

DESIDERIUM SINUS CORDIS EST

Biblical resonances in Augustine's

Tractatus in Evangelium Iohannis 40, §10

I. THE LATIN TEXT OF TRACTATE 40, §10

quid dicam caritati vestrae? o si cor esset qualitercumque suspirans in illam ineffabilem gloriam. o si peregrinationem nostram in gemitu sentiremus, et saeculum non amaremus, et ad eum qui nos vocavit, pia mente perpetuo pulsaremus. desiderium sinus cordis est; capiemus, si desiderium quantum
5 possumus extendamus. hoc nobiscum agit scriptura divina, hoc congregatio populorum, hoc celebratio sacramentorum, hoc baptismus sanctus, hoc cantica laudis dei, hoc ipsa nostra disputatio, ut hoc desiderium non solum seminetur et germinet, uerum etiam in modum tantae capacitatis augeatur, ut idoneum sit sumere quod oculus non vidit, nec auris audivit, nec in cor
10 hominis adscendit. sed amate mecum. non amat multum nummum, qui amat deum. et ego palpavi infirmitatem, non ausus sum dicere: non amat nummum; sed: non multum amat nummum; quasi amandus sit nummus, sed non multum. o si deum digne amemus, nummos omnino non amabimus. erit tibi nummus instrumentum peregrinationis, non irritamentum
15 cupiditatis; quo utaris ad necessitatem, non quo fruaris ad delectationem. deum ama, si aliquid in te egit quod audis et laudas. Utere mundo, non te capiat mundus. Quod intrasti, iter agis, exiturus venisti, non remansurus; iter agis, stabulum est haec vita. utere nummo, quomodo viator in stabulo utitur mensa, calice, urceo, lectulo, dimissurus, non permansurus si tales
20 fueritis, erigite cor qui potestis, et audite me; si tales fueritis, ad eius promissa venietis. non enim multum est ad vos, quia magna est manus eius qui vos vocavit. vocavit, invocetur; dicatur illi: vocasti nos, invocamus te; ecce audivimus vocantem, audi invocantes perduc quo promisisti, perface quod inchoasti; noli deserere munera tua, noli deserere agrum tuum,
25 germina tua intrent in horreum. abundant tentationes in mundo; sed maior est qui fecit mundum; abundant tentationes, sed non deficit qui in illo spem ponit, in quo defectus nullus est.

II. REASONS FOR SO REFINED A STUDY

Tractate 40 comments on five verses from the eighth chapter of the Gospel according to John, specifically vv. 28-32, whose context is established by Jesus' critique of the Jews for their failure to acknowledge his identity. The pericope thus provides a prelude for exploring the link between Jesus and Abraham by challenging the claims of the Jews that Abraham alone was their true father. For the most part, Tractate 40 consists of eleven divisions of moderate size such as section 10, which is the special object of this study.

It is common knowledge that biblical language, concepts and motifs are deeply embedded in the teaching and preaching of Augustine. One of the most competent interpreters of the Bishop of Hippo in this century has pleaded for the exercise of restraint in the use of italics for highlighting biblical citations and allusions in future editions of Augustinian texts. His reasons for such undifferentiated print need not detain us here (Madec 1994/313), except to point out that our text on which we base our study happily obliges us in this regard. In the instance of Tractate 40, §10 the *Corpus Christianorum, series latina*, is totally "deaf" to the reverberations of Scripture, although its text is generous in identifying biblical citations and allusions throughout other sections of the tractate, thus conforming to its customary practice. By my count, we shall note one clear-cut citation in §10, which somehow escaped the eye of its editor. More importantly, the number of scriptural resonances, as we shall demonstrate, is legion. To tally them would take any scholar on a fool's errand. From our perspective, the attractive feature of §10, is, first of all, the seeming nonchalance, both exegetically and homiletically, with which Augustine communicates sense and meaning to his hearers from the ambo of the Basilica of Peace at Hippo Regius, a factor which heightens still further the extemporaneous character of the sermon. Notwithstanding his having a rather weak voice, his words strike the ears of his listeners as being a natural outgrowth of his talents as preacher and his past training and accomplishments as *grammaticus* and *rhetor*. Secondly, key words and metaphors, all vehicles of his inner thoughts and feelings, are in like manner derived from the language of the Bible. Thirdly, parallel passages easily detectable by those possessing reasonable familiarity with Augustine's writings would have agreeably affected both mind and ear in the case of those listening to what the bishop had to say. That I have not engaged CD-Rom or the Internet in my search for corroborative texts validates and intensifies my claim in this matter all the more forcefully.

Fourthly, in this nonpareil peroration to what has gone before, select luminous strokes of the former rhetor turned preacher could hardly have escaped his early 5th century audience, nor will they escape the late 20th century readers of the original Latin text. Lastly, this penultimate section of Tractate 40, as we shall demonstrate, is vintage Augustine and constitutes a résumé of several basic structural elements of his deepest thought.

III. DIFFUSE BIBLICAL BACKGROUND AND INSPIRATION

The following shortlist of scriptural texts is somewhat arbitrary in its formulation, representing, as it does, but a few possibilities extracted from the much longer kaleidoscopic enumeration which constitutes the bulk of this essay. If it is no exaggeration to say that "about two-thirds of the entire Bible could be reconstructed from (Augustine's) pages" (Chadwick 1990/66), then that remarkable observation is in itself justification for my approach to this study. The following are a few examples:

Dt 6, 5 and its cognate texts,	Mt 13, 30
Mt 22, 37 and 39; Mc 12,	Mt 24, 12
30-31; Lk 10, 27	Rom 5, 10
1Sam 3, 9	Rom 8, 26
Jb 10, 8	Rom 12, 2
Jb 14, 1	1 Cor 2, 6
Is 49, 1	2 Cor 5, 6
Is 55, 12	Gal 3, 16
Mt 6, 3 and Lk 11, 4	Phil 1, 23
Mt 7, 7 and Lk 11, 9-10	Phil 3, 13
	Heb 13, 14

There is little doubt, furthermore, that firsthand familiarity with the foregoing biblical texts is firmly attested to elsewhere in Augustine's oeuvre. Also, it is superfluous to include in the above list citations from the psalms in the writings of Augustine, he being an author who composed slightly more than two-hundred commentaries on the Book of Psalms and one whose estimate of David's songs was summed up in the words: *meum psalterium meum gaudium* (en. Ps. 137, 3).

