

Postcolonial Theology of Religions: Particularity and Pluralism in World Christianity. By Jenny Dagers. New York: Routledge, 2013. Pp. xii + 236. \$39.95.

Dagers here argues that many Christian theologies of religion, including those dedicated to pluralism, remain wedded to Eurocentrism and the lingering effects of colonialism. Her purpose in writing is twofold. First, she situates the historical progression of the entanglement of European modernity and Western Christianity through evaluating Christianity's treatment of other religions, as well as Christianity's influence on the development of the field of religious studies. Second, she identifies and furthers the subsequent process of necessary disentanglement by calling on the resources of feminist and Asian theologies to construct a trinitarian "particularist model for [a] postcolonial theology of religions" (9).

D.'s instructive model is distinct from the typical paradigm of exclusivism, inclusivism, and pluralism as the only options for theologies of religion. She wishes to steer Christian theology away from its prior tendencies of extrapolating from the Euro-American and patriarchal contexts. By appropriating elements from the "cultural-linguistic" overlapping boundaries of George Lindbeck, the feminist hybridized identities of Jeannine Hill Fletcher, and the transformed cultural practices of Kathryn Tanner (161–71), D. creates the necessary parameters for her particularist model of Christianity. She believes this to be a fruitful endeavor, provided there is also concerted effort to retain a commitment to trinitarian thinking as constitutive of what makes Christianity unique as a religion. Taken together, these elements encourage Christian openness to interreligious learning from the distinct and "unsurpassable visions" of other religions (116). For D., this complements the task of comparative theology, which assesses how religious self-identity may be enhanced by engagement with the "incommensurable particularity of other traditions" (177).

D. calls on numerous feminist and Asian theologians who speak in the voice of this fluid postcolonial model and its capacity for renewed interreligious relations, including Elizabeth Johnson, Amos Yong, and Grace Ji-Sun Kim. It remains to be seen how D.'s model will be received, but she provides an additional perspective for Christian theologies of religion that theologians would do well to engage in a constructive manner.

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Karl Barth's Emergency Homiletic, 1932–1933: A Summons to Prophetic Witness at the Dawn of the Third Reich. By Angela Dienhart Hancock. Grand Rapids, MI: Eerdmans, 2013. Pp. xvi + 356. \$42.

Hancock's compelling analysis and retrieval of artifacts remaining from Karl Barth's 1932–1933 preaching classroom at Bonn proves integral not only to reassessing the importance of Barth's influence for practical theology, but also for acknowledging the classroom itself as a place of political resistance against the Third Reich and its

increasing power. Not only does H. cogently argue against prior interpretations of Barth's homiletics as simply an abstract, universal, "neoorthodox" caricature, but she also demonstrates the degree to which Barth's "Sermon Exercises" contextualize the preacher's particular witness within a given community by using a dialectical method that involves transcendent critique. This method also has realizable implications for hearers today. H. offers a rich reinterpretation of Barth's early approach to homiletics in Germany that insists on the "Godness of God" by unsettling the recipient while affirming human agency in the preacher's call to prophetic witness in which theology is political by definition.

H. opens by describing Barth's overarching theological themes in juxtaposition to the Nazi influences circling within the political, ecclesial, and academic spheres during the Weimar period (chaps. 1–2). Next, she considers the rhetorical scope of the Third Reich and German Christians' homiletical practices in which theology and nationalism increasingly intertwine (chaps. 3–4). Finally, H. analyzes Barth's "Sermon Exercises" course in which he identifies nine criteria for authentic preaching in the midst of Germany's "state of emergency" (chaps. 5–6).

H. highlights Barth's critiques of those natural theologies or orders of creation that reinforce the status quo, thereby separating law from gospel. Instead, Barth offers a robust homiletic in which theological existence is spiritual resistance to ultimate ideological claims by offering a historical, contextual, and dialectical theology that bridges "heaven and earth," "God and human beings," "God and the community," as well as "the preacher and community" (234). Thus, by offering a historical and theological analysis of Barth's preaching classroom in Bonn, Hancock offers an important contribution both to the fields of practical theology in its homiletical theories and to ethics, systematics, and historical theologies in their retrieval of Barth's theology as witness in proclamation, life, and service to the church.

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Cross and Kremlin: A Brief History of the Orthodox Church in Russia. By Thomas Bremer. Translated from German by Eric Grits. Grand Rapids, MI: Eerdmans, 2013. Pp. xii + 178. \$26.

This translation of the 2007 German original offers a concise and approachable summary of the history, theology, and practice of Orthodox Christianity in Russia over the past millennium. Bremer emphasizes the intersection of church and state and pays particular attention to the ways both took their present form in response to a series of engagements with the "West." These emphases are nicely situated within a broader discussion of the Orthodox intellectual tradition in the post-Byzantine world. One of the great contributions of the book is the way B. positions present-day challenges and debates within the long history of Russian Christianity. He notes, appropriately, the extent to which certain partisans within the Orthodox community hopelessly seek to