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Quæſt. III. *Quiſnam ferre interdictum valeat?* ib.
Quæſt. IV. *Quam ob cauſſam ferri interdictum valeat?* ibid.
Quæſt. V. *Quinam ſint interdicti effectus?* ib.
Quæſt. VI. *Quænam ſacramenta [illegible] tempore interdicti?* ibid.
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Quæſt. X. *Quis ab interdicto abſolvere poſſit?* ib.
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De virtutibus.

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De juſtitia, ejuſque partibus, & officiis. 355.

CAPUT IV.

De fortitudine, ejuſque officiis, & partibus. 357.

CAPUT V.

De temperantia, ejuſque partibus, & officiis. 358.

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ALLOQUIUM *ad Confeſſarios ſuper beatitudinibus evangelicis.* 380.

§. I.

BEATITUDO PRIMA.

Videns autem Jeſus turbas aſcendit in montem, & cum ſediſſet, acceſſerunt ad eum diſcipuli ejus: & aperiens os ſuum docebat eos dicens: Beati pauperes ſpiritu, quoniam ipſorum eſt regnum cælorum. Matth. v. 381.

§. II.

BEATITUDO SECUNDA.

Beati mites, quoniam ipſi poſſidebunt terram. 382.

§. III.

BEATITUDO TERTIA.

Beati qui lugent, quoniam ipſi conſolabuntur. 383.

§. IV.

BEATITUDO QUARTA.

Beati qui eſuriunt & ſitiunt juſtitiam, quoniam ipſi ſaturabuntur. 384.

§. V.

BEATITUDO QUINTA.

Beati miſericordes, quoniam ipſi miſericordiam conſequentur. ib.

§. VI.

BEATITUDO SEXTA.

Beati mundo corde, quoniam ipſi Deum videbunt. ib.

§. VII.

BEATITUDO SEPTIMA.

Beati pacifici, quoniam filii Dei vocabuntur. 385.

§. Unicus.

Confeſſarii ad evangelicæ legis ſtudium adhortatio. ib.

FINIS.

LIBER PRIMUS

DE SACRAMENTIS EXTREMÆ UNCTIONIS, ET ORDINIS.

DISSERTATIO PRIMA.

DE SACRAMENTO EXTREMÆ UNCTIONIS.

PRÆLOQUIUM.

Ultimum tibi, lector optime, *Chriſtianæ Theologiæ* volumen trado, tributum in libros quatuor. Primus liber quatuor concluditur diſſertationibus. [illegible] de ſacramento extremæ unctionis: altera ſacramentum Ordinis exponit: [illegible] Liber ſecundus [illegible] de matrimonii ſacramento, in quatuor [illegible] diſſertationes; tertius erit de conſiliis, & quartus de vitiis, & virtutibus [illegible] [illegible] (inquit Ludovicus Granatenſis Dom. [illegible] poſt Pentecoſt.) [illegible] Ne tamen [illegible] ad virum [illegible].

CAPUT I.

Propoſitiones ab Eccleſia damnatæ, & loca, ad ea de quibus in hoc volumine diſputatur, ſpectantia.

§ I.

Theſes proſcriptæ ab Alexandro VII. & Innocentio XI.

Alexander VII. damnavit ſequentes.

22. *Non eſt contra juſtitiam Beneficia eccleſiaſtica non conferre gratis: quia collator conferens illa Beneficia eccleſiaſtica pecunia interveniente, non exigit illam pro collatione Beneficii, ſed veluti pro emolumento temporali, quod tibi conferre non tenebatur.*

40. *Eſt probabilis opinio quæ dicit, eſſe tantum veniale oſculum habitum ob delectationem carnalem, & ſenſibilem, quæ ex oſculo oritur, ſecluſo periculo conſenſus ulterioris & pollutionis.*

Innocentius XI. proſcripſit infraſcriptas.

9. *Opus conjugii ob ſolam voluptatem exercitum omni penitus caret culpa ac defectu veniali.*

45. *Dare temporale pro ſpirituali non eſt ſimonia, quando temporale non datur tanquam pretium, ſed dumtaxat tanquam motivum conferendi, vel efficiendi ſpirituale, vel etiam quando temporale ſit ſolum gratuita compenſatio pro ſpirituali, aut e contra.*

46. *Et id quoque locum habet, etiamſi temporale ſit principale motivum dandi ſpirituale; imo etiamſi ſit finis ipſius rei ſpiritualis, ſic ut illud pluris æſtimetur quam res ſpiritualis.*

47. *Cum dicit Concilium Tridentinum, eos alienis peccatis communicantes mortaliter peccare, qui niſi quos digniores, & Eccleſiæ magis utiles ipſi judicaverint, ad Eccleſias pro-*

DISSERTATIO ULTIMA.

De virtutibus.

C A P U T I.

Quid & quotuplex ſit virtus. 152.
[illegible] Quomodo virtus definiatur? ib.
[illegible] II. Quotuplex ſit virtus? ib.
[illegible] III. Quid ſit virtus moralis? 153.

C A P U T II.

De prudentia, ejuſque partibus, effectis, & vitiis oppoſitis. ib.
Quæſt. I. [illegible] 154.
Quæſt. II. [illegible] ib.

C A P U T III.

De juſtitia, ejuſque partibus, & [illegible]. 155.

C A P U T IV.

De fortitudine, ejuſque officiis, & partibus. 157.

C A P U T V.

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C A P U T VI. & ultimum.

ALLOQUIUM ad Confeſſarios ſuper beatitudinibus evangelicis. 160.

§. I.

BEATITUDO PRIMA.

Vix [illegible] [illegible] quoniam ipſorum eſt regnum cœlorum. Matth. v. 161.

§. II.

BEATITUDO SECUNDA.

Beati mites, quoniam ipſi poſſidebunt terram. 162.

§. III.

BEATITUDO TERTIA.

Beati qui lugent, quoniam ipſi conſolabuntur. 163.

§. IV.

BEATITUDO QUARTA.

Beati qui eſuriunt & ſitiunt juſtitiam, quoniam ipſi ſaturabuntur. 164.

§. V.

BEATITUDO QUINTA.

Beati miſericordes, quoniam ipſi miſericordiam conſequentur. 166.

§. VI.

BEATITUDO SEXTA.

Beati mundo corde, quoniam ipſi Deum videbunt. ib.

§. VII.

BEATITUDO SEPTIMA.

Beati pacifici, quoniam filii Dei vocabuntur. 168.

§. Unicus.

[illegible]

Confeſſarii ad evangelicæ legis [illegible]. ib.

F I N I S.

LIBER PRIMUS

DE SACRAMENTIS EXTREMÆ UNCTIONIS, ET ORDINIS.

DISSERTATIO PRIMA.

DE SACRAMENTO EXTREMÆ UNCTIONIS.

PRÆLOQUIUM.

U[illegible], lector optime, *Chriſtianæ Theologiæ* volumen [illegible] in libros quatuor. Primus liber quatuor [illegible] diſſertationibus. [illegible] de Sacramento extremæ unctionis: altera Sacramentum Ordinis [illegible] [illegible] ejuſque [illegible] de Beneficiis. Liber ſecundus [illegible] de [illegible] matrimonii Sacramento, in quatuor [illegible] diſſertationes; tertius erit de cenſuris, & quartus de vitiis, & virtutibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Cum enim [illegible] [illegible] [illegible] [illegible] (inquit [illegible] [illegible] [illegible] poſt Pentecoſt.) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

C A P U T I.

Propoſitiones ab Eccleſia damnatæ, & loca, ex iis de quibus in hoc volumine diſſeritur, recenſentur.

§ I.

Theſes proſcriptæ ab Alexandro VII. & Innocentio XI.

ALexander VII. damnavit ſequentes.

22. *Non eſt contra juſtitiam Beneficia eccleſiaſtica non conferre gratis* [illegible]

40. [illegible]

[illegible]

Innocentius XI. proſcripſit infraſcriptas.

[illegible]

45. [illegible]

46. [illegible]

47. [illegible]

§. II.

[illegible]

XVIII. P. [illegible]

[illegible] CALDE CONVENIENT PROPTER MATRIMONII [illegible]

XIX. PP. Salmanticenses [illegible]

XX. P. [illegible]

XXI. P. Thomas Sanchez Lib. 2. [illegible]

XXII. PP. Salmanticenses [illegible]

XXIII. P. Thomas Tamburinus [illegible]

[illegible]

XXIV. P. Georgius Gobat [illegible]

XXV. P. Thomas Sanchez Lib. IX. [illegible]

XXVI. P. Gobat [illegible]

XXVII. Salmanticenses [illegible]

XXVIII. P. Claudius La-Croix [illegible]

XXIX. P. Georgius Gobat [illegible]

[illegible] DISSIMULANDAM ESSE MANIFESTATIONEM VERITATIS. [illegible]

XXX. Idem Gobat [illegible]

[illegible] ILLA MONITIO [illegible]

XXXI. P. Claudius La-Croix [illegible]

[illegible]

XXXII. P. Dominicus Viva [illegible]

[illegible]

XXXIII. P. Claudius La-Croix Lib. VI. [illegible]

[illegible]

XXXIV. P. Dominicus Viva [illegible]

[illegible]

XXXV. P. Patritius Sporer [illegible]

[illegible]

XXXVI. P. Antoninus Diana [illegible]

[illegible]

XXXVII. P. Sporer [illegible]

[illegible]

XXXVIII. Idem P. Sporer [illegible]

[illegible]

XXXIX. P. Thomas Sanchez [illegible]

[illegible]

XL. PP. Salmanticenses [illegible]

[illegible]

XLI. Idem Salmanticenses [illegible]

[illegible]

[illegible]

XLII. P. Herman. Busembaum [illegible]

[illegible] IMPLERE [illegible] VOMAT, UT ITERATO POSSIT BIBERE. [illegible]

XLIII. P. Claudius La-Croix [illegible]

[illegible]

XLIV. P. Busembaum [illegible]

[illegible] DELIBERATE [illegible]

XLV. P. Thomas Tamburinus [illegible]

[illegible]

XLVI. Idem P. Tamburinus [illegible] SUNT INTELLIGENDI [illegible]

CAPUT II.

[illegible]

[illegible]

[illegible] Quæ varia funt quæſtiones [illegible] in Eccleſia Latina, & Græca, [illegible]

XII. Quæſt. VI. [illegible] Reſpondeo [illegible]

[illegible]

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I. QUæſt. I. [illegible]

[illegible]

II. Quæſt. II. [illegible]

[illegible] BENEDICTUS XIV. [illegible]

[illegible]

III. Quæſt. III. [illegible]

[illegible]

IV. Quæſt. IV. [illegible]

[illegible]

CAPUT IV.

De ſubjecto extremæ unctionis.

I. QUæſt. I. Quibus miniſtrandum eſt extremæ unctionis ſacramentum? Reſp. [illegible]

[illegible] BENEDICTUS XIV. [illegible]

II. [illegible]

III. Quæſt. II. [illegible]

IV. [illegible]

[illegible]

V. Quæſt. III. [illegible]

[illegible]

VI. [illegible]

[illegible]

VII. Quæſt. IV. [illegible]

[illegible]

Corol.

[illegible]

VIII. [illegible]

[illegible]

[illegible]

IX. Quæſt. V. [illegible]

[illegible]

X. Quæſt. VI. [illegible]

[illegible] … Concilio.

CAPUT V.

De diſpoſitionibus ad hoc ſacramentum requiſitis, deque ejuſdem effectibus.

I. Diſpoſitiones quæ præmitti hoc ſacramentum debent, [illegible]

[illegible]

II. [illegible]

[illegible]

III. [illegible]

[illegible]

IV. [illegible]

[illegible]

DISSERTATIO II.

DE SACRAMENTO ORDINIS.

CAPUT I.

Ordo est verum novae legis sacramentum.

I. Principio … [illegible]

[illegible]

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I. Quæſt. I. *An ſint plures ſacri Ordines?* Reſpond. Concilium Tridentinum, *ſeſſ.* XXIII. *cap.* II. hæc habet: [illegible] De fide itaque eſt plures eſſe ſacros Ordines.

II. Quæſt. II. *Quot ſunt Ordines?* Reſp. Septem numerantur, [illegible]

III. Quæſt. III. [illegible] Reſp. [illegible] P. BERNARDUS DE RUBEIS, [illegible] Secundo ſe-

[illegible]

IV. Quæſt. IV. *Quid ſit Oſtiariatus,* [illegible] Reſp. Eſt ordo, [illegible]

V. Quæſt. V. *Quid ſit Lectoratus,* [illegible]

VI. Quæſt. VI. *Quid ſit Exorciſtatus,* [illegible]

VII.

VII. Quæſt. VII. *Quid ſit Acolythatus,* [illegible]

VIII. Quæſt. VIII. *Quid ſit Subdiaconatus,* [illegible] Concilium Tridentinum *ſeſſ.* XXIII. *cap.* II. [illegible]

IX. Quæſt. IX. *Quid ſit Diaconatus,* [illegible]

[illegible]

X. Quæſt. X. [illegible] Reſp. [illegible]

XI. Quæſt. XI. *Quid ſit Presbyteratus,* [illegible]

nere, & hoſtias conſecrandi. 2. Presbyteri eſt benedicere perſonas, & quæ ad earum uſum [illegible]. 3. Presbyteri eſt manu Epiſcopi præeſſe populo. 4. Iidem prædicationis munere [illegible]. Nam Presbyteri præeſſe populo [illegible] ergo paſcant oportet. [illegible] *non ſolo pane vivit homo, ſed in omni verbo quod procedit de ore Dei.* [illegible] quæ fuit divino numine [illegible] in progenie [illegible]. 5. Presbyterorum eſt baptizare [illegible] ordinatio.

XII. Quæſt. XII. *Quid ſit Epiſcopatus, & quo illius munera?* Reſp. Epiſcopatus [illegible] ſupremum [illegible] eſt. *Vide Epiſcopatus*, [illegible] Lib. VII. epiſt. ad Antiocum, [illegible] S. Joannes Chryſoſtomus, & alii [illegible] docent, tempore Apoſtolorum Epiſcopi nomen fuiſſe commune Sacerdotibus [illegible]. [illegible] Sacerdotes Epiſcopi appellarentur; & Apoſtoli, qui [illegible] Chriſto ſunt, [illegible] & Præſbyteri, qui [illegible] Epiſcopatus autem eſt Ordo ſupremus, quo [illegible] Presbyteri [illegible] Confirmationis, & Ordinis, [illegible] Eccleſiam [illegible] Chriſtum, [illegible]. Duplex Ordo, [illegible] S. Thomas indicavit, eſt apex & [illegible] Sacerdotii. Ordo [illegible] Presbyteri, quæ [illegible] Epiſcopatus, [illegible] Presbyteri. [illegible] Confirmationis, & Ordinis [illegible] Epiſcopo: [illegible] & [illegible], [illegible] cum Eccleſia [illegible] perficitur.

XIII. Quæſt. XIII. *Sunt ne ſinguli Ordines ſacramenta?* Reſp. De fide eſt Presbyteratum eſſe ſacramentum, ut definivit Tridentinum *ſeſſ.* XXIII. *can.* [illegible] verbis: *Si quis dixerit non eſſe in novo Teſtamento Sacerdotium viſibile & externum; vel non eſſe poteſtatem aliquam conſecrandi, & offerendi verum corpus, & ſanguinem Domini, & peccata remittendi, & retinendi* [illegible] *ſit.* Diaconatum quoque eſſe ſacramentum [illegible] Diaconatus [illegible] per manuum impoſitionem, quæ eſt ſignum ſenſibile, quod ſignum divinitus inſtitutum eſt, atque gratia [illegible] [illegible] illa verba: *Accipe Spiri-*

tum ſanctum [illegible] ad robur. Nihil ergo ipſi [illegible] ad rationem ſacramenti [illegible].

XIV. Subdiaconatum, & minores Ordines [illegible] Theologi, et [illegible] ſacramenta [illegible] [illegible] [illegible] Quamvis autem ſinguli Ordines [illegible] ſacramenta, [illegible] Ordinis; [illegible] Sacerdotium [illegible] corpus, & ſanguinem Chriſti.

XV. Quæſt. XIV. *Qui ſuſcipit ſacramentum in peccato mortali, peccat ne mortaliter?* Reſp. [illegible] Probabilius [illegible] ſacramentum in [illegible] gratiæ [illegible] Ordines non eſſent ſacramenta, [illegible] a gravi malitia [illegible] [illegible].

XVI. Quæſt. XV. *An ...* [illegible] *& minores Ordines in peccato mortali ſit mortale?* Reſp. P. Viva [illegible] art. 1. [illegible] Suarez, Vaſquez, [illegible] Diaconatum, & Subdiaconatum [illegible] [illegible] Hæc ſententia [illegible] Theologi, Cabaſſutius, Tolomei, & alii [illegible] [illegible] Ergo [illegible] [illegible] Ordines, [illegible] [illegible] Ordines [illegible] [illegible]? Quid vide? [illegible] ſacramenta [illegible] Eccleſia [illegible] Ordini? [illegible] [illegible]. Verum de hoc [illegible] diſpoſitionibus ad Ordines [illegible].

CAPUT III.

De materia & forma ſacramenti Ordinis.

I. IN celebri Armenorum decreto Eugenius IV. de materia & forma ſacramenti Ordinationis [illegible]. *Sextum ſacramentum eſt Ordinis, cujus materia eſt illud per cujus traditionem confertur Ordo. Sicut Presbyteratus traditur per calicis porrectionem, & patenæ cum pane porrectione, Diaconatus vero per libri Evangeliorum dationem. Subdiaconatus per calicis vacui cum patena vacua ſuperpoſita traditionem.* Forma Sacerdotii talis eſt: *Accipe poteſtatem offerendi ſacrificium in Eccleſia pro vivis, & mortuis. In nomine Patris, & Filii, & Spiritus ſancti. Et ſic de aliorum Ordinum formis, prout in Pontificali Romano late continetur.* Hac auctoritate [illegible] plurimi Theologi [illegible], materiam eſſentialem ſacramenti Ordinis in porrectione inſtrumentorum [illegible] [illegible] inſtrumentorum porrectionem [illegible], [illegible].

II. Verum magnam [illegible] in hac controverſia quod Eccleſia Græca [illegible] [illegible] impoſitionem, & [illegible] Ordinationes, [illegible] [illegible] [illegible]. Quod [illegible] Eccleſia Latina [illegible] [illegible] [illegible] Ordinationibus [illegible] [illegible]. [illegible] [illegible] Eccleſia Latina [illegible] [illegible] Theologos [illegible].

III. Alii [illegible], impoſitionem manuum ſemper fuiſſe materiam eſſentialem, & [illegible] [illegible] [illegible] [illegible] [illegible] Eugenius IV. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Alii Theologi [illegible] ſacrarum Ordinationum, [illegible] [illegible] [illegible] [illegible]

[illegible]. [illegible] inſtrumenta ſemper [illegible] fuiſſe [illegible], & [illegible] in impoſitione manuum. Alii denique [illegible] [illegible] [illegible], quam inſtrumentorum porrectionem eſſe materiam eſſentialem.

IV. Inter ſententias illas oppoſitas, [illegible] eſt probabilior quæ docet manuum impoſitionem eſſe materiam eſſentialem, & orationem [illegible] eſſe formam. Quandoquidem ſemper, ut patet ex Scriptura divina [illegible], impoſitio manuum obtinuit in Eccleſia. Neque [illegible] [illegible] Ordinationem eſſe verum novæ legis ſacramentum [illegible], [illegible] [illegible] impoſitionem manuum. [illegible] [illegible] Ordinem eſſe verum novæ legis ſacramentum. Quod [illegible] in Scriptura ſancta [illegible] manuum impoſitionem, qui [illegible] & Act. VI. [illegible] & cap. XIII. [illegible] & I. ad Timoth. [illegible] [illegible] [illegible] [illegible] [illegible] eſt.

V. [illegible] Eccleſiæ [illegible] per manuum impoſitionem, & orationem. [illegible] [illegible] [illegible] Conciliorum, & Patrum [illegible] [illegible] [illegible] Theologi [illegible].

VI. [illegible] [illegible] [illegible] ſacramenti Ordinis. [illegible] porrectio inſtrumentorum [illegible] Eccleſia Latina [illegible] [illegible] [illegible] Theologi [illegible]. Quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Eccleſia Latina [illegible] Eccleſia Græca [illegible] Ordinationes [illegible] Eccleſia Latina.

VII. Sententia quæ ſuſtinet Chriſtum Dominum non determinaſſe [illegible] ſacramentorum materiam, & formam, ſed ſi

[illegible]

VIII [illegible]

IX. [illegible]

X. [illegible]

[illegible]

CAPUT IV.

