

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

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