

Sally A. Brown. *Sunday's Sermon for Monday's World: Preaching to Shape Daring Witness*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2020. 193 pages. \$19.99.

Sunday's Sermon for Monday's World: Preaching to Shape Daring Witness is a welcomed homiletical treatise that argues for courageous witness in the daily spaces of those who listen to Sunday sermons. Guaranteed to prove beneficial in addressing the social crises and spiritual fragmentation facing communities and congregations, seminarians and senior pastors alike will find Sally A. Brown's work stimulating. Brown, professor of preaching at Princeton Theological Seminary and director of the annual Engle Institute of Preaching, calls the reader to go beyond the customary and expected "we ought-to's" in sermon application to become "agents of redemptive interruption" (54). The acts of public witness Brown encourages our preaching to inspire involve "destabilizing fixed systems" (55), "calling policy makers and public service system to account" (108), and the "pragmatic performance of God's radical mercy, inclusive love, and restorative justice" (61). Launching her argument from such a challenging call, Brown puts forth a convincing discourse on true biblical discipleship.

Sunday's Sermon for Monday's World combines theology, hermeneutics, and homiletical theory that produces radical prophetic proclamation. Brown offers a rhetoric of redemption and hope grounded in biblical and historical witness with contemporary readiness. Boldly, she reveals how Christians might join the Spirit's redemptive workings outside the church and among the common places we inhabit. In a world fraught with Christian nationalists, racial injustice, and environmental catastrophe, Brown's book is both timely and necessary. Brown confers with numerous partners to give shape to this discipleship-forming preaching method, including social theorists, theologians, homileticians, jazz musicians, missiologists, and ethnologists. Together, they help inform homiletical theory and practices for carrying out ministry amidst social disruption across denominational spheres and ethnic lines.

Brown divides the book in two parts. In part one, she lays a foundation for daring individual and collective witness in public, everyday spaces by exploring missional theology to confront the anachronistic method of a *centripetal* theology of missions with a *centrifugal* concept of the *missio Dei*. A *centrifugal* concept of missions is directly aligned with the New Testament model as the church "being sent" into the world, rather than the Old Testament *centripetal* pattern where Israel is the center to which the nations come. To be the church, argues Brown, is "to be sent and therefore to participate, by the power of the Spirit, in God's redemptive mission (the *mission Dei*) in the world" (11).

In part two, Brown explores specific preaching strategies that will aid the listener with incorporating the idea of improvisational witness she envisions. Such strategies include preaching that leads the listener to employ their own imagination by adopting what she calls a hermeneutic of "promise-grounded hope" (95). This practical and powerful hermeneutic is necessary for agents of redemptive interruption to use "as they seek to bear faithfully improvisational witness to God's love and justice, especially in situations where they have limited power and leverage" (72). Brown rightly argues that the promise-grounded hope interpretative lens testifies to the unity and consistency not only in both the Old and New Testaments, but also to the God who makes and keeps promises in both. So, according to Brown, this hermeneutic "creates arcs of hope and deep-running strands of coherence within each testament" (74).

This interpretive reading of scripture ultimately leads the congregation to engage in inclusive love, radical mercy, and restorative justice as redemptive actions in our daily living

(125, 193). Brown also advises preaching the Christian practices of baptism and the Lord's Supper as a means of reclaiming these sacred practices from being viewed as dry theological teachings that we feel obligated to expound upon periodically from our pulpits. In contrast, she encourages preaching about the sacraments in ways that helps congregations to view these practices as relevant, Christian identity-forming points of engagement where we meet God through the "life-giving action of the Spirit" (113). In the book's final chapter, she draws from and expands the scholarship of Paul Ricoeur to revisit the uses of metaphor by explaining how they serve to paint creative possibilities for the listeners' use in their everyday redemptive activities.

Brown writes with theological acumen to challenge seasoned scholars, but also with digestible clarity and rhythm to keep pastors and seminarians engaged. She moves the reader from theory to practice by way of several sample sermons in chapters 4 and 5. These sermons from a diverse roster of preachers show us how to employ rhetorical strategies, imagination, hermeneutical integrity, and congregational engagement in our preaching. We hear and learn from them all how to be agents of redemptive interruption in our manifold and multifaceted Monday's world.

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