

saber o que não precisam, interessam-se mais pela criação do que pelo seu Criador” (p. 102).

Desta forma, a personalidade da santa e sua obra ficam com o destaque que lhes é devido. Um panorama completo, oportuno e de agradável leitura; a Autora não se contenta com superficialidades nos comentários e procura dar uma visão abrangente dos campos onde a santa desenvolve seus dons sobrenaturais. Com efeito, o livro é um convite a “descobrir” uma santa mística desbordante de dons sobrenaturais, aliado ao mérito de manter o interesse do leitor, despertando a apetência em aprofundar mais sobre a obra da “Sibila do Reno”. “Nas milhares de páginas que Hildegarda deixou nunca há repetições nem superficialidades. Todos os parágrafos, todas as linhas, são densos de significado, escavam dentro de nós, interrogam e resolvem, apresenta problemas e soluciona-os. Escutam e fazem com que nos escutemos” (p. 110).

A visão da monja beneditina acerca da ordem da criação é deveras sugestiva. Ela vê o cosmos como uma sinfonia, a harmonia que existe em todo o espaço estrelado é a mesma que se percebe em todos os elementos criados, desde os mais minúsculos aos gigantes. Incluindo o reino das pedras preciosas, os vegetais, os animais e também os homens.

Difícilmente se encontra na História da Igreja alguém que tenha defendido com mais propriedade o princípio da harmonia universal da criação. Em sua cosmovisão, cada ser, saído das mãos do Criador, é como uma nota na partitura do divino repertório musical.

Por essas e muitas outras razões, o Papa Bento XVI, durante o Sínodo extraordinário dos Bispos, em 2012, proclamou Santa Hildegarda de Bingen como Doutora da Igreja universal.

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BOBIČ, Pavlina. *War and Faith: The Catholic Church in Slovenia, 1914-1918*. Leiden: Brill, 2012, xviii+261p. ISBN: 978-90-04-20219-1.

The episodes studied in this book stretch over a period of four years, corresponding to the better part of the First World War, in present-day Slovenia. At that time it was considered an ethnical rather than political or *de iure* concept, as the country that today is home to some two million citizens formed part of the Habsburg Monarchy, until the creation of the Kingdom of Serbs, Croats and Slo-

venes in 1918, following the collapse of the Austro-Hungarian Monarchy.

The author studies the story of the Catholic Church among Slovenians, living predominantly in the Austrian Duchies of Carniola, Styria and Carinthia. Even though the war was triggered by the assassination of Archduke Franz Ferdinand in Sarajevo in 1914, a long prior period of unrest, unsatisfied claims and deluded

hopes presaged the tragic events. The loyalty of the Slovenians to the monarchy was strongly shaken by attempts to Germanize the region. The official language was German, and Slovenians were deprived of the right to found any university in their own language. Political, social and even cultural rights were not respected.

From 1867 onward, during the political re-establishment of the monarchy, Roman Catholic and intellectually well-formed clergy were at the core of national identity, but in constant conflict with the liberal intelligentsia. As stated in the book: “Not surprisingly, one of the main features of Slovenian life in the late 19th century was the clergy’s desire to reform society in accordance with Christian truths and values. In the Church’s view, the people could not separate their national existence from the Catholic credo. Indeed, to renounce one’s faith in Catholicism amounted to a rejection of one’s own identity” (p. 10).

At the beginning of the twentieth century, the idea of a Yugoslavian kingdom grew stronger in political and even religious ambiances. The Author describes the position of the Slovenian Christian Social Workers’ Union, founded by prominent members of the Catholic hierarchy. While asserting that Slovenians were faithful to the Danube monarchy, they fully believed that the creation of the transitory Kingdom of Serbs, Croats and Slovenes would provide a solid foundation for the interests of the Habsburg monarchy in the Balkan and Adriatic regions. This is explained by the fact that there was a clear difference between Ger-

man nationalism, dangerous for the Slavic identity, and the Habsburg policy of harmony among the nations of the monarchy. According to the bibliography, Archduke Franz Ferdinand, who enjoyed the sympathy of the common people, demonstrated significant interest in the idea. Most people learned of his assassination in Sarajevo from parish priests, announced during Masses. The reactions were unanimous: “Austria has to punish this murder; there will be war!” (p. 15).

