

whom make substantive contributions to discrete aspects of Bonaventure's thought and legacy. Take, for example, Marianne Schlosser's otherwise straightforward biographical essay entitled "Bonaventure: Life and Works" (9–60): it is not simply a recapitulation of known historical data but rather a presentation reflecting decades of the best work in Franciscan history, historiography, theology, and paleography. The remaining essays cover subjects including Bonaventure's theological and philosophical method, his work as a biblical exegete, his trinitarian theology, his Christology in the *Breviloquium*, his angelology, sacramental theology, Christocentric spirituality, preaching, and his legacy as minister general and defender of mendicant religious life. Additionally, two essays are dedicated *in toto* to each of Bonaventure's lives of Francis of Assisi: the *Legenda Minor* and *Legenda Major*. An "additional resources" list or topical bibliography included with each chapter would have strengthened the volume.

Still, it is a requisite reference for university libraries and a helpful collection of secondary literature for classroom adoption. The book lives up to its title as a true "companion" for those who are interested in an accessible yet profound commentary on the life, thought, and many key writings of Bonaventure.

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From Teilhard to Omega: Co-creating an Unfinished Universe. Edited by Ilia Delio. Maryknoll, NY: Orbis, 2014. Pp. v + 263. \$30.

This collection of essays by international Teilhard scholars assembled by Delio is inspired by Teilhard's conception of "Omega" as the point toward which all evolution is moving. The book's 13 essays are grouped in four sections: "Theology and Evolution," "A New Philosophical Vision," "Spirituality and Ethics for a New Millennium," and "A New Vision of Science." Unfortunately, the book lacks a section devoted to Teilhard's relevance for ecological theology.

Several essays address implications of Teilhard's conception of an evolving cosmos for Christian theology. John F. Haughey assesses problems with metaphysics of "the eternal present" and proposes that God is "the ultimate Center of convergence for an unfinished universe" (22). In a similar vein, D. builds on Teilhard's proposal that Christianity is a religion of evolution with its divine source "up ahead" in the future and speaks of creation as the becoming of a "secular God" (45). Donald Wayne Viney discusses the directionality of Teilhard's conception of evolution. In an insightful response to Nobel Prize-winner Peter Medawar's scathing critique of *Le phénomène humain* (1959), Viney also astutely assesses the "new atheism" of Daniel Dennett (chap. 8).

Two additional complementary essays are worth noting: François Euvé's "Humanity Reveals the World" (chap. 5) and Edward Vacek's "Evolving Christian Morality" (chap. 9). Euvé demonstrates how Teilhard counters anthropocentrism associated

with biblical creation by drawing attention to the “decentration” exhibited in Jesus’ life lived for the benefit of others. Vacek focuses on Teilhard’s ethics of love conceived as persons cooperating in Christ’s activity, thereby contributing to “Christ’s evolution” (chap. 9).

The book includes a brief introduction and conclusion, a helpful time line of Teilhard’s life, and a chart listing his writings available in French with their English translations. Each essay ends with “Points to Ponder” and “Questions for Discussion,” making the book particularly suitable for graduate courses. The publication of this collection less than a year before the 60th anniversary of Teilhard’s death makes it a timely book of interest to Teilhard enthusiasts and those interested in the relationship of natural science and Christian theology.

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Sacrifice and Modern Thought. Edited by Julia Mezaros and Johannes Zachhuber. Oxford: Oxford University, 2013. Pp. ix + 279. \$99.

The book may be best summarized in contributor Philip McCosker’s words: “There is no one definition of sacrifice—it is an inherently aporetic or lacunic reality—and . . . it is therefore a polyvalent concept with many senses” (133). The essays are wide-ranging, brought together by a word with many meanings rather than by a unified idea.

Predominant is the notion of sacrifice as the destruction of a victim, whether it be the slaughter of an animal, the taking of human life, or the surrender of something for the benefit of others. Thus we find in this volume essays titled “Sacrifice as Self-destructive ‘Love,’” “From Slaughtered Lambs to Dedicated Lives,” and “The Aztec Sacrificial Complex.”

Given the popularity of René Girard’s theory of ritual sacrifice as a scapegoat mechanism, it is not surprising that three of the essays treat or draw upon Girard’s ideas at some length. Girard has postulated that, in archaic religions, sacrifice was a controlled way of reenacting a foundational murder that brought peace between warring groups.

Some treatment is given to Augustine’s interpretation of sacrifice as symbolic of “an internal act that attunes the agent to God” (3). Augustine broadened the concept to include “every work that establishes community between human beings and God” (16). But only one mention is made of Cudworth’s theory that ancient sacrifices “were meals in which God and man participated together” (3). It is this understanding of sacrifice that quite plausibly lay behind Justin Martyr’s explanation that the ritual meals shared by Christians were sacrifices even though they did not take place in temples and shrines.

Of particular interest is McCosker’s treatment of sacrifice as interpreted by Roman Catholic theologians. The traditional explanation of the Mass as a sacrifice in which