

Koresh in Texas and Jim Jones in Guyana. More importantly, N. shows how the great divides in American political, religious, and social life have their roots in foundational religious understandings.

N.'s history of Christian fundamentalism would be a fine text for students of American church history. Faculty might wish to couple it with the work of Martin Marty and Scott Appleby's *Fundamentalism Observed* (1994), so that the fundamentalist trend in Catholicism receives the deeper coverage lacking in N.'s work.

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The Theology of Amos Yong and the New Face of Pentecostal Scholarship: Passion for the Spirit. Edited by Wolfgang Vondey and Martin William Mittelstadt. Boston: Brill, 2013. Pp. xvi + 290. \$122.48.

The editors of this study admit from the outset that Pentecostals are latecomers to modern theological scholarship. Often stereotyped as anti-intellectual, even many Pentecostals see themselves as preachers, pastors, and evangelists, but not as scholars and theologians. Amos Yong is all of these. Born in Malaysia of Pentecostal missionaries who were themselves converts from Buddhism, the book characterizes him as the new face of Pentecostal scholarship. He is probably the movement's most prolific scholar.

Yong sees his pneumatological theology as having a particular emphasis on renewal, the Spirit's work in the church, academy, and world. A root metaphor is Luke's inclusive image of the many tongues of Pentecost, challenging believers to discern the Spirit's presence beyond christological boundaries. Thus in addition to traditional theological issues, Yong takes up subjects rarely considered by Pentecostal scholars. His view that the Spirit's economy is not restricted to that of the Word as well as his emphasis on divine hospitality opens the way to ecumenical and interreligious friendship, including the suggestion that interreligious dialogue might postpone speaking about Christ. A concern that the Pentecostal failure to engage the sciences will deny them the possibility of helping shape contemporary worldviews leads him to explore the relation between religion and science, suggesting in the process that the future may not be specifically predetermined. Another longtime concern is to help heal the schism between Trinitarian and "Oneness" Pentecostals, barred from the Assemblies of God fellowship in 1914. His work includes developing a theology of Down Syndrome that challenges the privileging of normalcy and exploring how theology might engage film, seeing in film the inspired tongues and healing visions of the Spirit.

The four final chapters assess Yong's work from Evangelical, Orthodox, and Anglican perspectives. An intended Catholic perspective was precluded by Ralph del Colle's death in 2012; instead, Vondey and Mittelstadt review del Colle's long engagement with Pentecostals and his work with Yong. As the contributors suggest, Yong's theology is still provisional, "a methodology for inquiry" (272), but in engaging a

wide variety of scholars—Catholic, Orthodox, and Protestant—it challenges all to a more intentionally pneumatological theology. Unfortunately, the book is marred by a number of misprints.

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Postliberal Theology: A Guide for the Perplexed. By Ronald T. Michener. New York: Bloomsbury, 2013. Pp. viii + 186. \$24.95.

“Postliberal theology” is a designation of a trend in US Protestant theology that developed in the second half of the twentieth century. As its name suggests, it is a response to the liberal theology that developed in the nineteenth and twentieth centuries, a theology that engaged modernity especially in its rationalist and historicist agenda. The liberal method for engaging in theology was set by the context in which Christian faith found itself. Postliberal theology, on the other hand, sought to discover proper theological method from within divine revelation itself. From this perspective, postliberal theology is both postmodern and premodern. It is postmodern in that it critiques what it sees as the shortcomings of the modern emphasis on reason and historical location. It is premodern in that it is a call back to the integrity of premodern faith—realizing at the same time that a full return is not possible. Karl Barth’s oeuvre is seen as the lodestone of this method. Postliberal theology has been articulated especially by the so-called Yale School, with Hans Frei and George Lindbeck as its principal proponents. It has a widespread following among neo-Barthians and many of the disciples of Stanley Hauerwas.

M.’s sympathetic account of postliberal theology—its origins, various forms, contributions, and limitations—is the clearest such introduction available and will be of immense value for anyone wishing to become acquainted with this significant form of contemporary US theology. One small quibble: M. suggests that the *ressourcement* movement was postliberal theology’s Catholic parallel; a better choice would be Catholicism’s contemporary neo-Augustinian theologians.

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Imagining the Kingdom: How Worship Works. By James K. A. Smith. Grand Rapids, MI: Baker Academic, 2013. Pp. xx + 198. \$22.99.

Smith has embarked on a three-volume study of what he calls “cultural liturgics,” and this second book in the series follows his earlier *Desiring the Kingdom*. A philosophy professor in a denominational college, S. regards both Christian education and Christian worship as imparting a worldview that is geared toward action. In this regard,