Check for updates

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.

Francis T. Hannafey, SJ
Fairfield University, CT

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

story. A few theologians, out of a desire to produce a smoothly coherent account, are not averse to providing a sanitized version of some debates and conflicts.

This way of describing the making of "my" theological mind sharply contrasts with the autobiographical jottings made by Yves Congar from 1946 to 1956 that have been brought together in the form of a journal. For the most part never subsequently checked and edited by Congar, his notes can suffer from names being misspelled and facts needing correction, but they convey freshly and concretely how Congar lived with prodigal energy his vocation of "doctrinal service for the People of God" (343), and how his sense of history drove him to set down for posterity dramatic events in the history of Catholic Christianity.

The notes begin after he returned in 1945 from five years as a prisoner-of-war in Germany which included a year in Colditz Castle (July 1942–July 1943). A photograph shows Congar leading a procession of the Blessed Sacrament in a courtyard at Colditz. He remarks, "what I acquired in the bracing milieu of Colditz has obliterated all timidity in me" (43; see 78). During Congar's imprisonment in Germany, his friend and colleague, Marie-Dominique Chenu, OP, had in 1942 been sacked as regent of studies at Le Saulchoir, a leading Dominican center, and his book, *Une école de théologie*, put on the Index. C. was later to comment, "Chenu was unjustly condemned by a shabby coterie of ignorant, spineless mediocrities" (73; yet see 48–49).

Yet the postwar years in France experienced vigorous growth in theology and lay movements, often led by Dominicans—until 1954 when the Holy See intervened to shut down the mission of worker-priests. Three Dominican provincials were forced to resign, and Congar himself was sent away from Le Saulchoir to a temporary assignment, which he himself suggested, at the École Biblique in Jerusalem. Henceforth the censorship of his writings was transferred to the Master General resident in Rome.

In 1937 Congar had published with Éditions du Cerf the first volume in what became the prestigious series "Unam Sanctam," *Chrétiens désunis. Principes d'un oecumenisme.* In 1950 came another groundbreaking work, *Vraie et fausee réforme dans l'Église* and then in 1953 the third of an extraordinary trilogy, *Jalons pour une théologie du laïcat.* These books were denounced to the Holy Office and scrutinized by the Holy Office but never formally condemned. In November 1954 Congar was summoned to Rome and remained there for several months, but did not face a formal trial—only "conversations" with a fellow Dominican, Marie-Rosaire Gagnebet, which never reached a clear outcome. In February 1956 he was sent away from France to live at Blackfriars in Cambridge, England.

This volume closes with Congar still suffering under his English exile. This exile was to end when in November 1956 he was authorized to return to France and live in a Dominican priory in Strasbourg, where the bishop, Jean-JulienWeber, welcomed him warmly. Although the Faculty of Catholic Theology at the University of Strasbourg could not make him a member of their professorial body, Congar was able to resume research, writing, preaching, lecturing, and publishing. In July 1960, Pope John XXIII appointed him a member of the Preparatory Theological Commission for the Second Vatican Council (1962–65). He helped draft eight of the sixteen documents produced by Vatican II and proved the outstanding theological adviser (*peritus*) at the Council.

A remark (written between 1946 and 1949) was truly vindicated: “I have great faith in God’s guidance in our lives” (41).

A tireless networker, C. fills pages with records of people he met on various occasions (in France, Italy, or elsewhere) or worked with over years. He had an eye for significant details and, as readers of *My Journal of the Council* know, he constantly passed personal judgments—for better or worse. Many of these people were to turn up as bishops and *periti* in the story of C.’s work at Vatican II: Michael (later Cardinal) Browne (527–35, 560–4), Jean (later Cardinal) Daniélou, Gagnebet, Joseph Lécuyer (a “real human being, open, sensitively friendly, and intelligently engaged in scholarly work” [418]), Giovanni Battista Montini (later Pope Paul VI) (“a man of very open intelligence” [140]), Henri (later Cardinal) de Lubac, Pietro (later Cardinal) Parente, Jean (later Cardinal) Villot (“a very well informed man, at once both forthright and discreet” [261]), and Jan (later Cardinal) Willebrands. Without recording any personal meetings, C. mentions Angelo Roncalli, the papal Nuncio who left Paris in 1953 to become Cardinal of Venice and then (in 1958) Pope John XXIII.

