

Allen G. Jorgenson. *Indigenous and Christian Perspectives in Dialogue: Kairotic Place and Borders*. Lanham, MD: Lexington Books, 2021. xxix + 105 pp. \$90.00 hardback. \$45.00 eBook.

Allen G. Jorgenson opens his creative and thought-provoking discussion by locating the place of his theology in a specific city once known as Berlin because of its German heritage, in the region of Turtle Island known as Canada, that during World War I saw its name changed to Kitchener, located in land that originally belonged to the Haudenosaunee, also known as the Iroquois. Jorgenson's attention to geographical location and changing names launches a theme that runs throughout his discussion in ways that transform traditional Eurocentric Christian theology: "location matters" (xi). Drawing upon the method of contemporary comparative theology, Jorgenson constructs a conversation between Indigenous voices and classic European theologians such as Martin Luther and Friedrich Schleiermacher, reflecting on the "poetic potency of place" and exploring the question of how to live "interfaithfully" at the margins.

Recognizing the history of displacement of the earliest inhabitants by European Christians, Jorgenson modestly proposes what he calls a "chastened Christianity" (xvi), informed by the theology of creation as a point of convergence with Indigenous perspectives. Vine Deloria, Jr., had stressed the contrast between European forms of thought oriented primarily to time and American Indian perceptions that prioritize space as more fundamental. Responding to the challenge posed by Deloria, Jorgenson values the image of circularity in nature to challenge European assumptions of progress in history. Hoping to open up an aesthetic appreciation of human experience in relation to the divine, he stresses the spiritual intensity of certain locations for Indigenous peoples, which he calls "kairotic places."

Jorgenson notes that Indigenous people of North America who practice Christianity may understand themselves to engage in multiple religious belonging, but he does not see this as an option for himself because of the tragic history of settler colonialism and the dangers of appropriation. Instead, Jorgenson proposes multiple religious participation, citing his experience of participating in Indigenous ceremonies when he has been invited. He notes the asymmetry between Christians (especially Protestants), who prioritize the importance of written texts, and Indigenous practitioners, for whom written texts do not normally command comparable attention.

Informed by the spatial hermeneutical wisdom of Indigenous perspectives and aware of George Tinker's Indigenous critique of Lutheranism, Jorgenson offers new light on Luther's theology of the Holy Spirit in creation. He finds in Luther a vision of the poetic activity of God's Spirit in kenotic space that invites comparison with Indigenous sensibilities. Similarly, Jorgenson turns to Schleiermacher with a fresh appreciation of his sensitivity to kairotic places that invite a new apprehension of the whole. For both Schleiermacher and Indigenous peoples, being located in a place in a non-competitive manner can invite hospitality and goodness. Jorgenson sees a resonance between the value of the circle and harmony in Indigenous life and Schleiermacher's description of a circle of opinions and feelings leading to fusion and harmony with the whole.

Jorgenson closes by exploring kairotic places that are on the margins; precisely by being liminal spaces, they open up new possibilities. As Christian theologians examine the troubled

history of our relation to Indigenous peoples and practices, this book is a welcome and helpful guide to seeing new relationships and possibilities for healing.

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