

Loreto in the magazine *Queen and Mother*. The explanations here given are to be warmly recommended to the intelligent Catholic layman and to enquiring non-Catholics. There are no exaggerations and everything is easy to follow. One may perhaps be allowed to draw particular attention to the chapters on Mary Co-Redemptress and Mary Mediatrix, both of which follow the sober path already indicated so well by Mgr G. D. Smith in *Mary's Part in Our Redemption*. Both these titles tend to arouse sentiments of opposition, and even theologians have been severely tried to explain them. But much difficulty is dissolved when it is understood that those who are baptized take their share in Christ's redemptive work, and can plead on behalf of others. We can merit for ourselves in justice, for others in equity. Our Lady's mediation then is intercessory for graces granted to mankind. Since her motherhood extends to the Mystical Body of which her Son is the Head, all those who come under his influence, come also under hers. We wish every success to this most useful publication.

AMBROSE FARRELL, O.P.

MEDIATION MARIALE. By Jacques Bur. (Desclée de Brouwer; 84 fr.B.)

LE COEUR DE MARIE. By Jean Galot, S.J. (Museum Lessianum, Desclée de Brouwer; 87 fr.B.)

MARY IN OUR LIFE. By W. G. Most. (Mercier Press; 15s.)

DE NAZARETH A CANA. (Ainsi vécut Marie.) By Joseph Spicq. (Les Editions Ouvrières; 360 fr.)

The first of these books is a serious work of theology, being in fact a doctoral thesis and a well-written one. After outlining the data of tradition P. Bur sets out the main theological explanations that have been advanced, three in number, *viz.*, that Mary condignly merited the acquisition of grace, that she congruously merited the distribution of grace, that she congruously merited also the acquisition of grace. The first theory having rightly received little assent, the author's aim is to find a technical formula to express our Lady's part in the Redemption which may remove misunderstandings and pave the way to agreement between upholders of the last two theories. We are not altogether convinced that the disagreement is in fact terminological rather than doctrinal.

The formula found is an expansion of St Irenaeus's *Maria causa salutis* to *Maria causa dispositiva salutis*. The additional word is suggested no doubt by St Thomas's remark, in the very moment of his affirmation of the uniqueness of Christ as mediator, that there are in the Church others who mediate dispositively and ministerially. It is further easy to apply this to our Lady because dispositive causation is in the order of material causality, and our Lord received his human

generation, in St Thomas's words, *de virgine materialiter, de Spiritu Sancto vero effective*. 'Materially' does not of course necessarily mean 'non-vitally' (the causality of prayer is dispositive); and beyond the physical vitality involved, Mary contributed the knowing acceptance that her child was to be the Son of the Most High, who should save his people from their sins. Her dispositions which God employed to condition the coming of the Saviour were then not merely biological but fully human. In our author's words she was both physical and moral dispositive cause. So far there seems no ground for disagreement, which is more likely to arise over the application of the idea to the accomplishment of the Redemption on Calvary, for it is just here that the rival schools of thought are at variance. Our Lady's co-operation on Calvary is obviously primarily in the moral order, by contrast with her contribution to the Incarnation which however fully understood and freely willed is still basically physical. Perhaps the reversed order in which P. Bur treats of her physical and moral dispositive causality in relation to the Incarnation and the Redemption is a reflection of this difference which is not otherwise stressed.

P. Galot's theologically informed meditations on our Lady's life and virtues are a most acceptable addition to one's Marian library. In his opinion that our Lady's virginity was vowed eminently and virtually rather than in so many words, he does not perhaps give due weight to St Thomas's reasons, which to us seem very strong, for the other view.

The publishers' claim that Fr Most's book is the first 'that co-ordinates and integrates the dogmatic truths . . . with a solid, unsentimental, and balanced application of these truths to the life of the soul' is enough to put anyone off. It is in fact a collection of ascetical conferences which will be helpful to some but rather too full of gear for others. Twenty-three sets of questions for discussion could be useful.

P. Spicq's meditations for a month of Mary are simple and attractive.

IVO THOMAS, O.P.

THE WATERS OF MARAH. The Present State of the Greek Church. By Peter Hammond. (Rockliff; 21s.)

The Rev. Peter Hammond has recorded his personal impressions of the Orthodox Church in modern Greece. This helps to explain both the limitations of his study and its great charm. He would seem to have centred primarily in Salonica and secondarily at Athens and most of his anecdotes are drawn from the north, from Macedonia or Thessaly. This is to be regretted since the Peloponnese is still in so many ways the heart of Greece and the orthodoxy of the islands has its own particular notes and devotions. His close contacts would seem to