C. passes scathing judgments on some: Cardinals Alexis Lépicier, who had been Prefect of the Sacred Congregation for Religious, and Giuseppe Pizzardo (“pious, pickled in Mariolotry, as narrow-minded and as dim as a pair of flunkies” [316]). By the time of Vatican II, the former was dead but Pizzardo was still active as the Prefect of the Sacred Congregation for Seminaries and Universities. C. dismissed an “appalling abuse of power” (Pizzardo’s veto of theological manuals written in the vernacular for seminaries) by someone “who is an idiot and known to be such by all” (*My Journal of the Council* 42). C. records an earlier meeting with Sebastian Tromp and their disagreements over the liturgical movement, ecclesiology, and ecumenism (130–3). Before and during the Council, such disputes with Tromp were to continue (see C.’s *My Journal of the Council*).

When C. first met him in May 1946, Tromp was already a consultor of the Holy Office, that “abominable and non-Christian den of thieves” (252), which C. loathed to the point of exaggeration. With its system of secret denunciations and inability to correct or even recognize injustices, “the Holy Office dictates to the Church and bends everyone [*sic*] down under fear or interventions. It is that supreme, unbending Gestapo whose decisions cannot be discussed” (313). With its system of secret denunciations and lack to justice, the Holy Office “has got control over absolutely everything [*sic*] in the Church” (202). In his account of his “conversations” with Gagnebet, C. hints at an argument (used earlier against de Lubac and later against Jacques Dupuis and others): Roman authorities have “reasons for disquiet at the use that certain people make of what I write” (400; see 412).

C.’s journal (1946–56) is most valuable for the light it throws on the way he fought it out over ecumenism, the role of the laity, an authentic ecclesiology (and not a “papist ecclesiology,” 467; see 544) that respects the local churches (449), the need for reform in the church (391), appropriate (and not exaggerated) devotion to the Blessed Virgin Mary, and a truly Catholic spirituality for seminarians and priests. His account of what was said over a leisurely dinner with Jean Villot (325–34) prefigured the valuable and open collaboration between bishops and theologians that flourished at Vatican II. C.

records such moments of consolation but also much personal pain. He endorses the sentiment, “may I rot so that I may germinate” (245). One might sum his story of spending a decade under suspicion for his orthodoxy as “outside the cross no theology (*extra crucem nulla theologia*).”

This journal has been expertly edited and translated, and includes a fine foreword by Thomas F. O’Meara. It provides indispensable material for understanding and interpreting the development of pre-Vatican II theology that C. recorded in *My Journal of the Council.*

Gerald O’Collins, SJ
Jesuit Theological College, Melbourne

The Participation of Non-Catholic Christian Observers, Guests, and Fraternal Delegates at the Second Vatican Council and the Synods of Bishops: A Theological Analysis. By Christopher Thomas Washington. Tesi Gregoriana Serie Teologia 213. Rome: Gregorian University, 2015. Pp. 347. €27.

In his journal of the Second Vatican Council, Yves Congar records having tears in his eyes when he encountered Orthodox and Protestant guests at the first session. While most scholars share Congar’s positive sentiments, this helpful monograph takes us beyond a mere appreciation of the presence of ecumenical observers at the Council. Washington’s dissertation analyzes the influence of non-Catholic Christians as both observers at the Council and fraternal delegates at the post-conciliar synods of bishops. Filling an important lacuna in ecclesiological studies, W. presents insights for those interested in the Council and its ecumenical aftermath.

In the first chapter, W. explores the significant theological and sociopolitical issues at stake in these major ecclesial divisions. In the first part, he considers how the papacy, the *filioque*, the use of unleavened bread, and purgatory became divisive elements with the Orthodox. Concerning Protestants, he analyzes Martin Luther’s role in initiating and perpetuating the Reformation. This chapter also effectively reminds the reader that the presence of Orthodox and Protestant Christians is not a novelty at Catholic ecclesial events. Rather, any serious effort at restoring communion required the presence of Orthodox Christians at ecumenical councils after the Great Schism (Second Council of Lyons and Council of Florence) and Protestants at imperial diets after the Reformation (Nuremberg, Speyer, Augsburg, Mantua, and Regensburg).

Given this historical foundation, the second chapter examines the direct and indirect influence of these non-Catholic Christian observers on the Council. First, their presence served as a check on how Council Fathers spoke about non-Catholic Christians during their interventions. Second, informal consultations with these observers provided the bishops with an early exercise in ecumenism as they learned what the rest of the Christian world thought about conciliar topics. W. further highlights how their participation indirectly influenced conciliar documents. For example, W. suggests that a renewed ecumenical understanding of revelation within the context of salvation history encouraged *Dei Verbum* to reconsider the relationship between