The first wartime episcopal letter of Prince-Bishop of Ljubljana, Dr. Anton Bonaventura Jeglič, one of the founders of the Slovenian Christian Social Workers’ Union, gives a good idea of the state of spirit at the time:

“Our noble emperor has called our men to arms against Serbia. He has been forced to take this action due to long standing Serbian intrigues to undermine the peace, security and integrity of our empire. [...] Indeed, the war against Serbia is just. [...] For a long time the world has felt that war was inevitable. [...] Many bitter tears will be shed, much precious blood will be spilled, but we must trust in God’s providence, who in His infinite wisdom allowed it, that the present suffering will bring much blessing for the future to our bodies and souls” (p. 29).

And in all Slovenian parishes, priests unanimously urged people to fulfil their patriotic duty in defence of the monarchy.

The author reveals the turning point in the situation, with the entry of Italy into the war, an apparent dilemma for

the Catholic Church: The troops were no longer fighting schismatic Greek assassins, but fellow Catholics, led nonetheless by the liberal and anti-Catholic Italian government. The book describes with clarity the embroiled Balkan standpoint, *per se* a centuries-old tangle of religions, ethnic groups, cultures, languages and dialects.

These combined elements, which historians call the “Balkan powder keg”, in conjunction with the position of Catholics in face of Italy entering the war against Austria, created a climate of disdain. The author cites a sermon from that time: “This is a faith-breaking, an unseen treachery! Judas has received his gold and silver from our foes and betrayed his allies” (p. 66). In another instance, the district authorities in Carniola, the region geographically closest to Italy, delivered the following message:

“Slovenians! The struggle that we are fighting is holy! We are struggling, first of all, for our homeland, but also for the noble ideals of integrity and faithfulness; for the Christian principles, respect for the elder and love for the suppressed, all of which [virtues] are unknown to the Freemason Italian government. The Italian king, his government and the army are the worst opponents of Christianity, the greatest enemies of the holy Catholic Church” (p. 67).

Most of the documents presented in the book, particularly in the two first chapters, demonstrate a war scenario with important religious overtones, depicting the First World War as a holy one. The Author

describes the participants’ confrontation with the horrible reality and the problem of conscience that ensued.

“The essential dilemma, which troubled individuals as well as the Christian Churches in time of the great European upheaval, was whether there was any moral justification for suffering in war. Or, to put it more provocatively, is it possible that a religious believer has religious reasons to do things that (secular) ethics can only condemn?” (p. 88)

Beseeking heavenly help, Emperor Franz Joseph consecrated the Empire to the Sacred Heart of Jesus, followed by all the bishops of the Danube monarchy, presenting the hardships of war as martyrdom and a necessary struggle to defeat the “devilish enemy” (p. 92). From this perspective, the sufferings and sacrifices of war time were to be taken in the spirit of penance, as something necessary for achieving moral renewal.

Chapter Three contains an assortment of quotes from peasants and soldiers: “Deep faith gives us hope even in the most difficult times, and our final goal is: eternal happiness!” And: “Please, do not stop praying for me and for the victory of our dear, agonized Austria! The thought that I may fall does not sadden me, as long as our homeland wins” (p. 103). There are numerous personal testimonies of this type in the chapter, demonstrating an idealistic spirit in the defence of Church and Emperor that was, due to the unfavourable outcome of the battles, becoming increasingly more desperate, with survival itself

at stake. In general, it is a very interesting testimony of *petite histoire*.

Chapter Four, a natural follow-up to the previous chapter, explains the origins of the deep-rooted religious sentiments which convinced the soldiers that they were the “Guardians of the true Faith”, the title of the chapter. For understandable methodological reasons, the study is divided into arguments regarding the urban and rural population, as there was quite a significant difference of opinion among these two groups. While the conservative influence of the Catholic Church was stronger in the countryside, big cities suffered greater influence from liberal and anti-religious movements and, as a consequence, positions regarding the war were divided.

Religious faith was also present in military speech: “... firmly as the walls of a castle, stands the army of Mary. Its greatest enemy, Satan, cannot defeat it. He rages with the two allies, lust and evil counsel ... constantly attacking the troops of Mary” (p. 130), and even children were engaged in praying for the Emperor and the monarchy. Catholic associations of Holy Communion for children were founded, and daily Mass was encouraged; every family was to send a member to pray for the national intentions.

