

THE LAITY IN THE OPUS DEI PRELATURE

by J. R. Madurga (*)

“With very great hope, the Church directs its attention and maternal care to Opus Dei, which – by divine inspiration – the Servant of God Josemaría Escrivá de Balaguer founded in Madrid on October 2, 1928, so that it may always be an apt and effective instrument of the salvific mission which the Church carries out for the life of the world.”(1)

Thus begins the Pontifical Constitution *Ut sit*, dated in Rome at St. Peter’s on the 28th of November, 1982. Msgr. Romólo Carboni, the Apostolic Nuncio in Italy, was delegated to carry out the execution of the above document on March 19, 1983.

L’Osservatore Romano of November 28 informed that Pope John Paul II had erected Opus Dei as a personal prelature, which will be called *Praelatura Sanctae Crucis et Operis Dei* (for short, Opus Dei Prelature). At the same time, the Holy Father issued the statutes by which Opus Dei must be governed, and confirmed Msgr. Alvaro del Portillo, who was the President General of Opus Dei, as its Prelate.

The Second Vatican Council had provided for the setting up of personal prelatures which would engage in “particular pastoral work.”(2) These prelatures, which were later regulated juridically in the pontifical legislation applying the conciliar decrees,(3) are a further proof of the sensitiveness with which the Church responds to the specific pastoral and evangelizing needs of our time. For this reason, the pontifical act erecting Opus Dei as a personal prelature was directly aimed at promoting the apostolic activity of the Church, inasmuch as it puts into operation a new pastoral instrument which up to now was only foreseen and desired in the law of the Church.(4)

The event itself, which has aroused quite some interest (being the first time that the Council’s norms on personal prelatures were applied to an ecclesiastical organization) can actually be summarized in just a few lines. Nevertheless, there are some points worth looking at more closely, in order to grasp the full significance of a decision which is a milestone in the growth promoted by the Second Vatican Council in doctrinal and juridical matters.(5)

Much has already been written on the subject in the past two years. The present essay, however, will

deal almost exclusively with aspects concerning the laity (men and women, single or married, of all professions and walks of life) who devote themselves to the apostolic activities of the prelature: their role and commitment, the jurisdiction that the prelate has over them, their relationship with the local ordinaries, etc. Since, numerically, they make up by far the largest part of the faithful of the prelature, it will be important to have their canonical situation clearly understood.

But, first, regarding the general outlines of the Opus Dei Prelature, it should be remembered that:

–it is a structure within the hierarchical organization of the Church, of a personal and international character, and with its central offices in Rome;

–that the clergy of the prelature (and incardinated therein), comes from the laity incorporated in the prelature itself; no candidate to the priesthood, nor deacon or priest, is taken away from the local churches;

–the laity who dedicate themselves to the service of the apostolic purpose of the prelature, through a specific commitment, do so by virtue of a clearly defined contract, and not by vows;

–the laity incorporated in the Opus Dei Prelature continue to be faithful of the dioceses where they have their domicile or quasi-domicile and are, therefore, – in keeping with the statutes of the prelature – under the jurisdiction of the diocesan bishop in what the law lays down for all the ordinary faithful.(6)

Also, as far as the jurisdiction of the prelate is concerned, the Holy See has stated that:

–the power of the prelate is an ordinary power of jurisdiction or government, limited – in the case of the laity – to that which refers to the specific finality of the prelature, and it differs substantially, by reason of the matter involved, from the jurisdiction of the diocesan bishops in the ordinary spiritual care (*cura animarum*) of the faithful;

–the jurisdiction of the prelate, besides the government of the clergy of the prelature, includes the general direction of the formation and of the specific apostolic and spiritual attention which the laity incorporated into Opus Dei receive, in order to help

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them live a more intense dedication in the service of the Church;

- the laity are under the jurisdiction of the prelate in regard to the fulfillment of their own ascetic, formative and apostolic commitment, which they have freely undertaken by means of the contractual bond dedicating them to the service of the aims of the prelature.(7)

On the other hand, as established by law, the faithful of the prelature must observe the territorial norms which refer to general directives of a doctrinal, liturgical and pastoral nature, as well as the laws concerning public order.(8)

The Opus Dei Prelature is a secular jurisdictional structure, and therefore, while the clergy incardinated in the prelature belong to the secular clergy to all effects (they maintain close relations with the secular priests of the local churches and, with respect to priests' councils, they enjoy an active and passive voice),(9) the laity incorporated in the prelature do not alter their personal situation, canonically or theologically. They continue to be ordinary lay faithful and act accordingly in all matters and, specifically, in their apostolate.