Cumulatively, the above biblical data, as supplemented by those to be given below, come to form as if a resonating shell amplifying the peroration to his preaching on the Gospel according to John that Augustine gives us in Tractate 40, §10. The sensitive reader of Scripture will have little difficulty making connections between a specific scriptural verse and

Augustine's use of it there. To be sure, not every verse has the same persuasive force. Nor am I suggesting that the further citations which I have enumerated below are in every instance the biblical texts Augustine had in mind when he preached Tractate 40 some time during the second decade of the 5th century. The overall scriptural background is sensibly felt to be there, nonetheless, a product of habitual prayer, piety and persistent ransacking of the Bible which lent shape and form to the preacher's manner of thought and presentation in the single section, §10, which constitutes the narrow focus of our study.

IV. DETAILED LISTING OF SCRIPTURAL TEXTS

Again, we are not suggesting that Augustine had each of the cited biblical texts in mind as he preached Tractate 40. The reader must decide whether, in each instance, their alignment with the excerpted portions of Tractate 40, §10, is either consonant or dissonant, possibly farfetched or arbitrary. In this rather recondite exercise our chief concern is to demonstrate that Augustine was so possessed by the Bible (in its early Latin versions) and that its thought, vocabulary, imagery, metaphors and similes had to such an extent become second-nature to him, as to interpenetrate his performance of the threefold tasks of the preacher, *docere, placere, movere* (*doct. christ.* 4, 12, 27), tasks which he accomplished with such excellence during the nearly four decades of his eventful life as a minister of religion.

1: o si cor esset qualitercumque suspirans

et cor eius elatum (elevatum), Jdt 1, 7

1-2: in illam ineffabilem gloriam

regi autem saeculorum immortalis invisibili soli deo honor et gloria in saecula saeculorum amen, 1Tm 1, 17

2: o si peregrinationem nostram in gemitu sentiremus

dabo tibi et semini tuo terram peregrinationis tuae, Gn 17, 8

terram peregrinationis eorum in qua fuerunt advenae, Ex 6, 4

quia et ipsi peregrini fuistis in terra Aegypti, Ex 23, 9

quoniam dum sumus in corpore peregrinamur a Domino, 2Cor 5, 6

et confitentes quia peregrini et hospites sunt supra (super) terram, Hbr 11, 13

2: in gemitu

laboravi in gemitu meo, PsG 6, 7

rugiebam a gemitu cordis mei, PsG 37, 9

laboravi in gemitu meo et requiem non inveni, Jr 45, 3

3: saeculum non ameremus

et sollicitudo saeculi istius et fallacia divitiarum suffocat verbum,
Mt 13, 22

et nolite conformari huic saeculo, Rom 12, 2

Cf. below at 16-17.

3: et ad eum qui nos vocavit

vocavitque Dominus Deus Adam et dixit ei ubi es, Gn 3, 9

et dices ad eum Dominus Deus Hebraeorum vocavit nos, Ex 3, 18

ecce ego quia (quoniam) vocasti me, 1Sm 3, 6

Dominus ab utero vocavit me, Is 49, 1

See **vocare**, below at 22.

3-4: pia mente perpetuo pulsaremus

vox dilecti mei pulsantis, Ct 5, 2

quaerite et invenietis, pulsate et aperietur vobis, Mt 7, 7 Lc 11, 9-10

Ecce sto ad ostium et pulso, Apc 3, 20

4: desiderium sinus cordis est

desiderium cordis eius dedisti ei, PsH 20, 3

desiderium animae (cordis) eius tribuisti ei, PsG 20, 3

4: sinus

reposita est haec spes mea in sinu meo, Jb 19, 27

et in sinu meo abscondi verba oris eius, Jb 23, 12

Et oratio mea in sinum (-u) meum (-o) convertetur, PsG 34, 3

erat ergo recumbens unus ex discipulus eius in sinu Iesu, Jo 13, 23

4-5: capiemus, si desiderium quantum possumus extendamus

ad ea vero quae sunt in priora extendens me (+ipsum), Phil 3, 13

6-7: hoc cantica laudis dei

laus (laudes) cantici (ipsi) David, PsG 90, 1

laus cantici, PsG 92, 1 and 94, 1

laudabo nomen Dei in cantico et magnificabo eum in confessione,
PsH 68, 31

cantate Domino canticum novum laus eius ab extremis terrae, Is 42, 10

7-8: ut hoc desiderium non solum seminetur et germinet**seminare**

qui seminant in lacrimis in exultatione metent, PG and H 125

venit malus et rapit quod seminatum est in corde eius, Mt 13, 19

qui seminat bonum semen est Filius hominis, Mt 13, 37

qui seminat verbum seminat, Mc 4, 14

germinare

germinare faciam David germen iustitiae, Jr 33, 15

- et semen germinet et increscat dum nescit ille, Mc 4, 27
 et sicut hortus semen suum germinat, sic Dominus Deus germinabit
 iustitiam et laudem, Is 61, 11
- 9-10: **quod oculus non vidit ... in cor hominis adscendit**,
 1Cor 2, 9 citing Is 64, 4. We have in this instance the only direct
 biblical citation in the peroration.
- 16: **deum ama**
 diliges Dominum Deum tuum ex toto corde tuo et ex tota anima et
 ex tota fortitudine tua, Dt 6, 5. We have here the provenance of Mt
 22, 37, 39; Mc 12, 30-31; Lc 10, 27.
 ama itaque Dominum Deum tuum, Dt 11, 1
 qui amat patrem aut matrem plus quam me et qui amat filium aut
 filiam super me non est me dignus, Mt 10, 37
- 16: **si aliquid in te egit quod audis et laudas**; for **audire**, see 20 below;
 for **laudare**, see 6-7 above.
- 16-17: **utere mundo, non te capiat mundus**; see **saeculum** at 3 above.
- 17: **iter agis**
 ut dux esset itineris utroque tempore (i.e. day and night) Ex 13, 21
 et taedere coepit populum itineris ac laboris, Nm 21, 4
 ambulans recto itinere et timens Deum, Prv 14, 2
- 18: **stabulum est haec vita** echoes the parable of the Good Samaritan (Lc
 10, 25-37), a favorite with Augustine for many illustrative
 purposes.
- 18: **quomodo viator in stabulo**
 quis dabit me in solitudine (-em) diversorium viatorum, Jr 9, 2
 sicut viator sitiens ad fontem os aperiet, Sir 26, 15
- 19: **dimissurus, non permansurus**
 et quasi viator declinans ad manendum, Jr 14, 8
 et numquam in eodem statu permanet, Jb 14, 2
 non enim habemus hic manentem civitatem, Heb 13, 14
- 20: **erigite cor qui potestis**
 corda eorum (illorum) erigite, Jdt 8, 21. A reprise of the opening
 words of the peroration. See 1 above.
- 20: **audite me**
 qui ait vocem tuam audiui in paradiso, Gen 3, 10
 dices loquere Domine quia audit servus tuus, 1Sam 3, 9
 hodie si vocem eius audieritis nolite obdurare corda vestra, PsG
 94, 8
- 21-22: **ad eius promissa venietis**
 et ego mitto (-am) promissum Patris mei in vos, Lc 24, 49
 Abrahae dictae sunt promissiones et semini eius, Gal 3, 16

