

Au mois de février 1944 Pie XII mettait en garde les catholiques contre certaines tendances qui pouvaient devenir dangereuses, sans toutefois les nommer. En juin de la même année l'*Osservatore Romano* formulait des réserves envers la distinction avancée par les catholiques communistes entre matérialisme historique et matérialisme dialectique. Au mois de juillet le pape se montra perplexe sur le contenu idéologique et politique des documents catholico-communistes, mais il se contenta de mettre en garde les jeunes contre les dangers impliqués dans le mouvement. Le 23 juillet 1944 le P. Cordovani lança dans le quotidien du Vatican une attaque en règle contre les catholiques communistes, leur reprochant de ne pas suivre les enseignements pontificaux en matière sociale. Le mouvement insistait sur la distinction entre le plan politique et le plan religieux. Ce fut en vain : en 1945 il était devenu clair que le Saint-Siège n'allait pas prendre le risque d'un compromis. Le livre de Malgeri contribue sans aucun doute à faire mieux comprendre l'origine de la situation d'après-guerre avec sa lutte historique entre le démocrate-chrétien A. De Gasperi et le communiste P. Togliatti.

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Pedro RODRÍGUEZ, Pio G. ALVES DE SOUSA & José M. ZUMAQUERO (ed.) *Mons. Josemaría Escrivá de Balaguer y el Opus Dei. En el 50 aniversario de su fundación*. (Publicaciones de la Facultad de Teología de la Universidad de Navarra. Colección teológica, 34.) Pamplona, Ediciones Universidad de Navarra, 1982. 16 x 24, 497 p.

The criticism of *Opus Dei* has flared up again since 1982 when it received the status of *praelatura personalis* placing it directly under the Congregation of Bishops and showing how much it had grown in favour with the present pope. Since its establishment in 1928, *Opus Dei* has been the subject of controversy. Particularly the secrecy with which the members operate and the anonymous way they try to acquire key positions in social and political affairs — thereby acquiring a large amount of power that is difficult to pin down — have caused its methods to be challenged. The founder, Mgr. Josemaría Escrivá de Balaguer, received in 1947 the statute of secular institute for his organization, to which both men and women, married and unmarried could belong. He was a prophetic but still controversial figure. He died in 1975, and his canonization process was initiated in 1981.

The work reviewed here consists of three parts. The first part consists of a speech given by the founder to the members of *Opus Dei* in Rome three months before his death. In simple terms and direct language, he talked about the sanctity to which each person is called, about his personal vocation, and about the humility with which the members must stand among others. Then is given an interview with Mgr. Alvaro del Portillo, who succeeded the founder in 1975. Answers are given to a number of questions regarding the origin, the history, and the spirituality of *Opus Dei*. The third and by far the largest and most important part of the book deals with the founder and his doctrine. Those who read these 14 contributions will certainly be disabused of some prejudices, even though it is difficult to avoid the impression that the peculiar nature of the work with its juridical privileges makes criticism inevitable.

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