

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.

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**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

See's diplomacy, Catholic NGOs, and many other actors motivated by their Christian faith. Our presence is not mere silence and consent. It starts with listening and must lead to "walking" alongside the Other. Bringing first the "essentials" to the top of the agenda, the famous three "T"s Tierra, Techo y Trabajo. The Church in many ways has felt at "home" in the multilateral system because it recognizes there a concrete "home" for our most human concerns. Peace is the first concern, but we all must also make every effort to ensure that our land, our "common home," remains a home indeed. It is with her presence that Mary honors the promise made to Elizabeth to give birth; it is also through His presence that Jesus invites Zacchaeus to fulfill the promise of his life, and it is by their presence that the apostles sent on a mission by Jesus revealed the peace of the homes that welcomed them (Gospel of Luke).

Finally, the strength of the multilateral system is in maintaining dialogue, so that weapons may remain silent. Dialogue is at the heart of the Christian tradition and it must never be closed. The Old Testament reveals a constant plea from patriarchs and prophets to enter into communication with God, a communication spoken of as a gentle breeze, rather than tempestuous or stormy (1 Kings 19). In many ways, Jesus' path for reconciliation is also a path for dialogue. From the story of the Good Samaritan to that of Nicodemus; from His relationship with the Apostles to his relationship with His mother, Jesus fulfills what David, the psalmist, always desired: "Justice and peace embrace; love and truth meet each other" (Psalm 85:10).

In many aspects, the key features and strengths of these last hundred years of engagement between the ILO and the Holy See come from the distinctive aspects of the "work question." First, that the dignity of work is affirmed and recognized by so many philosophical traditions; second, that the Church in its synodal approach to salvation, and through Her channels and organizations, has given voice to peoples and communities to express themselves about their work, their joys, and their sufferings — thus transforming them into pleas and prayers. Finally, it has been a constant feature of the Social Doctrine of the Church to hear and listen, but also to articulate the ethical dilemmas into concerns that can be heard and addressed.

Papal encyclical *Rerum Novarum* (1891) expressed that work is essential to human dignity. That truth is the same today as it has always been. This dignity is to be protected, nourished, and cherished. How can a man and a woman be expected to respect their respective dignities if, in the place where they spend sometimes more than half the day, they are not respected, or even worse, they are humiliated, and/or treated like objects, or commodities? How can we say that every person is part of God's temple if the daily

experience of so many of them is one of deprivation, forced silence, or, even worse, denial of freedom of will and movement? It is a common responsibility of each of us to protect each other's dignity. There is no question that this protection must be translated into rights. As Pope Benedict reaffirmed to the United Nations in New York in 2008, our first and primary responsibility is "to protect." It has been the constant effort of Vatican diplomacy from its beginning that the rule of law prevails against arbitrary decisions originated from competition among sovereign states or other forms of power.

The primary responsibility of the international community is to protect the vulnerable ones: those living under and suffering from war and violence, those who are displaced, those who cannot earn enough to care for their families. In many situations, workers are among the most vulnerable. The victims of trafficking and slavery deserve our primary attention. But many more at work is today facing an increasingly competitive economic environment and new ecological challenges. The dignity of work is acknowledged by many believers – both Christians and those from other faith communities. Indeed, working together is an essential element of the community. While a few types of work can be performed alone and in isolation, working together is a vivid expression of the grandeur of human fraternity. Together, we work. Together, we develop relationships and communities. Together, we respect and transform nature.

At a time of rapid growth of mass communications: newsfeeds, social media, etc., we must remind ourselves that individual voices are more important than mass media. Individuals live, pray, and grow together in communities. At the time of industrialization, the Church was a special place for workers and their families as they found there a parish home which often provided many types of organizations where they could develop and live a special fraternity, rooted in the bond that comes from experiencing frailties and uncertainties together. In this sense, the relationship between the ILO and the Church developed reflecting this common root. The participation of workers' and employers' organizations has always been at the center of dialogue and ethical reflections. It has never been bound by private interests, but always constructed, elaborated, and nurtured in such a way that the most vulnerable can also be included. Today, new forms of organizations and groups are bringing together popular movements and the youth. All of them are welcome in a dialogue which is built on the necessity of "walking the road together."

