may then attract people to it. Augustine describes this as an attraction to a party:

> Yet it was while he marveled at the members of that company in the tent that he was led to God's house. He was drawn toward a kind of sweetness [*dulcedinem*], an inward, secret pleasure [*interiorem . . . et occultam uoluptatem*] that cannot be described, as though some musical instrument were sounding delightfully from God's house. As he still walked about in the tent he could hear this inner music; he was drawn to its sweet tones, following its melodies and distancing himself from the din of flesh and blood, until he found his way even to the house of God. . . . When people celebrate in this world with their various forms of indulgence, they usually set up musical instruments outside their houses, or assemble singers there, or provide some kind of music which enhances the pleasure of the guests and entices them to immoderate behavior. If we are passing by and happen to hear it, we say, "What's going on?" And they tell us that it's some kind of party. "It's a birthday party," they say, or "There's a wedding reception." . . . In God's home there is an everlasting party. . . . From that eternal, unfading festival melodious and delightful sound reaches the ears of the heart, but only if the world's din does not drown it. The sweet strains of that celebration are wafted into the ears of one who walks in the tent and ponders the wonderful works of God in the redemption of believers, and they drag the deer toward the springs of water.[42]

It may be a sensual pleasure that entices the passerby—the sound of music—but the sound of celebration itself also attracts. The "festival melodious and delightful sound" of the "everlasting party" may lead one to want to know what's happening and perhaps elicit a desire to join in. This desire is inspired by the delight suggested by the celebration; God's party is joyous! For Augustine, then, the beginning of formation and of healing lies in *attraction to delight*. There must be something appealing about this fellowship that one might desire to join it.

But this fellowship is not only one of celebration and festivity. It is also founded on bearing one another's burdens. It is also a practice of toil, of sacrifice, and of solidarity in suffering. This too may be appealing and attractive to the passerby, albeit in a different kind of way. Both forms of attraction are relevant and may appeal to passers-by in varying circumstances. Thus for Augustine, the fellowship into which he seeks to draw others in love is not only a delightful joyous one but a compassionate one:

> The law of Christ is love [*caritas*], and love is not fulfilled except we bear one another's burdens. "Bearing," [*sufferentes*] [the apostle] says, "one another in love [*dilectione*], desiring to protect the unity of the Spirit in the bond of peace." When you were weak, your neighbor carried you; you are healthy [*sanus*], bear your neighbor.[43]

This reciprocal bearing of burdens for Augustine involves not only lending aid and sharing resources but also forgiving others:

> Suppose someone has injured you and asks pardon: if you do not forgive that person [*si non dimittis*], you are not carrying the burden [*onus*] of your brother or sister; but if you do forgive, you are carrying your weak companion. Then if it happens that you yourself, weak human that you are, fall into some infirmity, it will be your neighbor's turn to carry you, as you did him.[44]

As this passage makes clear, part of the task of fellowship and of burden-sharing is to carry a weak, sick neighbor—to aid them in their illness and to seek their healing. Part of this healing is to offer forgiveness.[45] Confession, prayer, and forgiveness are thus central practices that address wounding, weakness, and sickness. Delight, enthusiasm, and celebration are practices that attract the passer-by who may be otherwise drawn to the din of worldly revelry.

It is clear that for Augustine the practices that intercede in the life of the wrong-doer in order to create fellowship are particularly reparative. While restraint and lawful correction may serve the aims of healing in their limited ways, intercession and fellowship are more substantively restorative practices. The practices of fellowship are demonstrative and imitative (letting good deeds shine that they may be made known), celebratory (to share enthusiasm, to catch one another's flames), and intercessory (to confess, to pray, to forgive). All of these contribute to the formative restoration to health of the wrong-doer. From this brief treatment it is evident that human relationships are central to the process of healing. In order to seek the restoration of the wrong-doer unto health, one must befriend them; one must bind oneself to them in a fellowship of love. In its direct response to a crime, this love may require punishment or leniency, but in either case it requires a demonstration of love and the formation of a relationship within which the wrong-doer may then have the opportunity for movement towards reform.

I turn then at last to the implications of this model for restorative justice. It should be clear that Augustine's response to wrong-doing aims at restoration: both the restoration of the wrong-doer unto health and the restoration of relationships broken by wrong-doing within a human society. How does such an account interact with contemporary concerns and the contemporary realities of the justice system?

IMPLICATIONS FOR RESTORATIVE JUSTICE

A central feature of Augustine's model as I have demonstrated is the importance of human fellowship. Social relationships—specifically, ones that encourage a better way of life—are critical to the restoration of a wrong-doer