

St. Augustine, City of God, Book X, chapters 4-6, 20

Chapter 4.— That Sacrifice is Due to the True God Only.

But, putting aside for the present the other religious services with which God is worshipped, certainly no man would dare to say that sacrifice is due to any but God. Many parts, indeed, of divine worship are unduly used in showing honor to men, whether through an excessive humility or pernicious flattery; yet, while this is done, those persons who are thus worshipped and venerated, or even adored, are reckoned no more than human; and who ever thought of sacrificing save to one whom he knew, supposed, or feigned to be a god? And how ancient a part of God's worship sacrifice is, those two brothers, Cain and Abel, sufficiently show, of whom God rejected the elder's sacrifice, and looked favorably on the younger's.

Chapter 5.— Of the Sacrifices Which God Does Not Require, But Wished to Be Observed for the Exhibition of Those Things Which He Does Require.

And who is so foolish as to suppose that the things offered to God are needed by Him for some uses of His own? Divine Scripture in many places explodes this idea. Not to be wearisome, suffice it to quote this brief saying from a psalm: I have said to the Lord, You are my God: for You need not my goodness. We must believe, then, that God has no need, not only of cattle, or any other earthly and material thing, but even of man's righteousness, and that whatever right worship is paid to God profits not Him, but man. For no man would say he did a benefit to a fountain by drinking, or to the light by seeing. And the fact that the ancient church offered animal sacrifices, which the people of God now-a-days read of without imitating, proves nothing else than this, that those sacrifices signified the things which we do for the purpose of drawing near to God, and inducing our neighbor to do the same. A sacrifice, therefore, is the visible sacrament or sacred sign of an invisible sacrifice. Hence that penitent in the psalm, or it may be the Psalmist himself, entreating God to be merciful to his sins, says, If You desired sacrifice, I would give it: You delight not in whole burnt-offerings. The sacrifice of God is a broken heart: a heart contrite and humble God will not despise. Observe how, in the very words in which he is expressing God's refusal of sacrifice, he shows that God requires sacrifice. He does not desire the sacrifice of a slaughtered beast, but He desires the sacrifice of a contrite heart. Thus, that sacrifice which he says God does not wish, is the symbol of the sacrifice which God does wish. God does not wish sacrifices in the sense in which foolish people think He wishes them, viz., to gratify His own pleasure. For if He had not wished that the sacrifices He requires, as, e.g., a heart contrite and humbled by penitent sorrow, should be symbolized by those sacrifices which He was thought to desire because pleasant to Himself, the old law would never have enjoined their presentation; and they were destined to be merged when the fit opportunity arrived, in order that men might not suppose that the sacrifices themselves, rather than the things symbolized by them, were pleasing to God or acceptable in us. Hence, in another passage from another psalm, he says, If I were hungry, I would not tell you; for the world is mine and the fullness thereof. Will I eat the flesh of bulls, or drink the blood of goats? as if He should say, Supposing such things were necessary to me, I would never ask you for what I have in my own hand. Then he goes on to mention what these signify: Offer unto God the sacrifice of praise, and pay your vows unto the Most High. And call upon me in the day of trouble: I will deliver you, and you shall glorify me. So in another prophet: Wherewith shall I come before the Lord, and bow myself before

the High God? Shall I come before Him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? Hath He showed you, O man, what is good; and what does the Lord require of you, but to do justly, and to love mercy, and to walk humbly with your God? Micah 6:6-8 In the words of this prophet, these two things are distinguished and set forth with sufficient explicitness, that God does not require these sacrifices for their own sakes, and that He does require the sacrifices which they symbolize. In the epistle entitled To the Hebrews it is said, To do good and to communicate, forget not: for with such sacrifices God is well pleased. Hebrews 13:16 And so, when it is written, I desire mercy rather than sacrifice, Hosea 6:6 nothing else is meant than that one sacrifice is preferred to another; for that which in common speech is called sacrifice is only the symbol of the true sacrifice. Now mercy is the true sacrifice, and therefore it is said, as I have just quoted, with such sacrifices God is well pleased. All the divine ordinances, therefore, which we read concerning the sacrifices in the service of the tabernacle or the temple, we are to refer to the love of God and our neighbor. For on these two commandments, as it is written, hang all the law and the prophets. Matthew 22:40

Chapter 6.— Of the True and Perfect Sacrifice.