In the aims and spirit of Opus Dei, stress is laid on the sanctifying value of ordinary work, that is to say, on the obligation to sanctify work, to sanctify oneself in one's work, and to turn it into an instrument of apostolate. Therefore, the work and the apostolate of those who form part of the prelature are normally carried out in the environment of secular society, bearing in mind the general directions which the Holy See or diocesan bishops may give concerning the apostolate of the laity.

As regards decisions in professional, social, political matters, etc., the lay faithful of the prelature enjoy - within the limits of Catholic faith and morals, and of the discipline of the Church - the same freedom as other Catholics; hence the prelature takes no responsibility for the professional, political or financial activities of any of its members.(10)

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All of the above sums up the main elements of the new legislation, in so far as it concerns the laity incorporated in the personal prelature, as laid down by the Declaration issued by the Sacred Congregation for Bishops on November 28, 1982. (Its official date was given as August 23, 1982).

Before we try to draw more detailed conclusions as to the role and the canonical situation of the lay members, one or two relevant points should be made

about the nature of the personal prelatures in general.

First, it should be stressed that their most salient characteristic is the fact that they are organs belonging to the hierarchical and pastoral framework of the Church; or, in other words, that they are jurisdictional entities of a hierarchical character. And yet they are not *ecclesiae particulares*. Nor are they "associative" organizations born, as it were, from the grass-roots. They are entities created - erected - by the Roman Pontiff within the framework the Church uses for the exercise of its pastoral action. They are new institutions which were born from a specific initiative of the Second Vatican Council. The general laws governing them admit of a variety of possible forms in actual practice: from that of the military vicariates for the pastoral care of those in the armed forces to that of prelatures which may be created for specific pastoral purposes.

The fact that personal prelatures are not "associative" organizations is also shown by the place assigned to them in the new Code of Canon Law. They are not found in Title V of Book III, Part I, *De Christifidelium consociationibus*. Canon 298, no. 1, the first one of Title V, defines the various forms of associations of the faithful recognized by Church law (apart from those of institutes of consecrated life and societies of apostolic life).(11)

In the case of Opus Dei, its previous existence as an association and its having then become a personal prelature does not run counter to what has just been said. Nothing prevents an "associative" organization from being the origin or the cause of the birth of a personal prelature.(12) As a matter of fact, this nuance was elegantly explained in an article by Cardinal Baggio when he wrote that "the setting up of the prelature was to be the result not of an abstract doctrinal speculation, but rather and above all a careful consideration of an already existing apostolic and pastoral entity, (Opus Dei, that is), the legitimacy and soundness of whose foundational charism had been recognized on numerous occasions by ecclesiastical Authority. In fact the institution already had, from as far back as 1947, the juridical powers proper to clerical organizations of pontifical right, including the faculty of forming and incardinating its own priests, but it had not yet found its appropriate ecclesial configuration within the organizational structures of the People of God."(13)

Secondly, the point should also be made that these personal prelatures, by their very nature, are

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secular structures. This, together with the above-mentioned characteristic of their being jurisdictional entities within the hierarchical system, is made obvious in their having been placed under the competence of the Sacred Congregation for Bishops.

A personal prelatore may (or may not) have lay members incorporated in it; although it must have a certain *coetus socialis*, or group of faithful, as the object of the pastoral care of the prelatore's clergy. According to the wording of canon 296 of the new Code of Canon Law: "Through agreements with the prelatore (*conventionibus cum praelatura initis*), lay people may dedicate themselves to the apostolic activities of the prelatore." This dedication is described as an "organic cooperation," which implies that the lay person is incorporated into the prelatore not only to receive a specific assistance from it, but also to take an active part in its apostolic tasks. This type of agreement or contract admits of various modalities.

It is obvious that the bond created by the oft-mentioned contracts or agreements is precisely the bond uniting the lay members to the prelatore, and that such a "contractual" bond is basically different from the *sacra ligamina* contemplated in the constitution *Lumen Gentium* when dealing with the religious and members of institutes of consecrated life.⁽¹⁴⁾

Through their contract with the prelatore, the lay members place themselves under the prelate's jurisdiction according to the terms of the pertinent statutes. This, however, should not be construed to mean that it is the faithful who, by means of their contracts, actually make up, constitute or create the prelatore. This way of thinking would miss the most important aspect of the new structure, which is, to repeat, its being by nature a pastoral instrument, a hierarchical instrument, directly created — erected — by the Apostolic See, and not an organization of an associative kind.

