

Rev. A. Angulo

321 E. Roosevelt, Hato Ry, P.R.

Oct 27/60

Scrit 2 Sub. Angulo
Contiene carta del

Presidente
Kennedy

Hon. Arturo M. Carrion

Secretario de Estado

ASan Juan, P.R.

Apreciado Señor;

Hoy puedo enviarle unas citas, que he copiado y que espero le den material oportuno para esta campaña.

La ley es la ley pero confieso que tanto Roma como el Obispo de Ponce no saben aplicarla segun los canones de las autoridades competentes.

Yo opino que esta irregularidad se debe a que Puerto Rico debe estar bajo la direccion del Legado Papal en Washington, ya que P.R. es territorio americano, los obispos de la isla pertenecen al episcopado americano y toda ayuda viene no de Santo Domingo y España y si de los Obispos Americanos.

El Obispo de Ponce comete un grave error al comparar los IO Mandamientos con su carta pastorar y esperar la misma obediencia ciega; uno es ley divina, el otro es humana.

No es la Secretaria Papal, y si la Congregacion del Santo Oficio la que debe parar toda accion episcopal que conlleve amenaza en conciencia de interdicto para un pueblo, supuesta excomunion o retaliacion injusta.

No podemos permitir el rigorismo religioso de los sacerdotes españoles se aplique a P.R. ya que la iglesia aqui cae bajo la influencia americana, ya eso lo ha resuelto Roma.

Atte y S.S.

Rev. A. Angulo

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Summa contra Gentiles-St Thomas-Book 3

Chapter 73; Providence is not incompatible with freedom of will.

Now the voluntary agent attains the likeness of God because it acts freely. For we showed in Book I (I, ch88) that there is free choice in God. Therefore freedom of will is not taken away by Divine Providence.....

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Biblia Nacar Calunga- Enciclica de Pio XII pagina introductoria PXL Interpretacion;

San Atanasio dijo; "A quiconviene notar, hay que observar en que ocasion hablo el apostol; ha de atenderse con cuidado y exactitud a cual es la persona, cual es el motivo que le indujo a escribir, no sea que ignorandolo uno, o entendiendo una cosa por otra, yerre en la verdad de la sentencia.

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Bishop Fulton J. Sheen: Peace of Mind

Page 244; The tormented minds of today are not the effects of our tormented world; it is our upset minds that have upset the world.

The crisis today is so deep that all social and political attempts to deal with it are bound to be ineffectve...

It is man who has to be remade first; then society will be remade by the restored man.

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Council of Trent, Sess VI, canon 23 (Conway Question Box)

If any one says that man, once justified, can during his whole life avoid all sins, even venial sins, let him be anathema.

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The Church was the first to introduce Divorce and create precedent; The Council of Elvira, Spain, year 300, in canon 33 states that Bishops priests and deacons, were to be deposed if they lived with their wives and begot children after ordination..... Whilst the Apostolic Constitution in canon 6 forbids bishops to put away their wives through piety.....

Cicognani on cannon law;

Canon 20; see page 624

If there is no explicit provision concerning some affairs either in the general or in the particular law, a norm of action is to be taken, (unless there is question applying a penalty) from laws given in similar cases, from the general principle of law applied with the Equity proper to canon law, from the manner and practice of the Roman Curia, and from the common and constant teaching of approved authors.

This cannon is something new in cannon law and favors the powerful resources of justice, equity, epiki, customs and observance

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Natural Law;

Canon 6, 6to; All former disciplinary laws which were in use until now, and are neither ex, or implicitly contained in the code, shall be regarded as having lost force, unless they are found in the approved liturgical books, or if they are laws derived from the Natural law and positive divine law.

This cannon defends all the rights and privileges granted man by the natural law.

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PRINCIPIOS DE DERECHO CANONICO

Papa Bonifacio VIII en su principio o ley 88 dice= "Todo moralista recibe con respeto cualquiera ley que no esta a tono con su conciencia pero no esta obligado a obedecerla.

Papa Gregorio IX en su ley 3a dice, Es mejor que surja el escandalo antes que negar la verdad.

