

“reconceptualize[s] the act of biblical interpretation as a moment in the global praxis for liberation” (263). A chronological reading of these essays reveals S.’s early engagement with Latin American liberation theologians.

Calling her readers to see how the Christian community has struggled against systems of domination “from its very beginnings” (248), S. enlists the tools of biblical scholarship in service of our world. These 19 essays combine to impress on the reader how the call for justice has been expanding over the course of her career. The essays of Part II showcase “the art and practice” of feminist biblical interpretation, documenting the many contexts in which this project has been applied.

This collection gives us not only a panorama of feminist biblical interpretation but also a historical perspective on the development of S.’s thought. Later generations of readers should be grateful to have all this exceptional work in one place. When they seek to capture the many facets of S.’s work, here is where they should turn. Theologians familiar with her work will want this tidy and saturated volume in their collection. Those who do not yet know her work will appreciate this volume as a comprehensive introduction to a legend.

Fordham University, NY

JEANNINE HILL FLETCHER

TREASURE IN THE FIELD: SALVATION IN THE BIBLE AND IN OUR LIVES.
By Robert Krieg. Collegeville, MN: Liturgical, 2013. Pp. x + 165. \$19.95.

Even centuries before it became a tractate, soteriology was really a *hamartiology*. God acted through Jewish rites and the death of Jesus to redeem humanity from its sinful state, original and personal. Even the outpouring of the Spirit was for the forgiveness of sins. Contemporary soteriology moves from this “redemption from” to “salvation in” a restoration of humans to their full authenticity, personal and social.

Krieg, professor of systematic theology at Notre Dame, moves from the “literal sense” to the text’s “spiritual sense” to retrieve for his undergraduate students the biblical teaching on salvation, and to recast salvation in contemporary terms of our personal wholeness. God creates humans to be an individual (“I”), social (“we”), and responsible agent (“doer”). By choosing radical theonomy or radical autonomy over theonomy, humans sin and so are alienated from their authentic selves. They need conversion from the false self to the true self. Suffering is a challenge to belief in an all-powerful and all-loving God, but, as a result of freedom, suffering can also be retribution and purifying love. Both prophetic and apocalyptic eschatology provide hope for a divinely achieved happy ending through a messianic figure. The final three chapters present Jesus as the messianic bearer of salvation in God’s reign, whose passion, death, and resurrection finally

reveal who he is as full personal wholeness and source of our salvation. The “Lamb that was slain” has already conquered evil and death, and so is the divine covenant that God will eventually destroy the world’s corrupt powers.

K. sums up his book in the paradox of love and freedom. God is both the divine “I” and the divine “We,” the agent of our salvation through the work of the Holy Spirit. God draws us into the divine union of love in Jesus Christ through the Spirit. God empowers us to become freely individuated, and so the treasures for whom God sells all to buy. Living in the triune God is salvation.

This is not a systematic soteriology but a biblical soteriology with some contemporary understandings. On the literal sense, K. is a good guide to the background, sources, and literary forms of the Bible. But throughout the book he reads contemporary understandings into the text and ascribes them to the biblical author. By having God supply a helping partner, the Yahwist does not say in Genesis 2:18–24 “all genuine encounters between human persons are simultaneously encounters with God” (8–9). Jesus did not intend the treasure in the field (the kingdom of heaven in Matthew 13:44) to be interpreted as our authentic selves for whom he will give his life. Other examples abound. The uninitiated undergraduate might easily draw the conclusion that anything in the contemporary *Zeitgeist* is the fuller sense of the Bible. To get to these deeper meanings one must argue from a middle term, derived in systematic theology from one’s psychology, philosophical anthropology, or literary theory—in the manner of John Haught in his classic *Religion and Self-Acceptance* (1976).

K. is sometimes undone by inaccurate language. He asserts that “God does not program us to accept God as our source or our goal” (22), when he means God does not determine us. (If God is not programmed into human nature, then choosing God is heteronomy, not theonomy.)

For all his emphasis on the authentic self, K.’s description of human authenticity in the Bible falls short of how Jesus describes it in the Sermon on the Mount, or as Paul does in his trenchant passages in Romans. Even the contemporary notion of authenticity has been better articulated by Josef Goldbrunner’s *Holiness Is Wholeness* (1955). Finally, biblical salvation is more social than the individualistic freedom that K. affirms for his contemporary readers.

In spite of these methodological shortcomings, the book is a valuable text. It is a mine of pedagogical analogies for teaching biblical truths: our human situation as falling into a pit, or God as a choir director. K. illustrates salvation from folktales, biblical fiction like Jonah, contemporary literature, movies, and personal experiences of contemporary persons of great stature. He offers insightful comments on the false self, radical heteronomy and autonomy, and frequent reprises of the interrelationship of freedom and love. His doctrinal concepts are rooted in reality, even if his

method does not support them. His best chapter is a brilliant exploration of the opaque mystery of human suffering. Most of all, K. reminds us that soteriology is not primarily about redemption from sin, but about God's creation of "new heavens and a new earth" (Isa 65:17) by incorporating us into the divine life of the Trinity. That is *salus*.

St. Mary Star of the Sea Parish, Port Townsend, WA JOHN TOPEL, S.J.

HERMENEUTICS AND THE CHURCH: IN DIALOGUE WITH AUGUSTINE. By James A. Andrews. Reading the Scriptures. Notre Dame, IN: University of Notre Dame, 2012. Pp. xv + 303. \$35.

The initial draft of this book was Andrews's doctoral dissertation at the University of Aberdeen. He explains that it grew out of his personal struggles with contemporary hermeneutical theories and the interpretation of Scripture. He clearly found in Augustine's *De doctrina christiana* a key to what he considers the proper interpretation of Scripture, and his book clearly illustrates his conviction by bringing Augustine into dialogue with various expositors of contemporary hermeneutics and its relation to scriptural interpretation. A. describes his work as "a self-conscious dialogue between contemporary theology and Augustine" (1), and for this purpose he uses *De doctrina christiana*, which contains Augustine's most extensive treatment of scriptural interpretation.

De doctrina christiana is, as A. points out, an unusual work in the sense that Augustine began it soon after his consecration as bishop of Hippo and left it unfinished until a few years before his death when he began to write his *Retractationes*. Finding it unfinished, he went on to complete it by adding the last part of Book 3 and the whole of Book 4. A. suggests that the oldest manuscript of the work, the Leningrad Codex, which probably stems from the time of Augustine and contains a group of other Augustinian works, may have been begun as a *Festschrift* of sorts for Simplician.

In chapter 1 A. singles out four main views of the role of *De doctrina christiana*: as a biblical handbook with a rhetorical appendix, as a textbook for the clergy, as a rhetorical handbook, and as an instrument for the forming of Christian culture. A. briefly critiques each of these views. In chapter 2 he summarizes the content of each of the four books, argues for the unity of the work, and insists that the work was primarily intended for preachers of the word and had a twofold goal of interpreting Scripture and presenting its meaning to a congregation. Chapter 3 argues against the position that *De doctrina christiana* rests on a general hermeneutics that is applied to the Scriptures in an a priori fashion and argues for a more specific sort of hermeneutics that is derived a posteriori from the Scriptures read in a particular ecclesiastical context. A. rightly emphasizes the centrality of