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"lurid." He appears determined to leave readers with a repellent impression of Opus Dei and its members. For instance, he describes the lives of members who reside in centers as governed by a "dystopian set of rules and regulations—an Orwellian blueprint for society laid down by the founder" (p. 10). He portrays the lives of the substantial majority of members who reside not in Opus Dei centers but in their private residences as subject to a "system of manipulation and control... enforced by a sprawling army of numeraries" (p. 66). He says that Alvaro del Portillo, whom Pope Francis beatified in 2014, "left behind an institution even more corrupt than the one he'd inherited. During his reign, he had further tightened the screws on the membership... and outright lied about the authority Opus Dei held over them. The poisoned chalice would now pass to the next prelate" (p. 168). This is hardly the language of an even-handed account.

Conclusion

Despite the book's extensive endnotes, neither the quality of the sources cited nor the author's utilization of his material suggest that *Opus* constitutes a well-documented, balanced presentation.

John F. Coverdale
Seton Hall University Law School
DOI: 10.48275/setd.20.2026.17

Janson, John Henry, *Coached by Josemaria Escriva. Lessons in Discipleship*, New York, Scepter Publishers, Inc., 2024, 104 pp.

Coached by Josemaria Escriva. Lesson in Discipleship is a new addition to the "Coached by the Saints" published by Scepter Publishers. The goal of these eight books, according to the publishers, is to "offer profound insights and practical lessons from the lives of the saints, helping you navigate the challenges of modern life with faith, courage, and joy." Each book in the series highlights one aspect of the saint which becomes the subject of the book: this book highlights St. Josemaria's lessons in discipleship. As Scepter explains, "In these pages, author Fr. John Henry Hanson explores the role of leader and coach that the "Saint of the Ordinary" lived while on earth and continues to live today…"

The idea of being a coach is highlighted on the very first page with a quote from *Friends of God*, n. 182, in which St. Josemaria speaks about "how an athlete's eyes light up with sight of the obstacles he has to overcome… how he conquers the difficulties." This book analyses 72 different quotes from seven different book written by St. Josemaria to show how he coaches one to strive to be a saint in one's ordinary daily life. St. Josemaria saw his role as the founder of Opus Dei to be a father to those who joined Opus Dei and those who came to its activities and he was always coaching his children as a father would in a natural way, given them guidance and encouraging them. As Fr. Janson points out, you see this father coaching in the

introduction to his classic book *The Way:* "Read these counsels slowly. Pause to meditate their meaning. They are things that I whisper in your ear, as a friend, as a brother, as a father…."

The particular focus of this book on discipleship is the unique contribution that Fr. Janson makes through his extensive researching through seven different works written by St. Josemaria, the Critical edition of *The Way* and two biographies written about him. He systematically selects the specific counsels of the saint that have to do with discipleship and being a disciple and 'attempts to distill and reflect on' certain aspects of the saint's counsels aimed at disciples and discipleship' (Introduction). Fr. Janson's focus is to "glean lessons in discipleship from one who considered himself just that, a disciple before anything else he later became." p. 5. The chart below shows the source of these 72 quotes:

The Way	18
Friends of God	18
Furrow	13
Christ is Passing By	9
Forge	6
Passionately Loving the World	5
The Way of the Cross	1

The majority of the quotes are from three sources. *The Way* is St. Josemaria best known and most popular book. *Friends of God* is a collection of homilies on different virtues that help one to live a Christian life and thus have many words of encouragement from "the Coach." The considerable number of quotes taken from *Furrow* is a unique contribution as this book has not been cited as often as the other two books.

Fr. Hanson also includes quotes from nine other authors, but given the length of this book, perhaps these did not need to be included as they distract from the focus on an exclusive analysis of St. Josemaria's counsels.

The audience for this book is everyone who is serious about developing their interior life and becoming Christ-like: laity and religious, married and single, priests and nuns. It is not a book written about Opus Dei and its spirit and plan of life as there are many such books published by Scepter Publishers and other sources. The focus of this book is advice that will help everyone in the daily challenge of growing more and more in love with Jesus in their daily ordinary life, whomever they may be: a professional worker, a parent with children, a religious sister or a parish priest.

Those just being introduced to St. Josemaria will enjoy his direct way and encouraging manner of giving advice: "look," "listen," "you can," and coaching one to pursue the goal of sanctity in the middle of the world through ordinary life.

Those who are already familiar with St. Josemaria and the spirit of Opus Dei will nevertheless find "this unique culling of his teachings" stimulating a fresh approach to understanding these words of advice. Fr. Jansen hopes that his distinctive arrange-

ment of St. Josemaria's teachings will stimulate a fresh zeal in the soul. Points read many times before seem to be new as they glisten under a "new prism" that lights them up so that they seem to be novel ideas and express St. Josemaria's key coaching principles for the interior life (p. 5).

In total these principles are encapsulated in ten chapters (if you count the *Introduction* as a chapter) in this short book. Each chapter begins with a beautiful photo of St. Josemaria and one of his quotes from which the unusual title of the chapter is taken. And they are unusual! *Not for your Coffee Mug: The Unquotable St. Josemaria, Strong Language: the Tough Talk We Need, What are you waiting for?* etc.