En su ley 4a dice; Propter necessitatem illicitum efficitur licitum; Quod non est licitum in lege necessitas fecit licitum.

Estaría ese Papa pensando en Neomaltusianismo????

THE CHURCH AND ITS PEOPLE-

Eastern Catholic Worship by Donald Atwater (1945)

Page 165

Neither today nor at any time in the Church's history has there been uniformity (as distinct from unity) in worship, canon law, and organization; nor has such uniformity, ever been held up by the church as a desirable or possible ideal.

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St Thomas

Summa I-7,4;

Again, the best thing in a government is to provide for the things governed according to their own mode; for the justice of a regime consists in this.

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Summa I-7,4.

So too, would it be contrary to the rational character of the divine regime, to refuse permission for created things to act according to the mode of their nature.

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Canon 30 Apostolico

Si alguien deja la iglesia sin justa causa, sea castigado, a menos que el obispo cometa injusticia, sea falta de religiosidad o falte contra la piedad.

Segun los jesuitas Migne y L'Abbe, los arzobispos Pitra Sonara y Balsamon llamaban este canon "La sorpresa contra los abusos episcopales, pues por IMPLICACION, reconocian que el creyente mal tratado podia protestar y desobedecer a l obispo, sin que se le tildase de hereje o cismatico,.

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Estos datos son sacados de las monumentales obras de Migne y L'Abbe en la Biblioteca de Nueva York y las bibliotecas Catholic e Hispana.

L'Abbe En SACRO SANTA CONCILIA, New York Library, clave ZLKB)

En Vol.XIII, pga 1066 especifica que la iglesia sento un precedente para divorcio, contrario a la ley divina, cuando el Synodo Nacional de Polonia, en su canon 7 obligaba al clero abandonar sus esposas legitimas. Ano 1221

En la pagina 366 dice que el Concilio de Londres en 1175 obligaba al clero abandonar sus esposas privadas so pena de perder sus beneficios. Esto era como divorcios al por mayor.

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Grammar of Assent- Cardinal Newman

Page 27; We do but fulfil our nature in doubting, inferring and assenting; and our duty is, not to abstain from the exercise of any function of our nature, but to do what is in itself right, rightly.

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Catholic World-March 1958, Part II

Discipline is a means but not a goal of Catholic education. which is the development of the person. The question is; at what point does discipline stifle rather than help the development of the person?/

There is a difference between conformity to the crowd and conformity to the truth. He must take the initiative in thinking rightly and acting as he thinks. Therefore development of initiative should be the aim of catholic education.

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Catholic Mind- March 1958- Father Gustave Weigle, S.J.

page 104- In the Church any novelty, even when it is renovation, instead of innovation, is suspected. Thus the Church carries with it a tendency to be conservative of things not essential to its being.

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Nota; Segun EL Mundo de hoy el Padre John O Brian de la Universidad de Notre Dame, de donde viene el nuevo obispo para Arecibo, acepta que el uso de una droga contra la natalidad es permisibl,

En reunion aqui celebrada ante la Senadora Mundo y frente a numeroso publico catolico, yo insistia que el odio neomal tusiano del obispo Mac Manus es farisaico. Ya la iglesia reconocia al sistema del ritmo como un biotico contra la natalidad y nadie se escandalizaba.

Segundo, por siglos la iglesia prohibia la anestesia como un pecado mortal contra el cuerpo, que segun la iglesia es el templo de Dios Vivo. Hasta que el Papa PioXII reconocio que la ciencia medica tiene la libertad de aplicar la aneste sia y paralizar cualquier parte del cuerpo, De aqui a la paralizacion de la maternidad, que no es destruccion, va un paso. Si ahora sale ese catedratico de una universidad catolica a defender la droga, sera otro pano colorado que le tiran al obispo de Ponce.....

Theology Digest, 1958 Winter- By Redemptorist Father Paul Hitz

Pge 3; Priestssometimes confess that they find in their theological training little support either for their own spiritual lives or for the care of their flock....

As priests they find themselves a divided life. They have their duty, mass and ofice.....but they tend to live without a life giving center.....instead their inner forces are in conflict. or at least tragically dissipated.

