

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,