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Bibliography

In these months preceding the canonization of John Gabriel Perboyre, several small books or brochures, presenting the biography of our future saint and sometimes elements of his spirituality, have been published. Here are the references of those that have come to the General Curia:

- *Various Authors, Jean-Gabriel Perboyre Mártir na China*, published in a supplement to the Provincial Bulletin of Curitiba - 1996 (75 pages).
- *José María Román, C.M., Juan Gabriel Perboyre Misionero*, published by the Editorial la Milagrosa, at the Madrid Provincial House - 1996 (48 pages).
- *Gerard van Winsen, C.M., Jean-Gabriël Perboyre C.M. (1802-1840) Missionaris en martelaar in China*, published by the Provincial House of the Netherlands - 1996 (40 pages).
- *André Sylvestre, Ján Gabriel Perboyre*, translated from French into Slovak and published by the Province of Slovakia in Nitra - 1996 (60 pages).
- *Thomas Davitt, C.M., Johannes Gabriel Perboyre CM Vinzentiner Märtyrer in China*, translated from English into German and published by: Vinzentiner - 54591 Prüm-Niederprüm - Germany - 1996 (47 pages).
- *Fenelon Castillo, C.M., La croce nel celeste impero, Giovanni Gabriele Perboyre, Missionario vicenziano, Martire di Cristo*, translated from Spanish into Italian and published by CLV Edizioni Vincenziane - Roma - 1996 (32 pages).

MICHEL LEVINE

Vincent de Paul parmi nous

Bayard Editions, Paris 1996 (163 pages)

In choosing to write a fictional autobiography of Vincent de Paul, Michel Levine leads the reader into the depths of Monsieur Vincent and permits the reader to follow from the inside Vincent's surprising itinerary, from the sheep enclosures of the Landes to the great charitable works under the Gondis, passing through the episode of the galleys and his presence on the council of the queen. Better than a detailed biography, this historical narrative provides us with a change of scenery in order to make us sense better the eternal relevance of this figure of charity, whose was life consumed by his passion for the poor ever more quickly, ever more intensely.

KATHRYN B. LAFLEUR, S.P.

Louise de Marillac
A Light in the Darkness
A Woman of Yesteryear, A Saint and Model for Today

New City Press, 1996 (254 pages)

This book presents a study of the spirituality of St. Louise de Marillac and her faith journey which, rooted in the historical and spiritual context, influenced every aspect of her life. The object of this work is to communicate the spirituality of Louise to Christians today and to illustrate her contribution to contemporary Christian spirituality by showing that she is truly a model for all Christians in their spiritual journey. As wife, mother, widow, and foundress, Louise de Marillac has a particular message of faith, hope, and love for women of today.

LUIGI CHIEROTTI, C.M.

I 150 anni della Società
di S. Vincenzo de Paolo a Genova - 1846-1996

Published by Cooperazione Vincenziana, Via Fassolo 29, 16126 Genova,
Italy,
1996 (118 pages)

On the occasion of the 150th anniversary of the Society of St. Vincent de Paul in Genoa, the author retraces the history of the Society at the service of the poor, in this city and in the Liguria, from its origins up to its most recent developments. He gives an entire series of documents in the appendix.

LUIGI CHIEROTTI, C.M.

P. Alfonso Ratisbonne (1814-1884)
L'ebreo convertito da Maria

Published by Cooperazione Vincenziana, Via Fassolo 29, 16126 Genova, Italy,
1996 (44 pages)

The author presents the story of this Jew from Strasbourg who was converted by the apparition of Our Lady of the Miraculous Medal in a church in Rome in 1842 and who, because of this, is so close to the Vincentian Family.

VINCENT HOLZER, C.M.

*Le Dieu Trinité dans l'histoire.
Le différend théologique Balthasar-Rahner*

Editions du Cerf, coll. Cogitatio Fidei, n_ 190, Paris, 1995 (476 pages)

This book, prefaced by Bernard Sesboué, S.J., is the publication of the noteworthy doctoral thesis presented by V. Holzer at the Gregorian University in Rome. The author shows brilliantly the contrast which marks these two theologians who have two different starting points. Rahner places himself on the side of man in his openness to God and Balthasar embarks from the unique figure that God assumes in Christ. The author does not content himself with putting the theologians face to face. He also applies himself to untying the knot of their divergence, granting, in a certain way, the point of view of the other, even though Holzer has a leaning toward Balthasar.