But the inevitable shortage of supplies, rising prices and speculation exposed the evil side of human nature. A hoped-for moral renewal was stained by the proliferation of vices related with all wars. This compelled the Catholic Church to change

an idealistic discourse to a more prosaic call for morality.

Of particular interest is the description of the third year of the war. At that juncture, Austria and its States were on the brink of moral and material exhaustion. The chapter deals especially with the situation in Carniola, Slovenia’s heartland, which roughly corresponds to the present-day Archdiocese of Ljubljana. The chapter also considers the initiatives of Slovenian politicians, among who were also clergymen of fame. At this point the Catholic Church started considering the convenience of a change: the survival of Slovenian ethnic and religious identity might depend, no longer on submission to the Habsburg monarchy, but on the creation of a transitory and constitutional monarchy: the future Kingdom of Serbs, Croats and Slovenes.

Finally, the author describes the unexpected outcome of the war in the Balkan region: the creation of Yugoslavia. This transformation did not happen smoothly, since in Slovenia divided opinions led to territorial division: the Slovenians north of the Alps voted to stay with Austria, while the remainder decided to follow the path of the new kingdom.

Whereas the great historical facts are well-grounded in original, contemporary first-hand documentation, there is also an abundance of letters, postcards, personal diaries and unpublished testimonies of soldiers, priests and civilians who participated in the events, and who describe their feelings and opinions. The work is to be

commended as a specialized and uncommon study, one rarely seen, as its requisites are difficult to fulfil: the capacity to study original documents—a particularly difficult task when it comes to Slovenia; and familiarity with the region, that even

by European standards is a small nation of two million inhabitants, with its own culture, religious traditions and personality.

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AOUN, Marc; TUFFERY-ANDRIEU, Jeanne-Marie (ed.). *Le ius particulare dans le droit canonique actuel*. Perpignan: Artège, 2013, 212p. ISBN: 978-2-36040-222-9.

Foram publicadas as atas do interessante congresso realizado em Strasbourg (França), em maio de 2011, sobre o *ius particulare* na legislação canônica. A organização do evento coube, em primeiro lugar, ao Instituto de Direito Canônico da Faculdade de Teologia Católica de Strasbourg, em parceria com o Centro PRISME (Droit, Religion, Entreprise et Société). Aos dirigentes de ambas as sociedades, Prof. Marc Aoun e Jeanne-Marie Tufféry-Andrieu, pertence o mérito de terem reunido na “capital europeia” diversos especialistas na matéria, tais como os cardeais Francesco Coccopalmerio e Laurent Monsengwo, o Arcebispo siro-malabar D. Kuriakose Bharanikulangara e o Arcebispo de Dijon, D. Roland Minnerath; conferencistas de universidades de diversos países, como Hungria, Colômbia e Líbano; representantes da Congregação para os Religiosos, do Pontifício Conselho para a Cultura, além de docentes canônicos de todo o mundo.

O tema não poderia deixar de chamar a atenção, uma vez que a eclesiologia conciliar ressaltou a importância da vida da Igreja una nas Igrejas particulares, e

vice-versa. Os estudos abordam desde o problema doutrinário da elaboração do direito pelas Igrejas particulares, no contexto da lei universal da Igreja (Card. Coccopalmerio), até a singular intervenção sobre a situação jurídica do eremita diocesano que, com sua *propria vivendi ratio*, exprime até onde pode chegar, em suas capilaridades, a universalidade e a particularidade na Igreja (Anne Bamberg); passando pelas considerações concretas a respeito da elaboração dos direitos particulares, seja no âmbito diocesano (Card. Laurett Monsengwo, D. Barthélemy Adaukonou), das conferências episcopais (D. Roland Minnerath, Mons. Jorge Anibal Rojas Bustamante), das Igrejas *sui iuris* (D. Kuriakose Bharanikulangara, D. Péter Szabó), ou até da vida consagrada (Fr. Loïc-Marie Le Bot, OP).

Ao todo são compiladas dez intervenções, acrescidas da interessante apresentação de Aoun e Tufféry-Andrieu, com uma localização histórica, indispensável para entender este e tantos outros problemas do Direito Canônico. São assim delimitadas três esferas onde o *ius particulare*