De ministro sacramenti Ordinis.

I. Quæst. I. [illegible]

II. Quæst. II. [illegible]

[illegible]

[illegible]

III. [illegible]

IV. Quæst. III. [illegible]

V. Quæst. IV. [illegible]

VI. Quæst. V. [illegible]

VII. [illegible]

VIII. Quæst. VI. [illegible]

a diſciplina propria Epiſcopi, ipſi beneficium [illegible] quæ in caſu [illegible] a [illegible].

IX. Quæſt. VII. [illegible] Ref. [illegible] Sed Concilium Tridentinum [illegible] cap. 2. de ref. [illegible]

X. Quæſt. VIII. [illegible] Reſp. [illegible] S. Pii V. [illegible] Gregorius XV. [illegible] BENEDICTI XIV. [illegible]

XI. Quæſt. IX. [illegible] Reſp. [illegible] Capitulum [illegible] Concilium Tridentinum [illegible]

XII. Quæſt. X. [illegible] Reſp. [illegible]

XIII. Quæſt. XI. [illegible] Reſp. [illegible]

[illegible] Ordines majores [illegible] Prima Tonſura [illegible] Ordines [illegible]

XIV. Quæſt. XII. [illegible] Reſp. Ex Tridentino ſeſſ. XXIII. cap. [illegible]

XV. Quæſt. XIII. [illegible] Reſp. Epiſcopus ex Concilio Trid. [illegible]

CAPUT V.

De ſubjecto Ordinum.

I. Quæſt. I. [illegible] Reſp. [illegible]

II. Quæſt. II. [illegible] Reſp. [illegible] ſeſſ. XXIII. cap. [illegible]

[illegible] cap. XII. [illegible]

III. Quæſt. III. [illegible] Reſp. Ex Bulla Pii II. [illegible]

IV. Quæſt. IV. [illegible] Reſp. [illegible] Concilium Tridentinum ſeſſ. XXIII. cap. [illegible]

V. Quæſt. V. [illegible] Reſp. [illegible] Tridentina ſeſſ. XXIII. cap. [illegible]

[illegible] Tonſuram, & Ordines [illegible]

VI. Quæſt. VI. [illegible] Reſp. [illegible]

VII. [illegible]

VIII. [illegible]

IX. [illegible]

[illegible]

X. S. Leo [illegible]

[illegible]

XI. [illegible] Alexander III. [illegible] Concilio Lateranensi III. [illegible]

[illegible]

XII. [illegible]

[illegible]

XIII. [illegible]

CAPUT VI.

De effectibus ſacramenti Ordinis.

I. QUæſt. I. *Quot ſunt effectus ſacramenti Ordinis?* Reſp. Tres communiter aſſignantur effectus: [illegible] gratia [illegible] character. [illegible] Dicendum, quod Deo [illegible] Et ideo [illegible]

[illegible]

II. [illegible]

III. [illegible]

IV. Quæſt. II. [illegible]

V. Quæſt. III. [illegible]

VI. [illegible]

VII. Quæſt. IV. [illegible]

VIII. [illegible]

CA-

CAPUT VII.

[illegible]

I. Q[illegible]

§. I.

[illegible]

I. D[illegible]

II. [illegible]

III. [illegible]

IV. [illegible]

[illegible]

§. II.

[illegible]

I. N[illegible]

II. [illegible]

III. [illegible]

IV. [illegible]

§. III.

CAPUT VIII.

De cælibatu sacri Clericorum ordinis.

[illegible]

[illegible]

CAPUT IX.

[illegible]

[illegible]

IV. [illegible]

[illegible]

V. Quæſt. II. [illegible]

[illegible]

[illegible]

VI. Quid porro [illegible]

[illegible]

VII. Quid vero de his Clericis [illegible]

[illegible]

VIII. Quæſt. III. [illegible] Reſp. Concilium Tridentinum [illegible]

[illegible]

IX. Quæſt. IV. [illegible]

[illegible]

X. Quæſt. V. [illegible] Reſp. [illegible] Ludovicum Habert [illegible] Theologorum [illegible]

XI. Quæſt. VI. [illegible] Reſp. Affirmant [illegible] Innocentius III. [illegible]

CAPUT X.

De electione miniſtrorum Eccleſiæ: de eorum ſcientia, ſanctitate, ætate, & ſpeciali ſapientia.

I. Neceſſariam eſſe miniſtrorum Eccleſiæ electionem, omnes Catholici affirmant contra Wiclefum, & Huſ. [illegible] Concilium Tridentinum [illegible]

II. Quæſt. I. [illegible] Reſp. Affirmant [illegible]

[illegible]

III. Quæſt. II. [illegible] Reſp. [illegible]

IV. De neceſſitate ſcientiæ in ordinandis [illegible]

V. [illegible]

VI. [illegible] BENEDICTI XIV. [illegible]

VII. [illegible]

[illegible]

[illegible]

[illegible]

XIII. [illegible]

[illegible]

XIV. Quæſt. V. [illegible]

[illegible]

XV. [illegible]

[illegible]

XVI. Quæſt. VI. [illegible]

[illegible]

CAPUT XI.

[illegible]

[illegible]

DISSERTATIO III.

DE SIMONIA.

CAPUT I.

[illegible]

[illegible]

[illegible]

CAPUT II.

De his quæ possunt rationem habere pretii in ſimonia.

[illegible]

[illegible]

[illegible]

VII. [illegible]

VIII. Quæſt. IV. [illegible]

IX. [illegible]

X. Quæſt. V. [illegible]

XI. [illegible]

[illegible]

XII. Quæſt. VI. [illegible]

CAPUT III.

[illegible]

I. Q[illegible]

[illegible]

II. [illegible]

III. Innocentius III. [illegible]

IV. [illegible]

[illegible]

[illegible]

XVI. Hæc doctrina P. Billuart, Salmanticenſium, & aliorum Caſuiſtarum admiſſa, exulat ab orbe chriſtiano, [illegible]. Quod Auctores citati a P. Billuart, ut Becanus, Leſſius, & alii, docuerunt [illegible] ſententiam, excuſantur [illegible], quia ſcripſerunt ante Alexandrum VII. & Innocentium XI. At valde mirum eſt, Salmanticenſes, & Billuart [illegible] Innocentio XI. [illegible] *ſub [illegible]* [illegible] *ſpirituali &c.* Doctrina [illegible] P. Billuart, [illegible] Non Salmanticenſes [illegible] Qui ſic ſuaderet pœnitentem, [illegible] S. Bonaventura [illegible]

XVII. [illegible] Catholicorum [illegible] Salmanticenſes [illegible] Hæreticus [illegible] P. Billuart [illegible]

[illegible] Scriptura divina, Patres, Concilia [illegible]

XVIII. Quæſt. II. *An liceat ſub [illegible] pro ſpirituali ex mero gratitudine, benevolentia, & amicitia?* Reſp. [illegible] P. Billuart [illegible]

[illegible]

XIX. Præterea in recipiendis beneficiis [illegible]

XX. Quæſt. IV. [illegible] Reſp. Auctores [illegible] P. Billuart [illegible]

[illegible]

XXI. Hinc ſequitur [illegible] Salmanticenſes [illegible]

[illegible]

XXII. [illegible]

[illegible]

XXIII. Quaeſt. V. [illegible]

[illegible]

CAPUT IV.

De aliis ſpiritualibus quae ſimoniae ſubjacent.

I. Quaeſt. I. *An gratia ſanctificans, aliaque [illegible] ſimoniae?* Reſp. [illegible]

[illegible]

II. Quaeſt. II. *An ſacramentorum venditio ſimoniaca ſit?* Reſp. [illegible]

III. Quaeſt. III. [illegible]

IV. Quaeſt. IV. [illegible]

V. Quaeſt. V. [illegible]

VI. [illegible]

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[illegible]

XVII. [illegible]

XVIII. Quaeſt. XII. [illegible]

XIX. [illegible]

XX. Quaeſt. XIII. [illegible]

CAPUT V.

[illegible]

I. Hic [illegible]

[illegible]

II. [illegible]

III. [illegible]

IV. Quid [illegible]

V. S. Thomas [illegible]

VI. [illegible]

[illegible]

[illegible]

pessime exemplo [illegible] sui, universo mundo contemptu, [illegible] Monasterium [illegible]. Soli Confessarii [illegible] [illegible] [illegible], & [illegible] [illegible], [illegible] [illegible] [illegible] valent. An peccarent Episcopi, [illegible] [illegible] Confessarii [illegible]? Respondet Angelicus Doctor, immo [illegible] [illegible], quem Deum [illegible] [illegible] Ecclesiam [illegible], cum de [illegible] [illegible], illi providere. [illegible] [illegible] [illegible], [illegible] ad sola [illegible] [illegible].

CAPUT VI.

De simonia in collatione beneficiorum.

I. IN beneficiorum collatione [illegible] [illegible] simoniae crimen. & ideo Auctores [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible].

II. Quaes. I. *[illegible] [illegible] [illegible] [illegible] [illegible] temporale [illegible]?* Resp. [illegible] [illegible] [illegible] [illegible] spirituali, [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], & [illegible] [illegible] [illegible] [illegible] [illegible] simonia est, [illegible] [illegible] [illegible] Papa [illegible] [illegible] [illegible] [illegible] [illegible] spiritualia. Dignam Authorem [illegible] [illegible] Simonia, [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] temporali [illegible]? Negant Lessius, [illegible], & probabile [illegible] [illegible]. Sed [illegible] [illegible] [illegible] [illegible] S. Thomas 2. 2. q. [illegible] [illegible] [illegible] [illegible]. Advertit [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] temporale, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] temporale [illegible] ad spirituale. De [illegible] [illegible] [illegible] *[illegible] [illegible] [illegible] [illegible] spiritualibus; & propter hoc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] spirituali [illegible] [illegible].* [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Ratio [illegible] [illegible] [illegible] temporale [illegible] [illegible] [illegible] [illegible] ad officia spiritualia, ut [illegible] [illegible] [illegible] valent. Distinguendi [illegible] [illegible] [illegible] fructus beneficii, quos locare, [illegible] dare, [illegible] Beneficiarius valet, a [illegible] [illegible] [illegible] [illegible]. Hoc autem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] spiritualia: [illegible] [illegible] [illegible] [illegible], & [illegible] [illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

III. Quaest. II. *[illegible] simonia aliquid offerre [illegible], ut [illegible] apud collatorem?* Resp. S. Carolus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] probabilius [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] praebet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible]. Revera [illegible]? Cur? Quia hoc [illegible] quid temporale [illegible] [illegible]. Ita [illegible]? [illegible] ex Cuniliati: [illegible] [illegible] Doctores. [illegible] Doctores Ecclesiae, & sacri canones [illegible] [illegible] [illegible], *qui beneficium* [illegible] [illegible] quis

[illegible] S. [illegible] in Concil. Mediol. I. [illegible]. S. Bernardus *Lib. IV. de consid.* cap. [illegible]?

IV. Quaest. III. *An vendere habitum, & [illegible] ordinem militarem sit simonia?* Resp. Vendentem habitum ordinum militarium qui donat Religiosis [illegible], & [illegible] [illegible] [illegible], esse simoniacum, [illegible] [illegible] ad venditionem [illegible] habere [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] spiritualium [illegible] [illegible] [illegible] [illegible]. De [illegible] [illegible], & habitibus militiae Equestris [illegible] [illegible] [illegible] simoniam, si emantur, aut vendantur, docent Salmanticenses num. [illegible] [illegible] [illegible] [illegible]. Quia habitus, & commendae [illegible] donantur principaliter propter honorem, & commoda temporalia, quamquam tradantur personis religiosis. Titulus enim commendae secularis est, inquiunt. Peccant tamen mortaliter contra militiam [illegible] [illegible] [illegible] [illegible] vendunt; [illegible] agunt & contra fines, [illegible] fundamentum, & contra bonum publicum Religionis militaris. Debent enim hoc conferri illis qui in Christiana Republica [illegible] [illegible] [illegible]. Quare emptores, & venditores talium commendarum, & habituum [illegible] [illegible] [illegible] publicae Religionis, & Christianae Reipublicae, [illegible] [illegible], & [illegible] [illegible].

V. Quaest. IV. *An pensiones, & [illegible] [illegible], [illegible] [illegible] [illegible] simonia possint?* Resp. Alia est pensio stricta in titulum beneficii, [illegible] [illegible], [illegible] beneficia simplicia, quae vere & proprie sunt beneficia, & de his pensionibus disputatio nulla, cum certum sit simoniacum esse [illegible] [illegible] & venditores. Alias pensiones vocant [illegible], *laicales*, & *mixtas*. Laicales [illegible] [illegible] [illegible] [illegible] & laicis, & Clericis, quia Ordinem non supponit, neque ad aliquid spirituale ordinatae. Clericales [illegible] [illegible] supponit Ordinem, & ad sustinendum [illegible] ordinatae. Mixtae [illegible] [illegible] [illegible] [illegible] Ordinem supponit, [illegible] [illegible] [illegible] [illegible] temporali, & ad [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. 1. Docet Clericus pauper [illegible] [illegible]. 2. [illegible] [illegible] [illegible] [illegible]. 3. Religiosus [illegible] [illegible] [illegible]. 4. Ubi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Vendere pensionem [illegible] [illegible] [illegible] [illegible], divino, & [illegible] [illegible] [illegible] [illegible]. Vendere [illegible]. Verum ex Bulla S. Pii V. quae incipit, *Ex proximo*, [illegible] [illegible] pensiones, [illegible] [illegible] [illegible] [illegible], [illegible] Clerici [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. P. Lessius apud Salmanticenses [illegible] [illegible] Bullam S. Pii V. [illegible] [illegible] [illegible] [illegible]: sed Lessius fallitur, [illegible]. [illegible] [illegible] Salmanticenses num. [illegible] ex [illegible] a Torre, in Hispania esse [illegible]. Et communis sententia docet, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non posse.

VI. Quaest. V. *An [illegible] absque simonia possit [illegible]?* Resp. Sermo [illegible] est non de civili, sed de communi, seu ecclesiastico [illegible]. Tribus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ut communiter habet [illegible]. *[illegible] [illegible] [illegible], [illegible] [illegible]: ex privilegio [illegible] Papae*, [illegible] [illegible] [illegible] [illegible], qui [illegible] [illegible] [illegible]. [illegible] [illegible] ecclesiasticus dicitur, non quia Clericus possidet, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: sed ecclesiasticum [illegible], vel quia habetur [illegible] [illegible] [illegible], vel quia ille [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] Ecclesiam. Laicum [illegible] [illegible] habet, quia de bonis [illegible] [illegible] dotavit, aut aedificavit Ecclesiam, vel [illegible], [illegible] [illegible], si [illegible], [illegible] [illegible] [illegible] [illegible] in Ecclesiam. [illegible] [illegible]

pitulum, vel Monasterium, vel annectatur alicui dignitati, aut beneficio ecclesiastico, si ecclesiasticum, ut habetur §. *de competentes* in VI. Jus patronatus laicus [illegible] quo[illegible], ecclesiasticum intra [illegible] potest [illegible] [illegible].

VII. Quæritur ergo, num jus patronatus [illegible] ad aliqua beneficia ecclesiastica possit absque simonia vendi? [illegible] [illegible] [illegible] [illegible] [illegible] ecclesiastico, ut patet ex [illegible], & cap. *Praeterea*. Disputant [illegible] Auctores in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] pluris, quia [illegible] spirituale ab ecclesiastica [illegible] [illegible], & ad finem spiritualem ordinatum. Et hæc [illegible] videtur probabilior.

VIII. Si jus patronatus [illegible] fundo, vendi potest [illegible] cui [illegible] [illegible] fundus [illegible] [illegible] [illegible]. Si jus patronatus [illegible] [illegible], sed personæ, [illegible] nullo modo, neque [illegible], neque [illegible], neque vendi [illegible] [illegible] ad alium valet.

IX. Quæst. VI. *Est ne simonia dare pecuniam pro [illegible] [illegible]?* Resp. Affirmant [illegible] [illegible] [illegible]. Verum, [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]. In [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] plures. P. Claudius La-Croix *Lib. III. part. 1. num.* [illegible] probabile [illegible] non esse simoniam dare [illegible] pecuniam, ut non eligat hæreticum, vel Catholicum indignum, [illegible] [illegible] [illegible] [illegible] beneficium conferri. Verum [illegible] [illegible] hoc fieri non posse [illegible]. Neque [illegible] vexationis redimendæ locum [illegible] habere potest, quando [illegible] conferentis beneficium, cum [illegible] [illegible] ad illud [illegible] habet. Et quamvis impedire pecunia [illegible] [illegible] [illegible], tamen hæc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non potest.

CAPUT VII.

De variis modis, circumstantiis, & pœnis perpetratæ simoniæ.

I. Quæst. I. *Utrum post acquisitum jus in re, vel ad rem spiritualem, possit [illegible] [illegible] [illegible] pecunia [illegible] absque simonia?* Resp. In acquirendo [illegible] [illegible] [illegible] [illegible] est, & [illegible] [illegible] vocatur *jus in re*. Qui electus est ad beneficium, habetque collationem a legitimo superiore, licet nondum possessionem obtinuerit, habet jus acquisitum in re. S. Thomas 2. 2. *quæst.* 100. *art.* 2. *ad* 5. docet: *Postquam [illegible] [illegible] acquisitum est, licet per pecuniam injustas impedimenta removere.* Quoniam qui in hac hypothesi vexationem redimit, pecuniam non tradit, neque tradere potest pro re spirituali, quam jam habet, sed pro [illegible] [illegible] [illegible] [illegible], [illegible]. Doctrinæ S. Thomæ omnes subscribunt. Advertendum tamen, [illegible] ad licitam vexationis redemptionem requiri ut jus sit certum, & ut vexatio sit injusta. Si enim dubium sit jus, aut [illegible] vexatio, tunc redemptio vexationis simoniaca est. Titius electus beneficium a Superiore competente collationem [illegible] [illegible] [illegible], aut [illegible] electio, aut præsentatio, aut infirmatur. Potest [illegible] [illegible] [illegible] St Titius pecuniam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: quia jus [illegible] ad beneficium [illegible] [illegible] [illegible] [illegible] [illegible]. Quod [illegible] habet, etiamsi [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]. Quocirca, [illegible] redemptio vexationis pecunia [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible], sed [illegible] & [illegible].

II. Ex [illegible] colliges, [illegible] posse pecunia absque simonia [illegible] vexationem, [illegible] [illegible] in beneficium [illegible] [illegible] [illegible] [illegible]: quia tunc jus acquisitum in [illegible] ab habente possessionem vocatur. Similiter [illegible] [illegible] [illegible] [illegible] [illegible], electione, [illegible] in aliquod beneficium, [illegible] [illegible] [illegible], & [illegible] [illegible] [illegible], aut [illegible]. Utrumque [illegible] [illegible] committeret, & qui [illegible], [illegible] pecuniam, vel [illegible] [illegible], & qui [illegible] pecuniam, [illegible] [illegible]. Simoniacus [illegible] esse qui [illegible] ad beneficium [illegible], [illegible] [illegible] [illegible] [illegible], vel [illegible] Vicarium, vel quodcumque spirituale traderet, ut liber esset a vexatione; quia emeret rem temporalem, neque immunitatem a vexatione, ut spiritualem.

III. Quæst. II. *Est ne simonia pecunia redimere vexationem [illegible] [illegible] [illegible] possessionem?* Resp. Affirmant plures, [illegible] vera sententia, quæ est S. Thomæ, negat [illegible] [illegible] simoniam. Quandoquidem qui jus ad possessionem certum & [illegible] [illegible] habet, & [illegible] [illegible] [illegible] a possessione vel obtenta, vel obtinenda, nihil spi-

spirituale [illegible] acquirit, dum [illegible] [illegible] vexationem pecunia redimit. Nec est quod [illegible] possessionem esse spiritualem: quoniam possessio spiritualis est [illegible] [illegible] [illegible] illum. Quando [illegible] [illegible] certum & [illegible] est, nihil spirituale acquirendum superest. Et [illegible] possessio in solo facto consistit: hoc autem est omnino temporale. Pecunia ergo [illegible] [illegible] non pro re spirituali, sed temporali datur. [illegible] [illegible] redemptio [illegible] vexationis simoniaca, quando [illegible] esse contra jus ad possessionem. [illegible] ergo est [illegible], & [illegible] [illegible] [illegible].