This state of affairs has sadly impoverished the life of the church as a whole, and it weakens the credibility of the christian message for believe and infidels alike.

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Image Book

By DOORNIK, JELSMA AND LISDONK

Doubleday and Co
Garden City, New York-1957

Human Action
pge 383

An action becomes typically human, (and that is what we understand by human action) when it is performed under the influence of those two human and spiritual faculties; reason and free will.

One must bear in mind that no action can be either good or bad in a case where freedom or knowledge are inculpably absent. Man is only responsible for typically human acts for which both knowledge and free will are necessary.

Knowledge of Moral Values

One is in conscience, only responsible for an action in so far as one knows that it is good or bad. If someone commits perjury, thinking it to be only a slight fault, he will obviously be sinning less than someone who considers it a serious transgression which it actually is.

Nota del Padre Angulo; Aqui cayo Goya, Maria LA_o y el Obispo Mac Manus. Si los populares creen humanamente que lo que hace el gobierno a su manera, no esta opuesto al humanismo cristiano, ni tiene la intencion de ofender al Romanismo Catolico; el que peca es el obispo, si juzga segun su criterio, que dicho sea de paso esta contra el "Probabilismo" que es la regla general de la iglesia. Vease probabilismo en la enciclopedia catolica. Esta doctrina de San Ildefonso, fundador de los Redemptoristas!!!! insiste que debe usarse caritativamente de la equidad y la epiqueya en el trato con los hombres.

Page I29 PAPAL INFALLIBILITY;

A clear distinction must be drawn between papal authority and papal infallibility, which is not actually a prerogative of that authority, but a charism, or free gift of the grace of the Holy Spirit, by which, under certain circumstances, the pope is prevented from all possibility of error.

Once again however, we must draw a distinction: the Pope is only infallible on subjects of faith and morals. As soon as he is on ordinary ground, and dealing with such subjects as for instance, art, science, or politics, his judgement has only relative value..... Nota, mas claro no canta un gallo!!!

Pge I30 Even more, the Pope is infallibly only when ex cathedra he speaks to the whole church, ex cathedra, under certain circumstances, and not as the patriarch of the Roman Rite, or when he writes to a bishop, or a territory.

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Bishops

Pge II3; Timothy was not elected, but appointed by Saint Paul.

Under the jurisdiction of Timothy and Titus were grouped presbyters, bishops, and deacons. The bishops in particular were to be honored, but if they should be "living amiss", The apostles had to reprove them openly.

NOTA, El Papa esta obligado a corregir obispos si estos no son prudentes: Quien dijo que los obispos son independientes?????

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pge I44; Usually the church allows her theologians and interpreters great liberty in their explanation and commentaries on the Bible .

Nota del Padre Angulo; Por implicacion, la misma libertad es concedida a teologos y moralista en cuanto a dogmas, ley canonica y enciclicas y ordenes episcopales....

There is at times a conflict between authority and human liberty which necessarily results from the catholic doctrine of authority. This conflict may be seen whenever the human ego runs up against alien, rigid and inexorable facts, against laws and ordinances which seem to crib and confine the free movement of the mind.....

On the other hand, The Church prohibits all blind faith and merely external conformity. The affirmation accorded to the church's teaching must be a convinced and inward affirmation, and so an affirmation of the free moral personality, and an affirmation which rests, in proportion to a mans degree of education, upon personal insight into the grounds of faith and into its historical and philosophical presuppositions. And since the personal insight cannot be attained by a scholar, without severely scientific method, therefore the church cannot possibly be an enemy to sober criticism, least of all to the so called historico-critical method. Even the much Attacked Anti modernist encyclical of Pious X, PASCENDI, and the anti modernist oath, do not forbid this method, but rather presuppose it.

Here is the point where the church authority and the individual right to give himself an account of the faith that is in him, may come into conflict. It is possible that the teaching authority of the church, as in the case of GALILEO., may in the name of the faith forbid a scientific opinion which is only in apparent contradiction with fixed dogmatic truth, and which becomes later on an irrefutable certainty.

Of course the catholic knows that the decisions of the congregations, even though confirmed by the pope may be and have been erroneous.