

- Impugnantes*, 1269-1270 for the *De Perfectione*, and 1271 for the *Contra Retrahenses*. The texts are in the Leonine edition *Opuscula II: Opera Omnia* XLI (Rome 1970). See also L.E. Boyle, 'The Quodlibets of St. Thomas and Pastoral Care' *The Thomist* (1974) 232-256, especially p.251.
- 3 Cambridge, Corpus Christi College, MS 180, fol. 1r. Interestingly, in all three of his polemical works St Thomas attributes part of the difficulties to the devil's interference.
 - 4 J-P. Torrell, 'Séculiers et Mendians ou Thomas d'Aquin au Naturel' *Revue des Sciences Religieuses* (1993) 19-40.
 - 5 *Contra Impugnantes Dei Cultum et Religionem* XV; St Thomas refers to Acts 23:17f in saying that religious, like the the Apostle Paul, can be protected by armed troops. Also *Quaestiones Quodlibetales* (Marietti ed. Turin 1949) V q.13 a.1.
 - 6 *Contra Impugnantes* IV, 6.
 - 7 *Summa Theologiae* II-II q.188 a.4 ad 5: Cf *De Perfectione Spiritualis Vitae* XIII, *Contra Impugnantes* IV.
 - 8 '1994 Synod on the Consecrated Life: Results of the Consultation' *Briefing* 23 (1993) 1-23.
 - 9 N. Tanner (ed), *Decrees of the Ecumenical Councils* (London 1990) II, 939.
 - 10 The classic theological analysis of the debates St Thomas was involved in is Y. Congar, 'Aspects ecclésiologiques de la Querelle entre Mendians et Séculiers dans la seconde moitié du xiiiè siècle et le debut du xive' *Archives d'Histoire Doctrinale et Littéraire du Moyen Age* (1961) 35-151.
 - 11 C. Molinari, *Teologia e Diritto Canonico in San Tommaso d'Aquino* (Rome 1961).
 - 12 R. Ombres, 'Iusta Autonomia Vitae: Religious in the Local Church' *The Clergy Review* (1984) 310-319.
 - 13 H. McCabe, *God Matters* (London 1987) p. 239. For St Thomas's description of a proper, Christian sense of belonging to a religious institute see *Contra Impugnantes* XIII.
 - 14 J. Darragh, 'The Apostolic Visitations of Scotland' *The Innes Review* (1990) 7-118 at p. 50.
 - 15 A. Flannery (ed), *Vatican Council II: More Post-Conciliar Documents* (Leominster 1982) II, 209-243.
 - 16 S. Leslie, *Henry Edward Manning. His Life and Labours* (London 1921) p. 294.
 - 17 S. Leslie, *op.cit.* p.295. Manning was in fact speaking about the Jesuits, but his point goes further.
 - 18 F. Wulf in H. Vorgrimler (ed), *Commentary on the Documents of Vatican II* (ET London 1968) II, 301-370 at p. 338.
 - 19 A. Flannery (ed), *op.cit.* II, 260-284.
 - 20 Y. Congar, *art.cit.* p. 149.

St Bonaventure : A Correction

In a recent article on Aquinas and *mas occasionatus*, (*New Blackfriars*, March, 1994) I stated that the topic was not discussed by St. Bonaventure nor by Duns Scotus. This was written in error. Bonaventure deals with the matter in 2 *Sent* 20,1,6. He too uses the word *occasionatus* and offers the same response: the male semen may be out of line with nature (*praeter naturam*), but the generation of a woman is neither *praetur naturam* nor *contra naturam*, but is *secundum naturam*. It is good to know that both the greatest Dominican and the greatest Franciscan theologian rejected the suggestion that a female is defective.

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