ut promissio ex fide Iesu Christi daretur credentibus, Gal 3, 22
 secundum promissionem vitae heredes, Gal 3, 29
 maxima et pretiosa nobis promissa donavit, 2Pt 1, 4
 et (secundum) promissa ipsius expectamus, 2Pt 3, 13

21: quia magna est manus eius

ecce universa quae habet in manu tua sunt, Jb 1, 12
 exsurge Domine Deus exaltetur manus tua, PsG 9, 12
 et conformasti super me manum tuam, PsG 37, 3
 Extende manum tuam de excelso, PsH 143, 7

22: qui vos vocavit. vocavit, invocetur

22: vocasti nos, invocamus te

et multae misericordiae omnibus invocantibus te, PsG 85, 5
 in quacumque die invocavero te velociter exaudi me, PsG 101, 3
 invocabant Dominum et ipse exaudivit (-iebat), PsH 98, 6
 confitemini Domino et invocate nomen eius, Ps 104, 1
 qui invocaverit nomen Domini salvus erit, Joel 2, 32

See also **vocare** at 3 above.

23: ecce audivimus vocantem; see vocare/invocare at 22 above.

23: audire invocantes; see audire at 20 above.

23: perduc quo promisisti

et perduxit eos tamquam gregem in deserto, Ps 77, 52

23: quo promisisti, see promittere at 21-22 above.

23-24: perforce quod inchoasti

perforce gressus meos in semitis tuis, PsG 16, 5
 verumtamen quod coepistis explete, Jb 6, 28
 quia qui coepit in vobis opus bonum, Phil 1, 6

24: noli deserere munera tua / noli deserere agrum tuum

et hereditatem suam non deseret (-it), PsH 93, 14
 deserere pinguedinem meam, Jdc 9, 9; deserere dulcedinem meam,
 fructusque suavissimos, 9, 11; deserere vinum meum, 9, 13
 et ponam eam (vineam) desertam, Is 5, 6
 ne forte ponam te desertam terram et inhabitabilem, Jr 6, 8

25: germina tua intrent in horreum germina: See also germinare at 7-8 above.

multiplicabo fructum ligni et germina agri, Ez 36, 30
 ficus enim non florebit et non erit germen in vineis, Hab 3, 17

horreum

ciborumque horrea hoc est olei et vini, 2Par 11, 11
 et implebuntur horrea tua saturitate, Prv 3, 10
 triticum autem congregate in horreum meum, Mt 13, 30

25: abundant tentationes in mundo

quoniam abundavit iniquitas refrigescit caritas multorum, Mt 24, 12
 lex autem subintravit ut abundaret delictum, ubi autem abundavit
 delictum, superabundavit gratia, Rom 5, 10
 et vocavit nomen loci illius Temptatio = Massa / Meriba, Ex 17, 7
 Quoniam in te eripiar a temptatione, PsG 17, 30
 in variis temptationibus, 1Pt 1,6

25-26: sed maior est qui fecit mundum

auxilium meum a Domino qui fecit caelum et terram, PsV 120, 1

26-27: sed non deficit qui in illo spem ponit

laudate Dominum nostrum qui non deseruit sperantes in se, Jdt 13,
 17

quoniam Dominus spes eius est, PsH 13, 6

Domine spes mea a iuventute mea, PsG 70, 5

ponere in Domino Deo spem meam, PsG 72, 28

27: in quo defectus nullus est

tu autem idem ipse es et anni tui non deficient, PsG 101, 28

lex Dei eius in corde eius et non deficient gressus eius, PsH 36, 31
 non deficient neque laborabit nec est investigatio sapientiae eius, Is
 40, 28

et iustitia mea non deficient, Is 51, 6

Quia non defecerunt miserationes eius, Lam 3, 22

V. VOCABULARY: SELECT KEY WORDS

In descending order of frequency we read in Tractate 40, §10 the following words:

amare 10x

cor 4x

mundus 4x; saeculum (once)

desiderium 3x

peregrinatio 2x

iter agere 2x

tentationes 2x

The peroration can be viewed overall as a magnetic field where each of the above words functions as a terminal for the arrival or departure of ideas. Throughout the field, movement at each of these terminals is both centripetal and centrifugal.

Amare: occurs ten times within the peroration. There is no instance of its synonym, *diligere*. Elsewhere Augustine makes it clear that he employs the words *amor*, *dilectio* and *caritas* interchangeably (*civ. Dei* 14, 7), yet his

use of each is always with biblical overtones. Anders Nygren is reputed to have observed that Augustine tells us more about love than does the New Testament. Such an observation is defensible (Canning, 1994). For the purposes of the present essay it is sufficient to recall that: "the more a doctrine tends to be built around love the more Augustinian it becomes" (Gilson 1960/314). Like *desiderium*, as we shall note again, love is capable of fulfillment to satiety by God alone.