IV. Quæst. III. *An redimere pecunia vexationem ante acquisitum jus in re sit simonia?* Resp. Affirmat S. Thomas 2. 2. *quæst.* 100. *art.* 2. *ad* 5. [illegible] verbis: *Simoniacus, quod antequam aliquis acquirat jus in Episcopatu, vel quocumque dignitate, vel præbenda per electionem, vel provisionem, seu collationem, simoniacum esset adversariorum obstacula pecunia redimere; sic enim per pecuniam pararet sibi viam ad rem spiritualem obtinendam.* His paucis verbis Angelicus Doctor [illegible] [illegible] [illegible] in hac materia. Omnes enim qui per pecuniam parant sibi viam ad rem spiritualem obtinendam, simoniaci sunt. Qui [illegible] [illegible] a quacumque [illegible] [illegible] ad beneficium esse, [illegible] [illegible], si pecunia redimeret hanc [illegible], [illegible] [illegible] [illegible]: quia pecunia ad beneficium sibi viam pararet.

V. [illegible] [illegible] Auctores [illegible] [illegible] [illegible] [illegible] ad beneficium [illegible] ab eo qui obesse [illegible], [illegible] non prodesse, [illegible] & vexationem [illegible] ab eo qui obesse, & prodesse potest. Exemplum primæ vexationis est. Titius [illegible] [illegible] [illegible] [illegible] de falso crimine, de [illegible] ad beneficium [illegible], [illegible] vel electores [illegible] [illegible] [illegible] [illegible] beneficium conferre. Vexatio hæc ab eo [illegible] qui obesse, non [illegible] potest, & [illegible] [illegible]. Exemplum secundæ vexationis [illegible]. Elector, [illegible], aut quilibet qui in conferendo beneficio partem aliquam habet, [illegible] [illegible], [illegible] [illegible] beneficium, [illegible] [illegible] vel ut personæ [illegible] in [illegible], [illegible] electores [illegible], & tunc [illegible] [illegible], [illegible] [illegible], ab eo qui obesse potest, [illegible] [illegible]: vel ut [illegible] [illegible], [illegible] [illegible] &c. [illegible] [illegible] [illegible] odio, [illegible], [illegible] [illegible] [illegible] [illegible] &c. Quando igitur vexatio [illegible] [illegible] qui obesse, & prodesse valet eligendo, conferendo &c. tunc pecunia redimere talem vexationem simonia [illegible] est: quia tunc pecunia [illegible] [illegible] ad beneficium [illegible]. E contrario, quando [illegible] [illegible] ab [illegible] qui obesse, [illegible] [illegible] [illegible] [illegible] [illegible] quæstio, tunc nulla est simonia per pecuniam [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] &c. quia [illegible] [illegible] [illegible] [illegible] in conferendo beneficium habent. Ergo pecunia [illegible] [illegible] [illegible] viam ad beneficium, sed dumtaxat removet externa obstacula injusta. Neque hoc impedimentum ablato aliquo modo influit in beneficii collationem, [illegible] nullo modo movet collatores ad beneficium conferendum. Brevi, pecunia hæc non datur pro re spirituali, quia vexator nullo modo eam conferre potest; [illegible] datur ut opem aliquo modo conferat, sed ut impediat. Ergo pecunia traditur ob solum commodum temporale.

VI. Simoniam committeret qui vellet famam competitorum corrumpi [illegible], & [illegible] [illegible] redimendæ vexationis [illegible] [illegible] [illegible] [illegible] [illegible]: quia tunc [illegible] [illegible] [illegible] a S. Thoma [illegible] [illegible] pecunia pararet ad beneficium spirituale.

VII. Quæst. IV. *Est ne simonia tradere electoribus pecuniam, ut [illegible] [illegible] in aliquo, vel ut, [illegible] dignus, digniori [illegible]?* Resp. Primum omnium [illegible] est ne aliquid humani [illegible] in [illegible] [illegible] candidatorum dignitate & merito. Frequenter [illegible] [illegible] est dignior qui [illegible] [illegible] est [illegible]. Quem [illegible] [illegible] [illegible] & [illegible] [illegible], illum [illegible] [illegible] [illegible]: quia [illegible] [illegible], [illegible] est. Absolute loquendo [illegible] est, & a [illegible] [illegible] [illegible] pecunia [illegible] [illegible] electores ab electione indigni [illegible], ut omnes fatentur. Etenim hoc potius ne indignus eligatur ad beneficia. Ergo [illegible] [illegible] [illegible] pecunia, si opus fuerit, quo [illegible] [illegible] [illegible]. Communiter [illegible] Auctores, [illegible] [illegible], & [illegible] Salmanticenses [illegible] num. [illegible] [illegible], [illegible] posse pecuniam, ut eligatur dignus aut dignior in communi, [illegible] [illegible] [illegible] persona. Verum hoc in praxi vix potest absque simonia contingere [illegible] ob [illegible] [illegible] [illegible], & varia hominum [illegible], [illegible] hominum dignitas & [illegible] [illegible] [illegible].

VIII. Disputant vero, num liceat [illegible] tradere pecuniam, ut eligatur hæc persona privata in particulari, quia dignior vi-

ſtatutum, modo patitur [illegible], ſcandalum ingerunt maximum, & turpiſſimam præbent murmurationem. Si quando ob aliquam graviſſimam cauſam, quæ profectò non ita frequenter contingit, aliqua permutatio fieri debet, [illegible] Superior. [illegible] ſincere & candide exponatur. Nullo pacto, nullo [illegible] illi permittatur, ſed omnia manifeſtentur.

XVII. Quæſt. XIII. [illegible] Reſp. [illegible]

Convenit porro omnem translationem [illegible] In [illegible] translatio, [illegible] auctoritate Superioris facta, [illegible] ſpiritualis pro ſpirituali [illegible] ſimoniaca eſt, cum id jure poſitivo prohibeatur. [illegible] Hæc plana & clara ſunt.

XVIII. Verum Salmanticenſes n. [illegible] cum Laymann, Suarez, Bonacina, [illegible]

[illegible]

XIX. Porro Salmanticenſes [illegible]

[illegible]

XX.

XX. Porro, ut magis appareat, [illegible]

[illegible]

XXI. Quæſt. XIV. [illegible] Reſp. [illegible]

[illegible]

XXII. Quæſt. XV. [illegible] Reſp. [illegible]

[illegible]

XXIII. [illegible] S. Pii V. [illegible]

[illegible]

CAPUT VIII.

[illegible]

VII. Quæſt. V. [illegible]

[illegible]

VIII. Quæſt. VI. [illegible]

[illegible]

IX. Quæſt. VII. [illegible]

[illegible]

[illegible]

X. [illegible]

XI. S. Thomas [illegible]

XII. [illegible]

XIII. [illegible]

XIV. [illegible]

DISSERTATIO IV.

DE BENEFICIIS ECCLESIASTICIS.

CAPUT I.

[illegible]

I. IN hac diſſertatione [illegible]

Commmunis beneficii eccleſiaſtici definitio [illegible]

petendi. Quoniam tali Presbyteri divinum cultum, divinum praeceptum, & dignitatem [illegible] ac munera inserviunt.

VII. Quaer. V. Quis peccet [illegible] & obtinens [illegible] beneficia? Resp. Conferentes, ac [illegible] beneficium, vel officium ecclesiasticum, per [illegible] [illegible]

[illegible]

VIII. Quaer. VI. An simonia in beneficiis [illegible] Resp. [illegible]

[illegible]

IX. Quaer. VII. An [illegible] Resp. [illegible]

[illegible]

Auctores

Auctores illius ante Alexandrum VII. [illegible]

X. Ex hoc [illegible] doctrina [illegible]

[illegible]

XI. S. Thomas [illegible] ante Alexandrum VII. [illegible]

XII. Franciscus Sylvius [illegible]

XIII. Peccatum [illegible]

XIV. Quod obtrudi solet [illegible]

DISSERTATIO IV.

DE BENEFICIIS ECCLESIASTICIS.

CAPUT I.

Notio beneficii ecclesiastici. Variae beneficiorum species, & eorum origo.

I. IN hac dissertatione ea tantum de beneficiis explicabo quae ad conscientiam [illegible] pertinent, omissis [illegible] quae forum & tribunal spectant.

Communis beneficii ecclesiastici definitio haec est: *Jus perpetuum percipiendi fructus ex bonis Ecclesiae propter aliquod officium spirituale, auctoritate Ecclesiae constitutum.* Dicitur *jus*, quia Beneficiato ex justitia debentur proventus, tamquam [illegible] merces. Additur *perpetuum*, quia [illegible] Beneficiati non extinguitur, sed vacat beneficium, ad [illegible] quae [illegible] deficit. Aliae par-

[illegible]

[illegible]

CAPUT II.

De pensionibus, et [illegible]

I. P[illegible]

[illegible]

CAPUT III.

[illegible]

III. Hac divina ... [illegible]

IV. Absentes ... [illegible]

V. Quaeſt. II. *Romanus Pontifex* ... [illegible]

VI. Quaeſt. III. *Quae causae excuſent Paſtorem a perſonali reſidentia?* Reſp. Concilium Trid. eadem *ſeſſ.* XXIII. *cap.* 1. ... [illegible]

[illegible]

VII. Abſens ab Eccleſia propria Paſtor ... [illegible]

VIII. Verba Tridentini, evidentia Eccleſiae aut Reipublicae utilitates ... [illegible]

IX. Quaeſt. IV. *Poſſunt ne Epiſcopi* ... [illegible]

X. Quaeſt. V. *Tenentur ne Parochi* ... [illegible]

[illegible]

[illegible]

CAPUT IV.

De qualitatibus ad validam & licitam [illegible]

I. Quaeſt. I. [illegible]

[illegible]

[illegible]

[illegible]

CAPUT V.

[illegible]

III. Quæſt. II. [illegible]

IV. [illegible]

V. Quæſt. III. [illegible]

VI. Quæſt. IV. [illegible]

[illegible]

CAPUT VI.

[illegible]

I. Quæſt. I. [illegible]

II. [illegible]

[illegible]

III. [illegible]

IV. P. Thomas Tamburinus [illegible]

V. [illegible]

VI. [illegible]

VII. [illegible]

VIII. [illegible]

IX. [illegible]

X. [illegible]

XI. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

CAPUT VII.

De poteſtate ſummi Pontificis, Epiſcoporum, & Capitulorum beneficia conferendi.

I. Summus Pontifex, [illegible]

[illegible]

conferre valet. Capitulum quoque poteſt Eccleſiæ parochiali [illegible] Vicarium, qui curam Eccleſiæ habeat, aſſignata eidem congrua [illegible] portione, ut habetur ex Tridentino *ſeſſ.* XXIV. *cap.* XVIII. [illegible] Capitulum [illegible] Epiſcopi [illegible] Eccleſiæ [illegible] de Roſſi [illegible] Plura alia de Capitulo, de Vicario & [illegible] ab iiſdem [illegible] Pontifici [illegible] Cancellariæ [illegible] XXII. Nicolaus V. [illegible] XV. Urbanus VIII. [illegible] Cancellariæ [illegible] ab initium [illegible].

CAPUT VIII.

De forma proviſionis, & de reſignatione beneficiorum.

I. Epiſcopus, habita vacantis Eccleſiæ notitia, [illegible] Vicarium [illegible] Epiſcopus [illegible] Tridentino [illegible] Clerici [illegible] Epiſcopo [illegible] examen [illegible] Tridentinus *ſeſſ.* XXIV. *cap.* XVIII. [illegible]

II. Diſputatur in utramque partem [illegible] examinatorum [illegible]

[illegible] aliqui etiam poſt Tridentinum [illegible] Tridentinum [illegible] examinatores [illegible]

III. In concurſu beneficiorum [illegible]

IV. Quæſt. I. [illegible] *reſignatio* [illegible] beneficii [illegible] Ordinario [illegible]

V. Quæſt. II. [illegible] Epiſcopus [illegible] S. Pius V. [illegible] 1. Si Beneficiarius [illegible] 2. Si ſit [illegible] 3. [illegible] 4. [illegible] 5. [illegible] 6. [illegible] 7. [illegible] 8. [illegible] 9. [illegible] 10. [illegible] 11. [illegible] 12. [illegible] reſignationem non licitam, ſed admittendam.

VI. Tres in hac renunciatione [illegible] conditiones [illegible] 1. Si beneficiarius [illegible] 2. Ne beneficia reſignata quo-

cunque modo [illegible] 3. Ne [illegible] ſimoniæ [illegible] reſignationem [illegible]

VII. Quæſt. III. *Quæ beneficia reſignari valent?* Reſp. Si beneficium [illegible] in Curia [illegible] Ordinario reſignationes admitti [illegible] Beneficium [illegible] Ordinarius [illegible] Vicarius Epiſcopi [illegible] Ordinarius [illegible]

VIII. Quæſt. IV. [illegible] Pius V. [illegible] beneficii [illegible]

IX. Quæſt. V. *An reſignationes in favorem alterius fieri liceat?* Reſp. In [illegible] Zacharias Papa ad Bonifacium [illegible] Epiſcopus [illegible] Eccleſia [illegible]

[illegible] ſimoniæ [illegible] Nulli [illegible] Eccleſiæ [illegible] Pontifices [illegible]

X. Quæſt. VI. *Quando licita eſt beneficiorum permutatio?* Reſp. Permutatio beneficii eſt mutua, & reciproca beneficiorum reſignatio [illegible] Eccleſiæ [illegible] Sacramentis [illegible] Ordinarius [illegible] Pontifex [illegible]

XI. Quæſt. VII. *An beneficium vacet per matrimonium contractum*, [illegible] Reſp. Beneficium [illegible] matrimonium [illegible]

CAPUT II.

De pluralitate beneficiorum, & penſionum.

LIBER SECUNDUS

DE MAGNO MATRIMONII SACRAMENTO.

DISSERTATIO PRIMA.

PRÆLOQUIUM.

LIBER SECUNDUS

DE MAGNO MATRIMONII SACRAMENTO.

DISSERTATIO PRIMA.

PRÆLOQUIUM.

DIRECCIÓN GENERAL DE BIBLIOTECAS

[illegible]

CAPUT I.

De matrimonii nomine, & ſpeciebus.

I. C[illegible]

[illegible]

[illegible]

CAPUT II.

In quo ſita ſit matrimonii eſſentia.

I. EX pluribus [illegible]

[illegible]

UNIVERSIDAD AUTÓNOMA DE NUEVO LEÓN

[illegible]

VI. Quæſt. II. [illegible]

[illegible]

VII. Quæſt. III. [illegible]

[illegible]

VIII. Opponet 1. S. Paulus [illegible]

[illegible]

IX. Opponet [illegible] Matrimonium Chriſti [illegible]

[illegible]

[illegible]

CAPUT III.

De honeſtate & inſtitutione matrimonii.

I. Quæſt. I. *An matrimonium ſit bonum & honeſtum?* Reſp. [illegible]

[illegible]

II. [illegible]

[illegible]

III. Opponet. S. Paulus I. Cor. VII. [illegible]

IV. Quæſt. II. *An matrimonium ſit naturale* [illegible]

[illegible]

[illegible]

CAPUT IV.

De institutione matrimonii in ſacramentum.

[illegible]

[illegible]

& matrem ſuam, & adhærebit uxori ſuæ: & erunt duo in carne una. Sacramentum hoc magnum eſt: ego autem dico in Chriſto, & in Eccleſia. Matrimonium igitur eſt ſacram[illegible] Chriſti cum Eccleſia [illegible]. Quod [illegible] Calvinus, a S. Paulo myſterium appellari matrimonium, [illegible] Chriſti cum Eccleſia, quod magnum [illegible] [illegible] Chriſti [illegible] Eccleſiæ [illegible] gratiam [illegible]. Tria enim ad [illegible] ſacramenti [illegible]: 1. ut [illegible] ſit ſignum; 2. ut ſit a Chriſto inſtitutum; 3. ut gratiam [illegible]. [illegible] Quod autem [illegible] ſacrum ſignum, [illegible] Apoſtolus: *Sacramentum hoc* [illegible] [illegible] Apoſtolus [illegible] [illegible] Chriſti [illegible] Eccleſia. [illegible] [illegible] in bello. [illegible] Apoſtolus [illegible]: *Ego autem dico in Chriſto, & in Eccleſia.* [illegible] omnia [illegible] matrimonio [illegible] ſacramenti rationem [illegible].

VII. [illegible] Novatorum, & præſertim Calvini, [illegible] S. Gregorium pro ſacramento habitum matrimonium eſſe, traditione apoſtolica [illegible].

VIII. S. Ignatius, apoſtolicus [illegible], *epiſt. ad Polycarpum* [illegible]: *Decet* [illegible] *Epiſcopi* [illegible] *Dominum, & non ſecundum cupiditatem.*

IX. Tertullianus, qui ſæculo II. & tertio floruit, *Lib. II. ad uxorem* [illegible]: *Unde ſufficiamus ad enarrandam felicitatem*

ejus matrimonii quod Eccleſia conciliat, & confirmat oblatio, & obſignat benedictio, Angeli renuntiant, Pater rato habet? [illegible] Eccleſiæ [illegible], [illegible] Mediolani [illegible], & benedictione [illegible]. [illegible] [illegible] ab Apoſtolis [illegible].

X. Concilium Carthaginenſe IV. [illegible] S. Auguſtinus, [illegible]: *Sponſus, & ſponſa, cum benedicendi ſunt a Sacerdote,* [illegible] *benedictionem* [illegible].

XI. S. Ambroſius, qui [illegible] *epiſt.* [illegible] *ad Vigilium* [illegible] *conjugium* [illegible] [illegible].

XII. Siricius Papa, Ambroſio [illegible], *epiſt. ad Himerium* [illegible] [illegible] *violatio* [illegible].

XIII. S. Joannes Chryſoſtomus [illegible] *Sacramentum* [illegible] *Chriſti,* [illegible] *Eccleſiam* [illegible].

XIV. Innocentius I. qui ſæculo V. vixit, *epiſt.* [illegible] *ad Probum* [illegible] *divina gratia* [illegible].

XV. S. Auguſtinus [illegible] *de bono conjugali cap.* XIV. [illegible] *in noſtris* [illegible] *ſanctitas* [illegible] [illegible] *Lib. de* [illegible] *cap.* VII. [illegible] *non ſolum* [illegible] *ſed etiam ſacramentum commendatur.*

XVI. S. Cyrillus Alexandrinus, Auguſtini æqualis, *epiſt. ad Neſtorium* [illegible]: [illegible] [illegible] *Cana Galilææ* [illegible] *benedictione* [illegible]. Et continenter, in [illegible] *Lib. II.* [illegible]: *Ipſe* [illegible] (ad nuptias)

ad

ad [illegible] *ſanctificaret,* [illegible].

XVII. [illegible] Eccleſiæ [illegible] S. Gregorium, [illegible] Calvinus [illegible] ad ſacramenti dignitatem matrimonium [illegible]. Non eſt [illegible] Patrum [illegible] Novatores [illegible].

XVIII. Opponunt 1. Novatores. Sacramentum [illegible]. Matrimonium [illegible] Chriſti cum Eccleſia [illegible]. Ergo non eſt ſacramentum. Reſp. Matrimonium [illegible] Chriſti cum Eccleſia, [illegible] Chriſti [illegible] Chriſti [illegible] Eccleſia, [illegible] Eccleſiam, & Eccleſia Chriſtum.

XIX. Objicies 2. [illegible] ſacramenti [illegible] gratiam [illegible] [illegible]. Inſtituunt. Tria [illegible] in quolibet [illegible], [illegible] ſacramentum, & [illegible]. Tria hæc [illegible] matrimonio, Reſpondemus, [illegible] ſacramentum [illegible]. Gratia eſt [illegible], Vinculum, [illegible], & res ſimul.

XX. Objicies 3. [illegible] ſacramentum [illegible] Ordinis. Ergo non eſt ſacramentum. Reſpond. [illegible] Ordinis, [illegible] Ordinem [illegible] matrimonium [illegible] Ordinis [illegible].

XXI. Objicies 4. Quodlibet ſacramentum [illegible] materia, & forma, ac [illegible] eſt. Hæc autem [illegible]

in matrimonio [illegible]. Reſpond. [illegible] Theologi [illegible]. Non [illegible] a Sacerdote, & [illegible].

XXII. Objicies 5. [illegible] Durandus, [illegible] Catholici Theologi [illegible] matrimonium eſſe ſacramentum. Reſp. [illegible] Novatores [illegible] Catholicorum dogmati, [illegible] Scriptura, & Patres, & [illegible] Conciliorum traditione [illegible]. [illegible] Theologi matrimonium eſſe ſacramentum aſſerunt, [illegible].

XXIII. Objicies 6. [illegible] Chriſtus [illegible] ſacramentum [illegible]. Ergo [illegible] eſt. Reſp. Quid [illegible] Novatores [illegible] Chriſtus [illegible] baptiſmi [illegible] Chriſtum ad ſacramenti dignitatem [illegible] in Cana [illegible].

