

**294-297**

**IC XLIII 85/03, 169-183: J. Hervada: El significado original del término « praelatus ». (Article)**

*Praelatus* in classical Latin is the perfect passive participle of the verb *præferre*, whose basic significance is “to prefer”. H. begins with the use of this participle in classical Latin (where the first meaning is “to carry in front of”, chiefly in Ovid, Livy and Lucan), and traces the change in meaning of this term to its current canonical usage in key texts.

**294-297**

**IE XV 1/03, 3-38: A. Cattaneo: Le diverse configurazioni della Chiesa particolare e le comunità complementari. (Article)**

In his study on the various types of canonical configurations that can be assimilated to the particular Church, P. puts forward the view that personal prelatures are not particular Churches and cannot be considered as associations of the faithful. They are communities of the faithful structured as hierarchical portions of the Church of Christ. The author is happy with the use of the term “original communities” for the particular Churches or structures assimilated to them. The term “complementary communities” could be used for other structures such as the army ordinariates, Latin ordinariates for Catholic faithful of Eastern rite, the Mission de France, the Opus Dei personal prelatore, etc. C. directs his attention to personal prelatures as having attracted the greatest interest. He warns that, although it was the first one to be established, the personal prelatore of Opus Dei must not be held as the model or the paradigm for any other possible personal prelatore: the Code’s brief indications in canons 294-297 constitute a legal framework that allows for variety according to the particular pastoral work to be developed, and/or to the charism at the origin of the pastoral phenomenon.

**294-297**

**R XIX 36/03, 176-188: A. Viana, Law and Spirit. On the 20th anniversary of the establishment of Opus Dei as a personal Prelature. (Article)**

Apart from the episcopal ordinations of the respective Prelates of Opus Dei in 1991 and 1994, some other significant events have taken place after its establishment as a personal prelatore. The author specifically comments on juridical aspects of the pontifical addresses of 17 March 2001 and 12 January

2002. In connection with the former document he underlines the Pope's expression "organic convergence of priests and lay people", which describes the "pastor-presbyterium-lay faithful" structure proper to Opus Dei. In a clear analogy with other ecclesiastical circumscriptions, this threefold structure shows the "hierarchical nature" that was granted to Opus Dei by the apostolic constitution which established it as a personal prelatore in 1982. The Pope's second address deals not with the personal prelatore as an institution, but rather with its message. Indeed, V. says that the statutes of Opus Dei do not have a specific section dealing with any activity of the prelatore as such; not because such activity does not exist, but because the aim of the prelatore is fundamentally that of offering formation and spiritual assistance to enable the faithful to be and to act as leaven, whether individually or in conjunction with others. Hence, V. puts forward the view that the juridical figure regulated by canons 294-297 – in common with any corporate form in the Church or in society – has only the nature of an instrument: an instrument at the service of the supernatural vocation of the person, and of the spiritual growth of the children of God.

**298-329**

**J 61 2001, 213-318: R. W. Oliver: Canonical Requisites for Establishing Associations for the Faithful. (Article)**

See above, Historical Subjects.

**298-329**

**Per XCII 4/03, 533-588: P. A. Bonnet: La distinzione tra pubblico e privato in ambito associazionistico e il problema della riqualificazione delle associazioni costituite anteriormente al Codice del 1983. (Article)**

See above, canon 215.