In Tractate 40, §10, five instances of *amare* relate to love for money, which love Augustine designates as an *irritamentum cupiditatis* (14-15). The remaining five instances refer, respectively, to: the rejection of love for the world, *saeculum non amaremus* (3); an invitation to love conjointly with the preacher, *amate mecum* (10); and, in the other three references, to love for God (at 11, 13 and 16). The controlling image, therefore, derives from Mt 6, 24 and Lk 16, 13: *non potestis Deo servire et mammonae*, which, itself, is forcefully prompted by the concluding words of the preceding paragraph of Tractate 40. There (at the conclusion of §9) is found a series of singularly apposite illustrations of how the image of God in human beings (Gen 1, 26-27) becomes besmirched and tarnished:

Moneta Dei sumus, nummus a thesauro oberravimus.

Errore detritum est quod in nobis fuerat impressum;

venit qui reformet, quia ipse formaverat;

quaerit et ipse nummum suum, sicut Caesar nummum suum;

ideo ait: Reddite Caesari quae Caesaris sunt,

et Deo quae Dei sunt, (Mt 22, 21):

Caesari nummos, Deo vos ipsos.

Tunc ergo exprimetur veritas in nobis (40, §9).

Three similarly exclamatory monosyllabic anaphoras suggest a tripartite division of the peroration:

o si cor esset qualitercumque suspirans, 1

o si peregrinationem nostram in gemitu sentiremus, 2

o si deum digne amemus, 13

The third of these exclamations just cited (at 13) divides the text roughly into two halves. In it, and just prior and sub-sequent to it, the importance of love is accentuated:

amate mecum, 10

o si deum digne amemus, 13

deum ama, 16

As usual, *Augustine* is here preaching from within his congregation. From *erigite cor* (20) to the end of the peroration (§11 is a postscript announcing, but deferring, treatment of the theme of truth versus slavery

and freedom for a few days later), the Tractate becomes a blend of preaching and praying: *audite* (20) and *audi* (22); the repetition of *vocare* / *invocare* (22); a reprise of the *ad eum qui nos vocavit* (3) from the beginning of the peroration.

Especially noteworthy throughout the text is the unrelenting selection of verbs of motion: *pulsaremus* / *capiemus* / *extendamus* / *adscendit* / *intrasti* / *iter agis*, (2x) / *exiturus* / *venisti*, (2x) / *remansurus* / *dimissurus* / *non permansurus* / *erigite cor* / *perduc* / *perfice* / *inchoasti* / *deserere* (2x). Metaphors expressing plant and tree life, their maturation and growth, provide a pleasant variation: *seminare* / *germinare* / *augere*.

Other metaphors, *suspirans in illam ineffabilem gloriam* (1-2); *in gemitu sentiremus* (2); and the ten instances of *amare* clearly exhibit a cross-fertilization between the intellectualized and salubrious eroticism of the Platonic tradition and the Scriptures, treating of Scripture mainly the Book of Psalms, Sapiential literature and the New Testament accent on love, with its origins in the Old Testament at Deut 6, 5 and Lev 19, 18. The alliterative phrase, *pia mente perpetuo pulsaremus* 4-5, persistent knocking at the door with the dutiful affections of the mind, portrayed in a vivid synesthesia (a convergence of sensory modes: Chidester 1992/15), steers the entire section along its steady course. The metaphor of "knocking at the door" is biblical: Mt 7, 7; Mc 11, 24; Lc 11, 9-10; Jo 14, 13; Ier 29, 13-14 and elsewhere.

Cor suspirans 1: conceivably recalls the *cor inquietum* of *conf.* 1, 1, 1. The phrase, *sinus cordis* at 4 is not unlike *fauces cordis*, *tr. Jn.* 26, 1; *voluptas cordis*, *tr. Jn.* 26, 4, or *vinculum cordis*, *tr. Jn.* 26, 5. In these uses, *cor* has become a commonplace for expressing the deepest recesses of the human heart. Even the quoted use of *cor hominis* at 9-10 would resonate with a surplus of meaning in Augustine's use of it. The phrase, *erigite cor* at 20 is consistent with his preference for the deployment of *cor* in its singular form to express union of hearts with Christ, a hidden dimension which is undergirded by his doctrine of the *totus Christus*. In that too Augustine's preference for *cor* is eminently biblical (Peza 1962). In the light of the strong emphasis on the liturgical dimension of Christian life in *scriptura divina.....ipsa nostra disputatio* at 5-7, as earlier noted, is it too much to suggest here a subtle allusion to *sursum cor* of the eucharistic liturgy (Pellegrino 1965, 179-206)?

Mundus 16-17 (twice) and 25-26 (twice): relates geographically to the measurements of space and time, whereas the single occurrence of *saeculum* (3) suggests the conventions and styles of the social world as these engage the Christian. O'Donnell II, 1992/51-2 helpfully proposes the distinction between objective and subjective: *mundus*, "world-as-

constructed-by-reason;" *saeculum*, "world-as-lived-by-fallen-men."

Desiderium 4 (twice) and 7 is best translated into English as "yearning" or "longing; somewhat like in meaning to the German *Sehnsucht*, "ardent longing," and not to be confused with *cupiditas* (15), "inordinate desire" or "lust." Augustine regularly contrasts *cupiditas* sharply with *caritas* (*doct. christ.* 3, 10, 16). The meaning of *cupiditas*, however, is not altogether limited to pejorative connotations, such as craving for money as in our present text, or to power or unbridled pleasures of whatever sort. If recorded history is basically the history of human love in print (*amores* < > *mores*: van Bavel 1974/44), on both an individual and social level, as this is exemplified in the *Confessions* and *City of God*, then Augustine's more basic declaration to people is, not "Show me your companions or tell me your loves," but rather, "Tell me what you yearn for, what you long for, and I'll tell you who and what you are." The following grid charts, from left to right, the underlying psychological dynamics of both individuals and groups in their response(s) to the world, *mundus* / *saeculum*, as they perceive it and relate to it in their consequent manner of action or concrete behavior.

I	II	III	IV
	obligatio	duo amores	mores
desiderium	delectatio	amor dei	
	necessitas	amor sui	
	voluptas		
<i>tr.Jn.</i> 40,10	<i>tr.Jn.</i> 26,4	<i>civ. dei</i> 14,18	

The text of Tractate 40, §10 terminates with three words of the same root expressing similarity of sound, but dissimilarity of meaning, paronomasia or word play:

sed maior est qui *fecit* mundum;
 abundant tentationes, sed non *deficit* qui in illo spem ponit,
 in quo *defectus* nullus est, 25-27.