XXIV. Quæſt. III. *An quodlibet legitimum matrimonium ſit ſacramentum.* Reſp. [illegible] ab Eccleſia [illegible]. [illegible] Eccleſiæ [illegible], [illegible] & [illegible]. [illegible] P. Thomas Sanchez *Lib. de matrimon.* [illegible] ſacramentum eſt. [illegible] Eccleſiæ [illegible] ſacramentum. At [illegible] & [illegible] ſacramentum. [illegible] Chriſtiani [illegible] matrimonium [illegible] a ratione ſacramenti.

XXV. Quæſt. IV.

XXVI.

XXVII.

XXVIII. Quæſt. V.

XXIX. Quæſt. VI.

XXX. Quæſt. VII.

XXXI.

XXXII.

XXXIII. Quæſt. VIII.

CAPUT V.

II.

III.

IV. Quæſt. ult.

V.

§. UNICUS.

[illegible]

[illegible]

CAPUT VI.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

hoc ſacramentum [illegible] ... [illegible]

XXXVII. Quæſt. XVI. [illegible] ... Reſp. [illegible] ...

XXXVIII. Quæſt. XVII. [illegible] ... Reſp. [illegible] ...

XXXIX. Quæſt. XVIII. [illegible] ... Reſp. [illegible] ...

XL. Quæſt. XIX. [illegible] ... Reſp. [illegible] ...

Religioſum, [illegible] ...

CAPUT VII.

De proprietatibus matrimonii, & polygamia ſimultanea, ac ſucceſſiva.

TRes ſunt matrimonii proprietates, [illegible] ...

§. I.

De polygamia ſimultanea.

I. MAtrimonii unitati opponitur polygamia, [illegible] ...

[illegible] ...

II. Calvinus [illegible] ...

III. Catholici omnes [illegible] ...

IV. Communis & vera Theologorum ſententia eſt, [illegible] ...

V. Patrum [illegible] ...

VI. S. [illegible] ...

VII. S. Thomas [illegible] ...

VIII. Hæc in argumento [illegible] ...

IX. Argumenta [illegible] ...

§. II.

§. III.

De polygamia successiva.

... Apoſtolus: Dico autem non nuptis, & viduis: Bonum eſt illis, ſi ſic permaneant ... Mulier alligata eſt legi quanto tempore vir ejus vivit; quod ſi dormierit vir ejus, liberata eſt: cui vult, nubat, tantum in Domino. Beatior autem erit, ſi ſic permanſerit ſecundum meum conſilium. Puto autem, quod & ego Spiritum Dei habeam.

II. Tertullianus [illegible]

[illegible]

III. S. Hieronymus [illegible]

[illegible]

IV. [illegible]

[illegible]

V. [illegible]

VI. Concilium [illegible]

VII. [illegible]

VII. [illegible]

VIII. [illegible]

CAPUT VIII.

[illegible]

[illegible]

§. I.

[illegible]

I. [illegible]

II. [illegible]

III. [illegible]

IV. [illegible]

§. II.

[illegible]

§. III.

[illegible]

§. IV.

[illegible]

[illegible]

[illegible]

[illegible]

§. VI.

[illegible]

VI. Venerabilis Beda ...

VII. Alexander III. in Concilio III. Lateranensi ...

VIII. Innocentius III. ...

IX. Plures adducunt Theologi rationes ...

X. ...

XI. ...

XII. ...

XIII. ...

XIV. ...

XV. Quaer. I. ...

XVI. ...

XVII. Quaer. II. ...

XVIII. Quaer. III. ...

XIX. Quaer. IV. ...

[illegible]

[illegible]

XIII. P. Sanchez num. 1. „ Prima atque „ causa [illegible]

XIV. Hac admissa doctrina, [illegible]

XV. P. Sanch. [illegible]

[illegible]

XVI. [illegible]

XVII. „ Tertia causa est [illegible]

XVIII. „ Quarta [illegible]

XIX. „ Quinta causa est [illegible]

XX. „ Ultima causa est [illegible]

 „ fan-

[illegible]

[illegible]

§. VIII.

[illegible]

que, num facti ſit ut ſemen viris ... [illegible] ... Affirmant Sanchez, Villalob. ... Alii negant. ... [illegible]

CAPUT IX.

De divortio conjugatorum.

D[illegible] ... [illegible]

II. Quæſt. I. *An ... [illegible]* Reſp. ... [illegible]

III. Quæſt. II. ... [illegible] Reſp. ... [illegible]

IV. Quæſt. III. *Quibus in caſibus ...* [illegible] Reſp. I. ... [illegible] II. ... [illegible] III. ... [illegible]

V. Quæſt. IV. *Cur Chriſtus ... in cauſa divortii?* ... [illegible]

[illegible]

VI. Quæſt. V. *Quæ ſunt caſus ... divortium ...* Reſp. Septem S. Thomas in Suppl. ... [illegible]

VII. Quæſt. VI. ... [illegible]

VIII. Quæſt. VII. ... [illegible]

IX. Quæſt. VIII. *An ...* [illegible]

X. Quæſt. IX. ... [illegible]

XI. Quæſt. X. ... [illegible]

XII. Quæſt. XI. ... [illegible]

XIII. Quæſt. XII. ... [illegible]

XIV. Quæſt. XIII. ... [illegible]

[illegible]

DISSERTATIO II.

DE SPONSALIBUS.

CAPUT I.

Quid ſint ſponſalia, & quæ eorum conditiones.

[illegible]

[illegible]

DISSERTATIO II.

DE SPONSALIBUS.

CAPUT I.

Quid ſint ſponſalia, & quæ earum conditiones.

I. QUæſt. I. *Quomodo definiantur ſponſalia?* Reſp. [illegible]

II. [illegible]

III. [illegible]

IV. Quæſt. II. [illegible]

V. Quæſt. III. [illegible]

VI. [illegible]

[illegible]

VII. Quæſt. IV. [illegible]

VIII. Quæſt. V. [illegible]

IX. [illegible]

X. [illegible]

[illegible]

XI. Quæſt. [illegible]

XII. Quæſt. VI. [illegible]

XIII. Quæſt. VII. [illegible]

XIV. Quæſt. VIII. [illegible]

XV. Quæſt. IX. [illegible]

[illegible]

XXVII. Quæſt. XVI. [illegible]

[illegible]

XXVIII. Quæſt. XVII. [illegible]

[illegible]

XXIX. Quæſt. XVIII. [illegible]

[illegible]

[illegible]

II. [illegible]

III. Quæſt. II. [illegible] Reſp. [illegible]

[illegible]

CAPUT II.

De cauſis diſſolvendi ſponſalia.

I. QUæſt. I. [illegible] Reſp. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

XIV. [illegible]

XV. [illegible]

XVI. Quæſt. VIII. [illegible]

XVII. [illegible]

[illegible]

XVIII. Quæſt. IX. [illegible]

XIX. [illegible]

XX. [illegible]

XXI. Quæſt. X. [illegible]

XXII. [illegible]

[illegible]

XXIII. Quæſt. XI. [illegible]

XXIV. Quæſt. XII. [illegible]

XXV. Quæſt. XIII. [illegible]

XXVI. Quæſt. XIV. [illegible]

XXVII. Quæſt. XV. [illegible]

XXVIII. Quæſt. XVI. [illegible]

XXIX. [illegible]

[illegible]

XXX. Quæſt. XVII. [illegible]

XXXI. [illegible]

XXXII. Quæſt. XVIII. [illegible]

XXXIII. Quæſt. XIX. [illegible]

[illegible]

XXXIV. Quæſt. XX. [illegible]

XXXV. Quæſt. XXI. [illegible]

XXXVI. Quæſt. XXII. [illegible]

XXXVII. Quæſt. XXIII. [illegible]

CAPUT III.

De matrimonio, & ſponſalibus invitis parentibus contractis.

I. Celebris eſt controverſia [illegible]

[illegible]

II. [illegible]

III. [illegible]

IV. Quæſt. I. [illegible]

V. [illegible]

VI. [illegible]

VII. Quæſt. II. [illegible]

VIII. Cardinalis Pallavicinus lib. XXII. [illegible]

IX. [illegible]

X. [illegible]

XI. [illegible]

XII. [illegible]

CAPUT IV.

De matrimonio clandeſtino, [illegible]

I. M[illegible]

II. Quæſt. I. [illegible]

III. Quæſt. II. [illegible]

IV. Quæſt. III. [illegible]

[illegible]

V. [illegible]

VI. [illegible]

VII. [illegible]

VIII. Quæſt. IV. [illegible]

IX. Quæſt. V. [illegible]

X. [illegible]

… Concilium autem Tridentinum [illegible] … alicui Parocho, [illegible] … contractum [illegible] …

XI. Quæſt. VI. [illegible] … Reſp. [illegible] …

Quamquam matrimonium [illegible] … Tridentinum [illegible] … Parocho, ſeu Ordinario [illegible] … Nulla igitur [illegible] … Tridentinum eſt promulgatum … validum [illegible].

XII. Quæſt. VII. Quid de matrimoniis … in Hollandia, Zelandia, Friſia, aliiſque Fœderatis Belgii provinciis … Reſp. [illegible] … Tridentinum … promulgatum … Margharita Parmenſi … Philippo II. … Ferrer, Huygens, Zypæus, & alii plures. … Cardinalis Bellarminus, … Congregatio Cardinalium … Vicarium apoſtolicum per Hollandiam … Theologi … matrimonia … declarant.

XIII. Poſt [illegible] Theologorum de hac controverſia … Pontifex maximus BENEDICTUS XIV. … controverſiæ … Ut … [illegible]

… poſſideant partes & circumſpecte … Sacr. Congreg. Concilii … Albitius, & S. R. Imp. Cardinalis, … Thomæ Sanpe S. R. Imp. Comitis … Theologis … matrimonia catholici … catholica … Epiſcopum, aut Parochum … Sac. Congreg. … Martii … Decembris … Eminentiſſimi … Thomas Sanpe, … Tridentinum … P. Nicolaus Cleri, … Tridentinum decretum in Hollandia … catholicis Regnum … Congreg. … matrimonia … Belgium … catholico … [illegible]

XIV. His itaque [illegible] Theologorum … BENEDICTUS XIV. … die 4. Novembris 1741. … Matrimonia, in qua hæc ſtatuit. Primo … in Belgio celebrata, … [illegible]

… Tridentini … catholicam … Epiſcopum, Vicarium apoſtolicum, Parochum, … [illegible] … matrimonium … catholicum … Tridentinum … [illegible]

XV. Quæſt. VIII. [illegible] … Reſp. … Tridentinum decretum … Parocho, & teſtibus … Tridentinum decretum … Parocho, & teſtibus … Theologi, … Diana, Avila, … [illegible] … Tridentinum … Parocho, & teſtibus … [illegible]

XVI. Quæſt. IX. An validum ſit matrimonium Catholicorum … P. Thomæ Sanch. Lib. III. diſp. XVIII. … Tridentinum … Parocho & teſtibus … Parocho … [illegible]

XVII. Hæc … Concilio Tridentino … Quid? … Parocho, & teſtibus … matrimonium … Tridentinum … [illegible]

XVIII. Quæſt. X. An filiæ, [illegible] … Parocho, & teſtibus … Reſp. Adrianus Sanchez, Boſſius, Perez, Dicaſtillus, & alii, … P. Claudius La-Croix Lib. VI. … Concilium … Tridentinum … Parocho … Catholicos … Tridentinum … Parochus … [illegible]

[illegible]

XIX. Quæſt. XI. [illegible]

[illegible]

XX. [illegible]

XXI. Quæſt. XII. [illegible]

XXII. Quæſt. XIII. [illegible]

XXIII. [illegible]

XXIV. [illegible]

XXV. Quæſt. XIV. [illegible]

[illegible]

XXVI. Quæſt. XV. [illegible]

XXVII. [illegible]

XXVIII. [illegible]

XXIX. Quæſt. XVI. [illegible]

pag. 168. declarationem Congregationis Cardinalium, in quibus aſſeritur matrimonium validum, etiamſi Parochus compulſus, & prohibitus a ſuo Ordinario aſſiſtat. Si vere & authenticæ ſint ejuſmodi declarationes, ſubſcribo, & ſubjicio id quod ſupra dixi de Parocho aſſiſtente matrimonio contra Epiſcopi ſui prohibitionem. At, præter has declarationes, de quibus adhuc non conſtat, invalidum matrimonium pronuntiarem, cui Parochus coactus [illegible], atque [illegible] aſſiſteret. Nam intentum Concilii non modo eſt ut habeatur teſtatio matrimonii peracti, ſed etiam ut matrimoniale ſacramentum libere & ſancte celebretur.

XLI. Quid, ſi Parochus auditu omnino careat, utrumque autem, & præſentes ſe atque videre, atque intelligere quid agunt? Etiam tunc valere matrimonium, aſſerunt Leander, Bonacina, Ledeſma, [illegible] n. 20. & afferunt ex Fortunio declarationem Congregationis Cardinalium. Oppoſitum docent Sanchez, Bonacina, Tamburinus. Præter declarationibus citatis, quibus [illegible] & authenticis acquieſco, ſemper hanc ſecundam opinionem exiſtimo veram, & probatam ſatis.

XLII. Quæſt. XXV. *Peccant ne mortaliter qui dolo, & mala gratia coram Parocho, [illegible], ut matrimonium efficiant?* Reſp. Peccare mortaliter illos qui coram Parocho, [illegible] dolo decepto, aut [illegible] & calli[illegible] [illegible], matrimonium celebrant, aſſerunt [illegible] Quoniam ſacramenta ſuſcipi debent auctoritate & approbatione Eccleſiæ, quæ in præſenti deficeret. Præterea peccatum [illegible] irrogare Eccleſiæ, ſacramento, & ipſi Parocho. Addunt tamen, neceſſitatem [illegible] a culpa, quando nempe contrahendi gravis cauſa urgeret, Parochus nollet aſſiſtere, & Superior adiri non poſſet, ut compelleretur Parochus. Verum [illegible] Parochus [illegible], non eſt [illegible] matrimonio [illegible] aſſiſtere. Si refragatur, [illegible] eſt cum [illegible] habere [illegible] cauſam vel ob aliquod impedimentum occultum, quo [illegible], vel ob aliam cauſam. Quare abſque fundamento [illegible] Sacramentum [illegible] poteſtatem cogendi proprium Superiorem, ſeu Parochum, ut ſibi inſerviat, & pro ſacramento proprio ſacramento matrimoniali aſſiſtat.

XLIII. Quæſt. XXVI. *Quo pacto Parochus debet ſe matrimonio celebrando?* Reſp. Interrogare primum contrahentes debet, velint ne mutuo ſe ſe conjungere. Auditis [illegible] mutuo conſenſu, conjungere illos debet pronuntiatis verbis præſcriptis a Concilio: *Ego vos in matrimonium conjungo in nomine Patris &c.* aut [illegible] juxta propriæ Eccleſiæ diſciplinam. Tandem matrimonium contractum litteris conſignare debet in libro ad id deſtinato. Si interrogationem omitteret Parochus, quando ipſi contrahentes ſponte mutuum exprimerent conſenſum, non peccaret mortaliter, cum non videatur res adeo gravis, [illegible] conſtituat [illegible]. Peccaret vero mortaliter, ſi negligeret deſcribere in codicem [illegible] celebratum matrimonium; quia [illegible] præceptum Tridentini [illegible].

XLIV. Quæſt. XXVII. *Peccat ne mortaliter Parochus omittens hæc verba, Ego vos conjungo &c.?* Reſp. P. Thomas Sanchez [illegible] lib. III. diſp. XXXIII. n. 7. „ Tertia concluſio. Culpa venialis eſt ea verba (*Ego vos conjungo &c.*) omittere........
„ Probatur: quia materia non eſt gravis, „ cum ea verba non ſint forma ſacramenti, „ nec pertineant ad ſubſtantiam neque ad „ [illegible], nec [illegible] magna ſi„ gnificatione. Porro quia quamvis Tri„ dentinum illa verba præſcribit, at ſub „ illo præcepto non continetur [illegible] ut „ Parochus ea verba proferat, ſed alia ma„ gis momenti, nempe ut præmittantur de„ nuntiationes, & ut matrimonium celebre„ tur coram Parocho, & teſtibus, ut habeat „ librum &c. "

XLV. Hæc opinio falſa & laxa, ut minimum loquar, eſt. Nuptiarum benedictio, & verba etiam, ſeu alia ſimilia, quibus Parochi conjungunt contrahentes, eſt usum ex pluribus [illegible] monumentis, quæ adverſus hæreticos Catholici [illegible] matrimonium eſſe ſacramentum. Hanc benedictionem nuptiarum ſemper aſſeruere Patres poſt divinas Scripturas, ut ſacramentum eſſe matrimonium evincerent. Quo ergo fundamento hanc verborum prolationem, hanc [illegible] nuptiarum benedictionem non [illegible] P. Sanchez? An probabilis, & quidem valida, opinio non eſt, prolata verba, & ſacram benedictionem ad ſacramenti formam pertinere, ut ſupra oſtenſum eſt? An in ſacramentis perficiendis tutior opinio ſeligenda non

eſt? Falſa ergo & laxa, ne plus dicam, eſt opinio P. Sanchez opinio.

CAPUT V.

De denuntiationibus, ſeu proclamationibus, quæ antecedere matrimonium debent.

I. SPonſalium denuntiationes ex antiqua Eccleſiæ diſciplina Theologi repetunt. Antiqui Chriſtiani Sacerdoti, & Epiſcopo ſuo nuptias [illegible], antequam matrimonio [illegible], ut ſcirentur, [illegible], aut [illegible] [illegible]. Denuntiationum illarum mentionem Tertullianum aliqui conſiderant Lib. II. cap. 11. ad uxorem, ubi inquit: *Unde ſufficiamus ad enarrandam felicitatem ejus matrimonii quod Eccleſia conciliat, & confirmat oblatio, & obſignat benedictio, Angeli renuntiant, Pater ratum habet?* Angelorum nomine Sacerdotes intellexiſſe Tertullianum volunt; & per verbum renuntiant ſacras [illegible] proclamationes. At hæc ſunt pro interpretatione. *Neque enim ex hiſce teſtimoniis hoc infertur* [illegible] *videtur.* Utcumque res ſe ſe habeat, [illegible] eſſe morem hunc, conſtat [illegible].

II. Quæſt. I. *An denuntiationes ſint ne matrimonii neceſſariæ ſive neceſſitate ſacramenti, ſive præcepti?* Reſp. Non eſſe neceſſarias neceſſitate ſacramenti, [illegible], cum Tridentinum non declaret irrita matrimonia ſine [illegible] denuntiationibus celebrata; [illegible] ex [illegible] [illegible]. Eſſe vero neceſſarias neceſſitate præcepti, certum eſt ex Concilio generali Lateranenſi IV. cap. 51. ubi hæc habentur: *Quapropter [illegible] [illegible] ad alios [illegible] producendo [illegible], ut, cum matrimonia fuerint contrahenda in Eccleſiis, per Presbyteros publice proponantur, competenti termino præfinito, ut infra illum, qui voluerit, & valuerit, legitimum impedimentum opponat.* In multis [illegible] Eccleſiis [illegible] Lateranenſis Concilii [illegible] receptam [illegible] P. Dominicus Soto lib. [illegible] diſt. XXVIII. q. 1. art. 2. [illegible] [illegible], ſeu proclamationes, quibus [illegible] [illegible], [illegible] ſe ſerunt. Verum [illegible] præſcriptam a Concilio Lateranenſi anno 1215 [illegible], confirmavitque Concilium Tridentinum Seſſ. XXIV. cap. 1. his verbis: *Sacri Concilii Lateranenſis ſub Innocentio III. celebrati veſtigiis inhærendo, præcipit ut in poſterum, antequam matrimonium contrahatur, ter a proprio contrahentium Parocho tribus continuis diebus feſtivis in Eccleſia inter Miſſarum ſolemnia publice denuntietur, inter quos matrimonium ſit contrahendum: quibus denuntiationibus factis, ſi nullum legitimum opponatur impedimentum, ad celebrationem matrimonii in facie Eccleſiæ procedatur.* Ejuſmodi proclamationes a proprio contrahentium Parocho, vel ab alio Sacerdote de ejus licentia fieri debent. Si conjuges ſint diverſæ parochiæ, denuntiationes fieri in utraque parochia debent, ut facilius impedimenta manifeſtentur, ſi quæ fuerint. Si conjuges [illegible] poſt [illegible], in illa parochia fieri proclamationes debent in qua diutius vixerunt; quamvis ad hoc quod attinet, prudentiæ Parochorum, & locorum conſuetudini permittendum videtur, ut ipſi ibi fieri proclamationes curent ubi facilius deprehendi impedimenta poſſint.

