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**Expedita Juris Divini, Natvralis, Et Ecclesiastici Moralis
Expositio**

Tamburini, Tommaso

Coloniæ Agrippinæ, 1665

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LIBER VI. DE SACRAMENTO EXTREMÆ UNCTIONIS.

234. 8. Huic sententiae Emmanuelis fayet Leander ^a dicens, post longam consultationem cum multis Theologis, fuisse resolutum, usurpantem prædictum Oleum vetus non peccare mortaliter.

9. Verum Bonacina, Possevius, Zambranus apud eundem Leand. sustinent, esse peccatum, uti Oleo alterius anni, licet non ex-

plicent, peccatum mortalene sit, an veniale.

Et quidem Leander ^b loc. cit. ait, hos dicere,

esse peccatum mortale, sed Castrop. ^c ait, hos

non explicare, an hoc peccatum mortale sit.

Quinam ex his duobus Doctoribus verius re-

ferat, videat, qui oriosus est.

Denique Castropalaus loc. cirat, sic habet. Cum gravis sit materia; uti Oleo veteris anni, si præceptum adsit, culpam gravem constituere debet. Hæc ille, sed non explicat, an hujusmodi præceptum adsit.

Ex his vides cur ergo num. 7. dixi subesse periculum mortaliter peccandi, &c.

10. Sed, quando erit judicanda urgens necessitas, ita ut omne peccatum evitetur? Respondeo, quando timetur præpropera infirmi mors, ut item, quando de ea dubitatur, quia in dubio favendum est periclitanti: quod judicium, vel Medicus, vel prudens Vir dabit, & quidem benignè potius, quam rigorosè. In his ergo eventibus, si tempus non suppetat conquirendi novum, utere veteri sine scrupulo.

§. II.

Materia proxima.

1. Proximam materiam dant quinque sensuum unctiones ex prædicto Oleo benedicto. Non enim probo sententiam aliquorum, quos referunt (sed rejiciunt) Suarez,

^d Suar. T. ^d & Bellarminus, et putantes sufficere unctio-

nes in partis corporis: sic enim non

40. sec. 2. verificaretur hujus Sacramenti forma, quæ,

nu. 8. ut videbimus, sensus ipsos exprimit signa-

e sellar. li. tñ.

^d Ext. Vn. 2. Dixi (quinque sensuum) nempe Ocu-

lorum, Aurum, Narium, Oris, Manuum; in-

tellige, vel locorum his sensibus vicinorum,

si forte quis aliquo ex his caret. Quare na-

tatio renum, seu lumborum; & unctio pe-

dum, non sunt de necessitate Sacramenti; im-

mò in foeminis, illa in renibus, propter de-

centiam, semper omittenda est, & etiam in viris, quando difficulter moveri situ posunt, illa autem in pedibus, solum, ibi est exhibenda, ubi fert consuetudo, ut utrumque cum aliis notat Castrop. ^f

3. Cùm autem dictum est (oculorum, au-^f ^{T. 4. del.} rium, &c.) non ita intelligo, quasi sentiam ex necessitate Sacramenti injungendos esse utrosque Oculos, utrasque Aures, &c. satis enim est ad valorem: unum Oculum, unam Aurem, &c. injungi: unde in casu necessitatis, id est, periculi præpropera mortis, vel simili, unus ex singulis est inungendus. Dico, in casu necessitatis. Nam, quia gravis hæc res semper via est Ecclesiæ, erit mortale extra necessitatem utrosque sensus non inunge-

re.] 4. Quamvis autem Castropalaus ^g doce-^g ^{Castrop.} at, hoc Sacramentum nunquam esse incipi-

endum ministrari, si timeatur, non posse omnes quinque unctiones perfici, tamen hoc ipse idem limitat pro casu necessitatis, adducitque Layman, aliosque. Nam quando nullum (inquit) Sacramentum ægrotus suscep-^{l. c. u. 7.} set, timereturque decessus ante finitas quinque unctiones, posset (addo ego, & deberet) sub conditione infirmus inungi in sensu magis obvio v. gr. in Capite, pronunciante Sa-^{2. Hu-}
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