The July issue of *Landas* offers a very compact series of articles.

The author of "Mary as Coredemptrix and Mediatrix of Grace: Contemporary Implications," Msgr. Sabino A. Vengco Jr., reflects on the possible definition of these two Marian titles. He elaborates at length his negative answer. He considers the movement in favor of the definition as a return to pre-Vatican II ecclesiology, less in tune with the present ecumenical perspective, and rather far from present Mariological concerns.

Joseph J. Smith's contribution to this issue (the discussion of Mark and Paul) forms the completion of Part II (the exposition and critique of the biblical foundation of Verweyen's thesis concerning the ground of Easter faith) and draws the conclusion to Parts I and II: neither by his systematic arguments nor by his biblical arguments has Hansjürgen Verweyen proven his thesis that the Easter faith was *de jure* adequately grounded during the earthly life of Jesus inclusive of his dying. Rather, the encounter with the risen Jesus was the culminating and decisive revelatory action of God which by bathing the pre-Easter activity of Jesus in its light initiated Easter faith and in unity with the pre-Easter revelation constituted the adequate foundation of Easter faith.

In a challenging article Nil Guillemette discusses the topic "The Sermon on the Mount: Feasible Ethics?". He concludes that "Jesus really had the intention of proposing to us an ethics actually obliging us with specific demands of a very concrete nature; ... ethics [which] is in fact practicable and feasible."
The juridical article, entitled “A Glossa on C.1055.2: The Inseparability of Contract and Sacrament in the Marriages of the Baptized,” of Adolfo N. Dacanay deals with the historical antecedents of the doctrine. A second part to be published in the 1996 issue of Landes will draw the implications of the inseparability of contract and sacrament.

Reflections on Buddhist “atheism” as mentioned by Karol Wojtyla are presented by Vicente Marasigan in the context of the papal visit to Sri Lanka in January 1995 on the occasion of the beatification of Father Joseph Vaz. He presents this in a brief Note entitled “Buddhism and Atheism.” The context is perceived to symbolize harmony and hope of humanity at the threshold of theistic authenticity.

In the section on Texts and Documents, John N. Schumacher presents the fascinating story of “Felipe Sonson: Seventeenth-Century Filipino Jesuit: Missionary to the Marianas.” After a brief introduction, Schumacher offers his own English translation of this document whose original Spanish copy is found in the Real Academia de la Historia in Madrid. The translation is extremely accurate. The printing of the Spanish original will thus not be necessary — even if perhaps a certain usefulness for some specialists may be recognized.

In a review article entitled “Method and Eschaton,” Vicente Marasigan uses three explanatory accounts emerging from Lonergan’s generalized empirical method to explore its heuristic efficacy in yielding insights into Eschaton presented in “Faith and the Future” edited by John Galvin.

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