III. Proclamationes iſtæ tribus diebus feſtivis inter Miſſarum ſolemnia fieri debent: quia tunc major eſt populi frequentia, atque [illegible] impedimenta facilius deprehendi poſſunt. Communiter inter Miſſarum ſolemnia fieri debent, quia ſic præſcribit Concilium, & ſic [illegible] &c. Ceterum [illegible] non eſt ut fieri non poſſint extra Miſſam, vel ante concionem, [illegible] [illegible], dummodo frequentia populi adſit. Finis enim Concilii eſt, ut impedimenta deprehendantur. Diſputant Theologi, num fieri tres proclamationes poſſint diebus feſtivis continuis, [illegible] aliqui feriales dies debeant. Sahagunenſis [illegible] contendunt fieri poſſe in triduo Paſchatis, aut alterius triduo feſtivo, quia Concilium dicit continuis proclamationes fieri debere tribus diebus feſtis [illegible]. Verum ſenſus Concilii videtur eſſe, quod hæ denuntiationes fiant tribus diebus feſtivis continuis, [illegible] Dominicis, & ſi intercurrent in hebdomada aliquod feſtum, etiam illud computari poſſit. Congruum enim tempus intercedat oportet inter unam & alteram feſtivitatem. Propria tamen Rituali conſulenda ſunt. Si poſt denuntiationes multum temporis intercedat ante matrimonii celebrationem, tum [illegible] denuntiationes eſſent, quia aliquod impedimentum ſupervenire [illegible] poſſet. Matrimonium celebrari non debet [illegible] ultima facta eſt tertia denuntiatio.

IV. Quæſt. II. *Præceptum denuntiationum obligat ne ſub mortali?* Reſp. Sententia communis Theologorum aſſerunt: quia præceptum de re gravi eſt, cum ne ſponſi, ut plura abſurda [illegible]. Præceptum illud omnes com-

pe-

pedendir. Excuſat tamen duo Principes [illegible], quia nemini [illegible] [illegible], ſubinde clandeſtinum in matrimonio contrahendo [illegible] valeat. Diſputant Theologi, num omnis vel aliquam denunciationem omittens ſit peccatum mortale. Affirmative ſic num. 70. cum Sanchez, Tamburini, Diana, & alii docent, peccatum eſſe, non denunciare grave prudentem Parochum, qui nunc vel aliquam [illegible] omittere, [illegible] [illegible] [illegible] impedimentum [illegible] [illegible] [illegible] [illegible] alia. Paroch. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Quinque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Nemo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

V. Quaeſt. III. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Tridentino. Hinc [illegible] [illegible] Epiſcopi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Abbates, & Praelati, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Epiſcopi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

VI. Quaeſt. IV. *[illegible] [illegible] [illegible]* [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Epiſcopus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Hinc [illegible] Trid. *ſeſſ.* xxiv. *cap.* 1. verba. *Quod ſi [illegible] [illegible] [illegible] [illegible] [illegible]*

impediri poſſe, ſi ne praeſtarint denunciationes, tunc vel una tantum denunciatio fiat, vel ſaltem Parocho, & duobus vel tribus teſtibus praeſentibus matrimonium celebretur; deinde ante illius conſummationem denunciationes in Eccleſia fiant .... [illegible] Ordinarius [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Hinc [illegible] [illegible] [illegible] [illegible] [illegible] Parochus in [illegible] [illegible] [illegible] [illegible] Concilium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Ordinario [illegible] [illegible].

VII. Diſputant [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Certum [illegible] Epiſcopi [illegible]. Quod Parochi, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

VIII. Quaeſt. V. *[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]* [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Si impedimentum [illegible] [illegible] [illegible] [illegible] [illegible] Auctores. Negant aliqui [illegible] [illegible] [illegible] [illegible] Sanchez, Laiman, Tamburini, [illegible], Pontius, Diana, Hurtado, [illegible] [illegible], & Salmanticenſes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] S. Thomas [illegible]. Sed Parochus [illegible]

[illegible] impedimentum quod ſciat ſua naturali ſcientia [illegible] [illegible]. Quamvis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Matrimonium [illegible] [illegible] [illegible] impedimento [illegible].

IX. Qui audivit aliquod impedimentum a perſona fide digna & [illegible] [illegible] [illegible] [illegible] Parocho non manifeſtaverit, [illegible].

X. Quaeſt. VI. *An [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]* Reſp. [illegible].

XI. Quaeſt. VII. *[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]* Reſp. [illegible] Epiſcopus [illegible] [illegible] [illegible] [illegible] [illegible].

XII. Quaeſt. VIII. *Quid [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] matrimonio contrahen[illegible]* Reſp. Parochus [illegible].

XIII. Quaeſt. IX. *Peccent ne conjuges, ſi [illegible] [illegible] [illegible] [illegible]* Reſp. Negant Salmanticenſes, Sanchez, Diaſtillo, Viva *quaeſt.* [illegible] & alii [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Tridentinum *ſeſſ.* xxiv. *cap.* 1. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Viva, Sanchez, & alii. Quid? [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Concilium [illegible] in Eccleſia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Sanchez, & alii Auctores [illegible] Conſtitutiones [illegible] [illegible] [illegible] [illegible] *Sponſus, & Sponſa, cum benedictionem ſuae*

[illegible]

DISSERTATIO III.

DE IMPEDIMENTIS DIRIMENTIBUS, ET IMPEDIENTIBUS, ATQUE DE DISPENSATIONE AB IISDEM.

CAPUT I.

De potestate Ecclesiæ, & Principum sæcularium in constituendis impedimentis quæ matrimonium irritant.

I. Duplex impedimentorum genus. Alia sunt quæ illicitum, alia quæ irritum matrimonium efficiunt. [illegible]

II. Quæst. I. *An Ecclesia potestatem habeat statuendi impedimenta quæ matrimonium dirimant?* Resp. Negant Lutherus, Calvinus, Marcus Antonius de Dominis Apostata, & cont-

[illegible]

[illegible]

IX. In hac [illegible]

[illegible]

X. In exponenda & [illegible]

[illegible]

XI. [illegible]

XII. Opponunt [illegible]

[illegible]

[illegible]

XIII. [illegible]

[illegible]

XIV. Quaeſt. III. [illegible]

[illegible]

XV. Quaeſt. IV. [illegible]

[illegible]

CAPUT II.

De impedimentis dirimentibus ſpecialiter ſumptis.

Impedimenta dirimentia quindecim poſt Concilium Tridentinum numerantur ii, his verſibus contenta.

Error, conditio, votum, cognatio, crimen,
Cultus diſparitas, vis, Ordo, ligamen, honeſtas,
Aetas, affinis, ſi clandeſtinus, & impos,
Si mulier ſit rapta, loco nec reddita tuto.
Haec facienda vetant connubia, facta retractant.

§. I.

§. I.

De impedimento erroris.

I. QUæſt. I. *An error perſonæ dirimat matrimonium?* Reſp. [illegible]

[illegible]

II. [illegible]

[illegible]

III. Quæſt. II. [illegible]

[illegible]

IV. Quæſt. III. [illegible]

[illegible]

[illegible]

V. S. Thomas in *Suppl.* [illegible]

[illegible]

VI. Opponunt. [illegible]

[illegible]

§. II.

De impedimento conditionis.

I. QUæſt. I. [illegible]

[illegible]

II. Quæſt. II. [illegible]

[illegible]

III. [illegible]

[illegible]

[illegible]

[illegible]

§. III.

De impedimento voti, & Ordinis sacri.

[illegible]

§. IV.

De impedimento cognationis.

[illegible]

[illegible] Stipes tandem dicitur illa persona a qua [illegible] originem trahunt [illegible] stipes.

III. Quaest. II. *Quae sunt regulae quae a Theologis, & Canonistis assignantur pro gradibus consanguinitatis computandis?* Resp. Tres sunt. I. In recta linea ascendentium, & descendentium tot sunt gradus, quot personae, stipite dempto [illegible]

[illegible]

IV. Quaest. III. [illegible]

[illegible]

V. Quaest. IV. [illegible]

[illegible]

VI. An vero in quolibet gradu sint matrimo-

[illegible]

VII. Quaest. V. *An in linea transversa iure naturae nullum sit matrimonium in primo gradu, ut inter fratres & sorores?* Resp. [illegible]

[illegible]

VIII. Opponunt Innocentium III. [illegible]

[illegible]

IX. Quaest. VI. *Quid sit impedimentum cognationis spiritualis, & ad quas personas extenditur?* Resp. [illegible]

[illegible]

[illegible] ... baptizato cum baptizata. Si ... [illegible]

X. Quaest. VII. [illegible] Respond. [illegible] ... Thomas in Supplem. [illegible]

XI. [illegible] ... Thomas [illegible]

XII. Hoc impedimentum [illegible]

XIII. Quaeritur [illegible]

XIV. De tempore [illegible] ... Thomas [illegible]

[illegible]

XV. In controversiam [illegible] ... non curant ultra primum gradum.

§. V.

De impedimento criminis.

I. CRimen illud [illegible] ... in adulterio cum promissione futuri matrimonii ... [illegible]

II. Quaest. I. [illegible] Respond. [illegible]

III. Aliqui [illegible]

IV. Quaest. II. [illegible] Respond. [illegible]

V. Quid de hoc casu? [illegible]

[illegible]

V. Quid. III. [illegible]

[illegible]

VII. Quæſt. IV. [illegible]

[illegible]

VIII. Hoc impedimentum, [illegible]

§. VI.

De impedimento diſparis cultus.

I. Quæſt. I. *Quid ſignificat cultus diſpar?* [illegible]

[illegible]

II. Quæſt. II. [illegible]

[illegible]

III. BENEDICTUS XIV. [illegible]

IV. Alteram quæſtionem [illegible]

[illegible]

§. VII.

§. VIII.

De impedimento publicae honestatis.

§. IX.

De impedimento affinitatis.

[illegible]

[illegible]

[illegible]

XII. Quæst. VI. [illegible]

[illegible]

XIII. Quæst. VII. [illegible]

[illegible]

[illegible]

XIV. [illegible]

XV. [illegible]

XVI. [illegible]

XVII. Quæst. VIII. [illegible]

XVIII. [illegible]

§. IX.

De impedimento clandestinitatis, & raptus.

I. [illegible]

II. [illegible]

[illegible]

CAPUT III.

De impedimentis impedientibus. [illegible]

[illegible]

[illegible]

VIII. [illegible]

IX. [illegible]

X. [illegible]

XI. [illegible]

XII. [illegible]

XIII. [illegible]

XIV. [illegible]

XV. [illegible]

CAPUT IV.

De [illegible] dispensandi in [illegible] impedimentis.

I. [illegible]

II. Quaest. I. [illegible]

[illegible]

[illegible]

§. V.

De causis pro validâ, & licitâ dispensatione a [illegible] impedimentis.

I. Plura [illegible] Apostolicæ [illegible] Tom. III. [illegible] Tom. VI. [illegible] Antiqui [illegible] Tom. III. [illegible] Narrat [illegible] Gregorium VI. [illegible] Rex Robertus [illegible] Alias [illegible] dispensationem [illegible] dispensationem non posse. Alia [illegible]

II. Concilium Tridentinum *sess.* XXV. *cap.* XVIII. *de ref.* hæc habet: [illegible]

III. Quæst. I. [illegible] Resp. [illegible] Disputat [illegible] Doctor [illegible] P. Suarez *Lib. VI. de leg. cap.* XVIII. [illegible] Salmanticenses [illegible] cum Sanchez, Rodriguez, [illegible] & aliis [illegible] Dispensationem [illegible]

IV. Ad valorem dispensationis [illegible] Theologi [illegible] Episcopum [illegible] Papam [illegible] causa [illegible] Papa [illegible] lege divina [illegible]

V. Communius tamen docent [illegible] legislatorem [illegible] dispensare [illegible] P. Vasq. [illegible] Suarez *Lib. VI. de leg. cap.* [illegible] Quæst. [illegible] Ergo [illegible]

VI. Hæc [illegible] Ergo [illegible] dispensare in lege propria absque justa causa.

VII. Concilium Tridentinum *sess.* XXIV. *cap.* V. *de ref.* hæc statuit: [illegible] Papa [illegible] Ecclesia [illegible] Ergo [illegible]

VIII. Quæst. II. [illegible] Resp. [illegible] Tridentinum ait: [illegible] Ecclesiæ [illegible]

IX. Quæst. III. [illegible] Resp. [illegible]

[illegible] Resp. [illegible] P. Vasq. [illegible] Tridentinum [illegible] Nomine [illegible]

X. Quæst. IV. [illegible] Resp. [illegible] Salmanticenses [illegible] Quæritur [illegible] Ergo [illegible]

XI. Oppositum [illegible] Quare [illegible] probabilis.

XII. Quæst. V. [illegible] Resp. [illegible]

[illegible]

XIII. Cauſa concedendæ diſpenſationis [illegible]

[illegible]

XIV. Quæſt. VI. [illegible]

[illegible]

XVI. Diſputant Auctores, [illegible]

[illegible]

XVII. Quæſt. VII. [illegible]

[illegible]

XVIII. Contra Sanch. Diana, Caſtropalao, Laymann, Coninck, Filliucium, & [illegible]

[illegible]

[illegible]

XIX. Salmanticenſes [illegible]

[illegible]

XX. [illegible]

[illegible]

XXI. Quid, ſi copula inter conſanguineos [illegible]

XXII. Quæſt. VIII. An diſpenſatio ſit ſubreptitia [illegible]

[illegible]

XXIII. Quæſt. IX. [illegible]

[illegible]

ALERE FLAMMAM VERITATIS
UNIVERSIDAD AUTÓNOMA DE NUEVO LEÓN

[illegible]

DISSERTATIO IV.

DE OBLIGATIONE, ET PECCATIS SPONSORUM ET CONIUGUM.

CAPUT I.

De fine Sponsalium, obligatione, & peccatis sponsorum.

I. QUÆST. I. [illegible]

[illegible]

II. Quæst. II. [illegible]

[illegible]

III. [illegible]

IV. [illegible]

V. [illegible]

[illegible]

[illegible]

DISSERTATIO IV.

DE OBLIGATIONE, ET PECCATIS SPONSORUM ET CONJUGUM.

CAPUT I.

De fine Sponſalium, obligatione, & peccatis Sponſorum.

I. QUÆST. I. [illegible]

[illegible]

II. Quæſt. II. [illegible]

[illegible]

III. [illegible]

IV. [illegible]

[illegible]

[illegible]

[illegible]

CAPUT II.

[illegible]

UNIVERSIDAD [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

MO.

MONITUM

Ad Confeſſarios.

[illegible]

CAPUT III.

De peccatis coniugum ...

[illegible]

[illegible]

CAPUT IV.

De obligatione coniugum in reddendo debito ...

[illegible]

ALERE FLAMMAM VERITATIS

rem non potest ad reddendum; sed implorare et quandam benevolentiam potest. *Adde* … (Supple S. Antoninum III. Part. tit. 1. cap. xxi. §. 6.) *quia peccando in ligamentum* … *coniugali indignum se reddidit, non debet exigere, nisi propria culpa;* … *reddere tamen tenetur* … *secundum Raymundum.* Vide plura supra de divortio.

CAPUT V.

Quando coniux illicite petat, neget debitum vel reddat.

I. Quæst. I. *Si coniux* … *fornicatione post matrimonium* … *petere* … Resp. Distinguunt communiter Auctores … [illegible]

[illegible]

II. Quando coniux illicite petit ex parte personæ … [illegible]

III. Disputant Auctores … [illegible]

IV. Quæst. II. *Quando* … [illegible]

[illegible]

V. Quæst. III. *An coniux baptizans filium* … Respond. Affirmant Sanchez Lib. IX. disput. xxvi. Bonacina, … [illegible]

VI. Quæst. IV. *Si uno coniuge a consanguineo* … Respond. … [illegible]

VII. Quæst. V. *Coniux qui cognoscit alterius coniugis consanguineam* … Respond. … [illegible]

[illegible]

CAPUT VI.

[illegible]

[illegible]

[illegible]

§. I.

PRIMA REGULA GENERALIS

[illegible]

[illegible]

[illegible] ILLA MONITIO [illegible]

VII. [illegible]

[illegible] ... Præcidet enim non habere [illegible] ... exemplis pugnat.

II. Quando ergo [illegible] Confessarius [illegible]

[illegible]

§. II.

SECUNDA REGULA GENERALIS

[illegible]

I. NUnquam [illegible]

[illegible]

[illegible]

III. [illegible]

§. III.

[illegible]

I. Q[illegible]

[illegible]

IV. [illegible]

CAPUT VII.

CAPUT VIII.

[illegible]

III. Quær. II. [illegible]

[illegible]

IV. [illegible]

[illegible]

V. Quær. III. [illegible]

[illegible]

VI. [illegible]

[illegible]

VII. [illegible]

[illegible]

[illegible] ... Similia docent Gregorius, Anselmus, Bonavent. & cæteri Patres, & ex recentioribus graviores Theologi communiter.

VIII. Prudentes tamen sunt Petrochi, & Contenson [illegible] ... Concilium Tridentinum, in quo Part. II. cap. VIII. [illegible]

[illegible]

IX. Quær. IV. [illegible] ... Eucharistia [illegible]? Resp. Negant Probabilistæ plurimi, Sanch. Bonacina, Henriq. Coninch, Salmantic. La Croix, Viva, Sporer, Reynaudus, & alii plures, quos consulere longum esset.

X. Affirmant omnes Patres, & sacri canones. [illegible]

[illegible]

P. Claudius La-Croix Lib. VI. part. III. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

XXIII. S. Augustinus [illegible]

XXIV. SS. Patres [illegible]

XXV. P. Claudius La-Croix [illegible] " SED SANCHEZ, & " AVERSA [illegible]

XXVI. [illegible] SS. Patres, loquitur P. Theophilus Raynaudus [illegible] Origenis, Clementis Alexandrini, Ambrosii [illegible] INDECENTIAE [illegible]

XXVII. Patres Raynaudus, SS. Ecclesiae Patres [illegible] INFLECTENDI [illegible]

XXVIII. P. Claudius La-Croix [illegible]

[illegible]

XXIX. Opponunt, [illegible]

XXX. Difficile [illegible]

XXXI. Quaest. VIII. [illegible]

[illegible]

CAPUT IX.

[illegible]

I. [illegible]

II. Quæſt. I. [illegible]

III. Quæſt. II. [illegible]

IV. P. Sporer [illegible]

[illegible]

V. Quæſt. III. [illegible]

VI. Quæritur [illegible]

VII. P. Patritius Sporer [illegible]

VIII. P. Antonius Diana [illegible]

IX. Patritius Sporer [illegible]

X. Idem P. Sporer [illegible]

[illegible]

[illegible]

CAPUT X.

LIBER TERTIUS
DE CENSURIS.
DISSERTATIO PRIMA.
DE CENSURIS IN COMMUNI.
CAPUT I.

CAPUT II.

UNIVERSIDAD AUTÓNOMA DE NUEVO LEÓN
DIRECCIÓN GENERAL DE BIBLIOTECAS

[illegible]

LIBER TERTIUS

DE CENSURIS.

DISSERTATIO PRIMA.

DE CENSURIS IN COMMUNI.

CAPUT I.

[illegible]

[illegible]

CAPUT II.

[illegible]

UNIVERSIDAD AUTÓNOMA DE NUEVO LEÓN
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CAPUT III.

CAPUT IV.

De culpa ob quam censura ferri debet, & possit.

[illegible]

[illegible]

[illegible]

XVIII. [illegible]

XIX. Quaest. VIII. [illegible]

[illegible]

XX. Quaest. IX. [illegible]

XXI. [illegible]

CAPUT I.

[illegible]

I. N[illegible]

II. [illegible]

III. Quaest. I. [illegible]

CAPUT VI.

De absolutione a censuris.

VI. Quæſt. V. [illegible] Reſp. [illegible]

VII. [illegible]

VIII. Quæſt. VI. [illegible] Reſp. [illegible]

[illegible]

IX. Si [illegible]

CAPUT VII.

De his, qui poſſunt a cenſuris abſolvere. [illegible]

I. **Q**uæſt. I. [illegible]

[illegible]

II. Quæſt. II. [illegible] Reſp. [illegible]

III. Quæſt. III. [illegible] Reſp. [illegible]

[illegible]

IV. A cenſuris reſervatis [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

DISSERTATIO II.

DE CENSURIS SIGILLATIM.

CAPUT I.

