

A Companion to Bonaventure, edited by Jay Hammond, Wayne Hellmann and Jared Goff. Leiden/Boston: Brill, 2014. 588pp., Hb., \$254. ISBN-13: 9789004260726.

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Bonaventure (1217 – 1274 CE) was Minister General of the Franciscan order, eventually a cardinal and a leading theologian of his day. This excellent collection of essays provides a well rounded study of his thought and various activities. The first section, “Foundations,” begins with an essay by Marianne Schlosser surveying Bonaventure’s life and published works, followed by Pietro Maranesi’s study of various collected editions of Bonaventure’s works. Next Gregory LaNave examines Bonaventure’s theological method, then Christopher Cullen studies Bonaventure’s philosophical approach. Both note that for Bonaventure, philosophy has its own domain and integrity, but the search for truth can only be ultimately fulfilled in theology, which for Bonaventure is centered on Christ as known through faith. While Bonaventure did not have a single definition of theology, he took over Anselm’s notion of theology as faith seeking understanding. In his various approaches to theology, Bonaventure sought to make what is believed intelligible (141).

The second section, “Theology,” begins with two essays published some years ago; Jacques Guy Bourgerol’s study of Bonaventure as an exegete and Zachary Hayes’ magnificent study of Bonaventure’s trinitarian theology. The latter could be an important resource for anyone attempting to go beyond classical theism while retaining a radical sense of divine transcendence. Joshua Benson’s study of Bonaventure’s Christology in the *Breviloquium* notes that for Bonaventure, Christ both completes and heals creation. David Keck gives an excellent overview of Bonaventure’s angelology. Wayne Hellmann examines Bonaventure’s understanding of the sacraments.

The third section, “Spirituality and Practice,” begins with Ilia Delio’s study of the relationship between theology, spirituality and the notion of Christ as the center of reality and Christian life in Bonaventure’s thought. Timothy Johnson examines the style and content of Bonaventure’s preaching. Johnson also studies Bonaventure’s *Legenda Minor*. Jay Hammond provides an insightful study of Bonaventure’s *Legenda Major*. Kevin Hughes surveys Bonaventure’s various defenses of the Franciscan ideal of voluntary poverty, arguing that for Bonaventure, evangelical poverty was “a kind of performative theology, a way for preachers of the reign of God to embody and practice rad-

ical trust in God's providential rule" (534). Here and elsewhere in this collection Bonaventure's relationship to the controversial eschatology of Joachim of Fiore is discussed. Bonaventure maintained a more orthodox eschatology than Joachim, but did see his time as the last days and the Franciscan order as playing an important role in these (521). The final essay by Dominic Monti studies Bonaventure's tenure as Minister General of the Franciscans. Monti concludes that Bonaventure did not chart a new course for the order, but provided a theology and orientation that influenced it for years to come.

This is an important resource for anyone interested in the thought, life and work of Bonaventure. It will be useful for scholars and students of theology at all levels. Every theological library should have it.

