

influence on scripture studies and theology is also of more than antiquarian interest.

It has been said (by a male, if I recall correctly), that the women's critique of theology in our time is the most important event of the century. These essays are critical in both the classical and Kantian senses. Theologically and spiritually, the Christian church is at a turning point which requires insightful analysis and interpretation. This crisis is largely the product of the rising expectations of the poor and oppressed, most eloquently and accurately articulated at present by womankind. The resulting dialectic can and, if the authors in these volumes are correct in their diagnosis and prescription, should eventuate in the emergence of a saner and more loving humankind. I recommend both volumes highly.

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THE WORKS OF SAINT AUGUSTINE. A translation for the 21st Century, Part 111, Sermons, Volume 1: Sermons 1–19, ed. J.E. Rotelle, trans. Edmund Hill OP. T & T Clark, Edinburgh. Pp 399. £4.95

Cardinal Michele Pellegrino's lengthy introduction to this first volume of the series deals in workmanlike fashion with matters of content, style, and occasion. I would only to have wanted him to make more of the circumstance that whilst the congregation stood through these homilies, Augustine sat. He found the north africans disturbingly restless in the heat, shifting too noisily as he explained that if *salvare* were not good old latin it was new christian usage, or that it was the Son and not some angel who appeared to Moses in the burning bush. It must have been pleasant sometimes for the faithful to hear that, as so few of them had turned up for church that morning, and as he himself was feeling tired, he would only say a few words

Father Edmund Hill translates lots of Augustine's words into a language that is indefatigably modern. In Sermon 15a, Augustine is voicing every patient's reaction to an intern's diagnosis: 'Perhaps this guy's got it all wrong'; in 16a he's worrying about parents being 'beaten up by their mentally disturbed children'; in 9 he is grumbling that the sensationalist Chusans 'turn a blind eye to the interior battle' but cannot stop watching exhibitions of 'exterior battles'. It is perhaps a little odd that an 'Augustinian Heritage Institute' should be so uneschatologically certain that there is going to be a twenty-first century, but if there are to be women and men of such a time, they will doubtless be pleased to learn that Augustine, however so much more generous in his intelligence, spoke so like themselves.

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