As to the jurisdiction of the prelate, one must remember that — at least in the Latin Church — the personal jurisdictions in the secular field always are either *cumulative* or *mixed*, relative to the corresponding territorial jurisdiction of the diocesan bishop. In no case are the personal jurisdictions exempt. A *cumulative* jurisdiction would affect the same people, and on the same matters, with regard to the exercise of the ordinary pastoral care of the faithful. It would be a *mixed* jurisdiction if it concerned different matters and was established for the realization of certain pastoral undertakings; in the

latter case, both the ordinary of the place and the prelate — who is the ordinary of the prelatore — would have jurisdiction over the same persons though usually under different aspects.⁽¹⁵⁾

But we shall come back to this point a little later, since we must now investigate further the nature of the contractual bond of the lay people incorporated into the prelatore.

Article III of the Apostolic Constitution *Ut sit* states that the specific obligations inherent to the incorporation of the laity into Opus Dei are undertaken "as a juridical bond, by means of a contract with the prelatore." It then refers to the previous Article II, which lays down that this prelatore is governed by the norms of general law, by those of the same Constitution, and by the particular laws of the prelatore.

The actual way in which the incorporation takes place is, then, contractual by nature, and it is, therefore, reciprocal, embodying a mutual relationship. It is a contract whose specific contents are restricted exclusively to the aims of the prelatore, within the area of authority of the prelate.

This contract is certainly a canonical bond; yet it does not have the *sacred* character which is typical of vows and other similar bonds. It is subject to the canonical norms regulating legal contractual activity in the Church, and it thereby falls within the framework of canon 1290. For its validity, the conditions established in canons 124–126 concerning juridical acts must be observed; and the person must be endowed with the legal capacity required in canon 98, no. 1.

The contract in question is one possessing a spiritual content, which is the source, on the one hand, of the right to receive a special pastoral assistance and, on the other, of a series of qualified duties that become recognized by canon law. The vocation to Opus Dei constitutes what could be called the contractual cause of this formal pact.

The object of this contract are only matters corresponding to the aims of Opus Dei, as previously mentioned. All other matters remain, therefore, outside of the contractual bond, because they are not included in the finality of the prelatore.

In the apostolic activities of the prelatore, the close cooperation existing between the presbytery and the laity must be emphasized in order to understand the position of the lay members and the nature of their bond.

The apostolic mission of the Church is not restricted to the action of the Sacred Hierarchy: it is

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rather the joint action of the clergy and the laity. In the living organism of the Church, each member of the People of God carries out his own function in keeping with his own identity within the Church. Actually, the participation of the laity in the Church's salvific mission is perhaps one of the most valuable contributions of the Second Vatican Council.(16)

In the article that was quoted before, Msgr. Costalunga also wrote that "the renewed consciousness of the irreplaceable function of the laity, always working in close union with priests in the fulfillment of the mission entrusted by Christ to his Church, is one of the most precious fruits of the Council, and brings with it several consequences. The chief of these is that the activity of clerics and laity, always bearing in mind their respective specific characteristics, necessarily converge. Their activities in fact require one another, not only in a general way, for the achievement of the single and common aim of the Church – the salvation of souls – but also in a specific manner, in order to achieve specific apostolic aims, which require special effort and dedication, as indeed occurs in personal prelatures."(17)

The new Code of Canon Law emphasizes the dignity and equality of all the faithful, when it states that all of them *secundum propriam cuiusque condicionem et munus ad aedificationem Corporis Christi cooperantur*.(c. 208)

This same term – "cooperation" – is used in c. 296 to speak of the lay people who devote themselves to the apostolic activities of a personal prelature. As we have mentioned before, the canon actually says "organic cooperation," so as to suggest that the laity are there not merely in an auxiliary capacity, but rather that their cooperation to the aims of the prelature can be total, in the sense that they form part of the social body of the prelature as full members in the strict sense of the word. This is the case of the lay members of the Opus Dei Prelature, where both the clerics who have received sacred orders for the service of the prelature in which they are incardinated, and the lay people who are incorporated to it through contractual bonds, are *equally* members of Opus Dei.(18)

