

This being said, there is no doubt that *De servorum Dei beatificatione et beatorum canonizatione* is and will remain a classic work on the processes of canonization, and that this particular part on martyrdom and on heroic virtues is among the most relevant. Postulators and historians alike owe great gratitude to the Congregation for the Causes of the Saints for making this work available again. Heroic patience will be needed, though, before the last part will appear (the translation is not halfway yet), with hopefully in a separate volume a full name and subject index and a bibliography of all the works cited.

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**Diccionario de San Josemaría Escrivá de Balaguer.** Coord. José Luis ILLANES (= *Diccionarios «MC»*). Burgos, Editorial Monte Carmelo – Instituto Histórico San Josemaría Escrivá de Balaguer – Fundación Studium, 2013, 1358 p. [ISBN 978-84-8353-558-5]

Published first in 2013, now, three years later, this voluminous Dictionary on the founder of Opus Dei Josemaría Escrivá (1902-1975), edited by the well-staffed Historical Institute Saint Josemaría Escrivá de Balaguer in Rome, is already in its third edition and available as eBook. The sheer numbers are impressive: 288 entries – 158 of a theological-spiritual nature, 130 historical-biographical – written by 226 authors; “su variada cualificación profesional y también diversa procedencia geográfica pueden comprobarse en el índice de colaboradores con que se cierra el libro”, thus the Presentation (p. 11). That index also shows that the background of the collaborators is rather less varied: a large percentage, in fact, belongs to academic institutes linked to the Prelature, such as the University of the Holy Cross in Rome, the University of Navarra, the University of Piura in Lima, or the Strathmore University in Nairobi, and not a few authors are Opus Dei priests. It would have been interesting to see how many of the lay collaborators belong to one of the four types of its faithful.

It is but normal, of course, that the members of a religious institute should be among the first to take interest in the life and spirituality of its founder, just as they often know and understand best the institute’s charism. So for those who are looking for the inside perspective on Josemaría Escrivá, no better tool can be wished for than this dictionary, both for its content and for the way in which it is organized. The volume concludes with two extremely practical instruments, namely an alphabetical index of headwords and references, and a schematic index of headwords (one wonders whether the latter reveals something of the Prelature’s spirit, too, for example the way in which the last category, “Personas”, is ordered: first the male members of Opus Dei, then the female members, followed by Popes, and finally assorted benevolent prelates and priests, the last being Escrivá’s Jesuit confessor). As is to be expected in a dictionary focused on one person and his work, its main themes are his family and life (the biography can be found in the entries on the places where he lived and worked); his writings; his doctrine and spirituality, divided in articles on their dogmatic foundations (27), spiritual life (49), virtues (23) and other dimensions of the human existence (9); his apostolate, especially the Opus

Dei, its juridical organization and its expansion (to 32 countries); and finally thirty persons who played an important role in his life. Each entry finishes with an alphabetically ordered bibliography, containing predominantly Spanish works. It would have been helpful – maybe an idea for the next edition – if at least the more frequently quoted works had been brought together in a general bibliography on Josemaría Escrivá de Balaguer.

As for the content of the articles, it seems that the authors have followed the guideline summarized in the biblical dictum *Jesus autem tacebat* (cf. J. ESCRIVÁ, *The Way*, no. 671), ignoring the various controversies surrounding the founder of Opus Dei. And so the article on the virtue of fortitude (p. 539-543) has a long expose of Escrivá’s teaching on the matter, but not a word on how he himself lived that virtue – heroically, presumably, given that he has been canonized, but some people close to him, who later left the Prelature, accused him of routinely losing his temper. Even more impressive as an exercise in selective history writing is the entry of Julio Montero (a specialist in matters related to history and cinema) on the Prelature’s expansion in Spain (p. 414-424), in which the Caudillo Francisco Franco is never mentioned, let alone his Opus Dei ministers, such as Alberto Ullastres, Gregorio López-Bravo y Castro, and Laureano López Rodó. “They have made us ministers!,” Escrivá allegedly exclaimed when Ullastres and another Opus member were appointed to the government in 1957 (cf. L. CARANDELL, *Vida y milagros de Monseñor Escrivá de Balaguer, fundador del Opus Dei*, Madrid, Editorial Deriva, 2<sup>nd</sup> ed., 1992, p. 108). Opus Dei Cardinal Julián Herranz Casado, in an interview given in 2003, denied that Escrivá ever said those words, but why wouldn’t the founder have been glad? Isn’t the core of his teaching that everyone is called to holiness and that ordinary life is a path to sanctity? Why would serving the government be excluded? Interestingly enough, in the entry on the virtue of prudence (p. 1033-1038), to which the virtue of good governance belongs, there are no quotes of Escrivá’s counsel to people in lay leadership positions, but there is a (short) paragraph on S. Josemaría as an exemplary church leader.

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**Michele Psello. Vita di s. Aussenzio di Bitinia.** Introd., trad. e commento, cur. P. VARALDA (= *Hellenica*, 49). Alessandria, Edizioni dell’Orso, 2014, IV-213 p. [ISBN 978-88-6274-529-1]. — Dans une introduction substantielle, P. V. présente les Vies du moine Auxence de Bithynie (V<sup>e</sup> s.): le texte le plus ancien (*BHG* 199), dont dérivent les autres (*BHG* 200-203b), aurait été composé vers la fin du V<sup>e</sup> s., à partir des informations orales recueillies de la bouche d’un disciple du saint ou de son successeur à la tête de l’établissement monastique qu’Auxence avait fondé sur le mont qui porte son nom; à ces pièces s’ajoute un sermon catéchétique (*BHG* 203c) sans intérêt biographique. Sont ensuite abordés le témoignage de l’historien Sozomène (*Hist. eccl.*, VII, 21, 8), la commémoration du saint dans les livres liturgiques (synaxaires et ménées imprimés), ainsi que son iconographie dans le Ménologe de Basile II et dans le Psautier de Théodore. La dernière partie de l’introduction s’intéresse au panégyrique (*BHG* 203) que Psellos composa, vraisemblablement sur commande, en l’honneur de l’anachorète: la pièce oratoire, non dépourvue de renseignements autobiographiques, est une réélaboration de la Vie