3 (CCL 39 :1408); 132.7 (CCL 40 :1931); 138.2 (CCL 40 :1990).

<sup>35</sup> Cf. s. 341.1 (PL 39 :1493). "Dominus noster Iesus Christus, fratres, quantum animadvertere potuimus Paginas sanctas, tribus modis intellegitur et nominatur, quando praedicatur, sive per Legem et Prophetas, sive per Epistulas apostolicas, sive per fidem rerum gestarum, quas in Evangelio cognoscimus. Primus modus est: secundum Deum et divinitatem illam Patri coaequalem atque coaeternam ante assumptionem carnis. Alter modus est: cum assumpta carne iam idem Deus qui homo, et idem homo qui Deus, secundum quamdam suae excellentiae proprietatem, qua non ceteris coaequatur hominibus, sed est mediator et caput Ecclesiae, esse legitur et intellegitur. Tertius modus est: quodam modo totus Christus, in plenitudine Ecclesiae, id est, caput et corpus, secundum plenitudinem perfecti cuiusdam viri, in quo viro singuli membra sumus."

<sup>36</sup> *ep. Io. tr.* 10.3 (SC 75:414). "Cum enim se invicem amant membra, corpus se amat."

<sup>37</sup> T. van Bavel, "The Double Face of Love..." 73.

<sup>38</sup> See: s. 133.8 (PL 38:742). "Iam vero si nos ipsos attendamus, si corpus eius cogitemus, quia et nos ipse est. Nam etsi nos ipse non essemus, non esset verum: *Cum uni ex minimis meis fecistis, mihi fecistis*. Si nos ipse non essemus, non esset verum: *Saule, Saule, quid me persequeris?* Ergo et nos ipse, quia nos membra eius, quia nos corpus eius, quia ipse caput nostrum, quia totus Christus caput et corpus." See also: *Io. eu. tr.* 108.5 (CCL 36: 617-18); *Io. eu. tr.* 111.6 (CCL 36:632-33).

*It is to what you are that you reply Amen, and by so replying you express your assent. What you hear, you see, is The body of Christ, and you answer, Amen. So be a member of the body of Christ, in order to make that Amen true.*<sup>39</sup>

In reaching an understanding of what it means in Augustine's thought for the Church actually to be Christ, *Christus totus*, Head and members, it is necessary to be aware of the distinction which he recognizes as existing between Christ and humanity. As much as Augustine identifies each person with Christ,<sup>40</sup> he does not mean that there is no distinction at all between the two.<sup>41</sup> T. van Bavel reminds us of a fact that is basic to one's understanding of what it means to be Christian. He states that even with the identification of Christ with humanity in the *Christus totus*, the basic foundation of our Christian faith remains clear, that is, "[t]he distinction between Christ and us consists in the fact that Christ is the Savior and we are the saved ones."<sup>42</sup>

## Conclusion

An Augustinian Spirituality includes themes of community, prayer, friendship, humility, sacrifice, fraternal correction, grace and love. As I mentioned at the beginning of this presentation, it is not possible to address all of these aspects in our brief time together. Let me close then by emphasizing that it is only by the grace of God, *the love of God which has been poured into our hearts through the Holy Spirit that has been given to us* (Romans 5:5) that we are able to make this spirituality a reality in our lives. Without grace, we can accomplish nothing. It is a critical component of living an Augustinian Spirituality as the *Christus Totus*, rooted in and responding to the commandment to love God and neighbor in community. A community that is united in love, in God, is one that responds to the love first received and this understanding is vital to the development of an Augustinian Spirituality *so ancient and ever so new* – a veritable *sacramentum caritatis*.

---

<sup>39</sup> s. 272.1 (PL 38:1247). "Si ergo vos estis corpus Christi et membra, mysterium vestrum in mensa Dominica positum est: mysterium vestrum accipitis. Ad id quod estis, Amen respondetis, et respondendo subscribitis. Audis enim, Corpus Christi; et respondes, Amen. Esto membrum corporis Christi, ut verum sit Amen."

<sup>40</sup> Cf: *Io, Ev Tr* 21.8 (CCL 36:216) "*Christus facti sumus.*"

<sup>41</sup> See s. 246.5 (PL 38:1156). "Est distinctio quia aliter Pater unigeniti Filii, aliter Pater noster. Illius Pater per naturam, noster per gratiam."

<sup>42</sup> T. van Bavel, "The *totus Christus* Idea", 64.