The first three chapters are about work. We all work, but it is our motivation in our work that is of capital importance according to St. Josemaria. We can work very hard and long, but it can be merely a way to earn a living. It can consume all of our time, but it can be merely activism. However, if we work offering our work up to God trying to do it well and with a spirit of service towards those with whom we work, with our mind and heart on God, we are sanctifying our work. The third chapter is about rest and recreation, which may not seem to be about work at all. However, our coach tells us that rest and recreation are important as they allow us to rejuvenate our body and rest our mind and "recharge our spiritual batteries" so that we can go back to our work and do it well. Balance is the key and since the secret is to offer up to God whatever we are doing, rest and relaxation can also lead us to sanctity. A healthy spiritual life requires both prayer and work in balance. Quoting *The Way*, n. 967, our author summaries the main goal of these chapters: "All that exterior activity is a waste of time if you lack Love. It is like sewing with a needle and no thread."

The next two chapters are on humility even though the unusual titles are about *Coffee Mugs and Clay*. St. Josemaria, our coach, tells us that we are just a trash can, who the divine gardener uses to fill with magnificent flowers. We are useless servants, as our Lord says in the Gospels; we are just a blob of clay." St. Josemaría Escrivá spent his life as malleable clay in the Potter's hands," and he encourages us to do likewise. If we allow the divine sculptor, Jesus our coach, to mold us through the daily challenges and contradictions we encounter, we can become a beautiful child of God.

Chapters Six and Seven are about "Strong Language" and "Even Stronger Language." St. Josemaria confronts the current generation of his time, (which is the same as current times), that seeks a "soft spirituality" and has a "throw away mentality." Our coach asks us to admit our frailty in living the demands of the gospel, and not change a single word of Jesus. No, we are to admit our mistakes and begin again. As Fr. Hanson explains, "To know that you are a sinner takes no special insight, but to know *that* God loves sinners, *how* he loves him and *why* he loves them, does." (p. 52). "God uses our persistent faults to drive us toward sainthood." We need to abandon ourselves into the hands of God, confident that God our Father will help us succeed if we keep on struggling. "You can!" St. Josemaria insists, "rely on God's grace and help." St. Josemaria encourages us "to begin and begin again, for this is what interior life is all about, living with our hope placed in God." Friends of God, n. 216.

The final two chapters encourage us to Struggle, to Persevere and to Get Started right now on our training to become a saint. St. Josemaría is our coach, our father

and "an excellent teacher of the elevated, virtuous, and courageous life." He himself is our coach, our leader, our good shepherd who will leave the 99 in search of us and will rejoice when he finds us. In summary, *Coached by St. Josemaria* teaches us that "God has created the world for his children, for them to live in and to sanctify," *Forrow*, n. 858, and we should start now in order to meet this goal!

Fr. John Henry Hanson, O. Praem is a Norbertine priest of St. Michael's Abby in Silverado, CA. He entered the community in 1995, earned his STB and master's in theology at the Pontifical University of St. Thomas (Angelicum) in Rome, and was ordained to the priesthood in 2006. Currently, he is a formator in his community's seminary, preaches retreats and is chaplain to several communities of women religious as well as serving Armenian rite Catholics at the Cathedral of St. Gregory the Illuminator in Glendale, CA. Fr. Hanson has written three other books, also published by Scepter Publishers and many articles about saints and spiritual topics published on the St. Josemaria Institute webpage.

Madonna M. Murphy
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Marín Pastrana, Alberto, *La Iglesia española durante la Guerra Civil y los primeros años de la posguerra. Marcelino Olaechea, obispo de Pamplona (1935-1946)*, Pamplona, Eunsa, 2024, 339 pp.

Marcelino Olaechea es una figura relativamente conocida del episcopado español de mediados de siglo xx. Nacido en 1889 en una familia obrera de Baracaldo (Vizcaya), fue nombrado en 1935 obispo de Pamplona y en 1946 arzobispo de Valencia, donde murió en 1972. Fue el primer obispo salesiano en España. Su nombre sale en cualquier historia de la guerra civil porque en 1936 apoyó públicamente a los franquistas y también públicamente pidió clemencia para los republicanos, después del asesinato a sangre fría de varias decenas de ellos en un pueblo navarro. Los lectores de *Studia et Documenta* conocen su amistad con Escrivá de Balaguer, también porque aquí se publicó en 2020 el epistolario entre ambos, trato sobre el que también este libro aporta.

Esta biografía del primer episcopado de monseñor Olaechea (Pamplona, 1935-1946) tiene –entre otras– la virtud de ordenar en un relato unitario esos fragmentos vitales conocidos y otros, que lo son menos o se ignoraban. Tal relato se apoya en su archivo personal, conservado y consultado por el autor en la catedral de Valencia. Marín Pastrana conoce bien ese fondo. Como técnico de Archivo y Biblioteca de esa catedral ha contribuido a su catalogación… y a su estudio, pues esta monografía es el resultado de su tesis doctoral, defendida en la Universitat de València en 2023.

El libro tiene una breve introducción sobre las fuentes, unas conclusiones y tres capítulos, que se articulan más temática que cronológicamente. He echado en falta un índice onomástico, que es una buena y a veces imprescindible herramienta para el lector. Y, también una exposición más detallada de las series documentales del archivo personal del obispo, que pienso se describe demasiado genéricamente. Quizá