The Social Doctrine of the Church and its commitment to justice for workers is a strong backbone for the Church's commitment to the international arena. It expresses the ethical concerns of communities and strives, from the perspective of Catholic tradition, to nourish the ethical commitments of our common humanity. From the publication of *Rerum*

*Novarum* on, it has been a constant feature of the Social Doctrine to warn, guide, and propose solutions for the challenges of the times. In many ways, this is echoed in the encyclicals *Populorum Progressio* (1967) and *Laudato Si'* (2015). As there cannot be justice in development issues without clear reference to the situation of work and workers, there will not be justice in the care and protection of our common home without the positive contribution of governments, entrepreneurs and workers, together and in dialogue. *Populorum Progressio*, *Laudato Si'*, and *Caritas in Veritate* have all expressed the same concern. Integral human development requires the participation of all, in particular through work, to our common good.

In today's world, none of the most burning social issues can be disentangled from the others. At the heart of our commitment is the burning situation of the poor and the most vulnerable. The Church's ethical approach has always avoided shortcuts and over-simplification. When interdependencies are so numerous—between the North and the South, between the economic, social, cultural, and environmental issues—and when inequalities are on the rise, we are rooted in the conviction that we must leave no one behind in this journey to a more just world. At the same time, it is all the more urgent to find practical ways to develop and practice what the Social Doctrine calls the principle of *subsidiarity*. According to the Catechism, “the teaching of the Church has elaborated the principle of subsidiarity, according to which ‘a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to coordinate its activity with the activities of the rest of society, always with a view to the common good’”.

So, while temptation is to focus exclusively on global issues, subsidiarity provides a framework for thought and action which takes into account the good of all individuals at every level of society. In many instances, “charity,” care for one another, starts at home. Family parishes, local communities, workplaces, and movements are the first places for commitments. It is also in many instances through national communities that challenges can best be addressed. However, we are also experiencing a growing interdependency that must be transformed into a growing sense of solidarity. “Indifference” cannot be localized, it should not be “globalized.” Every one of us can walk a part of that road. However, as a global community, and as global actors, we share a special responsibility in not only sharing our conviction of the mercifulness of God, but also in living up to this promise, through our words, our actions, and our sharing and participation as a community in the international arena.

At this very moment, we are also concerned that, aside from this principle of subsidiarity, we should also express and work to deepen a

sense of fraternity. In our search for the common good, we meet and enjoy the fraternity of our brothers of the various faith communities. Together with them, we grow in understanding but also in care for others. In a fraternity, our voices become one as we walk forward and live together. As recalled in the conclusion, the *file rouge* of the common conviction of the Holy See and the ILO is represented in the common engagement, “according to their different natures and functions”, to continue to implement their respective strategies with “an effective and valued contribution to the establishment of an economic and social order marked by justice and humanity, an order which recognizes and safeguards the lawful rights of workingman” (Encyclical Letter *Mater et Magistra*, 103).

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**San Óscar A. ROMERO, *Homilías de denuncia y compasión. Ciclo A (1977-1978), Edición preparada por Miguel Cavada Díez. Madrid, Biblioteca de Autores Cristianos, 2019, xxvi + 524 pp. ISBN: 978-84-220-2104-9.***

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Este tomo recoge 44 sermones del que fuera arzobispo de San Salvador, mons. Romero (Ciudad Barros, 15 de agosto de 1917 – San Salvador, 24 de marzo de 1980). Los pronunció entre el primer domingo de Adviento, el 27 de noviembre de 1977, y la solemnidad del Santísimo Cuerpo de Cristo, el 28 de mayo de 1978. Corresponden al ciclo A de la liturgia de la Iglesia.

El Prelado fue vilmente asesinado el 24 de marzo de 1980, en la Capilla del Hospital Divina Providencia, mientras celebraba la Santa Misa. Su muerte sobrecogió al mundo provocando sentidas muestras de solidaridad. La más elocuente fue, sin duda, la de san Juan Pablo II, quien se expresó así dos días después del magnicidio de tan intrépido testigo del Evangelio: “Al conocer con ánimo traspasado de dolor y aflicción, la infausta noticia del sacrílego asesinato de Monseñor Óscar Arnulfo Romero y Galdámez, cuyo servicio sacerdotal a la Iglesia ha quedado sellado con la inmolación de su vida mientras ofrecía la víctima eucarística, no puedo menos de expresar mi más profunda reprobación de pastor universal ante este crimen execrable que, además de flagelar de manera