Procedura per la Nomina dei Vescovi: Evoluzione dal Codice del 1917 al Codice del 1983 by Mykhaylo Tkhorovsky (review)

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doctrinal, theological, or legal import are clustered with appropriate commentary. While eleven authors contributed to the contents of Book IV, the commentaries have an even style.

López Alarcón, the commentator for Book V notes the principle of subsidiarity underlying this section of the code, the gradual suppression of the benefice system (c. 1272), and the just remuneration of the clergy (c. 1274). Likewise, he emphasizes the foundational principle of fulfilling the pious dispositions of the faithful with the corresponding provision for the adjustment of Mass obligations due to the diminution of income (c. 1308).

Given the limitations placed on the authors and their fidelity to the same, the work falls short for canonists searching for a more thorough critical study of the law of the Latin church in the English language. However, it proves a fine supplementary reference for teachers of canon law, diocesan bishops, officials of diocesan curias, clergy, students of church law, and other members of the Christian faithful who serve in various offices or ministries in the particular churches. The editors and authors deserve our accolades for adhering strictly to the purpose and criteria for this publication; it will prove beneficial to many in the Church.

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Regarding the appointment of bishops in the Latin Church, this doctoral dissertation first outlines the three elements that constitute the canonical provision for any ecclesiastical office: the candidate’s designation, conferring the title, and taking possession of the office. Then, focusing on the first element, the thesis is neatly divided into three chapters: 1) designation of bishops up to the 1917 code; 2) designation of bishops from 1917 to 1983, and 3) designation of bishops in the 1983 code. As a general observation, given the repeated, papal calls for com-
parative studies of the canon law of the Catholic Church, one feels that, at least at the doctoral level, this work might well have been enhanced by some reference to the history on this subject in the Eastern churches. Even the author nods to the importance of that history in the conclusion to chapter 1 (p. 48).

With regard to chapter one, the author quickly traces the procedure for appointing bishops from early times up until 1917. This procedure, which initially featured election by *clerus populusque*, was later overshadowed by civil intervention. When Lateran IV (1215) subsequently excluded secular powers from electing bishops, civil authorities sought, thereafter to condition or influence the Holy See in the appointment process. Unfortunately, the historical outline here is too heavily dependent on secondary sources.

As for the history of episcopal appointments from 1917 to 1983, chapter two examines the sources to 1917 *CIC* canons 329 §§2–3 and 332 §1. While maintaining the freedom of the pope to designate bishops, these norms accommodated civil authorities in the process by way of pre-notification, prior recommendation, presentation, or even appointment. With reference to Vatican II, much stress is placed on the change effected by *Christus Dominus* 20 in strengthening the absolute independence of Rome in the appointment of bishops. However, the Church’s position in this regard had been developing especially since *Immortale Dei* (1885) and some discussion of the developments leading up to *Christus Dominus* 20 might have provided more context and clarity for the reader. On a methodological note, in chapter two as elsewhere, the rule that foreign language quotations are to be translated except where they serve for scientific comparison with an already translated text was not always followed. As a result, a reader of this Italian text will likely be unsure of the meaning of a great many passages and footnotes in Latin, English, French and Spanish.

In relation to the appointment of bishops since 1983, chapter three traces the legislative history of 1983 *CIC* canons 277, 364, 40 and 403. Here, the author relies heavily upon the 1996 study by Giorgio Corbellini. The description (pp. 182–192) of the current procedure for the appointment of episcopal candidates is helpful but “AS” (*Apostolorum Successores*) should have been incorporated in the List of Abbreviations. Finally, one would have hoped for some observations from the author regarding a critical assessment of the actual process of appointing bishops. Only other authors’ criticisms/observations are briefly canvassed on pages 212–213.
While this work should interest all Catholic canonists, it may more specifically interest Latin canonists and those specialists engaged in the interpretation and application of the current Latin norms for the appointment of bishops.

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Among the most challenging responsibilities before the churches in their task of reconciliation is the issue of ordained ministry and its relationship to the wider issues of ecclesiology, sacramentality, and authority. In the hierarchy of truths, the apostolicity of ministry relates to the more fundamental question of the apostolicity of the Church as a whole. The role of the bishop relates to the wider question of Eucharistic communion, continuity in apostolic ministry, and the oversight (episcopate) to be exercised by the Church. With the Second Vatican Council, the “fullness of the priesthood” is said to reside in the bishops, but the council fathers left to the theologians, to ecumenical dialogue, and to research in the sources of tradition to explain in what this “fullness” consists.

This volume is an important contribution to the clarification of the apostolicity of the Church, its continuity, and the role of ordained ministry within it. The book is divided into eight chapters. The first three cover the biblical, patristic and historic witness respectively. Chapter four surveys six categories of theologians: Congar, Küng, the Reformers, Pannenberg, Volf, and Zizioulas. In the next two chapters the author situates his discussion of apostolicity within discussions of methodology and the analysis of worldviews which inform faith and theology. He develops briefly the classical, modern, and postmodern approach to truth and history. The seventh chapter reviews the ecumenical bilateral dialogues of the Catholic Church with Anglican, Lutheran, and Orthodox churches, the World Council Baptism, Eucharist and Ministry text, and the Anglican/Lutheran northern European agreements on apostolicity.