The creator of the world, who is fullness indeed and utterly without deficiency of any sort, possesses in himself all that those who seek him could desire. Which is to say that in this life *desiderium*, as also *amor*, *delectio* and *caritas*, remain unfulfilled because in the time frame of human existence God alone, who made human beings makes human beings happy (*ep.* 155, 1, 2). Human behavior everywhere attests to the wisdom of Augustine's critique of ancient Rome: "The only joy to be attained had the fragile brilliance of glass, a joy outweighed by the fear that it may be

shattered in a moment" (civ. Dei 4, 3; tr., H. Bettenson).

Peregrinatio 2 and 14: is proverbial with Augustine. The first instance at 2 reflects the truth of the observation that *peregrinatio animae* is "foundational for the entire structure of Augustine's imaged thought," and that "*peregrinus* and *peregrinatio* were, for Augustine, far from happy words" (O'Connell 1994/11 and 72). In an extended simile worthy of comparison with a Van Gogh or a Cezanne still life, the second instance at 14 aligns the function of money with the use of a cup and a pitcher on a table and a bed at a roadside inn, where the traveller's lodging is understandably temporary.

Iter agis 17: functions in much the same way as *peregrinatio*. Surrounded as it is by a cluster of future active participles, it characterizes the mindset of sojourners staying at an inn only briefly before resuming their journey. In the peroration of the succeeding sermon, preached a few days later (tr. Jn. 41, 13), as well as elsewhere in Augustine, the two coins offered by the Samaritan in payment for sheltering the wounded man represent the twofold precept, love of God and of neighbor, as part of an extended metaphor for the church (Lc 10, 30-35). Finally, Augustine's sustained choice throughout the text of the singular form of verbs and participles, rather than the plural, seems to imply that the preacher was addressing his hearers one on one.

Tentationes 25 and 26 (some mss. read *tempestates*): Augustine frequently employed sea imagery metaphorically to express an arduous and sustained undertaking. A prime example of this is the opening paragraphs of *de beata vita*, which describe the port of philosophy and human happiness as coterminous goals in life; and another example is had in: *et a ligno nolite recedere, per quod possitis mare transire* (tr. Jn. 2, 16). But the reading *tentationes*, in its expanded sense of trials, difficulties, testing ground, here fits the context of a land route, and the words "battle," "combat" and "struggle" are equally employed by Augustine in contexts suiting such an adaptation. The sentiments of Job 7, 1 ring like a refrain in the bishop's deepest thought: *Numquid non tentatio est vita humana super terram?* The Septuagint there has *temptatio*, but the Vulgate reads, *militia*.

VI. A CAREFULLY CRAFTED PERORATION

Anaphora

By this device the style of delivery is enhanced through repetition of the same or similar-sounding words at the beginning of two or more consecutive phrases, clauses or sentences.

5-7: hoc nobiscum agit scriptura divina,

hoc congregatio populorum,
 hoc celebratio sacramentorum,
 hoc baptismus sanctus,
 hoc cantica laudis dei,
 hoc ipsa nostra disputatio.

19-21: si tales fueritis, erigite cor ...

si tales fueritis, ad eius promissa venietis,

24: noli deserere munera tua, noli deserere agrum tuum,

25-26: abundant tentationes in mundo; abundant tentationes ...

Exclamatio

Here, combining anaphora with an *optatio* of sorts, Augustine reveals the depth of his aspirations and sincere good wishes for his listeners.

1: o si cor esset qualitercumque suspirans

2: o si peregrinationem nostram in gemitu sentiremus

13: o si deum digne amemus

Anadiplosis

Augustine presents the same word(s) or phrase(s) within a same immediate context, or in either a consecutive clause or the following sentence(s). The peroration is shot through with this figure of reduplication; enumeration of all the examples would burden the reader. In an oral culture, where both orator and preacher indulged in delighting the human ear, Augustine's sermons and tractates acoustically echo the sound advice that repetition is the mother of learning. H. I. Marrou's epithet, 'musical,' in a celebrated recantation of an earlier criticism of Augustine as a poor planner of books, would have applied, beyond the bishop's method of composition, to Augustine's spoken words as expressed in preaching or even, to an extent, in ordinary conversation.

10-11: sed amate mecum. non amat multum nummum, qui amat deum.

11-13: non amat nummum; sed: non multum amat nummum; quasi amandus sit nummus, sed non multum.

16-19: utere mundo ... iter agis ... iter agis ... utere nummo ... utitur mensa ...

18-19: stabulum est haec vita. utere nummo, quomodo viator in stabulo utitur mensa ...

22: qui vos vocauit. vocauit, invocetur; ... vocatis nos, invocauimus te;

23: ecce audivimus vocantem, audi invocantes ...

25-26: tentationes in mundo; sed maior est qui fecit mundum

Alliteration

A succession of similar consonantal sounds within a cluster of words produces pleasant auditory effects throughout the peroration.

- 1-2: in illam ineffabilem gloriam (l)
 2-3: sentiremus, et saeculum non amaremus (s-m)
 3-4: pia mente perpetuo pulsaremus (p-m)
 4: desiderium, sinus cordis est; capiemus, si desiderium(d-s-c/c-s-d)
 10-11: amate mecum. non amat multum nummum, qui amat deum (-m)
 11-12: non amat nummum; non multum amat nummum (-m)
 12-13: quasi amandus sit nummus, sed non multum (-m)

To be noticed in the following samples are the dental stops, -t and -d, as they bracket the alternating labial sounds, -m and -n, which furnish a smooth texture to a series of short balancing phrases.

- 13: si deum digne amamus (-d-m)
 14: erit tibi nummus instrumentum peregrinationis (-t-m)
 14-15: irritamentum cupiditatis (-t-m-d)
 15-16: ad delectationem. deum ama (-d-m)
 17: intrasti, iter agis, exiturus venisti (-t)
 23-24: perduc quo promisisti, perforce quod (-p-q)

Assonance

The peroration abounds in terminal rhyme and near rhyme even beyond what one would expect of a highly inflectional language such as Latin. The following instances combine *cola* and *commata*, that is to say, short balancing phrases which possess striking epigrammatic quality.

