esperanza en Dios, combinadas con una dedicación y esfuerzo particular, hacen accesible el camino para la intervención de Dios en favor del discípulo. Así, cuando la prueba llega, la mano de Dios ofrece un nuevo horizonte de esperanza. La persona crece y madura a causa y por medio de la prueba y, por eso, el libro ilustra con varios ejemplos este principio pedagógico. Estas acciones que provienen del Señor persiguen un fin positivo: purificar y fortalecer el corazón del joven que quiere servir al Señor (p. 70). Ellas, lejos de desintegrar a la persona, dignifican al ser humano, pues el mismo Señor a aquellos que le aman los somete a prueba y también los rodea de su inmensa misericordia (p. 199).

Este volumen que ahora llega a nuestras manos nace del esfuerzo de tres décadas de investigación y docencia de la profesora Calduch. La autora, “imitando” el proceder del Maestro de Jerusalén, ofrece un mensaje de ánimo a las nuevas generaciones de biblistas y, en modo particular, a sus estudiantes y doctorandos, regalándonos la cita del sabio Ben Sira: “Mirad que no he trabajado para mí sola, sino para todos los que buscan la sabiduría” (p. 12).

Antonio José Guerra Martínez

Facultad de Teología San Isidoro de Sevilla
antoniojguerra@gmail.com

Ben HOLLAND, *Self and City in the thought of Saint Augustine*. Switzerland, Palgrave Macmillan, 2020, 162 pp., 52,10 €. ISBN 978-3-030-19332-4.

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As Ortega y Gasset said in his first book published in 1914, “I am me and my circumstances” (José ORTEGA Y GASSET, *Meditaciones del Quijote*, vol. I. Madrid, Revista de Occidente, 1966, 322), so Ben Holland, who is an Associate Professor of International Relations, studies the anthropological analogy between self and city, or human psychology and political community in the thought of Saint Augustine of Hippo.

Nowadays, it seems as if the Augustine research is reviving and flourishing again, as we can see in some authors such as, for example, Rowan Williams, Peter Brown or Ben Holland. This last author’s research is concerned with the intellectual history of the European Union.

In his second book, *Self and City in the thought of Saint Augustine* (a six chaptered work), Ben Holland affirms that the bishop of Hippo was not the first political thinker who established analogy between the soul and the *civitas* or state (political body). Plato or Stoics did, for example.

However, for the African bishop, the relationship between the different parts of the soul and the world is like a divine reflection ordered towards the immanent (Trinity → Love) (p. 6). At the same time, the Christian doctrine helps Augustine with the Manichaean errors from his youth: the problem of evil, the anthropology or Creation doctrine, among others. Therefore, Augustine —as any Christian theologian basing himself on *Genesis 1:31* and *the goodness of all that exists*— defends the Christian doctrine of *creation ex nihilo* (Chapter 2, p. 20).

In the next three Chapters (3, 4 and 5), St. Augustine develops three different analogies (or versions) between self and civic society that are ordered by love: self-love in the case of Earthly or Pagan City; the repentant, but improving love in the Pilgrim City (or Church); and love of God in the City of God or the Heavenly City.

In the first one, Earthly City, the sinful mankind suffers the consequences of disobedience, and evil enters in our world: “By human pride, we fell”, said St. Augustine in *Commentaries to Psalms* (36, s. 2, 17). This reflection of the division of the soul is something that Holland connects to the physical manifestation of human pride (p. 40). The bishop of Hippo shows his opposition to Pelagius, Julius of Eclanum, Cicero and the Stoics’ ethical vision about the perfect virtue as a form of a non-desired self-possession. We can affirm that St. Augustine uses here, as a counterexample, St. Paul the Apostle’s conversion: “We are treated as impostors and yet are true” (2 Cor 6,8).

In the Pilgrim City, love is divided (p. 72), but Christian conversion helps us build the definition of a true republic (*res publica*): a multitude of individuals whose desires are addressed to constitute the body of Christ (*ekklesia*) (p. 95).

The final analogy between the saints and the City of God (Chapter 5, p. 104) is seen by Holland as the relationship whose memory, understanding and love is, as if we said, a reflection of the Holy Trinity on the human being (p. 105). On the other hand, Holland focuses his attention on the church as Christ’s body —an eschatological community congregated around the sacrament of the Eucharist that commemorates (in consecration) the body and blood of Christ— as His body, through the mediation of the saints, who have already been saved (p. 122). In this way, the Heavenly City is not something mystic from the other world, but the current (or present) body of Christ together with the restoration of redemption where every individual takes his/her own place and honor.

The book ends with a short and interesting annotation around the different Augustinian points of views about the self: “attention, distention, extension and intention” (Chapter 6, pp. 131-141). All those points are typical of the constant tension between both cities (City of God and Pagan City). Those points of view represent some directions the self takes when it interacts with the objects of desire.

Finally, I would also like to add that this book offers an excellent justification that links theology, psychology and anthropology in the Augustinian system. And, let's not forget some other aspects, as the political or social ones, together with the new conception and interpretation of *republic* by this Doctor of the Church.

Pablo Antonio Morillo Rey

Facultad de Teología San Isidoro de Sevilla

pabloantoniomr@hotmail.com

Carlo M. MARENGHI (ed.), 1919-2019. *A Common Journey for Social Justice. The Holy See and the International Labour Organization*, Lateran University Press, Rome 2020, 55 pp. ISBN 978-8-846-51280-2.

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The story briefly presented in this short booklet is *unique*. As such, it is a source of hope. It is no wonder that reflecting on work has been an occasion and an opportunity for putting into practice what is so central to the diplomacy of the Holy See: its firm rooting in ethical tradition and Faith; its presence to institutions contributing to the common good and its engagement in dialogue with a wide variety of actors, not only from governments but also from society at large. In this conclusion, let us concisely reflect on the strength and challenges of these lasting relationships while also summarizing what makes them so unique. Starting in the Industrial Revolution and drawing on long-standing teaching, the development of Catholic Social Doctrine is the response of the Church, from a perspective of both faith and ethics, to the phenomenon of globalization. It develops as a single response to the challenges of modern time. As such, it also addresses the subsequent emerging challenges: decolonization, development, the Cold War, globalization, and ecological crises. It has always referred to the same firm anchorage: the conviction that God will continue to show mercy to the world He has created with love and care; that Christ's life, work, death, and resurrection are clear signs of that mercy expressed in companionship with humanity; finally that God's mercy is not bound by time and space, but will continue to act, through the Holy Spirit. It is for us as Christians to continue discerning the signs of the times and the active presence of the Holy Spirit. Work is a central need for each human being, for community and survival.

The relationship that was described in the book is a vivid example of the Church's presence in the world as exercised through the Holy