The Apostolic Constitution *Ut sit*, in its third paragraph, aptly describes this reality in the following words: "Opus Dei has grown, with the help of divine grace, . . . as an apostolic organism made up of priests and laity, both men and women, which is at the same time organic and undivided – that is to say, an institution endowed with a unity of spirit,

of aims, of government and of formation."(19)

The lay members of the Opus Dei Prelature depend from their prelate differently from the way they depend from the bishop of their diocese. This fact was made clear when the Holy See decreed that "the power of the prelate is *potestas ordinaria regiminis seu iurisdictionis*, limited to that which refers to the specific finality of the prelature, and it differs substantially, by reason of the matter involved, from the jurisdiction of the diocesan bishops in the ordinary spiritual care of the faithful."(20) Therefore, the jurisdiction of the prelate over the lay people incorporated to Opus Dei is restricted to "what has to do with the fulfillment of the specific ascetic, formative and apostolic commitments which they have freely undertaken through their contractual bond to the prelature."(21)

These two areas of jurisdiction – that of the prelate and that of the local ordinary – cannot and do not collide or interfere with each other.

It was pointed out before that the laity incorporated in the Opus Dei Prelature continue to be faithful of the diocese in which they have their domicile or quasi-domicile, and are therefore under the jurisdiction of the diocesan bishop in what the law lays down for all the ordinary faithful.(22)

This implies that the incorporation of the lay people into the prelature does not change the jurisdiction that the local ordinary had – and will keep on having – over them by reason of the place where they live. And that is so because the jurisdiction of the prelate over these people concerns other matters. The point is very important, and can be readily understood if one recalls that – always within the spirit of ecclesial communion – in the relation between the ordinary faithful and their diocesan bishop there are two different personal areas: the area of *subordination* and the area of *autonomy*.(23)

The area of subordination comprises the range of duties in which the faithful are bound to obey the local ordinary. The area of autonomy extends to the field not covered by this jurisdiction, or, in other words, where the possibility of free option exists.

The commitments made by the faithful who choose incorporation to Opus Dei correspond to the area of autonomy recognized by the Church for all the baptized, i.e., a series of choices anyone can make (or refuse to make) in the legitimate use of his own freedom and personal responsibility. Such commitments concern matters not previously placed under any ecclesiastical jurisdiction, precisely because they constitute that area of autonomy where

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the faithful are free to make up their minds the way they think fit.

More specifically, the area in question is amply recognized in canons 208 to 231 of the new Code of Canon Law. It is quite clear that some of the rights mentioned in several of those canons include no prior dependence from any Church structure or authority, and may, or may not, be exercised, free from any juridical coercion. The field encompasses such wide areas as the right to follow the form of spiritual life of one's own choice, the *ius associationis*, the right to do personal apostolate (this is also a *duty*), the choice of state in life, career or vocation, recourse to ecclesiastical courts and right of fair trial, the choice of schooling for one's children, freedom in temporal matters, right to privacy, acceptance of Church's ministries, etc.

On the other hand, according to the typical organization of the Church, the ordinary *cura animarum* corresponds – though not exclusively – to the local Churches (24) under the direction of their pastors in the context of the pastoral structures contemplated in canons 368 ff. of the new Code. This *cura animarum* consists of the services and pastoral care which the Church offers to all of its faithful, as rights deriving from the sacrament of baptism. The above-mentioned canons 208–231 also include some true rights of the faithful vis-a-vis the Church, and, in particular, the local church to which they belong. To those rights there correspond, on the part of the ecclesiastical organization, a similar list of duties towards the faithful. Everything in the field of these mutual rights and duties falls outside the area of autonomy of the faithful, since they are all matters entrusted to existing pastoral structures – i.e., those of c. 368 – according to the domicile or quasi-domicile of each person.

That is why, as a consequence of his incorporation into Opus Dei, a layman's dependence from the pastors of his own church remains substantially unchanged, since Opus Dei is not an *ecclesia particularis* entrusted with the ordinary *cura animarum*, nor is the individual faithful allowed freely to alter his bond of relationship as established by the general rule of Canon Law.

Beyond these areas of dependence as regards one's own particular Church, there are others which determine the autonomy of the individual faithful, as has been explained above. Here the faithful is under no legal constraint as to how to adjust his behavior. It is precisely in this area of legitimate autonomy where the commitments towards incor-

poration to Opus Dei are freely made. The faithful, then, place themselves under the authority of the prelate in certain matters which do not belong to the local ordinary, but which are related to the aims of Opus Dei.