- 15: quo utaris ad necessitatem, non quo fruaris ad delectationem.
 16: utere mundo.
 17: utere nummo quomodo.
 17: exiturus venisti, non remansurus.
 18-19: viator ... dimissurus non permansurus.
 20: erigite cor qui potestis, et audite me.

Parison

The peroration is rife with short balancing phrases in which paratactic arrangements are preferred to hypotactic structures. A cursory hearing immediately alerts the listener to this humble style of oral composition (*doct. christ.* 4, 20, 39), so reminiscent of the Book of Psalms and highly favored by Augustine in his preaching. The first of the following instances clearly derives from the Psalms and furnishes a superb illustration of a near perfect structure, there being a difference only of one syllable between the parallel expressions of sentiment:

- 23-24: perduc quo promisisti, perforce quod inchoasti.

The sample we next offer has an equal number of syllables in both *cola*, or segments, and is more precisely labeled isocolon:

- 14-15: *instrumentum peregrinationis, non irritamentum cupiditatis.*

Both this sample and the one following sharply juxtapose contrasting

thoughts (not unlike the Psalms), along with a sustained homoioteleuton. In the following one the antithesis is further heightened by Augustine's use of his favorite *uti-frui* binomial (*doct. christ.* 1, 5, 5).

15: *quo utaris ad necessitatem, non quo fruaris ad delectationem.*

VII. SELECT PARALLEL TEXTS FROM AUGUSTINE

Each of the following samples derives from the bishop's preaching on occasions other than that giving us Tractate 40, §10. Not only do they reveal some of the many doublets in Augustine's thought, but they also emphatically indicate, as we shall demonstrate in the following and final section of this essay, the linear movement of what we might describe as the basic trajectory of salvation history and some basic elements of Augustinian anthropology and psychology, characterized but a few years ago as "the spirituality of desire" (Babcock 1994).

i

ser. 88, 5: ad hoc sacrosancta mysteria celebrantur;

ad hoc sermo Dei praedicatur ...

ad remuntiandum non uoce tantum,

sed *mutata uita huic saeculo*;

ad hoc agunt quidquid agunt *divinae sanctaeque Litterae* ...

(2-3): o si peregrinationem nostram in gemitu sentiremus,

et *saeculum non amaremus*.

(5-7): hoc nobiscum agit *scriptura diuina*,

hoc congregatio populorum,

hoc *celebratio sacramentorum*,

hoc baptismus sanctus,

hoc cantica laudis dei,

hoc ipsa *nostra disputatio*.

ii

ep.Jo. 4, 6: sic Deus differendo
extendit desiderium, desiderando
extendit animum, extendendo facit
capacem ...

ser. 142, 8: exercetur ergo *capacitas tua* dilatione bonorum; ut
aucta desiderio, sis idoneus *capere* quod promittit et quod
desideras.

(4-5): *capiemus*, si *desiderium*
quantum possumus *extendamus* ...

iii

ep.Jo. 4, 6: haec est vita nostra: ut *desiderando* exerceamur. Tantum autem nos exercet *sanctum desiderium*,

(4-5): *desiderium sinus cordis est; capiemus, si desiderium quantum possumus extendamus ...*

en.Ps. 41, 10: ambulando per *desiderium ...* ut aliquid de illa domo Dei *nitendo capiamus*.

iv

ep.Jo. 4, 6: sed *desiderando capax* efficeris ...

(7-8): ut *hoc desiderium ...* verum etiam in modum *tantae capacitatis* augeatur

v

ep.Jo. 4, 6: *quantum desideria* nostra amputaverimus *ab amore saeculi ...*

(2-3): et *saeculum non amaremus*

vi

ep.Jo. 4, 6: *extendamus* nos in eum (Deum), ut cum venerit, *impleat*

(4-5): *capiemus, si desiderium quantum possumus extendamus*

vii

ep.Jo. 4, 6: si velis *implere aliquem sinum*, ... *extendis sinum* vel sacci vel utris vel alicuius rei.

(4): *desiderium sinus cordis est*

viii

ep.Jo. 4, 6: officium vestrum in *desiderio* sit. *Tota vita* christiani boni *sanctum desiderium* est.

(4): *desiderium sinus cordis est*

ix

ep.Jo. 4, 6: in ea quae ante *extentus* (*Phil* 3, 13)

(4-5): si *desiderium* quantum possumus *extendamus*.

x

en.Ps. 34, s. 1, 6: *tota ista vita ...*

(18): *stabulum est haec vita ...*

stabulum viatori, non tamquam domus habitatori.

quomodo viator in stabulo

x

s. 103, 1: Tendimus autem *peregrinantes nondum manentes*, adhuc in via, nondum in patria, adhuc *desiderando, nondum fruendo*.

(2): o si *peregrinationem nostram* in gemitu ...

(17-19): *non remansurus ... dimissurus*, non permansurus

(14-15): nummus instrumentum *peregrinationis* ... non quo *fruaris* ad delectationem

xii

tr. Jn. 26, 4: *da ... fontem aeternae patriae suspirantem*

(1-2): o si cor esse qualitercumque *suspirans* in illam ineffabilem gloriam

xiii

tr. Jn. 26, 4: *da ... in ista solitudine peregrinantem*

(2): o si *peregrinationem* in gemitu sentiremus ...

(14): erit tibi nummus instrumentum *peregrinationis*

xiv

tr. Jn. 26, 4: *da amantem*, et sentit quod dico ...

(10): sed *amate* mecum

(13): o si deum digne *amemus*

(16): deum *ama*

xv

tr. Jn. 26, 4: *da amantem ... da desiderantem ...*

(4): *desiderium* sinus cordis est

(4-5): si *desiderium* quantum possumus *extendamus*

(7-8): ut *hoc desiderium* non solum seminetur et germinet ...

xvi

tr. Jn. 35, 9: *amate mecum* supernae patriae *suspiremus*

(10): *amate mecum*

(1-2): *suspirans* in illam ineffabilem gloriam

peregrinos nos esse hic *sentiamus*

(2): o si *peregrinationem nostram* in gemitu *sentiremus*.

