

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*.

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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

Augustine's rule of faith and rule of love as fundamental to any scriptural interpretation and the necessity of such interpretation being done in the context of the church. He is critical of any a priori hermeneutics or biblical criticism done apart from Augustine's twofold rule of faith and love. As A. sees it, a theological interpretation of Scripture needs to be carried out in the context of a church, and claims that interpretation is inseparable from the communication of its content to a people in a sermon as the paradigm for such handing on the result of such interpretation.

Chapter 4, "Community, Hermeneutics, Rhetoric," describes the faith community within which scriptural interpretation is to be done by the sort of a posteriori hermeneutics that A. espouses and the need for the passing on of the word of God in preaching. A. sees these three as inseparable in *De doctrina christiana* and clearly thinks that they should, at least ideally, be inseparable in real life. Chapter 5 emphasizes Scripture as the word of God who speaks to us through them; thus the interpretation needs to be theological in the sense that it communicates the word of God understood under the rules of faith and love to a community of believers. At the end, A. summarizes his conclusions about the relevance of *De doctrina christiana* for biblical interpretation in the contemporary church.

A., I believe, presents a convincing reading of Augustine's work and argues persuasively for its usefulness in contemporary preaching. I wish that he had given us more examples of how one might use Augustine's ideas for preaching on various passages of Scripture. The examples he offered were not as helpful as I desired. I was also puzzled by A.'s claim that Augustine dispensed "with notion of 'the law and the prophets,' replacing it with 'history and the prophets,'" thus doing away with the law "as a binding institution" (133).

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STEPPING STONES TO OTHER RELIGIONS: A CHRISTIAN THEOLOGY OF INTER-RELIGIOUS DIALOGUE. By Dermot A. Lane. Maryknoll, NY: Orbis, 2011. Pp. 328. \$40.

In this eminently clear and careful work, Lane presents what he considers to be the theological platform needed for truly fruitful interreligious dialogue. After describing the cultural and religious context—globalized and postmodern—in which theology is undertaken today, he reviews a number of official church documents, starting with Vatican II, that deal with the church's relationship with other religions. When theology operates with the premise that Christ is the absolute and unique savior—when interreligious dialogue opens with Christology—the theologian is at an impasse. We wind up asking, L. explains, how the saving grace of the