[illegible]

QUæst. I. [illegible]

[illegible]

II. [illegible]

III. Quæſt. II. [illegible]

[illegible]

IV. [illegible]

V. Quæſt. III. [illegible]

VI. Quæſt. IV. [illegible]

VII. Quæſt. V. [illegible]

VIII. Quæſt. VI. [illegible]

UNIVERSIDAD COMPLUTENSE MADRID

[illegible]

[illegible]

[illegible]

XVI. [illegible]

XVII. Quæſt. XI. [illegible]

XVIII. Quæſt. XII. [illegible]

XIX. Quæſt. XIII. [illegible]

[illegible]

XX. [illegible]

XXI. Quæſt. XIV. [illegible]

XXII. [illegible]

XXIII. Quæſt. XV. [illegible]

[illegible]

[illegible]

CAPUT II.

De privilegiis ab excommunicationibus, & de censuris in Bulla Cœnæ.

§ I.

De excommunicatione ob percuſſionem Clerici.

[illegible]

IV. Quæſt. III. [illegible]

V. Quæſt. IV. [illegible]

VI. Quæſt. V. [illegible]

VII. Quæſt. VI. [illegible]

VIII. Quæſt. VII. [illegible]

[illegible]

IX. Quæſt. VIII. [illegible]

§. II.

De excommunicatione ob duellum inflicta.

I. Duellum eſt pugna deliberata, [illegible]

II. Quæſt. I. [illegible]

[illegible]

§. III.

[illegible]

[illegible]

[illegible]

XXI. [illegible]

XXII. [illegible]

XXIII. [illegible]

XXIV. [illegible]

XXV. [illegible]

CAPUT III.

De ſuſpenſione, ejuſque effectibus, atque de depoſitione, & degradatione.

I. Quæſt. I. [illegible]

II. [illegible]

III. [illegible]

IV. Quæſt. II. [illegible]

[illegible]

V. Quæſt. III. [illegible]

VI. Quæſt. IV. [illegible]

VII. [illegible]

VIII. [illegible]

[illegible]

IX. Quæſt. V. [illegible]

[illegible]

X. Quæſt. VI. [illegible]

[illegible]

XI. Quæſt. VII. [illegible]

[illegible]

XII. Quæſt. VIII. [illegible]

[illegible]

XIII. Quæſt. IX. [illegible]

[illegible]

XIV. Quæſt. X. [illegible]

[illegible]

XV. Quæſt. XI. [illegible]

[illegible]

XVI. [illegible]

[illegible]

XVII. Quæſt. XII. [illegible]

[illegible]

[illegible]

XVIII. [illegible]

[illegible]

CAPUT IV.

De interdicto, & ceſſatione a divinis.

I. QUæſt. I. [illegible]

[illegible]

II. Quæſt. II. [illegible]

[illegible]

[illegible] civitatis, [illegible] Clericis, qui privilegio fori & [illegible] fruuntur, interdicti sunt, [illegible] in tali civitate, sed [illegible], non efficit interdicti: quia non [illegible] unum corpus, [illegible] non sunt interdicti talis Clerici.

III. Quæſt. III. [illegible] valet? Reſp. Qui habent poteſtatem ferendi cenſuras, valent quoque interdictum ferre [illegible] Prælati Regulares, [illegible] quia hæc Eccleſiæ interdictum, niſi habeant [illegible] juriſdictionem.

IV. Quæſt. IV. [illegible] valet? Reſp. [illegible] ut dictum eſt ſupra de cenſuris [illegible]. Interdictum generale locale & perſonale [illegible] ob culpam [illegible] Interdictum tamen generale perſonale, [illegible] locale, [illegible] Rectore, aut Principe, [illegible] Interdictum vero perſonale ſpeciale [illegible] Actiones, [illegible] perſonale ſpeciale [illegible] Ab adhærentia [illegible] Omnes tamen [illegible] talem.

V. Magis difficultas eſt, utrum ferri interdictum licite & valide poſſit ob damnum [illegible] temporale, [illegible] aut [illegible] Rectore [illegible]. Communis [illegible] interdictum, ſive locale generale, ſive [illegible] vero interdictum ſpeciale perſonale ob [illegible] cauſam imponi poſſe [illegible].

VI. Quæſt. V. [illegible] effectus? Reſp. Tres [illegible] prohibitio [illegible] Sacramentorum [illegible] ſepulturæ [illegible].

VIII. Nomine divinorum officiorum intelliguntur Miſſa, horæ canonicæ, & aliæ preces [illegible] ſolemniter [illegible], benedictiones [illegible] palmarum, aquæ, olei, cinerum &c. [illegible] ſeculi ab Eccleſia in cultum Dei ordinati. Hæc omnia prohibentur in loco [illegible] vel in loco ad id ſpecialiter deputato, [illegible] & in loco non deputato ad divina officia celebranda. [illegible] VIII. in cap. Alma mater de ſent. excom. in VI. [illegible] Clerici, & Regulares tempore interdicti generalis localis poſſunt [illegible] Miſſas celebrare, divina officia peragere in quibuſcumque Eccleſiis, & Monaſteriis, [illegible] [illegible] Quæ [illegible] Non pulſatis campanis, [illegible] [illegible] Nativitatis Domini, Paſchatis, Pentecoſtes, & Aſſumptionis B. Mariæ Virginis [illegible] divina officia [illegible] celebrari, [illegible] Interdicti tamen [illegible] Martinus V. [illegible] Eugenius IV. [illegible] Monialium [illegible].

VIII. Quæſt. VI. [illegible] interdicti? Reſp. Prohibetur adminiſtratio activa, & receptio paſſiva quorumdam Sacramentorum, [illegible] interdicti, quæ, [illegible] Sacramentum [illegible] confirmationis adminiſtrari valet, & [illegible] Sacramentum pœnitentiæ [illegible] excommunicatis, & illis qui [illegible] interdicti [illegible].

IX. Tempore interdicti neque Euchariſtia, neque Ordo, neque extrema unctio adminiſtrari valent. In mortis tamen articulo defertur Euchariſtia ad infirmum [illegible] interdictum poteſt. An vero Clerici qui [illegible] tempore interdicti [illegible] valent, poſſint [illegible] Euchariſtiam, [illegible] & plures affirmant. In hoc [illegible] Extremam quoque unctionem adminiſtrari [illegible] poſſe, affirmant plures.

X. Quæſt. VII. Quibus prohibetur tempore interdicti eccleſiaſtica ſepultura? Reſp. Omne interdictum, ſive locale, ſive perſonale, privat omnes eccleſiaſtica ſepultura. Si tamen interdictum locale ſit, perſonæ quæ non [illegible] interdicti, [illegible] ſepeliri in loco ſacro non interdicto valent. In loco vero ſacro interdicto neque [illegible] neque infantes ſepeliri [illegible] Controverſia eſt inter Auctores, [illegible] interdictum, [illegible] ſepeliri in loco ſacro. Affirmant plures, [illegible] probabilior eſt.

XI. Quæſt. VIII. Quibusnam peccatum perpetrant, & quas pœnas incurrunt [illegible] interdictum? Reſp. [illegible] Eccleſiæ in re gravi. Clerici vero [illegible] Ordinis, ultra peccatum mortale, [illegible] irregularitatem [illegible] Clericos ad [illegible] divina officia in loco interdicto, [illegible] Pontifici. Hanc cenſuram quoque contrahunt [illegible] Eccleſiis, [illegible] Religioſi, [illegible] interdictum [illegible] excommunicationem [illegible] in Eccleſia [illegible] ſepeliri [illegible] in loco ſacro [illegible] excommunicationem Epiſcopo reſervatam.

XII. Quæſt. IX. Quid intelligitur per interdictum ab ingreſſu Eccleſiæ? Reſp. Intelligitur privatio [illegible] Ordinis ſacri, & ſepulturæ in ipſa, [illegible] & privatio audiendi divina officia in Eccleſia. [illegible] Eccleſiæ [illegible] Sacramentorum [illegible] Epiſcopo eſt.

XIII. Quæſt. X. Quis ab interdicto abſolvere [illegible]

poteſt? Reſp. [illegible] interdictum [illegible] ad tempus, aut ſub conditione, [illegible] tempore, vel conditione impleta, [illegible] Quando interdictum [illegible] Pontifex [illegible] interdicti, [illegible] Quando interdictum eſt locale, [illegible] Eccleſia, [illegible] interdictum; ideirco in tali fundo non poſſunt cadavera ſepeliri. [illegible] interdictum [illegible] Ab interdicto [illegible] generali perſonali, [illegible] & non reſervato, [illegible] Epiſcopus poteſt; qui [illegible] Si interdictum [illegible] ab homine, ille qui tulit, poteſt [illegible] dem abſolvere, [illegible] dictum eſt de [illegible] Quare Epiſcopus [illegible] interdicto lato a Summo Pontifice. [illegible] interdicto perſonali particulari [illegible].

XIV. Quæſt. XI. Quid ſit ceſſatio a divinis, & quinam illius effectus? Reſp. [illegible] impoſita Clericis, [illegible] mortalis abſtinere a celebratione divinorum officiorum, & ab adminiſtratione Sacramentorum, [illegible] Non eſt tamen cenſura, [illegible] ſed mera prohibitio [illegible] Eccleſia [illegible] Quare hæc [illegible] propter [illegible] delictum [illegible] commune bonum Eccleſiæ, [illegible] Sequentes conditiones concurrere debent, ut valide ſit. 1. ut [illegible] 2. ut cauſa [illegible] 3. ut [illegible] 4. Hæc cauſa exprimi debet. 5. [illegible] 6. [illegible] 7. ut [illegible] Capituli [illegible] 8. ut, [illegible] Pontifice [illegible] 9. ut, quando Capitula [illegible] Hæ conditiones [illegible] VI. Si [illegible] Capitula, ſed Prælatus [illegible] ceſſationem a divinis, [illegible] conditiones

[illegible]

CAPUT V.

[illegible]

[illegible]

UNIVERSIDAD AUTÓNOMA DE NUEVO LEÓN
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[illegible]

XII. [illegible]

XIII. [illegible]

CAPUT VI.

De Irregularitatibus ex delicto.

I. Quæſt. I. [illegible]

II. Quæſt. II. [illegible]

III. Quæſt. III. [illegible]

[illegible]

IV. Quæſt. IV. [illegible]

V. [illegible]

VI. [illegible]

VII. Quæſt. V. [illegible]

UNIVERSIDAD AUTÓNOMA [illegible] GENERAL D[illegible]

CAPUT VII.

De irregularitatibus ex delicto.

peri-

[illegible]

XX. [illegible]

XXI. [illegible]

XVII. [illegible]

XVIII. [illegible]

XIX. [illegible]

LIBER QUARTUS

DE PECCATO IN COMMUNI, ET SIGILLATIM: ITEM DE SEPTEM VITIIS CAPITALIBUS, ET DE VIRTUTIBUS.

DISSERTATIO PRIMA.

DE PECCATIS GENERATIM.

PRÆLOQUIUM.

A Deo difficilis eſt peccatorum tractatio, ut vel ipſe Regius Propheta *Pſal.* XVIII. exclamaverit : *Delicta quis intelligit?* [illegible]

CAPUT I.

Vitii, & peccati [illegible]

I. V Itii nomen a [illegible]

II. [illegible]

[illegible] S. Auguſtinus *Lib. III. de lib. arb. cap.* [illegible] S. Thomas.

III. Quær. I. *Quotuplex ſit peccati* [illegible] Reſp. [illegible] *Lib. XXII. contra Fauſtum cap.* XXVII.

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DIRECCIÓN GENERAL DE BIBLIOTECAS

[illegible]

LIBER QUARTUS

DE PECCATO IN COMMUNI, ET SIGILLATIM: ITEM DE SEPTEM VITIIS CAPITALIBUS, ET DE VIRTUTIBUS.

DISSERTATIO PRIMA.

DE PECCATIS GENERATIM.

PRÆLOQUIUM.

A Deo difficilis eſt peccatorum tractatio, ut vel ipſe Regius Propheta *Pſal.* xviii. exclamaverit: *Delicta quis intelligit?* [illegible]

CAPUT I.

Vitii, & peccati [illegible]

I. Vitii nomen [illegible]

II. Vitium [illegible]

[illegible]

III. Quær. I. *Quomodo ſit peccati definitio?* Reſp. Hanc *Lib. XXII. contra Fauſtum cap.* xxvii.

CAPUT II.

De peccati diviſione.

1. Prima peccati diviſio eſt in originale, & actuale.

CAPUT III.

De diſtinctione peccati mortalis a veniali.

III. Opponunt illud Matth. [illegible] *si quis* [illegible] ut interpretatur S. Thomas. Reſpondetur [illegible] Non [illegible] addidit: *& docuerit ſic homines*. [illegible] verbum Dei [illegible] grande eſt. [illegible] parere ad alia [illegible] Patrum [illegible]

IV. Concedit quoque pene omnes Theologi [illegible] mortale, & veniale inter ſe differre. Nam peccatum mortale [illegible] aversio a Deo, & converſio ad creaturam [illegible] finem. [illegible]

V. Sex [illegible] mortale [illegible] Deo [illegible]

VI. Dividitur quoque [illegible] peccatum mortale, & veniale [illegible] Peccatum mortale ex genere [illegible] ſunt ea quae [illegible] Peccatum veniale ex genere illud [illegible] vel veniali mortale.

VII. Quaer. I. *Quomodo peccatum mortale poſſit tranſire in veniale?* Reſpond. Duobus modis. Primo ex imperfectione deliberationis, & conſenſus [illegible] S. Thomas. [illegible]

[illegible] Ad peccatum autem requiritur libertas. Ergo [illegible] non poteſt eſſe peccatum mortale. Secundo peccatum mortale fit veniale ex parvitate materiae [illegible]

VIII. Plura ſunt peccata quae parvitatem materiae non admittunt. Eiuſmodi ſunt [illegible] Dei, ſimonia, perjurium, & alia quae directe Deo adverſantur.

IX. Unde cognoſcenda materia [illegible] levis? [illegible]

X. Quaer. II. *Quomodo veniale poſſit fieri mortale?* Reſpond. [illegible] S. Thomas 1. 2. q. LXXXVIII. art. [illegible] [illegible] mortale [illegible]

[illegible]

peccatum mortale. [illegible]

Si tamen intelligatur, quod multa peccata venialia faciunt unum mortale [illegible]

XI. Idem itaque actus numero moraliter [illegible] mortale, & veniale [illegible] Idem tamen actus [illegible] in mortale. [illegible]

XII. Quaer. III. *Plura peccata venialia conſtituunt ne unum peccatum mortale phyſice?* Reſpond. Negat S. Thomas loc. cit. cui ſubſcribunt omnes Theologi. [illegible] S. Auguſtinus [illegible] Quae verba intelligenda ſunt [illegible] S. Thomas. [illegible] peccatum mortale eſſe contra praecepta, veniale contra conſilia. Sed hoc [illegible]

XIII. Haſtenus facilia, quae Theologi diſputare hoc de argumento ſolent, poſtrema. Verum quae [illegible] ſecernit [illegible] ingenio veniale reputat. [illegible] S. Auguſtinus [illegible] Enchir. cap. LXXVIII. & ſeq. [illegible]

XIV. Quis [illegible] ad theatrum [illegible] F. Michael Ulſoldo *Part. III. Lib. VIII.* [illegible]

citur intelligere possunt. Primo consilium ad fertilitatem [illegible], Romanas, vel Athenienses, [illegible] videntur, explanatque [illegible] Seneca) ac pudor ipse naturalis [illegible] barbararum feminarum [illegible] dent.... Excusset se alio per alios, sed [illegible] Nam alios [illegible] quas Apostolus Petrus ante memoravit [illegible]. At autem lege ipsa hanc ad honestatem operam, & corporum, [illegible] & peccatum in mortem, & [illegible] cate. At denique confitentur hi quae Apostoli Petrus & Paulus, & sancti Patres, Theologique circa haec afferunt, [illegible] quam, quia est extremum [illegible] peccatum, quo prohibitio peccatum [illegible]. Denique [illegible] Praeterea [illegible] in more habent, mortale non sit & qualiter [illegible] vero, quando tamen [illegible] Deus vitam & corpus [illegible] quia in his & [illegible]

XV. Auctor alibi [illegible] tam pravae corruptelae [illegible] Scripturae sanctae, praesertim novum testamentum, [illegible] christianam professionem deducunt. Legendi Patres, audiendae rationes [illegible], ut ea caveamus quae vel nominare, vel cogitare [illegible].

CAPUT IV.

De peccato originali.

I. De peccato originali, eiusque effectibus plura scripsi. Tom. I. Append. diss. 2. Verum cum haec tanta materia sit, ut exhauriri vix possit, hisce nonnulla breviter addimus. Animadvertit S. Augustinus, notitiam peccati originalis, & fidem humanae redemptionis per Christum, esse duos praecipuos christianae religionis cardines. Vide (inquit epist. CLXXXVII.) quemadmodum unum, & unum, idest Adam, & Christum [illegible] per unum [illegible] Pelagianos negasse peccatum originale [illegible] Tridentinum contra Anabaptistas, & Zwinglianos sess. 5. can. 1. eamdem haeresim proscripsit his verbis: *Si quis Adae praevaricationem sibi soli, & non eius propagini asserit nocuisse* [illegible] *aut inquinatum illum per inobedientiae peccatum, mortem, & poenas corporis tantum in omne genus humanum transfudisse, non autem & peccatum, quod est mors animae, anathema sit.* Scripturarum itaque, & Patrum testimonia, quae peccati originalis existentiam evincunt, praetermittimus, [illegible] extra controversiam constituta; & [illegible].

II. Quaer. I. *In quo sit natura & essentia peccati originalis?* Resp. S. Augustinus [illegible] Retr. cap. xiii. [illegible] *Hoc peccatum originale est ad praedicandum* [illegible], *nihil ad intelligendum secretius.* Hinc est quod variae sint & haereticorum, & Catholicorum de hac re sententiae. Matthias Illiricus Lutheranus docuit peccatum originale esse quamdam substantiam malam a daemone productam. Lutherani, & Calvinistae defendunt, peccatum originale esse formaliter ipsam concupiscentiam, & [illegible] Hujus [illegible] peccatum originale per baptismum non deleri, sed [illegible] tantum.

III. Ut Lutheranorum, & Calvinistarum error clarius pateat, duplex distinguenda est concupiscentia, actualis, & habitualis. Actualis [illegible] actus inordinatus, & appetitus contra rationem, habitualis est naturalis propensio ad [illegible] peccatum. Illam habitualem propensionem [illegible] Theologi considerant: 1. quatenus contraria naturae rationali; 2. ut est perturbatio virium animae; 3. prout est inordinatio membrorum, corporis, vel animae, qua propensa [illegible] S. Thomas 1. 2. quaest. lxxxii. art. 3. ad 1. [illegible] *Quia in homine concupiscibilis naturaliter regitur ratione, intantum concupiscere est homini naturale, inquantum est secundum rationis ordinem. Concupiscentia autem quae transcendit limites rationis, inest homini contra rationem: & talis est concupiscentia originalis peccati.*

IV. Ex catholicis Henricus Gandavensis, & Gregorius Ariminensis, peccatum originale constituunt in morbida qualitate, quae ex carne per peccatum infecta derivatur in animam. Albertus Pighius, & Catharinus peccatum originale reponunt in denominatione extrinseca, ab Adae praevaricatione, seu actuali peccato manante. Alii docent, peccatum originale materialiter esse privationem iustitiae originalis, [illegible] formaliter vero esse ipsum peccatum Adae, quod omnibus est communicatum. Alii [illegible] formaliter esse ipsam privationem iustitiae originalis. Ex quo verum sit quod dixit S. Augustinus, nihil est peccato originali ad praedicandum notius, nihil ad intelligendum secretius. Paucis amplam quaestionem perstringam.

V. Missis erroneis illorum, quos vel ipsi Novatores communiter explodunt, nempe peccatum originale esse substantiam malam a diabolo productam (omnis enim substantia bona est, & a Deo creata: *Omnia per ipsum facta sunt, & sine ipso factum est nihil.* Joan. 1.) dico, inquam, [illegible] peccatum originale non esse ipsam concupiscentiam, ut definit Tridentinum sess. v. can. v. [illegible] *Hanc concupiscentiam, quam aliquando Apostolus peccatum appellat, sancta Synodus declarat, Ecclesiam catholicam nunquam intellexisse peccatum appellari, quod vere & proprie in renatis peccatum sit; sed quia ex peccato est, & ad peccatum inclinat. Si quis autem contrarium senserit, anathema sit.* Opiniones vero Ariminensis de qualitate morbida, & Pighii, atque Catharini de extrinseca denominatione, ut falsas & arbitraria commenta, communiter Theologi rejiciunt. His quae brevissime indicavi, ad propositam quaestionem respondeo.

