

y fruteros hacia los miembros del tribunal de la Inquisición y sus familiares (pp. 235-243).

Inmediatamente, se detendrá las complicadas relaciones de la Inquisición con las autoridades universitarias de Évora y de Coimbra, fundamentalmente, donde tradicionalmente, había habido enfrentamientos entre las autoridades académicas con el resto de autoridades, incluidas las inquisitoriales, por mantener la libertad y

los privilegios adquiridos como corporación (pp. 245-313).

En suma, un trabajo de gran interés, no solo por la significativa documentación aportada, sino también por las líneas de trabajo que abren tanto para el conocimiento del Tribunal como de la sociedad de los reinos de Castilla y Portugal en los siglos XVI y XVII.

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Sam HOLE

John of the Cross: Desire, Transformation, and Selfhood

Oxford University Press, Oxford 2020, 240 pp.

Among the young researchers that come to offer to the readers new and interesting approaches of the important personalities of the Christian spirituality, Sam Hole can be considered an example. With a Master Thesis in Theology at King's College London, studies for the priesthood at Westcott House in Cambridge and a PhD. Dedicated to Saint John of the Cross, the vicar of St Luke's and Christ Church from Chelsea and the governor of Chelsea Academy, he comes to offer a deep evaluation of the doctrine of the one who studied for his doctoral thesis. In fact, the work was initially his PhD. Thesis, supervised by Sarah Coakley.

Segmented into five big chapters, the investigation comes to speak about the aforementioned Doctor of the Church by presenting the way how he understood the desire and its effect for the spiritual life.

The complex introductory part (pp. 1-24), contains not only an overview of the literature dedicated to the topic that has been published previously to the author's investigation, a critical placement regarding it and information about the new aspects that

the investigation aims to bring, but also a definition of the desire, as it is seen by the investigated father. The author insists on the fact that according to Saint John the desire requires reference to the «entirety of the self, which he describes using the equivalent terminology of the 'soul'» (p. 2). Moreover, the author navigates between nuances, define John's understanding of the soul and the aspects related in his thought with it (like appetite, passions, affects, will, p. 3) and offers in a few words, a detailed description of his way of thinking, that will be later developed in the book. Due to the fact that the desire is also related with the ancestor's sin, he presents this aspect and shows that: «Despite his stark vision of the depth and pervasiveness of human sin, though, John offers the striking combination of this deep awareness of sin with a highly optimistic vision of the extent of transformation that is possible in this life» (p. 4).

Conscious on the complexity of the démarche and also of the fact that it is not easy for someone to engage in such a road,

he emphasizes from the beginning the potential lacks of the investigation and shows that his book engages both in a historical study, but also in a theological and philosophical one (p. 6).

The neglect of the desire and its relevance for the spiritual life constitutes the topic of the first thematic unity of the book (pp. 25-61). Starting from it, he speaks about the modern rejection of John of the Cross but also about his recovery by the theological area in this space and realizes a complex analysis of the scholarship dedicated to him, bringing into attention both its pluses, as well as its minuses too. Then, in the second chapter, entitled: «Desire and the spiritual ascent» (pp. 62-104), using the influences of Saint Thomas Aquinas and the Pseudo-Areopagite on the presented Father in the understanding of topics like temptation or Eros, he moves the discourse from the space of the historiography and the one of the critical investigation of the sources, in the theological area. Hole will later continue the interdisciplinary approach in the next chapter, by bringing into attention his poetry (pp. 105-131), seen through the lengths of the language, form and imagery. If one neglects the accent put on the influences that authors like Teresa

of Avila or others had on him and the way how they are depicted by the author from the analysis, he can surely affirm that this is the most beautiful part of the book.

In the fourth chapter, entitled: «The 'dark night of the soul' and the purification of desire» (pp. 133-162), the poetry is also present, but as an useful tool in the de codification of the aspects that have relevance for the spiritual life. The same thing can be also said about the last thematic unity (pp. 163-190), where he speaks about the union, its mystical relevance and the way how it is presented in *Canticle* and *Flame*.

Bringing into attention an important Christian writer that has many things to say today both in the theological space, philological (to his poems, but also thorough his other writings), the philosophical or historical one, the work of Sam Hole that tries to deepen a key aspect of the work and work of Saint John of the Cross is not only an useful tool for the theologians that will try to understand better and to put into the context of different ages, the mystics, but also for the historians, other specialists from the sociological or humanistic area, and finally for each curious one.

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Juan María LEONET ZABALA

La figura de María en Santo Tomás de Villanueva

Rafael Lazcano Editor, Pozuelo de Alarcón (Madrid) 2020, 253 pp.

El estudio de Juan María Leonet sobre la figura de María en Santo Tomás de Villanueva (1486-1555) sale a la luz con evidente oportunidad, ya que está en proceso la solicitud del doctorado de la Iglesia para el santo obispo limosnero de Valencia,

y el contenido mariológico es uno de los puntos fuertes que avalan la eminencia de doctrina del santo. Juan María Leonet ha demostrado a lo largo de su actividad investigadora gran competencia en el estudio de la mariología, con relevantes artículos