

vacante Toledo, en un único proceso de negociación, y a un solo candidato por sede, hubo unanimidad entre la Secretaría de Estado y el Gobierno de España: la persona adecuada para Toledo era González Martín, que fue creado cardenal, por Pablo VI, en marzo de 1973.

La realidad es que en diversas ocasiones se tiene la impresión de que el libro de Romina de Carli no llega a alcanzar un conocimiento suficientemente profundo de la historia política de España, y de que, con un enfoque un tanto dramático, emite juicios o presenta supuestos hechos sin verdadero fundamento: la referencia al *Opus Dei* aparece como un *constructo*, sin documentar las afirmaciones que hace.

En suma, estamos ante un libro con aciertos, pero también con deficiencias. Escrito con ilusión, y con el deseo de contar con un soporte documental amplio, aunque moderadamente polarizado hacia la historiografía considerada como *correcta* en el ámbito en que se mueve la autora. Este hecho (vivir como en un cenáculo historiográfico que limita la bibliografía utilizada) explica algunas de sus deficiencias: la relativa ausencia de documentación española y la exclusión de algunos libros –entre otros *Conversaciones con mons. Escrivá de Balaguer* (1968)–, lo que, unido a una cierta tendencia a teorizar llevan a la autora, en ocasiones, a interpretaciones lejanas a los hechos.

Fernando de Meer

John COVERDALE, *Putting Down Roots: Father Joseph Muzquiz and the Growth of Opus Dei*, New York, Scepter Publishers, 2009, 152 pp.

*Putting Down Roots: Father Joseph Muzquiz and the Growth of Opus Dei* by John F. Coverdale (Scepter Publishers, 2009, 152 pages) is both a biography of Fr. Joseph Muzquiz and the first book published that documents the history of the development and growth of Opus Dei in the United States. The book is divided into parts corresponding to key periods of activity in Muzquiz's life: his early life in which he first came in contact with Opus Dei, joining it a few years later and subsequently becoming one of its first three priests; starting Opus Dei in the United States; his time in Rome, Switzerland and Spain; and finally his return to the United States and subsequent death. Almost half of the book is dedicated to Muzquiz's time in the United States where he was known as Fr. Joseph. Coverdale quotes Muzquiz extensively throughout the book and thus is able to capture and communicate Fr. Joseph's character and personality to the reader in an enjoyable manner. Muzquiz's exchanges with Saint Josemaría Escrivá de Balaguer are documented with direct quotes from Escrivá providing a direct source of information on the spirit and activities of Opus Dei from the founder himself. Muzquiz explains how he was first invited to join a circle (formation classes) by Josemaría Escrivá and what the content of that and subsequent circles was and how he clearly discovered his vocation to Opus Dei through a meditation

preached by Saint Josemaría in which he called out for help with the apostolic work in Valladolid. As Coverdale explains, “Muzquiz’s human and supernatural maturity and the sincerity and generosity of his response to God’s call led Escrivá to rely heavily on him and to entrust him promptly with many responsibilities” (p. 21) including giving classes on Christian virtues, caring for a sick member, going on apostolic trips, and studying to become one of the first three priest ordained in Opus Dei.

Coverdale’s coverage of the challenges of starting Opus Dei in the United States is candidly frank and sincere. One could assume that the language difference would be a barrier but that was insignificant compared to the cultural and spiritual deficits found. As Coverdale explains, “Opus Dei’s message of sanctity for lay people in the midst of the world was shockingly novel to American Catholics. Many of them went to Mass regularly but had little idea of what an interior life of prayer and sacrifice consists in, and even less idea that God might be asking them to lead such a life without becoming priests or nuns” (p. 49). Fr. Joseph was amazed at some aspects of the American way of life and the common lack of domestic help even among the prestigious. He wrote to Josemaría Escrivá about dinners he had at his neighbor’s house who was a professor of medicine at the University of Chicago, but did his own cooking and took out his garbage himself. He also told him about the willingness of the young men who came to the center who jumped in to do the painting and remodeling themselves and about the generosity of so many people who helped him to buy houses for centers and to furnish them with many contributions of furniture from others.

