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Ernest Caparros: The Juridical Mind of Saint Josemaria Escrivá: A Brief History of the Canonical Path of Opus Dei. (Book)

St Josemaria Escrivá knew from the beginning of his foundational task in 1928 that Opus Dei should be a personal jurisdiction within the hierarchical structure of the Church, and that it should not be a religious order or congregation, since the essence of the message he had received was the call to holiness and apostolate through ordinary work in the world. C. summarises the canonical steps taken by Saint Josemaria during his life as founder of Opus Dei, pointing out the depth of the canonical "gap" that needed to be bridged, and the necessary but inadequate solutions that had to be accepted while awaiting the definitive canonical solution. This solution was made possible by the Second Vatican Council; and the completion of the canonical path came with the establishment of Opus Dei as a personal Prelature in 1982. (For bibliographical details see below, Books Received.)

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Javier Hervada: Pensieri di un canonista nell'ora presente. (Book)

See above, General Subjects. H. examines the development of the concept of "prelature" in the Church. Until 1917 the term referred only to the position or dignity held by a prelate; with the 1917 Code it came to mean the ecclesiastical body presided over by a prelate *nullius dioecesis*. Under the present law the functions of the prelate within the prelature are quasi-episcopal, and the prelate's power is proper (not vicarious) as it pertains to him by the law itself rather than by virtue of a singular act of the Pope. The statutes of a prelature mentioned in canon 295 are not statutes in the sense of canon 94, but form the fundamental nucleus of the particular law of the prelature, given directly by the Apostolic See. H. looks at the central characteristics of a prelature, making clear on the one hand that it is not a particular Church in the strict sense, and on the other that it is of a completely different nature from that of an association. He also comments on the purpose of a prelature, and the membership of laity.

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J 67 (2007), 227-244: Sharon Holland: New Societies for a New World. (Article)

H. considers two broad periods. She sketches the emergence of societies between the sixteenth and twentieth centuries. After the Council of Trent there was reluctance to admit new forms of religious life. Despite this, religious