Thus the sphere of authority of the prelate does not overlap with that of the legitimate pastors of the local churches, nor does it subtract anything from their legitimate rights. They are two different jurisdictions, so that one cannot speak of a cumulative jurisdiction (such as, for instance, in the case of the military vicariates).

Within their field of autonomy, the faithful of Opus Dei make some demanding and clear-cut commitments of an ascetic, formative and apostolic nature, as specified by the statutes of the prelate.(25) The prelate, in its turn, guarantees its pastoral attention to help them fulfill their commitments.

Certainly, the juridical status of the lay members of Opus Dei is the same as that of the rest of the laity, with regard to their relationship to the local church to which they belong by reason of their domicile or quasi-domicile. Yet, because of their membership in the prelate, they receive a special pastoral assistance.

This same pastoral assistance encourages them earnestly to back up, support and reinforce the directions issued by the local ordinary. The members' incorporation to Opus Dei renders them *pleno iure* a part of the prelate – not simple collaborators. The apostolic aims and undertakings of the prelate become their own way of life. As a consequence, there follows a deeper union with the Holy Father and with all the bishops in communion with the Holy See. The members' bond to Opus Dei urges them reverently to accept the apostolic and pastoral instructions addressed to the whole diocese by those in charge, to help spread them among the faithful, and to carry them out, each one according to his family situation or his place in society.

Since the juridical condition of the faithful incorporated to Opus Dei remains unaltered regarding the local church, the way they will follow the directions emanating from the bishops must be similar to that of the other faithful of the diocese. They will act according to what they are – ordinary faithful, like the others – and always in a spirit of full personal freedom, whether a personal response is called for, or, as the case may be, through the existing channels of the diocese, such as the parish, the pastoral council, groups of couples, etc.

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In the field of politics, as well as in social matters or professional ventures, these faithful enjoy the same degree of freedom as anybody else. Working towards the solution of problems in these areas – as in many other areas belonging to the field of autonomy of the faithful as citizens – is an activity that falls outside the finality of the Church as such and has, therefore, no relation to the bond that joins them to the Opus Dei Prelature. When making their choices, they are only restricted by the limits imposed on all Christians by the requirements of their faith, by Catholic morals, and the discipline of the Church.(26)

Given this freedom of option, it is only natural that the Christian faithful – also those who are members of the prelature – should develop, single-handedly or together with other people, all kinds of initiatives in the fields of welfare, education, medical care, sports, culture, and countless others. The Second Vatican Council teaches that “by reason of their special vocation it belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God’s will. They live in the world, that is, they are engaged in each and every work and business of the earth and in the ordinary circumstances of social and family life which, as it were, constitute their very existence. There they are called by God that, being led by the spirit of the gospel, they may contribute to the sanctification of the world, as from within like leaven.”(27)

The various initiatives mentioned above *are not*, however, Opus Dei aims. Opus Dei aims at encouraging the quest for holiness in *all* the fields of human endeavor – not only in some particular activities. The initiatives referred to derive directly from the professional work and from the apostolic zeal of those who promote them. It is important to realize that, even granting that the Christian spirit behind such activities can render them useful to the Church, this obviously does not make them *Church activities*, or activities *of* the Church. They remain on the plane of purely *civil* activities. This means that they are not carried out by the Church or by the prelature as an organization, but merely by some of the ordinary faithful who belong to a diocese – and who also happen to be incorporated in Opus Dei.

For this reason, such undertakings are developed and carried out within the framework of civil law, just like any other works undertaken by ordinary citizens. But this, of course, also presupposes that the Catholics involved in them do have to fulfill their duties as Christians and obey the general teachings from the Holy See or from the diocesan bishop.

There are also cases where Opus Dei provides a specific pastoral assistance to some of these works, which do not thereby forfeit their civil and professional character. The prelature, then, sets up its own center for this purpose, having previously obtained the authorization of the local ordinary. But the prelature itself never assumes responsibility for the technical or financial direction of the project, which always remains in the hands of those who first started it.

As to the impact of the apostolate of the prelature members on the society around them and, in particular, within the context of the diocese where they live and work, it might be proper to quote, in these concluding lines, what the Prelate of Opus Dei had to say about it in the course of an interview granted to a newspaper:

“I would also add that practically all the fruits of the apostolate of Opus Dei remain in the dioceses in which we work. It is a great blessing from God for any diocese to have a good number of Christians who enjoy prestige in their ordinary work and who, notwithstanding all their personal limitations, try to be sincere Christians and to lead a life of intense prayer. Do not forget that these men and women endeavor to spread their ideals to their relatives, colleagues and friends, bringing them to frequent the sacraments, and to participate more intensely in the activities of their respective parochial community.

