

Insgesamt ist der vorliegende Katalog ein mustergültiges Werk. Er dokumentiert nicht nur Wert und Bedeutung des Tepler Handschriftenbestandes, sondern fordert zu dessen Erforschung geradezu heraus.

Friedrich-Ebert-Str. 12
D-93051 Regensburg

Ulrich G. LEINSLE O.Praem

David JONES, *An early witness to the nature of the canonical order in the twelfth century*. A study in the life and writings of Adam Scot, with particular reference to his understanding of the Rule of St Augustine. (Analecta Cartusiana, vol. 151), Salzburg: Institut für Anglistik und Amerikanistik der Universität Salzburg 1999. VIII + 316 pp. ISBN 3-9011995-005.

In his doctoral dissertation submitted at the Pontifical University of St Thomas Aquinas (Angelicum), Rome 1998-1999 (dir. Prof. Mary O'Driscoll, O.P.), David Jones, canon of the Abbazia di Sant'Antimo (dioc. Siena), presents a spiritual commentary to the commentary of Adam Scot to the Rule of St Augustin in his *Liber de ordine, habitu et professione canonicorum Praemonstratensis Ordinis* (PL 198, 439-610). Introducing the figure of Adam Scot in his contemporary context (c. 1, pp. 15-40) and as an Augustinian thinker (c. 2, pp. 41-54), Jones enucleates the essence of the Rule, according to Adam's understanding, as charity and its realization in community (c. 3, pp. 55-102). Adam's view of the canonical life is presented following the text of the Rule (excepted nr. VI, treated in c. 3) in c. 4 (pp. 103-248) in all significant perspectives (unity, prayer, nourishment, modesty, communications, cleanliness, authority etc.), concluding with the evolution of Adams' doctrine in his cartusian period (c.5, pp. 249-282) and the evaluation of his life and teaching in the light of modern tendencies of spiritual theology (c. 6, pp. 283-302). A very short bibliography (pp. 305/6) and the text of the Rule (L. Verheijen) complete the fine dissertation ornated by poems of the author.

The twin vocation of Adam Scot as Premonstratensian of Dryburgh and Cartusian of Witham gives the biographical background of his spiritual teaching. But Adam's contemplative ideal of canonical life was never common to the Norbertine Order (e.g. at Magdeburg, Brabant, Philip of Harvengt etc.). Adam's commentary, therefore, is a personal view of an outstanding spiritual writer. Jones makes clear this tendency comparing Adam's work with the medieval commentaries of Letbert of St Ruf (1100-1110), formerly attributed to Hugh of St Victor (PL 176, 881-924), Humbertus de Romanis OP and the modern expositions of Sr MARIE-ANCILLA (*La Règle de Saint Augustin*, Paris 1996) and T. VAN BAVEL (*La Regola di Agostino d'Ippona*, Palermo 1968). For the text (*Ordo Monasterii* and *Praeceptum*) and the authenticity of the Rule Jones

consults and discusses the works of L. Verheijen and A. Sage, following finally almost Verheijen.

As a remarkable historical fact Jones shows us Adam's literary dependence from the commentary of Letbert of St Ruf (pp. 180/1). Beside this, from a historical point of view, this dissertation in christian spirituality offers few new results. In the notes we find some references to the *Con-suetudines* of the Canons of Sant'Antimo in our days (p. 31 n. 82; p.172 n. 326; p. 259 n. 37; p. 291 n. 24). Finally, we must mark few mistakes (e.g. Gregory the Great p. 3 = Gregory VII; Pharaoh/Putiphar p. 194; Aurelius Augustus p. 182) and incorrect quotations in latin textes (e. g. praepositum p.4 n. 8; profietis/proficietis p.51; De Triplice Tabernaculo p. 138; ambulentes p. 167; presbyterus pp. 204-206). On pp. 163/4 one passage of texts is given twice.

For the spirituality of our order, indeed, Jones' work is an important study concerning almost „the specifically monastic elements in the canonical vocation“ (p. 1; cf. Constitutiones OPraem 1970 n. 30, eliminated by the General Chapter 1994) and the „eternal validity of the canonical Rule of all time“ (p. 303).

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