

found in rabbinic writings. On the basis of these parallels, she concludes that Ephrem's use of rabbinic methods shows he was not, in her words, "anti-Judaic." The conclusion is based on the fallacy that a Christian author whose understanding of Scripture has features in common with Jewish exegesis cannot be considered anti-Judaic.

N. cites Ephrem's wording of Peshitta Exodus 19:5–6 to show his positive use of Jewish Scripture. The conclusion rests on the assumption that the text of the Peshitta was fixed by the fourth century. N. then argues that a comparison of the treatment of the same text by Ephrem and Theodoret demonstrates Ephrem's reliance on Jewish tradition and Theodoret's indifference to it. Basing conclusions on texts placed side by side without the benefit of accompanying argument or explanation is a major methodological weakness throughout this text.

Better familiarity with current scholarship might have been helpful to N.'s purpose. For example, Yifat Monnickendam has shown a level of Jewish influence on Ephrem's thought that suggests sustained dialogue with rabbinic tradition, and Sidney Griffith has argued that Ephrem saw himself in continuity with Scripture's prophetic rebuke of Israel.

Jews and Christians in Mesopotamia shared a culture, language, and ethnicity that linked them long after they parted ways in the Greek-speaking West. Despite (or because of) this shared past, deep antagonisms persisted between two communities who were simultaneously brothers, neighbors, and bitter rivals. It was inevitable that contentiousness would veer into excess, and Ephrem contributed to the acrimony. However, the very serious allegation of anti-Jewishness requires a more comprehensive and nuanced defense than it receives here.

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Night Conversations with Cardinal Martini: The Relevance of the Church for Tomorrow.
By Carlo M. Martini and Georg Sporschill. New York: Paulist, 2012. Pp. viii + 126.
\$15.95.

This little book is important for several reasons. The first is that, in the Catholic Church of the post-Vatican II period, Martini (1927–2012) showed that one could uncompromisingly be a Vatican II bishop: a person who believed in the centrality of the Word of God in theological reflection; who pastorally approached contemporary issues touching Catholicism in a global and pluralistic world; and who, at the risk of becoming a persona non grata in the Roman Curia, engaged courageously with the Church as an institution and as an organization. In holding these positions, M. was probably the most representative bishop of a Vatican II church in Europe, similar to Charles Borromeo (one of M.'s predecessors as archbishop of Milan) relative to the Council of Trent. The second reason is that for some people M. had become the antimodel, the alternative to the theological culture and the doctrinal policies embodied by Pope John Paul II and Joseph Ratzinger, later Benedict XVI.

This book not only evidences M.'s profound loyalty and fidelity to the Church; it also highlights the awareness, embodied by M. as by few others in the hierarchy, that the Church of today needs to make a renewed case for its relevance. In his conversation with Austrian Jesuit Georg Sporschill, a path-opening pastoral worker among street children in Eastern Europe, M. explains his vision for an open church, one that brings about a change in the way the Church presents the message of Jesus Christ. We should be grateful to S. for giving us the pastoral testament of Cardinal Martini, and to Paulist Press for making it accessible to English-speaking readers.

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Christian Fundamentalism in America: A Cultural History. By David S. New. Jefferson, NC: McFarland, 2012. Pp. 259. \$35.

Religious studies scholar New sets out an ambitious thesis to explain the great divide in American identity by tracing its religious origins. America hosts a war of ideas, he explains, about the beliefs that provide identity, purpose, and coherence for the people who live by them (1).

N. cites commentators who have observed that “Puritanism is in the spiritual DNA of American religion, of American national ethos” (4), and the United States “is a nation with the soul of a church” (9). Yet throughout the history of the country deep divides have existed around religious identity.

N. provides a comprehensive, highly readable, and thorough account of the complex dimensions of the American religious experiment. He amply explains the primary streams of fundamentalism, apocalyptic theology, liberalism, the social gospel and reactions against it, and most of the wandering tributaries of theological and religious experimentation on the American scene.

His narrative not only masterfully summarizes the theological arguments for the diverse movements of Puritanism, the Great Awakening, the Second Awakening, Millenarianism, Liberalism, the emergence of Fundamentalism, and subsequent conservative efforts to preserve the core of Christian belief; it also provides attractive sketches of the key personalities—Jonathan Edwards, Charles Chauncy, Ralph Waldo Emerson, Dwight Moody, William Jennings Bryant, among others—for a renewed conversation.

N. skillfully explains the developments of the Enlightenment that laid the rational assumptions for biblical criticism. By the late nineteenth century these assumptions were invading the United States and threatening the nation's Calvinist foundations (96). Advances in technology and science and all facets of human knowledge also eroded the conservative bulwark of religion and helped the liberal cause (103). Out of this threat arose the strong, widespread currents of Christian fundamentalism.

In his last six chapters N. demonstrates how these historical currents continue to play out in the American identity, even with tragic results, as in the case of David