VIII. HOMO VIATOR: RÉSUMÉ OF AUGUSTINE'S BASIC THOUGHT

There are no traces of Platonic ascent or verticality. Rather, the movement is linear and horizontal. The many verbs of motion express the tendency for *homo viator* (18), not to tarry but always to press on. In the phrase, *quantum possumus extendamus* (4-5), there is a subtle hint of *Philippians* 3, 13: *Unum autem, quae quidem retro sunt obliviscens, ad ea vero quae sunt priora, extendens meipsum*, a biblical text which impinges forcefully upon Augustine's perceptions of time and "the anticipatory state of the Christian in this life." (O'Daly 1977/269).

As creator of both mankind and the world, a God of promise calls upon people by inviting them to call upon him, in return, and to place their hopes in him. Augustine thus heralded by more than a millennium-and-a-half the *homo viator*, of Gabriel Marcel, a description of the human being as one who essentially hopes (*spem ponit* 27); for portrayal of human beings as travellers or wayfarers defines them as ones pushing forward, in hope of arriving safely at their destination even though their existence is one of sojourn as well as pilgrimage. Biblical resonances again are unmistakeable. With the enviable compression of the Latin language available for his use Augustine further characterizes life's sojourners as "walking while longing urges them on," *ambulando per desiderium* (*en Ps.* 41/42, 10). In his ample and imaginative commentary on this psalm we find him focusing on the words: *Quemadmodum desiderat cervus ad fontes aquarum...*, a locus classicus for his probing of the core meaning and various applications of the word *desiderium*. (Lawless 1991).

God, for Augustine, is both the pre-established goal of such "eager longing" and its consumation or, better, fulfillment as well. The human heart, of course, is a pivotal metaphor for Augustine (Peza 1962). One of the four instances of it in §10, *cor hominis*, is cited from 1Cor 2, 9, thus resonating with Is. 64, 4. Every aficionado of the bishop's thought is familiar with the expressions, *cor inquietum*, used by him in the opening paragraph of the *Confessions*. This celebrated tag is there preceded by the words: "for you have made us for Yourself," which more fulsomely stated would be: "because you have made us dynamically oriented towards Yourself." Employing the same Latin word in *ser.* 142, 9, Augustine will later say that our Lord in the flesh "stimulated our eager longing." And in a sensitive rendering of sermon 56, 4 on the Lord's Prayer, addressed by Augustine to the *competentes*, Edmund Hill translated: "this eager desire, you see, is something he himself (our Lord) has slipped into our bosoms (*insinuavit*)." The nexus between *sinus* and *in-sinu-are* could hardly be

missed by Augustine's hearers. In the manner of a sorites schematically arranged, Augustine's description of "longing as the bosom of the heart," results in an ineluctable deduction deriving from such premises as:

quia fecisti nos ad te, (conf. 1, 1, 1).

indutus est carne, fecit ut desideremus (s. 142, 9).

ipsum desiderium ipse insinuavit, (s. 56, 4).

desiderium sinus cordis est, (tr. Jn. 40, 10).

Briefly put, God is for us the sole worthy object of satisfaction and fulfillment (*doct. christ.* 1, 5, 5). "God alone who made a human being makes human beings happy" (*ep.* 155, 1, 2). Tractate 40, §10 furnishes a lucid illustration of the *uti-frui* binomial where this widely misunderstood Augustinian distinction between "use-love" and "enjoyment-love" is eschatological rather than ontological, in the sense that it posits a vertical or hierarchical scale of values, somewhat akin to the structure of being elaborated in Porphyry's Tree (O'Donovan, 1982/393; Verheijen 1987). Augustine's use of biblical language, thought and pervasive imagery in Tractate 40, §10 can be sequentially arranged (with Arabic numbers indicating frequency) as follows:

viator (once)			
I	II	III	IV
cor, 4		iter agere, 2	
		peregrinatio, 2	
desiderium, 3	mundus, 4	stabulum, 2	tentationes, 2
amare, 10	saeculum, 1	ager/horreum, 1	

The single direct quotation from Scripture, 1Cor 2, 9 (echoing Is 64, 4), retrieves the same verse from the preceding section (§9). The text of 1Cor 2, 9, as Augustine quotes it, reads: *quod oculus non vidit, nec auris audivit nec in cor hominis adscendit*. The Vulgate rendering of Is 64, 4 is: *A saeculo non audierunt, neque auribus perceperunt; oculus non vidit, deus, absque te quae praeparasti expectantibus te*. A verse often invoked by Augustine in his preaching on John, 1Cor 2, 9 enables Augustine to exhibit his fondness for analogy and metaphor. *Omnia possunt dici de Deo, et nihil digne dicitur de Deo*, we find him saying in *tr. Jn.* 13, 5. Accordingly, in connection with his use of 1Cor 2, 9 in his preaching on John, he speaks of God in the following terms:

tr. Jn. 1, 4: sapientia

- tr. Jn. 34, 7: gaudium
- tr. Jn. 35, 9: nuda ipsa lux
- tr. Jn. 40, 9: veritas
- ep. Jn. 4, 5: pulchritudo
- ep. Jn. 7, 1: ineffabilis dulcedo

Undergirding (5-7) are various liturgical elements which invite and intensify human longing. Augustine's listeners heard his preaching within the broader context of Scripture readings, the singing of hymns of praise, communal celebration of the sacred mysteries, with special emphasis always of the difference resulting from baptism.

The peroration to Tractate 40 also illustrates the bishop's habitual practice of preaching from within, not outside of or from above the congregation, while presenting at the same time a superb blending of preaching and prayer in a way reminiscent of the prophets and the psalter. In it, within a very limited compass, love for God (*deus*, 3x), summons an individual (*vocare*, 5x), to petition God to lend an ear (*audire*, 5x), to the petitioners' words of supplication (*invocare*, 3x), and praise (*laudare* / *laus*, once each). God is asked to lead the way (*perduc*, 23) and to bring all human efforts to completion (*perfice*, 23). One detects in both these pleas, voiced in the words of the psalter a strong conviction of the action of divine providence in guiding human affairs.