VI. Peccatum originale consistit in privatione iustitiae originalis, ut voluntaria fuit in capite, seu in peccato Adae. Tria importabat iustitia originalis, 1. subiectionem rationis ad voluntatem Dei. 2. subiectionem virium inferiorum ad rationem. 3. subiectionem corporis ad animam. Hanc sententiam docet 1. 2. quaest. lxxxii. art. 3. S. Thomas, cui subscribunt communiter Theologi. Haec sunt verba Angelici. *Unumquodque habet speciem a sua forma. Dictum est autem supra ..... quod species peccati originalis sumitur ex sua causa. Unde oportet quod id quod est formale in originali peccato, accipiatur ex parte causae peccati originalis. Oppositorum autem opposita sunt causae. Est igitur attendenda causa originalis peccati ex causa originalis iustitiae, quae ei opponitur. Tota autem ordinatio originalis iustitiae ex hoc est, quod voluntas hominis erat Deo subiecta. Quae quidem subiectio primo & principaliter erat per voluntatem, cuius est movere omnes alias partes in finem, ut supra dictum est. Unde ex aversione voluntatis a Deo consecuta est inordinatio in omnibus aliis animae viribus. Sic ergo privatio originalis iustitiae, per quam voluntas subdebatur Deo, est formale in peccato originali; omnis autem alia inordinatio virium animae se habet in peccato originali sicut quiddam materiale. Inordinatio autem aliarum virium animae praecipue in hoc attenditur, quod inordinate convertuntur ad bonum commutabile. Quae quidem inordinatio communi nomine potest dici concupiscentia. Et ita peccatum originale materialiter quidem est concupiscentia, formaliter vero est defectus originalis iustitiae.*

VII. Quaer. II. *Quomodo peccatum originale sit peccatum voluntarium?* Resp. illud esse voluntarium, non formaliter per voluntatem exercitam, quia non est peccatum actuale, sed terminative, [illegible] & in causa, [illegible] effectus, non physice, sed moraliter, quatenus voluntates nostrae continebantur ex divina ordinatione in voluntate Adami [illegible] capitis. Quod hoc peccatum non sit [illegible] voluntarium per voluntatem exercitam, patet. Peccatum enim originale non est actuale, sed habituale, et Adami peccato [illegible]. Peccatum autem habituale est voluntarium terminative: ergo & originale. Quod non fuerit nobis voluntarium physice, sed moraliter, similiter manifestum est: quia non physice, sed moraliter voluntates nostrae Adami, ut caput humani generis a Deo ordinatum, continebat. Hoc exemplo 1. 2. quaest. lxxxi. art. 1. [illegible] S. Thomas. *Adeo homines ex Adam derivati sunt tanquam multa membra unius corporis. Actus autem unius membri corporalis, puta manus, non est voluntarius voluntate ipsius manus, sed voluntate animae, quae primo movet membrum. Unde homicidium, quod manus committit, non imputatur manui ad peccatum, si consideretur manus secundum se, ut divisa a corpore, sed imputatur ei, inquantum est aliquid hominis, quod movetur a primo principio motivo hominis. Sic igitur inordinatio quae est in isto homine ex Adam ge-*

peccato, non est voluntaria voluntate ipsius, sed voluntate primi parentis, qui movet motione generationis omnes qui ex eo origine derivantur; sicut voluntas animæ movet omnia membra ad actum. Spectandus itaque Adam est ut persona particularis, & ut caput totius humani generis a Deo constitutum. Porro licet peccatum illud, ut persona particularis, non fuerit posteris voluntarium; ut tamen illud commisit quatenus caput humani generis, omnibus voluntarium fuit. Plura & opposita, & dispersa hac de re a Theologis [illegible]. Verum hæc in [illegible] habere locum debet. Peccato quæ subtiliora Theologi disputant, nihil ad nostram [illegible] conferunt.

XIII. Faciliora non sunt quæ propagationem humanæ originalis peccati spectant. S. Augustinus *Lib. II. contr. Jul. cap. xxi.* de hac traductione loquens ait: *Hic libertas* [illegible]. S. Thom. 1. 2. *quæst. lxxxi. art.* 4. hoc pacto huic peccati originalis in posteros traductionem exponit. *Peccatum originale a primo parente traducitur in posteros, inquantum moventur ab ipso per generationem, sicut membra moventur ab anima ad peccatum actuale. Non autem est motus ad generationem, nisi per virtutem activam in generatione. Unde soli illi peccatum originale contrahunt qui ab Adam descendunt per virtutem activam in generatione originaliter ab Adam derivatam; quod est secundum seminalem rationem ab eo descendere: nam ratio seminalis nihil aliud est quam virtus activa in generatione. Si autem aliquis formaretur virtute divina ex carne humana, manifestum est quod vis activa non derivaretur ab Adam; unde non contraheret peccatum originale; sicut nec actus manus pertineret ad peccatum humanum, si manus non moveretur a voluntate hominis; sed ab aliquo extrinseco movente.* Cetera quæ dici possunt, fuse apud Theologos videnda sunt.

IX. Explicanda nunc essent pœnæ, & effectus peccati originalis, cum [illegible] ad mores informandos, & ad opportunam remediorum applicationem. Verum hæc omnia [illegible] Tom. I. *Appen. diss.* 1. quæ ibi legere poteris, ne actum agam.

CAPUT V.

De peccato commissionis, & omissionis.

I. Quæst. I. *Peccatum commissionis consistit ne in aliquo positivo vel privativo?* Resp. Theologi Scholastici positivam hanc de argumento controversiam instituunt. Thomistæ ipsi [illegible]. Ab [illegible] aversione, si haec [illegible], quod moribus formandis nihil confert, & in utramque disputari partem, salva morum integritate, valet. Ex Thomistis Sylvius, Ferre, Banes, Contenson, & alii defendunt, peccatum commissionis consistere in privatione. Contra Capreolus, Ferrariensis, Cajetanus, Joannes a S. Thoma, Soto, Salmanticenses, Gonet, & alii propugnant, essentiam peccati commissionis sitam esse in positivo. Utraque pars testimonia allegat S. Thomæ, qui videtur diversus. Prior opinio mihi videtur probabilior. At, ne otio utar, argumenta, quibus solutio præstita [illegible], cum obvia sint apud laudatos Theologos, [illegible].

II. Quæst. II. *In quo situm sit peccatum omissionis?* Resp. Communior inter Scholasticos, cum Moralistarum sententia illud collocat in carentia, seu prætermissione actus præcepti. Nullus quippe actus positivus illius essentiam ingreditur, cum per hoc distinguatur a peccato commissionis. Requiritur tamen actus qui sit causa, vel occasio omissionis, ut 1. 2. *quæst. lxxi. art.* 5. docet S. Thomas, quem reliqui alii sequuntur. Similiter Scholastici disputant, num omissio possit absque actu esse voluntaria, quando non est directa. Omnes quippe fatentur, posse quemlibet absque præcepto velle positive, & directe omittere voluntarie aliquem actum. Sed disputant de omissione indirecte voluntaria, quando nemo aliquis advertens ponit aliquem actum cui stare simul non potest cum alio qui omittitur. Quis præsertim advertit, se teneri mox Missam celebrandam, & [illegible] tempore [illegible] Missæ tempus negare. De hac omissione disputant, utrum absque præcepto possit esse voluntaria. Alii affirmant, alii negant. Omnes tamen loquuntur de omissione [illegible]; nam certum est neque omissionem, neque effectum ad illam tendentem esse culpabilem absque actu, vel præcepto. Sententia affirmans videtur probabilior. Verum quia & hæc quæstio pure scholastica est, ab eadem discutienda abstineo.

III. Peccatum commissionis, & omissionis, dum idem motivum formale spectant, sunt in genere moris ejusdem speciei. Peccata enim specie distinguuntur ex motivis specie diversis. Ergo quando idem est motivum tam commissionis, quam omissionis, eadem quoque

que est malitia speciei ut docet S. Thom. 1. 2. *quæst. lxxii. art.* 6.

IV. Quæst. III. *Quis est actus qui ad omissionem culpabilem concurrit?* Resp. Ut jam ante supra indicavi, quamvis actus positivus non ingrediatur essentiam omissionis, requiritur tamen actus [illegible] probabiliorem sententiam, qui sit aut causa, aut occasio illius. [illegible]

V. Dicendum est, quinam actus dicendi sint concomitantes. [illegible]

[illegible] Argue adeo actus non est concomitans, sed [illegible]

VI. Quæst. IV. *Actus qui est causa omissionis culpabilis, habet ne malitiam distinctam ab ipsa omissione?* Resp. Affirmant aliqui; quia qui ex studio [illegible] omittit Sacrum, [illegible]

[illegible]

[illegible]

MONITUM

[illegible] sint confessione peccata.

[illegible]

CAPUT VI.

ſere ſua, ſive ex objecto, eſt contra legem, & hominibus; & tamen ſi quis [illegible] hominem [illegible] nem, aut expilaret [illegible], qui alerent pauperes, ne [illegible] Reſpublica [illegible] Hinc [illegible] S. Thomas [illegible] *Nihil prohibet* [illegible] *quod* [illegible] *ſecundum ſuam* [illegible]

VII. Quæſ. IV. [illegible]

[illegible] S. Thomas [illegible]

VIII. Quæſ. V. *An* [illegible] Reſp. Tunc [illegible]

IX. [illegible]

[illegible] Cardinalis de Lugo [illegible] *Leſſio*, & *Lemaire* [illegible]

[illegible]

X. Hæc [illegible] De Lugo [illegible] Quid [illegible]

XI. De [illegible]

XII. Diſtinguunt [illegible] Theologi [illegible] S. Thomas [illegible] Theologi [illegible].

XIII. Diſtinctum eſt, non [illegible] Ergo [illegible]

XIV. Hinc [illegible] La-Croix, Paul [illegible] Tamburini, & [illegible] Theologi, P. [illegible] *in III. Part. diſp.* [illegible]

XV. Actus [illegible]

[illegible] S. Thomas [illegible]

XVI. Quæſ. VI. *Quid ſtatuendum de* [illegible] Reſp. [illegible] S. Thomæ [illegible] Salmanticenſes [illegible] *Tom. III. tract.* [illegible] Dianam [illegible] Vaſquez [illegible]

[illegible]

Quo-

Quoniam homo qui aut furari, aut occidere intendit, aut non ... proposito, ... plurium dierum ... [illegible] ... Infiitare ... [illegible] ... Auctores, ... [illegible]

XVII. [illegible] ... Salmanticenses ... [illegible]

XVIII. REGULA PRIMA. [illegible]

XIX. REGULA SECUNDA. [illegible]

[illegible] ... Quid? ... [illegible]

[illegible] ... Quid quod & Tom. I. ... peccatorum per numerum ... [illegible] ... Salmanticenses ... [illegible]

XX. Quæritur VII. An peccata numero ... [illegible]

XXI. Ex hac doctrina multa practica consectaria ... [illegible] ... Salmanticenses n. 40. ... [illegible] ... Spectanda tamen circumstantia sunt. Nam si homines de vi-

vis ... [illegible]

XXII. Infertur 3. Qui profecto contumelias contra plures homines protulerit, tot peccata committeret, quot homines infamaret. ... [illegible] ... Salmanticenses n. 41. ... [illegible]

XXIII. Infertur 4. Qui uno actu ... [illegible] ... Caramuel ... [illegible]

XXIV. Non minus falsa, & laxa ... P. Zanardus in Directorio ... [illegible] ... Zanardus, ... Dominicanus ... [illegible]

XXV. Infertur 5. Qui uno actu ... [illegible]

XXVI. Infertur 6. Tactus, & oscula quæ copulam antecesserunt, non constituunt peccata distincta a copula; ... [illegible] ... Salmanticenses ... [illegible]

XXVII. Infertur 7. ... opinionem Leander, Diana, De Lugo, Salmanticenses ... [illegible] ... Confessarius ... [illegible]

XXVIII. Infertur ... [illegible] ... Heinc qui uno actu, ... incendio integram occi-

occideret civitatem, [illegible] unicum commiſiſſet peccatum, nec obſtrictus eſſet in confeſſione dicere, niſi ſemel homicidæ. Tædet tam abſurda paradoxa refellere.

XXIX. Quæſt. VIII. *An in eodem actu phyſico poſſint eſſe plures malitiæ numero diſtinctæ?* Reſpond. Opinionem negantem defendunt Suarez, Laymam, Filliucius, Lacroix, & alii. Affirmantem [illegible] S. Thomas in II. [illegible] *Licet autem ſpecie* [illegible] *ſit, quæ non ponitur in genere moris, niſi per voluntatem, ſcilicet ſecundum quod eſt a voluntate electus, aut imperatus:* [illegible] *ſecundum unitatem voluntatis* [illegible] *de unitate* [illegible] *in genere moris* [illegible] *unde contingit aliquid quod eſt unum in genere naturæ* [illegible] *plura ſecundum quod ad genus moris* [illegible] *ut quando* [illegible] *& male intendat, ut ſupra* [illegible] *contingit eſſe actus plures, ſecundum quod ad genus moris* [illegible] *ſunt unum, ſecundum quod in genere moris conſideratur* [illegible] *peccatum ſunt; non* [illegible] *quamvis habeat* [illegible] *ſecundum quod peccatum* [illegible] *voluntatem* [illegible]. Hæc S. Thomæ doctrina [illegible] non modo Thomiſtæ, ſed communiter etiam [illegible], ut Vaſquez, Azorius, Henriquez, Hurtado, Granado, Salas, Caramuel, [illegible] ſibi contrarius, Salmanticenſes n. 60. Plura adducunt Theologi [illegible] momenta, quæ paucis perſtringam.

XXX. [illegible] numero actus in eſſe phyſico plures malitias ſpecie diverſas habere poteſt. Ergo poterit [illegible] pluribus actus peccatorum [illegible] ſolo numero diſtinctis. Quemadmodum enim idem phyſice actus cum pluribus virtutibus ſpecie diverſis pugnat, [illegible] cum habere ſeipſe poteſt cum pluribus numero diſtinctis [illegible]. Ergo & malitias diſtinctas numero [illegible], diſtinctas numero malitias contrahit. [illegible] voluntati actu [illegible] ſolum [illegible], [illegible] hoc [illegible] qua [illegible] malitia eſt in eadem [illegible] ſpecie: ergo ſolo numero diſtincta eſt. [illegible] diſtincta non ſunt ſpecie, ergo numero. Deinque diſtinctio numerica peccatorum, non ſolum a ſubjecto, ſed etiam ab objectis numero diſtinctis, & totalibus ſumitur. Sed idem numero actus plura objecta integra, & adæquata, numero ſolo diſtincta, reſpicere valet; ut patet in eo qui [illegible] actu occidere decem homines cupit. Ergo decem numero malitias diſtinctas contrahit.

XXXI. Opponunt. Duo accidentia ſolo numero diſtincta nequeunt in eodem ſubjecto exiſtere. Ergo neque duæ numero malitiæ in eodem actu. Negatur conſequentia, tamquam inæquiſſima, & diſparatiſſima. Accidentia phyſica a ſubjecto ſuo ſuam capiunt, ut aiunt, individuationem. Accidentia autem moralia non a ſubjecto, ſed ab ordine ad rationem, & ad [illegible]. Hic autem ordo multiplex in eodem actu eſſe poteſt juxta objectorum multiplicitatem, vel [illegible]. [illegible] eſt a [illegible] phyſica ad [illegible] moralia, ab accidentibus phyſicis ad accidentia moralia.

XXXII. Aliæ objectiunculæ prætereo, potiſſimum quod earum diſcuſſio ad praxim nihil conferat; nam [illegible] ipſe [illegible], obſtringi pœnitentem ad manifeſtanda in confeſſione tot objecta, [illegible] perſonas, quot [illegible] deliberatè, aut [illegible]. [illegible] enim ipſe, [illegible] notabiliter [illegible] manifeſtandas in confeſſione eſſe. Et hoc ad praxim ſat eſt. Cetera ſunt [illegible] ſpeculationes, nullius pretii [illegible]. [illegible] hac in re [illegible] P. Suarez, & illorum opinio.

CAPUT VII.

Nonnulla quæ præcipue ſpectant de morali delectatione, de perfecta & imperfecta deliberatione, de differentiis venialibus a mortalibus, reſolvuntur.

I. NOn pauca hactenus diſputavimus quæ aut nimis [illegible], aut a praxi abſtracta ſunt. Quæ hoc in capite diſſeremus, & praxim immediate ſpectant, & frequenter occurrunt. Cogitationes namque turpes [illegible] plus [illegible] homines [illegible]: idcirco [illegible] de peccatis [illegible] ſunt.

II. Quæſt. I. *Quid ſit cogitatio moroſa?* Reſpond. Eam deſcribit S. Auguſtinus Lib. XII. *de Trinit. cap.* XII. [illegible]. *Cum ſola cogitatione* [illegible] *tamen* [illegible] *eſſe* [illegible] *colens quæ ſtatim, ut attigerunt animum, reſpui debuerunt.* [illegible] in cogitatione moroſa diſtinguenda ſunt, nempe cogitatio, & delectatio vel [illegible]. De delectatione moroſa pla-

[illegible] ipſe ſcripſi *Tom. IV. in Decal. Lib. VIII. diſſ.* II. *quæſt.* XV. *& ſeqq.* ubi late [illegible] Caſuiſtarum commenta [illegible]. Ne eadem repetam, legas quæ ibidem dicta ſunt.

III. Quæſt. II. *Quid ſit perfecta, quid imperfecta deliberatio?* Reſp. Perfecta deliberatio eſt, cum intellectus, omni turbatione, & impedimento ſublato, diſtincte apprehendit, & advertit, ſeu advertere poteſt, & debet, actum eſſe bonum, aut malum. Perfectam deliberationem intellectus conſequitur ex parte voluntatis [illegible], aut diſſenſus. Imperfecta deliberatio eſt, cum quis aut variis cogitationibus diſtractus, aut vehementi paſſione preſſus, aut ſemi-ebrius, vel ſemi-dormiens neque diſtincte, neque plene, ſed in confuſo dumtaxat apprehendit, vel apprehendere poteſt actum malum, & eandem [illegible] diſpoſitionem: quo in caſu conſequens voluntatis conſenſus imperfectus, & ſemi-plenus eſt.

IV. Signa itaque imperfectæ deliberationis ſunt, 1. Si quis ſemi-dormiens fuerit, vel ſemi-ebrius. 2. Si poſtea poſt turbatam apprehenſionem, & voluntatis ſemi-plenam deliberationem indicare ſe nequeat [illegible] tantum, ſi tunc plene & diſtincte cognoviſſet. 3. Si quis ſemi-dormiens [illegible] apprehendat, [illegible] & non videatur apprehendere. 5. Si prævia paſſione [illegible], [illegible] in confuſo cognoſcat.

V. [illegible] autem facilius colligas, quando ſit ſemi-plena, & imperfecta deliberatio, ſtatim ſe diſpoſitionem animi [illegible] expende, & inde valere poteris, [illegible] imperfecta deliberatio. Si quis ita diſpoſitus & paratus ſit, ut plene advertens ſemper [illegible] [illegible], ſi [illegible] potius vellet quam [illegible] Deum offendere, quando [illegible] Chriſtianæ [illegible] diſpoſitionibus præditus, probabilius, imme probabiliſſimum eſt deliberationem fuiſſe ſemi-plenam, & imperfectam. Chriſtiani [illegible], dum in ſomno, vel [illegible] [illegible], aut poſt [illegible] [illegible], [illegible] ſe conſenſiſſe [illegible] [illegible] poſſunt probabiliſſime non conſenſiſſe: quia [illegible] non [illegible] plene [illegible] [illegible], [illegible] in his [illegible] [illegible] in eorum [illegible]. Tentationis [illegible] non [illegible] [illegible] fundamentum conſenſum [illegible], ſive perfectum, ſive imperfectum. Dei enim [illegible] tentatio [illegible], voluntate [illegible].

VI. Quæſt. III. *Quid ſit ratio ſuperior, & quid inferior?* Reſp. Quemadmodum appetitus ſenſitivus dividitur in iraſcibilem, & concupiſcibilem; ita ratio ſuperior, quæ etiam & intellectus appellatur, licet ſit potentia una, tamen in inferiorem, & ſuperiorem ſubdividitur. Ratio inferior conſiderat humana motiva, quæ, comparata ad divina, inferiora ſunt. Cum ſi aliquo negotio ſpectantur utilitatem temporalem, incommoda, gloriam, [illegible], delectationem, [illegible], & alia ſimilia, hæc pertinent ad rationem inferiorem. Quando e contrario conſideramus, num negotium, ſeu res agenda, vel acta, ſit conformis legi æternæ, vel contraria, tunc conſideratio ejuſmodi pertinet ad rationem ſuperiorem.