Coverdale quickly covers the first years of Opus Dei’s work in the United States, detailing Fr. Joseph’s hard work and perseverance even though the distances were great and the lack of funds was a challenge; and the fact that he had to make decisions without being able to immediately consult the Founder, who lived in Rome. There are many valuable historical notes in this book, such as the vocation of the first North American male member of Opus Dei, Richard Rieman, and the first American female member, Pat Lind, Rieman’s cousin; the growth of Opus Dei in different cities of the United States and the beginning of various apostolates of Opus Dei such as student residences and high schools.

When Fr. Joseph was called to Rome in 1961 to work with Escrivá in the international governing body of Opus Dei, Opus Dei had centers in seven cities in the United States and there were several hundred members. Coverdale continues the biography chronicling Fr. Joseph’s work in Rome, Switzerland and as chaplain of Pozzoalbero Conference Center (Spain) in the same engaging style, relating stories from first hand witnesses of what Fr. Joseph said and did in each place. However, Muzquiz never forgot his United States; and looked for Americans in each city, offering them his priestly services. The book concludes with Fr. Joseph’s return to the United States in 1976 and the subsequent rapid growth in members of Opus Dei and in apostolic initiatives in different states.

The author, John F. Coverdale, is a noted historian, professor of law, and author of several books including *Uncommon Faith: The Early Years of Opus Dei* (2002),

*Italian Intervention in the Spanish Civil War* (1975) and *The Political Transformation of Spain* (1979). One critique of *Putting Down Roots* would be its lack of footnotes with sources for the many quotes included, making it a less scholarly book; this is unfortunate as it is the first history of the growth of the apostolate of Opus Dei in the United States. One would hope that a second edition of this book would include these footnotes so that this can become the first history of the development and growth of Opus Dei in the United States.

Madonna Murphy

Javier ECHEVARRÍA, *Vivir la Santa Misa*, Madrid, Rialp, 2010, 197 pp.

Nos encontramos ante un nuevo libro de Javier Echevarría, prelado del Opus Dei, sobre el misterio eucarístico, pues en 2005 había publicado otro con el título *Eucaristía y vida cristiana*, en el que ofrecía a los lectores unas consideraciones que les ayudasen a trasladar a la existencia cotidiana, en la vida práctica, algunas de las consecuencias que dimanaban de este Misterio. Ahora, en este libro, el intento sigue siendo práctico, hondamente vital, pues el autor, al escribirlo, deseaba proponer «un itinerario espiritual que, siguiendo de cerca el desarrollo de los ritos litúrgicos, ofreciera a sacerdotes y seglares materia de meditación sobre la Santa Misa» (p. 16). Con ello ofrece al gran público lo que fue proponiendo en las cartas pastorales que enviaba a los fieles del Opus Dei, durante el Año de la Eucaristía.

La obra, dividida en siete apartados, recorre el desarrollo de la celebración de la Misa, desde la preparación inmediata hasta la conclusión, pasando por los ritos iniciales, la liturgia de la palabra, la presentación de las ofrendas, la plegaria eucarística y el rito de la Comunión.

El libro es relativamente breve y se puede leer en pocas horas. Sin embargo, desde las primeras páginas el lector se siente movido a una lectura reposada, meditando lo que en él se dice e incluso releendo párrafos enteros, pues se gusta la experiencia del autor, nacida de la Misa celebrada con fe viva y ardiente amor, y de honda meditación en diálogo con Jesucristo. La experiencia personal se ha enriquecido, además, con el tesoro de la liturgia eucarística, aprovechado bajo la guía experta de Josemaría Escrivá de Balaguer, del que se ofrecen abundantes citas, y con la enseñanza luminosa de Benedicto XVI, decantada en textos que jalonan todo el libro. No se piense que se trata de un diálogo cerrado de tres interlocutores, porque más bien es una contemplación común de la liturgia de la Misa, alimentada además por abundantes referencias bíblicas y de los Padres de la Iglesia, a las que se añaden otras citas del magisterio papal y conciliar; también destacan una serie de textos de Álvaro del Portillo, predecesor del autor como prelado del Opus Dei, y con el que ha vivido en estrecha cercanía cuatro décadas largas de su vida.