

the development of rational criteria to define and recognize in the church the sainthood of someone (127–30), the more rational approach regarding the devil almost making him being forgotten (140), and the critique of beliefs in witchcraft and vampires (148–50), show how the Catholic thinkers of the Enlightenment tried to adjust and reconcile the supernatural elements of the Christian faith with modern science and philosophy. The sixth chapter invites the reader to realize the paradigm shift of the saints canonized in the 18th century: they were engaged with the Tridentine Reform in its multiple dimensions and the resistance to the “secular mainstream Enlightenment” (154). The seventh chapter proposes a look into the various experiences with slavery in the Catholic countries. The conclusion shows, by analyzing the events of the French Revolution and the engagement of many of the French Catholic Enlighteners, how the Catholic Enlightenment died and allowed a stronger affirmation of the moral and ecclesial authority of the bishop of Rome.

This is a stimulating book for theologians and historians because, as the author affirms, “The Catholic Enlightenment illustrates where the dialogue of the church with modern thought was most fruitful, and where it failed, and can thus serve as lesson and potential guide for twenty-first century theology in its continuing dialogue with modernity” (218).

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Jonathan Edwards among the Theologians. By Oliver D. Crisp. Grand Rapids, MI: Eerdmans, 2015. Pp. xx + 198. \$25.

Often hailed as “America’s Theologian” Jonathan Edwards (1703–58) is considered among leading modern Christian thinkers. Yet, unfortunately, many are not familiar with his important theological work. This volume is an excellent introduction to Edwards’s thought as it explores his positions on key subjects in Christian theology, such as: the doctrine of God, creation, the Trinity, free will and original sin, atonement, preaching, and other subjects. Since the late 1940s there has been new interest in Edwards and C. observes that he is one of the most widely read major theologians (15). In nine essays C. brings Edwards into conversation with other leading Christian theologians and also treats subjects where there is debate, disagreement, and enduring questions.

In “Anselm and Edwards on the Doctrine of God” C. explores similarities and differences in the accounts of both thinkers noting their respective Augustinian heritage. For C., Edwards “is in one respect a theologian immersed in the classical doctrine of God that owes so much to Anselm” (17). Yet, he does more than merely transmit “classical theism” but rather is “a constructive theologian indebted to a tradition” (17) and one who demonstrates sensitivity and creativity in relation to early Enlightenment philosophy. C. directs attention to Edwards’s relationship to the Reformed theological tradition and explores how Edwards sought “to reconfigure the

Reformed Orthodox theology of the early modern period in a new key” (xviii) by drawing on developments in the philosophy of the time. Edwards significantly influenced Reformed theology and his work bore much fruit and led to “the only, truly *American* Christian theology” (xv).

Well known as a preacher during his life, C. considers the relationship between Edwards’s sermons and his major theological works which often grew out of them (144). Drawing on recent scholarship, C. helps one move beyond the popular view of Edwards as “a hellfire preacher” (143) to more serious consideration of the rich doctrinal content in Edwards’s sermons. As a pastor, Edwards’s preaching was an important part of his theological work in his efforts to influence the religious affections and spiritual growth of his fellow Christians. For Edwards “the doctrinal sermon becomes a catalyst for moral and spiritual change” (146). C.’s treatment of the sermons helps our understanding of several of Edwards’s important works (e.g., *Religious Affections*) that in early form began as sermons.

The final chapter “On the Orthodoxy of Jonathan Edwards” addresses head-on questions concerning the orthodoxy of Edwards’s Christian theology. The author explores a central concern called the “Edwardsian Dilemma” (167), stated as: “Either Edwards must admit that his *Theology Proper* implies that God is not metaphysically simple, or he must embrace pantheism” (167). Here C. thoughtfully examines Edwards’s metaphysics and theological positions that have led to the long-standing criticism that “if Edwards embraces absolute divine simplicity his view collapses into pantheism” (179). C. suggests that one possible approach (which in part may help to resolve the dilemma) is for Edwards to embrace “a less stringent concept of divine simplicity” (181).

This study offers a wealth of insight into Edwards and his importance for theology—past and present. Readers will welcome the clarity and precision of C.’s presentation—even when discussing complex theological questions. Earlier versions of some essays have been revised for this volume. The reader is directed to the extensive collection (including online resources) available through the Jonathan Edwards Center at Yale University. C. is convincing that Edwards can continue to teach us today—particularly “in matters of theological method as well as doctrinal substance” (xx). Readers looking for a thoughtful introduction to and careful analysis of Edwards’s theology will find this in C.’s very fine book.

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Journal of a Theologian 1946–1956. By Yves Congar. Edited with Notes by Étienne Fouilloux. Translated by Denis Minns. Adelaide, ATF, 2015. Pp. 600, \$63; \$42.

Every now and then prominent theologians write about the ways in which their views on various doctrines developed and a sense of their own vocation emerged. Retrospectively they meticulously register stages, interests, and influences that converged to create their