Thus a true sacrifice is every work which is done that we may be united to God in holy fellowship, and which has a reference to that supreme good and end in which alone we can be truly blessed. And therefore even the mercy we show to men, if it is not shown for God's sake, is not a sacrifice. For, though made or offered by man, sacrifice is a divine thing, as those who called it sacrifice meant to indicate. Thus man himself, consecrated in the name of God, and vowed to God, is a sacrifice in so far as he dies to the world that he may live to God. For this is a part of that mercy which each man shows to himself; as it is written, Have mercy on your soul by pleasing God. Sirach 30:24 Our body, too, as a sacrifice when we chasten it by temperance, if we do so as we ought, for God's sake, that we may not yield our members instruments of unrighteousness unto sin, but instruments of righteousness unto God. Romans 6:13 Exhorting to this sacrifice, the apostle says, I beseech you, therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. Romans 12:1 If, then, the body, which, being inferior, the soul uses as a servant or instrument, is a sacrifice when it is used rightly, and with reference to God, how much more does the soul itself become a sacrifice when it offers itself to God, in order that, being inflamed by the fire of His love, it may receive of His beauty and become pleasing to Him, losing the shape of earthly desire, and being remoulded in the image of permanent loveliness? And this, indeed, the apostle subjoins, saying, And be not conformed to this world; but be transformed in the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God. Romans 12:2 Since, therefore, true sacrifices are works of mercy to ourselves or others, done with a reference to God, and since works of mercy have no other object than the relief of distress or the conferring of happiness, and since there is no happiness apart from that good of which it is said, It is good for me to be very near to God, it follows that the whole redeemed city, that is to say, the congregation or community of the saints, is offered to God as our sacrifice through the great High Priest, who offered Himself to God in His passion for us, that we might be members of this glorious head, according to the form of a servant. For it was this form He offered, in this He was offered, because it is according to it He is Mediator, in this He is our Priest, in this

the Sacrifice. Accordingly, when the apostle had exhorted us to present our bodies a living sacrifice, holy, acceptable to God, our reasonable service, and not to be conformed to the world, but to be transformed in the renewing of our mind, that we might prove what is that good, and acceptable, and perfect will of God, that is to say, the true sacrifice of ourselves, he says, For I say, through the grace of God which is given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God has dealt to every man the measure of faith. For, as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another, having gifts differing according to the grace that is given to us. Romans 12:3-6 This is the sacrifice of Christians: we, being many, are one body in Christ. And this also is the sacrifice which the Church continually celebrates in the sacrament of the altar, known to the faithful, in which she teaches that she herself is offered in the offering she makes to God.

Chapter 20.— Of the Supreme and True Sacrifice Which Was Effected by the Mediator Between God and Men.

And hence that true Mediator, in so far as, by assuming the form of a servant, He became the Mediator between God and men, the man Christ Jesus, though in the form of God He received sacrifice together with the Father, with whom He is one God, yet in the form of a servant He chose rather to be than to receive a sacrifice, that not even by this instance any one might have occasion to suppose that sacrifice should be rendered to any creature. Thus He is both the Priest who offers and the Sacrifice offered. And He designed that there should be a daily sign of this in the sacrifice of the Church, which, being His body, learns to offer herself through Him. Of this true Sacrifice the ancient sacrifices of the saints were the various and numerous signs; and it was thus variously figured, just as one thing is signified by a variety of words, that there may be less weariness when we speak of it much. To this supreme and true sacrifice all false sacrifices have given place.