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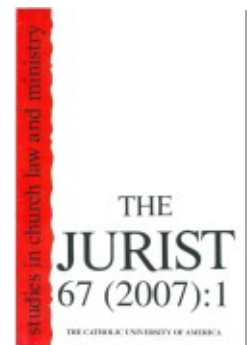
*Os Presbíteros Diocesanos o seu Envolvimento na Política:
Proibição e Exepção* by Domingos Sequeira (review)

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The Jurist: Studies in Church Law and Ministry, Volume 67, Number 1,
2007, pp. 274-275 (Review)

Published by The Catholic University of America Press

DOI: <https://doi.org/10.1353/jur.2007.0034>



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OS PRESBITEROS DIOCESANOS E O SEU ENVOLVIMENTO NA POLÍTICA: PROIBIÇÃO E EXEPÇÃO. Estudo histórico-canónico-teológico, by Domingos Sequeira. Rome: Pontificia Università Gregoriana (Tesi Gregoriana—Serie Diritto Canonico 63), 2004. Pp. 384.

Sequeira, a professor of canon law at the major seminary of Sts. Peter and Paul in Dili, Timor East, defended this doctoral dissertation at the Gregorian University. The subject develops within the tripartite historical-theological-canonical perspective. Beginning with an analysis of ancient legislative sources, the author identifies canonical norms regulating the behavior of clergy in the political sphere. Prohibitive norms, in the strict meaning of the term, were formulated only by the end of the fourth century. The Council of Chalcedon (451) established the double norm of “forbidden” and “exception.” However, the author addresses the essential elements for the legislator’s “forbidding” clergy to participate in politics in the present Code of Canon Law.

The sources identified in the work are fairly comprehensive in scope, ranging from primary sources such as ancient sources of discipline, papal *motu proprios*, and conciliar and post conciliar documents. Secondary sources include documents on the formulation of the 1917 code, as well as commentaries on the councils, synods, and postconciliar documents.

The bibliography contains roughly three hundred twenty entries pertinent to the various stages of the development of the work. The entries are listed alphabetically and sequentially in divisions of primary and secondary sources. The author employed a double methodology: the inductive and the analytic-synthetic. This methodology facilitates the work in reaching its objective: to evidence the theological-juridical sources of the question under discussion. As an aid to readers, it might have been important in the general introduction to clarify the “clergy” addressed in the text (permanent deacons excepted). Chapter four describes this limitation of the term (247–250).

The author develops the work in four chapters. In chapter one, “From the beginning of the Christian age to the 1917 Code,” he examines the norms forbidding priests to be active in politics. The research covers three periods: “From the Origins of the Christian Age to the Decree of Gratian (1140);” “From the Decree of Gratian to the Council of Trent (1140–1563);” and “From the Council of Trent to the Codification of the 1917 Code”.

Chapter two entitled, “From the 1917 Code to Vatican Council II,” addresses canon 139 of the 1917 code. Provisions forbidding or making ex-

ceptions permitting priests in politics had not been enunciated explicitly by the legislator at the time of the codification. Already the supplementary legislation to 1917 code not only forbid political activity on the part of clerics, but also established maximum penalties for transgressors. The prohibitions are based on theological reasons.

In chapter three "From the Vatican Council to the 1983 Code" the author studies the provisions for the involvement of the priests in politics from conciliar documents. According to these texts, the involvement of priests in politics must be congruent with the mission of the Church, as expressed in *Gaudium et spes* 42b. This mission entrusted by Christ to his Church is not of a political, economical, or social order, but a religious order.

The fourth and final chapter "The Legislation of the 1983 Code" analyzes canons 285 §3 and 287 §2, forbidding clergy not only active involvement in politics, but also access to public offices. Sequeira recognizes the need for sound theological consideration and a careful analysis of the semantics of the norms. He employs an exegetical study of the canons with a rather lengthy conclusion.

The text contains fine insights into this complex topic and fulfills the goal intended. It is recommended for canonists, particularly teachers and students; for bishops and diocesan officials; for religious superiors of clerical institutes; and especially for diocesan priests.

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EPISCOPAL ORDINATION AND ECCLESIAL CONSENSUS by Sharon L. McMillan. A Pueblo Book. Collegeville, Minnesota: Liturgical Press, 2005. Pp. xv+311. \$39.95.

The author explains her purpose and procedure at the beginning of this book by referring to the intent and procedure of the commission charged with the revision of ordination rites at the close of the Second Vatican Council. The mandate of this commission was to revise the rites in light of early and venerable Roman tradition. To do this, it had to sort out the evolution of the rite and the various influences upon it. One point on which it had to show discretion was the presentation and approval of the candidate in the ordination ritual. For some centuries, the nomination of