“These men and women form solid Christian families, from which the whole diocese benefits, and from which eventually come vocations to the priesthood and to religious life. As well as that, society stands to gain from the educational and social programs promoted by members of Opus Dei all over the world, in cooperation with very many other people, including non-Catholics and non-Christians.”(28)

REFERENCES

- (1) Cf. *AAS* 75 (1983), pp. 423–425
- (2) Cf. decr. *Presbyterorum Ordinis*, no. 10, 2
- (3) Cf. Motu proprio *Ecclesiae Sanctae*, I, no. 4
- (4) Cf. “Declaration concerning Opus Dei,” English version published in *L’Osservatore Romano*, English edition, Jan. 17, 1983. The official text of this *Declaratio* from the Sacred Congregation for Bishops is found in *AAS* 75 (1983), pp. 464–468. It is dated Aug. 23, 1982
- (5) Cf. Msgr. Marcello Costalunga, “The Establishment of Opus Dei as a Personal Prelature,” English version published in *L’Osservatore Romano* English edition, Jan. 17, 1983
- (6) Cf. *Declaratio*, *loc. cit.*, I
- (7) Cf. *ibid.*, III
- (8) Cf. *ibid.*, IV
- (9) Cf. *ibid.*, II
- (10) Cf. *ibid.*
- (11) Cf. J. L. Gutiérrez, “De praelatura personali iuxta leges eius constitutivas et Codicis Iuris Canonici normas,” in *Periodica* (Pontifical Gregorian University), vol. 72, 1983, pp. 109–110
Cf. also P. Rodríguez and A. de Fuenmayor, “Sobre la naturaleza de las Prelaturas personales y su inserción dentro de la estructura de la Iglesia,” in *Ius Canonicum* (University of Navarre), vol. XXIV, no. 47, 1984, pp. 21–23
Cf. also G. Lo Castro, “Le Prelature personali per lo svolgimento di specifiche funzioni pastorali,” in *Il Diritto Ecclesiastico*, 1983, pp. 85–146
- (12) Cf. D. Le Tourneau, “L’Opus Dei, son histoire, sa spiritualité, sa nature juridique,” reprint from *Esprit et Vie*, 1983, pp. 22–23
- (13) Card. Baggio, “Un bene per tutta la Chiesa,” English version published in *L’Osservatore Romano* English edition, Jan. 17, 1983
- (14) Cf. *Lumen Gentium*, no. 44
- (15) Cf. A. de Fuenmayor, “La erección del Opus Dei en prelatura personal,” in *Ius Canonicum*, (University of Navarre), vol. XXIII, no. 45, 1983, p. 25
- (16) Cf. *Lumen Gentium*, no. 10; *Christus Dominus*, no. 16; *Presbyterorum Ordinis*, no. 9; *Apostolicam Actuositatem*, nos. 2, 5, etc.
- (17) Cf. Msgr. Costalunga, *loc. cit.*
- (18) Cf. J. L. Gutiérrez, *loc. cit.*, pp. 92–97 and 100–102. As to the term *cooperatio organica*, cf. *ibid.*, pp. 107–108
- (19) Cf. Apost. Const. *Ut sit*, foreword
- (20) Cf. *Declaratio*, *cit.*, III, a)
- (21) Cf. *ibid.*, III, d)
- (22) Cf. *ibid.*, IV, c)
- (23) Cf. A. de Fuenmayor, *op. cit.*, p. 50
- (24) The Holy See may also create personal prelatures entrusted with the total or partial ordinary pastoral care of some of the faithful. Such is the case of the above-mentioned military vicariates, or that of possible future personal prelatures for the displaced citizens of a certain country, for immigrant populations, and the like. Obviously, in those cases, the jurisdiction of the local Church would be cumulative with that of the personal prelature.
- (25) Cf. J. I. Arrieta, “L’Atto di Erezione dell’Opus Dei in Prelatura Personale,” in *Apollinaris* (Pontifical Lateran University), vol. 56, 1983, pp. 108 ff.
- (26) Cf. canons 209 ff. of the new Code of Canon Law
- (27) Dogm. Const. *Lumen Gentium*, no. 31
- (28) Interview given to Madrid’s daily *ABC*, Nov. 30, 1982, as published in English by *Catholic Position Papers*, Japan edition, Dec. 1982