VII. Quæſt. IV. *An peccatum eſſe poſſit in ratione inferiori?* Reſpond. Neque in ſuperiori, neque in inferiori ratione peccatum reperiri poteſt abſque voluntatis conſenſu; cum omne peccatum ſit voluntarium. Hinc eſt, ignorantiam, & errorem invincibilem a peccato excuſare, quia aufert libertatem. Si in ratione ſuperiori nulla ſit advertentia, nullaque negligentia, dum ratio inferior expendit commoda, vel incommoda quæ obvenire poſſunt vel ex hereditate, vel ex alio negotio, & appetitus ſenſitivus delectatur, nullum eſt peccatum. Si ratio ſuperior [illegible] [illegible] negligenter ſe gerat, & ſuſcipiens, imperfecteque percipiens motiva temporalia, & delectationem inde conſequentem repugnare legi æternæ, peccatum erit veniale. Quando vero ratio ſuperior judicium partis inferioris approbat, aut plene advertit, vel poteſt, & debet advertere eſſe contrariam legi æternæ, tum delectatio inde capta erit mortalis, ſi ex ſe lethalem malitiam capiat. Neque neceſſe eſt ut ratio actu advertat, & actu cogitet de lege æterna. Sed ſat eſt ut poſſit advertere. Aliquando qui peccant ex habitu, vel ignorantia [illegible], eſſent a peccato immunes. Verum hæc de re ſatis diſputatum eſt Tom. II. *Appar.* & alibi. Sæpe [illegible] peccant, plane præſenti [illegible] [illegible] [illegible] in [illegible], & inſuper ſe ſe ſtatuunt, quod elongabunt a lege æterna, [illegible]: *Hæc dicta ſunt ſecundum hominem.* Quia contra naturam hominis rationalis eſt, & homini ſociali contrarium amare quæ repugnant rationi, & æternæ Dei legi. De illis qui [illegible], [illegible] concupiſcentiæ motibus, dictum eſt [illegible].

VIII. Quæſt. V. *Quibus ſignis diſcerni peccatum mortale a veniali poſſit?* Reſp. Plura ſupra *cap.* III. dicta ſunt de diſtinctione pec-

cati

cati mortalis, & venialis. [illegible] hanc diſtinctionem [illegible] Auguſtino, [illegible]. In præſentia vero duntaxat regulas aſſignabo, quibus diſcerni mortale a veniali poſſit.

IX. *Regula prima*. Peccata quæ in Scripturis ſanctis appellantur deteſtanda, execranda, abominabilia, morte digna, aut quæ dicuntur excludere a regno Dei, vel quibus adjicitur maledictio, aut væ, ſunt mortalia. Plura exempla occurrunt [illegible] & alibi non raro.

X. *Regula ſecunda*. Quæ juxta Eccleſiæ [illegible], SS. Patrum, & graviorum Theologorum doctrinam judicantur mortalia, talia reputanda ſunt. [illegible] habenda ſunt quæ a SS. Patribus, [illegible] & præcipuis Theologis venialia [illegible]. [illegible] Deo [illegible] & [illegible] quæ ad æternam ſalutem [illegible] neceſſaria.

XI. *Regula tertia*. Peccata quæ ſecundum rectam rationem graviter lædunt [illegible] caritatem Dei, & proximi, ſunt mortalia; quæ leviter, venialia. [illegible]

XII. Quæſt. VI. [illegible]

[illegible]

run abſunt a peccato mortali, & extremæ [illegible].

XIII. [illegible]

[illegible]

XIV. An Chriſtiani, Sacerdotes, & Religioſi, [illegible]

[illegible]

XV. [illegible]

[illegible]

XVI. [illegible]

[illegible]

DISSERTATIO II.

DE SEPTEM PECCATIS CAPITALIBUS.

PRÆLOQUIUM.

[illegible]

[illegible]

CAPUT I.

[illegible]

UNIVERSIDAD AUTÓNOMA DE NUEVO LEÓN

CAPUT II.

UNIVERSIDAD AUTÓNOMA DE NUEVO LEÓN
ALERE FLAMMAM VERITATIS
DIRECCIÓN GENERAL DE BIBLIOTECAS

CAPUT III.

VANAGLORIA, quæ a S. Gre-

§. UNICUS.

MONITUM AD CONFESSARIOS.

CAPUT IV.

CAPUT V.

UNIVERSIDAD AUTÓNOMA DE NUEVO LEÓN
ALERE FLAMMAM VERITATIS

CAPUT VI.

[illegible]

CAPUT VIII.

De ebrietatis peccato.

Boïembonus, Laſſo, La-Croix, & alterius lucis opiniones refelluntur.

[illegible]

[illegible]

[illegible]

XI. [illegible]

XII. [illegible]

XIII. [illegible]

XIV. [illegible]

XV. [illegible]

XVI.

XVI. Tabernarii, inquit S. Antoninus [illegible]

XVII. P. Gobat [illegible]

XVIII. [illegible]

XIX. [illegible]

XX. [illegible]

XXI. [illegible]

XXII. P. Busembaum [illegible]

XXIII. [illegible]

XXIV. [illegible]

XXV.

XXVI.

CAPUT VIII.

I. A

II.

III.

IV.

V.

& tueri, qui nulla, vel levi caussa laesi fuerint, committitur veniale culpae terminum non transiliens, nisi ad hujusmodi commotionem, & ulciscendi appetitum deliberatus voluntatis consensus accedat. Quia tunc appetitus vindictae definitur in peccatum mortale. Quare qui hanc pravam [illegible], & imprecandi mala proximo [illegible] in se [illegible] experiuntur, [illegible] diligentia [illegible] re [illegible] aliorum [illegible] perseverare [illegible] in [illegible], seu in [illegible] [illegible] [illegible] de [illegible] [illegible].

VI. Tres ira gradus distinguit Christus Dominus Matth. v. *Ego autem dico vobis: quia omnis qui irascitur fratri suo, reus erit judicio: qui autem dixerit fratri suo, Racha, reus erit concilio: qui autem dixerit, Fatue, reus erit gehennae ignis.* Hic vestis, *Qui autem* [illegible] [illegible] Salvator [illegible] Scribarum & Pharisaeorum [illegible]. [illegible] [illegible], cum corpus [illegible] [illegible] injusta vita [illegible], [illegible] [illegible], quo [illegible] [illegible] proximo [illegible] [illegible], [illegible] [illegible] [illegible]. Quem [illegible] [illegible] [illegible] [illegible]. *Ego autem dico* [illegible] [illegible] [illegible] *ad* [illegible] [illegible], [illegible] [illegible] *est* [illegible] [illegible].

VII. Primo itaque loco reus [illegible] [illegible] [illegible], ira [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] grave [illegible] [illegible]. *Omnis qui irascitur fratri suo, reus erit judicio.* [illegible] [illegible] poena [illegible] est, [illegible] [illegible] [illegible] [illegible], [illegible] peccatum [illegible] [illegible] est. Non [illegible] ergo [illegible] [illegible] [illegible] [illegible], peccatum est, [illegible] [illegible] Pharisaei; sed etiam [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] est, sunt & [illegible] [illegible].

VIII. Secundus irae gradus est, cum quis [illegible] internum injustae vindictae [illegible] [illegible] [illegible] verbo manifestat. *Qui autem dixerit fratri suo, Racha, reus erit concilio.* Vox illa *Racha* [illegible] est, quae [illegible] aliquid significat, vel *sine* [illegible], [illegible] S. Hieronymus, vel [illegible] [illegible], & [illegible] [illegible], ut [illegible] S. Basilius. Qui igitur mortalis vindictae appetitu [illegible] [illegible] [illegible] [illegible] [illegible] gravia [illegible], [illegible] [illegible], seu, ut [illegible] Augustinus, [illegible] *Racha* [illegible] [illegible] [illegible] [illegible]. Quoniam sunt ad concilium [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]; & [illegible] [illegible] [illegible] [illegible] [illegible] Dei [illegible] [illegible] [illegible] [illegible].

IX. Denique tertius gradus [illegible] [illegible], [illegible] [illegible] injusta vindicta est, quando aliquo externo [illegible] [illegible]. *Qui dixerit fratri suo, Fatue,* [illegible] [illegible] [illegible], quae est [illegible] [illegible] [illegible]. Qui [illegible] [illegible] [illegible] [illegible] [illegible] proximo [illegible], & [illegible] [illegible], vel [illegible], vel corpori [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], vel [illegible] [illegible] bona [illegible] [illegible], [illegible] [illegible], vel corpori [illegible] [illegible] [illegible] [illegible]. Quae [illegible] [illegible] [illegible] peccatum mortale, [illegible] [illegible] [illegible] [illegible].

X. Haec [illegible] [illegible] [illegible] [illegible] 2. 2. [illegible] [illegible] art. [illegible] ad [illegible] S. Th. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Qui irascitur fratri [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Qui dixerit fratri suo, Racha, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Qui dixerit fratri suo, Fatue: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Unde [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ..... [illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ... in judicio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

XI. Ira est vitium capitale, ut [illegible] [illegible] S. ostendit S. Thomas, habetque [illegible] filias, [illegible] [illegible] sequentes.

XII. Indignatio, quae est animi commotio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Potest esse mortalis, si de [illegible] gravi [illegible] [illegible], si [illegible] aliquod gravem contemptum, aut grave odium, [illegible] [illegible] ad [illegible] ea quae [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] debentur, [illegible] [illegible] in [illegible] [illegible] [illegible].

XIII. *Tumor mentis est motus, seu affectus animi* [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

XIV. *Clamor est* [illegible] *&* [illegible] [illegible] [illegible]. Potest esse mortalis, si [illegible] [illegible] proximi [illegible], vel si per [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

XV. [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible]. Si [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], est peccatum mortale. Advertit S. Th. 2. 2. q. [illegible] art. 3. quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible], [illegible]. Respondendum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Magna [illegible] [illegible] & [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

XVI. Duo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], de quo Tom. III. Lib. [illegible] diss. [illegible] in Decal. De [illegible] [illegible] Tom. II. diss. [illegible] [illegible] in Decal. [illegible] [illegible] [illegible] [illegible].

CAPUT IX.

De invidia ingenita, & quae sunt illius filiae. Lusiones P. Thomas Tamburini delineat effulus.

I. DE invidia [illegible] [illegible] [illegible] [illegible] Tom. II. in Decal. Lib. 2. diss. [illegible] cap. [illegible] quaest. [illegible] [illegible] [illegible] [illegible] [illegible], & [illegible] quae inde [illegible], [illegible] [illegible].

II. Invidia sic communiter definitur, *Est tristitia de bono alieno,* [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de bono alieno [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], seu dolor de bono, & felicitate proximi [illegible], [illegible] invidiae [illegible] est. Potest [illegible] [illegible] de bono alieno, quo [illegible] [illegible], & quod [illegible] [illegible]: [illegible] [illegible] [illegible], seu dolor [illegible] [illegible]. Qui vero [illegible] de bono alieno, [illegible] quod [illegible] [illegible] indignum [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] indignatio appellatur. Invidia itaque proprie tristitia de bono alterius, inquit [illegible] [illegible] [illegible] art. 1. S. Thomas, [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible]. Dicitur in definitione, [illegible] [illegible] [illegible] [illegible] [illegible]: quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Ultima particula, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], & [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], & [illegible] [illegible] [illegible] [illegible], & [illegible] [illegible] [illegible].

III. Hae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] S. Thomas [illegible]. Unde Greg. XXXI. [illegible] ..... [illegible].

Alio modo potest aliquis tristari de bono alieno, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] II. Reg. ... [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] I. Corinth. [illegible] *Aemulamini* [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Tertio modo aliquis tristatur de bono alieno, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] II. [illegible] ... [illegible]

[illegible]

[illegible]

CAPUT X.

De acedia, ejusque filiabus.

non vult ut penitens majori triſtitia de pecca- to abſorbeatur.

Quia ergo invidia, ſecundum quod hic ſumi- tur, ... triſtitiam ſpiritualis boni, ... pliciter mala, & ſecundum ſe, & ſecundum effe- ctum. ... peccatum. Malum ... eſſe peccatum, ut ex ſuperdictis patet.

III. [illegible]

[illegible]

VI. [illegible]

[illegible]

V. [illegible] ... Matth. v. & Paulus ad Philip. iv. [illegible]

VI. Acediæ filiæ ſunt ſequentes: malitia, rancor, puſillanimitas, deſperatio, torpor ... [illegible]

VII. [illegible]

[illegible]

VIII. [illegible] Superiores, Paſtores, Confeſſarios, & alios qui ... [illegible]

IX. Puſillanimitas eſt propriorum virium diffidentia, ... [illegible] ... S. Thomas ... ad Coloſſ. iii. [illegible]

X. Deſperatio ... [illegible]

XI. Torpor eſt animi ignavia, ... [illegible]

... ad Romanos xi. S. Paulus inquit: ... [illegible] ... S. Bernardus deſcribit. [illegible]

XII. Habes hic depictam acediæ ... imaginem ... [illegible] ... Prov. xxi. ... [illegible]

[illegible]

DISSERTATIO ULTIMA.

DE VIRTUTIBUS.

CAPUT I.

Quid, & quotuplex ſit virtus.

Hactenus ... [illegible]

II. Quæſt. I. [illegible]

III. Virtus ab aliis definitur ... S. Auguſtinus *Lib.* ... *de Civit. Dei* ... [illegible]

IV. Quæſt. II. [illegible]

V. Virtutum ... [illegible]

[illegible]

VI. Quæſt. III. *Quid ſit virtus moralis?* [illegible]

VII. Virtutum moralium aliæ ... [illegible]

VIII. ... [illegible]

IX. ... [illegible]

CAPUT II.

De prudentia, ejuſque partibus, officiis, & vitiis oppoſitis.

I. Prudentia eſt virtus quæ ... [illegible]

II. Prudentia alia *politica*, ... alia *œconomica*, ... [illegible]

III. Partes integrantes ... [illegible]

IV. ... [illegible]

[illegible]

XIII. [illegible]

DISSERTATIO ULTIMA

DE VIRTUTIBUS.

CAPUT I.

Quid, & quotuplex ſit virtus.

Habitus [illegible]

II. Quæſt. I. *Quomodo virtus definiatur?* Reſp. [illegible]

III. Virtus ab aliis definitur *Ordo amoris.* S. Auguſtinus *Lib. XV. de Civit. Dei* [illegible]

[illegible]

IV. Quæſt. II. *Quotuplex ſit virtus?* [illegible]

V. Virtutum intellectualium [illegible]

[illegible] *Prudentia* [illegible]

VI. Quæſt. III. *Quid ſit virtus moralis?* Reſp. [illegible]

VII. Virtutum moralium aliæ [illegible] ut juſtitia, [illegible] fortitudo, temperantia, & [illegible]

VIII. Potiſſima virtutum moralium [illegible] diviſio eſt in quatuor virtutes cardinales, quæ appellantur *prudentia, juſtitia, temperantia, fortitudo.* Cardinales [illegible]

IX. [illegible]

CAPUT II.

De prudentia, ejuſque partibus, officiis, & vitiis oppoſitis.

I. Prudentia eſt virtus quæ ſecundum honeſtatis rationem, [illegible] præceptum, quid expetendum, quidve fugiendum homini ſit, proponit. Non in voluntate, ut [illegible] virtutes morales, ſed in intellectu reſidet, [illegible]

II. Prudentia alia *politica*, quæ in bonum Reipublicæ, alia *œconomica*, quæ in bonum [illegible]

III. [illegible]

IV. [illegible]

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[illegible]

Carnis furentis ... opes,

Quisquis ab ... ſuccedit ...

[illegible]

XIII. Quaeſt. I. [illegible]

[illegible]

[illegible]

CAPUT III.

[illegible]

I. DE [illegible]

[illegible]

[illegible]

VIII. [illegible]

[illegible]

IX. [illegible]

[illegible]

X. [illegible]

[illegible] ... Vitia huic [illegible] ... & vera gloria. [illegible]

[illegible]

CAPUT IX.

De fortitudine, ejuſque officiis, & partibus.

I. FOrtitudo eſt virtus [illegible]

[illegible]

II. Fortitudo [illegible]

[illegible]

III. [illegible] ... ut clamat *Epheſ.* VI. S. Paulus. *Confortamini in Domino, & in potentia virtutis ejus. Induite vos armaturam Dei, ut poſſitis ſtare adverſus inſidias diaboli, &* [illegible] *& in omnibus perfecti ſtare.*

IV. Duo ſunt fortitudinis officia: aggredi, & perpeti. [illegible]

[illegible]

V. [illegible]

[illegible]

VI. [illegible]

[illegible]

IX. Inter vitia opposita [illegible]

CAPUT V.

De temperantia, ejusque partibus, & officiis.

I. Temperantia [illegible]

II. Vitia opposita temperantiæ sunt [illegible]

III. Partes integrantes temperantiæ [illegible]

[illegible]

IV. Species temperantiæ [illegible]

V. [illegible]

VI. [illegible]

VII. [illegible]

VIII. [illegible]

IX. Clementia [illegible]

X. [illegible]

XI. Modestia [illegible]

XII. [illegible]

XIII. [illegible]

[illegible]

CAPUT VI. & ULTIM.
ALLOQUIUM AD CONFESSARIOS

I. HAc CHRISTIANÆ THEOLOGIÆ DOGMATICO MORALI [illegible]

[illegible]

§ I.
BEATITUDO PRIMA.

Videns autem Jeſus turbas, aſcendit in montem, & cum ſediſſet, acceſſerunt ad eum diſcipuli ejus: & aperiens os ſuum docebat eos, dicens: beati pauperes ſpiritu, quoniam ipſorum eſt regnum cælorum. Matth. v.

I. H[illegible]

[illegible]

§. II.

BEATITUDO SECUNDA.

Beati mites, quoniam ipsi possidebunt terram.

§. III.

BEATITUDO TERTIA.

Beati qui lugent, quoniam ipsi consolabuntur.

[illegible]

III. [illegible]

IV. [illegible]

§. IV.

BEATITUDO QUARTA.

Beati qui eſuriunt & ſitiunt juſtitiam, quoniam ipſi ſaturabuntur.

I. Variæ ſunt Patrum interpretationes in hunc Chriſti Domini textum. [illegible]

II. [illegible]

III. [illegible]

IV. [illegible]

[illegible]

§. V.

BEATITUDO QUINTA.

Beati miſericordes, quoniam ipſi miſericordiam conſequentur.

I. Miſericordiæ opera tum corporalia, tum ſpiritualia Chriſtus [illegible]

II. [illegible]

III. [illegible]

§. VI.

BEATITUDO SEXTA.

Beati mundo corde, quoniam ipſi Deum videbunt.

I. Cordis munditiem [illegible]

II. [illegible]

§. VII.

§. VII.

BEATITUDO SEPTIMA.

Beati pacifici, quoniam filii Dei vocabuntur.

I. T[illegible]

[illegible]

§. ULTIMUS.

[illegible]

I. H[illegible]

[illegible]

[illegible]

[illegible] supplex accedo, ut infinitis passionum suarum meritis remissionem ab aeterno Patre tot mihi delictorum meorum obtineat, & [illegible] gratiam proficiendi [illegible], qualiscumque sit, operis mei [illegible]. Interim omnia quae in [illegible] sanctae Matris Ecclesiae judicio, pleno obsequioque animo [illegible], & in [illegible] & singula [illegible] & [illegible] quae illius doctrinae [illegible] cognoscunt. Ita sentio, & affirmo [illegible], sancti Patriarchae Ignatio [illegible], & sancti Patriarchae Dominici, [illegible] SS. Augustini, Thomae, Thaumaturgi Vincentii Ferrerii, & in primis Beatissimae Virginis MARIAE [illegible], anno [illegible] MDCCI. [illegible] Pontifice BENEDICTO XIV. *Omnia ad majorem Dei gloriam. Amen.*

FINIS TOMI ULTIMI.

INDEX
RERUM ET VERBORUM

que in decem Christianae Theologiae voluminibus continentur.

Romanus numerus, ut vocant, Tomum indicat; Arabici, paginam, & numerum.

A

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[illegible] ... Ita sentio, & ultimo [illegible] ... MARIÆ ... MDCCL. ... XIV. [illegible]

FINIS TOMI ULTIMI.

INDEX
RERUM ET VERBORUM

quæ in decem Chriſtianæ Theologiæ voluminibus continentur.

Romanus numerus, ut vocant, Tomum indicat; Arabici, paginam, & numerum.

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INDICIS FINIS.

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