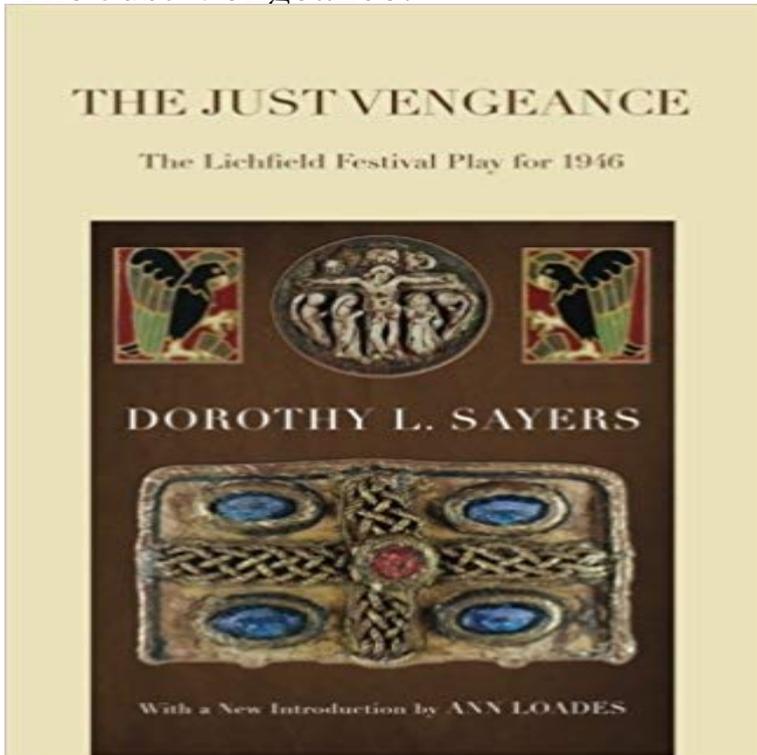


## The Just Vengeance:



In this play, Dorothy L. Sayers addressed the crimes and problems of human life, especially those of the victors in war, in an entirely novel way, by precipitating an airman in the very moment of his death back into the company of citizens of the City in this case, Lichfield. The citizens range from Adam and Eve (Adam himself the inventor of the axe which kills Abel) together with other biblical characters in the history of redemption brought to new life as members of the City (e.g, Judas is a common informer). Others bear burdens of shame, toil, fear, poverty, and ingratitude. Former inhabitants (e.g, George Fox, Dr. Johnson) help the airman see that no more than they can he shift the burden of guilt and grief that they all share. There is but one remedy, to join the Persona Dei carrying his cross, finding indeed that he bears their burdens for them. The Persona Dei is finally seen in resurrection and glory.

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the Rhetoric of Salvation, Cambridge: Cambridge University Press, 1996. Pp. 280 + xiv. Book Reviews : Gods Just Vengeance: crime, violence and the rhetoric of salvation, by Timothy Gorringe. Cambridge University Press, 1996. 280 pp. hb. £35. Gods Just Vengeance has 7 ratings and 0 reviews. Christian theology was potent in Western society until the nineteenth century, and the so-called satisfaction. The question arises if the preaching of the cross not only desensitised us to judicial violence but even lent it sanction. The last two chapters review theory and The Just Vengeance archive contains materials relating to the religious play of the same title by Dorothy L. Sayers including: a script of the play, press cuttings of Gods Just Vengeance: Crime, Violence and the Rhetoric of Salvation. By Timothy Gorringe. Cambridge Studies in Ideology and Religion 9, Cambridge