

to consider the results of his searches purely as a means. Consequently, he has to go through all the items in their own context, which can often be very broad, or really, can never be broad enough. Here lurks the greatest danger of such a fast and powerful tool. The time-pressed researcher quickly wants to produce some results for his paper or publication, and limits himself to the material findings of the frequency of words or theme's, to the systematization of a certain range of thought on Augustine, but in so doing he inevitably misses the dynamic of the texts, which are only accessible after a thorough and analytical reading. Goulven Madec already warned about the danger of such a research tool: it can easily compress Augustine's thoughts into 'pills', which the impatient reader rapidly wants to get hold of. Fortunately, the genius of Augustine is sufficiently recalcitrant to make such an approach ineffective: only he who uses this new research tool wisely will find out that, paradoxically, technology exposes Augustine's genius even better than before.

Bernard Bruning, OSA

MAYER, Cornelius (ed.), EISGRUB, Alexander (coll.), *Würde und Rolle der Frau in der Spätantike: Beiträge des II. Würzburger Augustinus-Studentages am 3. Juli 2004* (Res et Signa Augustinus-Studien 3) (Würzburg: Augustinus-Verlag bei Echter, 2007)

This book is the stimulating result of lectures given at the Würzburger conference devoted to the study of Augustine, more specifically to the place and role he ascribed to the female person.

The first text, written by Cornelius MAYER, deals with the anthropology of Augustine; it is a fundamental inquiry, and it focuses on the growing appreciation of the body in the writings of Augustine.

In a very interesting article Michael ERLER presents a list of female philosophers in antiquity, pagan as well as Christian, in order to illustrate what Augustine, referring to his mother, says about them in *De ordine* 1.31. One mostly finds female philosophers among the Stoics, because stoicism holds that all human persons participate in the *Logos*. The same is true for the garden school of Epicurus in Athens, where Epicurus' followers defended the principle that all have the same human nature. Special mention deserves Diogenes of Oinoanda and his Epicurean inscription.

Bernard HEININGER speaks about women in the beginning of Christianity and analyzes some of Paul's texts. According to the

author, we must understand the sending of the disciples as the sending of married couples: both husband and wife were sent. The role of women must have been important, otherwise there would not have existed the prohibitions of 1 *Cor* 14:34¹ and 1 *Tim* 2: 8-15². 1 *Cor* 14:34 is to be considered an interpolation and 1 *Tim* 2: 8-15 an application of the cultural situation of those days.

Larissa SEELBACH shows that hasty psycho-analytical conclusions should be avoided with regard to the relationship between Monica and Augustine. In many cases Augustine follows the opinion of his time and culture when he deals with anthropological questions, but on the higher level of spirituality between the two sexes he indubitably accepts the Bible as norm: both man and female are image of God. This article is a must for patristic scholars and systematic theologians.

A last text by Albert RAFFELT is a presentation of the second edition of the *Corpus Augustinianum Gissense* (CAG 2).

The book concludes with a bibliography and each article is followed by a summary of the discussion held after the papers.

Tarsicius J. VAN BAVEL, OSA

Robert DODARO, *Christ and the just society in the thought of Augustine*, Cambridge University Press, 2004, 262 pp.

The relation between Church and state is a recurring theme in Augustinian Studies. Some scholars, like Reinhold Niebuhr, argue that Augustine equates the *civitas dei* with the church and the *civitas terrena* with the state. Others, like Markus, argue on the contrary. Few scholars in this respect pay attention to what Augustine means by the church. True, Augustine does mean the visible church when speaking of the church. (Important to add is that Augustine is referring to the church as *corpus permixtum*.) But there is also another meaning of the church in Augustine; *ubi Christus, ubi ecclesia*. And

¹ 'Women are to remain quiet – they have no permission to speak.'

² 'I want men everywhere to lift up holy hands in prayer, without anger or disputing. I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God. A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing – if they continue in faith, love and holiness with propriety.'