

Recensiones

F. DANEELS, O. PRAEM., *De subiecto officii ecclesiastici attenda doctrina Concilii Vaticani II. Suntne laici officii ecclesiastici capaces?* (Analecta Gregoriana, Vol. 192.). Roma, Università Gregoriana Ed., 1973. XXIV+131 pp.

This is a dissertation written for the purpose of obtaining a doctorate in canon law in the Gregorian University.

The purpose of a doctoral dissertation is primarily academic. The candidate must show that he can deal with an academic subject scientifically. Father Daneels satisfied the examiners *summa cum laude*.

As an academic exercise it deserves the mark it received. It bears all the hallmarks of conventional dissertations: an enormous bibliography, a heavy apparatus of footnotes, adequate indices. It is also conventionally structured. It deals with the historical background in a short introductory section. Thereafter the first chapter is concerned with the notion of the laity as distinct from the clergy in the CIC, CICO and Vatican II. The second chapter discusses whether lay people are capable of holding ecclesiastical offices in the law of CIC and CICO, to which the predictable reply is a qualified negative. The third and crucial chapter deals with the new definition of ecclesiastical office, «quodlibet munus stabiliter collatum in finem spirituales exercendum», given by Vatican II (*Presbyterorum ordinis* §20), and asks the vital question, whether lay people are now capable of holding ecclesiastical office in that sense. He outlines the arguments in favour of a negative answer, and then those in favour of an affirmation of their capacity. He adduces several texts of the Council to show that the latter view is in fact correct.

Father Daneels comes to the following conclusions: — (1) The new notion of ecclesiastical office does not involve a share in ecclesiastical power of order or jurisdiction;

(2) It therefore follows, and is specifically stated by the documents of the Council, that lay people are capable of holding some offices in the Church;

(3) This capacity is merely potential. It must be activated by actual mission;

(4) Lay people are absolutely incapable of exercising ecclesiastical power of order, and are therefore excluded from any office which presupposes it. It is not apparent that this applies to jurisdiction.

(5) Lay people are therefore capable of many offices in the Church, and the new Code should take this into account.

Written as an academic exercise in the sense outlined above, this

dissertation amply demonstrates its author's ability to deal with a scientific subject in a masterly fashion.

However, it has not merely been written. It has also been published. In its published form it must be considered from an entirely new angle. The reader is not, and should not be, concerned to know whether the author is academically competent. The reader wants to know whether the book has any contribution to make to our knowledge of canon law and any practical value in the Christian Church.

The answer to this depends very much on what the reader's interests are. No doctoral dissertation on a canonical subject is likely to be a best seller, particularly if it is written in Latin. But those who are interested in the gradual re-establishment of lay people as members of the Church, with an active and important role to play in the mission and life of the Church, will find a solid canonical foundation laid in this book for their contention that this role should be written into the structures and law of the Church. On a purely practical level, then, this book ought to take its place in the mainstream of the developing understanding of the role of lay members of the Church, and to make a significant contribution to it.

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L. TONDREAU, *Enluminure romane en Hainaut*. (Wallonie, Art et Histoire). 64 pp. Ed. : J. Duculot, Gembloux.

Lucy Tondreau, l'auteur de ce livre, publia, il y a peu d'années, deux articles. L'un sur les manuscrits ornés de Bonne-Espérance dans le bulletin: *Bona Spes*, 1966, décembre. L'autre sur la Bible de Bonne-Espérance dans *Anal. Praem.*, 1968, XLIV, pp. 61-77. Une nouvelle publication, traitant d'un sujet connexe, mis dans un contexte historique et artistique plus général, prouve que l'auteur a réuni une documentation très riche concernant le sujet envisagé. Nous trouvons dans ce livre de 64 pages, vingt chapitres, brefs mais précis, auxquels sont joints douze reproductions de spécimens d'enluminure des manuscrits brièvement décrits quant à leur contenu. Les Prémontrés du douzième siècle, en particulier ceux de Bonne-Espérance y occupent une place éminente.

Nous signalons dans ce compte rendu ces œuvres provenant du célèbre scriptorium de Bonne-Espérance, qui fut fondé par le premier abbé de l'abbaye, Odon. Vient ici en première place la *Bible* de Bonne-Espérance (conservée actuellement à la Bibliothèque royale de Bruxelles, II 524, datant de 1135). Cette Bible fut écrite et ornée avec le plus grand soin par le frère Henri (d'août 1132 à juillet 1135 le travail a été poursuivi sans répit). Philippe de Harvengt, l'écrivain docte si connu, y fut le deuxième abbé. Les travaux de celui-ci constituèrent un enrichissement