Elsewhere in Augustine we learn that prayer generally provides a training ground for the intensifying of human longing: *exerceri in orationibus desiderium* (ep. 130, 8, 17). In the same epistle, addressed to Anicia Faltonia Proba, there is a treasure trove of texts employing both *desiderare* and *desiderium*. Both Latin words occur seventeen times within the brief compass of seven sections at the core of the epistle (Cacciari 1981/47. n. 14). A single instance is sufficient, for our purpose to indicate that the function of words in vocal prayer enables individuals to take note of the deepening of their desires; *quantumque in hoc desiderio profecerimus* (ep. 130, 9, 18).

The basic structure and composition of the peroration reveals another benefit for those who examine it closely from a philosophical standpoint. The fundamental concern of the peroration with aspiration, and longing, stands firmly in the Platonic tradition, albeit that this is thoroughly Christianized in a gradual transformation by Augustine's artistry. From among Plato's five categories of Being, namely: the One, Identity, Altereity, Motion and Rest, modified and doubled in number by Aristotle in the next generation, our modest text is strongly undergirded by the categories of Motion and Rest. Augustine superimposed upon these two of the Platonic categories the biblical boundaries of creation and sabbath. I

am not suggesting that he did this consciously. We frankly do not know. The psychological process itself has been recently described as "image-fusion" (O'Connell 1994, 176 ff.). Meanwhile, the Judeo-Christian doctrine of creation almost instinctively marked the starting point (already from the time of his renunciation of Manicheism) and, if you will allow, the *incipit* of Augustine's writings. Accordingly, the biblical texts, Genesis 1, 1 and John 1, 1, viewed the broader contexts of their respective first chapters, seem seldom to be far from the bishop's thought (O'Donnell 1992, III, 302).

In like manner, Augustine's Greco-Roman education fuelled his imaginative ways of thinking by making possible such seemingly odd couplings as "the Christian Ulysses" (Pépin 1982), "the Christian Odysseus" (O'Connell 1992 / 174), and Augustine's view of his own self as being "the Wayfaring Aeneas" (O'Meara 1963). Many variations on the theme of *peregrinatio* occur also in Augustine's writings (O'Connell 1992 / 143-284). The Pauline verse 2Cor 5, 6, *peregrinamur a Domino*, and Wis 9, 15, *et terrena inhabitatio deprimit sensum multa cogitantem*, contribute heavily to the shape of the bishop's reflections on the themes of exile and wandering.

While the model of ascent to God is absent from the peroration, vestiges of Neoplatonic *eros* can be detected in such words as *suspirans* (1) and *sentiremus* (2), as well as in the instances of *amare* and *desiderium*. The anthropological components of *desiderium*, furthermore, stimulate the movement of *eros* in its broadest concept and are operative elsewhere in Augustine's thought and preaching. We offer two samples:

- Quem modum autem potest habere illius pulchritudinis amor,
in qua non solum non invideo ceteris,
sed etiam plurimos quaero,
qui mecum *adpetant*, mecum *inhient*,
mecum *teneant*, mecumque perfruantur,
tanto mihi amiciores futuri,
quanto erit nobis amata communior (*sol.* 1, 13, 22).
- Da *amantem*, et sentit quod dico.
Da *desiderantem*, da esurientem,
da in ista solitudine *peregrinantem* atque sitientem,
et fontem aeternae patriae *suspirantem*,
da talem, et scit quid dicam (*tr. Jn.* 26, 4)

No one fails to acknowledge that such rudimentary venturing in "yearning/longing," has become commonplace in philosophical/theological literature from the time of Plato to the more recent emphasis given it in the second half of our own century, as, for instance, in Lonergan's "eros

of the human spirit," (Lonergan 1972/13). Augustine's use of *desiderium*, as of *amor*, *dilectio* and *caritas* (civ. Dei 14, 7), finds its inspiration in both Testaments of the Scriptures. Sapiential literature and the Book of Psalms, in particular, with their profound contextual and substantive alterations of meaning, enrich and enlarge his singularly apt use of *desiderium* throughout his writings.

The *Confessions*, of course, reveal a peregrine Augustine, whose restless heart really does invite comparison with Ulysses and Aeneas. And no fewer than nineteen distinct allusions to Luke's parable of the Prodigal Son (Verheijen 1990/186), suggest that Augustine recognized there a kindred spirit. The process of "cross-fertilization" and "image-fusion" is also operative here. Saddened by dis-quiet and dis-ease, Augustine's restless heart had long since become the battleground of many conflicting desires: wisdom, truth, beauty, love, happiness, joy, peace. In limited fashion the following two diagrams indicate the extent to which Augustinian anthropology may be viewed through the lens of *desiderium*:

Diagram I

					> sapientia
					> veritas
					> pulchritudo
	caritas				
desiderium	-> amor	-> amores	-> mores	->	-> amor
	dilectio				> beatitudo
					> gaudium
					> pax

Diagram II

<i>The Sophist</i>	<i>kinesis</i>	>	<	<i>stasis</i>
254d-255d	motion	>	<	rest
<i>Genesis</i>				
1: 1-31	creation	>	<	sabbath
2: 1-3				
<i>Confessions</i>				< pax quietis
1, 1, 1	cor inquietum	>	<	pax sabbati

< pax sine vespera
(*conf.* 13, 35, 50)

tr. Jn. 40, 10 desiderium > < pax (*ser.* 168, 2)

In this context, one does not think of peace so much as contrasted with war but, rather as interior peace attained by a generous heart and sound conscience, peace both with God and with oneself (Lawless 1980; Innes 1997).

Augustinian texts are seldom in short supply. From among a vast ensemble, two final citations from the bishop's preaching, on different occasions, are particularly pertinent to many of the perspectives expressed in this essay: *Tota vita christiani boni sanctum desiderium est* (*ep. Jn.* 4, 6). *Pax est finis omnium desideriorum bonorum* (*s.* 168, 2).

Rome

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1. Augustine and the Bible

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2. Abbreviations

1. *The Psalter*

PsG Psalterium Gallicanum, id est Liber Psalmorum ab ieronymo iuxta textum graecum hexaplarem emendatus.

PsH Psalterium iuxta Hebraeos, id est Liber Psalmorum ab Hieronymo textu translatus.

2. *Augustine*

civ. Dei de civitate Dei.

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- en. Ps. enarrationes in Psalmos.
 ep. epistula.
 ep. Jn. in epistulam Iohannis ad Parthos tractatus decem.
 tr. Jn. in Iohannis evangelium tractatus CXXIV.

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