

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